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EDITORIAL NOTES.

THE coming Autumn Session of the British College will witness the inauguration of a systematized effort to promote the study of Psychic Science. The first programme is tentative, and must be regarded as a nucleus around which we hope a well-organized and comprehensive scheme of study may hereafter be framed. To this end the Advisory Council will welcome the suggestions of all those who sympathize with the objects in view.

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One of the most important works demanding attention in the near future will be the compilation of a handy volume of reference to the more significant and outstanding results of experiment, public and private, at present buried in the files of various journals and magazines in which phenomena have been from time to time reported, as well as those appearing in the more solid publications of professed investigators. We urgently need to have all cases of critical interest tabulated in a readily accessible and convenient form, eliminating all matter of secondary value, as covered by the more crucial cases, and also all that is not perfectly attested.

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For this work the Council will welcome voluntary aid on the part of capable men and women having the necessary

leisure to devote to the rather tedious task of searching the files and records of the last half century and more. Each helper would be asked to specialize on one subject, and a preliminary list of such special subjects would be drawn up for the purpose. All items of reference would then require to be collated and classified in order that they may be entered on tables of reference for use in the text books of Psychic Science, which we hope to see compiled ere long for the advantage of students.

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So much valuable effort and enthusiasm has been wasted in the past by the overlapping of results of private experiment, owing to the entire ignorance on the part of investigators of parallel results already obtained, that we cannot but feel that an enormous economy of time and energies, not to mention the avoidance of much disappointment, will be saved to the public, and a renewed impetus given to the advance of knowledge, if this desirable end can be accomplished with as little loss of time as may be possible.

For a tentative classification of phenomena, subjective and otherwise, the reader may be referred to the S.P.R. Journal for April, 1923 (No. CCCXCIV, page 69), where the extent and character of the enquiry proposed by a former Cambridge Society is tabulated.

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The Meeting of the Annual Church Congress, at Plymouth, this September (24th), offers some hope that the increasing interest of the laity in the very live issues of Psychic Science will not be disregarded. A rapidly increasing number of clergymen are realizing the grave importance of the subject, and are becoming apprehensive lest it should again be stifled by the official and *Sadducee* element in the Councils of the Established Church. It will be remembered that the Lambeth Conference of 1920 opened the doors widely to psychic research, relieving the ministry of their obedience in this respect, recommending the training of candidates for Holy Orders in psychology and the methods of spiritual healing, and the authorization of fit persons for that work. All life and learning are admitted as food for Christian thought, for the development of what the Report terms a true Christian theosophy.

Christian faith is defined as *a quest for truth yet to be revealed* no less than a grasp of truth already revealed.

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But the conservative and reactionary element in the Church is not prepared for this advance, and it seems to have been strong enough to bring about some measure of reaction. Certainly the recommendations of the Conference have very generally been ignored by a large section of the clergy, and the dislike of the average parson to anything that savours of Spiritualism has been sufficiently obvious of late. In the circumstances, which are undoubtedly creating a most unstable position within the body of the Church of England, as well as other religious organizations holding to the old ways and tenets, the prominence now given in the Daily Press to psychical subjects must have a marked effect. The "Daily Express," always sensible of the public interest in these matters, devotes its leading article in the issue of the 24th September to a call to the Church. We think it of sufficient importance to quote from this.

"The Church Congress begins at Plymouth to-day, and this annual meeting of what is still the Established Church raises again the question of how far the Church is able to satisfy the religious needs of the day. It is wrong and absurd to say that this is an irreligious age. It is very far from that. The modern spirit is indeed rather credulous than sceptical, and the ancient warfare is no longer waged between Science and Revealed Religion. . . . The new Indian prophet, the theories laid before the British Association by Captain Pape, the common belief in the theory of separate existences, the enormous growth of Spiritualism—all these things testify to a world-wide spirit of hope and longing, if not actually of faith. In such a spiritual soil the great Christian Churches should find an opportunity greater than any that has been missed in the past. They have not yet seized that chance, and the barren controversies about outward forms, the warfare of sects that leaves the outsider cold, stand between the Churches and their opportunity. Christianity has not failed, for Christianity has not been tried. It is not to be found in the Thirty-nine Articles, and the aisles of our Churches never echo to the foot-

steps of its Founder. Yet man waits upon God and desires to be led into His Presence. Let the Churches see to it."

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Canon Barnes, one of the forward spirits in the Church, pleaded at the British Association meeting at Liverpool, on the 16th September, for a comprehensive reconstruction of theology and its doctrines. He demanded that the Church must modernize itself. "It is now widely believed," he said, "that Christianity has been worsted, but, in reality, that is not the case. Science has given us a new conception of what we mean by reasonable faith. In so doing it has strikingly altered the way in which we approach religion."

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It is indeed a great opportunity for organized religion to throw off its mediæval shackles, its threadbare garments of outworn interpretations of revealed truths never yet adequately symbolized, and, above all, its terror of realities. Until the clergy do this they can never be sincere, they can never give the laity the impression that they really believe what they teach in the name of the Church; for it is this sense of unreality which, more than anything else, keeps the educated people away from the Churches.

Small wonder that there is at the moment a shortage of some thousands of priests in the Church by law established, and that men cannot be found to undertake the cures that are vacant. The reason is not merely, as has been represented, a financial one; it is, we believe, to be found far more largely in the revolt of the conscience against the insincerity of the required adhesion to the Thirty-nine Articles, and the lack of enthusiasm for a calling which has largely ceased to be a *vocation* and has become instead a *profession* only.

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But some are seeking the light and are finding strength to move our great national institution from within. There are an increasing number who, to quote the pungent remark of Mr. David Gow, "having for so long preached the reality of a spiritual world, are now awaking to the earth-shaking discovery that they have been telling the truth." And we think it is Science and, above all, Psychic Science, that is opening their eyes.

It is strange how the relative positions of Church and Science are reversed to-day : the Church, once the teacher and guardian of the mysteries, now swamped in externalities, devoted to mundane things as organization, finance and procedure ; clinging to symbol ; quarrelling over ritual and liturgical points, and sadly regarded by a laity starving for spiritual truth ; a church which claims to believe Scripture, yet denies its witness to-day in the nearness of the spiritual world and the ministry of the Unseen, treating it as a mere historical document ; and, on the other hand, Science, formerly disdainful of the miraculous, now accepting it with the trust and humility of a little child, ready to believe that all things are possible to the great Author of our being and Lord of our evolution, holding to the inward light of the mind and rejecting all submission to imposed human authority, no longer arrogating to the personal intellect the right to say what can or cannot be, but testing all things in a spirit of increasing receptiveness.

STELLA C——.**A RECORD OF SOME NOVEL EXPERIMENTS IN PSYCHO-PHYSICAL RESEARCH.**

By Harry Price.

WE welcome Mr. Harry Price as a contributor to the pages of PSYCHIC SCIENCE, not only on the score of the remarkable success of his recent experiments with a new medium, Stella C——, but also on account of the painstaking care and scientific acumen shown by him in the ordering of these experiments.

Mr. Price, it will generally be conceded, has shown an unusual degree of imaginative ability in the invention and application of the new appliances designed by him for the registration of phenomena, chiefly of a "telekinetic" nature. His apparatus will attract the interest of the scientific world both in regard to its novelty and its practical efficiency—an efficiency already proved by successful experiment. He is carrying on the good work of Sir William Crookes, and the prompt successes of his early experiment inspire a large hope for the future utility of his work.

It is a matter, we feel, of no small satisfaction that one who, until a recent date, was so prominently associated with the more negative type of criticism current in the ranks of the sceptical or merely agnostic—and who had approached psychical research from the viewpoint of the trained illusionist and detector of illusions (for Mr. Price is one of the "Magic Circle" of master-conjurers), should have obtained as a result of honest and unflinching enquiry, so deep a conviction of the reality of hyper-physical agency in the phenomena of mediumship, as to bring him out frankly on the side of believers. And we hail in Mr. Price a convert all the more valuable to the cause of Psychic Science in that he is obviously not content with a mere affirmation of his new conviction, nor with the purely passive rôle of a sympathetic onlooker, but is prepared to give his time, energies and substance to the demonstration of his lively interest in the subject and his realization of its great importance, by entering into the arena of practical experiment, for the progressive understanding of

those secrets of our psychical being and environment so long and jealously guarded by Nature.

It is our privilege to be allowed by Mr. Price to handle the completed records of a series of eleven sittings with Stella C——, and to present these to our readers in such form as we think may give the clearest survey of the several groups of phenomena arising for the consideration of the student. We shall adopt a plan somewhat similar to that which was chosen for the recital of the phenomena of Frau Silbert, and which seems generally to have commended itself to our readers on the score of clearness and convenience.

The Medium and her Phenomena.

A general description of the medium, Stella C——, and the phenomena produced by her instrumentality, is now given in Mr. Price's own words.

"Stella is a normal, healthy girl, twenty-two years old, of a quiet and unassuming disposition. She is reserved in her manner, pleasant in her speech, and very willing and tractable in her endeavour to help the investigators in every way. She is of medium height, slim, and a typical specimen of the healthy, well-educated English girl.

"Previous to our first sitting, on March 22, 1923, Stella knew nothing whatever about psychical research, and had never sat with a circle of investigators. Her one and only experience in matters psychic occurred at a spiritualistic circle which she attended in her home town, and from which she was removed for a fit of giggling; she was then eleven years old. Since that immature age the subject of psychic science has not had the slightest interest for her, which is all the more remarkable because she herself is frequently the centre of psychic activity without being aware of its meaning or importance.

"Spontaneous telekinetic movements have occurred in her vicinity for some years past, though I have no knowledge that the phenomena were manifest at a very early period of her existence. In any case, the phenomena were of rare occurrence—perhaps two or three a year, and they nearly always took the form of (a) strong breezes; (b) telekinetic movements of small objects; (c) raps; (d) an occasional light or flash.

"Curiously enough, the 'breezes' nearly always occurred when flowers were near her. The fact that Stella is passionately fond of flowers may be an explanation. Sometimes

FLOWERS BENT
BENEATH THE
PSYCHIC BREEZE.

under the strain.

“ This has happened on a hot, still night, when not the slightest ripple in the atmosphere has been noticeable in the open air. The same phenomenon has occurred in a closed room in the depth of winter, when every door and window has been tightly closed. This association of flowers with ‘ breezes ’ may well be as much due to psychological action as to psychical. Some sub-conscious connection with flowers on the part of the medium may be the reason why these ‘ psychic breezes ’ are induced when flowers are present.

SPONTANEOUS MOVEMENT OF SMALL OBJECTS. “ Of spontaneous telekinetic phenomena, the sudden movement of a box of matches is the most curious. Sometimes, when Stella is about to place her hand on the box, it will suddenly jerk itself away from her as if it had been flicked by the finger.

RAPS AND LIGHTS. “ Raps have occurred on her bedstead, and in various parts of the room in which she was present. The rarest of all spontaneous phenomena—which really happen very infrequently—are the ‘ lights.’ Perhaps on two or three occasions she has been mildly startled by slight percussive sounds, accompanied by blue sparks, which have manifested in her vicinity. From her description of these lights, and from those we have seen at the séances—assuming them to be of identical nature—they would seem strangely like the sparks produced by the electrical discharge across the points of a Ruhmkorff coil.

“ It might be asked: ‘ What effect have these phenomena had upon the medium?’ The answer to that query is: ‘ Apparently none.’ Stella thought them strange, of course; but, beyond that, little concern was felt by her as to these curious occurrences, and she grew up in ignorance of their real significance.

“ The facts I have just related were brought to my notice early in the present year, and after some discussion, I induced Stella to allow me to make an extensive series of experiments covering a period of three months.”

Mr. Price had installed a Negretti and Zambra self-registering thermometer, whose readings were carefully taken before and after each sitting. During the first few sittings, when experiment was being made with various kinds of tables, and telekinetic action was peculiarly strong, the mercury, as will be seen, fell sharply through many degrees. In the later sittings, when the power had been successfully diverted to other forms of phenomenal action, the thermometer did not show the same marked drop in temperature.

“ The low temperatures,” says Mr. Price, “ appear to synchronize with violent manifestations. That this drop in temperature is a *fact* and that the cool breezes experienced during sittings are a *physical* and not (merely) a physiological effect, I have conclusively proved by instrumental means.”

For the lighting he employed a 60-Watt lamp in a ruby well-glass. Sometimes this lamp was controlled by a rheostat. By its

LIGHTING OF THE
SEANCE ROOM.

light it was possible to see plainly the limbs and features of the sitters. Incense was used at the sittings; its use being probably advantageous not only as a harmonizing element (like music), but because the medium was particularly fond of its scent. Mr. Price was the object of scorn on the part of certain critics for its use, but its advantage is distinctly arguable on more than one reasonable ground, and at least, as he says, no ill effect can ensue from it. He was also called to account for his decision to use a red light, and not to commence the sitting with a white one. But he wished to make the best use of the twelve sittings promised and, perhaps wisely, decided that he could not afford to run risks of wasting precious time under possibly non-productive conditions.

At his sittings with the medium "Willy," Baron Schrenck-Notzing made almost constant use of a musical box; so Mr. Price followed this plan in his own sittings. From his careful reports of these, we now proceed to detail some of the more important features.

A MUSICAL BOX
PROVIDED.

VARIATIONS OF THE THERMOMETER
AS A CONCOMITANT OF PSYCHIC EMANATION.

Although, at first sight, not among the most sensational of results derived from Mr. Price's study of séance conditions, there is an immense significance to science in the variations of physical temperature which he has so carefully noted in connection with the evolution or extension of psychic force and substance, and the withdrawal of the same.

Perhaps the commonest of all phenomena of the séance room is the experience of a sensation of chilly moving air playing about the hands, faces, or other parts of the body of the sitters. This experience is almost universal, and it coincides with the genesis of such phenomena as may supervene. It is quite customary to feel a chill down the spine when the conditions make for pronounced manifestation.

The feeling accords with that traditional in all old-time recitals of the "supernatural," and in the Biblical story of the apostolic gathering at Pentecost, there we have the "rushing mighty wind" accompanying the manifestation of the cloven tongues of flame over the heads of the sitters.

But it has been customary for our modern investigators to regard this "breeze" as a psychical effect, and not in the actual sense a physical one—that is to say, we do not think it has been claimed that the thermometer has actually gone down concurrently with the sensation of the cool or chilly breeze among the sitters: nor, as far as we are aware at the moment, has the "psychic"

breeze been observed to blow the stray hairs on the head of sitters, or shake the delicate fibres of plants.

Now, however, we are provided with incontestable evidence that the "psychic" breeze not only has been accompanied by a *marked* lowering of the temperatures of the séance room, but that it has actually bent the heads of flowers in the still air of a closed room.

TABLE OF TEMPERATURES.

No.	Date of Sitting.	Time of Start.	Temp. at Start.	Time of Finish.	Temp. at Finish.	Min. (intermediate)	Fall.	Rise.
1	Mar. 22	11.32 a.m.	60°	12.35 p.m.	62°	49°	11°	13°
2	Mar. 29	11.38 a.m.	61°	12.47 p.m.	65°	49·5°	11·5°	15·5°
3	April 5	11.20 a.m.	64·5°	12.43 p.m.	65°	57°	7·5°	8°
4	April 12	11.20 a.m.	62°	1.3 p.m.	66°	58°	4°	8°
5	April 19	11.18 a.m.	63·5°	1.15 p.m.	64·5°	43°	20·5°	21·5°
6	May 3	11.40 a.m.	67°	1.45 p.m.	74°	no fall		
7	May 10	11.5 a.m.	58·5°	12.25 p.m.	64°	57°	1·5°	7°
8	May 17	11.0 a.m.	57·5°	12.55 p.m.	64°	57°	0·5°	7°
9	May 24	11.15 a.m.	59°	12.55 p.m.	65°	58°	1°	7°
10	June 7	11.6 a.m.	62·5°	12.55 p.m.	68·5°	61·75°	0·75°	6·75°
11	June 21	11.15 a.m.	63·5°	12.45 p.m.	68·5°	62·5°	1°	6°

It will be noted that in every case the reading of the thermometer at the close of the sitting is higher than that at the commencement. This is normal, and for two reasons—(a) Increase in average solar radiation towards midday; (b) Increase in warmth of room due to presence of sitters.

It would have tended to make the observations more conclusive had thermometer readings also been taken (a) in an empty room adjoining; (b) in the shade out of doors. But we may rule out the variation between the initial and final temperatures as of minor consequence; there remains the real phenomenon—the amazing fall of temperature during the séance, and the yet more astonishing recovery of temperature towards the close (see Table of Temperature).

The crucial figures are those of the degrees of difference between the minimum developed at some time (not clearly ascertained) during the séance and the maximum at its close. These are the real index, and had it been possible for Mr. Price also to record the exact period in each sitting at which the minimum was registered, we think an additional datum of great value in assessing these results

scientifically would have been offered. This deficiency may perhaps be repaired on another occasion by observation at stated intervals. But the facts as they stand are pregnant with interesting possibilities, and offer us something of an analogy, as it would seem, between the known laws of physics and the suspected laws governing the psycho-physical process.

Let us now consider what happened at the fifth sitting (April 19), when the extraordinary difference of 21.5° Fahrenheit between minimum and maximum is recorded.

Sitting No. 5. April 19, 1923.

Number of sitters, eight ; with medium, nine.

The physical phenomena began almost at once with the levitation of the table. This happened six times within twenty minutes ; and once for a space of six seconds it was suspended 6 ins. from the floor. Ceaseless movement followed, during which it was overturned and again righted. The movements were violent. Raps were numerous—four distinct varieties being noted simultaneously in different parts of the table.

Later, without the slightest contact with the hands of sitters or medium (all hands being linked and held high in air), the table, weighing $43\frac{1}{2}$ lbs., was moved in all directions ceaselessly for nearly ten minutes, with decided attempts at levitation.

On resumption of contact by sitters' hands, a violent increase of power was apparent ; the table rocking and swaying, and pinning one sitter against the wall, his knee being bruised.

The table, at one time, was poised on two legs, and resisted the combined efforts of the whole circle to push it down, thus proving that the resistance to the united strength of the sitters was greater than that united strength plus the force of gravity ! The time of this manifestation was 12.50 p.m., and from this time the power became yet more violent ; the table turned right over, dashed to a side of the room, knocking over two chairs and the musical box ; became entangled in two " bentwood " chairs ; nearly knocked one lady sitter over ; rose and struck another on the head ; whilst the struts supporting its two hinged flaps became undone and the flaps fell. It became clear that the table would be broken if the sitting continued, and by common consent it was brought to an end by opening the door and admitting daylight.

It was during the time when the movements of the table were independent of contact that the intense cold of the séance room was noted.

Mr. Price, in his report of this séance, raises the question whether some psycho-mechanical power may not have been employed to move the index of the thermometer, independent of the fall of temperature. Need we suppose this ? Let us examine a further chart and note the correspondence between the extent of the physical force developed in the phenomena of the sitting and the variation in temperature.

COMPARATIVE TABLE OF THERMOMETER—DIFFERENCES AND PHYSICAL POWER DEVELOPED. (Graded in diminishing series.)

No.	Intermediate Variation.	(N.B. The order of the sittings is ruled by the series of temperature differences.)
5	21.5°	Extremely violent table movements, levitation and raps. Movement of table without contact for 10m.
2	15.5°	Strong pulsations and vibrations in table, which was in continuous motion, levitation taking place many times. Frequent raps.
1	13°	Table continuously agitated; tipped and moved across room. Three levitations of table after abortive efforts (heavy table used).
3	8°	Heavy table levitated three times early in sitting* when lowering of temperature was observed. A lighter table used, and levitated with great ease many times (Crawford table). This table was completely smashed, and practically reduced to matchwood during the sitting.
4	8°	Heavy table movements (gyrating) continuously for some time. Communication by raps. Strong pulsations felt in table top when the table itself was at rest.
7	7°	Slight movements of table. The chief feature of this séance was the movement of small objects without contact.
8	7°	Special "Pugh" table used with trellised cage beneath, flap in top, etc. One spasmodic motion of table recorded, and one attempt at levitation. Séance chiefly remarkable for movement of small objects within cage, etc., and flashes of light.
9	7°	Movement of small objects. Experiments with the "Telekinetoscope" (<i>vide infra</i>). Very loud raps. One attempt at movement of table. Flap in table moved violently up and down.
10	6.75°	Movement of small objects. Observation of psychic rods with "shadow" apparatus. Several mechanical devices employed. No violent movement recorded.
11	6°	Raps, flashes. Movement of small objects. Power weak, though phenomena varied. Medium unwell.
6	None recorded (steady rise to close).	"H" table used—weight only 18 lbs. Table movements about room. Tilting and attempts at levitation. Several complete levitations later. Raps and many flashes. Apport of lilac spray. Maintenance of temperature attributed to the "electrical" luminous discharges.

*N.B.—A brief expenditure of force with marked lowering of temperature would not affect the thermometer to any appreciable extent; whilst a long continued one, though possibly less in intensity, would of necessity influence the register.

From the above succinct record of the kinetic phenomena and physical energy displayed, it will be seen that there is a distinct relation apparent between these and the variations in temperature. Where power is expended on the manipulation of lighter objects, or on the production of phenomena not involving a heavy output of physical force, this variation is proportionately lessened. It is plain that we have ground for enquiry into the nature of the connection thus indicated. It would seem well, therefore, to conclude this part of the present review with a suggestive outline of the analogy perceptible between the known operation of physical laws governing thermic conditions and the hyper-physical processes suspected.

In the study of physics, we note that all changes from solid to liquid and from liquid to gaseous condition are accompanied by an absorption of heat, which is abstracted from all bodies in contact with the material undergoing these changes of state. The expansion of solids, liquids and vapours demands this absorption.

The solution or deliquescence of solids, as in a freezing mixture, engenders cold. Evaporation produces a fall of temperature. Heat is absorbed and becomes "latent." It is so much energy used in transformation. All this is given back on the return to the state of greater condensation. So, when a fluid mass crystallizes, the heat rendered latent during the melting of the original crystals, reappears as molecular motion, and the mass becomes warm.

The phenomena of the séance room being apparently produced by the abstraction of some substance from the body of the medium, this being apparently transformed into an ætheric condition (even more attenuated than a gas) would seem to present an analogy to the physical processes of solution or evaporation. Thus a lowering of temperature in the environment might be looked for.

The analogy is suggested by the fall of temperature recorded by Mr. Price as accompanying those phenomena which, of all others, would appear to make the greatest demand upon the psychophysical forces of the medium and sitters. The restoration of the normal temperature at the close of the sitting in every case is also precisely what one would expect to accompany the total recondensation of the substance or essences abstracted and ætherized. The ectoplasmic structures, chill to the touch in their nascent condition, yield up their latent heat in their return to physical condition, and the normal temperatures are restored.

Here it seems desirable to point out that Mr. Price's thermometric records for the first seven sittings do not include any register of the temperature of the medium. We suggest

SOMATIC

TEMPERATURES.

very enlightening effects.

that the use of a clinical thermometer, applied to various parts of the body, if possible with a maximum and minimum indicator, might have

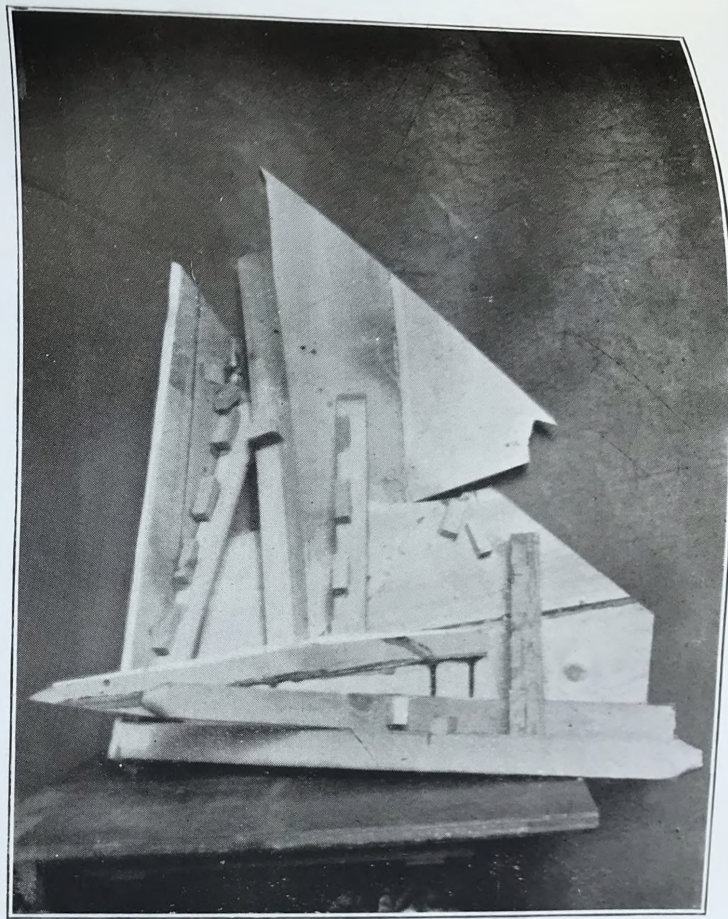
results in the indication of local action and

MEDIUM'S TEMPERATURE.

Sitting No.	Temperature at Start.	Temperature at Close.	Rise.
8	97·3°	98·4°	1·1°
9	97·0°	98·0°	1·0°
10	98·1°	98·6°	0·5°
11	97·4°	98·4°	1·0°



Photograph of smoked tin plate, showing triated marks, lines, etc., of psychic origin, obtained at sitting No. 10.



Photograph of small table, weight about 12 pounds, entirely smashed by the "force" at work through "Stella C.," at sitting No. 3.

The rapidity of Stella's pulse at commencement and close of sittings has been in every case recorded, and the figures are very suggestive. There is always a marked slowing noticed PULSE OF at the close. What we would like also to have would MEDIUM. be a register of the pulse at intermediate stages concurrent with the display or cessation of the various psycho-physical activities. If the figures thus yielded prove to co-ordinate themselves with variations of the thermometer, we shall find valuable material for working out the connection between psychic and physical conditions. Here we give Mr. Price's figures from his detailed reports. For convenience of comparison, we have placed them in the same order as given in the last table.

CHART OF MEDIUM'S PULSE-RAPIDITY.

Sitting No.	Medium's Health.	Pulse at Commencement.	Pulse at Close.	Diminution in Rapidity.	Remarks.
5	Good	117	87	30 (25·64 per cent.)	
2	Good	126	80	46 (36·51 per cent.)	Pulse dropped at end of sitting. Beats very irregular and variable.
1	Good	116	90	26 (22·41 per cent.)	
3	Good	130 <i>av.</i>	90	40 (30·77 per cent.)	Pulse very variable at start and at close.
4	Good	130	88	42 (32·3 per cent.)	
7	M. had a cold, otherwise good	126 <i>av.</i>	66 <i>av.</i>	60 (47·62 per cent.)	Pulse very irregular.
8	Good	140	80	60 (47·85 per cent.)	
9	Good	116	76	40 (34·48 per cent.)	Pulse very variable at start and close.
10	Very good	118	80	38 (32·2 per cent.)	Medium very tired after sitting.
11	Unwell	90	90	0 (0·0 per cent.)	Pulse normal and very steady — noted as unusual with this medium.
6	Good	111	69	42 (37·83 per cent.)	

QUARTERLY TRANSACTIONS B.C.P.S.

CHART OF SITTERS PRESENT. (Medium not included.)
 * = not in circle. o = in circle = 0.

		SITTINGS NUMBERED IN SAME ORDER AS BEFORE.											
LADIES		5	2	1	3	4	7	8	9	10	11	6	
L. 1		0	0	0	0	0	0	0	0	0	0	0	Miss —.
L. 2		0	0	0	0	0	0	0	0	0	0	0	Mrs. —.
L. 3		0	0	0	0	0	0	0	0	0	0	0	Mrs. — (mediumistic).
L. 4		0	0	0	0	0	0	0	0	0	0	0	Miss —.
L. 5										0			Mrs. —.
TOTAL		4	4	4	4	4	4	4	4	5	4	4	(LADY SITTERS.)

GENT'S		5	2	1	3	4	7	8	9	10	11	6	
G. 1		o	o	o	o	o	o	o	o	o	o	o	Mr. Harry Price.
G. 2		o	o	o	o	o		o	o	o	o	o	Col. —.
G. 3				o				o					Mr. — (L.S.A.).
G. 4					o	o	*	*	*	o	o	*	Mr. P—.
G. 5		o											Mr. S—.
G. 6		o											Capt. —.
G. 7												o	Mr. — (S.P.R.).
G. 8								o	o	o	o	o	Rev. —.
G. 9								o					Mr. M—.
G. 10									o				Mr. P— (mediumistic).
G. 11										o			Dr. —.
G. 12										o			Mr. F—.
G. 13										*			Mr. — (S.P.R.).
G. 14												o	Mr. McK—.
SITTING No.		5	2	1	3	4	7	8	9	10	11	6	

TOTAL	4	2	3	3	3	4	5	5	7	5	5		(GENTLEMEN SITTERS.)
TOTAL NO. OF SITTERS	8	6	7	7	7	8	9	9	12	9	9		

It may be worthy of note that those sittings in which the more violent physical movements took place are those in which the masculine and feminine elements are either in balance numerically, or where the feminine is dominant in number. In the fifth sitting, most remarkable of all in this display of energy, the numbers are balanced—two male sitters (G. 5 and 6) were present on this occasion only. G. 2 observes of this sitting that, after the first levitation of the table, it was decided to try without contact.

“The hands were joined outside the table, and slight movements and attempts at levitation were given. Contact was then renewed with remarkable results, much power having apparently been gathered during non-contact. The table tipped towards me as usual, and being tired of this edge going to the floor, I intercepted my knees, on which the table rested with increasing force. It then began to hammer at my knees until the blows became painful, and I consequently removed them, expecting the table to crash to the floor. My knees were red from the blows when I got home some two hours after, and I can still feel the effect. To my surprise, the table did not go beyond the position where my knees would have been, but it made one or two smart blows as if to ensure that they had been removed.

“Considering the weight and awkwardness of the table (it was the classic ‘Slade’ table) it would have required a very strong and tall man to produce the violent movements experienced, in addition to which he would have required full freedom of movement—an obvious impossibility under the circumstances.”

THE TABLE AS AN ACCUMULATOR.

The development of power manifested in the levitation of the heavy “Slade” table* in the fifth and other sittings, and the resistance to the force of gravity recorded, compel attention to the enquiry as to the *locus* of the motive power, and its mode of application. Two alternatives suggest themselves:—

(1) That the force was of the nature of external pressure applied to the under surfaces of the table, by telekinetic power. This view presupposes something in the nature of ectoplasmic rods having a fulcrum or support either in the bodies of medium and sitters, or on the floor of the room.

(2) That the force was of the nature of internal traction, applied to the molecules or cells of the material, by “endokinetic” power, *i.e.*, power of movement from within. This view presupposes an accumulation of psycho-physical or ætheric energy, acting more

*“Slade” table; A double flap Canterbury table used by Dr. Slade in his now classic experiments. Dimensions of top, 3 ft. 7½ in. × 3 ft. 2¾ ins. Thickness, ¾ in. Height of table, 2ft. 4¾ in. Legs, 4 in number, turned and tapered. Material, oak. Weight, 43½ lbs. The 2 movable legs were held in place by struts, to support the flaps.

in the manner of electricity or magnetism, and having its motive centre and fulcrum in a region outside space.

The first theory is the more obvious, since "ectoplasmic rods" have been observed to lift and move light objects; but the discovery of a fulcrum constitutes a difficulty. This theory does not, however, exclude the second.

The second theory will be, at first sight, less simple to conceive and easy to entertain; but if other facts are in evidence pointing conclusively to *interior* strains and stresses in the woodwork, then we have ground for considering it. Moreover, unless we can otherwise account for evidences of internal tension in the woodwork, we may be compelled to accept this hypothesis.

THE RENDING OF THE "CRAWFORD" TABLE.

At the third sitting (April 5, 1923) the "Slade" table was at first used, and was levitated three times. The force seemed to lack control, and the request for intelligence, by raps, proved disappointing—the answers being confused. A change in the position of sitters did not improve matters, and it was decided to use a lighter table.

The table used by Crawford in his Belfast experiments was brought in from an adjoining room. It was an hexagonal table, with top and lower platform, made of deal, with three legs; all its parts being keyed and pegged together, and of strong construction.

The top, which was built of sectors, measured 2 ft. 3 in., and was seven-sixteenths of an inch thick. The height was 2 ft. 3 in., the legs $1\frac{1}{2}$ in. square, the triangular bracings $1\frac{1}{2} \times \frac{3}{4}$ in.; all parts blocked and glued. The sitters touched its top with their finger tips only. Great force quickly developed, and the table was levitated several times—remaining in the air for many seconds on each occasion. Once it rose quite above the heads

of the sitters, some of whom had to stand in order to preserve contact. During this levitation the lower platform of the table struck the chin of Mr. Price (who had remained seated and had lost contact), and came to rest upon his chest.

The sitters then removed their hands, only the finger tips of the medium touching the table; but the movements continued. On resuming general contact, more power was developed with increasing

violence; *two of the legs breaking away from the table* with a percussion-like noise.

At this juncture one sitter (G. 4) was obliged to leave, and the séance continued without him. The rest of the sitters (six in number—seven including medium) retained their contact of finger tips upon the top, which now rested upon one leg.

Suddenly, and without warning, the table top snapped violently into two parts, and, simultaneously, the remaining leg and other

supports of the table *crumpled up*, the whole being reduced to little more than matchwood (see Plate). The sitting then concluded.

As the table top split into two, sitter (L. 2) stated that she felt the "force" run up the table, culminating at the top where the fracture occurred.

Sitter G. 2 says that the split in the table top was traced to a point near L. 2. When balanced on its sole remaining leg, it was held steady by sitters' fingers. First one leg broke away, he says, with a part of the lower platform; the second following after about a minute, with the rest of the platform. The lower platform was thus also rent in twain. At this point, G. 2 says that only three sitters—he himself, L. 4, and one other lady—retained a light contact, and it was under these conditions that the third leg broke away, and the top split in pieces, the whole collapsing to the ground.

"Actually," says G. 2, "this last break was such that not only would some considerable pressure have been necessary, but the top would have required the use of two hands with a wrenching action to split it into the parts found when the light was admitted."

N.B.—A full red light was used throughout this sitting, so that all positions could be observed.

THE "ENDOKINETIC" THEORY.

The bursting and splitting action of the force certainly suggests a control of the material particles of the table not merely of a superficial order, unless we interpret L. 2's impression of a "force running up the table" as implying a sort of psychic "boa-constrictor" enfolding its legs and top in a crushing embrace.

But it behoves us to bear in mind all the facts, and to correlate these with such other facts as have been attested in these matters.

In the light of all the facts at present at our disposal, we are inclined to ask whether an "ACCUMULATOR." it may not be in the interest of science to advance as a tentative theory to account for these, the power of cellular matter, such as animal and vegetable tissues, to receive, retain, and accumulate such biological forces as may be generated in the presence of the human medium.

Living animal and vegetable tissues are, of course, such accumulators—brain cells, nerve cells, muscle cells; blood cells all carry the potencies which are the servants of will and intelligence, and can be directed by these into various channels of physical action.

The question then arises whether the cellular tissue of wood may not, in virtue of its peculiarity and permanence of structure, remain an effective storehouse and vehicle of these energies for an indefinite period after the life of the tree has departed. We remember in this connection the oft-repeated claim of some inherent virtue in the little wooden traveller—ouija or planchette—as the servant of disembodied intelligence. If we can find a scientific foundation for the claim that cellular tissue may act as an accumulator of psycho-

physical forces, a great deal of obscure ground may be covered, and it may be many baffling mysteries explained.

The display of a degree of physical force or resistance far beyond that of the combined momentary effort of a group of sitters would thus be demonstrated as the discharge of a several minutes' accumulation of the same power, concentrated into one brief moment's output. In this connection it may be permissible to recall a teaching claimed to be given on high authority in a "script" received many years ago. This was to the effect that those of ancient days who possessed the knowledge of occult law and used this for "mighty works," were wont to employ as the repository of the forces they controlled, the material "pumice," for the reason that this material consists of innumerable locked cells of globular form, each one inaccessible from three-dimensional space, but *open* to the further dimension, and that hence they could be used freely as vehicle for the accumulation of forces from a hyper-physical region, and these could not leak away into our space. If this be true, then every protoplasmic cell is a potential accumulator and, like the "atom," on a larger and more complex scale, may hold within its walls incalculable energies which cannot surpass the barrier of the cell walls, except in such degree as a controlling "nexus" of superior forces may dictate, or exterior affinities determine.

A SPONTANEOUS PREDICTION VERIFIED.

The fourth sitting, which took place on the 12th April, was remarkable for an example of a type of mediumship on the part of Stella quite foreign to that which she has all along exhibited. It is an example, and a most interesting one, of "prognosis"—foreknowledge of a coming event unknown to, and apparently unknowable by, either medium or sitters. There had been some "table" movements and attempts to get the alphabet by raps. A "control"—"Palma"—announced her (or his) presence, that of a child, sex unascertained. This "control" claimed to know the medium, and to be able to see all the sitters save Mr. Price and two others (L. 1 and L. 4).

At 12.30 p.m. the medium lapsed into semi-trance, and whilst in this condition stated to L. 1, who had questioned her, that she saw before her, as in a vision, a copy of the

AN UNPUBLISHED "Daily Mail," with the date "May 19th,
NEWSPAPER 1923." In answer to enquiry as to the correct-
VISUALIZED. ness of this date, the medium affirmed this,
and added that she could see in large letters
the name "Andrew Salt." She also said she had a "sensation"
of seeing a boy falling, and a man, apparently a *doctor*, bending over
him and pouring a white powder out of a bottle *or tin*, which powder
he was giving to the boy. No one in the circle recognized the name
"Andrew Salt" and but little importance was attached to the
vision or its details. All were duly recorded, however, and the

official record signed by six of the sitters who retained notes of the occurrence. It was inferred at the time that "Andrew Salt" was the name of a man. On the relation of her vision by the medium, several sitters intervened with questions, such as—"What are they doing?" "What is the man doing to him?" "Can you see any more?" etc.—which appeared to distress the medium, who said she "thought the man was bending over the boy, and giving him some powder," but she could see no more—the vision had vanished.

The first part was given without effort, but the questions seemed to cause the medium some anxiety to see, and perhaps inclined her to use her own imagination. It should be noted, says Mr. Price, that the vision was impromptu, and not occasioned by any previous occurrence, or by any remark by sitters. It is, in fact, the sole occasion on which any prediction has been made by this medium, and it is the only time that the medium, on her own initiative, has broken silence during the sittings.

Thirty-seven days later, that is to say, on the 19th May, 1923, the front page of the "Daily Mail" was occupied by a full-page advertisement of ANDREWS' LIVER SALT (see next page), the prominent feature of which is the picture of a distressed boy who has spilt a tin of the salt, which is scattered on the ground, and *falling* from the plate he is carrying. The words "ANDREWS' LIVER SALT" are on the picture, and the advertisement, which offers £100 for a title, states that the new poster, of which this picture is a reproduction, was displayed during the month of May on hoardings and vans throughout the United Kingdom. The makers of the salt affirm that until the month of May, no exhibition of the poster in question had taken place. The "Daily Mail" affirms that until about three weeks before the date of the advertisement (say, April 28) there had been no intention communicated to them to use this picture, but the intention of the advertisers was to employ an "Abraham Lincoln" copy*, the date being booked for the display of this.

Consequently, if we discount the incredible supposition that a young girl, permanently resident in London, had somehow become aware that a firm in Newcastle-upon-Tyne had prepared a poster of this nature (if, indeed, they had it in reserve on April 12), and that they contemplated to substitute this for another picture already arranged for on a date five weeks ahead; and the equally incredible theory that this young girl had obtained details of the substitute poster—there still remains the fact that the substitution was not carried into effect until more than a fortnight after the "vision."

The prediction is right, we may say, in ten definite points, namely, (1) The "Daily Mail," (2) the date—May 19th, (3) the name of the

*Published eventually on the front page of the "Daily Mail" of August 10th, 1923.

THE "DOCTOR" (4) the name of the article "Andrew(s),"
 STANDING OVER (5) the name of the article "Salt," (5) the "large
 THE BOY. letters," (6) the boy, (7) the "falling"—or
 "letting fall," (8) the "tin," (9) the "white
 powder," (10) the "being poured out"; and
 we may perhaps add an eleventh verification—for the suggestion of
 a "doctor" standing behind the boy looks very much like a
symbolic visualization (as often happens in dream) of the medicinal
 nature of the article advertized as a "liver" salt. But in view of
 the boy's agonized look of dismay, the idea might not unnaturally
 suggest itself that "someone" will be waiting for him with a stick,
 to correct his indiscretion; and this is borne out in the winning title,
 first published on the 6th September, which is:—

"HE'LL GET IT"—WILL YOU?

FURTHER PHENOMENA OBTAINED BY MR. PRICE.

As our space does not allow for a full account of all the important features and experiments at these sittings, we are reserving certain of these for publication in our next issue (December).

They include the movement (telekinesis) of small objects under conditions totally excluding fraud or accident; the suspected "apport" of a lilac spray; the observation of ectoplasmic structure by means of an ingenious "shadow" apparatus devised by Mr. Price; and the use of another apparatus which he has named the "Telekinetoscope." This group of experiments being in an initial stage, although so far attended with great success, we hope that a fuller and more complete account may be possible three months hence. It is anticipated that the experiments may be resumed meanwhile.

For the satisfaction of readers we may note that the Telekinetoscope is an electrical instrument consisting of a brass cup mounted on a metal tripod. Within the cup is an electric contact-maker of thin sheet fibre attached to brass strips, to which are fastened the insulated cords or "leads."

The instrument, when ready for use, is sealed by drawing over the plane rim of the cup a film or flat bubble of soap and glycerine mixture. Nothing then can pass into the cup without breaking this delicate film, which is further protected from drying (and thus bursting spontaneously) by a glass convex shade. The leads are taken to a recording instrument, placed in full view on the table. This consists of a 4-volt. electric "pea" bulb, enclosed with its battery, in another glass shade secured to a wooden base holding the wire leads. No electric circuit can thus be made without depressing the contact-maker in the cup. But the psychical forces have penetrated beneath the soap-bubble film, and caused the lamp to glow, without breaking the film. A pressure flap, for the recording

HAVE WE TWO MINDS?
BY THE
Hon. Mrs. Alfred Lyttelton
NEW TOMORROW'S
WEEKLY DISPATCH.

Daily Mail

WORLD'S LARGEST NET DAILY SALE.

LONDON.

MANCHESTER.

PARIS.

NO. 8,454.

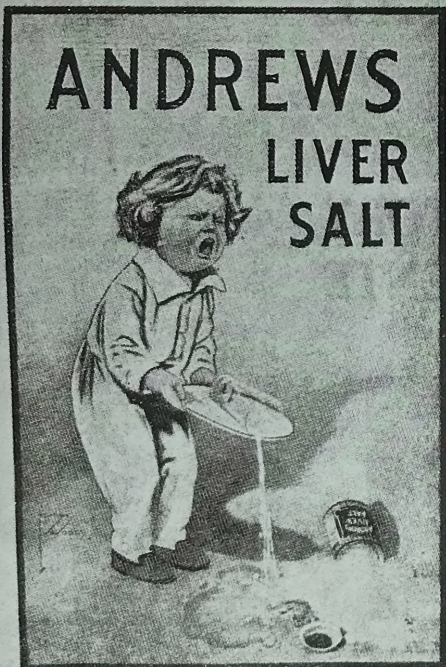
SATURDAY, MAY 19, 1923.

ONE PENNY.

Printed by G. & C. H. ...

Daily Mail

**THE FACTS
ABOUT MR.
BONAR LAW**



£100 for a Title

We have reproduced on this page the new "Andrews" Poster, thousands of which are displayed on Hoardings and Vans throughout the United Kingdom during this month.

It has no title. We want you to supply one, descriptive, short and original.

We will give £100 to the sender of the best title, and the winning title will be shown on the Posters in June.

All you have to do . . .

Write your sentence clearly in ink, followed by your name and address. Enclose a lid from an "Andrews" tin (either the 9d. or 1/4 size), and post your entry to reach us not later than May 25th to:—

SCOTT & TURNER, LTD., Blakett Street,
NEWCASTLE-UPON-TYNE.

You can send any number of sentences (each with your name and address) provided you send the same number of lids.

The judge's decision must be accepted as final.

ENTRIES CLOSE MAY 25th.

By kind permission of Proprietors of "Daily Mail," and of "Andrews Liver Salt."

Reproduction of advertisement which was the subject of prevision by "Stella C."

of the pressure exerted by psychic forces has also been designed by Mr. Price. This flap is really an electric contact-maker, made of two strips of cedar wood (8 in. \times 5 in.), hinged at one end and opening like the leaves of a book. Normally the strips lie together, being held apart only by a light spring.

On the inside of the lower section is a copper strip running across its width. On the underside of the upper section are three metal studs, which, when pressed against the copper strip, complete an electric circuit and ring a bell. The amount of pressure required to ring the bell varies according to the point on the upper surface of the strip at which the pressure is applied. A graduated scale is marked.

In practice, the upper face is painted over (below the graduations) with liquid white or similar substance. When the psychic "force" "pseudopod" or other structure contacts and depresses the board, the position of the mark left by it on the white surface is read off on the scale and so the force exerted to ring the bell is determined.

It is anticipated that, by rings instead of raps, a more convenient means of intelligent communication may thus be provided.

The amount of force required to compress the spring may be indefinitely diminished by adding weight to the upper flap. This has been done by the affixing to it of a burnished tin-plate strip (8 in. \times 4½ in.). This plate is blackened by smoke, and shows very precise and brilliant marks of any psychic structures applied. (See Plate p. 196.)

"SHADOW" APPARATUS.

The "Shadow" apparatus is designed for the purpose of casting shadows of psychic structures upon a prepared screen, by means of a long-focus optical projector illuminated by a 4½ volt. electric lamp controlled by a table switch. In front of the telephoto lens of the projector is a frame holding the light-filters, which are interchangeable and consist of stained gelatine of various colours.

The screen (18 in. \times 14 in.) is of wood, with an aluminium-finished matt surface in a black border accentuating contrast. The aluminium face has the property of reflecting the maximum of light cast on it. Thus a minimum of illumination can be used. In practice, a pencil of light-rays, passing through the colour-filter, are transmitted across the floor below the séance table, carrying in their path the shadows of any objects there, which are sharply silhouetted on the screen. Thus not only are telekinetic motions of small objects detected, but the shadows of psychic structures may also be seen. Sensitive paper may be substituted for the aluminium surface, and permanent skiagraphs developed.

AIR-PRESSURE INDICATOR.

Since, in the mediumship of Stella C—, a mouth organ had been often blown, an apparatus has been devised for use beneath the séance table, consisting of an oblong wooden box (10 in. \times 4 in. \times 2 in.), with ebonite mouthpiece (⅝ in. diam.), projecting 1 in. at end. Within the box, in close proximity to this, are placed eleven

small tongues of platinum foil hanging from a steel needle, and swinging freely. At a regulated distance from these is a metal bar. All are connected to an electric bell circuit, both bell and battery being inaccessible from without.

In practice, any air-pressure applied to the mouth will swing the little tongues and cause them to strike the bar and complete the circuit, ringing the bell. A light force will cause a momentary sound; but a more powerful one will magnetize the bar, causing adhesion of the tongues, and a continuous ringing of the bell. By graduating the distance between tongues and bar, the amount of air pressure may be determined with great accuracy.

The experimental use of these appliances has already met with great success. Owing, however, to exigencies of space we are compelled to reserve further notice of their use until our next issue.

COUNSEL.

“There is no Wisdom, nor Understanding, nor Counsel against the Lord.”—Proverbs xxi. 30.

“YE SHALL BE TAUGHT OF GOD.”

O Timeless Counsellor; Eternal One;
 Great sovereign Will—in Whom all Right is Might!
 Thou—Whose self-limited supreme delight
 Is to outpour THYSELF till Time is done.
 O Word made Flesh: Anointed Lord Divine!
 Thou, to Whom angels and archangels bend,
 Thy chartered counsellors—empower and send
 That through all worlds the Light of Love may shine.
 Spirit of Life! To Thee we make appeal,
 Bring Counsel to the time-worn sons of earth
 That they may realize a second birth
 And wake anew to sense of common-weal.
 Counsel is ours from out the central Fount!
 Thy Christ is there upon His Holy Mount.

L. F. WYNNE FFOULKES

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COMMUNICATIONS

through Automatic Writing and the Ouija Board,
PURPORTING TO COME FROM OSCAR WILDE.

By Hester Travers Smith.

Most of our readers have seen the announcements in the public Press and the articles in August and September "Occult Review" regarding the "Oscar Wilde" script. In the following article Mrs. Travers Smith writes from the point of view of the critical student, putting before our readers points which would be quite unsuitable for and unappreciated by the public Press.

During the past year Mrs. Travers Smith has often used her gift on behalf of the College, and "Mr. V.," as a member, had on several occasions tested her powers, once obtaining through the ouija board some valuable psychometry for a friend on matters quite unknown to himself. A further development took place when he joined a class of four, for the purpose of seeking to develop his own psychic powers. Out of this personal effort the script sprang, and "Mr. V.'s" own words, in a letter to the College, which we quote below, throw an intimate light on the method by which the requisite passivity which enables the script to "come through" is obtained.

"No, I have never had any similar experience, or indeed any previous psychic experience of any kind, through myself. I am at present quite unable to obtain the automatic writing alone, or with the assistance of anyone at home. As far as I am concerned the writing is quite automatic, and I am not conscious of a single word that is written. My method is to shut my eyes and fix my mind on the expansion of say $(x + y)$ ¹⁰, which I go through term by term, and when I have finished I start immediately on $(x + y)$ ¹¹. My attention is thus abstracted almost completely from my body and material objects. Apparently it is when I forget about my hand that the writing begins. When it comes into the centre of my consciousness, I find the writing has ceased. I found some of the difficulty lies in the fact that my mind kept reverting to what I was doing with my hand. I am in no sort of trance, but the writing leaves me with a slight headache.

"It is very difficult for me to entertain the view that the communications are entirely the product of my own subconscious mind, since there is the question of handwriting which I feel certain I have never seen. Then the script shows a far greater knowledge of O.W. than I ever possessed."

Since the above was written, we understand "Mr. V." has met another lady with whom the script can be obtained.—(ED.)

A SERIES of communications purporting to come from the late Oscar Wilde has been received by "Mr. V——" and myself during the months of June and July of this year. They seem to me to be of great value to students, no matter from what standpoint we accept them. Indeed, so far as I know, they are unique in the history of automatism.

Before commenting on the evidence in these scripts, I may as well state briefly how they made their appearance.

GENESIS OF THE SCRIPT. "Mr. V——" had had a few sittings with me from time to time at the College, and although he professed to have no power as a medium, I gathered, myself, that he had that quality, possessed by certain persons, which creates a helpful and harmonious atmosphere for the sensitive. This atmosphere is difficult to describe. "Mr. V——" was very reserved when we sat and gave me no tangible assistance, but I was aware of psychic power in him, which helped my work.

Later on "Mr. V——" joined a small class at the College for the development of automatic writing and the ouija board, and I cannot say that the results of the first three meetings justified my conviction that he had mediumistic power. He had practically no results with me or the other sitters until the third time we met, when, with my hand resting on his, a few words from a deceased friend were slowly written with the pencil.

The fourth meeting was at my own house, and on this occasion "Mr. V——" was the only member of the class who was able to come. He was still very pessimistic as to his own powers, in spite of the fact that at least one coherent sentence had come through to him the time before.

As we sat down to write, he said that he felt he would like to keep his eyes closed, if it made no difference. I was pleased

ADVANTAGE OF BLINDFOLD WORKING. at the suggestion, as on several occasions I had found that this desire to work blindfold or with closed eyes had produced remarkable results. Almost immediately the pencil began

to tap on the paper, then to move quite vigorously. The writing came in detached words as in normal handwriting; the pencil was lifted; there was no continuous scrawl joining the words together as is usual with beginners. A few sentences were written by the same communicator who

had spoken on the last occasion. The message referred to his daughter Lily. When her name was written I was sensible of a change, a sudden interruption; the pace became quicker, the pencil wrote "No, the lily is mine, not his," and I asked "who is speaking?" "Oscar Wilde" was written immediately. The message continued; I looked at "Mr. V——" —his eyes were closed and he seemed quite unconscious of what he was doing. I took my hand off his for a few moments; the writing ceased at once, the pencil tapping on the paper impatiently. I put my hand on again and the message continued; it was written so rapidly that it was entirely impossible for me to follow it, and the hand of "Mr. V——" was so firmly

CONTACT OF
SECOND SITTER'S
HAND REQUIRED.

and the message continued; it was written so rapidly that it was entirely impossible for me to follow it, and the hand of "Mr. V——" was so firmly

"I do not wish to visualise my medium as an old spinster wowing into the other world in the hope that she may find salvation for herself when Providence removes her from this sphere I rather like to think of her as a creature who has a certain feeling for those who strive from twilight to reach the upper air"

A quotation from Ouija Board communication in Mrs. Travers Smith's normal handwriting.

*It is very difficult for me to ⁽²⁾
entertain the view that the
communications are entirely the
product of my own subconscious
mind since there is the question
of the handwriting which I feel*

"Mr. V.'s" normal handwriting.

controlled that I found it very difficult to move it from the end of one line to the beginning of the next.

I do not intend in this article to discuss the merits or demerits of the literary style of these scripts. I feel very strongly that the business of the medium is to produce evidence and leave experts to criticize what he produces. In this case, discussion must be provoked from both the literary and the psychic expert. The more that can be placed before them the greater their opportunity to judge the value of this evidence that a complete personality which can be identified from our knowledge of him while still living may have returned and is anxious to convey his thoughts to the world.

To return to our sittings. Being deeply interested in our afternoon's work, it occurred to me that I might try whether Oscar Wilde would speak to me sitting at the ouija board alone. The experiment was successful. My "guide," "Johannes," objected to his coming; I feared, in fact, that he would "block the telephone" in that direction. A little persuasion, however, induced him to allow "Oscar" to speak to me. When he came he was very fluent; the traveller raced about the board, and we conversed—for I consider that at all my sittings at the ouija board when Oscar Wilde has spoken it has been of the nature of a

DIFFERENCE conversation—and in this respect it differs
OF CONDITIONS from what comes when I sit with "Mr. V——"
FOR "OUIJA" Our messages under the latter conditions
EXPERIMENT. are essays; they are premeditated; whereas
the ouija talks seem quite spontaneous.

"Mr. V——" has given it as his opinion that the automatic writing script only is evidential. The ouija work he considers merely auto-suggestion on my part. I differ from him here, for I cannot see that the personality and style are in any way incongruous in the two different methods of communication. It is probable that if Wilde is really there and wishes to give his thoughts to the world from the Other Side, he seizes every available opportunity to do so. I believe when "Mr. V——" reads my ouija script—for so far he has only seen short extracts from it—he will believe, as I do, that Wilde is speaking to us both, or that in both cases a spurious Wilde has been materialized from our subconsciousness. However, it is not for the mediums who produce the work to act as critics also.

Their duty in the interests of psychical research is to produce more evidence.

At various sittings we tried to get the Wilde writing with "Mr. V——" and other persons than myself. We tried four different people at my house, and only one, my daughter, was successful. With her, the Wilde writing came, magnified to an enormous size. Since then I hear that "Mr. V——" has found another lady who can work with him. It seems comparable to Mr. Bligh Bond's script which has come to us through three automatists.

As to the actual handwriting, of which I have not spoken so far, it is, I think, absolutely identical with Wilde's. Two

Believe me
your sincere friend
Oscar Wilde

A facsimile of Oscar Wilde's ordinary signature. By kind permission of the Editor of the "Occult Review."

Oscar Wilde

Let me descend for one into the dull
abyss of facts. I would like the world to
know that the story of Walter Pater wanting
to kiss my hand was not true. It was
invented by me perhaps to assist me!

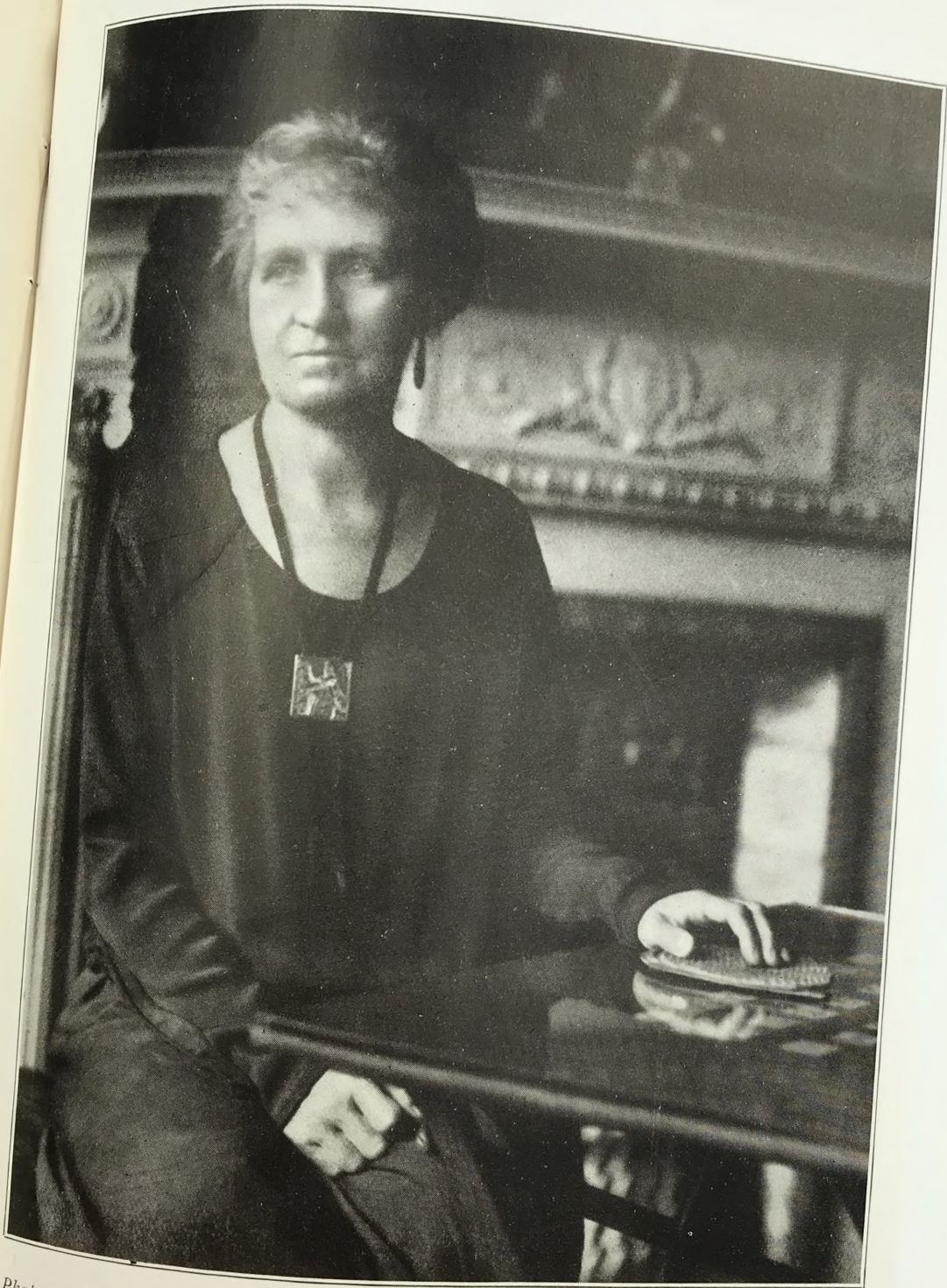
A portion of the automatic script obtained by Mrs. Travers Smith and
"Mr. V."

characteristics were very marked with him—
 EVIDENCE OF the occasional use of a Greek *a* and a Greek *e* ;
 THE WILDE which habit he cultivated, I have been told,
 CALIGRAPHY. after he first visited Greece ; and a curious
 division or breaking up of the letters of a word
 such as *d eath*, or *vin tage*. These peculiarities occur
 continually in our script. Here then is a case where we have
 handwriting, style and ideas fitting in with our recollection of a
 very individual and marked personality. I say style, because
 already so much discussion on that subject has been aroused
 that it is evident the question is worth discussing.

What is, personally, very interesting to me is that this makes
 the third case in my own experience of excellent results from
 double mediumship ; far more striking
 SUPERIORITY OF results than I have ever obtained alone.
 RESULTS WHEN It seems strange that among the many
 TWO SITTERS persons who desire keenly to cultivate
 ARE PRESENT. automatism in some form, few have been
 able to give us proof of the fact, which is
 undoubtedly true, that where psychic strength is not very
 marked it is worth while to seek for reinforcement from a
 second person, who can supply either the positive or negative
 element that is wanting, as a rule, in the average sitter. If
 students would persevere in this manner, I believe far more
 interesting work could be produced.

The first occasion on which I realized this fact was on a
 memorable evening when a stranger was brought to a sitting
 at my house. He had never seen an ouija board before and,
 so far as I know, had made no study of psychic phenomena.
 He failed to work with open eyes, but his visit was the first
 step towards the most interesting series of sittings I have ever
 had with anyone. I believe I mentioned these blindfold
 sittings with " Mr. L—— " in an article I contributed to this
 journal once before. " Mr. L—— " could not get results with
 many persons. During the time we worked together, he found
 one other lady who seemed suitable, but among the many
 experiments we tried she seemed to succeed with some and I
 with others. " Mr. L—— " was undoubtedly a wonderful
 medium in collaboration with either of us. He could not
 succeed at all alone.

When " Mr. L—— " drifted away from our sittings I found



Photograph by Dora Head]

[125, Cheyne Walk, Chelsea.

MRS. HESTER TRAVERS SMITH

(Author of "Voices from the Void"),

Seated at the Ouija Board at which some of the Oscar Wilde
messages were received.

another medium who seemed to suit me almost as well. "Mr. X——" and I worked together for several years and we had most remarkable results with blindfold work. The conditions were different from those under which "Mr. V——" and I produced the Wilde script. With "Mr. X——" I too was blindfolded and we used the ouija board, while a shorthand writer recorded our messages. "Mr. X——" seemed to have all the negative (or driving) power. I had evidently the directing power, for he never succeeded without my help. After quite a long time he began to get slight results with other persons, but they never were so direct or interesting as with me.

POSITIVE AND
NEGATIVE POLARITY :
DUAL FUNCTION OF
THE SITTERS.

I believe in cases such as these no question arises as to who is responsible for the communications. If they come from an external influence, probably the brains of both sitters are used in different ways. If, as Prof. Richet would contend, it is a case of cryptesthesia, the powers of two persons working in harmony is obviously greater than the power of one, and, as in a case such as the Oscar Wilde one, the subconsciousness must play a part: the subconscious memories of two persons must supply more interesting matter than those of one. The value of the experiment is not lessened by adopting either hypothesis.

With regard to the theory that subconscious memory supplies material for these scripts, "Mr. V——" assures me that he has only read three of Oscar Wilde's works—"De Profundis," "The Picture of Dorian Grey" and "The Ballad of Reading Gaol," and all these before the war. I have read a good deal more and had been very much amused by Wilde's plays when they were produced; but I had no special interest in him and had looked at nothing of his for twenty years past, except "Salomé," which I read for the first time about six years ago. It has been suggested that this is a case of subconscious plagiarism. I hardly think that theory could cover the facts.

If we set aside the simple explanation that Oscar Wilde is, as he says, still alive and willing to converse with the world again, we must attribute the case to cryptesthesia, as in some of these messages we find facts unknown to either of the mediums. The question of the handwriting must, of course,

receive full consideration. So far as "Mr. V——" and I know, neither of us had ever seen Wilde's handwriting; yet here, through hundreds of pages it is sustained without a break. It seems hardly credible that even if "Mr. V——" or I had by chance seen Wilde's writing or a fac simile of it at some time in our lives, we could, even subconsciously, sustain this absolutely perfect imitation continually.

Prof. Richet suggests, in his recent work—"Thirty Years of Psychological Research," that it is impossible, under present conditions, to prove survival. He puts forward his theory of cryptesthetic power inherent apparently in most of us, and endeavours very skillfully to cover almost the whole area of psychic phenomena with this vast mantle. He would, without difficulty, sweep away any doubts we may have as to the origin of the Oscar Wilde script. The chief trouble for students of the subject is that some of us find it more impossible to imagine this extension of what we used to call clairvoyance than to imagine that the spiritual part of us survives death, and may, under certain circumstances, wish to send messages to the world. We are up against the inevitable difficulty in criticizing any valuable case which suggests survival. Our critics must of necessity see the whole matter from at least three definite view points. The Spiritualist will merely add one more stone to the edifice he has erected for himself and which he firmly believes to be built on sure foundations, even if these be considered imaginative by the scientist.

The scientist will eye us suspiciously and fit in the "Oscar Wilde" case with his favourite theory—telepathy, the subconscious, cryptesthesia, etc. The interested agnostic will hear echoes from both spiritualist and scientist, and finally retreat to that most comfortable of all positions in which he admits he doesn't know. The literary critic will, of course, argue merely from his knowledge of Wilde's style at its finest. He will not allow for the facts that before his death Wilde was embittered and disappointed with the world, that he has passed into unknown conditions which, according to my ouija script, have tended to diminish the brilliance of his powers perhaps through sheer disuse of them (or from the difficulties of a new mechanism of transmission—ED.) and that all these com-

munications come through two mediums in the case of the automatic writing, and one (which may make it more difficult) in the ouija conversations.

No matter how we regard the case it gives more ground for speculation than the average automatic message.

WILDE'S TWO LITERARY IDIOSYNCRASIES SHOWN. displayed two very definite styles in his writing : one, the over-ornamented and too redundant prose, with which we are all familiar ; and the other, the witty and cynical epigram of which his plays are almost entirely composed. In the " Real

Oscar Wilde " Sherard emphasizes the fact repeatedly that Wilde marred his friendships by his too ready loosening of a bitter and witty tongue.

Like many of his fellow-countrymen he could not forbear to say amusing things, even if their knife edges left a scar behind, and in this script we have ample evidence of the same mentality.

On the same afternoon, the first section of our communication will flow on in the too heavily ornamented prose, with which all readers of Wilde are familiar ; and later we get an example of his none too kindly worded sarcasm, levelled, perhaps, at some writer—modern or otherwise ; for, strange to say, Wilde if it be he, by some means not easily understood, has dipped into the works of modern novelists.* His comments on them, written from the standpoint of the apostle of beauty, are what might be expected. This realistic, harsh age pains him ; he is glad to have escaped it.

Mr. Drinkwater, in the " Weekly Dispatch," expressed an opinion, on the strength of the first extracts which appeared in the " Daily News," that these criticisms

VARIED PHASES OF THE " WILDE " PERSONALITY. were not the genuine Wilde. He quotes certain expressions which he maintains Wilde would not have used. No, possibly not in the days of his prime and

not in the more than carefully chosen phrases of his best prose ; but he is now in a state of " twilight " and speaks to me of his mind as " a key that grates in a rusty lock," and cannot move smoothly as it used.

* " Problem of the Greater Memory."

In all these messages eagerness to speak again to the world and bitterness that he should again be shut out from the beauty of things seen are expressed. To me, what is most convincing in the entire script, taken from beginning to end, is that it reveals a personality which fits in almost completely with Wilde's. His enormous egoism and pride are there, unabated after death as they were unabated after those two terrible years in prison; his sensuous ecstasy in the beauty of things seen is as fresh as ever it was; so is his wit—sharp and caustic to the point of cruelty.

In the ouija script Wilde alludes twice to his "fluid" condition on the Other Side. I was interested to find in Sherard's

"Real Oscar Wilde" an allusion to a sitting for automatic writing, which took place at the house of Audré Gide after Wilde's death. The suggestion was made—"We would like to know your opinion of life beyond the grave."

The reply was "A chaotic confusion of fluid nebulosities, a cloaque of souls and the essences of organic life."

This is only one of many interesting and evidential points I have discovered. A number of definite facts are referred to which were certainly unknown to me and probably to "Mr. V——." Pater's inability to converse is mentioned. I hear from a friend who knew him that this was so; Pater was exceptionally silent in company. In a long message to me on the ouija board, in which he speaks of his gaol experience, Wilde says, "For in my soul despair had never found a lodgment." I had read no life of Wilde at the time this was spelt out to me; but I find that although he spoke of suicide when first he was in prison, his disposition was always cheerful; he never really gave way to despair; and, after a time, he endeavoured to make his days there as bearable as was possible.

He refers to a holiday spent near Dublin in his childish days. He tries to get the name of the place—"McCree—Cree; no, that's not the name, Glencree—where we stayed with Willie and Iso." This message was written, "Mr. V——" holding the pencil so that my hand did not influence it in the least. "Mr. V——" could hardly have known that there is a very remote

EVIDENCES FOR
THE IDENTITY
OF WILDE.

valley about ten miles from Dublin called Glencreé. I certainly could identify "Willie" as Oscar's brother, but I had no idea who "Iso" was. I now find that she was the sister of Willie and Oscar Wilde—Isola, who died when she was a child.

I think this case, so far as it has gone, gives ample material for study and speculation. I hope it will go much farther, and that still more evidential facts may come to light. Even now it is remarkable in combining Wilde's handwriting with his style. One without the other would have relegated it to a place among hundreds of other instances of the same nature; but the combination of style and writing is rare, I think. Added to that there are, in the present scripts, a number of facts unknown, I believe, to either medium, and a very great deal of evidence as to the survival of the personality as it was on earth. It cannot be classed among the "spirit" messages at which Prof. Richet very justly smiles, as having little or nothing of the character of the living human being.

Very frequently "spirit messages" are most depressing, they indicate that the process of dying has deteriorated rather than exalted the mind. Here we have wit, humour and ideas of which the mediums (if it flows from their subconscious minds) may justly be proud.

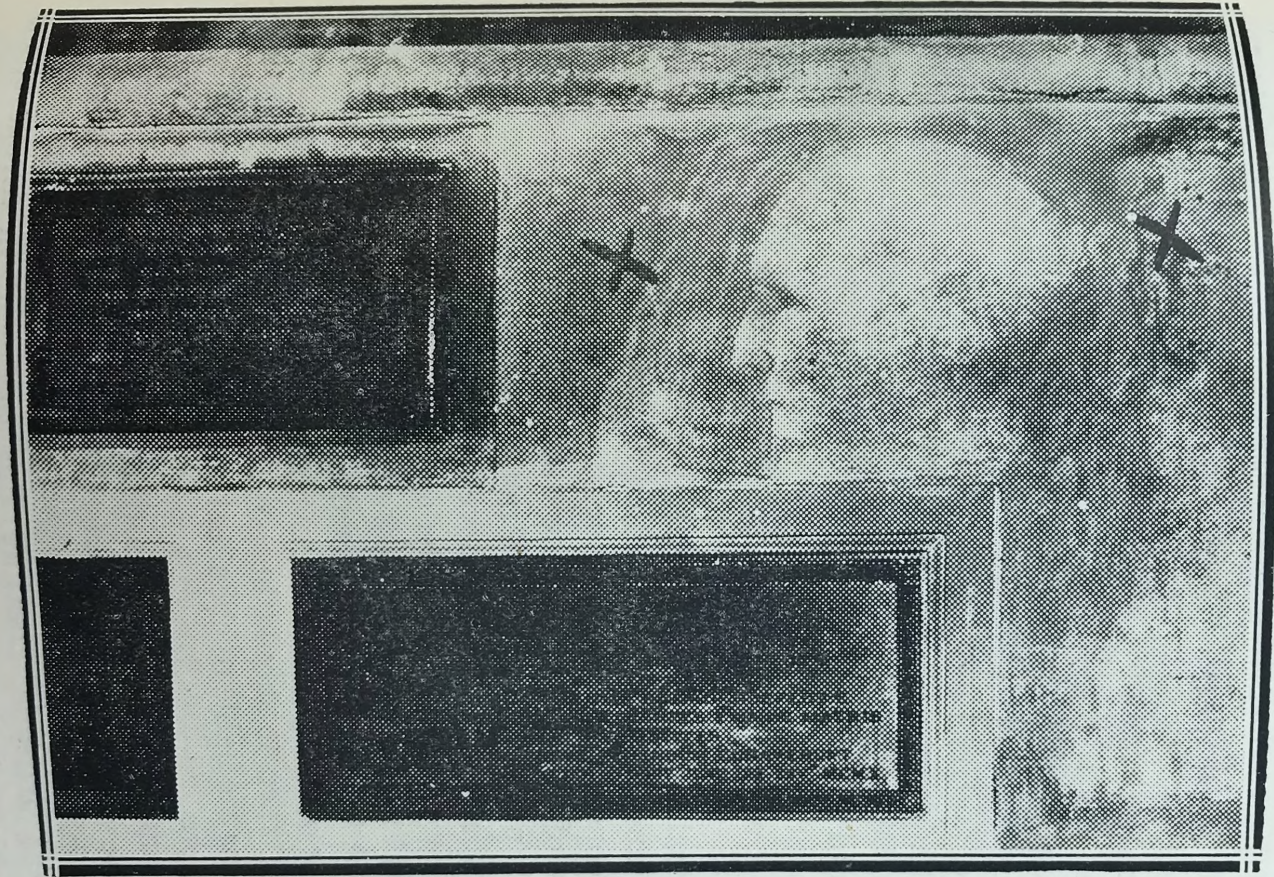
THE FACE OF DEAN LIDDELL.

IN mid-July the public were startled by an announcement in the London Press, to the effect that the features of the late Dean Liddell, the famous scholar and cleric, had appeared upon the wall of Christ Church Cathedral, Oxford, in a place with which his thoughts might be deemed to be closely associated—namely, close beneath the Burne-Jones window which he had caused to be placed in the cathedral as a memorial of his daughter, whose memory he had cherished with great affection. Dean Liddell was the father of Lewis Carroll's "Alice," and the story of "Alice in Wonderland" was created in the quiet of the Dean's garden, close to the old cathedral.

Certain markings, it would seem, have for about two years past been in process of developing upon the wall, and these have been slowly forming the perfect outline of a head, with a growing resemblance to that of the late Dean, whose death took place some twenty-five years ago. This resemblance is not denied, and seems to be admitted even by relatives and others who knew him well.

Mr. Charles H. Liddell, the artist, is quoted in the "Daily Express" for July 19, as saying that coincidence was impossible in the case, for the face was complete even to an indentation on the temple, significant to phrenologists. Another witness, who was in Oxford in the late Dean's time, stated that the phantom picture appeared to him, from his own recollection, a better portrait of the Dean than the published photograph of him. His daughter-in-law, Lady Liddell, is one of those unprepared to accept the hypothesis of the materialization of thought-faces, and so holds to the theory of natural coincidence ("Daily Express"); but this is hardly equivalent to an assertion that the outlines are such as might readily be attributable to chance.

Now it is well known that damp within a wall has a habit of showing itself in peculiar stains, either developing with the increase of the dampness, or as a result of the drying-out of the internal moisture. Of the latter sort, the instance of Babraham



By kind permission of "The Oxford Journal."

PORTRAIT OF DEAN LIDDELL.

APPEARING ON THE WALL OF THE SOUTH AISLE OF OXFORD CATHEDRAL.

Church, in Cambridgeshire, is a notable one. In Babraham Parish Church, we are given to understand that a new heating apparatus had been installed as a cure for long-standing damp conditions. On a certain Sunday, shortly after the installation was made effective, the congregation were amazed to observe, during the service, the gradual appearance upon a patch of wall hitherto blank, of the outlines of a saintly figure. At the close of the service this figure was revealed in full detail, and naturally appeared miraculous. But the explanation was soon forthcoming. Beneath the ancient plaster of the interior there had lain concealed for many generations one of those mediæval frescoes which are often found by careful restorers and can be revived and restored by judicious treatment. In this case, there had been going on for a long time some chemical interchange between the old colouring matter and the plaster itself, but until the plaster was dried, no perceptible discolouration had manifested itself.

What we have, therefore, to assure ourselves of in the Oxford instance is whether the atmospheric conditions within the Cathedral have sensibly altered during the past two or three years, and whether the Cathedral authorities can affirm that these conditions have been relatively constant of late. If no change of consequence in the warming methods and appliances has taken place of late, it will not be easy to account on ordinary physical grounds for the development of this face. Another point for enquiry is as to the age of the plaster upon the south aisle wall, around the window and tablet, in the neighbourhood of which the face has appeared. If it be modern plaster of one or other of the special kinds which architects are prone to make trial of, then it should be possible to say whether such compositions are liable to chemical change and reaction under given conditions.

Assuming that there is nothing in the history of the plaster or of the wall beneath the plaster which can reasonably account for the phenomenon, then we may, without prejudice to a scientific attitude, consider the argument in favour of the "psychic" theory.

Before doing so, a few more details may be given. These have been communicated by an Oxford observer, Miss Dorothy Jennings, to whose courtesy and that of the Editor of the "Oxford Journal" we are indebted for the privilege of reprinting

the photographic block of the Dean's head as it appears upon the wall. We will give Miss Jennings's own words :

" On the wall of the south aisle of Oxford Cathedral there has recently appeared the outline, in profile, of the head of the late Dr. Liddell, Dean of Christ Church, who died in 1898. The curly white hair, the bald crown, and the aquiline nose, are faithfully reproduced, as any visitor can verify who compares it with the figure of the Dean set in the niche in the archway leading to Peckwater Quad. The only difference is one of expression, the austerity in the sculptured face being replaced by gentleness and benignity in the ' spirit ' portrait.

" The fact that the head has appeared below the Burne-Jones window erected to the memory of the Dean's daughter—Edith, and above the brass tablet recording his death, cannot be lightly dismissed as mere coincidence, as the Cathedral authorities would wish. The Dean spent much time in this part of the Cathedral. Of an artistic nature, he took great interest in the erection of the memorial window, having it removed three times before he considered the colouring perfect. Beneath this window is the burial ground of the Dean, his wife and family, so there are many claims for attachment to this particular spot.

" The wall, for an extent of half a foot from the face, to two or three feet from the crown, has a peculiar blueish-white appearance quite distinct from the usual age and damp discolouration in other parts of the Cathedral. On the right-hand side of the head another face is forming, and from the appearance of the hair it is apparently the head of a woman.

" As the profile of the Dean has taken some two years to reach its present clear outline, the process is evidently one of slow growth. The accompanying photograph does not, unfortunately, give a clear impression of the outline of the head, but the features are discernible, and it will serve to convey something of the size of the portrait. Interest in ' spirit ' pictures seems to be widespread, for visitors of all descriptions have flocked to the Cathedral, some having journeyed from such distances as Rome and Madrid."

As to the female head, our correspondent, in a subsequent letter, says, in answer to an enquiry whether this head might, in any degree, be held to resemble the late Dean's daughter, that, in its present stage of development, she does not see how any-

one can say that a resemblance could be apparent. But her remark is prompted by the unfinished state of the image, for she admits she never saw the lady nor has she seen a portrait of her. She adds: "The Dean's head itself is remarkable, and I pray the Cathedral authorities do not adopt such drastic measures as the Bath people to stem the tide of visitors."

Her concluding remark is inspired by the reported action of the Vicar and Churchwardens of Bath Abbey, in effacing the portrait of a soldier which had appeared in a rather similar manner close to the War Memorial, and had caused them annoyance owing to the crowd of visitors it brought.

Our clergy, as is well known, are for the most part complete and perfect sceptics as to any such miraculous happenings, and there is perhaps nothing which so powerfully excites their sense of disapproval as the popular interest in such forms of abnormal happenings. Nevertheless, we think that if they would but reflect upon these occurrences as *possibly* representing attempts made under conditions of unknown difficulty by members of the Church invisible, to contrive for us still on earth a message of hope and inspiration to renewed faith in the ever-present reality of Christian teaching, they would pause before taking upon themselves to destroy these evidences.

It is Science that to-day affirms the miraculous, and organized religion that too often denies it; and Science, therefore, will always respect the possibility that where the physical cause is not apparent, there the ultra-physical power may be seeking to manifest itself.

In the case of the Oxford phenomenon, there is *a priori* ground for discussing the possibility of a psychical image on the wall of the Cathedral in the now admitted facts of psychic photography.

Instead of a photographic plate and the chemical changes in salts of silver, there is the smooth, white plaster wall and the mineral salts contained in the plaster, less susceptible to the immediate action of light, but yet not unsusceptible of slower chemical change.

Instead of the presence, or close personal contact, of a "physical" medium, there is the psychical atmosphere of a building constantly dedicated to prayer and spiritual aspiration, full of the spiritual or psychical emanations of countless worshippers tending to provide the conditions necessary

for the accomplishment of a process in which the alchemy of thought may succeed in affecting the grosser particles of matter.

There is the special association of the place in which the emotional part of the earth-memories of a man of great gifts of spiritual imagination would naturally linger, were they permitted to do so in the absence of the flesh.

We have stated some of the grounds for admitting the psychical theory of the image ; it must not be forgotten that there is always to be taken into account by the advocates of " natural coincidence " the extreme improbability of the appearance of a clearly recognizable portrait of Dean Liddell in the one place of all others, one out of countless millions of possible places, most intimately associated with his earthly personality and memories. We feel that this point will bear stressing and reiteration, for it is easy to discount its utter strangeness.

Apart, however, from the arguments here adduced, we must not jump to the conclusion that a " psychic " happening is proven. Our attitude now must be to await future developments. A second example of a similar nature, were it to happen in another place, would go far, no doubt, to establish the " psychic " hypothesis, and as the public mind tends more to a general admission of such possibilities, we think that the atmosphere conducive to such manifestations will proportionately increase. We trust to hear of no further cases of deliberate obliteration of these possible signs of ultra-physical power on the part of those appointed to minister to us of spiritual things.

A final word of caution seems necessary. Most of us are aware of the ease with which the imaginative faculty can work upon any sort of obscure markings so that these, although in themselves quite amorphous, readily become suggestive of all manner of fantastic forms. One remembers how, as a child, sitting passively through a tedious sermon, pale blots upon the plastered wall have transformed themselves into fantastic images, heroic or grotesque ; and how, when lying in bed, one's drowsy vision can transform slight irregularities of a bedroom ceiling into pictures of armed knights or stately processions. The imaginative powers, stimulated from a subconscious source, can build in this way almost anything from a chance collocation of lines or spots. Quite lately the writer had a remarkable instance of

the power of collective hallucination resulting from a single observation communicated to others.

A letter was received from America asking for particulars of a carved figure, said to be that of a jester, on the sill of a window in the manor house of Sharpham in Somerset. It was clear that this figure had been an object of interest to quite a number of people.

The writer, who happens to know the old house fairly well, could not recall this figure, and took occasion to visit the place again in order to look at the window. There was no difficulty in finding the exact spot on the wall described. But no carving was apparent, and for a time it seemed as though there had been some mistake in the locality. But when on the point of giving up the search, the little figure suddenly flashed into view. It was composed entirely of natural flaws and irregularities in the rubble surface of the lias blocks of which the wall was built.

Such examples might easily be multiplied. They bespeak the caution which we need to exercise constantly in regard to alleged phenomena of this and kindred nature. Especially is this desirable in the case of "extra" markings on photographic plates. Time after time we have heard of faces and symbols being read into the simplest markings, and mechanical defects construed as psychic impressions.

Such instances, however, as the Dean's head—lifelike and perfect in detail, fall into a different category and are a legitimate subject for enquiry as to a psychic origin.

PSYCHIC DIAMONDS.**By Fred Barlow,***Hon. Sec., Birmingham & Midland S.P.R. ; Hon. Sec., S.S.S.P.*

EXPERIMENTS BY THE LATE MAJOR R. E. E. SPENCER IN
CRYSTAL FORMATION BY COMBINED PSYCHIC AND ELECTRICAL
FORCES.

PSYCHIC diamonds ! I can imagine the smile of incredulity that these words will call from the sceptic. And yet, is there anything more incredible in the production of psychic diamonds than there is in the production of a psychic photograph ; or in the materialization of metals than the production of ectoplasm ? The difference is only in kind and not in degree. We have become familiar with the materialization of hands and faces. The materialization of crystals is far more feasible, from a strictly scientific point of view, but more unusual. Until the unusual becomes the commonplace there will always be doubters.

In discussing Major Spencer's investigations, I shall be content mainly to condense the information contained in his detailed reports and to touch on other phases of psycho-activity that have some bearing on the experiments under consideration. It is indeed unfortunate that Major Spencer did not live to record, in book form, the particulars of his numerous experiments. The many detailed accounts he made all testify to the care and thoroughness of his psychic work, and would have proved invaluable in the evolution of psychic science.

The question of the genuineness of the phenomena under consideration is a point on which I desire to be perfectly candid. My firm belief in their psychic nature is primarily based on my knowledge of the experimenter and his methods. Investigation and experiences, on the spot, together with many discussions with Major Spencer on these things, convinced me that they could not have occurred in any known normal manner without his connivance. He was fully alive to the probability of charges of deliberate or unconscious deception being made against himself, or other members of the family, and whenever possible he took steps that would enable him to refute such charges. No one acquainted with Major Spencer would for a moment doubt his good faith in this matter, but the value of the evidence does not rest merely on one person. If Major Spencer be accused of deception, the charge must also include some five or six members of the family and an equal number of outsiders who were present on various occasions when some of the more

remarkable phenomena were in progress. He courted every investigation. The facts were laid before several of the leading men of science in this country, and long, detailed reports were made at the time to the Society for Psychical Research. The scientists shrugged their shoulders and did nothing. The S.P.R. missed the chance of a lifetime and did the same.

The mental attitude of Major Spencer towards psychic phenomena was one of friendly criticism. He was not a man who would be easily gulled, and was neither hypercritical nor over-credulous. He had the courage of his convictions, and when he found a thing true or false, he did not hesitate to say so.

Early in July, 1919, at a conference of the S.S.S.P. in London, Major Spencer gave a paper relating to the remarkable photographic phenomena then occurring at his home. His return to Newcastle, the day after the conference, heralded an outbreak of phenomena of a somewhat different type. Messages were received in automatic writing, through the hand of a member of the family. These messages were in various styles of handwriting and, along with others, Michael Faraday and Sir William Crookes purported to communicate. Both these scientists were eminent electricians, and each was famous for his discoveries in the realm of crystallography. The messages contained definite instructions on the utilization of static electricity in the production of materialized substances. A large Wimshurst (eight-plate) machine was employed, and the nature of the insulation, the use of Leyden jars, the quality and colour of the spark from the discharge of the jars, etc., were all referred to.

The automatic writing explains the experiments so clearly that I will give excerpts from same. In these writings Major Spencer will be referred to as M. and his son (the automatist) will be known as A. The writing first dealt with the production of materialized fabric. This materialization was of a permanent nature, the fabric being preserved by being cemented between glass plates. A photomicrograph of a portion of this is shown in plate No. 1. Then came the following message. For the sake of lucidity I have punctuated the extracts given.

“Conditions slightly disturbed, but if you would care, try another experiment. The earlier you experiment the less confused it will be, for we are now . . . in comparative quietness. You will find the Leyden jars charging well . . . Carry on as before, only instead of the fabric take a whole-plate piece of glass. What is found there must never be taken out of the house—*never*. A word as to last night: if the discharging had been as it should have been, a proper diamond of at least 10 carats would have been found. Do not despair, work with patience and understanding will come to you.

“M. FARADAY.”

The experiment took place the same evening. M. and A. each in turn stood on an insulated stool, holding a sheet of glass

horizontally in the air. Whilst A. held the plate, M. operated the Wimshurst machine and exposed the glass to about forty sparks. Then A. and M. exchanged places and went through the same operation once more. When the light was switched on a small diamond was found on the surface of the glass plate.

At 8.30 p.m. the next day (July 11, 1919) the following writing occurred :

" Moon in right stage. If you wish (and we strongly advise you to), experiment to-night, only to-night expose glass to ten small discharges for each person. . . . If the experiment is successful, you will see the particulars of Lantium (writing was here indistinct) as they exist in our world.

" FARADAY."

M.—" I cannot read the name of the substance. Will you write it again, please ? "

Reply.—" Lantium."

M.—" Does it exist in the earth ? "

Reply.—" Unknown to your world. Lantium and other substances . . . *other substances*. FARADAY."

M.—" May I handle and test it ? "

Reply.—" Certainly, my dear friend. FARADAY."

The experiment was again carried out, as before, only on this occasion the glass was exposed to ten discharges of the Wimshurst machine for each person. At the conclusion of the experiment, lying loose on the surface of the glass plate, there was found a crystalline structure composed of triangular plates lying in different planes and at different angles (see illustration No. 2). There was also the metal called " Lantium " * and other substances. Nitric acid alone did not attack Lantium, but when boiled in a mixture of nitric acid and sulphuric acid the metal gave off a light brown vapour, which Major Spencer could not locate. The same evening the following writing took place regarding the experiment just recorded:

M.—" The experiment has been quite successful and we are very grateful to you. There appear to be at least two kinds of substance."

Reply.—" Yes."

M.—" One is transparent, but not quite so much so as the diamond."

Reply.—" Yes—not quite."

M.—" Is the opaque substance the metal you named Lantium ? "

Reply.—" Lantium, yes. *Yes*."

M.—" Does it exist in this world ? "

Reply.—" No, you have substances very similar, but they are not the same. The similarity is extremely great. FARADAY."

M.—" It appears to be non-magnetic ? "

* The substance deposited was observed to consist of minute grains or flakes, having a metallic lustre, and of a deep gold colour.

Reply.—" Yes."

M.—" May we experiment to destruction of acids, please ?"

Reply.—" Yes, if you would please give an adequate reason for so doing."

M.—" I wish to find if it be soluble and gives off a gas."

Reply.—" Some of the fragments will be found to be soluble."

Then follows writing referring to private matters and a further message purporting to come from Michael Faraday, stating that owing to the uncertainty of conditions no further experiments might be possible for many days. In the course of a series of messages, purporting to come from Faraday's confidential servant, Major Spencer put the following question :

M.—" I am going to put a most serious test question to you. In the Name of God are you writing nothing but what is absolutely true ?"

Reply.—" Yes, sir, and in the Name of God all communications will cease."

It should be noted that this has reference only to a temporary cessation. A long conversation took place with the intelligence purporting to be the confidential servant of M. Faraday, in which occurred the following :

(M. asked the questions aloud and A. wrote the replies automatically.)

M.—" From whom do you get your statements ?"

Reply.—" M. Faraday, sir, and other great scientists. They give me a précis and I, sir, repeat them to you."

M.—" As a very special favour can one more electrical experiment be carried out in this house, preferably to produce the diamond, ten carats or otherwise, referred to a few nights ago ?"

Reply.—" We, sir, cannot say ; or rather, I should say, sir, I will go and consult my master."

After an interval of about three minutes the writing continued :

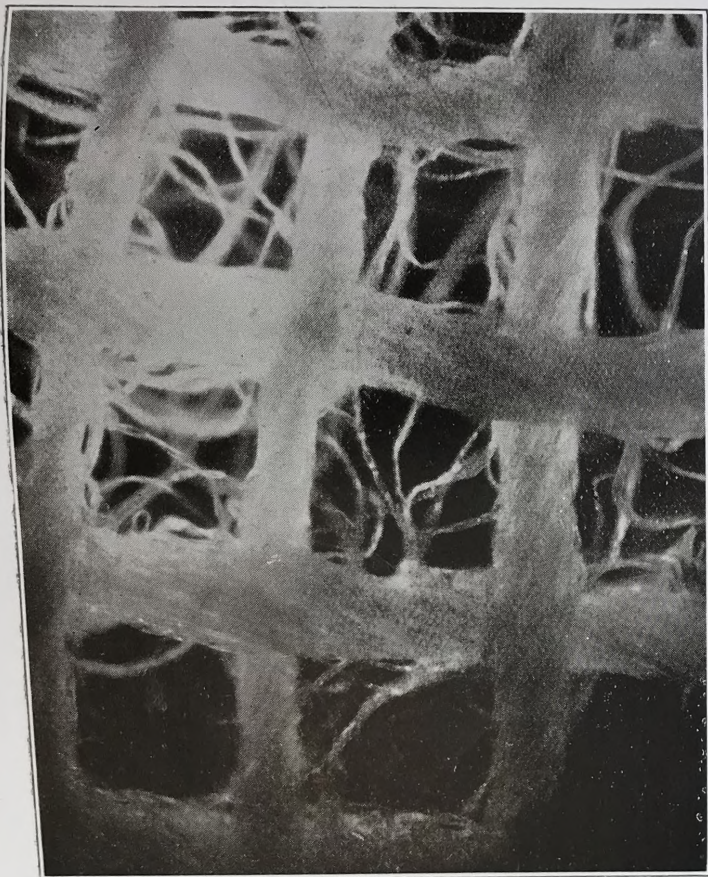
" Yes, sir. Only you and your son in the . . . (unreadable) "

M.—" Are the details of the experiment as before ?"

Reply.—" Yes, only expose the glass to 40 sparks each, and you must stand—that is to say, you who hold the glass, sir, must stand—on the stool ten feet away from the machine. Stand on the insulated stool at least ten feet from the machine."

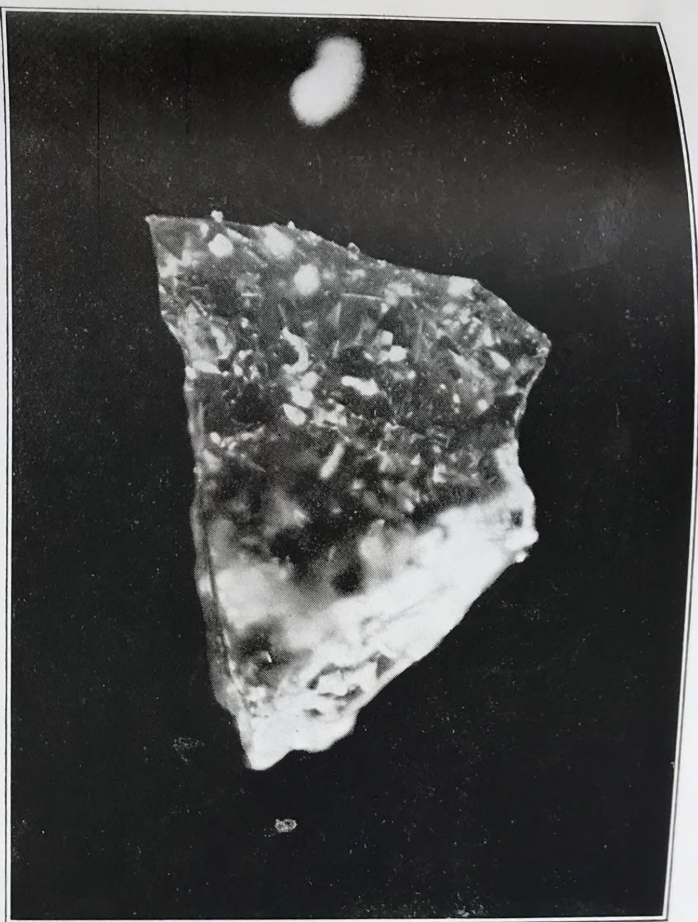
The above remarks occur in a mass of automatic writing, which contains six different signatures. Of three of these, Major Spencer reports " All three signatures are *identical* with originals, and it must be remembered that I myself saw the names automatically written." I shall refer to this automatic writing again. A little later the same evening (9.40) further and altered instructions were received by automatic writing as to carrying out the promised experiment :

" You, sir, must place a table ten feet away from the machine, and on it, sir, you must put the steel mortar you have. First, your son will stand near the mortar and hold his hands over it



No. 1.

Photomicrograph of portion of materialized fabric obtained during the Spencer experiments in July, 1919.



No. 2.

Photomicrograph of crystal obtained on July 11th, 1919.
Dark ground illumination. Magnification thirty times

for forty discharges, then you, sir. M. Faraday hopes to produce a diamond of from four to ten carats.

The experiment was then attempted. A steel mortar weighing 10 lbs. was placed on a table, ten feet from the Wimshurst, and all conditions carefully followed. Just before the end of the first forty discharges both M. and A. heard a sharp ringing noise from the mortar, as though it had split. When the light was switched on, it was found that the mortar had been removed from the table and placed on a marble slab about three feet away. M. clearly saw the mortar on the table during the discharges, which took place at intervals of about four seconds and, of course, lit up everything in the room.

A. was clearly visible both when standing at the mortar and the machine. The room was only in darkness just before starting the machine, when A. and M. changed places, and during the time it took A. to move from the machine to the switch to enable the light to be turned on at the completion of the eighty discharges.

It was found that the mortar was empty and the following conversation occurred :

"Sir, M. Faraday wishes to say power is being collected rapidly, but there is not sufficient yet. Can you wait till 11.15? There will then be sufficient power, sir."

M.—"Certainly, we will wait and try the experiment again at 11.15 to-night."

"Sir, M. Faraday does not guarantee the size of the diamond he will produce, if he can. He generally, if conditions are perfect, produces diamonds of forty carats. I hope, sir, you believe that."

At 11.15 the same evening the experiment was continued. Towards the end of the first forty discharges the same ringing sound was heard from the mortar. After eighty discharges of the Wimshurst machine the light was switched on, and, in the mortar, which this time had not been moved, was found a triangular-shaped diamond (measuring .2 ins. by .175 in. by .15 in.) and a quantity of crystalline fragments (see plates, Nos. 3 and 4). When these had been hastily examined, the following writing took place :

"Sir, we could not produce a diamond whole, but the fragments in the mortar are the first beginnings of a diamond. God bless you.

"M. FARADAY—CROOK(E)S."

M. then put questions *re* testing the crystals and received the following reply :

"You may, sir, but they must not go out of the house ever, if you value communications in the future. Farewell, sir, farewell"

(Six signatures occur here, including "Faraday" and "Crook(e)s").

On the next day (July 14, 1919) Major Spencer conducted the following photographic X-ray experiment :

Under a vacuum tube that had been in use some ten or twelve years he placed, at a distance of ten inches, a $\frac{1}{4}$ -plate loaded wooden

dark slide. This dark slide had a vulcanite sheath, upon the surface of which were placed the psychic diamonds and an ordinary diamond brooch, the stones of the latter being mounted in platinum. The vacuum tube was run for one minute and gave strong fluorescence, thus showing that X-rays were being freely given off. In the ordinary way, on development the photographic plate should have blackened all over, except where the platinum brooch stopped the X-rays entirely, and the diamonds (ordinary and psychic) stopped them very slightly. When the plate was developed, however, it only blackened very slightly, and across it was written :

“ A Spirit Diamond. X.”

Major Spencer immediately placed another plate in the dark slide and repeated the experiment. This time the effect was quite normal—the plate turned completely black, except where the platinum stopped the rays completely and where the diamonds stopped them slightly.

Under apparently identical conditions the plate on one occasion gave no image of the brooch and diamonds, and scarcely darkened, but contained a written message, whilst the second plate gave the normal result of a dark plate with the clear outline of the platinum brooch. I have examined the plate containing the above message and have a print of same, but it is, unfortunately, too faint for reproduction.

Further crystals were obtained a few weeks later, but the four psychic experiments described are typical of many others of various types conducted at Walbottle Hall. We have here much material upon which to reflect. In frankly stating my views, I do not pretend to have reached any definite conclusion as to the “ first cause ” behind these experiments. As already mentioned, I am convinced of their genuineness.

The automatic writing played such a prominent part in these phenomena that it will be interesting to give more details regarding its production. At the time, the automatist, A., was a youth of about sixteen—a young man who was far more interested in tennis and field games than in psychological problems. The automatic writing was *really* automatic in that the conscious mind of A. did not seem to enter into the script at all. I have seen his hand writing intelligent answers to technical questions, set by scientific workers, whilst I was talking to him about ordinary every-day affairs, to keep his mind off what was being written. The script was usually written rapidly and clearly legible. The questions or remarks, as a rule, were made aloud on the one side and written on the other, or rapped out in quick response. Major Spencer told me that he had tried thinking the questions only and also writing them, without A. seeing what was written, and that each had been successful, but more difficult.

I was present on an occasion when many of the illustrious dead purported to communicate. The character and style of the writing

would change abruptly and signatures would be given which closely resembled the ordinary signatures of the supposed communicators. It does not seem possible that A. could have seen many of these signatures, or have treasured subconsciously their characteristics, but in many instances Major Spencer may have done so. For example, Sir Andrew Thompson (this is not the actual name—which I have altered) purported to communicate. A. had never seen either this gentleman or his handwriting, but Major Spencer knew him well, many years ago.

If the messages had been confined to such communicators as these, it would have been very natural to conclude that those particular intelligences were really present. The messages were relevant and the signatures were written rapidly and without deliberation. However, when "Queen Elizabeth" began to communicate, we naturally began to doubt. A most curious thing is that the automatically written signature "Elizabeth" bears a close resemblance to the very flourishing signature of this lady. It is very doubtful that A. had seen this signature, but Major Spencer found it in a book he had and I found it in a book I had, so that it *may* have come from either his or my subconscious mind.

Messages were then received from "Elijah," "Job," "Xerxes" and others, and we were told that we were "the founders of modern Spiritualism!" An attempt was made to sustain the deception by writing "It is true, it is true. In the Name of God, it is true." In fairness I give these facts, and am content to do so with no attempt at explanation. Such impersonations are by no means uncommon in automatic writings and trance mediumship. We were all perfectly serious and I think it more likely to have been caused by some freak of subconscious short-circuiting than by discarnate impersonating spirits. Some may think that it was a huge joke on the part of A., but a little consideration will show that this theory is untenable.

The automatic nature of the writing and the rapid production of facsimile signatures, plus the many phenomena that A. *could not* have produced, rule this out of court. It is also extremely unlikely that an upright young man would wallow in the deception of his parents and others to such an unnecessary degree as to swear in the Name of God that it was true. Again, it must not be forgotten that many photographic messages were received by Major Spencer on whole-plate sheets of bromide paper. These were mainly in the handwriting of a near relative, and occasionally contained information which Major Spencer considered could not have been in the possession of any living person at the time, himself included.

In some automatic writing that took place on August 15, 1919, there occurred the following:

M.—". . . Will you tell us where the carbon, which, I take it, composes the diamond, comes from?"

Reply.—"Out of the atmosphere. W. CROOKES."

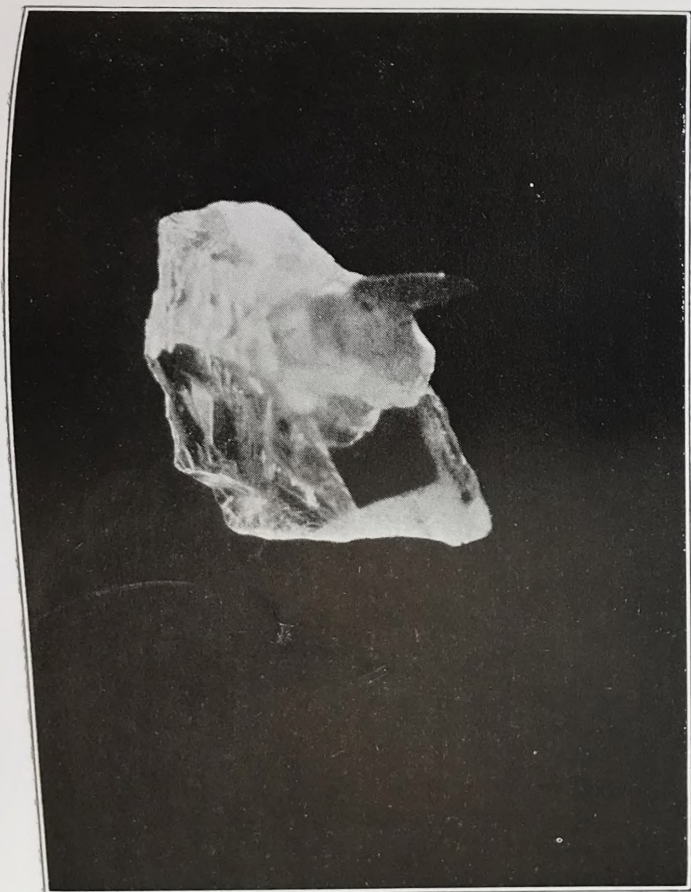
M.—"Has the strain set up by the heavy discharge to do with the conversion of the carbon into diamond?"

Reply.—"It has, sir. W. CROOKES."

We must leave the automatic writing and turn our attention to the crystals. Is there anything in the materialized articles themselves to support the theory of their psychic origin? In appearance the psychic diamonds are like ordinary diamonds. In many ways they behave like ordinary diamonds. They mark glass; they are transparent to X-rays; the complete diamonds withstand the action of nitric and sulphuric acid when boiled in same. Reflected sunlight with one of the larger stones shows all the colours seen in a good cut diamond. That all are not ordinary diamonds, however, was proved by boiling some of the "first beginnings of diamond" in a mixture of nitric and sulphuric acids. This caused the clear matrix of the crystal to become decomposed upon the exterior, which turned an opaque white. These first "beginnings" consisted of irregular shaped pieces of clear matrix, containing triangular, hexagonal and octahedral crystals, all capable of reflecting light, but none transmitting it. By slight pressure, Major Spencer, succeeded in getting three of the thin plate crystals on the outside of the decomposing matrix. He then found that they were metallic and opaque, reflecting light strongly of a red gold colour. Under a high temperature (about 1,450 degrees Cent.) these metallic formations vapourized with gas, as might be expected. The clear matrix at this high temperature softened, but would not melt or burn.

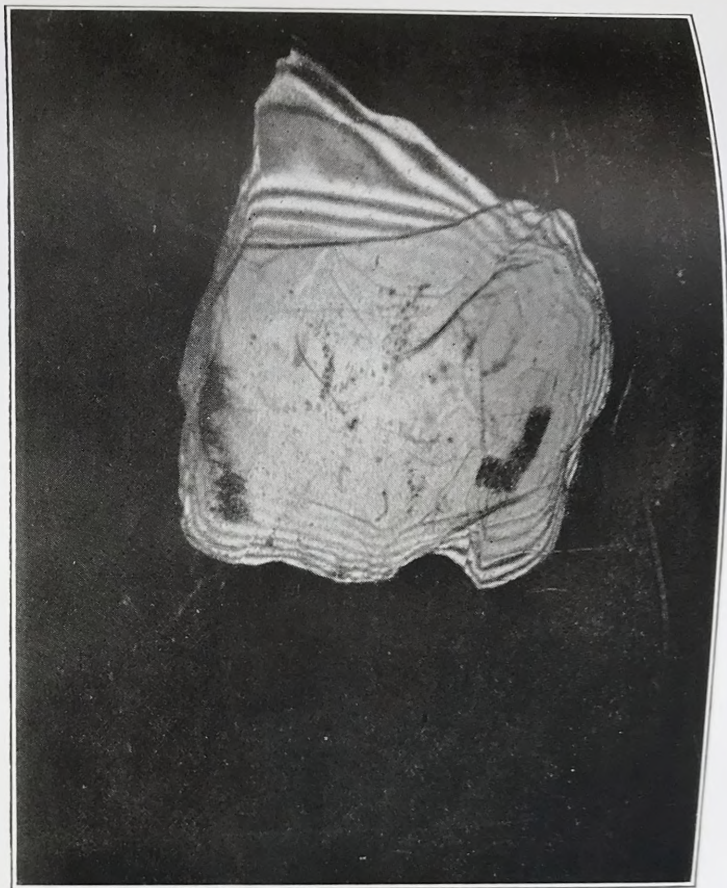
I was present when an attempt was made by an expert chemist and an electrician to burn, with oxygen, a fragment of psychic diamond in the same manner as can be done with an ordinary diamond. Instead of "flashing" brightly like ordinary diamond, the psychic diamond, under the blowpipe, cleft into two diamonds which together seemed much greater than the original. In other words, the quantity of diamond seemed to increase whilst the experiment was in progress. This was a phenomenon that happened right under my eyes. I was watching intently for the flashing and was the only one present who detected the cleavage. The others could scarcely believe me when I exclaimed what had happened, and it was only when I picked up and showed them the additional diamond that they were convinced. Unfortunately, we did not take the weight before burning, so we had only the size to go by. Later messages, however, stated that an actual increase in the quantity of diamond had taken place.

I have already referred to the well-known fact that Sir William Crookes and Michael Faraday were famous electricians and experts in crystallography. Assuming that they still take an interest in mundane affairs, it seems the most natural thing in the world that they should take advantage of Major Spencer's knowledge and apparatus to puzzle us by these productions. The manufacture of small diamonds by dissolving carbon in molten iron has long been established. Only a few weeks ago I read that powerful electric plant had been laid down in America for the artificial production of diamonds.



No. 3.

Photomicrograph of one of the "first beginnings of diamond" obtained on July 13th, 1919. The dark projection is the bristle on which the fragment was mounted for photographing. Dark ground illumination. Magnification thirty times.



No. 4.

Further fragment of one of the "first beginnings of diamond." This fragment was boiled in a mixture of nitric and sulphuric acids. Photomicrograph by polarized light to show interference rings, which were very fine. Magnification fifteen times.

In the early part of this article I mentioned that it would be my duty mainly to condense the information in reference to these particular experiments contained in Major Spencer's detailed reports. It may be argued that the after treatment of these crystals left much to be desired. Such may be the case, but no blame can be attached to Major Spencer because of this. His scientific knowledge was far above the average, and he applied that knowledge in this after treatment to the best of his ability. He tried to get others interested who possessed more knowledge of crystals than himself, but was unsuccessful. Again, the condition that the crystals should not be allowed to leave the premises may be considered a suspicious feature by some, but there were one or two very good reasons why they should not leave the house, and any serious worker was at liberty to go there to inspect and experiment with them. Major Spencer publicly made that offer. Later on it is possible that further experiments may be made with these stones, etc. In the interests of science I sincerely trust that this will be the case, as I firmly believe it would result in their being definitely proved to be of psychic origin.

Now here is a curious fact. Madame Bisson is a sculptress, most of the materializations through Eva C——, in her experiments, are of an artistic nature. Dr. Crawford was an engineer, the phenomena in his experiments were of the nature of rods and levers. Dr. Schrenck-Notzing is a physician and biologist: the psychic phenomena, in his experiments, consisted mainly of the extrusion of ectoplasm and the beginnings of materializations. The leaders of the English and American Societies for Psychical Research have, in the past, been mostly trained psychologists: the phenomena presented for their consideration have been of a psychological or mental nature. Major Spencer was an experienced photographer and radiographer: the phenomena obtaining in his experiments were mostly of a photographic and radiographic nature. Does this mean that the natural bent of the experimenter affects the nature of the phenomena produced, or is it the other way about, *i.e.*, do the directing intelligences behind these things produce just those phenomena that the experimenter is best capable of investigating?

For the benefit of readers we might mention that Sir Wm. Crookes succeeded in his lifetime in making artificial diamonds, as a pamphlet at the Patent Office bears witness. "Light," of August 9 and September 20, 1919, contained a report by Dr. Abraham Wallace of a visit to Major Spencer's house, when he examined the "diamonds" and also some peculiar looking objects said to be of animal origin, which resembled some form of larvæ, but there is no report as to when or how these latter were received.

Dr. Wallace also examined the materialized fabric and the microscopic photographs of this, and says there seemed to be strong indications that it is connected with *plant* life, though not recognized as being like any fabric belonging to this world.

"PSYCHIC SCIENCE," of April, 1922, gave a full account by Major Spencer himself of his psychic photographic experiences.—(ED.)

M. GABRIEL DELANNE ON THE CAUSATION OF MATERIALIZATION PHENOMENA.

By E. W. Duxbury.

THERE are probably few more erudite and capable exponents of spiritistic apologetics than M. Gabriel Delanne, Editor of the "Revue Scientifique et Morale du Spiritisme," and Member of the Committee of the Metapsychic Institute, Paris. Referring to him in "The Annals of Psychical Science," for May, 1906, Dr. Joseph Maxwell, then Deputy Attorney-General at the Court of Appeal, Bordeaux, wrote:—"Intelligence, learning, experience and integrity are not wanting in M. Gabriel Delanne. M. Delanne is an engineer; he left the 'Ecole Centrale' with the coveted diploma. Since his childhood he has been familiar with mediumistic phenomena, and his special experience is considerable."

In the year 1911 the publication was completed of a large work by M. Delanne in two volumes, entitled:—"Les Apparitions Materialisées des Vivants et des Morts" (Materialised Apparitions of the Living and the Dead). Comprising as it does some 1,350 pages, there seems to be little likelihood of its being translated into English, and this is a loss to English readers, since the book is a veritable mine of psychic lore. It represents a scientific and methodical study, by which the author seeks to establish the reality of a soul in man, by reason of the numerous animistic evidences which he adduces, and also the reality of its manifestations after physical dissolution by means of materialisation and other sensory methods. In view of the number and character of the experiences recounted the book constitutes one of the finest collections of the evidence for the reality of materialisation phenomena, and its value is increased by the logical and critical acumen which the author brings to his task.

M. Delanne takes great pains to demonstrate that neither fraud nor hallucination can account for the evidence presented, and maintains that the spiritistic hypothesis is the only consistent explanation of the facts. The book thus forms a valuable complement to the recent scientific study on "The Phenomena of Materialisation," by Dr. von Schrenck-Notzing.

It may be remarked that any negative criticism, which rejects evidence without first invalidating it, thereby becomes guilty of irrational thinking, since the reality of an alleged fact can only be truly negated by the refutation of the evidence which purports to

attest it. It is open to negative criticism to undertake the refutation of the evidence which M. Delanne has collated in this work ; if it fails to do so, the reality of the facts recited may be regarded as established by default.

The following quotations have been translated from M. Delanne's book :—

“ RESUME.”

The phenomenon of the materialisation of spirits exacts, as we have seen, very numerous and various conditions to enable it to be realized in all its plenitude. Some are external, but others depend on the medium and the sitters. Too high or too low a temperature, or atmospheric disturbances, offer unfavourable conditions, probably on account of the variations of the electrical condition of the air.

It is necessary, in the first place, to have a well-developed medium, in good health, and who has a feeling of security during the sittings, in order that no hindrance may be opposed to the exteriorisation of his odic body. The sitters in their turn, without relaxing the necessary vigilance, would do well to follow the directions given them and to unite in a common aim, which has as its object the creation of that favourable psychic atmosphere, without which only mediocre results are obtained. Singing favours the required passivity, by uniting mechanically differing mentalities. It appears to be well demonstrated that the substance which serves to materialise the phantom emanates chiefly from the medium, and afterwards in part from the sitters. This can scarcely be doubted after the accounts of Archdeacon Colley, Wallace, Miss Marryat, Mr. Mitchiner, etc. A truly striking spectacle is that of seeing the apparition forming in the room, first in the form of a white patch or cloud, which continually enlarges, agitated by an internal movement until the moment in which the white drapery, which is solidified first, is drawn aside, to show the being who has been engendered in such an abnormal manner.

A connecting link, whether visible or not, unites the medium to the phantom, and allows us to understand why and how there always exists a community of sensations as well as an uninterrupted exchange of substance between the materialised being and his physical generator. An absolute proof of the reality of the phantoms is also furnished by the diminution in weight which the medium experiences when the spirit becomes objective. In this case no simulation is possible ; the experiments of Colonel Olcott, those carried out with Miss Wood and Miss Fairlamb, or those by Crookes and at the “ Institut Psychologique,” impose the conviction that the phantoms are real, and that there is no violation of natural laws, no miracle, since the substance which composes them is part of that of the medium. However strange this “ psychic parturition ” may be, it does not contradict the great principles of the conservation of matter and energy ; it is not fundamentally in opposition to them. The dematerialisation is only a consequence of the momentary

exodus of a part of his substance,* and it is to be hoped that the conditions attending the case of Madame d'Esperance can be reproduced with sufficient frequency to be completely studied.

It is absolutely certain that the being which manifests brings with it an intelligence different from that of the medium, and a plastic form which is peculiar to it. We have stated that certain individualities have needed to "learn" to materialize themselves and to produce clothing. We can hardly conceive why, if the medium were the creator of these beings, he should be so ignorant in the case of some and so skilful in that of others. In reality, his role is purely passive.

We have shown that the phenomenon can be presented in the form of a transfiguration of the medium; that is, a kind of mask which is superimposed on his face, while the drapery envelops his own body. In the best conditions materialization takes place at a certain distance from the medium, but we have seen that there occurs a kind of struggle between the two fields of force—that of the spirit who wishes to assimilate the matter and model it according to his own odic pattern, and that of the odic body of the medium, the cohesion of whose parts is often difficult to destroy. These variations in type show that the odic body is not rigid; it has considerable suppleness, which allows it to lend itself to all kinds of temporary modifications, free to resume afterwards its natural equilibrium.

One of the most curious features of these formations is their instability.

The apparition can cause to disappear almost instantaneously this organism which has just been seen, touched, weighed, or photographed. Parts of the materialized bodies melt, so to speak, in the hand which grasps them, or vanish for the purpose of withdrawing from paraffin moulds, while the rest of the body retains living properties. We have noted the solvent property which terrestrial light exercises over these temporary forms during the early stages of their production, whilst if the apparition is luminous, or illumines itself, the destructive effect is no longer produced. It is probable that the study of the various wave-lengths corresponding to these particular kinds of light will furnish in due course the explanation of these anomalies, for we know that certain phosphorescent matter is stimulated by solar light or extinguished by other rays. We are also aware of the disturbing action of light on the propagation of the Hertzian waves, so that it is permissible to hope that we shall eventually succeed in understanding these manifestations, still so inexplicable at present.

The facts have forced us to conclude that the phantoms have an internal organisation similar to our own. Katie and also Bien Boa possessed lungs and a heart. In other cases it has been observed that the apparitions had the temperature of an ordinary human body, that they spoke, and that the very secretions were analogous to those of human beings. How can we believe that it is a matter of the "double," when the phantom shows itself in better condition

than its medium, when "the French lady" uses our language, of which Madame d'Espérance was ignorant?

It seems indeed that Thought is the instrument put into operation in order to resuscitate the forms which are contained in the latent state in the spiritual body. It is sufficient for a spirit to recall a period of its past life in order to reassume immediately its form relative to that period. But this power is limited; it only exists for the successive appearances which it has assumed here below.

The objects which persist after the phenomenon has come to an end have indeed been created on the spot, but the operators have had in this case to borrow the permanent elements from a terrestrial substance, since holes are perceived in the clothing of the medium, when a fragment of the spirit's veil has been cut off. We have remarked, moreover, that these gaps are not produced if the operating spirit permits a sample of the materialized tissue to be appropriated.

How many problems relative to generation could be enlightened if, instead of a few fragmentary observations, experiments methodically conducted were carried out by competent men of science! The incarnation of the spirit here below is only a stable materialization, because it is accomplished slowly, whilst it is ephemeral during spiritualistic séances. But there must certainly exist the closest analogies between the two processes by which the spirit clothes itself with fleshly substance, and it is not rash to suppose that discoveries of the highest importance will be made by those who will venture on this fertile path.

"DISCUSSION ON THE ORIGIN OF THE HANDS."

After having taken so much trouble in the first volume to establish the reality of the duplication of man, I should not wish to deny the possibility of that of the medium. That would be to contradict what has been established experimentally by the study of the Davenport, of young Allen, of Mrs. Fay, etc. When a single hand is visible, or two at most, which are similar in dimensions and aspect to those of the medium, it is highly probable that they belong to his "double." We have had unquestionable proofs of this with Eusapia, and the most elementary prudence obliges us to attribute to her, in the first instance, the touches, displacement of objects, etc., which took place near her. These are animistic manifestations similar, physically, to those produced by a spirit still incarnated, when it is spontaneously exteriorised.

But we must carefully guard ourselves from generalizing too hastily from this explanation, as the psychists do, for in many circumstances it becomes inadmissible. The simultaneous action of several hands in different directions has been established by Lombroso, at Genes by M. Barzini, by M. Bozzano, by Professor Porro, by Dr. Scozzi, etc. The plastic forms of these hands were very different from one another, sometimes small and slender, or even infantile, they accompanied a hand, dry, bony and hard, or

another very plump. Each performed separate but co-ordinated actions, in order to produce, for example, a little concert, to play a march, and then they applauded.

The "Psychists" or "Metapsychists" have conceived a multitude of theories, psychiatric, psycho-physiological, bio-dynamic, eso-psychic, etc.—of which the least defect is that of being incomprehensible—to try to prove that these hands were instantaneous creations of the medium, "neoplastic appendices," "ectoplasms," which might be engendered, if I have rightly understood, for I guarantee nothing, by the subconscious imagination, the somnambulic fantasy of the medium.

But if these hypotheses were exact, the phenomenon would be much more marvellous than that of the "double," for it would be necessary to assume that the spirit of the subject possesses an innate science superior to that of the best anatomists, physiological knowledge carried to a superhuman degree, in order to give to his creations all the characters of reality which astonish us so much, that is to say, skin, bones, muscles, tendons, veins, etc., and, a more fantastic prodigy still, that of materialising and vivifying this purely mental image. We should be in the presence of true miracle, of instantaneous creation, "*ex nihilo*."

No, truly, so far as the supposition that these hands belong to pre-existing organisms is logical (since the phenomenon of the "double" of the human body demonstrates that the fluidic body is a reality), the hypothesis is inadmissible that these hands issue out of nothing to return thither immediately afterwards.

The *savants* who so readily accuse spiritualists of being enthusiasts, dreamers, victims of the imagination, show in this instance such inconsistency that it is to them that these epithets are more properly applicable. Whilst they teach that the birth of the most minute microbe exacts a progenitor of the same type, and a certain length of time for development, abandoning here all method, they make a gigantic leap into the supernatural by supposing the spontaneous generation of one or several hands, that is to say, organisms of such prodigious complexity that no human being could represent them to himself instantaneously in all their infinite details of morphology, internal arrangement, chemical composition and vital actions.

We shall meet again the same objection in the matter of complete apparitions, and it will become, if possible, still more powerful, for it will then be a matter of beings offering all the physical and intellectual characters of men who have lived here below. We shall see that these pseudo-theories, really extravagant, will not sustain for a moment a discussion based entirely on the facts.

I have already shown, when relating the manifestations observed with Eusapia, that it was impossible to attribute to her the somnambulic fabrication of these hands, because they possessed anatomical characters, the patterns of the epidermis among others, which could not have been created artificially, the poor Neapolitan being

more than probably ignorant that there exist dactyloscopic types known as "anse," "tourbillons," etc. And even had she known it, I believe her incapable of imagining such a mental picture, for the traces left on the clay challenged by their variety, their delicacy, and the rapidity of their production, the skill of the most expert sculptor. Let us suppose, on the contrary, that it is a foreign fluidic body which becomes objective, and all becomes comprehensible, since it is a real, pre-existing hand which presses on the clay, producing mechanically the imprint.

These are criteria of certainty which seem to me above all criticism. When, therefore, more than two hands simultaneously materialised are different in general form, in size and in anatomical character, from those of the medium, when they act at the same time in different directions, in order that each may perform co-ordinated acts, we may be sure of the intervention of invisible intelligences to which these hands belong, for neither the medium nor the sitters could have engendered them.

Besides, how can we reconcile the psycho-dynamic hypotheses with the facts, whereby the hands show clearly a "will" opposed to that of the medium and the sitters, in which the conflict becomes so sharp that Eusapia, when awake (and no longer in the somnambolic state which, as it is said, would alone allow her to exteriorise her mental images) receives those resonant slaps which restore her to obedience? And further, is it the illiterate Eusapia who gives those communications in French, English, German and Russian, which are incontestable?

When a child's hand, quite visible, causes M. Avellino or M. Carreras to write, it cannot be said that it is an "ectoplasm" which she has projected, since she no more knows how to write than how to draw or play music.

All the intellectual acrobatics of the deniers with the view of avoiding the spiritualistic hypothesis fail in the face of these facts, so profoundly demonstrative that they impose on the reason the certainty of the intervention of free and intelligent beings in order to produce them.

SOME PHENOMENA OF MATERIALIZATION WITH MADAME D'ESPÉRANCE.

By E.W.D.

[Embodying passages translated from "Les Apparitions Materialisées des Vivants et des Morts" (1909). By M. GABRIEL DELANNE, Editor of "La Revue Scientifique et Morale du Spiritisme," and Member of the Committee of the Metapsychic Institute, Paris.]

I HAVE cited elsewhere a certain number of communications received in languages unknown to the mediums through automatic writing; it may, perhaps, be interesting to draw attention here to the fact of an apparition writing in ancient Greek in the sight of those present.

Madame d'Espérance, who lent her aid, was never a professional medium; her good faith was complete, for her whole life was consecrated to the disinterested defence of spiritism. We have, in favour of her perfect integrity, the testimonies of Mr. Barkas, a learned geologist of Newcastle; of Aksakof, who knew her for more than twenty years; of Mr. Fidler, a rich English merchant, in whose house she lived in Sweden; and another of other testimonies emanating from those who learned to appreciate her. (Note.—In his latest work, "Death and Its Mysteries," M. Flammarion, the eminent French astronomer, states that Madame d'Espérance was a personal friend of his own.—E.W.D.)

She herself, being very intelligent and very desirous of studying the methods by which spirits succeed in making themselves visible, resolved, after some years of the usual practice, no longer to enter the materializing cabinet, but to remain in the midst of those present, who could thus be convinced that it was not herself disguised, who was playing the part of the phantom. All due precautions having been taken in order to remove the possibility of extraneous intervention, here is what was observed, at the end of three months of experimentation, by a group of persons composed of high Norwegian functionaries, newspaper editors, doctors, literary men., etc., at Christiania. It should not be forgotten that the medium was visible during the whole time that the manifestations lasted and conversed with those present.

The following quotation is borrowed from the book "Harper i Luften," published by a lawyer who was present at these séances.

"Light," of the 14th January, 1904, also contains the lecture given by Madame d'Espérance to the "Spiritualist Alliance."

It was in April, and there was still daylight at the beginning of the séance; lighted lamps had been prepared in the adjoining room,

but with the light lowered, ready for the time
FIRST SEANCE. when we should have to adjourn there, and one

of us had been entrusted with the regulation of the illumination. As there was either too much or too little light, the materialized spirit, who seemed impeded in his work, declared that he would look after it himself. The person who was near the door removed the chairs to allow him a free passage. This form of tall stature was then seen to proceed towards the door, stop, and retire a little. He remained a little time near the médium, and then, as though struck by a new idea, removed from her the shawl which covered her shoulders, took her hand, and led her to the open door. This time he almost succeeded in his aim, but not completely.

We had then every facility for observing him. He was enveloped from head to foot with a substance of a greyish-white, light as a spider's web, which masked his form, except the hand which held that of the medium, and the eyes, which supported with difficulty the brightness of the light. The spirit made an effort to advance, but it seemed as though an invisible obstacle prevented him from crossing the threshold. Finally, leaving the medium alone, he retreated before the light, certainly too intense for him.

One circumstance is worthy of remark, and was affirmed by all those who were able to follow him completely with their eyes; whilst he thus hesitated before the door of the brilliantly illumined room, we were able to observe him from behind. He appeared as material as the medium standing near him, but to our great surprise he became so transparent that M.M., H., B. and I could see the light of the lamps through his body. The arm and shoulder of which he made use, stood out plainly in black against the luminous drapery. I thought at first that I was the victim of an illusion, but my two nearest neighbours, whose attention I attracted by a sign, confirmed my observation of this phenomenon, which lasted for several seconds.

It was a very short time after the commencement of the séance that we saw with surprise a man's form issue calmly from the cabinet

and, stopping a moment near the medium,
SECOND SEANCE. examine us all in turn, as though looking for someone. I think, at first, none of us conceived that it was not an ordinary man. He was about the height of the medium, of imposing figure, and with strongly marked features. His movements were full of calmness and composure.

We waited in silence for him to speak. When his glance fell on M.A., he proceeded with a firm and solemn step towards him. M.A. rose and extended his hand, which he took with emotion, and both remained standing, face to face. We were all struck by the marked resemblance which existed between them, so none of us

was surprised to hear M.A. cry with the strongest emotion : " John, my brother John ! " The spirit took hold of the left hand of M.A. and pressed in a very significant way between his fingers the ring which the latter was wearing, and then, after having again looked at him for some time, withdrew gently into the cabinet. M.A. then told us that no error was possible, that the manners, the features, and the movements were indeed those of his brother, who had been dead for five years. The ring had belonged to his brother, who had worn it for many years, and on his death it had come to M.A., who had always worn it since.

At this same séance we had a communication from our pretty visitor of the preceding séances, " Nepenthe." She returned as beautiful as ever. In spite of the consideration which I have for a certain number of charming and agreeable ladies of my acquaintance, I can only repeat that my eyes have never seen any creature comparable with her, whether she be called woman, fairy, or goddess, as one chooses, and I am not alone in that opinion, for I only express the unanimous opinion of those present.

Having noticed M.E., who was noting in a diary the various incidents which occurred, she remained a moment looking at him. M.E. asked her if she wished to write something and offered her at the same time his diary and a pencil. She took them, and M.E., rising, came near her in order to follow the attempts which she was making to write. They were thus near each other and a little behind the medium. We saw all three of them and observed them with the keenest interest. " She is writing," M.E. told us. We saw their heads bent over the moving fingers. The diary was afterward given back to M.E., who returned in triumph to his place.

After examination, it was recognized that the writing was in ancient Greek characters, which we could read, but not translate. On the morrow the sentence was translated from ancient into modern Greek, then into Norwegian, and these are its contents :—
" I am ' Nepenthe,' your friend. When sorrow or anxieties overwhelm you, appeal to me, ' Nepenthe,' and I will come to your aid."

We have first a complete proof of identity in an appearance of the brother of M.A., who shows himself as he was on earth ; afterwards, the episode of the ring is one of those little facts which are more eloquent in their simplicity than long discourses. Who, then, at this moment, when the medium was awake and conscious of everything which was happening, could have engendered this phantom ? Who could have given the apparition the features of the deceased brother of M.A., as well as the memories which belonged to the deceased ? Truly the spirit hypothesis is the only logical one, that which responds to all the requirements.

Is it not equally impossible to escape the same conclusion, when " Nepenthe " writes in ancient Greek a sentence which no one can translate ? No theory of the subliminal consciousness, or of a collective personality of an elemental or an elementary being, could

explain how the phantom possessed knowledge which was not known to any of the experimenters.

"Nepenthe" shows herself to us with a developed intelligence, distinct from that of the medium and those present, and her physical individuality is preserved during the course of the séances with sufficient reality to render it possible to obtain from her a mould and a photograph. These facts being of the highest importance, I am going to continue the account which has been written and published, without raising the slightest protest from any of the witnesses, all serious, educated men and well known in their native lands.

The medium took her place in the midst of the circle, talking quietly with us, and almost immediately we saw "Nepenthe" issue

FIFTH SEANCE. from the cabinet as beautiful and as gracious as on the first occasion. She wore on her head a shining diadem, which further enhanced her extraordinary beauty. Even to-day at the moment in which I am writing, when several years might have chilled the enthusiasm which "Nepenthe" inspired in us, the amazing beauty of that luminous form, with its shining diadem, still presents itself to my thought like the dazzling creation of a fairy tale.

After having saluted us, she glided slowly before our circle, stopping in front of M.E. The latter rose, stretched his hands before him and, stepping forward, entered the midst of the luminous atmosphere which radiated from the clothing of the spirit. We could observe them both clearly. She had placed her hands in those of M.E., who bent and kissed them. As he raised his head, she leaned towards him and placed a kiss on his brow. M.E. afterwards declared that the hand gave the impression of an ordinary hand, fresh and firm, although delicate and fine, and that it pressed his own with energy. The lips were soft and warm. The light, he added, seemed to issue from her body and not from her clothing, as we were led to believe, and he asserted that at the moment when she leaned towards him he was dazzled by the light which shone from her chest. He could not compare this light to any other; it recalled, according to him, an attenuated electric light or, better still, perhaps, moonlight or snow, but with more intensity.

One of the experiments that we had the keenest wish to bring to a successful issue was the moulding of a hand or foot of one of our materialized spirits. So, with that hope, we placed each evening in the cabinet a dish of warm water with melted paraffin, and a dish of cold water. M. Bjostedt, whom we had chosen as director of the séances, asked "Nepenthe" if she would consent to try that experiment, assuring her that she would render us all the greatest service and would give us the satisfaction of possessing a material evidence of her passage in our midst. She listened with attention and gave us to understand that she would try. Here is the account of this attempt:

We heard the splashing of water. Our curiosity and interest were at their height. Would she succeed? Our emotion affected

the medium, who addressed this remark to us: "It would be better not to speak to me, I must keep calm; endeavour to keep calm yourselves and remain quieter."

During several minutes the sound of a body plunging in the water and issuing from it was heard in the shadow covered by the curtains; afterwards we saw that white and shining form leaning over the dishes.

At last she rose and came in the midst of the circle, still covered by that shining drapery, enveloping her form with its lustrous and elegant folds. From those folds a hand issued which appeared to be covered with something, the nature of which we could not distinguish. "Nepenthe" sought with her glance M.E., sitting behind another person, and then, floating towards him, advanced to him this something which she was carrying.

"She has brought me a block of paraffin," he said. Soon after he added, with profound emotion, "No, it is the mould of her hand. She is melting her hand. It is a mould which reaches beyond the wrist."

Whilst he was thus speaking she glided without the least sound towards the opening of the curtains of the cabinet, leaving him standing with the mould in his hand. This interesting phenomenon which we had desired for so long was at last accomplished!

After the séance the mould was examined at leisure. Externally it was rough, shapeless, and appeared to be formed of several layers of paraffin. Through the little orifice left open by the wrist we could perceive the commencement of each finger; it was a very little hand.

The next day it was taken to M. d'Almiri, a modeller in fine plaster, who made a cast of the hand. He and his workmen studied this mould with stupefaction, and declared that its production must have been due to sorcery of some kind, for it could not have been withdrawn from a human hand on which it had been formed. When the cast was finished, we had under our eyes a delicate little hand, formed to beyond the wrist. All the joints were clearly impressed, as well as the most delicate folds and lines of the articulations of the palm. The slender and perfectly formed fingers astonished the artist more than anything else and imposed upon him the conviction that supernatural means must have intervened, for they preserved a curvature which could not in any circumstances have been maintained with a human hand.

During the series of séances it was attempted several times to photograph the materialized forms. We strove, without much success, to explain the procedure to "Nepenthe," who, nevertheless, examined the proofs with interest. Finally she consented to pose, and the author of "Harper i Luften" gave an account, in the following terms, of the séance:

She was asked to keep quite motionless near the medium during two minutes, for the light was too weak for an exposure of short duration to be successful. The first attempt, with insufficient light, only gave a formless mass, vague and lifeless. A fresh

attempt with greater intensity of light made the whole form stand out clearly. It was indeed the same personage, but full of life and youth and of superhuman beauty. The skin was of a rich, deep tint; the large brown eyes were intelligent and animated by the sentiment of success. The figure was tall, easy and very straight, and the folds of the drapery which covered it shone with a brightness similar to clear moonlight. The abundant black hair supporting its shining diadem completed a portrait which none of us, doctors, philosophers, or distinguished lawyers, will ever be able to forget.

The medium, turning round on her chair, looked at her as attentively as all of us, and cried with an emotion which we all shared: "What incomparable beauty!" So long as the light remained bright, "Nepenthe" kept near the medium; the illumination having been diminished, she came toward us, walked, or rather floated, here and there, permitting us to take her hand, and bending her majestic head. She stood thus in our midst, saluting us gently with her head, on which shone the diadem. At the end of a few minutes this superhuman "Nepenthe," living, intelligent and mobile, was, without any sound, transformed into a little, shining, vaporous cloud, having scarcely the volume of a human head, but in the midst of which could still be distinguished the flash of the diadem; then its brightness vanished and everything disappeared; without the material proofs which she had left us "Nepenthe" might have passed for the product of a dream.

At the close of a lecture in which she recalled these facts, Madame d'Espérance said that she did not think that she had had with "Nepenthe" any relation of production or of physical or mental influence. She appeared to be quite independent of the medium, with whom she concerned herself less than with all the others. "When I offered her my hand," she said, "she hesitated a moment and ended by accepting it, doubtless in order not to vex me. I think that her preferences were wholly for M.E. Her hand was fresh, soft and delicate, and did not differ in anything from human hands. She seemed to glide rather than walk, and her movements recalled those of a skater. When I walked at her side, I felt only a slight weakness in the knees, and not that absolute powerlessness which I have experienced so often during other materializations. Her hand disappeared from mine without my remarking it; I in no wise perceived it."

Madame d'Espérance attributed the very remarkable success of this series of séances to the perfect harmony which reigned among those present, and to the quite special preparation to which they had consented to submit. They had taken a pledge to be rigorously punctual, and to abstain for six months from every kind of alcoholic drink, tobacco or other exciting substances.

I would observe that these privations are not absolutely indispensable, for I can state that some powerful mediums are great smokers, and that others did not refuse to drink wine or fine champagne. But with a medium as delicate as Madame d'Espérance,

when these precautions were not taken, the fluids borrowed from the circle were impregnated with these substances which were injurious to her health, when they entered her body.

I shall conclude this paragraph by citing the testimony of Mr. Brackett, an American sculptor, of whom I have already spoken, very sceptical by nature, and who has only been convinced after having seen hundreds of apparitions and after having exhausted every means of test.

“Madame F——,” he says, “has a German accent; ‘Berta,’ the materialized form has not. At the moment when I least expected her she appeared before me. As to her being an impersonator paid by Madame F——, I defy anyone whomsoever to dematerialize before me as ‘Berta’ did.”

That is, in truth, a phenomenon impossible to stimulate in the conditions described, and it is as difficult to rid oneself of an accent as to speak a foreign language.

AN EVIDENTIAL POSTHUMOUS COMMUNICATION.

(Translated by Miss E. M. Bubb, from "*Luce e Ombra*," Jan.—Feb.,
1923, p. 53.)

"On September 21, 1922, the writer, his wife and two daughters were having a table sitting, and were rather surprised, when we had hardly commenced to sit, that the name of Maria G—— was rapped out, because none of us were thinking of this girl, who had died in Rome in the previous February, and had not previously communicated. This young lady had been very intimate with us and we were very fond of her. She was the adopted daughter of a friend of mine who had married her mother; but to make the following communication intelligible it is necessary for me to say that the young lady was illegitimate. This, I and my family knew vaguely, but, naturally, as will be readily understood, we had never made any endeavours to find out who the father was, and we were not even sure whether he was alive or not.

The communication by raps continued about various intimate matters connected with the supposed communicator, of which the only scientific interest would consist in showing that for a certain time after the death of the physical body, the spirit still retains some of the weaknesses and animosities which distinguish it during life. This personality, calling herself Maria G——, who was during her lifetime particularly fond of flowers, begged that her grave should always be kept gay with flowers. As she was buried, not in Rome, but at a town in the province of Emilia, I replied that I would let her family know that this was her wish. The table dissented with loud raps, and said that she wished the flowers to be furnished by her own papa. I was then obliged to tell her that, as she doubtless ought to know, we neither knew the name of her father nor where he lived, to which the communicator replied by giving me a name, profession and address. I wrote to this address, and the reply I received confirmed the truth of this revelation. In fact, the person to whom I was thus induced to write in this very strange manner, was very much impressed by the fact and has manifested the greatest interest.

"RAG. GIUSEPPE ZAMBELLI, *Accountant*.

"ROME. 13th December, 1922."

(The above narrative is of value as one of the numerous instances—many more than ever find their way into print—of evidence received which was known only to the deceased person, unless we assume that any mind in the wide world can be tapped for evidence. The editor of "*Luce e Ombra*," Signor Marzorati, remarks with regard to the above that to use the convenient theory of the subconscious as an explanation it would be necessary to drag it into a vicious circle, and even then it would hardly elucidate all the elements which compose this narrative. For obvious reasons the names of the people concerned cannot be made public, but he is able to testify to the high character of the contributor. ED.)

A GHOST IN MINIATURE.

By **Leopold A. D. Montague.**

THE evidence in numberless well-authenticated cases of apparitions of the human body shows that the "ghost," thought-form, or whatever it may be, is usually of the stature of the incarnate individual, though instances in which it appeared to be considerably larger might be quoted. There seem, however, to be very few reliable records of apparitions of departed persons showing them on a markedly reduced scale, and this curious diminution is evidently so unusual that any trustworthy case of it should certainly be published.

This is my excuse for recording the following story, which was personally investigated by a lady who had it direct from the percipient (whom we will call Mrs. Bird), and whose written account was copied by me some years ago. It is certainly no made-up tale, although it would probably be rejected by the S.P.R., in the absence of signed declarations from all the parties concerned, which would now be difficult to obtain, the date of the experiences being about 1903. The scene was an old Rectory in Wales, at one time used as a school, but an ordinary private residence at the period referred to, the tenants being Mr. and Mrs. Bird, for whom the house had been renovated. The lady from whom I have the story called one day upon Mrs. Bird, and was surprised to find that the couple were leaving immediately, their baggage being already packed up. On being asked the reason, Mrs. Bird replied that it was that the house was haunted, and then related her experiences, which (put into the first person for the sake of clearness) were to the following effect :—

"Owing to inexplicable noises, my husband has on many a night sat up with the groom, thinking that burglars were breaking in ; and when I have retired first he has asked me why I walked about the house instead of going to bed, though, needless to say, I had not left my room after entering it.

"One rainy afternoon, my husband and I were sitting in the small drawing room, and with us was his small fox terrier—a dog which rather disliked me than otherwise. Suddenly the dog

looked fixedly into the corner, and began growling and barking, with every hair standing up. We both looked in the same direction, and my husband asked 'What is the matter with the dog?' I replied, 'Can't you see the little man walking on the top of the piano?' 'No,' he said, 'I can't.'

"Meanwhile, the dog saw that I could see what his master could not, and came to me for protection, growling. Being a good draughtswoman, I asked my husband whether I should make a drawing of what I saw, and as he said 'Yes,' I did so. It was a small figure of a clergyman, about a foot high, dressed in the old-fashioned way, with shovel hat, long frock coat, knee breeches, black silk stockings and buckled shoes, curly grey hair, which fell over his coat collar, and a walking stick in his hand. He slowly walked or glided over the top of the piano, and disappeared.

"When next time we saw him the circumstances were nearly precisely similar. The dog and I seeing the image though it was again invisible to my husband. But this time the figure was life size and standing by my side. Once more I made a drawing of it before it faded away, and on neither occasion did I feel the least alarmed, though I afterwards decided to consult my doctor in London, fearing that I might be ill. He assured me, however, that he had never seen me in better health, and that my experiences could not be attributable to anything wrong with me.

"On returning home, I put the two drawings in my pocket, and went up to see the oldest inhabitant of the place—an old farmer who had lived there all his life—and asked him who had formerly lived in the house we had taken. He told me it had been a school and a Rectory, and when I showed him the two drawings of the apparition he said, 'Well, well, that be old Parson G——. I didn't know there was a picture of him to be found.' I asked the old man whether anything had ever happened at the house, but he knew of nothing peculiar. Two sons of the old parson were still alive, he said, and he was able to tell me where they could be found.

"I traced the sons and showed them the drawings, which they recognized at once as portraits of their father, and were pleased and surprised that any should be in existence."

Such was Mrs. Bird's account, and she took her visitor to the drawing room to show her where the figure had been seen.

The boards of the place where it had stood on the second occasion were badly stained, though the floor had been newly boarded when the Birds came in. The carpet, which was a light-coloured one, showed no stain to correspond (singular, but not necessarily connected in any way with the apparition).

A year or two after the departure of Mr. and Mrs. Bird, the local doctor (who did not know the story) was called in to attend the young wife of a caretaker looking after the old Rectory. She told him she had often seen the figure of an old clergyman about the house, who came and vanished. The doctor was sceptical, but the woman referred to this apparition so often that the matter became quite a joke between them, he asking her when and how she had last seen the old gentleman. She always declared that she felt no fear when she met him.

It is a great pity that this interesting case was not sufficiently followed up at the time, as there are several doubtful points about it which might easily have been elucidated. In the first place, the date of the death of " Parson G—— " should have been ascertainable, even if he were not buried in the church of which he was presumably Rector. The clerical costume, so minutely described by Mrs. Bird, and sketched by her so as to be recognized by the " oldest inhabitant " and also by the sons, suggests the dress usually worn by the clergy of the Georgian period, and would have been very old-fashioned even in early Victorian times. Still, it is quite possible that a clergyman living in a rural district might have dressed in that way at a date late enough to come within the remembrance of persons still living in 1903, and the Rector's sons may then have been very old men, though Mrs. Bird does not say so. The costume of the figure so often seen by the caretaker's wife is, unfortunately, not mentioned ; but, at any rate, the fact that she constantly encountered an old clergyman wandering about the house greatly supports the conclusion that the form twice seen by Mrs. Bird (and apparently also by the dog) was of the same person, and that it was objective, although invisible to the husband.

That animals often perceive things veiled from human sight is now hardly open to question, as also that one person may clearly see an apparition quite invisible to another who is close by ; so there is nothing about this part of the story in any way unusual. The odd point is the dwarfish aspect of the haunting

cleric when first seen, and that he should have appeared to be walking on the piano. Similar cases are perhaps commoner than I imagine, but the only one I can call to mind is that of the alleged ghost of a well-known Devonshire squire, said to have manifested as a mannikin to alarmed domestics not long after his death.

For the usual reasons, the name of the house once inhabited by "Parson G——" cannot be given, but it is known to the Editor, as also the real names of the persons connected with the case. This is as well established as most of its kind; but if those interested in it had only realized the importance of following up every possible line of investigation, without loss of time, it might have been made much stronger. In the interests of psychic science it is to be hoped that readers will spare no pains to obtain every scrap of evidence likely to bear upon any ghostly manifestation with which they may become concerned.

A REMARKABLE BOY MEDIUM.

By Naval Commander Kogelnik.

Introductory Note by the Hon. Secretary.—(All students interested in the progress of psychic science have heard of Willy Schneider, aged twenty, the medium with whom Baron von Schrenck Notzing, of Munich, experimented during 1921-22, first in his own laboratory and then in a room allotted to him in the University. There, for a period of some months, at the invitation of the Baron, many scientists and doctors belonging to the University and the city, saw, for the first time, psycho-physical phenomena completely independent of the medium, who was under rigid control. Many of these scientists allowed the Baron to use their names as having been thoroughly satisfied on these occasions. Unfortunately the medium and his patron separated, but we shall, no doubt, have a volume from Schrenck Notzing regarding his work. It was this medium who brought conviction at Munich to Mr. E. J. Dingwall, of the S.P.R., and Mr. Harry Price. Before Willy Schneider was ready to submit to such exhaustive experimentation he had sat for two years in a sympathetic home circle in his native village. The séances began out of curiosity at the request of the boy, and careful records of the early days were made by Commander Kogelnik for Schrenck Notzing who had soon heard of the phenomena. On Willy's removal to Munich, the home séances were continued with Willy's younger brother Rudi, who had shown mediumistic power, acting as the medium. Rudi is a boy of fourteen, of delicate constitution, but as interested in the work as his brother. It was found that when Lina, a neighbour's girl, was present, better results were obtained, and it became the usual custom in these experiments for Rudi first to fall into trance, and then in this condition to make passes on Lina, who followed suit. The reverse process was used at the close of the séance, Rudi, still entranced, blowing on Lina's face, to bring her out of trance and then awaking himself. It does not appear that Lina's part was ever more than of a passive order, probably providing extra psychic force. The combination of two mediums is not unknown, but it is rare. Captain Kogelnik, whom readers will remember contributed such a valuable and interesting account of "Poltergeist Phenomena" to the October number of "PSYCHIC SCIENCE," has kindly given the College a report of several séances with this promising medium, which readers will find harmonious with other accounts of psycho-physical phenomena.)

From notes made immediately after the Séances by COMMANDER
KOGELNIK.

Séance held on 4th November, 1922, at the medium's home.

Medium—Willy Schneider's younger brother, Rudi.

Auxiliary medium—Lina, a girl of twenty-two years.

Present—Seven persons besides the mediums.

The séance was opened at 8.30 p.m. without the auxiliary medium. The girl had caught a cold and was lying and sleeping in her bed in an adjoining room. After some minutes the medium, Rudi, fell into trance by himself, but later he rose (being in trance), and slowly walked into the room adjoining towards the bed on which Lina lay. When the door between the rooms was opened by the medium, we knew by her breathing that Lina was in trance too. Rudi lingered for one or two minutes by the bed and then he slowly returned and took his place in the circle. Later the girl slowly arose and, with a tottering step, and very lightly clad, came into the séance room and placed herself near the medium. The medium now, with a whispering voice, asked to have the needles used for illuminating his body in darkness. The heads of these were specially painted with luminous substance. They were brought, and he now fixed them all over himself so that all outlines of his body were distinctly visible in the darkness.

Now, at the medium's command, the sitters on each side of him had to stand up and hold his hands; these two persons were quite to be relied upon. The medium was to be seen quite distinctly by the whole circle, for the luminous pin-heads provided light enough, and one could thus follow every movement of his body very easily. The medium trembled, breathing quickly and heavily; then suddenly his body was lifted up with remarkable energy to a height of about one-and-a-half yards and lay horizontally in the air. Now he freed his hands and, clapping them, showed he was quite free in the air, in which position he remained for about four to five seconds, when he fell down upon his chair. This experiment was again twice repeated, and then a pause of eight minutes was ordered. The white light was now asked for. The medium, still in deepest trance, now awakened his auxiliary medium, the girl, by blowing on her.

The girl awoke and, seeing the state of her toilet, withdrew into the other room, from which she returned after a while properly dressed. The medium and the auxiliary medium having fallen into trance, a little bell was ordered to be laid down before the curtain, which was fixed across the corner of the room, the mediums, Rudi and Lina, sitting outside this and to the left. Their four hands being held by my brother. Into the wooden handle of the bell had been stuck two needles with luminous pin heads to mark its position. The distance between the medium Rudi and the bell was about $1\frac{3}{4}$ yds. The circle was asked to sing a song. Suddenly the bell was lifted up to a height of about 2 yds. and, swinging quite freely in the air, it accompanied the song, being finally flung towards me. Another song was called for. The

bell remained unmoved on the ground, but a very strong drumming on the window (about $1\frac{3}{4}$ yds. distance from the medium, behind him and to his right) was heard keeping time to the song.

I desired to see a materialization. The medium was exhausted, but "Olga," the "control," promised me she would do the best she could. The medium, in trance, now asked that my wife should sit near himself and Lina to strengthen their forces. Mrs. K—— changed her place, and had the four hands of the mediums in hers. She instantly felt a strong drawing on her right arm, which she compared to a feeling as if ants were running from her right side over her arm. After three to four minutes a large white spot hovered towards the lamp, which hung from the ceiling in the middle of the circle. Coming from the curtain the spot moved towards the lamp and became more distinct; it was a sort of white veil, as if the head of a nun was there. Four, five, six times it was to be seen, most distinctly and clearly, then it disappeared. "Olga" now said "Good-bye." The séance was closed, as the medium was exhausted.

The previous séance had taken place two days before, and an interval of two days was a little too short for the boy in his then delicate state of health.

Séance held on November 29th, 1922, at the medium's home.

Mediums—Rudi and Lina.

Present—Six persons and Mrs. K—— and myself.

Begun 8.30 p.m., ended 11.15 p.m.

The experiments were arranged by "Olga" (Rudi's "control") without any suggestion from the sitters. *Faint red light.*

Rudi fell into trance by himself, and Lina simultaneously with him. He then wished to have me on his left side (for control purposes), asked for the needles with luminous pin heads and marked the outlines of his body with them (being in trance). Then, on "Olga's" command, the gentleman on his right—"A"—and I had to mount on our chairs at the same time holding Rudi's hands. He began to tremble and the auxiliary medium with him. Suddenly, after three to four minutes, he was lifted up $1\frac{1}{2}$ yds. and remained hovering in the air for about ten seconds. His body was to be seen quite distinctly (owing to the luminous needles), and I, standing on my chair, had his feet on my breast. Being in the air, he freed his hands from ours and clapped them. This lifting up was done very quickly and without any visible effort. The experiment, after five minutes, was repeated, and then "Olga" asked for a rest of eight minutes. White light was kindled—both mediums in the deepest trance; after four minutes they awoke.

Pause of eight minutes.

After the mediums again fell into trance, "Olga" asked for the little bell (its handle marked by luminous needles). The bell was put on the floor at a distance of $1\frac{1}{2}$ yds. from Rudi. I had the mediums' hands (Rudi's and Lina's) under control. The bell was moved and lifted up to about 9 inches. These trials were obviously

difficult for "Olga," for soon she ceased to interest herself in the bell and let it lie untouched on the floor. Now we heard the loud drumming on the window in rhythm with the song of the circle. It was as if a hand, wearing a woollen glove, beat against the window. The beatings were obtained by special request as well as to the rhythm of the song.

After these experiments a pause followed for ten minutes.

Materializations were announced. The four hands of the mediums were now firmly held by "A"—a gentleman absolutely reliable. I changed my place because phenomena could be observed better from a seat opposite the curtain. After some minutes a small white cloud appeared, which later formed in a sort of veil. It hovered towards the lamp, withdrew, and appeared again. It looked like the head of a nun, covered with a delicate veil. I was summoned by "Olga" to stand under the lamp and to keep my handkerchief close under it, so that the most exact observation was possible. I saw a well developed hand come from the direction of the mediums (both being under firm control), and my hand was first softly touched, then the handkerchief was seized and waved. This experiment was repeated several times.

Pause of ten minutes.

At "Olga's" request there was placed near the medium a man, "G," who is well known for the good and strengthening influence he has on both mediums. "Olga" asked for the little bell again, which, adjusted with the luminous needles, was put on the floor at a distance of $1\frac{1}{2}$ yds. from the medium. I was tired and felt little interest in seeing the bell experimented with again. I was nearly asleep, but suddenly the bell, very clearly visible by the needles, was lifted up and held at a height of 2 yds. The bell wandered along the circle freely in the air, it was swung and finally softly flung on my hands, where it remained. "Olga" now asked for a white light, both mediums still in deepest trance. Rudi (in trance) arose, and passing round the circle, shook the hand of every sitter. He returned to his place, and soon afterwards he and his auxiliary medium awoke.

The séance was closed at 11.15 p.m.

(The character of the phenomena is very similar to that which I have experienced with Rudi's brother Willy in his early development, but Willy never required an auxiliary medium.)

Séance held on 26th January, 1923.

Mediums—Rudi and Lina. Red light.

Rudi fell into trance and, after a while, Lina also. The bell, illuminated with needles was put, on "Olga's" demand, before the curtain. The circle sang. The bell was rung in time with the song and finally it was put in the hands of Miss E——, an English visitor from the College.

Interval of ten minutes.

Materialization of a hand. Miss E—— was asked by "Olga" to hold a handkerchief close under the red lamp. It was taken out of

her hand and waved about ; the lamp was swung. Herr R—, a member of the circle, was asked to kneel on the floor, and a hand patted his head, visible and audible by all ; this hand also pressed Miss E—'s hand. The hand was reported as being warm and moist. I saw this appearance like a faint, small beam of light, at the end of which the hand materialized.

Interval of ten minutes.

The medium, in trance, asked for the luminous pins, bracelets and disc. The medium put the pins in his clothing, the bracelets on his wrists and, placing the disc in a handkerchief, tied his feet together with the latter. Lina lay on her bed at a distance in trance. Miss E—, on the medium's right side, and Mr. G— his left, were summoned to mount the chairs. After a short time the medium, whose hands were held by his neighbours, was lifted up and then, after some seconds, he came back again. A minute after he rose again, joined the hands of his neighbours, freed himself, clapped his hands, floated about gracefully, and went back gently to his seat.

The immediate resumption of the white light showed that his feet were still tied. *Interval.*

A white form appeared, like a veil, growing and shrinking ; on being asked to dance it moved to the tune of a jolly song.

Note.—(Since the above took place the boy has greatly improved in physical health, and no longer requires the help of Lina. He has recently, under the care of a parent, made several journeys to Vienna and elsewhere for experimental work with various scientific groups, and bids fair to achieve a reputation as great as his brother's. The presence of two sensitives for the same phenomena in one family may remind students of the records of the early days of the Fox sisters in 1848.)

**A COMPARISON OF NORMAL AND 'PSYCHIC' PHOTOGRAPHS
OF THE LATE MAJOR R. E. E. SPENCER.**



No. 1. Result with sitter and exposure in camera.

The late Major R. E. E. Spencer,
A normal photograph.

No. 2. Result without exposure in camera.

A "CREWE CIRCLE" DUPLICATED PSYCHIC PORTRAIT.

Statement by H. C. SCOFIELD. (25th June, 1923.)

[The following clear notes speak for themselves, and add another case to the pile of evidence in favour of the phenomenon of psychic photography.—ED.]

I HAD arranged for an appointment at the College, primarily for my son and myself to take an experiment with the Crewe Circle. My son, however, could not accompany me for private reasons. I met Hope and Mrs. Buxton alone at 11 a.m. on Sunday, 10th June, 1923. I knew the mediums, as I have sat with them at the College some half a dozen times, and on each of these occasions I have obtained "extras" of faces on negatives, up to the present unrecognized. For the particular experiment on this day, I had brought my own camera and slides, and also my own plates (Imperial Special Rapid), my object being to obtain a psychic result with my own camera. In this, however, I was unsuccessful, as is shown. I loaded Hope's double dark slides and three of my own single metal slides. On the first plate of Hope's exposure no result was indicated; upon the second plate an "extra" was clearly shown on development. I had previously asked Hope to expose plates through my own camera, and at the same time I asked Mrs. Buxton whether she would also take one of my slides in her hand, and hold it there until the exposure of my own plates had been finished. Hope then exposed two plates in my camera, thus making four exposures in all through the two cameras and a fifth not exposed through a camera. The sixth plate of the half-dozen was not used at all. The net result was that the second plate exposed in Hope's slide developed out with an "extra," and the plate held by Mrs. Buxton in my own slide but not exposed, and which was developed out with the others, showed the same face as an "extra." I was unable to identify the faces at the time in their negative form. I have since seen the prints of the two negatives and they undoubtedly indicate Major Spencer's features, and have been similarly identified by others. I have met Major Spencer on two or three occasions at the College, and we have chatted generally on the photographic side of the subject, but he knew me only as some one interested in this aspect. I may say, however, that since Major Spencer's passing, I have been anxious that, if possible, his co-operation might be secured in some photographic experiments being made privately at the College.

I would call attention to the following points :—

1. I am an experienced amateur photographer and have, on two previous occasions, photographed ectoplasmic effects.
2. At the experiment on the 10th June, I purchased my own plates, and these were used for the experiment.
3. I loaded Hope's double dark slide after examination and my own three single metal slides.
4. I examined the interior of the camera and was satisfied on this point that there was nothing abnormal, either with camera or lens, no shutter was used, the exposures being made by raising the focussing cloth from the front of the lens.
5. I timed the exposure with my own stop-watch, these were twenty-three and thirty-eight seconds respectively.
6. I developed the negatives myself, and did the subsequent operations of fixing and washing.
7. I am satisfied that these results were obtained genuinely, they were satisfactory in every way, so far as an ordinary shrewd observer and enquirer, as I consider myself, could provide for.

(The results have been examined by members of the Spencer family, who are all agreed as to the likeness. It is reported that a further psychic "extra" of Major Spencer was obtained by a private sitter with the Crewe Circle at Middlesbrough, in July, on a colour plate, provided by the sitters.)

NOTES BY THE WAY.

It is a great pleasure to welcome Sir Arthur Conan Doyle, our Hon. President, back from his second American lecture tour. That within a period of two years, he, with Lady Doyle and family, should have accomplished two such visits and with such success, bespeaks not only the dynamic force of his message upon himself, but also the ready hearing that awaits the message in the U.S.A. Everywhere the largest halls were crowded, sometimes twice and thrice over, and with heart and brain the message was given.

* * * * *

The President of the American S.P.R. speaks of the way in which Sir Arthur has convinced the American mind that there is such a thing as ectoplasm. A year ago one of the leading newspapers said it was all "cotton wool," now a full page heralds the "Second coming of Sir Arthur," with the statement that, "of course, we had known all along that there was such a thing as ectoplasm, but his spiritualistic theories were ridiculous." Well, we may live long enough to see them eat the rest of the message with equal avidity.

Lady Doyle's radio message, which reached so many who could never hope to see or hear them personally, must have carried a ray of hope to many a lonely heart. The heart leads the head in this as in so many departments of human life, and a world missionary and his wife requires both.

Some fruits of Sir Arthur's efforts have already reached us in a generous donation of £50 to our funds, and a steady stream of U.S.A. visitors to the College has witnessed to the deep interest aroused by the tour.

* * * * *

The "Scientific American" continues its work of reporting the Associate-Editor's visit to Europe, and the September issue contains a long report of a séance which he attended at the College with Mr. Evan Powell. He says "Without any question the best séance that I had in England was that with Mr. Evan Powell." A careful and critical description of the conditions of the séance and the varied phenomena followed. "There were many things done for which I could not conceive a rational explanation on grounds of fraud," says Mr. Bird, and just because he endeavours to be straightforward and reports fairly he is regarded by many in the States, to quote the "S.A." itself, "as a credulous simpleton who has stated that what he saw convinced him of the reality of the

phenomena." On this subject of all others people have the most violent preconceived opinions and continuously prejudice the matter. Well, Mr. Bird is in good company; when Sir Wm. Crookes' careful investigations were given to the world fifty years ago the ignoramuses of that day flew the same old banner. "Ah, he is and was a Spiritualist before he started the investigation." His compensation must come in the numerous letters he receives daily from some of the most brilliant minds in the States, betokening the remarkable interest which is being taken in the matter.

* * * * *

It is cheering to note that Leland Stanford University, Cal., has received a bequest of 400,000 dollars (£80,000), to establish a chair of psychic phenomena: to determine whether there is any actual communication between the living and the dead. The University itself is the outcome of a message which was believed to come from the other side, and it is fitting that this further gift should support the original endowment. In what way this money will be applied is evidently provoking some people to grave thought. It is known that some of the present staff of the University are violently opposed to the subject, Sir Arthur's tour made this thoroughly well known, but the "Boston Evening Transcript" of August 25th goes a step further, and gives a paragraph from the "Kansas City Times," which comes perilously near to what, in vulgar parlance, we might call hitting below the belt. Referring to the bequest under the heading "Stanford Ghost Chair," the report runs "That means that several persons will receive a good living from the income so long as the question remains in doubt. Suppose the occupants of the chair were able to demonstrate that there was no communication, then they would demonstrate themselves out of a job. Will the love of truth prevail over the love of a living? Will the investigators have the courage to follow the argument whithersoever it may lead: it would put a heavy strain on them. Once let the investigator of psychic phenomena be endowed, will investigation ever cease?"

Once let the Cancer Research Fund be endowed—will investigation ever cease or a cure be found? we might parody—and we do not forget that religion of all kinds is and has always constituted the most heavily endowed piece of research in the whole world. Perhaps our contributor is right that the safe endowments have ultimately had the effect of sending the churches to sleep. We must think twice regarding the College Endowment Fund!

* * * * *

Recently Sir Joseph Thomson, F.R.S., at the opening of some electrical research laboratories, said "Research consisted in a series of booms and slumps rather than in a continuous outpouring. No research laboratory could guarantee delivery, the only thing one could be sure was that the process would take three or four times as long as was estimated. The aspirations attached to

research work were something more than intellectual, they were almost spiritual." To no subject so much as our own can such remarks be applied, but in so far as it is the human instrument that is used, careful reports from time to time as to the progress of the work is desirable and heartening, while a final decision is awaited.

* * * * *

This is the method adopted by the College and, it is useful to note, by the Metapsychique Institute in Paris. Dr. Geley, in the "Revue Metapsychique," keeps his readers abreast with his own and his Committee's investigations, and so retains their interest and secures valuable comments and co-operation. Recent numbers which have reached us report on the physical phenomena obtained in Paris with the medium Guzik, of Warsaw, in the presence of many scientific men invited to be present by Dr. Geley. Readers will remember that when Mr. and Mrs. Hewat McKenzie visited Warsaw in 1922 they reported in "Psychic Science," July 1922, a séance with Guzik at which they were present, conducted by Dr. Geley. The phenomena were not abundant, for Guzik is inclined to attempt too many sittings in his home town, but under the better conditions of the Paris laboratory the results seem to have been of considerable and convincing interest.

* * * * *

The second gathering of the International Congress on Psychical Research which previously met at Copenhagen in 1921, gathered in August in Warsaw, and a group of English representatives, chiefly members of the S.P.R., were present. Of these Miss Walker and Mr. Harry Price were members of the College, and so we must consider ourselves as having been represented, even if not officially. Papers on various subjects were read, a rule being that these must deal with original research. These will be published later.

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Another 'International' took place in the last week in August at Liège, at which representative spiritualists from many countries were present and some good work in the consolidation of mutual interests accomplished. Sir Arthur and Lady Doyle and Miss Scatcherd were College members who took a leading part.

* * * * *

The American S.P.R. has made a readjustment resulting in a new Council representing both the scientific researcher and the researcher who is also a spiritualist. This is significant and ought to do a good deal to draw many fresh members into the Society, who are not catered for by any other body. The new President, Rev. Frederick Edwards, acts as editor of the monthly Journal, which has some good reports of first-hand mental phenomena. We understand that our editor has been asked to supply a monthly page of English notes to the Journal regarding the College work and psychic activities generally.

We regret that Prof. McDougall of Harvard, who has been associated with the Society since his settlement in U.S.A., has resigned his connection, but continues his interest in a Boston group of investigators, which promises to do some good work.

* * * * *

One of the most flourishing spiritualistic churches in the country and one of the oldest, dating from 1866, is that of Glasgow, to which from the south wends week by week a constant stream of speakers and mediums. David Duguid and his brother and other great mediums were associated with and developed through this society. A "James Robertson Hall" has been opened recently as a church, in memory of their first president, and we wish them a future of great and good work. B.

COLLEGE ENDOWMENT FUND.

IN addition to the £100 donated by Miss E. M. Bubb for this purpose the following subscriptions have been received, for this fund. It is hoped that members and sympathizers will keep it before them from time to time.

	£	s.	d.
Carried forward	100	0	0
Miss Allen	1	1	0
Mrs. Roy Batty	21	0	0
Miss Eissner	3	17	6
Mr. Mather	10	6	
Mrs. Morris	2	2	0
A Member "S.M."	5	0	0
Mr. Turner	2	0	0
	£135	11	0

DONATIONS FOR GENERAL EXPENSES.

	£	s.	d.
Mr. Dennis Bradley	10	10	0
Mrs. Chubb	5	5	0
Mrs. Cook	2	2	0
Sir Arthur Conan Doyle	50	0	0
Mrs. Duncan	10	6	
Mrs. Purcell Fitzgerald	7	18	0
Mrs. de Leon	7	6	
A Member	5	4	
A Dutch Member	30	0	0
Mr. Evan Powell	1	1	0
	£107	19	4

BOOK REVIEWS.

“THE CONTROLS OF STAINTON MOSES” (M.A. Oxon).

By A. W. Trethewy, B.A. (Hurst & Blackett. 12s. 6d. net.)

This volume by Mr. Trethewy, who is an able student of psychic literature and a member of the College, is one of greater interest to those who are more advanced in the subject than to new students. To the latter the discussion as to the personalities who formed Stainton Moses' large band of controlling spirits will appear but to lead into a veritable maze of thought, and may hopelessly confuse and bewilder, but to the real student, determined to get to the bottom, if he can, of this deep well, Mr. Trethewy's painstaking work and commonsense view of the matter will be very helpful.

The work is unique in its way—probably no similar study has ever been made, except in the case of Mrs. Piper's “controls” and that chiefly of but two.

But here the auther has to wrestle with a band numbering fifty at least, composed of some who did not hesitate to claim existence before the Christian era, as in the case of ‘Imperator’ and others, and including some as modern as Theodore Parker and Judge Edmonds, a recently passed contemporary and friend of the medium. The research necessary to prove whether the statements made by each was consistent with their history and character, is enormous. Each shewed his own mannerisms, consistent throughout, his own mode of manifestation, his own distinctive writing, the signature in many cases bearing a considerable likeness to existing signatures of the person in life, when comparison could be made. Some seemed to use the medium for the highest religious and philosophical arguments, others pressed upon the sitters evidences of independent physical phenomena of such an astounding character as are hardly known to-day, at any rate as concentrating in the person of a single medium, and one of such intellectual calibre as the channel for “Spirit Teachings” and author of “Spirit Identity.” It is an amazing study, and Mr. Trethewy feels he has but touched the fringe of the matter contained in the remarkable original notebooks in the keeping of the London Spiritualist Alliance.

The writer's general conclusions on a difficult subject are admirable. He gives due weight to the criticism of those who declare that the medium's subliminal mind was quite capable of a dramatization which could account for the whole teaching, historical facts, writing, etc., but how does such a theory account for the well-attested, remarkable physical phenomena, which endorsed and punctuated the teaching.

Stainton Moses himself, often his own severest critic on occasion, says:—
“No more cogent evidence of the existence of an external intelligence exists for me than the fact that in spite of my own earnest wish, it is impossible for me to evoke a single rap by the exercise of my own will.” I agree with the author, who after a most careful balancing of evidence says that “there seems to me less difficulty in supporting the claims of the ‘controls’ to be truthful discarnate entities than in trying to make any other explanation fit the facts. There may be a great difference between conversing with a spirit who has recently passed and with one who has been discarnate for ages. The process may be one which our words cannot describe or our minds comprehend.” This is a book all students should read and weigh, and we thank Mr. Trethewy for the painstaking and valuable labour he has undertaken on our behalf.

“THIRTY YEARS OF PSYCHICAL RESEARCH,”

By Prof. Chas. Richet, translated by Stanley de Brath. (Collins. 22s. net.)

Exhaustive reveiws of this monumental work have appeared in the public press and in the psychic papers. The work of Prof. Richet in arranging under scientific headings the outstanding instances in psychical research in many phases and over several decades and in commenting thereon, often with justice

and acuteness, is extremely valuable. How perilously near he comes to admitting the justification of the spirit hypothesis, and with what skill he just manages to evade this great issue! Many men of established and world-wide reputation, quite apart from lesser lights, have suffered by imputations on their sanity, etc., for affirming that the facts point to an intelligence beyond that of incarnate man, and their awful fate may dangle before the vision of the French savant. He has certainly paid part of the price for his advocacy of unwelcome new truth, and we can be grateful for the gifts he has bestowed on the science while regretting that his verdict is not one which will bring that greatest comfort to those who seek assurance of another state of being and survival. The excellent work of the translator, an esteemed Hon. Councillor of the College, enhances the value of the book.

THE HORSE IN MAGIC AND MYTH."

By M. Oldfield Howey. (Rider. 10s. 6d.)

This is a fascinating book for the lovers of these beautiful friends of man. Around them fantasy and allegory have ever gathered, from the famed horses of the Apocalypse, of which we have recently heard so much, to the simple stories of phantom and fairy horses in the lore of every nation. In all stories of witchcraft, horses have a commanding place; the broomstick that became the gallant steed, was it but a subtle means of expressing the fact that the homeliest person whose psychic faculties were opened might become a medium for the highest intelligence?—for the horse in symbolism has always signified the mental qualities of man.

The authoress has given us a stimulating and illuminating study—and might well have brought her work a little further by including a chapter on "The Talking Horses of Elberfeld" a pre-war phenomenon which it should be possible to repeat to-day and which, confirmed, would give us facts as marvellous and magical as any in the history of the ages.

"THE GLEAM."

By Sir Francis Younghusband, K.C.S.I. (John Murray. 12s. net.)

This is a record of spiritual progression in the person of an Indian, well known to the author, who, reaching out from orthodox Brahminism, sought in every known religious system for soul-satisfaction at great personal sacrifice. He attained it at last in a measure in the conception of the universe as a great World Mother, anxious to do her best for each and all of her children, and seeking their co-operation to make herself greater and holier, in fact to create a new world.

Recently the Rev. R. J. Campbell lamented the lack of idealism in the new world, and here from the East the call also comes.

"MY FRIEND THE CURATE."

By E. E. Green. (A. H. Stockwell. 3s. 6d. net.)

This small volume of personal psychic experiences and suggestions is from the pen of a member of the College. The matter often seems to come to her word by word, as if by clairaudience, at other times inspirationally. It is thrown into story form, relating the meeting of two friends on the higher side of life, and their usefulness to each other in opening up fresh experiences in the art of forgetting the lower self, the great lesson of the spirit world.

"THE SPIRIT OF IRENE."

By Wm. Tylar. (Boscombe. 3s. 6d. net)

Is the story of the co-operation of the police forces with a psychic for the purpose of tracing the culprit in the Bournemouth murder case of last year. The actual help obtained is related in a very confused fashion, but it certainly seems as if some clues were given, which enabled the police to be sure of their man. A preface by Dr. Abraham Wallace, M.D., opens up the whole question of capital punishment as seen from the point of view of spirit intelligence.

“THE GREATEST POWER IN THE WORLD.”
By Paul Tyner. (Fowler & Co. 3s. net.)

Is a treatise on scientific prayer by one who claims to have proved that there are laws governing its exercise and its answer.

“Prayer is the contemplation of the facts of life from the highest point of view.” This quotation from Emerson will indicate the author’s standpoint.

“VITALISM,” 4s., by the same author and publishers, is a group of lectures on spiritual healing given to students in various parts of the world.

“SHEPHERDS’ CROWNS.”

Essays by The Viscountess Grey. (Blackwell, Oxford.)

This is a charmingly written idyll of country life. Chapters on stones, birds, sport and poetry are interblended with essays showing the deeper insight which has characterized other contributions to literature by this authoress. The chapters—“The Way,” “On Dreams,” “Higher Aspects of Spiritualism,” and the inclusion of the illuminating brochure on “Symbolism,” published some years ago, makes the book of still greater interest to psychic students. Lady Grey states her faith in communications clearly and convincingly in the following words:—“Owing to the Spiritualists having a working and practicable belief in the communications of souls and constantly putting this belief into effect, they have been able to instruct themselves in those conditions in which mortals find themselves who have experienced the incident called ‘Death.’ This knowledge is not the outcome of one mind, it is not the vague haverings of an emotional nature, one who tells of ‘a dream or vision of the night.’ On the contrary, it is an accumulation derived from many sources over a period of fifty or sixty years, and for anyone who desires to read and come to his own judgment in the matter there is literature available.”

“GOD’S WONDERLAND.”

By E. Martyn Watts. (Hurst & Blackett. 3s. 6d. net.)

The shock of grief accompanying the passing of a beloved child had the effect of calling into activity a psychic faculty in the writer of the above, a faculty which it would seem she had been aware of on at least one occasion in her life. Communications as to the after life of a simple comforting nature, flowed from her pencil, the words being given one by one, and much consolation was experienced as a result. There is nothing evidential in the communications, but prior to these, Mrs. Watts, a person of ability, whose honesty is vouched for by reliable witnesses, had a series of convincing visions of her boy. This is all in harmony with past and present experiences of a psychic nature, yet Dr. Scott Lidgett, who writes the preface, and who is so sure that these manifestations come from those “behind the Veil” and are in harmony with Christian experience, can give the usual kick, and states that he shrinks from the idea of an “organized spiritualism.” He thereby puts himself in an impossible position, and might as well say that he shrinks from organization of any branch of religion or science, and prefers chaos.

Mrs. Watts’ visions and writings for which he vouches, are only of value as they can be placed alongside the experiences of grief-stricken men and women in all ages and countries, which psychic science would seek to co-ordinate for the benefit of all, as M. Flammarion has done in his three remarkable books.

“THE MORROW OF DEATH.”

By Amicus. (Arthur H. Stockwell. 2s.)

Is a useful collection of mediumistic communications on the after-life by a serious-minded private investigator. The Rev. Vale Owen writes a very wise and sensible introduction, pointing out the need for simplicity in our conceptions of the after-life in the near earth conditions, and that it is only by further service and growth of character that man, after death, attains to further “blessedness.” Those who have dared to say that man, at death, is not immediately made perfect in glory have had to bear much foolish criticism, but that day is passing though not passed, and this little book by Mr. Peckham will help many to a rational conception of life in the Beyond.

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 over 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 Steps 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 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 country members for the serious study of psychic science under the very best possible conditions.

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

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

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

Free attendance at all public clairvoyant demonstrations and some 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 always available.

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. ; Tuesdays and Fridays till 8 p.m.

THE QUEST.

A Quarterly Review.

Edited by G. R. S. MEAD

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OCTOBER, 1923.

No 1.

The Gnostic John the Baptizer	THE EDITOR.
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A Resurrection Possibility	V. C. MACMUNN.
The Integration of Life	H. REINHIMER.
The Gospel of the True Dionysus ...	...	DR. ROBERT EISLER.
Milarepa—A Tibetan Saint ...	...	W. L. CAMPBELL.
The Fourth Gospel Proem ...	...	G.R.S.M.
The Ecumenic Type of Religion ...	...	ERWIN ROUSSELLE.
Ebira No Ume ...	...	YONÉ NOGUCHI.
An Island of Magic ...	...	TYRA DE KLEEN.
The Debtor	FREDOON KABRAJI.
Autumn's Wealth	A. R. HORWOOD.
An Exile's Longing	MOYSHEH OYYED.

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in town or country, on various branches of Psychological Science and the latent spiritual powers in man; the Persistence of the Individual, Man's Evolutionary Progress, Creative Idea and Its Expression, the Spiritual Gifts and Ministry, etc.; also of his Discoveries of 1908-9 (Edgar Chapel), 1919-20 (Loretto Chapel), and 1921 (Herlewin's Foundation), illustrated by lantern slides.

TERMS BY ARRANGEMENT.

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OXFORD MAGAZINE, May 31, 1923: "Whatever the strict archaeologists may think of Mr. Bligh Bond and his methods, there is no doubt that the general public is attracted by him and believes in him. He had a large and most attentive audience in the Assembly Room on the evening of Tuesday, May 15, and though he lectured for nearly one-and-a-half hours, he never lost the attention of his audience, or wearied them. . . . The new discoveries in connection with the Western Chapel at Glastonbury are certainly most interesting, carrying one back to a much earlier building than the present 'Lady Chapel.'"