

Quarterly Transactions

of the

British College of Psychic Science.

Editor - - - F. BLIGH BOND, F.R.I.B.A.

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Vol. III.

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CONTENTS.

FRONTISPIECE. Portrait of Mrs. St. Clair Stobart	
EDITORIAL NOTES	3
GENERAL ARTICLES :	
The Art of Divining for Water and Metals	9
The work of Mr. John Timms. <i>THE EDITOR.</i>	
Corroboration of Psychical Data at Glastonbury Abbey	25
<i>F. BLIGH BOND.</i>	
A Scotch Materializing and Voice Medium	31
<i>Mrs. HEWAT McKENZIE.</i>	
Psychic Photography. Remarkable Evidence	41
(Illustrated).	
Psychic "Extras" with a Stereoscopic Camera	48
Automatic Writing by M. Gabriel Delanne	50
<i>Trans. by E. W. DUXBURY.</i>	
Psychic Experiences of Members of the B.C.P.S.	59
Recovery of Lost Jewels by Psychic Means	62
Raising from the Dead	65
NOTES BY THE WAY	68
BOOK REVIEWS	74
COLLEGE INFORMATION	78

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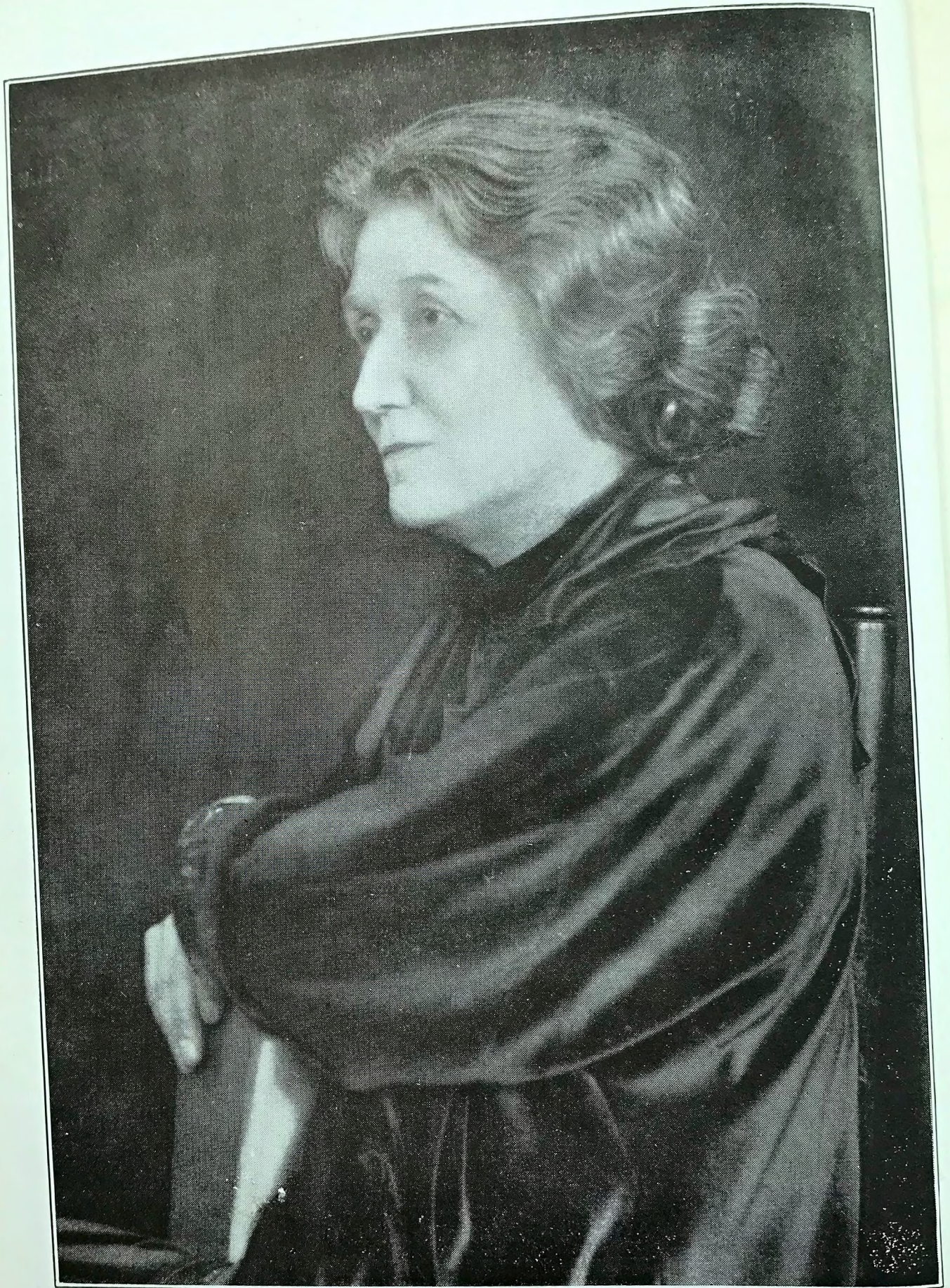


Photo by Dora Head]

[125, Cheyne Walk, Chelsea, S.W.

MRS. ST. CLAIR STOBART,
Chairman of the College Advisory Council.

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EDITORIAL NOTES.

THERE are signs and tokens of the increasing influence of the new movements of Psychic Science and Spiritualism upon the churches on the one hand and on the organizations of constituted science on the other, and it is obvious that the day is not far off when a much more general recognition will be accorded to all those subjects which we have at heart.

On January 14, there met at a well-known London hotel, a large dining club composed of prominent Catholic ladies and gentlemen. This club meets monthly for dinner and debate, and on this occasion they were to hear a paper on psychical evidences from a prominent Jesuit Father, well known in Psychical Research circles. Shortly before the day appointed the Editor received a cordial invitation from the Committee to respond to his remarks, and he gladly embraced the opportunity. The paper read by this well-known priest gave a frank and fair account of spiritual gifts and manifestations both ancient and modern, dealing largely with automatic writing, the chief topic of interest and centre of the whole discussion being the Oscar Wilde communications, to which his sketch led up. He stated that the earliest script of modern times acknowledged to be automatic was 1851, but that the gift was evidently exercised in the Church in quite ancient days, and quoted "Mystical City of God" as a production of this kind. He lamented the large amount of tedious and futile matter produced in this way, and the prevalence of so many "illiterate Shakespeares and twaddly Swedenborgs"; but in regard to the Oscar Wilde script he acknow-

ledged himself for the first time greatly impressed ; for he said that " at last we have script with a literary quality not unworthy of the brilliant writer from whom it appears to emanate." Remarking on the disintegration of personality evident in the different types of the O.W. script, he commented that Oscar Wilde seems much more his real self with Mrs. Travers Smith as the medium ; there appears then no trace of theosophic reading, etc., coming from her subliminal mind.

* * * * *

One point which to him is astonishing is the speed at which the communications are given—something like two thousand five hundred words per hour for the automatic writing (and we may add that this is three thousand five hundred words per hour for the Ouija communications). The speaker considered that for normal work one thousand words per hour would be pretty good, and it would be difficult to sustain this speed in original composition for any length of time. He fully acknowledges the authenticity of the script in the sense that Mrs. T. S. is acknowledged to be honest in its production. Special interest, he thought, lay in the fact that the evidence is public, whereas the George Pelham matter has to be taken second-hand, but with the O.W. communications we can study both handwriting and style. He commends Mrs. Travers Smith's caution as regards the identity of the communicators, and notes that she does not entirely rule out ' cryptæsthesia.'

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The Catholic position in this matter is embodied in the first catechism, wherein the question is asked, " How can we show that angels and saints know what is passing on earth ? " the answer being " There is much joy over one sinner, etc." The speaker found much to attract in Bergson's theory, that our range of consciousness is at present limited by the body and would expand in proportion as we free ourselves from that limitation. No Catholic child, he says, will believe that anything is hidden from the saints and intelligences in the other world, but for this very reason no quite conclusive proof can be given of identity, for there is no secret in the world beyond as to anything that has happened in the soul's past life. In this way if any spirit of advanced intelligence either good or evil, might think fit to personate a deceased individual, he thinks it would be in his power to imitate anything. His conclusion is what might be expected—that even in this brilliant script there is no evidence of identity, and apart from the fact that this script creates a rather more difficult problem for the adherents of the theory of cryptæsthesia it offers no evidence for a future life.

Your Editor made what he hopes to have been a suitable response, and he told the story of the Glastonbury communications, and the recent developments indicating the site of buried relics and their divination with the metal-tipped rod. If he might judge by the cordiality with which his remarks were received, he would feel that there was every assurance that what he was able to say had a most sympathetic hearing. The whole debate was, in fact, most harmonious, and it was quite obvious that the distinguished company present was fully alive to the vital interest of the subject.

* * * * *

And now we come to a further and more striking token of the advance which has lately been made towards the citadel of religious thought. At a recent date there appeared under Catholic auspices a small pamphlet entitled "Light in Darkness," published by Messrs. Burns, Oates & Washbourne, Ltd., of 28, Orchard Street. This is anonymous, but signed by "A Catholic American." It deals with modern spiritualism, both outside and within the Church, and it frankly recognizes the great value of the Spiritualistic Movement for all non-Catholics as a force making for righteousness and for spiritual betterment in opposition to materialism, which is declared to be the greatest enemy of God in the twentieth century—a "monstrous offspring of atheism and animalism," which in social life has produced a human species whose only motto is, "Let us eat and drink, for to-morrow we die." The writer notes how deeply the materialistic evil has invaded the Protestant Churches, eliminating the miraculous and tending to reduce religion to the level of a moral influence. Various Protestant Divines are quoted, one of whom asserts that the consecration of a church is witchcraft, and that the healing power of Christ is only the result of auto-suggestion such as Dr. Coué employs. She laments the attitude of hostility to the movement taken up by many Protestants and Catholics alike, and is glad to think that Science, as instanced by so many distinguished exponents, has shown a friendly attitude towards psychical enquiry. She appreciates the wonderful work of scientific spiritism in the souls of its votaries, instancing some eminent in science who say openly, "We believed in no God, in no immortality of the soul," and who now are so blinded by the light to which their eyes have been opened that it seems to some a new revelation. "It is curious," she says, "to read the criticisms uttered by the two extremes. Scientific spiritualism is between the upper and the nether millstone. The modern heathen scoffs at it as an appeal to credulity as preposterous as the belief in creeds and dogmas. The severe orthodox critics, both Catholic and Anglican, inveigh against it as a punishment for unbelief and a mischievous snare of the devil." . . . "Shall we Catholics," she says, "denounce Conan Doyle because he does not emerge from his discoveries a convinced member of our Church? Shall we quench

all the smoking flax because it does not flame with Divine inspiration? The Lord forbids it, and should we not be thankful that, amid the rather dogmatic and imperative assertions of one who invents a 'New Revelation' we find Conan Doyle proclaiming that spiritualism is 'absolutely fatal to materialism and not to religion.'"

* * * * *

"Among recent books of scientific spiritualism," says the author, "the one which has most beauty in it, of poetry and of human emotion, is 'Raymond,'" and she further says for her own part she would like to see all the atheists, materialists and renegade Protestants—the great multitude that denies either God Himself or the Incarnation and Resurrection of our Lord—become convinced spiritualists like Sir Oliver Lodge. From her point of view then, she says, "We may behold in scientific spiritualism a powerful weapon in the hands of *non-Catholics* to assist the Church in conquering the greatest enemy of God on earth, materialism, and not only to unite with Catholics in this good fight, but also in bringing nearer the invisible world which alone can raise mankind."

The second part of the tract deals with spiritualism within the Church, giving a short biography of the Blessed Anna-Maria Taigi, 1769—1837, a seeress with a most astonishing record of prophetic vision; and of a Sœur Thérèse of Lisieux, 1873—1897, a child whose passing from this life was followed by the beautiful phenomenon of "apports" promised by her.

* * * * *

We would that our National Church would not be out-distanced by the Papal Church in this matter, but an institution which is linked with the State as ours is may be more difficult to move through the nature of its official machinery than one which is a more purely spiritual organization. Yet it is a sign of grace, surely, that "The Guardian," the premier Church of England newspaper, will admit to its columns an article frankly proclaiming the need for a call to the Church Invisible to come to our aid and assist us in the practical direction of our spiritual affairs. We append a copy.

GLASTONBURY AND PSYCHISM.

A CALL TO THE CHURCH INVISIBLE.

I gladly embrace the privilege accorded me of presenting to my fellow-churchmen a brief survey of the ideals which underlie my Glastonbury quest. First, may I add a final word on recent criticism? I would say that, with the acceptance of the true measure of length of the abbey, the "Sale Plan" will be found to support my conclusions.

FURTHER DISCOVERIES.

The discovery of the two lost chapels has been followed in 1921 by another, in one respect more striking, since in this case no document whatever existed for the support of any theory. The wall had been lost for something like seven hundred years. The full story will be told in a forthcoming volume, "The Company of Avalon," to be issued by Mr. Blackwell, about May. In my quest for knowledge from the past, I have traversed successive strata of monkish memories. These lie in the realm of the "soul" and not the "spirit"—a distinction too often overlooked. These memories appear but as a vesture laid aside when the spirit is liberated; yet capable of being resumed for the work of ministry or other lawful end. From this body of memories, individual or collective, much has been gleaned for the furtherance of knowledge and for the assurance of our soul's continued life; but the true messenger is the spiritual part that is free to descend from the sphere of liberated consciousness and for a while revivify the vehicle of its earth-experience. In the higher life, all are said to be truly members one of another; yet true personality is reinforced by this association, not dissolved. Desiring to give reality and practical utility to our creed of the Communion of Souls, I have hoped that it might be permitted to recover something of the knowledge and faith held by brethren of the Apostolic times, to the end that truths which have perished from recollection or become obscured through confusions of opinion might again be made manifest: so that we of the latter days might be linked on to the former times in our faith, and have the measure of our departure from the truth as first given to the disciples of Jesus, and so rebuild on the old foundation. I seem to have sent out a silent mental call for its fulfilment. But I was scarcely prepared for the response.

PHILIP THE EVANGELIST.

Last year literary circles were stirred by communications claiming to come from a man of great brilliance in his day, but of unhappy notoriety. These bore marks of authenticity. Some came through the hand of an Irish lady whom I knew well. She asked me to sit with her, and the outcome surprised us both. There came first a series of stories of the burial of holy relics in specific places at Glastonbury. These were marked on a plan, and afterwards confirmed in a strange manner by the movement of a rod. A third confirmation was made independently by an expert diviner. But what ensued was of greater importance. One Philip spoke, giving a message from the first missionaries to a land watched over and beloved as the home of a Church destined to endure. He spoke of a mission in Gaul, and this made me suppose that Philip the Apostle was meant; but to this he says "No," explaining that he was often confused with the other Philip, who was a true disciple of the Master, whereas he was but a humble follower. More he says which enables me to identify him as Philip the Evangelist. He then relates the whole story of his missions in Samaria, Egypt and Greece, all pursuant to history, as I find; then tells us what the records do not—namely, that he visited Spain, Provence, and finally Britain, in which land he desired to found among a primitive

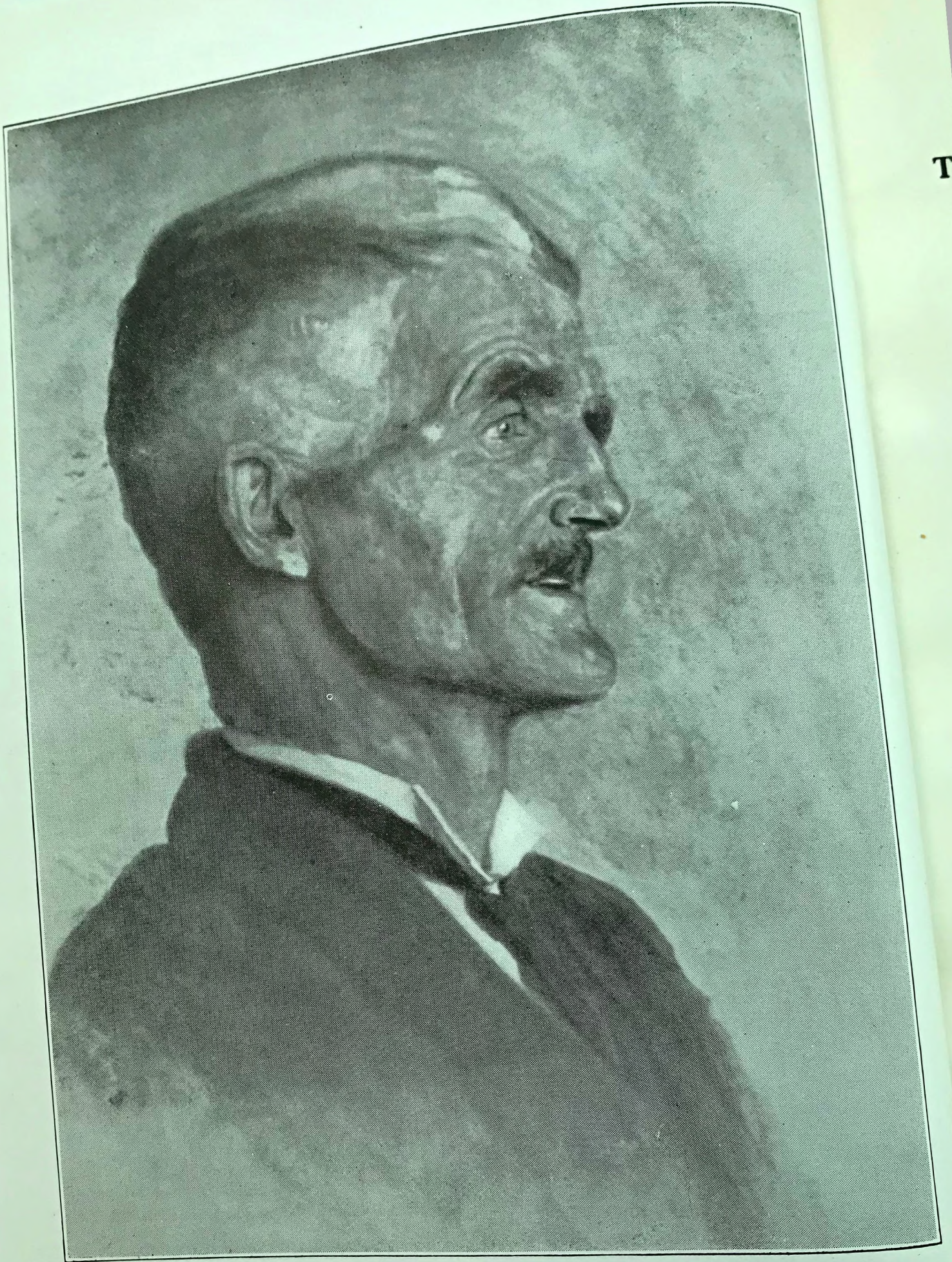
people a Church which should endure for ever, being founded on the bed-rock of an uncultured religious instinct. I have thus a book of the missionary journeys of Philip the Evangelist, and shall publish it, not as claiming authority, but as a human document, vivid and consistent, touching the heart and agreeable to reason. But Philip also offers us—if we will take it—his lost Gospel, the notes of which, he says, were burned in Athens. This I shall take, and I trust that readers will agree in my view that even the remotest prospects of the recovery of a document of Apostolic times, however imperfect in transcription and by whatever means transcribed, must be of vital consequence to the Church in these latter days of her perplexity and in view of the attrition of her Holy Writ through changes and challenges of criticism. Therefore I feel justified in asking my brethren in the Church to give me their prayers for the success of this adventure, which is a call to the Church invisible to come to the aid of the Church on earth with practical help.

* * * * *

“Luce e Ombra” (Rome) for November-December, 1923, contains a gratifying report of our College work from the pen of Dr. Wm. McKenzie, of Geneva. He speaks of the founding of the College, and the method of raising funds by subscriptions, and by payment for experiments, and goes on to say :

“This financial burden must be decidedly heavy in spite of a few voluntary donations, to judge by the very notable results already obtained. Such a notable centre for psychic studies will be attentively watched in all its manifestations, and the greatest praise must be given to Mr. and Mrs. Hewat McKenzie for having founded and directed such a College with so much abnegation and prudent foresight. They are not afraid of personal sacrifice in every sense of the word, in order to procure excellent mediums. It is a fact that the experimental part of the work undertaken by the College is of a more scientific type than would have been supposed from the somewhat dogmatic aims with which the Institute was founded.”

Dr. McKenzie goes on to speak of the “splendid Quarterly” which the College publishes, and says, “Of this really remarkable review seven numbers have already appeared—containing a rich record of facts recorded both in the College and elsewhere.” He mentions the variety of mediums and the excellent programme of instruction, wider in its application than anything else hitherto offered to psychic students.



**CHARACTER PORTRAIT OF A DIVINER
(MR. JOHN TIMMS, OF OXFORD).**

From a painting by Matthew Webb, R.A.

By permission of "The Oxford Illustrated Magazine."

THE ART OF DIVINING FOR WATER AND METALS.

A STUDY OF THE WORK OF MR. JOHN. TIMMS.

By the Editor.

THE art of water divining seems to be a very ancient one, and perhaps no period of history has been without some manifestation of this gift; but only of quite recent years has it begun to claim serious attention and to assume the status of a science. It may be claimed to have a psychical as well as a physical aspect, for the faculty seems in some cases to be allied with psychical powers, e.g. : healing or the diagnosis of disease. The nature of the forces employed are also at present obscure. Therefore it is well within the range of psychical investigation and may rightly find a place in our columns. It has been difficult to convince men of learning that there was really anything in the claims of the diviner worthy of examination, and much useless discussion still takes place as to whether the power claimed by the dowser is genuine; but the great accumulation of evidence pointing to the practical utility of the art and the reliability of the powers possessed by many practising it, seem to have turned the scale in favour of serious attention on the part of science, for large numbers of people of every class in need of water supplies are now reaping the benefit of the power in widely scattered localities.

The faculty of the water finder is not widely distributed, and perhaps about one person in a thousand may exhibit the gift in some degree. Its comparative rareness has no doubt been the chief reason why the subject has been commonly regarded as a superstition. It is difficult for many to accept anything they cannot personally verify. Another cause of doubt has been the confusion due to the work of amateur experimenters who, having no system have often brought their claims into ridicule. It sometimes happens that one person among a party witnessing the work of a water diviner may find that on using the rod himself he will obtain some reaction, and forthwith he will attempt to instruct others without having applied any stringent tests as to his own ability and the conditions under which it is exercised. The results, as may be easily understood, are too often failures. The subject of our study is the work of Mr. J. Timms, who may be regarded as one of the leading experts in the art. He tells me that he is often called upon to rectify in the course of a single year as many as twenty to thirty sites given incorrectly by amateurs in various ways. He would

emphasize the point that for substantial success in the practice of water or metal divining a long course of educative work is necessary. I would add that in each individual case the personal equation must be taken into account, as the gift will be found to vary with each one in its mode of manifestation.

I will now give in Mr. Timms' own words a brief sketch of his own experience.

Before discovering that he was himself the possessor of the faculty in question, he had read several articles dealing with the subject, but had found nothing to carry conviction as to the reality of the faculty as a living force, and he felt some little bias against it. Then hearing of an amateur diviner who had been successful in his district, he, with a friend, cut two pronged sticks from a hedge and attempted to use them in what they considered the proper way. Having walked the length of a field without result they tried again across the end of it, and just as they were about to throw away their rods, to their astonishment the rod held by Mr. Timms began to turn in his hand. Resistance only caused it to turn more freely. Carefully noting the spot and the apparent direction of the water, the stream was again located on their return by a different road. Then, returning to the estate, the gardener invited him to locate the stream supplying his well. This was soon done, and on request a further location in a field was given. The gardener then stated that the stream had been known at that point forty years before; certain stones which marked the spot having been placed there for possible future use in tapping the stream. Thus he found that in less than an hour he had made three accurate locations. This determined him to start a course of self training, which commenced thirteen years ago, and as he tells me is even now not complete as he is constantly learning.

I will now give a short description of the actual working of the rod. First of all he would point out that the power does not lie in the rod itself. It is only the indicator. The faculty, he says, resides with the diviner, the rod merely bringing the actions of the force within the range of muscular resistance, thus rendering it amenable to some form of measurement, otherwise the diviner would have to rely wholly upon his own sensations, which would be more or less vague. For practical purposes there is nothing better than the forked hazel prong, which is strong and pliable, yet very sensitive in the hands. But a prong of any other sort of wood, or even a piece of iron bent to the same shape, he finds will give results, and he has used them with success. I have myself seen him use a fork of bamboo; but the hazel prong, whose use has been sanctioned by centuries of tradition, is still



the best rod. Mr. Timms finds that with him it need not be freshly cut. In fact the wood may be dry wood. This seems different from the usual belief. Only last year I came across a very powerful diviner in a village in Herefordshire, who told me that he found it necessary to use a freshly cut twig, and that in his opinion only two or three kinds of wood were suitable, *viz.* : hazel, wych-elm, and one other ; but with Mr. Timms the power takes no account of these conditions (see Appendix II). Even a straight piece of tin run into a narrow bar, like a bar of solder, with its square ends held firmly in the hands will twist itself up into the shape of a divining rod, and turn over freely. When released, the formerly straight strip will be seen to be twisted at each end, and have a bow in the middle. This phenomenon, with other demonstrations, was filmed by the Gaumont Film Company in quick and slow motion, and has been demonstrated by Mr. Timms at his lectures at the College, in Birmingham and elsewhere. This, however, is only demonstrative work. For practical purposes he asks for a good $\frac{1}{2}$ in. thickness in hazel prong.

And now he would describe the educative method which he has evolved. Satisfied of the reality of the power displayed, which in his case is sufficient to lift a man or woman lighter than himself off his or her feet if he or she attempt to hold down his wrists when over some object of divination, he then set about the task of learning how to measure the approximate volume of the flow of water in brooks, ditches and arms of the river. It did not take him long to discover that over stagnant water there was no reaction at all, but the more the water passing a given point the stronger would be the action. Walking being his chief recreation, a rod now always accompanied him, or would be cut from the nearest hedge ; the result being that underground water was discovered by him at scores of points, all of which eventually became embraced in a large mapping scheme hereinafter described. But now he made a most interesting discovery. He found that certain metals also caused an action of his rod, similar to that produced by running water. The metals chiefly causing this reaction were nickel, gold, silver and copper or bronze. Strangely enough iron or steel seem to have no reaction whatever. This is certainly contrary to what one might easily have supposed in view of its magnetic nature. It is no doubt a fortunate circumstance that this is so, because iron objects being so universally found, their attractions would be manifest in almost every direction, and I should think would often effectually obscure the consciousness of direction in the attraction of other metals. His new discovery first led him to a theory of some subconscious action of his own mind. Various minor tests were made to prove or disprove this theory. Laboratory tests were instituted, all articles tested being covered with a cloth, and a variety of objects of non-attractive nature, such as match box, ink bottle, etc., being interspersed with the metals.

Under these conditions it was found that the strongest "pull" of the rod took place over nickel. Next came gold, then silver, and lastly copper or bronze. The recent change in the alloy used in our silver coinage caused him to experiment on the effect of the nickel in the composition. He found that the new coinage gave him just twice the pull of the older ones. This was reported at the time in the Paris "Daily Mail" and other papers. At this period he began to practise the location of sites for friends and acquaintances—obtaining excellent results; though he realized that he had not yet sufficient knowledge and experience to enable him to adopt the role of a professional diviner. There were problems which he had not solved.

A difficulty experienced in locating a sovereign hidden in the grass of a lawn led to a very important discovery in divining, which he terms "counter-attraction." This may be explained as follows: Take three half-crowns, place them together, and a good moderate "pull" ensues. Now moving to the right of the coins, the left hand being now nearest to them, hold the rod firmly in the left hand and just touch the palm of the right hand with the end of the other fork of the twig, and the rod will immediately turn over. Now reverse the grip to the right hand and let the left prong touch the palm of the left hand. In this position there is no result, but by crossing to the left side of the coins, still maintaining the right hand grip, the rod again turns, whilst by reversing the grip to the left hand again the movement will be neutralized. Now place the three coins in position a little way apart, leaving one in a central position, and having the others a few feet distant on each side. Try the rod over the coin in the centre. The "pull" is modified in a curious way, for the right and left coins having a "pull" about equal to the central "pull," the rod will move sufficiently to lock the muscles, but it will not turn over. Bringing one coin to the centre, and trying again, the rod now goes over, but the action is weak. Now, bringing the third again to the centre, the normal results are at once apparent. Under these conditions he found the strain on the rod was increased. It became a terrible strain, and frequently the rod would break.

Now what had happened with regard to the sovereign in the grass? It so happened that it had been placed between two small underground streams, both of which had set up a counter-attraction. Here then we have a very important fact and principle entirely overlooked by students. Lack of knowledge of this "counter-attraction" on the part of the testers and diviners has been the cause of apparent failure in tests set up by Sir Wm. Barrett, by "Municipal Engineering," and other investigators. Mr. Timms has taken occasion to point this out to them. He gives an example. A diviner is placed in an open space and gets good results on a certain metal. Investigators not feeling quite certain of his result will approach him. Say that one goes towards him carrying on his person a gold watch, purse containing money, or other metals.

At once a counter-attraction ensues laterally. The investigator says the "pull" is not regular. Others then will approach and range themselves on either side, and they too will say the results are certainly not regular, for now there seems no action at all. As a matter of fact they have negatived the whole themselves from lack of knowledge of the power of this counter-attractive influences.* Mr. Timms' discovery of this feature of the work, he claims to have been of more importance in the progressive understanding of the matter than any other point. Another thing not understood by investigators is that there is no action over stagnant water. Tanks, wells or cisterns are not "discovered," unless we except the fact that one diviner claimed to have found some such tank. Of course they were not. The "discovery" in this case was a guess—not divination, but where running water was present even $\frac{1}{2}$ in. supply pipe or a small overflow pipe can be traced and detected. Here is a case in point. On Frilford Heath, Berks., the position of a well to which an engine pump was required to be attached to take the place of a hand pump could not be found, although several trial holes had been sunk for it. Mr. Timms was called in for advice. He first located the line of the stream which fed the well, but the well was not in the best position on that line. The hand pump now was put in action, the water made to flow, and the pipe was successfully traced to the well, which was thus located. This supply was sufficient to the house but not for the lawns and gardens, and he subsequently located a further supply sufficient for these needs. Within a mile or so of this spot houses have been erected at a place most favourable for the water supply. Such results are now of fairly frequent occurrence, for it is becoming the practice of architects in various parts of the country to choose the position of houses in accordance with the best line of flowing water determined by the diviner.

Following on the counter-attraction and laboratory tests, Mr. Timms now decided to read up the evidence available on this subject, as he had hitherto worked without such assistance in order, as he says, to keep his theories clean. He made the amazing discovery that his University friends who had read up everything written in

*In Prof. Reichenbach's "Researches in Magnetism" (1845) it is stated that many of the sensitives employed by him who could see the flames from magnets, used to say that they could see better when he was at a certain distance from them and also when the magnets were not too near the sensitives themselves. Several described the effect of the Professor's proximity in the same way—as if the flames became smaller and more turbid. Others saw flames about a foot high entirely disappear, leaving only a faint glow behind, as the Professor accidentally came near a magnet. When he retired the flame returned, and this was repeated many times. This was also verified by sensitives unaware as to what caused the change. One stated that if the Professor were nearer the magnet than 40 c.cm. the effect was noticeable. When he approached from either side different poles of the magnet were affected. This would seem to illustrate Mr. Timms' theory of "counter-attraction" in relation to the "odylic" force of which Reichenbach made such a comprehensive study.

English on the subject, were already far behind him in their knowledge of its technique. His only plan, therefore, was to press forward with his own investigations and work, and in so doing he discovered that the honest sceptics became ultimately his chief colleagues and supporters. He states that he has been invited to give practical demonstrations to a very large number of doctors, who were interested, of course, in the muscular action development. In one case two doctors held each one of his arms and afterwards held the arms of a sceptical gentleman who claimed to be able to produce the same action by ordinary effort. The doctors' report amounted to this, that the two modes of muscular action were entirely different, one being a definite action of the muscles themselves, and the other merely muscular resistance.

In passing over a river or stream, it makes no difference whether the diviner is in a boat, on foot, in a car or train, the action is unaffected. The latest experiment in this connection he quotes in conclusion of this phase of the subject, "Oxford Times," of May 26, 1923:

"To test the divining power at a height without contact with the ground, an interesting experiment was made by Mr. J. Timms, Oxford's water diviner, on Saturday night. For a considerable time it has been a vexed question whether water could be located with the divining rod without direct contact with the earth, but Mr. Timms has now satisfied himself on the point. Taking a flight in the Avro machine, the rod in the hands of the diviner indicated the exact lines of crossing the river, although at a thousand feet up it was difficult to see just when the plane was crossing. The canal, being narrow and sluggish, only recorded one short turn, but the Isis gave three or four sharp turns of the rod. The Cherwell, being narrower, gave two sharp turns of the rod on the heavier flow, one on the weaker. Following on the successful mapping of underground streams in the Oxford area of about thirty square miles, where much valuable information has been gathered, a more important scheme is at present under investigation in the London area. This work appears likely to upset a very widely accepted theory based on geology. Of divining it can be said that it is eminently not an amateur's job. Many complex things can cause slipshod work to anyone merely having the 'gift' or 'extra sense' without a liberal education in the use of it. The geological idea that water is everywhere if one goes deep enough is disproved by Mr. Timms. In Kent in the early part of this year, with the aid of Mr. Timms, a successful well was developed at 33 ft., but before he was 'called in.' At 200 yds. from the present well a boring had been made hundreds of feet deep with practically no result. In Buckinghamshire two wells had been sunk 50 ft. deep with no result, and one was filled in at the time of getting professional help. A third well sunk on the line indicated produced all that was required at 26 ft., and only 5 yds. from the filled in site."

DIRECTION OF THE ACTION.

To obtain a reaction on any given object, either running water or metal, the diviner must be above or in close proximity to the object, which must also be below the level of his rod. No action whatever takes place with the object above the diviner. Even whilst travelling in the Severn Tunnel, the passage of the enormous volume of water overhead had no effect upon the rod. The upright position of the upper part of the diviner's body has also an important bearing upon results.

In the course of an address at the British College of Psychic Science, Mr. Timms stated various theories advanced as to the origin of the diviner's power. Some claim that it is due to a subconscious use of the muscles; others explain it as an electric or magnetic force. Mr. Timms had inclined to the opinion that the nature of the power is not directly electric or magnetic, but of a nature kindred to both and conveyed to the body of the diviner by emanations from the object divined. Mr. J. Hewat McKenzie put a question to Mr. Timms, the result of which was to cause some alteration of his previous view. The theory suggested by Mr. McKenzie was that the power came downward, through the atmosphere, using the diviner as a medium to carry the same to the object divined. This query Mr. Timms, at the time, was unable to answer, but he promised to investigate the matter, and within a week he was able to write an answer which practically confirmed the correctness of Mr. McKenzie's theory.

He made the following test—knowing already that metal objects such as purse or watch were best removed from the person whilst divining; after various changes in the position of metals had been tried he hit upon the idea of keeping metals upon him, but above the waist line; the level of the divining rod being roughly the line of his hips. Under this condition good results were obtained in the location of a metal object on the floor. Now removing this object from the floor and placing it in a position above the waist-line and level with the metals he was carrying; on resting the rod above the level of the metals an immediate response was obtained by the metals on his body. This he thinks was fairly clear evidence of Mr. McKenzie's theory.

Last November, Mr. Gilmore, a Government scientist, on having this point demonstrated, put another query as follows: "If we assume it is to be necessary for the diviner to be in a position forming a letter T,* with the apex of the rod as its base; what would happen if you reached out from a horizontal position, as, for example, lying face downward, and reaching out with the rod over the object from a couch or table?" This direct question Mr. Timms tried out at once, with the astonishing result that all tendency to action of the rod disappeared. Rising to his feet to make certain that this was

*What he actually said was "a cross." This hardly seemed expressive and we have ventured to substitute "a letter T."

not due to some unseen counter-attraction he then found that a full action of the rod was obtained. These experiments are very suggestive, but of course not conclusive, as establishing any clear view of the conditions ruling the action of the force. He will, therefore, be glad if any reader of this article would suggest some other means of verification, for here we have a force like the X-Rays, Röntgen Rays, wireless waves, and so forth, which are being used to constantly greater advantage, but whose full possibility of use may be far beyond our present comprehension, since our knowledge must be admitted to be still in its infancy.

We appreciate the able pioneer work which Mr. Timms has done, work so difficult of accomplishment with an atmosphere of scientific prejudice on the one hand and old superstitious notions on the other constantly encountered. It is unfortunate that so many men of real status in one or other branch of science will persist in refusing to recognize much which does not happen to be akin to their own line of thought, and will hence be but too ready to brand as superstition that which they cannot understand and follow. This might be called educated superstition, a standing on the narrow ground of ascertained facts and the refusal even to look into matters which have a claim to the serious attention of those of broader outlook, either from some fear of the particular subject or else sometimes from that conceit which considers what the scientific specialist does not know is not worth knowing.

STREAM TRACING AND MAPPING.

Mr. Timms' circle of acquaintance had become a large one, embracing people of every position and school of thought fully convinced of the value of his work, and feeling that he had found his special vocation he abandoned his trade of carpenter and joiner and took up this work professionally, for his interest in the subject had become so keen that he found that if he kept off it too long his health suffered. He also found that he must have freedom and time to study and solve the problems confronting him. For several years he had been in constant touch with Dr. A. H. Church, M.A., D.Sc., F.R.S., and had done much work in conjunction with him. Having in mind a scheme for the placing of the diviners' art on a higher plane a mutual voluntary plan was inaugurated by them for scientific and educative purposes. Mr. Timms not having the advantage of a scientific and University education, this association was of course invaluable to him, for he was able to refer to Dr. Church those knotty points which would otherwise have taken much time and trouble to look up, and now he became more free for actual investigation work. Here we quote again from the "Oxford Times," January 7, 1921:

" 'INTUITION AN AID TO WATER DIVINING.' "

"Mr. J. Timms, the local water diviner, has brought water-divining to a fine art. His latest exploit, which has aroused considerable interest, not only in University circles, but in all

parts of England, shows his unique sense of divination, for on his latest venture, Mr. Timms merely carried out with the divining rod the way of springs that his instinct and intuition had already told him before leaving home. Last week when he set out he was accompanied by Dr. Russell—tutor of Science and Editor of 'Discovery,' who represented Science and the University, while the Mayor and several Councillors represented the City. By the aid of hazel twigs, he traced the stream from Ferry Hinksey across the Oxford allotments, under the river at Osney (near the lock) without losing the track. Coming on Paradise Square the stream passed under Dr. Stansfield's house, beneath the Technical School, in St. Ebb's, and under Hall's Brewery Offices, where, had knowledge of this stream been known before, Hall's Brewery Company would have had no need to sink an Artesian well. (Note:—This was a failure.—[J.T.]) The stream then passed under Fayers, in Queen Street, and crossed between the Premier Meat Supply Co. and Lipton's, going partly under Carfax Tower and a corner of the Bank and then winding to Hookham's and passing beneath Lambourne's and Turrell's and across several other avenues of the market. Hot in pursuit, the company passed on to the corner of Brazenose Lane and turned into Exeter College grounds, where the stream went under the Rector's house. Coming out near the Old Ashmolean, it passed in front of the Sheldonian, and no false step did Mr. Timms and his followers take to Knowle's Yard, across Saville Road, to Mansfield Road, through Balliol cricket ground, in a direct line with the renowned holy well from which Holywell found not only its name but its very existence. The stream then passed to Headington, where it supplies Mrs. Morrell's mansion and stables. Thence it went near the famous Joe Pullen's tree, and Mr. Timms was reminded of the man who planted the tree of wych-elm there so many years ago as a mere sapling, and wondered that it should so greatly flourish, not realizing that there was a stream below to give the moisture it required. The party then crossed the fields back to the Manor grounds. The stream, as can be imagined, passing through the greater part of the City, is a very promising discovery, and the fame it will give Mr. Timms will undoubtedly be welcome news to the City corporation. Mr. Timms has been examined by University professors and medical men with a view to defining the nature of his unique powers, and tests under laboratory conditions are to be applied so that apparatus may be made to measure the distance and stimulus and amount of response. Mr. Timms is not confined to one particular kind of prong, and is particularly sensitive to nickel, gold, silver and copper in decreasing order. He is also sensitive to bronze. He can grade metal as good or bad by the various amount of 'pull' he experiences."

Now commenced the first scheme for mapping the underground streams of the Oxford Basin, with an independent Doctor of Science

to verify the first section. All the streams here mentioned were actually traced; never was there any guesswork or jumping at conclusions. The streams were mapped one by one in company with Dr. Church, and entered by him on 6 in. Ordnance survey maps. This work meant many hundreds of miles of walking, and incidentally led to many curious situations, which we cannot here record, but as to which Mr. Timms will publish shortly a small book embracing all that he has to say.

The stream mentioned in the foregoing article does not run straight. It takes the usual windings on this course, and yet it can be relocated at short notice at any intermediate point. Every diviner, amateur or professional, who has been to Oxford since it was first traced, can recognize this stream at any given point, though none have been able to trace its whole line. Having thus established the main stream and traced it for about ten miles, a search was made for other similar streams or for possible tributaries of this one. Such a tributary was found. It unites with the main stream under Carfax. The strength of the "pull" or reaction in each case is graded by Mr. Timms. The heavy stream is graded 1, and the tributary stream, which is lighter, is graded 2. In tracing the "grade 2" stream several sites of ancient buildings were encountered, these having been placed in their positions in earlier centuries, obviously owing to a prior knowledge of the presence of a permanent water supply. Now going clear of the town and beneath the river at Port Meadow, a junction of two streams was found at the ruins of Godstow Nunnery, one branch continuing by way of Wytham Abbey, through Wytham Hill to Cumnor Hill, where it takes its rise in many little forkings. The other branch goes through St. Margaret's Well at Binsey to another part of Cumnor Hill, again forking near the well. The stream accounts for the supplies to Medley Manor and Binsey Village, both taking their source from Wytham Hill. A curious point about the Cumnor Hill sources is that they collect at a higher level right over the course of the "grade 1" stream, which runs through the hill at a much lower level. The next big subterranean water they struck was what they describe as the "Iffley system," and this deserves a special article. Collecting from a wide area embracing about half the Oxford basin, streams are found to enter this system from Shotover, Garsington, Baldon, Bagley Wood, Hinksey Hill and Boar's Hill. Near its junction with the "grade 1" stream this Iffley stream supplies and forms a delta, the branches of which account for ancient supplies to the following colleges and buildings within the city (irrespective of the wide district already served), *i.e.*: Magdalen, Merton, New University, Oriel, Corpus Christi, All Souls', Brazenose, Exeter and Hertford Colleges, St. Edmund's Hall, St. Mary's, St. Peter-in-the-East, and All Saints' Churches, the Mitre and East-Gate Hotels, and many old hostelries and other buildings now swept away. As Dr. Church proceeded with his mapping every stream was graded, ranging from No. 1 to No. 6, with "plus" grades for

sub-division, as "2+," "3+," etc. As a proof of the accuracy of this grading by the strength of the muscular reaction, it was found that where the grade 1 was indicated the work of a "grade 1" stream was being done, whilst grade 3 did less collecting of water and grade 5 or 6 had not far to go to their source.

The whole streams of the Oxford Basin, except a small section from Headington and Shotover, eventually get into the grade 1 stream, the small section leaving by way of Marston and Water Eaton.

USE OF THE SPRING BALANCE.

At a later date a means was found of measuring the reaction by a spring balance. A member of the University who himself possessed some little divining power, would accompany Mr. Timms and read the records of the spring balance, which, of course, he himself could not see whilst using it for divination. A result of the readings was to show that the gradings already given were correct according to the weight pull registered by the spring. Some interesting curves were also worked out by this means on charted paper, showing the diminution of impetus from the central "pull" at 10, 20, 30 and 40 yds. on each side of the stream. Much interesting matter has been collected also from botanical, geographical, historical and other points of view. A large tree with roots tending all in one direction is found to be searching as it were for a stream on that side. Where a tree of outstanding dimensions is seen in a hedgerow, or even within a city, it may generally be taken for granted that that tree has more than a passing acquaintance with one of the underground streams. A case in point is that of a huge wych-elm in Morrell's Park, said to be the biggest in Oxfordshire. The position of this tree proves to be almost exactly at the junction of a "grade 3" stream with the "grade 1," this of course ensuring an unbounded supply to the roots of the tree.

There is little doubt that in the early and middle ages the services of a reliable diviner were appreciated, and that in monastic days such men were attached to the brotherhoods. Every monastic site, either known or unknown at the time of tracing, on the whole area of this great mapping scheme, was found to be placed over a good true stream, and in every instance these were at the junction of two streams, both branches being utilized. Now these monastic houses were not placed by any sort of chance selection, and yet the monks made no mistake in the selection of those places where the best underground supply is available. Investigations on a similar scale in many other counties have tended to enforce the same conclusions.

A point to be remembered in stream tracing is that whilst following a stream you may be in dense undergrowth, out of sight of any habitation or landmark perhaps for a mile or more, and yet when you emerge into the open, a house or farm with a good well will be found on the line of the stream that you are following. One

instance may be interesting to our readers. In 1921 Mr. Timms was called out to find a site for a well at Saunderton, Bucks. The existing farmhouse stands near a good spring, which evidently supplied an earlier farm on or near the same site, the record of which goes back to the time of William I the Manor being connected with the de Gurney family. On the same farm is Lodge Hill, where there remain old trenches used by Cromwell when fighting towards Aylesbury. The old Manor House stood here and some remains have been found. On going over the site with Mr. George Emmett, the present occupier, Mr. Timms found a strong but deep stream passing the site of the old foundations right under the hill, in the direction of Slough Farm, another holding mentioned in old Bucks history, all pointing to the fact that our ancient buildings are well placed on the sites of true underground springs or small rivers, whose existence must have been divined at earlier times, though perhaps no one until now has ever thought that all these wells were linked up on distinct lines of true underground streams.

The tracing and mapping of such systems has led to a knowledge of the sources and habits of underground streams far in advance of anything hitherto known. Artesian boring firms of repute have amply acknowledged the value of information thus gleaned, which has been unsuccessfully sought from geologists and surveyors.

STREAMS AT DIFFERENT LEVELS.

Some difficulty was experienced for a time in dealing with streams emanating from purely local patches of gravel as distinct from the somewhat deeper streams coming from the adjacent hills. This difficulty disappeared when it was recognized that a layer of impervious strata separated the two systems, and thus it was that they could cross one another at any angle. The upper layer of streams was traced for a mile or two to a point at which they found the lower level and joined the nearest deeper stream, thus the same water passed a given point twice in different directions and at two different levels. In view of this discovery and following much experience derived from sinkings and borings at various depths in many parts of the country, a search was now made for streams at a still lower level below the Oxford clay. These are found to be wide and sluggish, and are partially impregnated with brine. Investigation in this is now proceeding. Without the knowledge already acquired in the mapping of the streams at shallower depths and without the experience in the use of the rod to adjust the necessary strength of grip for the divination of deeper lines and the systematizing of results, it would have been impossible to have done any satisfactory work in this branch of divination.

DETECTION OF MINERAL SALTS IN WATER.

With his experience in the detection of metals, and being in fact concerned more with the deeper lines of streams, Mr. Timms sought

to find by what means he might distinguish between fresh water flowing and that which was impregnated with brine. For this purpose he spent some time on two occasions in Cheshire, where he found the knowledge he sought, incidentally gaining other information which he hopes later to turn to account. The latest area of investigation is the London basin. It has been assumed by Geikie and other writers that if you get beneath the London clay and down into the chalk beds you will at a certain level find water anywhere. This assumption Mr. Timms finds to be quite wrong, though he holds this much in common with the suggestion, viz. : that the London basin is a common basin of an area of thirty to forty miles in extent, and reaches the Chiltern, Cotswold and other hills. In the same manner as the hills around Oxford, which within a radius of three to four miles cause the streams in Oxford itself to be of greater frequency than the normal, so this larger London basin has much more than its normal quota of deep-seated streams, and so the chances of a successful boring without previous location are much greater than would be the case in most other districts. Borings are at the present time going on in London in pursuance of Mr. Timms' theory, and he allows the fact to be stated that mapping already carried out has already accounted for some of the heaviest water supplies obtained in London. It also explains why other borings have been comparative failures. This is all that can be said at present. Locations for deep borings, as well as for the shallower lines, are now in request in various parts of the country, and good results are being obtained. He would have it always borne in mind that the fundamental conditions of successful divination are knowledge and method—that is to say, thorough education—always granting first that without the existence of this faculty in the individual it is impossible to make even an elementary start. He feels that although so much unique work has already been done, work of which the present is but a small outline, yet he is only now on the fringe of possible developments. He welcomes questions and suggestions, for there is always the chance that questions asked in all honesty will open a new avenue for the elucidation of obscure problems.

STREAM FORMATION.

All underground streams originate in rainfall, of which something like one third runs off as surface streams, nearly a third being lost by evaporation or absorbed by the roots of plants. Thus a residue of rather more than a third of the total rainfall soaks in through the soil, and where it meets with porous strata it gradually filters through until it meets an impervious stratum. Porous strata of gravel, sand, or soft stone form a natural sponge or filter, and being once drained dry during a period of drought they take some time to refill. Hence it is found that streams are affected not so much during, as after, the drought, unless such drought be of long

duration. As the infiltration takes place there is a constant drip in certain places. The drops collect into trickles, the trickles form streamlets, and the streamlets converging create a regular stream, which, meeting with another and stronger stream of like kind, becomes a tributary to it. If a sharply defined valley is met with by the stream, a valley of too great depth to be available for gravitational flow, a natural reservoir is formed, at whose outlet a stream might break out and become an open brook in that valley. Similarly springs which are the sources of rivers contain water which has travelled and collected over a wide area, perhaps for some miles before reaching the point of appearance. Springs in the old accepted sense do not exist where they apparently bubble up. They have merely met an obstacle which resisted their flow as a stream, and by syphonage they seek the line of least resistance, the one exception being those hot mineral springs which are driven up by internal pressure impregnated with mineral vapours; although even in such cases it is obvious that in the first instance the stream must flow from above into the heated and minerally polluted area.

LOCATION OF METALS.

Here is a curious instance of Mr. Timms' sensitiveness to small deposits of metal, when testing for streams. In Glamorganshire, a mile or two inland, a stream was found and traced down to the sea, before entering which it forked, having two outlets. Later, when the tide was out, at about 300 yds. from the cliff face fresh water was found at both points where the fork had been found to emerge. In connection with this a curious incident happened. Whilst still above the cliff trying to locate possible further forkings, Mr. Timms found the rod influenced by something which, as he stated at the time, had nothing to do with the stream. On looking down he found that he had located a penny, of recent date, but nearly black from months of exposure to the sea air. Now the penny, being of copper or copper-bronze, has but a very low-grade "pull" on the rod, and it shows Mr. Timms' extreme care and sensitiveness that such a trifling object should be recognized at all.

In 1912, three working men, employed by a firm of builders in Oxford, on entering their mess-room noticed the divining rod in Mr. Timms' basket, and were inclined to make scoffing remarks. He told them that he could ascertain by means of the rod if they had any money on them. The rod indicated that there was a small amount. The three men were then made the subject of single experiments. The first was told he had nothing, ditto the third, and No. 2 was informed that he had some quite small coin on him. This man was found to have $\frac{1}{2}$ d. in his pocket and the others nothing at all.

In 1918, at Southwick R.M.E. Camp, in a hut which was empty except for odd canvas and felt, an experiment was made in locating a florin. This was hidden in different places twenty times in

succession. Mr. Timms was left outside the hut whilst the hiding of the florin took place. He located it each time, but on the last of the twenty occasions he stated that what he felt was something with inferior "pull" and not the florin. A Scotch Corporal then admitted that he had substituted a penny for the florin.

In 1919, Mr. Timms was a frequent caller at the office of Mr. Basil Blackwell, publisher, of Oxford. He was several times asked to try to divine the contents of the safe. This sometimes held a small amount of cash, but frequently only papers. In each case the amount of cash was stated by him with approximate correctness. Now and then, in order to test him, some large amount would be placed in the safe, but he never failed to discover this. In general, tills and safes can always be located even if the diviner is several floors above them.

In 1921, at Stafford, Mr. Holmes, a local J.P. and Councillor, who had become a confirmed believer in Mr. Timms' power, set him rather a neat trick. Having gathered a company of leading men of Stafford and Hanley to meet him, several points were demonstrated. A challenge was made to locate from the room above the position of the metals being used for demonstration on the spot. Going upstairs and trying with the rod at about the spot he thought would be close over the object, he failed to get the right response. He then had some of the furniture moved and was able to indicate another point, but he was told at once that that was not over the spot where he had got the action. Mr. Holmes then informed the whole company that he and one other witness had remained below long enough to remove the object hidden there to a distance of two yards, and that Mr. Timms was standing exactly over the spot.

In 1924, at Glastonbury, in the parlour of the George Hotel, Mr. Timms being present for purposes which are described in a further article in this issue, I arranged a small demonstration of his powers for the benefit of a local vicar who, with his wife, was witness. The curious fact of counter-attraction was shown, and a suggestion was made that a perambulation of the room might possibly reveal the position of springs or currents of water, drains, etc., which might run under the basement below. Unknown to anyone present, I had secreted a penny under the corner of the hearth rug. Mr. Timms walked the whole length of the room on the further side of the table, and into the corners without finding any reaction. Then coming along on the side near the fireplace, his rod gave a sharp turn over the exact point where the penny was hidden. I then lifted the corner of the rug and exposed the coin, to the great interest of the witnesses present.

From the facts, as stated, it seems reasonable to deduce a connection between the force exercised by the diviner and the force of gravitation, both of which act most strongly in a direction vertical to the earth's surface.

This conclusion will be strengthened if the curve plotted by Mr. Timms' scientific colleague to mark the declension of influence

from the vertical to the extreme periphery of the "pull" be found to coincide with the results given by weights allowed to fall down plane surfaces at various angles under conditions free of frictional drag. Experiments might then be made later to ascertain whether gravitational constants are in any way affected by the presence of metals or of running water at given points below the point of fall.

APPENDIX I.

It would appear from the following letter, written to the Editor by a clergyman, that the diviner's gift can also be used for diagnosis of disease. This man says:—

"As regards what you said about Mr. Timms, I can endorse every word you said about divining for water and metals being absolute facts. It may interest you to know of a personal experience of my own. My brother had an estate in Scotland and there was a difficulty about the water supply. My brother decided to employ a water diviner. The agent, who was a hard-headed Lancashire man, laughed at the idea and opposed it; my brother had his way. The diviner came; the water was discovered. The agent openly sceptical, was present. He asked if he might try the wand, and to his intense surprise he found he had the power, or whatever it is, in a greater degree than the water diviner. Thus, from being a sceptic, he became a convert, and being a clever man he used this power for metals and for diagnosis of disease, etc. I have seen him do the most wonderful things. He discovered iron ore in payable quantities on another estate of a sister of mine in Leicestershire. He also saved the life of a relation of mine, who, on the advice of two eminent surgeons was to be operated on for cancer. He diagnosed her case by means of his wand, in the same way as he would gold and silver, and said he could find no trace of cancer. My relation, who knew what he had done in other cases of diagnosis of various diseases, refused to have an operation. I might say she is still alive, and well over seventy. This happened some sixteen years ago. "E.R.Y."

APPENDIX II.

Evidence in corroboration of Mr. Timms' experience as to the necessity of maintaining the horizontal position of the arms is forthcoming from a member of the Quest Society, who has related to the Editor the experience of a friend of his in New Zealand, who is a powerful and successful diviner. This man, Colonel P., and his son—Major P.—found that there was a certain critical distance above the surface of the ground at which the "pull" of the twig was strongest. On raising the rod above this level the force tended to disappear, and on lowering it (evidently in a stooping position) the same effect was observed, but they seem to have attributed the phenomenon to the measure of distance rather than to have referred it to any change in the position of the arms. In this instance it may be noted that the diviner found it necessary to use a freshly cut twig, in which the sap was active.

CORROBORATION OF PSYCHICAL DATA AT GLASTONBURY ABBEY, BY THE DIVINING ROD.

I now offer readers of PSYCHIC SCIENCE an instance of Mr. Timms' powers which have been the subject of a personal test, and the interest of the experiment is greatly increased as it follows the record of psychical investigation, of which I will first give an account.

In September last, at the suggestion of Mrs. Hester Travers-Smith, I commenced a series of sittings with her for automatic writing. The Oscar Wilde communications were then fresh in the public mind, and many of the records had passed through my hands since PSYCHIC SCIENCE proposed to deal with them later. Having no knowledge of the works of Oscar Wilde, and no literary sympathies in that direction, I naturally thought it unlikely that such a "control" would be likely to manifest in the proposed experiment, but I felt it would be interesting to see how far the new contact or combination would modify the results of her mediumship. It has for some time past been strongly borne in upon me that in a very large number of cases of automatism there is much virtue in the union of the services of medium and sitter. This was certainly the case with myself and John Alleyne in the obtaining of the Glastonbury scripts, for whereas I myself have not the gift of automatism at all and he has, yet he has never—I understand—been able to obtain any matter concerning Glastonbury unless I were sitting with him.

I commenced my experiments with Mrs. Travers-Smith on the 25th September, 1923, and sittings were continued at short intervals throughout the rest of the year. From the first a Glastonbury influence declared itself. There came a series of communications purporting to be from monks of the time of Ethelred, A.D. 980 being the date given. They wished us to know that certain very precious relics had in that year been concealed by the order of the Abbot to save them from the Danish robbers who were at that time ravaging parts of the country. There are four stories given consecutively by different monks, each being his own version of the occurrence, and there is a substantial correspondence between these. A notable feature of the script is that a large portion of it runs in Iambic pentameters, and with a little alteration makes a continuous blank verse.

“Nigh by the chapel lyeth a great stone,
In savage days this stone hath caught
The odour of the blood of rams and bulls.
We sanctified this stone with holy rite
And used it often for our sitting place,
And when the sun on Holy Glaston shone
There sat we while the tales of olden time
Were often handed on from monk to monk.
This for our pastime, while the flowery fields
Lay all about us in the bloom of May,
The month of Mary, Queen of Heaven,
Faire was in there in May,
Green were the fields and joyful were our hearts.
Filled with the joy that came from neighbourhood
Of that most sacred cup and all the gifts
That God had showered on that right blessed land.”

They speak of several precious relics and ornaments of gold and silver given to the Monastery by King Edgar and other benefactors, and a story is told of a monk Peter who had the stigmata. One or two interesting tests came out with reference to this, as I was able to verify from Malmesbury's record—matters which the automatist would not have known. A good deal of romance and legend is mixed up with these writings, and some time in November we began to notice the presence of one Philip, who desires to co-ordinate the stories and to give us the substance of truth underlying them, for as he explains, the monkish memories, though not intentionally deviating from the truth are unreliable now, as so much that they learnt on earth was pious fiction. Philip tells us that he is one of those who call themselves the “watchers”—men of an ancient time who have devoted themselves to the spiritual interests of this country, and who from old time made Glaston their focus of work. He speaks of a time when he was in Gaul, says that he knew Lazarus there and Mary his sister. This would accord with the Provençal traditions.

On December 14 we are offered a plan of the Church and monastic buildings as existing at the time of Edgar and Ethelred. This would be the church of Dunstan, and on this plan, following our request, are marked several points at which the relics and precious objects aforesaid are said to be buried. I may state perhaps a few of these. In one place was a large silver-gilt altar cross, given by Edgar. In another place two crucifixes, and in yet another the Abbot's silver chalice. Other positions are then marked, under which we are told are objects of a different nature, viz. : missals, vestments and so forth, and the position of certain tombs or monumental slabs is indicated. All these are at a good distance below the present level, since the ground has risen many feet in the lapse of years, and what was originally near the surface would now be buried in some cases quite 10 ft. deeper. This accords with my

own knowledge of the conditions near the west end of the Church, where I have found that the present nave level is about 8 ft. higher than that of the more ancient church before the great fire. I may also say that it is quite clear to me now that my own excavations, although deep enough for the recovery of the later foundations, have in no case been sufficiently deep to take me below the level of the floors of the older church, and it appears to me most probable that beneath the older floor level there might be large areas quite untouched by any subsequent building operations, so that vaults or tombs might very well remain there for future discovery.

After the receipt of this script, I thought it well that Mrs. Travers Smith should have some personal contact with the place. At my suggestion, therefore, she and a friend (E.B.G.) went down to Glastonbury, and I with them; and during a two days' stay in the place we had further opportunity of obtaining writings and of visiting the Abbey. We received instructions from Phillip that, on visiting the ruins, I must take a rod or staff shod with metal, and with this in my hand must try the ground around those places marked on the plan. H.T.S. was to touch my hand, and we were to walk slowly, keeping as nearly as possible to the lines of the ancient walls, since those would be landmarks necessary to those who are helping us. I took my architect's rule, which is brass-mounted, and we commenced the perambulation of the site. On approaching the various points noted at first—seven in number—I became conscious of a movement of the rod which in all cases but one commenced to rise in my hand as we approached the spot, and assumed a vertical position when exactly over it. I cannot account for this movement, and can only say that it did not seem to be attended by any muscular motion of my own hand. In following around the side of the walls, I was conscious on approaching another angle of the building, of a lateral swing of the rod, which seemed to indicate a right angle turn. In one case there had been a correction made of some feet in the position first noted on the plan of a large silver-gilt ornament. I marked these two alternative positions, which were on a line running north and south about 6 ft. apart. In this one case oddly enough the movement of the rod was vertically downwards, all the rest being upwards. Four out of seven of these positions were said to show the hiding place of precious metal relics.

On the following day we went over the ground again and verified the positions once more. One or two additional points were then given.

In a writing that followed on December 21, Philip spoke of the present state of England, and of his anxiety on account of the dangers which beset her. I quote as follows:

"The dangers of which I speak are from within, of her own doing. England is like a fevered child, the sickness comes and wanes again. The evil is ever there for her. Her sons have come on a time of change and they are as simple children who

have lost their way, and who turn this way and that to find it. The way for Anglia is ever the way of rule ; never shall she thrive in times of strain and peril unless the rule on her is strong. I see before her a long time of struggle with herself. She shall not, like other nations, strive to shake off her king, for a king must England have if she should thrive and her sons will bear many a cord, and in the breaking will much pain and stress be suffered by her people."

He goes on to say that what is now necessary for the refreshment of the spiritual life and religion of this country is the restoration of faith in the power of the unseen church, the communion of the faithful, to intervene and to give a sign to the people.

"When ye tell the tale say that there is a time appointed in which these things must back to the world be brought. Say unto them that in the time of Arthur a holy thought was given to Anglia, and that now so far she has fallen from the ways of faith that *no thought* but *a seen symbol* must be given her."

Having tabulated the results of this curious experience with the rod, the next process I had in mind was to set about the obtaining of such evidence as I might be able to glean for the verification on the probability or otherwise of the statements made. It has at all times been obvious to me that wherever possible some scientific or historical data must be found to furnish the basis for the practical work of investigation, and that one is seldom, if ever, justified in spending time and money, or in inviting the interests of others, on data gleaned from a purely psychical source without any material reinforcement.

Philip had written to announce that he was sending "another spade for the gardener to use," and shortly after receiving this message Mrs. McKenzie sent me Mr. J. Timms' draft article which is here printed. It at once occurred to me that Mr. Timms might be the most valuable spade for the purpose, and I lost no time in writing to him with an invitation to come down to Glastonbury and to go over the ruins and see what he could find or sense under the soil there. Accordingly, on the 7th February, he met me in the ruins, E.B.G. being also present as a witness. I explained that the object of consultation was the location of metal objects below ground. I instructed him to proceed independently of any sort of suggestion to such parts of the Abbey grounds as he might feel prompted to explore. I exhibited to him a copy of the general plan of the ruins, and left him to wander about the grounds. We watched him from a good distance. He first located various points of an underground stream running through the grounds, and eliminated this attraction. Next he located a large nucleus or deposit of metal, which by his method of selective influence he claimed to consist largely of gold with an almost equal proportion of silver ; the depth of the interment being apparently about 20 ft. In the course of the afternoon he discovered five more deposits of precious metal, two of which

seem to correspond rather nearly to points already noted in the course of our own research. On the following day he made a more prolonged investigation and located no less than fifteen additional points. One of these, No. 8, proved to be very precisely in correspondence with one of our findings. In one case he definitely failed to discover the position of a relic of which he had been told. This was the case of the crucifixes of gold and ivory said to have been brought by King Edgar, and although I took him without his knowledge over the supposed position several times there was no movement; neither was there, so far as I could ascertain, any movement of his twig over any of those positions which had been marked for us as indicating the burial place of missals, vestments, etc., or of monumental slabs covering interments. This, of course, may be easily understood and accounted for, as it is unlikely that any appreciable quantity of metal would lie hidden there.

In most cases Mr. Timms was able to give us an approximate depth, although he says that his art is not yet sufficiently developed to enable him to judge accurately or speak with precision, but it is obvious that most of the interments run from 15 ft. to 20 ft. depth, so that excavation will not be a simple matter, especially in view of the very wet nature of the sub-soil in most places.

All Mr. Timms' findings were carefully written out in the form of a report by him, and were read and duly signed by him and attested by myself and E.B.G. as witnesses before his departure from Glastonbury, and all the positions were marked carefully with descriptions of the nature of the metals found by him on two copies of the printed plan of Glastonbury, which I have attached to his report, and on which his signature and ours have been appended. These documents will be placed in safe custody and probably taken to a notary for further attestation of date.

In one of the scripts received it was said that the month of May should witness the exhumation of one or more of these precious objects. The year was not stated, and we are left to suppose that the present year is meant, but we must always be very careful not to lay too much emphasis on a date. Granted favourable conditions there seems no reason why the prediction should not be justified, but where human will is free no date can be fixed or certain, and many things may intervene to postpone fulfilment. We are not fatalists, and we must regard all predictions for the future as merely indicators to show what *should* be, if affairs are allowed to pursue their normal course, but as we know too well, in this old world of ours it is very seldom that even the best laid schemes can be carried out with absolute punctuality; and if we say that the fulfilment of the great Christian ideal itself has been delayed or thwarted by human obstinacy and blindness, we shall be only uttering the bare truth.

Glastonbury Abbey was bought for the Church of England and is controlled by an Executive Committee of four trustees, two of whom are clergymen and two local squires. Their consent is

necessary before any sort of excavation work can be undertaken. It was by licence from them that, as an officer of the Somerset Archæological Society, I have directed the excavation from 1908 to 1921. The Society has now retired from the work, and the trustees themselves not being constituted as an archæological body may find it a little difficult to see how to proceed in this matter. If the quest were a matter of simple archæology on a secular basis there would probably be no trouble, but the psychical and spiritual elements being blended with the research have naturally caused confusion in the original intention. We cannot, therefore, blame the authorities if they have held their hand, but there will come a time, and perhaps soon, when the desirability of following on with this work on the new lines for the sake of the Church and the religious-minded section of the public will inevitably declare itself. The balance will go over to the spiritual side.

At the suggestion of the Vicar of Glastonbury, a letter was addressed by me to the Chairman of the Abbey Trustees early in February, requesting permission to make one trial excavation on the strength of Mr. J. Timms' report, which it might be claimed has a certain scientific value, and for that reason can be held to have weight with the authorities. It was suggested that such trial should be made on a piece of rough ground outside the area of the Abbey walls, so that the well-kept lawn should not be interfered with, and no unsightliness created, and further, that it would involve the Trustees in no financial responsibility. That is as far as the matter has gone at the time of writing, but that the leaven is working in ecclesiastical circles seems obvious, and perhaps one of the most hopeful indications for the future will be found in the fact that our leading Church newspaper, "The Guardian," in its issue of March 14 is admitting an article on this subject by me, entitled "The Call to the Church Invisible," appended to our Editorial Notes.

A SCOTCH MATERIALIZING AND VOICE MEDIUM.

By Mrs. Hewat McKenzie.

THE name of John Sloan has long been familiar in the city of Glasgow as a physical medium of a very high order. Associated with his wife, he provided in his own home for many years remarkable manifestations of psychic power which comforted and edified both Spiritualists and those who came from scientific or curious motives.

His work had always a peculiar personal quality which gave it a unique charm, and it was also remarkably varied. To provide solace to the mourner by evidence of survival, to ease physical pain, and to interest the sceptic by psycho-physical manifestations so that further investigation might follow, lay equally within his great gift.

Mr. McKenzie and myself became acquainted with Mr. Sloan before the war years, through an introduction from Mr. Peter Galloway, a stalwart of Glasgow Spiritualism. He told us remarkable stories of personal experiences with Sloan, consisting of the production, even in good light, of "apports," mainly small carved ivory figures; one particularly large "apport," prized by Mr. Galloway being a model "catamaran," or native boat. This rather unique phase had passed before we made the acquaintance of the medium, but Sloan often spoke of it in later years, and regretted the fact that when some of his circle, in order to secure voice phenomena, had encouraged the dark séance, the "apport" manifestation, possible with a fair degree of light, had ceased. The fact has been frequently noticed in physical mediumship, that new conditions or the demand for a new phase of manifestation, seems to shut out or attenuate certain intelligent forces, and tends to draw others capable of ministering to the new desire. This is a fact worthy of serious attention by all investigators of limited experience, as much harm may be done in the frustration of normal modes of development proper to each medium.

During the war we saw Sloan again and found him rather depressed and tired with the over-large circles, mostly composed of bereaved persons, who, hearing of a means of consolation, flocked through Mr. Galloway's introduction to the séances. Later he gave up such circles altogether and sat with a group of friends who introduced strangers only occasionally. What part Mrs. Sloan played in the manifestations except as a supporting medium is not clear, but she had certainly psychic power of her own, although the only frequent manifestation of this in the circle was through the control of the

"Flower Girl, Nell," who invariably brought a spray of scent, and plentifully besprinkled the sitters.

At all times Mr. and Mrs. Sloan were averse from receiving money or gifts for their mediumship, hardly even allowing the members of the circle to pay for the wear and tear of the home and furnishings occasioned by the constant visitors.

EARLY SIGNS OF MEDIUMSHIP.

Sloan has told me that while a boy in his father's home in Ayrshire, psychic experiences were quite common, and that they occurred in the most spontaneous way, no one being in the least afraid of them. When he and his brother retired to bed in an old four-poster, and drew the curtains, knocks and movements of the clothes and curtains at once occurred, and the boys would ask questions and receive answers from the "bogeys," as they named the intelligences, for the benefit of the family. No one to his knowledge thought of associating them with the spirits of the departed. When later he came to Glasgow to work, and having passed through some earnest years of association with the Salvation Army to a chance acquaintance with Spiritualism, he realized that he had caught up again with his childhood's experiences under another name and with an enrichment of which he had little dreamed, and from thenceforth he became an ardent attendant on the philosophy of the subject and began the development of his own powers.

Private individuals may have records of the many remarkable séances that took place in the Glasgow home, but little has been put into print regarding Sloan's work.

Having a great regard for his honesty of purpose, and for the quality of his gift, we had long desired to secure his services at the College either temporarily or permanently, but the daily work of a storekeeper in which he was engaged seemed to leave no time or energy for a journey from home.

In 1922, however, through business and family adjustments he expressed a desire to come south, if suitable occupation could be found. His Glasgow friends naturally wished to keep him there, but his home conditions made a change desirable, and a position being found for him, he came to London in the spring of 1923. This arrangement, however, greatly to the regret of his friends, did not prove a happy one either for himself or for those who brought him to London, and after a stay of two months he returned to Glasgow, not, however, to settle down again so far as can be gathered. During his short stay in London many College members and others were privileged to share in his séances, and one and all heartily appreciated their pleasant and interesting general character and the remarkable manifestations which, under good conditions, were uniformly obtained, in spite of the medium's mental distress during this period. Mr. Malcolm Bird, the Associate Editor of "The Scientific American," since famous for its series of articles on psychic investigation, visited England about this time, and his very first

séance was held at the College with Mr. Sloan. Later he made this the subject of his first report on psychic matters, a most favourable one, in his journal of May, 1923, and subsequently embodied it in his book, "My Psychic Adventures."

I will quote at this juncture from Mr. Bird's report, who was at the moment only a keen onlooker, prepared to be interested or otherwise. "The medium turned out to be a short, stoop-shouldered Scot, quite taciturn, with a fairly noticeable burr in his speech. He would grade fairly low in education and general intelligence. . . . and my best judgment would be that both in diction and subject matter much of the communicated material of the séances would be quite beyond the normal ability of the medium."

This may pass for a superficial journalistic estimate, but better acquaintance with Sloan showed that the taciturnity passed under warming influences. "Dour" in the Scotch sense he undoubtedly was, but he had mixed extensively with some of the ablest business men in Glasgow, and had heard the subject discussed intelligently from every point of view. He had his own considered views upon it, and, by the way, was an excellent penman and a good grammarian, abilities usually associated with some degree of education.

Mr. Bird's report continues to speak with respect of the conditions of the Sloan séance, conditions which it may be said characterize every general séance held at the College. After a word of appreciation of the kind of people he met, he says: "There was no emotion whatever at this séance from beginning to end. There was no mystery or other hocus-pocus about it. There was music, presumably to get the medium into trance, and later, darkness to keep him in that condition. Apart from that it was just an ordinary meeting and conversation between friends. The most amazing feature of the whole performance was the informality of it. One is accustomed to think of a séance as an event where people sit in the dark with bated breath waiting for something to happen: where silence reigns, broken by singing and sobbing till the voice comes. At this sitting there was nothing resembling silence. Everybody chatted away gaily with his neighbours, with the "control" and with the "communicators." If we may for a moment adopt the view-point of the other sitters, the sitting was simply an informal gathering of a number of friends, some of whom happened to be dead. The voices of the 'communicators' participated on a footing of absolute equality with the flesh and blood guests."

So we taught an American Editor how very natural such communication may be, and this he confirmed on other occasions at the College, with Sloan, Evan Powell and the Crewe Circle. Since then Mr. Bird has conducted many investigations in Europe and in America, but probably at none has he experienced so much genuine interest and happiness as in his first experience with John Sloan. Whether if Sloan should enter for the "Scientific

American " prize, offered for the demonstration of physical mediumship, and found himself in the presence of Houdini, Prince, Carrington and the others, he could be used to produce the wonders given in the happy séance room at the College I cannot say. Perhaps he too would be bowled out, and the fair delicate flower of his mediumship withered in the cutting mental atmosphere consciously and unconsciously provided by some persons.

Warmth, homeliness and ease of mind are as necessary to a sensitive as love to a child, before he can release the soul forces or etheric body on which mediumship depends. The psychology of the medium is always the key to genuine phenomena.

At this séance Mr. Bird controlled the medium's hand on one side, to his full satisfaction, while another well-known sitter controlled the other. This was Sloan's invariable rule, at any time his hands could be held while the manifestations went on, and no discomfort or hindrance seemed to result. Some personal messages convinced Mr. Bird (who was unknown in the circle) of telepathic power on the part of the medium. Voices were heard from the trumpet while both hands of the medium were held by one of the circle. Lights of various kinds appeared quite apart from the medium ; the trumpet travelled about the heads of the sitters, caressingly and with unflinching accuracy, this precision being a feature of the best physical mediumship.

LUMINOUS PHENOMENA.

The luminous phenomena at Sloan's sittings impressed all sitters and are worthy of some special notice. Sloan's chief " control " is an Indian—" White Feather " or " Whitey," who belongs, so he tells us, to the " Crow " tribe. He always spoke through the medium's mouth, never through the trumpet, in this respect resembling Evan Powell's " Black Hawk," and Ada Besinnet's " Black Cloud." " Whitey " spoke in a shrill voice, managed the circles with sense and dignity, and unless very difficult conditions prevailed, he kept the other " controls " and the " communicators " in good order. He was often most scathing in his remarks to those who could not manage the trumpet, advising them to " Go away and learn better." His particular work was the care of his " Old Box," as he jocularly called his medium, and many were the complaints as to the waywardness and perversity and stubbornness of the said " Box " on personal and séance matters regarding which " Whitey " held a different opinion. Sloan usually played himself into a semi-trance condition at the organ, and then took his place in the circle while soft singing continued. In a short time a light, bluish and clear, would be seen approaching the medium from his left, usually seen about two to three feet above and away from him. A grunt would follow and " Whitey " had arrived. Mr. Bird describes " Whitey's " light as " six to eight inches across, flat and semi-circular ; it rose diagonally from the medium's head and floated off and up. For a second or two it retained its original brilliance and

then faded fairly fast." Often I have noticed the light approaching and said to myself "'Whitey' is here," while the medium still talked in his normal manner. A second later he was under control, and the light, seen by many in the circle at the same moment disappeared in his neighbourhood, while his hands were held. At the close of the séance, "Whitey's" light left the medium in the same way, and he was himself again. Sloan is the only medium with whom I have noticed this phenomenon so distinctly. With Kluski, lights were seen about the medium almost at once, and with Miss Besinnet, lights were in evidence often before she became entranced, but with Sloan it seemed that these lights were more distinctly accompanied by an invisible materialization of some sort, as Dr. Gustave Geley has claimed in some of his valuable reports on physical mediumship. Phosphorescent appearances were frequent during the séance. Sometimes the medium would rise from his chair and go to one and another in the circle and, taking both their hands in both of his, would proceed to give them a clairvoyant description or speak to them of their health. If the latter, he would magnetize them with his hands which, in the process, seemed to emit light of a phosphorescent nature visible to all. At other times a light would move around him while both hands were held. It never looked like a flame or filament. On other occasions the light seemed to move across and around the circle, and even get outside it, while the medium was held.

On one occasion while my daughter held both his hands, she and Miss A——, beside her, saw a luminous ring above the medium, with rays of light streaming from it. This approached Miss A—— at her request, and she felt what appeared to be several folds of softest material falling over her face; my daughter also, a moment later, felt the fabric fall gently on the top of her head; and on many other occasions this light, from which some soft material seemed to be suspended, was seen. It seemed to be carried around the circle by invisible hands, often brushing the faces of the sitters. On one occasion I felt this with my hand in a leisurely manner—for no chain was formed by the sitters in these circles. It did not draw away, and it seemed to be composed of some fine but not too soft material, rather of the texture of fine linen than of muslin. Sometimes a sitter would be asked to look carefully into the luminous drapery, and a face would be seen within it. On several occasions a face was plainly discerned, but never clearly enough for recognition. The lights manifested were thus of three kinds; the bright definite light of "Whitey," the luminosity in the drapery, and the luminosity from the hands. A number of perfectly definite records affirm the presence of all three, whilst the medium was carefully controlled, thus showing the independence of these lights.

TOUCHES AND PHYSICAL PHENOMENA.

I find frequent references in the records to "touches," and have also experienced these. The trumpet, placed in the middle of the circle,

seemed to be often used to produce these, which were unfailing in their accuracy, and were often reported on the backs of the chairs of the sitters while the medium was held by some sitter on the other side of the circle. Occasionally the trumpet would rise in the air if the conditions were good, and a noise would be heard exactly like that of a flying machine. The familiar misfire of the engine, and its subsequent stop when it fell to the ground was most realistic. It seemed to move on a central pivot with perfect direction—this whilst the medium was held. It was as if the trumpet was being carried around the circle at a tremendous rate. On another occasion it was laid gently on the shoulder of a good observer at right angles to her body. She gently drew her hand along it to the wide end and found nothing there in the shape of a support, although it was quite impossible that it could rest in that position, without falling unless some means of support were provided. A second later it was removed from her shoulder. The medium was some distance from her.

Sloan was entirely alone at these séances. The circles were composed of members of the College, or their friends, and were in charge of Mr. Hewat McKenzie or myself, or of some responsible member of the Council who furnished reports.

VOICES, ETC.

At the first séance with Sloan at the College a voice came near me, giving the name of "George" (pseudonym). I responded that I knew several of that name; and it answered "George Rose. I am sorry I did not look into this subject as you advised me before I passed on."

I certainly had an uncle of this name, gone fifteen years at least and known to no one in the circle but my husband and myself, and quite unknown to the medium. A few months before his passing, Mr. McKenzie told him something of his experiences, and advised him to look into it, but he had many business cares, and we saw him no more, so that the message and the name were harmonious with the circumstances. Why should he regret after all these years that he had not looked into the matter? Did he find that his widow, who does not interest herself in the subject, was, for the lack of knowledge of the realities of communication, cut off in a measure from his support and direct ministrations?

The voice seemed to be in the trumpet, and fairly on a level with my face, but I could not say that I recognized the tones, although it was a perfectly clear and natural voice. On other occasions the speaking would apparently be close to the floor. The trumpet would seemingly with difficulty be raised but an inch or two, and dropped again. One regular visitor, called "Jock Thampson," could apparently use the trumpet when no one else could, and was the humorist of the party, giving us tongue-twisting phrases, and assuring us continually that "We're a' Jock Thampson's bairns." "Whitey" appeared to have a grudge against this helper, and was,

figuratively speaking, continually "shooing" him off. Some "communicators" could apparently use the medium's own mouth better than the trumpet, and some curious effects were produced, when the medium holding a sitter's hands in both his own—would give clairvoyance—and behind him on the floor through the trumpet would come the second half of the sentence—completing or adding to the information while the medium stood motionless. The voices varied in quality from the deepest bass to the gentle tones of women or children's voices, but except in the case of a voice which one evening claimed to be that of Mr. Galloway, who was very well known to the medium—and which did certainly seem to bear a very strong resemblance to that of Mr. Galloway, whom I had known very well—I could not say that the voices were recognized.

APPORTS.

I find in many of the séance records a note that the "Flower Girl," believed to be Mrs. Sloan's "control," spoke, and that her presence was the signal for a shower of scent. The invariable method of this manifestation was as follows :

A given sitter was asked to hold the medium's two hands close together, with her own, and another sitter to spread a handkerchief upon them, and control his arms. Then it seemed, as if from above, a small shower of scent of very ordinary variety descended upon the handkerchief ; and all round the circle drops or spray would be felt, as if a spray had been used.

No previous or subsequent examination of this medium was attempted, as he offered such excellent conditions of personal control. Since the "apports" were spontaneous and unexpected, we could only make a note of them for record.

On one occasion he was restless and asked to be allowed to go to the organ again, just outside the circle. A vase of long-stemmed narcissi and bluebells stood upon it. After playing a little, the "control" said he would bring some of the flowers into the circle. The medium came back to the circle, and gave his hands to a sitter to hold, and some of the long-stemmed flowers were pushed slowly through her hands, quite unbroken. The way in which they were inserted was unique, and seemingly impossible with both hands held.

APPORT OF CIGARS.

On several occasions cigars were produced in the circle. Both the medium's hands and feet were controlled by two sitters, and the "control" said that a cigar had been brought into the small end of the trumpet. A sitter was told to put out his hand and take it—finding it there as directed.

Two other cigars were received in the same way ; one male sitter having one dropped into his hands. But these happenings, though interesting to the sitters, cannot be claimed as carrying any particular

evidence ; but in so far as they happened with a medium who was known formerly to have this power, they should be noted, in view of any group having further opportunities of sitting with Sloan.

No record of this medium's work would be complete without mention of the "Director"—who seemed to be the power behind "Whitey"—or rather, who took control of the messages and evidence that came through. He was a gracious personality, and as soon as his presence was announced a calmness and steadiness came upon the medium and the circle, which was very noticeable.

His philosophy was deep and wise, and he often spoke in the séances, giving guidance and direction, or gave answers to questions. Mr. Bird says of him : " The next voice was that of the ' Director,' from the other side. He spoke in very cultured tones, far beyond the medium's normal powers. He offered a very well worded prayer and blessing."

The "Director" always closed the séances, and those who had the privilege of being present often at Sloan's séances felt that the evening was not complete unless his benediction had been given.

THE MEDIUM'S POWER OF DIAGNOSING DISEASE.

"Whitey" claimed that the diagnosis of disease was undertaken by another "control"—"a medicine man." I have a record from our editor, Mr. Bligh Bond, of a séance at which he was present, when the medium under control came to him, in the circle. "He asked me to lean back and stretch out my left arm. He assisted in unbuttoning my coat, and removed from my waistcoat pocket the fountain pen and pencil which I carry in the left breast pocket. He tapped me repeatedly on left breast, exactly on the spot which was hit by a cart shaft some time previously—a circumstance quite unknown to the medium. With much energy and many grunts and queer sounds, he proceeded to rub this spot, also certain places under my shoulder and down my side, and then massaged my arm. In answer to my question as to what he found amiss, he said 'Displacement.' He indicated that the area affected included my shoulder and back, and asked if I did not have pain in a place he touched by the shoulder-blades. I acknowledged that I had. In the course of rubbing up and down over my heart, several sitters noticed a light. I was also able, by looking down, to see this, and I observed not once, but repeatedly, that *the whole* of his hand was luminous, whilst the motion continued. I could at one time distinctly see the shape of the back of the hand. It was not a spot, but the whole hand was faintly luminous."

A date was given in connection with this accident, but this was not quite correct.

On one occasion the medium took the hands of an experienced sitter to give him a treatment, stating that he was not in a good state of health. The sitter felt he was going to faint if the grasp

Surely this should be a happy man, we say. But the gifts imply a sensitiveness which becomes at times a real pain to its possessor, sometimes distorting his five-sense life, and making him morose, suspicious and taciturn. Under "control," Sloan seemed to be a greater and sweeter man than when out of it, and those who have profited from his gift, thank him for the cheerful willingness with which he has borne his heavy burden for so many years, and hope that some day he will be strong enough to resume it.

A sensitive registers upon himself every emotion of his sitter, and during the heavy war years, Sloan's sitters could be numbered by hundreds. He literally "bore their griefs," but had also the joy of the heartfelt thanks of those who, through his powers, knew that for them "death had lost its sting, and the grave its victory."

THE "OSCAR WILDE" SCRIPT.

A LETTER FROM MRS. HESTER TRAVERS SMITH.

"DEAR SIR,

"I have read with interest the article by Mr. V——'s brother on the Oscar Wilde scripts which appeared in PSYCHIC SCIENCE in January last. I possess the original automatic script in which Glen Cree is mentioned. There is no reference in this to 'beautiful water.' Further (through Mrs. L—— I think) 'Oscar' speaks of 'lordly, pensive-looking salmon in a lake near Glen Cree.' This is not possible. There is no salmon fishing in that neighbourhood—which I know well. Loch Bray, the only lake nearby, is a tiny inland tarn.

"It is a pity that in this able article by Mr. V——'s brother, he has not been able to deal with the entire case, including the ouija scripts, which came through me alone. The case, in my opinion, is one of double mediumship so far as the automatic writing goes. Miss MacGregor and I probably contributed quite as much as Mr. V—— to the content of the scripts. I have long experience of double mediumship, and find that the medium who actually holds the pen contributes, as a rule, less to the ideas in the script than his co-operator who touches his hand.

"Faithfully yours,

"HESTER TRAVERS SMITH.

"15, Cheyne Gardens,
"Chelsea.

"March 22, 1924."



Fig. 1. First Experiment.

AN EVIDENTIAL CASE OF PSYCHIC PHOTOGRAPHY.

THE following story, illustrated by the actual psychic "extras," presents one more evidential case for the truth of this rather rare phase of psychic phenomena.

Such well-substantiated cases are far more common than our critics will allow, although admittedly there are many good results, which either from lack of recognition or from careless experiment are not suitable for publication, and yet provide excellent matter for the student. The present case, which covers three separate experiments, is, however, a very useful one for public use.

FIRST EXPERIMENT, AT CREWE.

The story goes back to October 3, 1922, when Miss F. R. Scatcherd, one of the oldest living friends of the Crewe Circle, journeying south from Liverpool, made a stop at Crewe, for the purpose of visiting Mr. Hope and Mrs. Buxton in order to have an experiment. She had with her a packet of the College-marked plates containing four plates, and inviting some of the inmates of the house to sit with her, she carried through the whole experiment herself, carefully marking plates, and developing with her own hands. Two plates were exposed with one result (see Fig. 1). Miss Scatcherd retained the other two plates in the box, and later in the day another experiment was attempted, with the idea of getting a written message upon one of the remaining plates. The box with these two was held by Miss Scatcherd, Mrs. Buxton and Mr. Hope between their hands, and then taken to the dark room by Miss Scatcherd; the plates were signed and developed immediately without any exposure. One result was obtained, fairly clear on print, but which would not reproduce well, in which the same face as appears on Fig. 1 had impressed the plate several times with more or less clearness, showing connecting luminous bands. So at these two experiments we have two results:

- (a) With use of camera. Fig. 1.
- (b) A skotograph—or psychograph—*without use* of camera.

Miss Scatcherd took the wet plates with her to London and had prints taken, when it was seen that the same face appeared in both, and was not recognized by any one present on the occasion.

SECOND EXPERIMENT, IN LONDON, AT A PRIVATE HOUSE.

On Sunday, October 15, 1922, the Crewe Circle paid one of their periodical visits to the College. The Price-Hope controversy was

at its height, and had seriously affected the psychic forces both of Mr. Hope and Mrs. Buxton. Miss Scatcherd invited them to tea, and finding some old friends wanted a sitting, the meeting place was changed from her abode to their house. The conditions were not very good, as one of the sitters was rather unwell, but with a box containing four College-marked plates, intact from the Imperial Plate Co., as before, two exposures were made; a temporary background being rigged up by using the cloak of one of the sitters. At the first exposure of two plates on four sitters, the result obtained was a head repeated several times with a luminous effect between (see Fig. 2). Two more plates were marked and exposed, upon one sitter, and a similar effect, but clearer, resulted (see Fig. 3).

The plates were taken possession of by Miss Scatcherd, and when printed the same face was found on both, but, to the great disappointment of all the sitters, was not recognized. The names of the sitters are not given, but it is sufficient to say that they are well-known public people, and that the names are known to all who are interested in this case.

Miss Scatcherd, recognizing the face as the same which had appeared on the plates at Crewe a fortnight previously, showed me this new result, asking if I thought it was the late Mr. Sinnett. I did not think so, and submitted it to a close friend of his, who at once replied that it was not at all like Mr. Sinnett.

THIRD EXPERIMENT, AT THE COLLEGE.

In view of the controversy regarding psychic photography, I had about December, 1922, invited a well-known photographic expert, who had been interested in this matter for some years, having had previous experiences, to take an experiment with the Crewe Circle at the College. This was accepted, and at the Crewe Circle College visit on January 25, 1923, he came, bringing with him another expert to check results. They brought their own plates, but used Mr. Hope's camera, after making the most careful examination of this and of the dark slides. I usually find that experienced photographers are men of genial temperament, with whom Mr. Hope is at once at home, while the *scientific* investigator, either by a probably unconscious 'high brow' attitude, or by his hidden thought that he means to find out where the fraud is, makes the psychic feel ill at ease, with a corresponding difference in result.

Carrying out the whole experiment with the greatest care—one result, a clear single head, was obtained, and the wet plate was taken away by the sitters. A print was sent to me the following day (see Fig. 4) with the information that it was clearly recognized by the chief sitter, to whom the experiment had been offered, as a friend of thirty years' standing; who, in his life time, had been associated with a well-known photographic firm, and who had passed over the previous August. Many others in the firm recognized it as an excellent likeness of Mr. E. Schumann; but to prove the matter

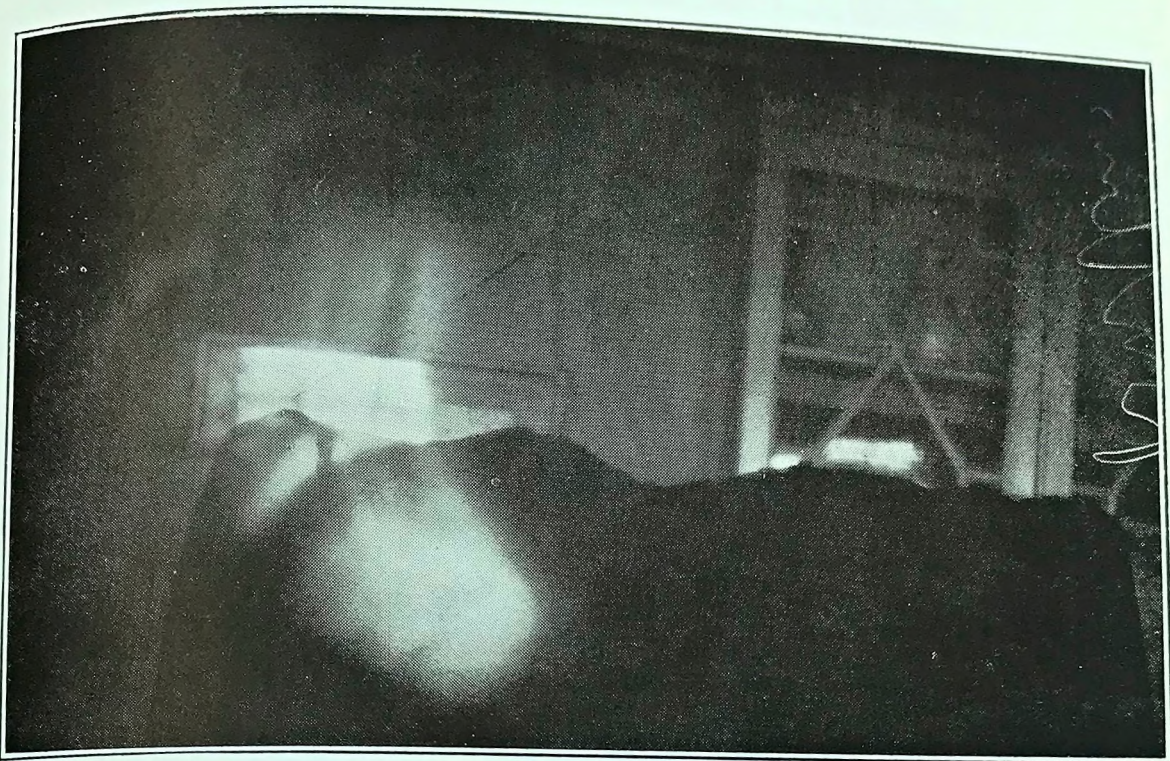


Fig. 2. Second Experiment, showing background and "extra."

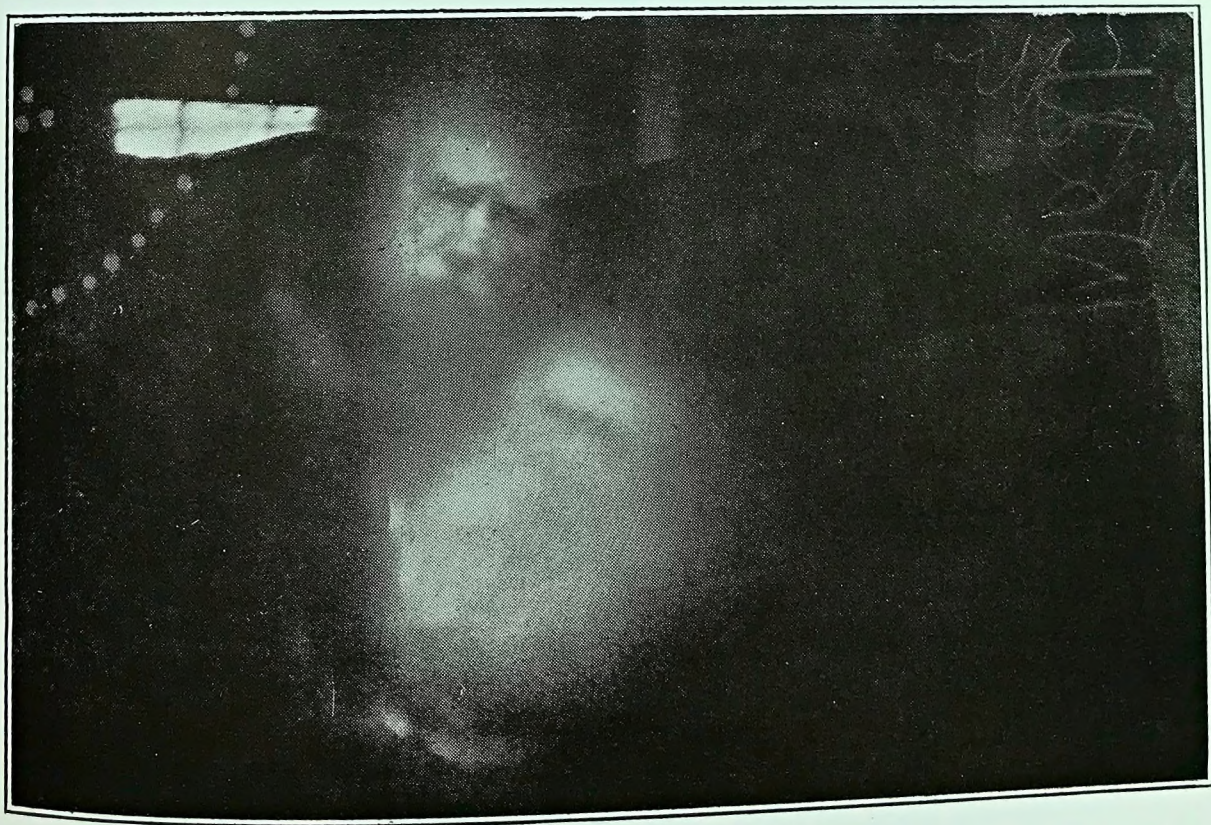


Fig. 3. Second Experiment, showing same background and "extra."

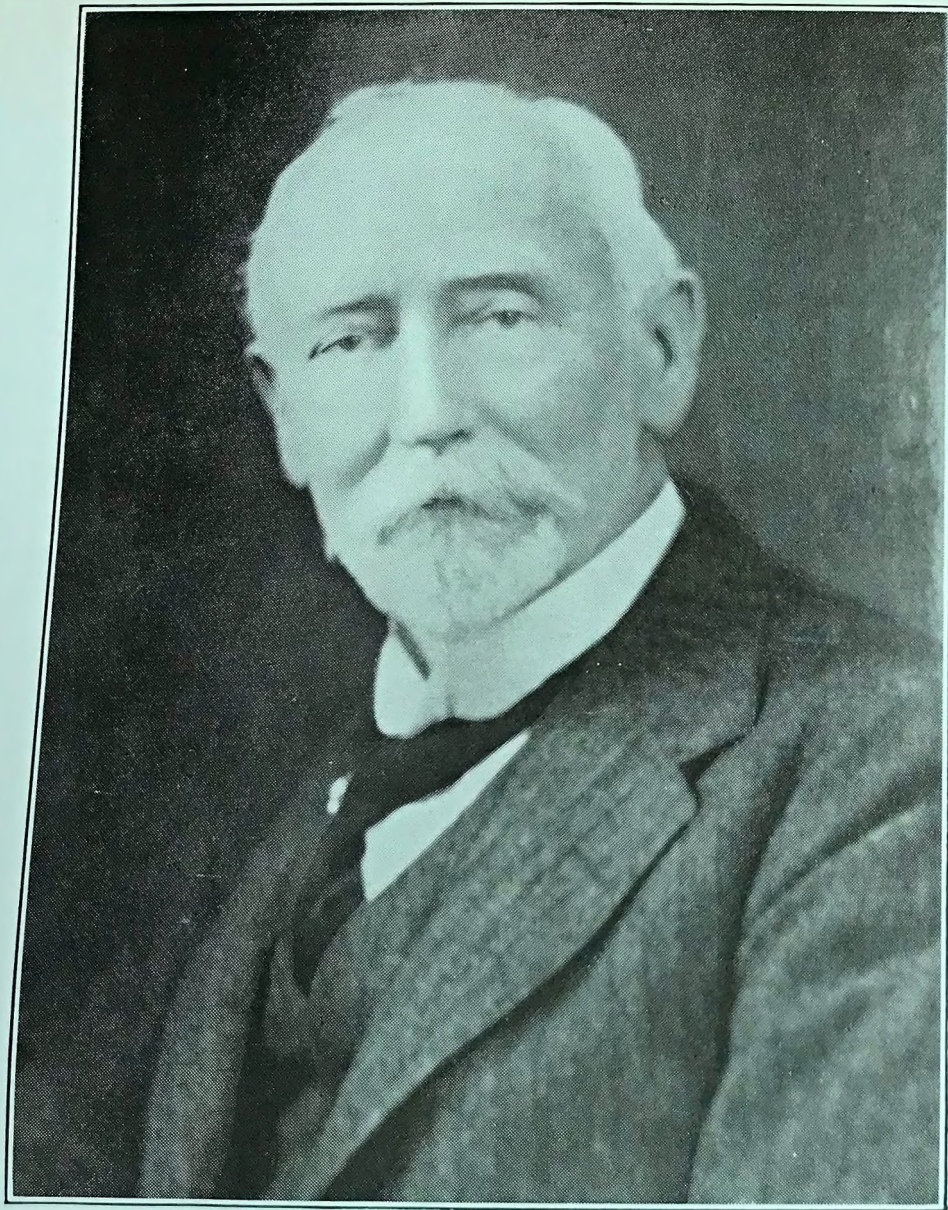


Fig. 5. Portrait of Mr. E. Schumann for comparison.
By kind permission.

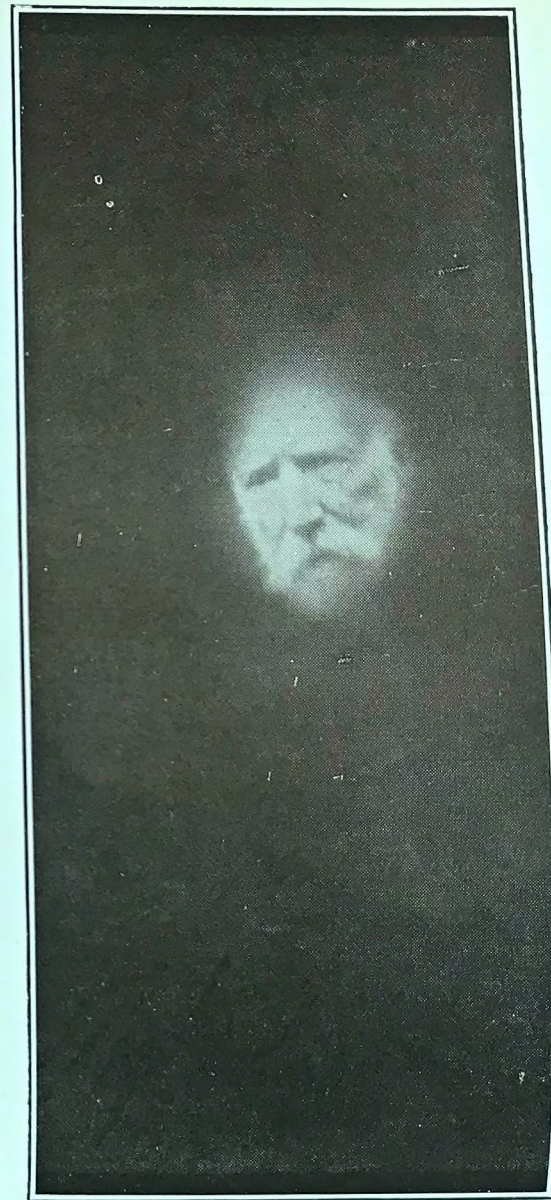


Fig. 4. Third Experiment at
College.

thoroughly, a print was sent abroad to the son of the deceased, who is also engaged in photographic work. After a considerable interval, as some difficulty was found in tracing him, the following clear reply was received :

“ *September 24, 1923.*”

“ DEAR MR. _____,

“ Like a good many more, my dear Dad included, I have never had much faith in so-called ‘ Spirit Photographs,’ my belief being that they were faked. The photograph you sent me, however, does not give me that impression. It is undoubtedly a photograph of my dear Dad. I know his dear old face too well to be mistaken. How his face came into the picture I don’t pretend to know, but if it is indeed a genuine spirit photograph, then I should like to know a little more about the subject. I showed the picture to everyone here who knew my dad, and they all agreed it was his picture. . . .

“ SCHUMANN.”

It would not be fair at the present stage of public opinion to give the names of the sitters, as it might have an adverse effect in business relations, but I am allowed to quote the name of the deceased and the letter from his son.

An interesting fact is also given by the sitter, that the gentleman in question had to go abroad for his health two years before his decease. He spent his last evening with the sitter, saying in parting, “ Well ; I don’t believe in your ‘ spirits,’ but if anything happens to me, I will do my best to come back to you if it is at all possible.” He was abroad two years and returned to England, dying immediately on his arrival in August, 1922.

We are allowed to produce for comparison an ordinary photograph of Mr. E. Schumann (see Fig. 5). This was, however, taken a number of years before his decease, and is evidently a studio portrait, with all characteristic lines removed from the face, and before he was attacked by illness.

If we assume that the sitter and the son, and many others who knew the deceased gentleman, are right in recognizing the “ extra ” as a portrait of Mr. Schumann, we see that in fulfilment of his promise to his friend he made two attempts to “ get through ” within two months of his passing over, other two attempts a fortnight later, and a third effort three months later—producing the latter result in the presence of his own particular friend to whom the promise of return had been made.

It was some time after the January experiment that the sitter met Miss Scatcherd, and showing her the result, she recognized the face as the same which had appeared on two separate occasions and on four different plates, when she was present, at previous experiments. On comparison they were found to be the same, the final one being the clearest and steadiest of all. Miss Scatcherd had for some months had a desire to meet this photographic expert,

and whether this and her close association with the Crewe Circle had in any way made it possible for the first and second manifestation we cannot positively verify, but the use of such delicate links of association by those who wish to manifest is well known in other cases.

The whole story is a remarkable one, and as well verified by the testimony of many reliable witnesses as most facts can be. Those who took part in the experiments knew the right conditions to give, and knew what precautions to take, while not hampering the mediums with destructive thought forces ; and this, combined with the determination of the one who had passed over to make himself known to his old friend in a way which could not be called a thought-form—in the first two cases at any rate—made such a result possible. From the photographic point of view, that it happened to a photographer, and that the deceased was a photographer, and recognized by many in the photographic world, is interesting, but it is more deeply interesting to the psychic student who, looking all round the facts, sees in it a vindication of the belief that it is a manifestation of intelligence, and that intelligence, of one who before his passing out had made a definite promise, which he found an opportunity to fulfil in a conclusive manner.

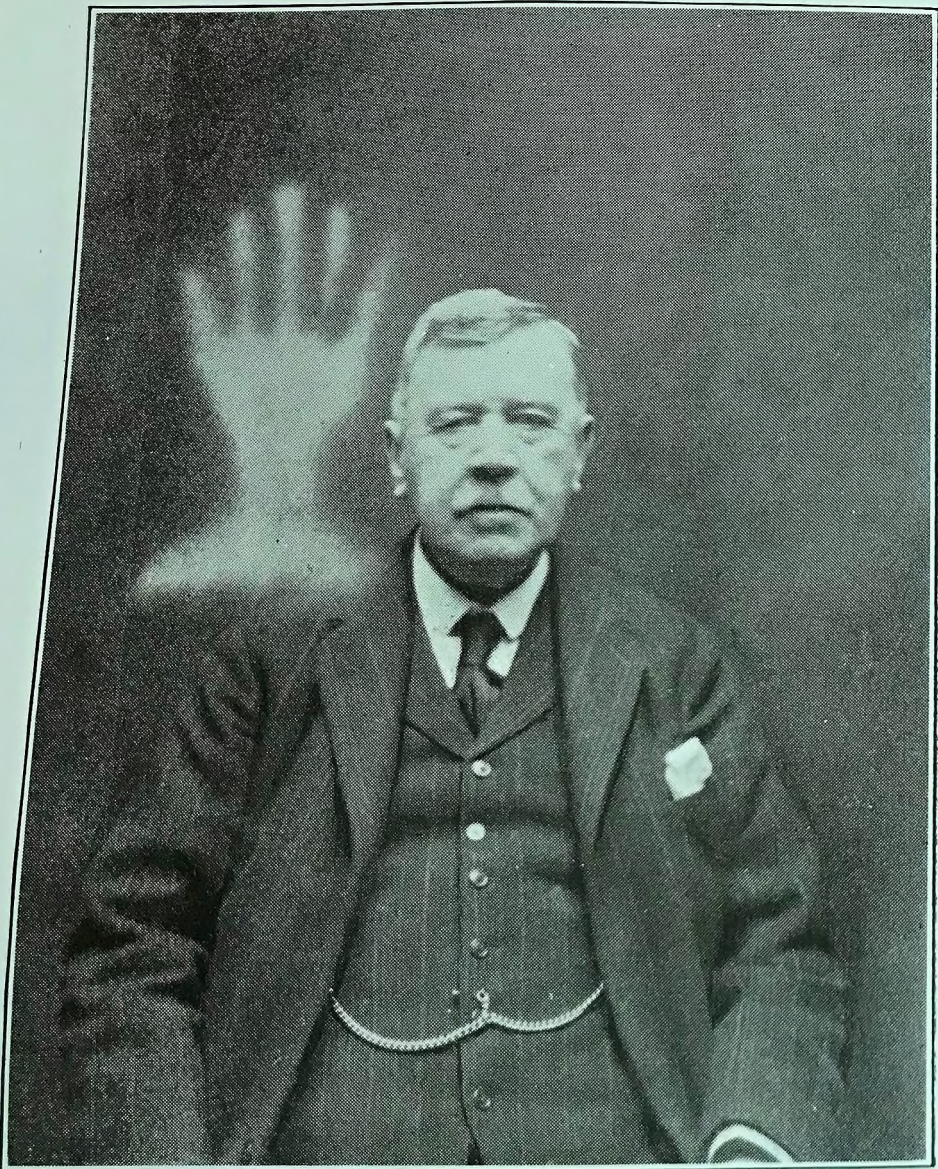


Fig. 1.

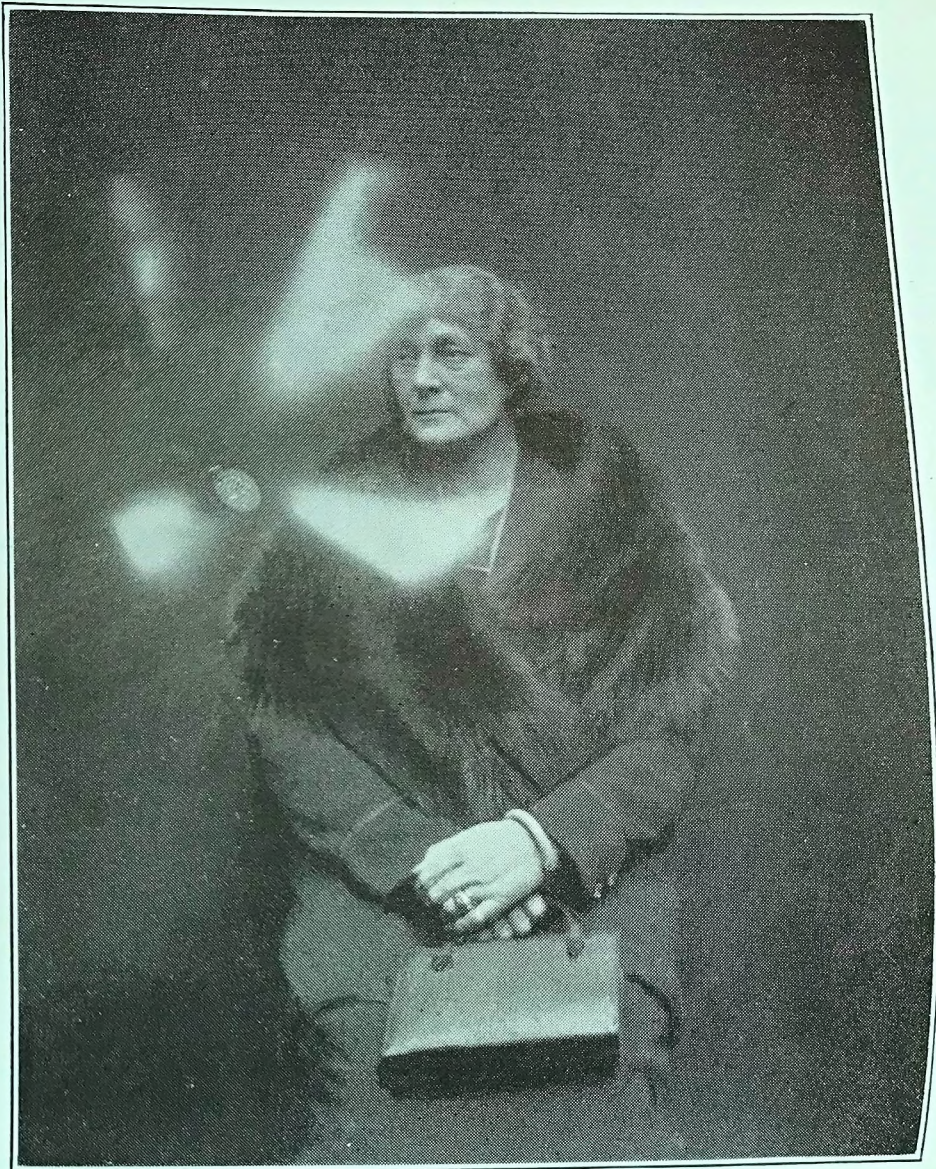


Fig. 2.

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EXPERIMENTAL WORK IN PSYCHIC PHOTOGRAPHY AT THE COLLEGE.

ON November 15, 1923, a series of experimental sittings was begun with Mrs. Irving, who for several years has had occasional results in psychic photography. In 1920, the College authorities saw something of this work, and later Mrs. Irving sat with some members of the late Psychological Society, under strict conditions, when striking effects were obtained, some seemingly representing ectoplasmic formations, others symbols of various kinds; occasionally "extras" of faces have been secured. The work of this group ended, and Mrs. Irving relinquished all efforts in photography for nearly eighteen months, when the College approached her, and she agreed to sit once a week with a regular group of members interested in this phase.

The Hon. Secretary invited Mr. Harry Price to take charge of the photographic side, and others to attend as sitters. Mrs. Irving does not handle the plates beyond the "magnetization" of the unopened packet with the others in the circle. She does not enter the dark room, and her share in the work consists in standing near the camera, and uncapping the lens for exposures.

As all results in psychic photography are valuable at the present stage of our knowledge, it may be useful to students to watch the progress of this group and to note the conditions under which it sits, in order to encourage other attempts.

It must be noted that Mrs. Irving has other mediumistic powers of trance control and clairvoyance, and during the sittings receives impressions and guidance regarding the experiments.

The following reports are copies of those supplied by Mr. H. Price for the College file, and give the conditions of work, and include that of the first sitting, two at which results were obtained but which were afterwards lost, and two on which the psychic effects shown on Fig. 1 and Fig. 2 were obtained.

The occasionally evanescent nature of the first result of development is not unique in psychic photography. Other mediums possessing a similar gift speak of "extra" faces which have been clearly seen and examined by several persons, but which have disappeared during fixing.

The sittings are held during the day and usually last one hour.

Sitting No. 1. November 15. 1923. Technical Data.

Thornton-Pickard $\frac{1}{4}$ -plate camera, "Ruby" model, with Zeiss Tessar lens working at the full aperture of f.4.5. Plates: Wellington Studio "Antiscreen," with a speed of H. & D. 500 Batch No. 7712A, purchased at the Piccadilly Branch of the Westminster Photographic Exchange an hour before the sitting. Developer used: Rodinal.

The camera, lens, etc., are the property of Mr. Price, who had entire charge of the photographic manipulations.

The above technical data will remain constant during the whole of the series of sittings.

Four persons present. Gramophone used during the sitting. The sitters sat round a small table, holding packet of plates for "magnetization" purposes, and holding hands as directed by the medium. After a short period it was decided to expose the plates. Two each of the plates were exposed on Miss E—, Mr. L— and Mr. P—, at the following exposures respectively: 45, 45, 45, 45, 60, 60 seconds. Light, dull and rapidly failing. During the "magnetization" of the plates, the medium became controlled, and in the trance state spoke some sentences in broken French, etc. The medium removed the cap from lens and made exposures.

Result: The plates were developed immediately after the sitting by Mr. P—, assisted by Mr. L—. The negatives were good, but no supernormal markings could be detected.

Sitting No. 5. December 13, 1923.

Five persons present. Similar to No. 1, but the medium did not go into trance, and gave several clairvoyant descriptions of the sitters' relatives who had died. She saw the son of Mrs. S— wielding a baton and remarked that she could see the *hand* very plainly. She stated also that she saw the wife of Mr. L— trying to raise the *hand* of her husband as if she wanted him to write. She stated that she saw the hands particularly plainly, and was certain that something would appear on the plate exposed on Mr. L—. Particular care was taken to note the number of this plate. All the sitters were photographed in turn, and all the plates were purposely over-exposed at the wish of the medium. Mr. L— again exposed some more plates in his stereoscopic camera, and remarked that he had found nothing on the plates he exposed at Sitting No. 4.

Result: Miss E— watched the development of the plates, which was done by Mr. P—. On one (No. 3) the plate exposed on Mr. L—, an extra-normal marking, in the shape of a *hand*, developed up (see Fig. 1). The shape of the hand is quite clear and is not a stain or emulsion marking. The hand-shaped mark appears to be in front of the normal image, and looks as if it had appeared on the plate after the sensitized surface had received the image through the lens. Mrs. Irving uncapped the lens for all the plates, as usual. Mr. Price can state that the plates never left his possession from the time they were purchased till the time they were developed by him. He loaded the dark slides, using his own camera. Although Miss E— was in the dark room during development, she did not handle the slides or plates. All the plates were over-exposed, as usual, and nothing extra-normal was discovered on the remaining five negatives.

Sitting No. 8. January 10, 1924.

Four persons present ; the data, exposure, etc., as the standard set. Mr. L—— took some photos with his camera as usual, and informed us that he had no results with the last batch. On No. 5 plate being exposed, the medium remarked that she could see clairvoyantly some figures near the sitter (Miss E——). The plates were developed by Mr. Price and Miss E—— as usual.

Result : On No. 5 plate were found two flame-like markings near the sitter's knee, but the negative was accidentally destroyed before the nature of the markings could be determined. Nothing could be seen on the remaining five negatives.

Sitting No. 14. February 21, 1924.

Five persons present ; the conditions, exposure, technical data, etc., were identical to the standard set. Mrs. D—— and Miss E—— witnessed the placing of plates in slides, development, etc.

Result : When plates were developing it was noticed that cloud-like markings, not similar to any normal markings, were forming upon three of the six plates. The marks resembled whorls and striated lines. When fixation was nearly completed, the plates were removed to the studio in the strong light of which the curious marks were plainly visible. When nearly all the unaffected silver was dissolved and fixation was practically complete, the cloud-like markings gradually disappeared. Upon the completely fixed negatives no marks of an unusual character were apparent.

At this sitting the medium stated that she thought the "power" was very strong, and that we should get results of some sort. The sitting lasted from 2.30 to 3.45 p.m.

Sitting No. 15. February 28, 1924.

Five persons present ; the conditions, technical data, plates, etc., were as standard set. Exposures were of 15 seconds' duration. Six plates were exposed. Sitting lasted from 2.40 to 3.50 p.m. Musical box used. Mrs. S—— and the other sitters witnessed Mr. Price load the dark-slides and develop the plates.

Result : During the sitting, the medium, who was entranced during a portion of the time, said she saw masses of "psychic clouds" in the form of a star over the heads of the sitters. On development of No. 5 plate, four patches of an extra-normal nature, could be seen. These patches radiate from a common centre, and in fact form a rough figure of a star (see Fig. 2). Nothing of an unusual nature could be seen on the other five plates. No one handled the plates except Mr. Price.

The above careful reports show that further results may be expected through Mrs. Irving, and these will be noted from time to time for the benefit of other students.

STEREOSCOPIC WORK IN PSYCHIC PHOTOGRAPHY.

READERS of PSYCHIC SCIENCE may remember or refer to a record in the issue for April, 1923, in which Mr. Charles Lyle, experimenting with the Crewe Circle, obtained a psychic "extra" on *one* of a pair of plates exposed in a stereoscopic camera.

Since then, Mr. Lyle has had two experiments on the same lines, on the first occasion obtaining no psychic effect ; but on the other, on Wednesday, March 5, 1924, achieving a remarkable and perhaps unique result. The experience of Mr. Traill Taylor, the Editor of the "British Journal of Photography" from 1864—1879 and, after an interval, from 1886—1895, on similar lines, is of interest. He made many experiments with Hudson, a psychic photographer of that time, 1878, and later in 1892 with the medium David Duguid.

In view of the importance of the present case, I will quote Traill Taylor's experience with the last medium, as given by Mr. Dennis Taylor, of York, in a recent lecture to the Royal Photographic Association on December 4, 1923.

He says: "My conditions were exceedingly simple, were courteously expressed to the host and entirely acquiesced in. They were that I for the nonce would assume them all to be tricksters, and to guard against fraud ; should use my own camera and unopened packets of dry plates, purchased from dealers of repute ; and that I should be excused from allowing a plate to go out of my hands until after development unless I felt otherwise disposed ; but that as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in the presence of two witnesses ; nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular or stereoscopic camera and dictate all the conditions of operation. . . .

"It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was produced on the other, alike good or bad in definition. But on careful examination of one that was rather better than the others I deduced the fact that the impressing of the spirit form was *not consentaneous* with that of the sitter. This I consider an important discovery. I carefully examined the one in the stereoscopic, and found that, while the two sitters were stereoscopic, *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was $\frac{1}{25}$ th inch higher up on one half of the plate than the other. Now, as both halves had been simultaneously exposed, this figure had not only *not* been impressed on the plate simultaneously with the two

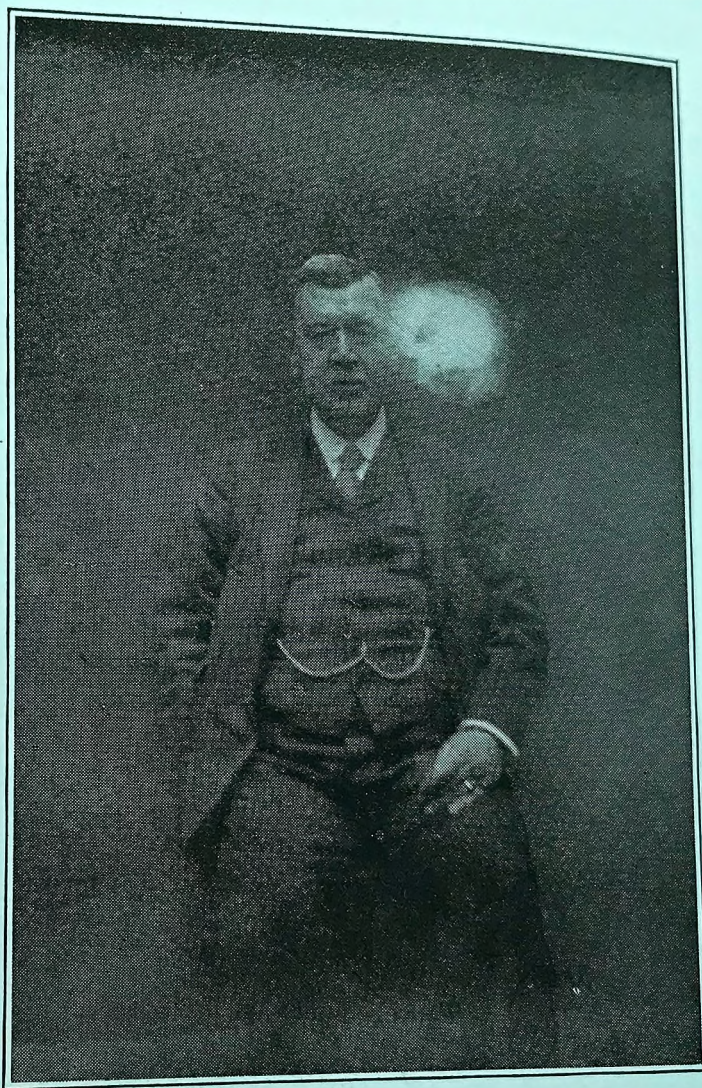


Fig. 1. Result with Mr. Hope's Camera.

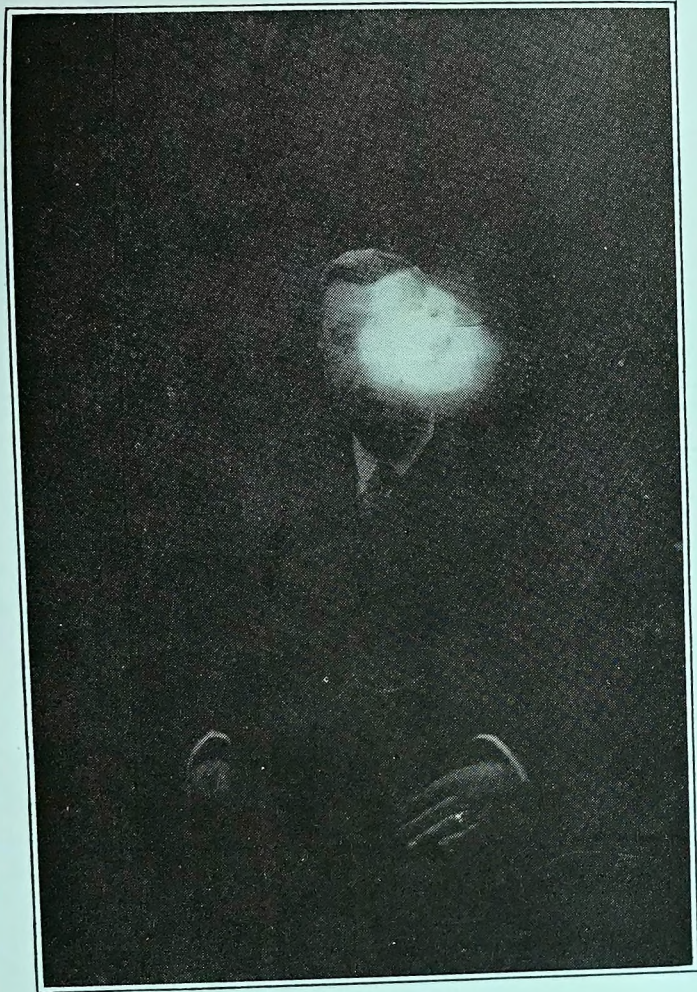


Fig. A.



Fig. B.

Result with Mr. Lyle's Stereoscopic Camera.

sitters, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think that is a fair deduction. But still the question obtrudes: How came these figures there? are they crystallizations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit, being really there in the vicinity of the sitter; but it is now a thousand times more so." Mr. Traill Taylor never altered his views.

In the present case, the "extras," showing the same face, appear on both plates, but in entirely different positions. At the same sitting Mr. Hope exposed two separate plates in his own ordinary camera, previous to Mr. Lyle's stereoscopic camera being used, and an "extra," showing the same face as appeared later, was secured, in a different position, however, on the negative to either of the others (see Fig. 1). The face is not recognized at present.

Mr. Lyle states: "I made (as on a former occasion) two exposures in my own stereoscopic camera; that is, on two pairs of plates. On the first pair of plates I got 'extras' as shown in prints marked A and B.* On the second pair of plates no 'extra' whatever. You will notice that though simultaneously exposed, the two 'extras' of the same face are in different positions. The plates were put in the dark slides in my dark room in my own home by me and brought back (after exposure) at the College and developed by me. They never left my possession, and Mr. Hope never saw them. All he and Mrs. Buxton did was to 'magnetize' them in the slides, in his usual way, and make the exposure by lifting my black cloth."

What explanation have we to offer? That an "extra," not visible to anyone present, appears in different positions on a pair of plates in a stereoscopic camera when, by all the laws of photography, both plates should register exactly the same image, as they do in the case of the sitter. The "extra" apparently in this and Mr. Traill Taylor's case obeys laws of its own, of which we are still totally ignorant.

It is evident that in this case the lens does not play its recognized part in the process as far as the "extra" is concerned, but, at the same time, it seems as if the "magnetization" of the plates and the subsequent exposure in the camera are both necessary parts of the process which secures the perfect result.

We continue to record the facts, and wait for the enlightenment. Those readers who have studied Mr. Staveley Bulford's article in the January number of PSYCHIC SCIENCE will find in the above account a reason for continued deep consideration of psychic photographic results.

*An unfortunate accident to the plates made it necessary to make blocks from two rather dark prints, and A does not show up details as clearly as we should like. It has, however, been possible to mend plates, which can be seen at the College by any interested student.

M. GABRIEL DELANNE ON AUTOMATIC WRITING.

THE following extract has been translated from M. DELANNE'S work entitled: "Recherches sur la Médiurnité" ("Researches in Mediumship"), published in 1913, in which the author endeavours to establish criteria of differentiation between the type of automatic writing, which represents merely the product of subconscious mentation, and that which is indebted to spirit agency:—

AUTOMATIC WRITING.

Although we have been obliged, through the restricted scope of our task, to neglect a few varieties of the phenomena of unconscious writing, it is not the less certain that these curious manifestations, so little known to the general public, are presented to us with very diversified characters, from the point of view of their intellectual content.

The few savants who have studied the facts have not gone to the bottom of the question. They have limited themselves to a few superficial analogies envisaging only the psycho-physiological side of the writing, and have based their conclusions on incomplete observations, since these only had reference to the hysterical subjects whom they suggestionized. If they had taken the trouble to examine spontaneous cases, those produced in families or in gatherings where spiritism is practised, there is little doubt that we should be to-day more advanced in these studies, since they would have been conducted with all the precision which contemporary science now brings to its tasks.

However incomplete the researches hitherto published may still be, they have at least permitted us to understand, in part, how automatic writing is produced, and the works of Charcot, Dr. Ballet, MM. Binet and P. Janet have made known to us the mental mechanism by which automatism can be produced. We know now that it is during a state analogous to somnambulism that this writing takes place; we have

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recognized that sleep, properly so called, is not necessary to bring about the psychological modification which is called the state of charm, of credulity, of semi-somnambulism, etc. We are no longer ignorant that when this state is presented it is characterized, like somnambulism, by the loss of memory of the acts accomplished during that period. But this forgetfulness extends only to one category of facts, those which make use of the psycho-motor mechanism of the writing. The writer is not split into two personalities which co-exist at the same time ; we have discussed this hypothesis and shown that it is unfit to give an account of all the observations, which are better explained by seeing in the psychological modifications observed only allotropic changes, so to speak, of the personality. An hysteric who, under the influence of a suggestion with post-hypnotic realization, writes a communication, only puts into execution an order received ; she has no spontaneity. If afterwards she writes in the secondary state brought on accidentally by illness, that is a sporadic crisis of somnambulism, but has nothing in common, apart from the mechanical act of the writing, with the automatism which is observed in the individuals who regard themselves as mediums.

MM. Binet and P. Janet, who flatter themselves that they have given the explanation of mediumship, are, therefore, in the most absolute error, if they conceive that their counterfeits resemble in anything whatsoever the true spirit phenomenon. The numerous researches pursued for twenty-five years by means of hypnotism, as well as the labours of the Nancy school, have enlightened us regarding the importance of auto-suggestion. We have understood since then what appeared inexplicable, that is to say, the production in nervous subjects, under the influence of emotion or of mystical preoccupation, of that semi-somnambulism during which graphic automatism can be developed. It was precisely this feature of unconsciousness which most struck spiritistic experimenters and implanted in them the conviction that they were indeed under the influence of a foreign will and intelligence, since they were absolutely ignorant what their hand was tracing on the paper. We have pointed out this difference between hysterics and automatists, that the former are even ignorant that they have written, whilst the latter know it very well, but are quite ignorant of the contents of the messages.

The question was in this position when the English psychologists examined it. Less tainted with materialism than the French experimenters they were disposed to give the widest scope to the animistic factor, while not yet admitting the action of spirits. The Society for Psychical Research was already familiarized with a whole series of phenomena which the boldest among our men of science only yet regarded with mistrust. F. W. H. Myers, the Secretary of the English Society, made a step forward towards the truth. Well furnished with documents through the incessant reports which reached him from all parts, he has shown the considerable importance which must be attributed to the memories which sleep in each of us, that latent memory which reveals itself during sleep or which is manifested by the automatism of writing, so very appropriate for the reappearance of those subconscious states which somnambulism resurrects, and which are the bases of the active memory, of which we constantly make use.

He has also made clear all the resources which clairvoyance, during sleep, can offer as the origin of the unknown information which the writing reveals, and which appear to be proofs that a foreign intelligence has manifested itself. It is with the same sagacity that he puts us on our guard against the errors which would be committed if no account were taken of mental suggestion and telepathy. We have tried to discern the characters by which each of these causes can be recognized and, in a general manner, if we have not found any absolute criterion for differentiating the action of the human spirit from that of the discarnate we have fixed a few landmarks which will perhaps permit us to advance.

It is precisely by provoking experimentally communications between the living that we shall find the laws which govern our relations with the dead. We have already indicated the conditions which favour mental suggestion; it now remains for us to make them more precise. It is necessary that we should have fuller knowledge of the physiological condition of the precipient at the moment when he writes under the mental influx which reaches him from the agent.

Very probably all those strange modifications of the writing, in a circle, in zig-zag, mirror-writing, etc., which we have enumerated, adhere to organic dispositions which it would be interesting to penetrate, for nothing is of more importance than

the knowledge of anomalies. It is by seeking to resolve these difficulties that we arrive most often at unforeseen discoveries. If we could discover the nature of that force which serves as a vehicle for thought, we should have still further simplified the problem, since we should be capable of multiplying the experiments by utilizing at will this agent of transmission. We should thus succeed in working methodically and in substituting science for empiricism, which has hitherto been our only resource.

It seems indeed that the time has come when these problems are about to be seriously considered, since on all hands Institutes are being founded which have as their object the study of psychic phenomena, comprising under that title, purposely rather vague, the phenomena of mediumship.

It would be highly desirable that those who are going to collaborate in this enterprise should have a widely open mind, for if they continue in the steps of their predecessors, there are many chances that they will end in nothing.

Undoubtedly science ought to exact all the guarantees of an absolutely rigorous control, but it is not any the more necessary that, through ignorance of the requisite conditions, its representatives should bring insuperable impediments to the production of the phenomena. What would be said of an investigator little familiarized with photography who should think fit to bring light suddenly into the dark room at the moment of the development of a plate? The lack of special knowledge can greatly retard the obtaining of positive results. It is not sufficient to operate with hospital subjects in order to form an opinion. It is equally necessary to examine healthy subjects, and to take account of all experiments when they are well conducted. It is certain, for example, that if M. Ochorowicz, who has certainly a prudent spirit, had studied sufficiently, he would not have written the following lines :

“ Inferior mediumanism is only a particular manner of deceiving others and oneself. In automatic writing, for example, it is undoubtedly with oneself that one disputes. One stratum of our consciousness puts questions and another replies to it ; one stratum of our understanding asks for a movement and another executes it ; one is gay, the other melancholy ; one believes in everything, and the other mocks

at everything ; one tricks and simulates, the other remains sincere.

“ This admixture appears even in the most elevated manifestations of hypnotism and mediumanism ; but that does not prevent that by the side of apparent mental suggestion there should be true mental suggestion, and by the side of automatic writing its highest development, direct writing. To know how to decompose the elements, that is the problem of the observer.”

Yes, undoubtedly, but we must not ignore or reject experiments which no longer fit the theories which we have adopted. To hold exclusively to the strata of consciousness which reply to each other is to restate the hypothesis of Taine, which contemporary works have not strengthened. That there is automatism pure and simple is what we readily grant, but yet we must not generalize, especially when we find ourselves in the presence of facts notoriously in contradiction with this theory, such as the announcement by the medium of unknown facts, perfectly exact, which clairvoyance, mental suggestion, or telepathy cannot explain, any more than the autographs reproducing the writing and style of a deceased person whom the writer has never known, etc. It seems to result from the preceding quotation that M. Ochorowicz believes in the reality of direct writing, but also that he attributes it to the exteriorization of the subject. This point of view is in no way illogical, and must sometimes be justified ; but here again, let us “ know how to decompose the elements,” and when we encounter Greek or Latin lapidary writings obtained by a young girl we are constrained to conclude that it is not her secondary personality, her subliminal consciousness, her double, all that one may wish to imagine, which draws from its funds what is not there ; namely, Latin and Greek.

Automatism has been the source of a large number of ramblings which many spiritualists have attributed to spirits. The result has been that some discredit has been thrown upon the communications, and uneasiness caused to sincere enquirers who have not known how to explain these absurdities. It has needed exceedingly numerous positive proofs to counter-balance those that were attributed, from the lack of any better cause, to deceiving spirits. It is certain that this factor also intervenes, but much less frequently than has

been believed. Automatism being produced by a diminution of the attention resulting from semi-somnambulism, the writer is in a condition analogous to that of dreaming. Having no longer the control and direction of his thoughts, he abandons himself to reveries which will be religious in mystics, political, literary, or philosophical, in those for whom these subjects form the predominant intellectual aliment. Sometimes, still as in the dream, a veritable romance can be formed with the elements contained in the subconsciousness of the writer, as M. Flournoy has so well shown. This genesis is not always so perfect, and it then reveals itself by nonsense, like that of the evocation of "Clelia."

It seems to us that the criterion which we have given, the revelation of a fact unknown to the writer and those present, is already a means of proving that if it be not a spirit who is manifesting, there at least exists in the writer a transcendental faculty of knowledge. Then we examine in succession all the causes which may intervene, and if none can give a good account of the fact under consideration, we must conclude that it is indeed due to spirits.

The study of spirit manifestations, thus understood, becomes rather difficult, for often automatism is mingled with mediumship, even in the best subjects; we must always be on our guard, and the works of R. Hodgson have shown us what vigilance it is necessary to display in order not to deceive oneself or be deceived. We have frequently ourselves observed this confusion, which the following letter from one of our friends brings clearly to light:

"PONTIVY.

"21st June, 1900.

"DEAR M. DELANNE,

"Permit me to add to the numerous facts of mediumship cited in your excellent journal, one which is personal to us, and which my husband and I can attest.

"In 1868, for we are veteran spiritualists, we were living in Algeria, and at that time I sometimes wrote in a quite mechanical manner. One day my husband evoked one of his friends named Teegetmayer, who had been drowned a dozen years before. The spirit responded to his appeal and, after a pretty long conversation, furnished news of common friends still incarnate and lost from sight for eight or ten years.

“ Among other things, he caused me to write mechanically the address of one of them, Monsieur B——, who, according to my husband, must then be living in Berlin.

“ To his great astonishment the spirit did not give the address at Berlin, but at Charlottenbourg, Bismarck Strasse, No. 16. Continuing the conversation, the spirit also spoke of another of their friends, M. D——, and announced that he was dead, recommended us to evoke him, and especially to call him when we were having music, for he was a very good musician. In fact, starting from that day, every time that my husband seated himself at the piano, he called his friend D——, and he felt that he played with more facility.

“ A few days after receiving this communication, my husband wrote to the address indicated, and to our great astonishment, for, it must be said, we were not very convinced of the exactitude of the address given by the spirit, he received a long letter from his friend B——, and the letter ended with this question: ‘ How did you know my address ? ’

“ In 1872, my husband, in the course of a business visit to Germany, went to see his friend B—— at Charlottenbourg, and the latter renewed the question: ‘ How did you know my address ? ’

“ M. Krell then replied that it was through the agency of the spirit of Teegetmayer, and added that he had also known through him of the death of their friend D——. ‘ What! D——,’ cried Mr. B——, ‘ but he is not dead, he is living in Berlin and this is his address ! ’ My husband, who believed that he had aroused in his friend a desire to understand spiritism, was quite disconcerted, and yet he was obliged to recognize that the address given for M. B—— was exact. The first part therefore of the communication was true and the second false. Why? . . .

“ We long sought the explanation of this mystification which nothing justified; and one day at a séance we were told that the spirit of Teegetmayer had indeed given the first part of the communication, but that in the second another comrade, also dead, and named H——, had substituted himself, and had in what followed taken the name of D——, fearing that my husband who had felt almost repulsion for him in his lifetime, would not receive him well. Now, I ought to say that this M. H—— had, on the contrary, a great liking for my husband,

and also that he was a very good musician, an excellent violoncellist and a true artist. He had then in a way covered himself with the name of D——, in order that my husband might receive him with affection and often call him near him by thought.

“ This fact in itself has doubtless no importance, but it proves nevertheless that the communication was given by spirits, and that it was neither due to exteriorization of the thought of the medium nor that of those present.

“ At the time when we received this communication, neither my husband nor I, especially I who was holding the pencil, were thinking of these gentlemen. We only called ‘ Teegetmayer,’ who, be it said in passing, dictated mechanically his name, somewhat strange to me, as I do not know the German language.

“ That is, dear M. Delanne, the small matter of which my husband spoke to you at the time of his stay in Paris. Make whatever use of this letter you may think fit for the good of the Cause, and give it publicity in your journal, if you deem it necessary.

“ M. KRELL, Pontivy (Morbihan).”

Let us remark that the first address could not be attributed to the clairvoyance of the medium, since the experiment was attempted for the first time, which excludes the possibility that she had acquired this knowledge through detachment during the night. The hypothesis of the intervention of the personality named H—— is possible, as well as that of the subconsciousness of the medium, although the latter supposition is in this case the least probable.

If we have enlarged at some length on examples borrowed from American savants, it is, first, because they are recent, and, secondly, because all the requisite conditions for affirming their authenticity are united; the perfect good faith of the medium, the severe control by the observers, and the great and special competence of these savants versed for years in the study of the phenomena of clairvoyance and telepathy. As we have seen, the extra-corporeal faculties of the human being cannot explain that which is clearly attributable to spiritism; therefore we have the right to assert that modern researches absolutely confirm those previously made by the spiritualists.

That is an essential point which it is important to make clearly evident. If we are glad to see at last that science is bringing its authority to our doctrines, let us not forget the thousands of enquirers who had previously reached the same results, and have had to struggle for half a century against the ignorance and ridicule of their contemporaries. Let us not commit with regard to them the denial of justice which has been inflicted on the magnetizers, and let us learn to see in these independent men, with widely open minds, pioneers of progress, revealers of the new path open to humanity.

The works, the reviews, and the journals which defend spiritism contain thousands of testimonies in favour of communication between the living and the dead. The intellectual and moral worth of the witnesses is in general incontestable, and nevertheless criticism passes over in silence these documents so embarrassing for the deniers. But here are well-qualified men, "authentic" savants who affirm that they have obtained the same phenomena; in the presence of these investigators the most uncompromising scepticism is obliged to capitulate.

E. W. DUXBURY.

PERSONAL EXPERIENCES OF MEMBERS OF THE COLLEGE.

[SOMETIMES important happenings take place privately with members, and it seems a pity that these should not be placed on record. A space will, therefore, be reserved for these in each issue, and members are encouraged to record any such incidents carefully at the time of happening, and to send them, with any means of possible verification, to the Hon. Sec.]

The following makes a good start :—

AN AMATEUR PSYCHIC RECEIVES THREE BOOK TESTS.

These book tests were received by a member of the College, through her own mediumship, and are interesting as showing some of the same characteristics as those obtained through more developed sensitives. The recipient, Mrs. N——, is given a clear impression which she registers mentally, and then writes the matter down immediately ; sometimes she receives writing automatically. The bookshelves referred to contain only old books belonging to her aunt, to which she never refers in an ordinary way. She has been abroad for long periods, and is only occasionally resident in her mother's house. She has verified many other impressions, but only on three occasions were book tests given. She had been, previous to the reception of the first, keenly interested in books dealing with this means of providing evidence.

No. 1. October 5, 1923.

Communication.

“ Annie (recognized as a deceased aunt) wants to speak to you. She wants to send a test. She says, ‘ Look in the third book in the third row on the landing ; there is a blue book with white lettering, to do with some events in history, and on page 43 you will find her name. Go and look now, from this end, and from the bottom of the shelves.’ ”

Note by Sitter.

The third book from the *opposite* end of the shelf mentioned was *blue* with *white lettering*, titled “ Sister Anne.” The name *Anne* appears several times on page 43, and includes this remark on that page : “ Do you ever try to write ? ”

[Here we find the verification giving many points of agreement, but a discrepancy in the position of the book. No history seems to be involved, unless we drag in Queen Anne.—ED.]

No. 2. October 5, 1923.

Communication.

"You can look at the eleventh volume on the top row from the far end in the shelves on the landing, it is an old book of plays, look on page 3 for something about a powder."

Note by Sitter.

The *tenth* volume from the *far end* of the shelf, *top row*, was a book of Shakespearean *plays*, *page 3*—"The Tempest." At the right side of the page, in *italics*, the words "*Miranda sleeps*," and a speech follows referring to sleep.

The sitter had been sleeping very badly, and that evening had been expecting a powder which the doctor forgot to send. She fell asleep without it soon after receiving this communication.

[This test seems to be appropriate to the personal situation of the recipient, but has a discrepancy again in the position of the book.—ED.]

No. 3. October 24, 1923.

Communication.

"London is the only place where you will do any permanent good, but it is of great importance that your health should be greatly improved before attempting anything of the sort.

"Test as follows: Second shelf from the end, book in brown cover, fifth volume, page 90, to do with health. Now go."

Note by Sitter.

The *fifth* book on the *second* shelf on the landing, had a cover stained with mildew which gave it a *brown tinge*, was Hunt's "*Nerve Control*." On *page 90* I read as follows: "It is only when old habits of thought are balanced that consecutive work can really commence." This message was most appropriate to my condition, and gave me great encouragement.

[This seems to have come through very correctly, and we hope our correspondent will seek for further experiences along this line.—ED.]

Another member sends the following interesting experience. On the evening of the 21st August, 1923, I was just going to sleep in my cottage in the highlands of Norway, when I became aware of the sensation of a light flashing before my (closed) eyes, repeatedly, from right to left. I opened my eyes to see if there was any light from outside, but there was not. Having, not unfrequently, auditory hallucinations just before going off to sleep, I became alert and expectant. Then suddenly there came an impression of the following *words*—I cannot say that they were either *heard* or *seen*, but nearer the latter sensation—THE BATTLE IS THROUGH. SURNAME. The name that accompanied, as in a telegram, was

that of an eminent British scholar whom I had the good fortune to know fairly well, and who had died suddenly a month earlier. As it chanced, a mutual friend was staying with me at the time of my experience, a psychologist, who was much interested in the *form* of the "message," which he thought characteristic of our deceased friend. We had been talking about him, but at the moment I was not thinking of him, and had no idea of what the hallucination would contain.

I mentioned that I not infrequently have auditory "hypnagogic" hallucinations, especially if reading when tired; sudden inbreaks in unknown voices, usually in a brusque, order-like form, and without very evident meaning. For instance, once when reading about the Sagas, the words—unrelated to any thought I had, were clearly heard—"GOOD EVENING! THE CASH BOX SHALL PAY FOR HIS JUDGMENT." And once when trying to finish late at night the reading of an extremely bulky poetic work, about ten lines from the end, which it proved impossible for me to reach, the words—"HE HAS SOON DONE NOW!" came clearly. (Both times in my native language—Norwegian.)

Hallucinations are probably more common at waking-up. The most amusing one that I have experienced was, when dreaming that I was walking in a street, that I had some sudden seizure and collapsed under loud cries of "HELP HERE! HELP! SOMEBODY IS WAKING UP!" from people gathering round me.

I. C. GRÖNDAHL, *Norwegian Professor at University College, London.*

RECOVERY OF LOST JEWELS FORETOLD.

By Mrs. Hewat McKenzie.

WHILE proof of survival is the first and most important work of the College, all happenings which illustrate the workings of psychic power are of interest.

In the spring of last year a member consulted me regarding the loss of a valuable ring, which had been sought for unavailingly. I recommended Miss Grace Collyns, a sensitive who occasionally helps the College, and one who is particularly successful in all matters relating to the individual. The arrangement was made entirely by my member, and the reading was given at her house without further reference to me.

The following letter from a friend who lives with the member tells the story :

WHAT THE MEDIUM SENSED.

"The ring was lost in May and was hunted for in every possible spot, as the owner was certain that it was not lost outside, nor stolen. Miss Collyns, on the recommendation of the College, was consulted early in June, 1923.

"In the interview she told us that the ring had not been stolen, and that the owner would recover it, but not till after the 'corn was cut' She said it was no use looking for it as it was not in the house, and that when returned it would have two stones missing. She also said that it was mixed up with a rug and had been removed from one place, and that it would be picked up near a red brick wall. We did not see or correspond with Miss Collyns further about the matter, and the owner continued to think that the ring had been lost indoors.

THE RESULT.

"On September 13, a police list of unclaimed jewellery in their possession was brought to our notice, as on the list was a valuable diamond ring picked up in our neighbourhood. The owner at once went to Scotland Yard, and the description being accurate, she was sent to the local police station. The ring had been picked up by a postman on May 29, outside a friend's house where the owner and myself had been visiting that day, having driven there in a car. The owner's maid remembers her mistress sending for her rings, after she had got into the car, as she had forgotten them, and no doubt this one slipped on to the rug and was thrown out when the car door was opened at our friend's house. It was picked up near a red brick wall belonging to the next house. No stones were

missing as seen by Miss Collyns, but we were told that two were covered with mud when it was found."

[It will be noticed that in seven out of eight points, Miss Collyns was absolutely correct, and yet four months elapsed before the ring was found, and the psychic vision justified.—ED.]

A MISSING BROOCH RECOVERED AS FORETOLD.

Miss Collyns has supplied me with the original documents regarding another similar incident, which is even more remarkable in the length of time which elapsed between the vision of the psychic and the finding of the lost article.

Here follows the reading which was not done in the presence of the owner, as in the former case, but only through sensing a letter from her. Advice was asked for about two lost articles.

WHAT THE MEDIUM SENSED.

May, 1918.

"First the brooch. This, I feel sure, will be found again, but not for some time, it may be months, or even a year, before it is restored to you, but you will have it back again. I visualize a broad gravel walk with a border of grass or low growing plants about ten inches to a foot wide; the gravel is yellow and hard. Near a point where this central path is joined by two narrower paths, bordered with box, I feel that the brooch dropped down from its place at your throat. I feel it did not immediately reach the ground, but was caught in some fold of your dress, and carried across a lawn in this manner to a rose bed, and that it lies near a low growing rose bush, which bears white blooms which open very full and show a yellow centre. I also sense a peachy or yellow pink rose near it. The ground appears to me of dark, fine earth, and at the time of your loss, I should think it had been newly turned and broken fine, and the roots of the rose bushes lightly manured. I feel that the earth, being soft, and the brooch falling on its edge, it at once sank partly into the soil and at the first rain was completely covered and, continuing to sink, is now some inches below the surface of the ground. I fear search will be unsuccessful, but it will be accidentally turned up by a man when digging in the ordinary course of gardening operations. He will be in his shirtsleeves when he finds the brooch, but he is a man who wears a livery, middle aged, medium height, slim and wiry in build, blue-grey eyes, wrinkled and rather ruddy in complexion. Fond of or interested in horses—looks like a coachman or groom. He will bring the brooch to the house crusted in some yellowish soil or clay. I see gravel being turned and paths being re-gravelled at the time the brooch is found. I think you will have to exercise great patience, but feel sure your brooch will be restored to you in time. I feel it will be found on a hot afternoon in early Autumn, about 5 o'clock. It will be dirty but not damaged, and no stones will be missing.

"In regard to the muff-chain I am sorry to tell you my impressions are not hopeful. This, I fear, has undoubtedly been stolen and it is now too late to trace it, for I feel it has been broken up. . . . I fear you will never see your chain again and that you will never know for certain what has become of it."

THE RESULT.

Five years afterwards, the owner—a woman of some standing—wrote to Miss Collyns as follow, and the points of corroboration are remarkable. The medium did not know the garden in question.

July 27, 1923.

"I feel that I must write and tell you that your prophecy with regard to the finding of my brooch has come true in almost every particular. You will remember that I wrote to you in May, 1918, about it, and on July 20, this year, the *gardener*, in his *shirt sleeves*, on a *hot afternoon* picked it up when raking a broad yellow *gravel path* in the garden, near a *narrow grass edging*, with *rose beds*—bordered with *box edging*. He brought it in to me the next morning. There were only two stones left in, five were missing, but we have since found four of these in the gravel. It is a wonderful recovery, and I am delighted to have it again. I am returning your impressions as I thought you might like to read them over again, with the results, and perhaps you would kindly return them to me sometime. The man wears no livery, otherwise the description suited him; and, of course, the stones were missing out of the brooch when found. I wish we could find the last one, it would be very remarkable if we did; but in any case it must be very satisfactory to you to know how accurate your impressions were on the whole."

There is no mention of the muff-chain ever having been recovered. These instances relating to the future typify that curious faculty of precognition, which Dr. Osty says is "terrifying," and "from which we revolt partly by reason of the specific function of our intelligence, and partly from opinions and beliefs that have many sources."

Precognition, however rare, provides another demonstration of human power of which we have taken little heed, and which must now be studied carefully whatever our views regarding it may be.

RAISING FROM THE DEAD.

FURTHER interesting evidence has been supplied by members of the College, and we give our readers two cases. The first is from Miss H. A. Dallas, author of "Mors Janua Vitæ."

"The article, 'A Raising from the Dead?' which appeared in the January issue of the 'Psychic Science Quarterly' is of considerable interest, but the value of such an experience is enhanced by comparison with other cases of a kindred nature, therefore your readers (and the medical man who contributed the account in particular) may like to read the following account of the death of the Rev. F. Denison Maurice. This letter from the doctor who attended him was not published in the first edition of his 'Life and Letters,' but was, I believe, included in a later edition. I received a copy of the doctor's letter before it appeared in print and it is from this private copy that I now quote. After some preliminary remarks Dr. Radcliffe wrote:

"It was very difficult to catch the meaning of what was said. The word *communion* was uttered more than once. Now and then he was evidently speaking to me particularly and about me. On my wishing him to speak slowly, he said, quite audibly and almost testily, "You do not want me to speak"; and almost immediately afterwards, without any struggle, all was over, as it seemed. We . . . remained kneeling round the bed. No sound came from the motionless chest, the beating of the artery under my finger was no longer perceptible, the hand which a moment before had been grasping mine relaxed its hold, the countenance was no longer scored by lines denoting difficulty in breathing, the spark in the eye had gone out, and nowhere so far as I can see was there any reason for thinking that the fire of life was still smouldering. I could find no such reason then, I can find no such reason now, and yet shortly afterwards, he who seemed to have died, and to have been dead for several minutes . . . slowly raised himself upon one of his elbows into a half sitting posture and said distinctly, "The peace of God which passeth all understanding keep your—our—hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord, and the Blessing of God Almighty, the Father, the Son and the Holy Ghost be amongst *us* and remain with *us* always"; and having so said, without another word he laid down and died again.

"The voice in which these words were uttered was the old familiar voice—clear and solemn—so often heard in giving the Benediction. Between them and the preceding words, which were hurried and scarcely coherent, and almost lost in distracting sounds connected with lack of breath, a broad line of separation must be drawn. In

uttering these last words no difficulty in breathing or speaking was noticeable. At the time it seemed as if the speaker had come back to us refreshed, if I may say so, by having been away, and I am still in the same mind. At all events I cannot confound these last words with any ordinary deathbed utterances, and I leave you to decide for yourself whether their proper place is before death or after it.'

"Anyone who reads this letter with interest is recommended to visit the National Gallery and to seek, in the basement, for a death-mask of F. Denison Maurice; it will repay the trouble. It bears the impress of this his final message.

"H. A. DALLAS."

The second is from Miss Violet Firth, who has lately lectured on Psychology at the College, and we quote her letter verbatim.

[COPY.]

"PIONEER CLUB.

"*March 12th, 1924.*

"DEAR MRS. MCKENZIE,

"I shall be very pleased to give you any particulars of my apparent death in babyhood as I have heard my mother tell the story, for naturally I cannot recall it.

"I believe I was about four months old when I had to be weaned suddenly. This caused serious intestinal disturbances and I became very ill. For three days I lay at death's door, and my nurse who was very devoted to me, went out each day to burn candles in Brompton Oratory and to pray for my recovery, for she was a devout Catholic.

"On the evening of the third day the doctor pronounced me dead, and both he and my mother tried to persuade the nurse to accept the fact of my death, and to lay me aside, for she had sat for many hours with me on her knee. This she refused to do and declared she would not let me go out, and rather than make a disturbance with her they let her have her way and she sat with the apparently dead child in her lap all through the night.

"During the three days of my illness there had been a dense fog, and they had not seen the house opposite for the whole of that time, but with the dawn of the fourth day the fog lifted and the sun came through, and with the coming of light I revived.

"I did not, however, make a complete recovery, as in the case recorded in your magazine, and the effects of the illness remained with me all through my childhood.

"It was only recently that I knew of this incident, but when I heard it, it threw a curious light on feelings I had had ever since I can remember. I have never felt any ties of kinship with my relatives, I like or dislike them according to their qualities as I do my other friends. I have never identified myself with my name, if you can realize what I mean by that, and I have never had an

intimate friend who made use of it, they also have felt it was not 'me.' My face in the glass has never from childhood seemed familiar to me, I have always looked at my reflection quite impersonally, it also does not seem to be 'me.'

"With regard to my supposed death, my own belief is that the soul of the baby V.M.F. really went out ; that my nurse's vitality, impelled by the determination that I should not die, supplied some faint and elementary life to the unsouled form in her lap, and that a mature soul, which had recently passed out, took advantage of the opportunity to reincarnate because it had some work it wished to do. All through my childhood I knew that I had some work to do, and I trained my mind and will for that purpose, though I did not know what that purpose was. Later on, I knew that I should start this work, whatever it should be, when I was thirty-three, and this has proved to be the case. This leads me to the speculation that the soul which entered the child's body was possibly thirty-three years of age at the time it discarnated.

"I do not know whether these speculations are of any use to you, to me, personally, they are interesting, but I hold no brief for them, because I know that they can never be anything but speculations.

"Yours sincerely,

"(Signed) VIOLET M. FIRTH."

NOTES BY THE WAY.

OUR frontispiece for this issue, by the continued kindness of Mrs. Dora Head, is a portrait of Mrs. St. Clair Stobart, who, as Chairman of the College Advisory Council, has in its brief year of existence given much time and earnest thought to the organization and improvement of the College work.

Mrs. Stobart has been interested for many years in Psychical Research, and while a girl she and her sister carried out some interesting telepathic experiments, which attracted the notice of the late F. W. H. Myers, and others. Later, her able pen was used in contributing to "The Fortnightly" and other well-known Quarterlies on social, religious and philosophical matters.

* * * * *

Some years previous to the war she organized and trained one of the earliest corps of Women's Ambulance, under Army rules, and on the outbreak of war offered the services of her corps to the Government. The offer was accepted and the group was despatched to Serbia, and so valuable was the work performed in wrestling with the prevailing epidemic of typhus, and Mrs. Stobart's quality and capacity as a leader was so clearly shown, that when the moment came for the retreat of the Serbians to the coast, she was asked to become a leader of one half of the army, and during a march of six weeks, experiencing the deepest privations with her soldiers and nurses, she brought the army safely to its destination.

The thanks of the Serbian people to the "Woman on the black horse," as they loved to call her, were deep and lasting. Mrs. Stobart followed up the campaign by undertaking a lecturing campaign in the U.S.A. and raising a large sum of money to assist Serbia. Her book on this campaign, "The Flaming Sword," is a thrilling narrative of adventure and endurance.

* * * * *

After a much-needed rest, on her return, family bereavement drew her attention to the need of humanity for conviction and assurance of continued existence after death—and through Mrs. Osborne Leonard she had remarkable proof, for herself and for others, and from that time, convinced that herein lay a truth which all the world should know, she became a member of the College, and began a series of practical experiments in many phases which strengthened her convictions and added to her knowledge.

Her pen, ever itching to be at work, produced last year the unique volume "Ancient Lights, or the Bible, the Church, and

Psychic Science"; which, with an introduction from Sir Oliver Lodge, has had a wide circulation. It has reached the Colonies, where persons shut off from the advantages we enjoy, pine for illumination. A recent letter to the College, from the Editor of the "Harbinger of Light," Melbourne, says: "You might be good enough to let the author know that the book is selling well here. It is by a long way the best presentation of the theme yet published, and I heartily congratulate her on the masterly way in which she has handled the subject."

Mrs. Stobart has also a fine oratorical gift, and when opportunity is offered uses this on behalf of the truth which she is confident will modify many of our scientific conceptions, and provide the only clear guide to the religion of the future. The College is fortunate in having the devotion of such a student and worker, and further contributions from her pen may be looked for.

* * * * *

The College has the privilege of adding to its Hon. Members, Mrs. Roy Batty, who has interested herself keenly in securing the attention of scientific investigators to the facts of psychic science; Brig.-Gen. Carter, C.B., who has had to resign from the Advisory Council owing to removal from London, and Mr. Joseph de Wyckoff, whose interest is constant and deep.

To the Advisory Council has been added Mrs. Kelway Bamber, author of "Claude's Books," and Mr. E. M. Preston, who are both fitted to add considerably to the wisdom and experience of the Council.

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The large audiences which assembled at the Queen's Hall on each Sunday morning in February were an indication of the unusual public interest aroused in the philosophical and religious implications of psychic facts. The idea came from Sir Arthur Conan Doyle and was amply justified.

The Rev. G. Vale Owen, Mr. E. W. Oaten (Editor of "The Two Worlds"), the Rev. C. Drayton Thomas (Vice-Chairman of the College Council), and Sir Arthur Conan Doyle, our Hon. President, gave the addresses, on the four Sundays. The splendid matter and the fine oratory on each occasion was the subject of general congratulation.

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Our Editor is fortunate to have a letter bearing upon his Glastonbury discoveries published in the pages of "The Guardian," and we have the privilege of reproducing this on page 7. Open-mindedness in the examination of evidence on the part of leaders of the Church would be of mutual benefit in the face of new facts of this order—and probably clear the way for further communications.

College Lectures during the term have been ably delivered, and are of the greatest value in provoking thought and in providing instruction. Mrs. Hester Travers Smith's, "The Inspirational Possibilities of Automatism," opened up a most important line of thought, as to how far automatism by means of the Ouija Board or automatic writing, can be used to produce literary matter of outstanding value. The "Oscar Wilde Script," discussion regarding which we note continues in the pages of "The Occult Review" for February and March, is an example of this, and also more recent matter which Mrs. Travers Smith has received.

* * * * *

Mr. Staveley Bulford's lecture on "The Rationale of Couéism," was illuminating, as to the methods by which healers, and probably M. Coué, use the "instinctive" mind—as apart from the "conscious" mind, to get in touch with the sufferer who wishes to be healed. Some remarkable cures were related, and many answers to questions were given by the lecturer.

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Readers will be interested to know that Dr. Geley of the Paris "Metapsychique Institut" has, by permission, made use of the valuable article on "Psychic Photography," contributed by Mr. Bulford to our last issue, in a long résumé in the Jan.—Feb. issue of the "Revue Metapsychique," illustrating the notice by a number of the psychic photographs obtained.

* * * * *

Mr. Harry Price's article on "The Mediumship of Stella C——" is also favourably noticed in the same "Revue," and we understand that the Journal of the American Society of Psychical Research is shortly reproducing the whole report. All of which goes to show that our "Quarterly" is holding its own with the best Continental and American journals, in bringing to the forefront articles on original research.

* * * * *

Miss Violet Firth's College lectures on the "Interpretation of Psychic Science in the Light of Psychology"; Col. Peacocke's, on "The Fundamentals of the Universe"; Mr. Stanley de Brath's, on "Science and Psychical Research"; and Mrs. St. Clair Stobart's on "The Psychic Factor as Revealed in the World's great Teachers," show what a range of thought is to be captured in relation to the new science, and we are indebted to each of those very able lecturers.

* * * * *

Although no new visiting medium has been at the College during the term, excellent and convincing work continues to be done by

Mrs. Blanche Cooper, the Crewe Circle, Mrs. Travers Smith, Miss MacGregor and Mr. C. Botham, while access by members to other mediums is made possible.

Through the courtesy of a member, an opportunity was given to some of the Council to experience the gift of an American voice medium on one or two occasions. We understand that some remarkable evidence was produced during this medium's visit, which, however, being in a purely private capacity could not be further tested.

* * * * *

The Hon. Secretary has visited S. Wales to make some investigations in psychic phenomena, and a Member of the College undertook a visit to Frau Silbert, at Graz, unfortunately finding her health not of the best, but we gather that improvement has begun. Frau Silbert, with many other Continental mediums, has been the target of many severe attacks by groups of untrained observers, who, rushing into print after a séance or two, have made the work of the regular investigators extremely difficult. Paris, Munich, Vienna have all suffered, but it has had the effect of stiffening the backs of the organized groups, and excellent articles in defence of the mediums have been inserted by leading newspapers and journals.

* * * * *

Prof. Erich Czernin, of Vienna, who has established a Metapsychic Institut in that City, the opening of which was very well reported by the chief newspapers, speaks of the keenness of the struggle going on, and the determination to continue earnest research in spite of such attacks. He especially values the College reports on Frau Silbert's work, which are probably the most varied and detailed of any put on record regarding her up to the present. Prof. Czernin is anxious to have further reports on Psychic Photography, a phase quite unknown in Austria. Our present issue may help him.

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Probably the most active of the Continental groups is the Paris Metapsychique Institut, which, in spite of severe criticism, keeps on its appointed way, solely intent on arriving at truth. Hindrance by adverse reports, or disappointments in mediumistic power, is only what must be expected in a science of which the most experienced know so little, and Dr. Geley rightly argues that there is only need for courage and record of more facts to win scientific recognition.

* * * * *

M. Pasquale Erto, of Naples, the "luminous man," as a daily paper recently described him, is the most recent subject for close investigation in Paris. A previous visit was too short for more than a brief report, but we shall hope for a much fuller account in the near future from Dr. Geley's clear and able pen.

A College correspondent who had the good fortune to be at one of Erto's séances, says, "At a séance at the Institut, through the kindness of Dr. Geley, the medium Pasquale Erto gave a most extraordinary exhibition of the exteriorization of light. At one time it was positively terrifying. The entranced medium drew near me, and at each step his body, from his head down to his feet, was inwardly illuminated with vivid flashes of phosphorescent bluish white light—exactly like a flash of light in a fluoroscope. His body and legs were perfectly outlined. In the second part of the sitting, cones of similar light flashed from his throat, then his head, and as a climax, at a position near the ceiling, while he himself sat in his chair entranced, for immediately after this climax the red light revealed him there."

Such a sensitive must be very suitable for scientific research, and we shall hope that some light will be thrown by the scientists on the nature of the luminous phenomena, which is seemingly so abundant with Erto.

* * * * *

Reference was made in the columns some time ago to the mental phenomena of the Zancigs, and the view of the S.P.R. Committee of some years ago that a code accounted for all their work. We read with some amusement that the Magicians' Club prepared a test for the Zancigs, at which some S.P.R. officials played a leading part, and that to the satisfaction of all present, Mrs. Zancig read correctly the contents of a box, which Mr. Zancig opened and examined. This, we note, while her eyes were bandaged, her head in a sack, her back turned and a screen between herself and her partner. The Magicians' Club were quite satisfied with the result, stating that the test was a bona fide one. The Magic Circle, another group of Magicians—of whom we seem to have heard before—came on the scene, however, and declared that they knew perfectly well how it was all done, but that it would not be fair to give the secret away as the Zancigs were public performers.

When magicians fall out, who shall decide? We remain convinced that the Zancigs are remarkable mental mediums.

* * * * *

Four years have passed rapidly since the founding of the British College in April, 1920, but not yet is its future assured, although it is widely acknowledged as providing the finest centre for experimentation and instruction in Britain. It is open both to the scientist who wishes to study the new facts, or to the earnest lay student who wishes to discover for himself the evidence for or against continuity.

Mr. Hewat McKenzie has been magnificently generous in providing such a centre, because of his own faith in psychic science, and thousands have benefited from the ministrations of the College workers.

But more members are needed and more subscribers to the valuable Quarterly, and in thankfulness for the survival of the infant for four years, and as a token of good will for its future career, members and readers may care to give a thank-offering to the various funds :

The General Expenses Fund,
The Photographic Research Fund,
The College Endowment Fund.

Each can do with large support.

To the following, who have generously contributed to various purposes during the last quarter, we offer our hearty thanks.

DONATIONS RECEIVED. GENERAL EXPENSES.

	£	s.	d.
Miss K.	0	12	0
Mr. Vesey Fitzgerald... ..	3	9	0
Mrs. Campbell... ..	4	14	0
Sir Arthur Conan Doyle (" Psychic Science ")... ..	17	6	10
Mr. J. De Wyckoff (Special Fund)... ..	10	0	0
Mrs. St. Clair Stobart (Special Fund)	10	0	0
Mrs. Devenish (College advt. in " Outward Bound ")	2	6	8
Mrs. Hull	2	2	0
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	50	10	6
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BOOK REVIEWS.

"A FURTHER CRITICISM OF THE PSYCHICAL CLAIMS CONCERNING GLASTONBURY ABBEY AND OF THE RECENT EXCAVATIONS."

By Rev. H. J. Wilkins, D.D. (Bristol: J. H. Arrowsmith, Ltd. 5s.)

This book claims to be a second edition of a work published in January, 1922, and in his preface the author alludes to the widespread interest aroused by the first edition. The first "edition," however, had another title. It was called "False Psychical Claims in 'The Gate of Remembrance,'" etc. It was issued in January, and withdrawn a few weeks later, and review copies recalled as far as was possible, on account of certain libellous matters which the work was found to contain.

The present issue is a work of ninety pages, and is mainly devoted to a destructive criticism of Mr. Bligh Bond's measures and arguments in regard to the discovery of the Edgar Chapel, and a detailed analysis of the script, which is entirely picked to pieces and found in the author's view to be totally unreliable.

This is a work which will puzzle anyone who is not thoroughly versed in archæology, and has not a good head for figures, and to assess its values a most intimate acquaintance with the whole matter is needed. Dr. Wilkins' argument may be most conveniently summarized in the following manner:

He bases his criticism upon a theory he has that the total length of the Abbey Ruins as they stood before the discovery of the Edgar Chapel is 510 ft., and that as most of the old records of the *complete* measure (i.e., including this Chapel) give 580 ft. or 581 ft. the difference cannot exceed some 70 ft. or so, and that this must be the extreme length of the Edgar Chapel, and it cannot be 90 ft. as Mr. Bond claims, and for which he finds one quite ancient authority which makes the whole length 594 ft. Now, what has been discovered shows a rectangular building whose extreme length beyond the choir of the Abbey is under 70 ft., and beyond this again there are some curious angular walls at the extreme East, which in Mr. Bond's view make up the 90 ft. and form a polygonal apse.

Dr. Wilkins would therefore say that the rectangular chapel is enough to justify the total additional measure of length and that the angular walls cannot be part of the Abbey at all, and must be counted out, and that, therefore, all the script is nonsense. He gets over the difficulty of the Elizabethan record of 594 ft. by suggesting that in the Elizabethan writings the number 7 has been mistaken for a 9 in two places so it should read 574 ft. for the total length, and 70 ft. for the chapel, but as the original Elizabethan transcript is lost and we have only Warner's printed copy it is not quite an easy matter to be satisfied on the point.

Dr. Wilkins claims a great knowledge of antiquities and asserts that few if any details concerning the Abbey have escaped his attention, but with all his assiduity he has omitted one little pre-

caution. He has not himself taken the measure of the ruins. Had he done so, he would have made the very disconcerting discovery that his 510 ft. only exists on paper and that the actual length of the ruins as they stood before the discovery of the Chapel, is but 502 ft. out and out, unless Einstein has bewitched us all. Hence the scales go down again upon the side of Mr. Bond's argument, and give him even 2 ft. more than he claimed.

There are numerous minor points which it is hardly worth while to raise since the fundamental argument of the writer is vitiated by this large error. It would be easy to show that the old traditional measure of 580 or 581 ft. is an interior measure of the Abbey, and as such would tally perfectly with the Elizabethan measure of 594 ft. now shown to be the exterior measure.

Dr. Wilkins' work is the typical production of the armchair antiquary and zealous collector of traditions and opinions. It may be added that he is a member of the Psychical Research Society, and greatly inclined to the view that all such productions as the "Glastonbury Script" are the work of the Subconscious Mind of the medium or his collaborator.

"THE LIFE OF SIR WILLIAM CROOKES, C.M., F.R.S."

By E. E. Fournier d'Albe, D.Sc. (T. Fisher Unwin, Ltd. 25s. net.)

The perusal of the life of Crookes—a period from 1832-1919—leaves the reader with a sense of having witnessed the flow of a stream of great and untiring energy, seeking continually to find fresh outlets. Unfettered by a rigid scholastic education, Crookes roamed at will in all the varied fields opening up to the new resources of chemical energy of the nineteenth century. That restless and persistent spirit was bound to come to the very edge of the material universe, and it carried Crookes just over it. Knowing the struggle for recognition of psychic facts with the scientific world to-day, we can imagine the prejudices of 1874, and the bravery of the man who, patient in face of an avalanche of opposition, courteously but vainly invited his friends and fellow-scientists to "come and see."

What it must have been to this hardworking and brilliant mind to be considered deluded on matters for which he knew he had as good *physical* evidence as for any of his scientific discoveries, we can hardly visualize, but he knew himself to be in good company with other pioneers of unacceptable facts. Sir Oliver Lodge, in a foreword to the "Life," says: "Like Galileo, Crookes, who had certainly suffered to a moderate degree, came to the conclusion that the truth would make its way in due time, and that meanwhile he could afford to wait in patience."

When the biographer, himself an acknowledged believer in psychic manifestations, came to compile the "Life," he found over two hundred letters missing from the book in which they had been carefully copied, during the period 1873-74, when Crookes' investigation into psychic facts was keenest. Happily the index remains, showing to whom the letters had been addressed, and sometimes an indication of their subject matter. This index shows that he was in frequent and close communication with all the well-known mediums and outstanding spiritualists of the day, indicating that he left no stone unturned to find out the views of all responsible persons cognizant of the facts. Who destroyed these letters is not known; the biographer says: "I have been unable to ascertain why, and by whom these copies were destroyed." Similar destruction is not unknown in a subject the very mention of which may procure for a man, however brilliant in other walks of life, the reputation of insanity.

A later generation may feel that of all Crookes' researches, his "Researches into the Phenomena of Spiritualism," published in the "Quarterly Journal

of Science" of his day, are the most important of his career. Few scientific journals of 1924 pay much attention to the matter, and amongst members of the Royal Society, of which Crookes became the honoured President in his later years, probably Sir Oliver Lodge is the only present member who takes an outstanding interest in metapsychics. So science has still to be won, and by the very psycho-physical facts on which Crookes laid such stress.

It has been said that the results of later investigations by Crookes in the disputed realm of psychic photography, shared the same fate as the letters mentioned above. A review in this Journal may happily conclude with the note regarding this episode quoted by the biographer: "He also visited the 'Hope Circle' at Crewe, taking his own plates, fitting them into slides in the dark room in Mr. Hope's presence, and signing his name on the plates. He thus obtained an unmistakable likeness of Lady Crookes. The negatives, according to Mr. Gardner (his secretary), showed clear signs of double exposure; but Crookes clung to the conviction that this was a real 'spirit photograph' of his dead wife, and treasured it accordingly." He wrote, after the experiment, to his best friend: "I look upon the picture as a sacred trust, and do not like . . . it to be shown to anyone as a curiosity." Miss Scatcherd, who accompanied him to Crewe, can bear witness to the care which he exercised in the experiment. The marks of double exposure are very well known to Mr. Hope, and to all who have investigated this matter under the most rigid conditions, and remain one of the problems of psychic photography, which is a physical phenomenon. Something in the nature of a psychic film of matter of a fineness unknown to us may be produced in the process, and deposited on the ordinary photographic film, at some unknown moment of the experiment. But these are matters in which we need the brains and intuition of another Crookes to help us.

"OUR SECOND AMERICAN ADVENTURE."

By Sir Arthur Conan Doyle. (Hodder & Stoughton, Ltd. 10s. 6d. net.)

Every faith has had its great missionaries, and in Sir Arthur Conan Doyle the great body of knowledge called Spiritualism has found its St. Paul.

His second visit to the States within two years, arose out of a sense of the great need to affirm in these unvisited teeming cities of the Middle West and West, both the facts and the spiritual philosophy inherent in the new knowledge.

New York, which he believed he had finished with, welcomed him again with ardour, and then came the long journey Westward, sometimes with his devoted help-meet and children, and sometimes trudging alone, and feeling lonely too, deprived of their sympathy and stimulus.

Lady Doyle had the pleasure of sending out through radio a true ringing woman's word regarding her belief in survival, a message which must have touched a tender and responsive chord in thousands of hearts.

Sir Arthur records many interesting psychic experiences, making it his business to investigate every possible avenue, often suffering fools, and not always gladly, but making sure that he left out nothing of great importance.

In the far West he attended, and was deeply interested in, a great materializing séance by the Jonsons, he renewed his acquaintance with Miss Besinnet's work, he saw the casting out of evil spirits by the mediumship of Mrs. Wickland, wife of a doctor; and he put Mr. Bird, of the "Scientific American," in touch with the best mediums. In addition, he found time to see other new things, the Abrams Electronic Reactions treatment, now being investigated in England; the great cinema industry and some of its idols; Salt Lake City, its history and the probable psychic origins of its beliefs; and some of the marvels of the beauty spots of both America and Canada. He left America "feeling that there is a quiet ferment going on throughout the whole vast country, and that some great man, and finally some great thing, will arise out of it." Some of that fermenting substance has been placed there by Sir Arthur himself, for all new knowledge acts as yeast in men's minds, preparing one day for them or for those who follow, the staff of life by which the spirit of humanity is nourished.

“THE MYSTIC’S GOAL.”

By Julia Seton, M.D. (Wm. Rider & Son. 3s. 6d. net.)

Dr. Seton puts before her readers in “The Mystic’s Goal,” a definite scheme of progression for man’s spiritual nature, and emphasizes that only through love and understanding of his fellow-man, by which he becomes one with the Christ Spirit, will he attain the goal. “The true mystic is found wherever humanity is found. The end and aim of all mystics is to build a truer humanity.”

“THE MESSAGE OF THE ANGELS.” (Arthur H. Stockwell. 3s. 6d. net.)

This little volume is composed of extracts from Automatic Script through the hand of “Florence Leslie,” and has a helpful foreword by the Rev. Vale Owen. A son tries to communicate with his mother, and the messages that come through, while not strictly evidential, contrive to cheer and support the mourner. The messages began to come between four and five years after a great grief, and continued regularly for a considerable period.

“HEAVEN’S FAIRYLAND, THE CHILDREN’S SPHERE.”

(Simpkin, Marshall. 2s. 6d. net.)

This is a selection from trance communications received through Miss E. Woodley, and selected by Mr. Bradbrook during 1921-22. It is dedicated to bereaved mothers of little children, and is a booklet dealing entirely with the children’s sphere, giving that sense of light and colour, and gladness which we wish for the children here, but cannot always provide. The brochure is beautifully produced and illustrated.

“THE MEANING OF DREAMS.”

By D. Grenside. (G. Bell & Sons, Ltd. 2s. 6d. net.)

This little book by a well-known occult student and lecturer, Mrs. Grenside, is a concise and valuable statement on a subject which never loses its interest for humanity, because it is ever with us. The author gives many personal instances of dreams of various character, and discusses both the views of modern psychologists and of occult students. The book closes with an interesting chapter on dream faces unknown to the dreamer, but subsequently completely recognized in life. For those who wish for a sound book on the subject we can thoroughly recommend this.

“THE QUEER SIDE OF THINGS.”

By Mary L. Lewes. (Selwyn & Blount. 7s. 6d. net.)

Mrs. Lewes tells her stories well, and has gathered and verified them from sources as close to first-hand evidence as possible. They are not all of the weird variety and will give the reader a pleasant hour. Speaking of “poltergeist” disturbances, the author says: “Usually these manifestations are as inconsequent as they are puzzling, though they appear sometimes to be provoked by the presence of a person who is a medium.”

From our experience they are always so invoked without exception, although it has been claimed in some instances that animals may also provide such mediumistic power.

The stories are largely drawn from Welsh sources, and we congratulate the author on the wide and interesting variety of her matter.

“THE SPIRITUALIST’S READER” (“Two Worlds” Publishing Co., Manchester; 3s. 6d.) is a useful collection of spirit communications on many aspects, compiled by Sir Arthur Conan Doyle. He deplores the fact that in Spiritualistic services so little use is made of the many fine communications from the Other Side, claiming that Spiritualists have a literature unapproached by that of any other religion or philosophy in the world. Mr. Harold Bayley’s “THE UNDISCOVERED COUNTRY,” an excellent collection of extracts from various scripts has helped to fill a useful place for the same purpose, and this further selection of valuable matter, so often lost in a surrounding superfluity of words, will add dignity to Society services if leaders will take the trouble to read them with feeling and sincerity.

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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No. 3.

The Hindu Idea of God	Prof. S. RADHAKRISHNAN.
The Deeper Notes in the Thought of our Time	Rev. A. J. BROWN.
From the Mandaeen John-Book... ..	THE EDITOR.
The Mystical Element in Bishop Butler	Prof. A. CALDECOTT.
The Mystic Sword of Taoist Legend ...	A. PFIZMAIER.
Mother World	Sir FRANCIS YOUNGHUSBAND.
For Kabbala Students	Dr. ROBERT EISLER.
Who Killed Cock Robin? Epilogue	JOHN HANCOCK.
The Deeper Life	W. KINGSLAND.
Cloud Argosies	AMOS NIVEN WILDER.

Review and Notices.

JOHN M. WATKINS,

21, Cecil Court, Charing Cross Road, London, W.C. 2.

ANCIENT LIGHTS; or the Bible, the Church, and Psychic Science. By Mrs. ST. CLAIR STOBART, with an Introduction and a Preface by Sir OLIVER LODGE, F.R.S., D.Sc., 7/6 net.

"A book of unusual interest . . . a piece of literary research, well worth doing—and well done."—PAMELA GREY OF FALLODEN.

KEGAN, PAUL & Co., 68—74, Carter Lane, London, E.C.

THE GLASTONBURY SCRIPTS.

No. I. "The Return of Johannes." *Reprinting.*

No. II. "Memories of the Monks of Avalon." *Out of print*

NOTE.—The substance of this pamphlet will be incorporated in the volume to be published by Mr. BLACKWELL, of Oxford, in May next, entitled "THE COMPANY OF AVALON."

No. III. "Hugh of Avalon, Bishop of Lincoln."

Script of Philip Lloyd.

No. IV. "Life of Ailnoth, last Saxon Abbot of Glastonbury." *Ready shortly.*

All orders for these should be placed with the College, but Mr. J. A. GILBERT, Glastonbury, will publish No. I, and Mr. P. B. BEDDOW, Anerley, S.E., Nos. III and IV.