

# Quarterly Transactions

of the

## British College of Psychic Science.

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

*Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the Editor or College.*

Vol. III.

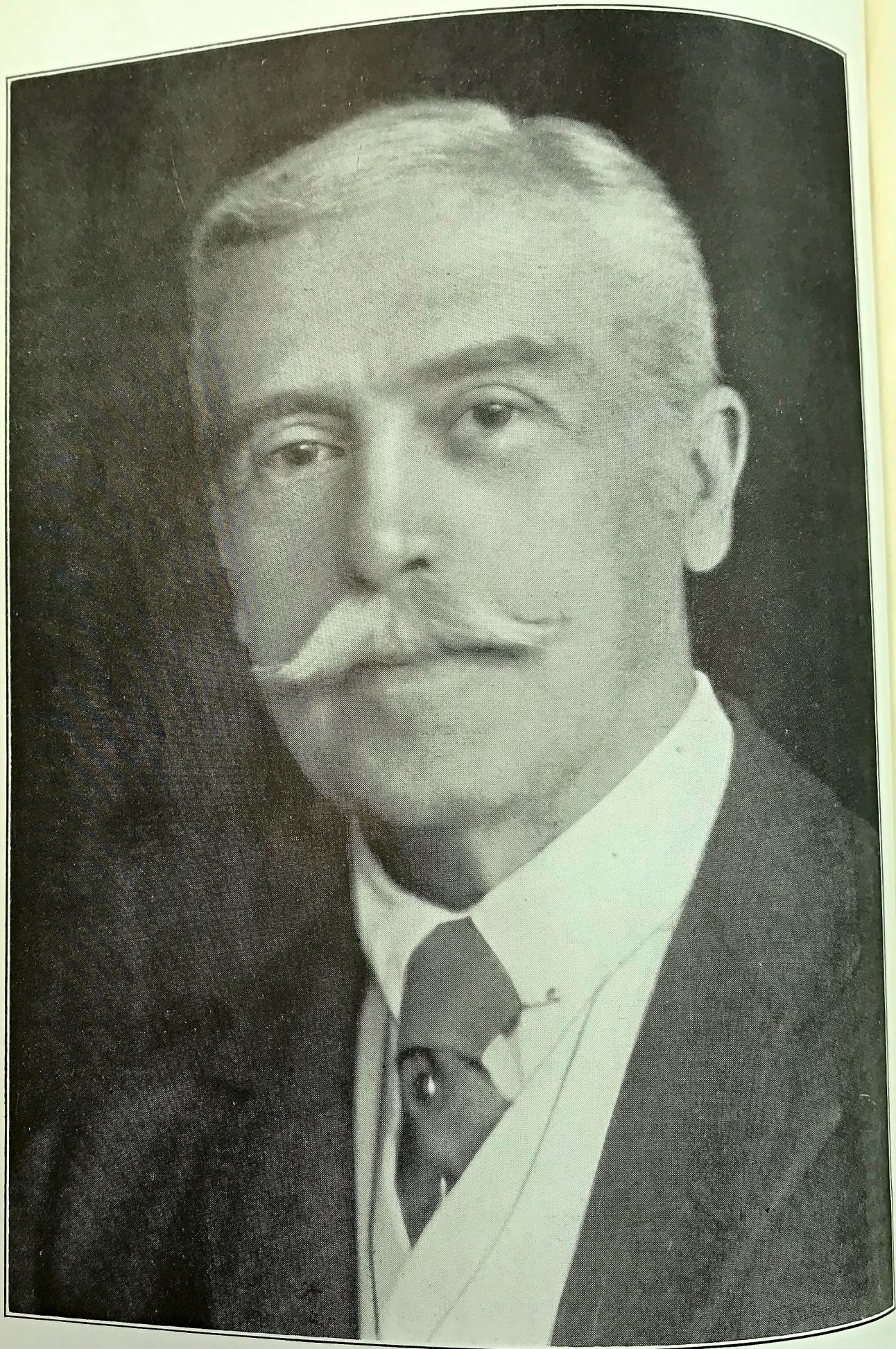
JULY, 1924.

No. 2.

### CONTENTS.

	PAGE
FRONTISPIECE. Portrait of Stanley De Brath, M.I.C.E.	
EDITORIAL NOTES ... ..	83
<i>(Declarations of Prof. RICHEL and Sir OLIVER LODGE).</i>	
GENERAL ARTICLES :	
Suggestions for Psychical Research ... ..	91
<i>A. W. TRETHERY.</i>	
Life of Ailnoth : Last Saxon Abbot of Glaston ...	95
<i>Automatic Script of K. L. and PHILIP LLOYD. F. BLIGH BOND.</i>	
Remarkable New Psychic Photographs ... ..	116
<i>(Illustrated). Mrs. HEWAT McKENZIE.</i>	
Proofs of Identity in Trance through Mrs. Osborne Leonard ... ..	120
<i>COLLEGE RECORDS.</i>	
A Notable Case of Healing by "Dr. Beale" ...	123
<i>By E. M. S.</i>	
Inferences from Phenomena ... ..	130
<i>STANLEY DE BRATH.</i>	
Interesting "Book Tests" through Mrs. Blanche Cooper ... ..	143
<i>COLLEGE RECORDS.</i>	
Clairvoyance—Private and Public Examples ...	147
<i>COLLEGE RECORDS.</i>	
NOTES BY THE WAY ... ..	150
BOOK REVIEWS ... ..	155
COLLEGE INFORMATION ... ..	158

Published Quarterly by THE BRITISH COLLEGE OF PSYCHIC SCIENCE,  
59, Holland Park, London, W. II.



**STANLEY DE BRATH, M.I.C.E.,**  
*A Member of the College Advisory Council.*

**Quarterly Transactions**  
of the  
**British College of Psychic Science.**

---

Vol. III.—No. 2.

July, 1924.

---

---

**EDITORIAL NOTES.**

---

So much has been written by those seeking to discover, from their perusal of the recent works of Professor Charles Richet and Sir Oliver Lodge, the true bearing of their opinions upon the question of survival that a candid declaration of their position by the two protagonists themselves will be welcomed. This is now offered by them in the "Proceedings of the S.P.R." for May, 1924. Here we have first an essay by Dr. Richet entitled "The Difficulty of Survival from the Scientific Point of View" and, following this, another by Sir Oliver Lodge on "The Possibility of Survival from the Scientific Point of View."

Richet starts by the admission that the negative attitude is somewhat more strongly represented in his writings than in his intimate thought. Of this no one will justly complain. He still seeks that cogent demonstration of the fact of survival which, to his mind, is not yet apparent. Further, he is forced to regard the spiritistic hypothesis as being in formal opposition to a great number of facts. These facts are thus stated by him.

(a) The science of physiology, which, by abundant proof, establishes a rigorous parallelism between intellectual function, *i.e.*, *memory*, and the brain.

(b) That such parallelism exists just as nearly in the whole animal kingdom as in man—the functions of memory being analogous in all.

(c) That the physical integrity of the brain is necessary to the function of intellect, so that any cause inhibiting physical action causes memory to alter and disappear.

(d) Numerous facts experimentally deduced from the phenomena of *cryptæsthesia*, or super-sensorial knowledge, proved (he says) that this extended knowledge is acquired under conditions which *exclude* its being attributed to the presence of an individuality which has survived the death of the brain. It is, he says, "*Perception or Knowledge of Reality: that is all.*" Such perception, he admits, has no connection with space or time.

(e) All revelations purporting to come from discarnate individuals as to their old life can, he says, be logically attributed to *selective cryptæsthesia*, by which we must understand perception of reality with a power of selection of particular facts from an infinite series. He obviously prefers this hypothesis as being, in his view, more probable than the hypothesis of survival, when he says, speaking of the *selection* of facts apparent in the messages coming through mediums, "*in very rare cases the hypothesis of survival is much less far-fetched than the hypothesis of selective cryptæsthesia.*"

(f) He affirms that not one in a thousand of automatic scripts is not senseless or ridiculous, and so we must be cautious about the thousandth one observed, even when it has rather striking features.

(g) Premonition has nothing to do with survival, yet it is a fact that proves the sheer impossibility, as yet, of finding any explanation for "metapsychic" phenomena.

(h) The facts of ectoplasmic formation, implying that forces having objective reality can at times be disengaged from the bodies of mediums, and can assume the most diverse appearances, can have no connection, in his view, with the survival of memory in the individual.

(i) An authentic "psychic" photograph, as, e.g., that of Dr. Cushman's daughter, cannot be supposed to be the perpetuation after death of the form of a living person. The body of this girl is decomposed in the tomb. Therefore what we see on the plate must be *the materialization of something which has existed and which no longer exists*. Otherwise, he says, we must suppose *the survival not only of memory, but of the chemical elements which constitute our body and which somehow retain their molecular arrangement in spite of incineration and putrefaction*. Thus, *objective metapsychics gives no support whatever to the theory of survival. It teaches us only this—that, so far, we have understood nothing, absolutely nothing, of all these phenomena.*

In other words, all Professor Richet's hypothesis have broken and failed absolutely where objective phenomena are concerned and he is unwilling to adopt the only one hypothesis, which *does* cover the facts.

This is, of course, the preservation by spirit after the death of the body, of that same power which built up, developed, and gave concrete expression, as Personality, to the spiritual character involved. Until the materialist man of science is able to rise above those shackles of thought which tie him to a temporal view of the origin of all physical phenomena, he will come to the same conclusion as Professor Richet, namely, that so far he has *understood nothing, absolutely nothing, of all these phenomena.*

Does Professor Richet understand at all that philosophic view of spiritualistic phenomena which would assert the survival of the formative mind over its temporal creations or products? Does he not rather everywhere in his comments imply—as in his allusion to Miss Cushman's body—that he is still fettered by the notion that a physical manifestation must have a quasi-physical cause, a counterpart of the physical *surviving in time?*

We should like him to answer this question. Does he admit that *ex hypothesi* qualities of spirit—such as will, imagination and memory may (a) have modes of self-expression either universal, collective or individual; (b) possess a primary power of expression in forms, and a control over physical matter as a tertiary product of themselves, through vehicles of control of a secondary and intermediate nature, approximating to the physical?

\* \* \* \* \*

Our human consciousness is of two orders: the one the physical intellect, subject to the time limitation, and philosophically unable to register sequence of times. The other is superior to the time limitation and able, in degrees varying in the individual, to register and to co-ordinate a series of time impressions. This superior consciousness is, in the body, linked for a while intimately and almost indissolubly with the inferior; but it is not possible for physical intellect to argue that its higher partner cannot *be* without it. The lesser cannot comprehend the greater except by union with the greater and participation in its more extended powers. The awakening of this higher order of mind in many individuals at the present day is showing ever more clearly the hopeless limitation of those purely intellectual philosophies based upon physical or physiological data and assessing every phenomenon from their own limited standpoint.

We will now review Sir Oliver Lodge's contribution. Professor Richet, though having an open mind, is still a thorough agnostic, and sees no clue to the mysteries lying behind the facts he records. Sir Oliver Lodge points out that Richet does not seem to be acquainted with his own version of the spiritistic point of view. Under the limitation which orthodox science imposes on itself, the facts are not only mysterious, but crazy and incredible. Another entity of physical existence must be taken into account if their difficulties are to be explained. The marvel is that Richet, with his loyalty to truth and fact, has been able to accept them at all as part of the reality of the Universe.

"But," says Sir Oliver Lodge, "when we accept and incorporate the ether into our scheme—a thing at present ignored by biological science—the horizon will begin to brighten, and a star, if not a sun, will illuminate the darkness. But the evidence for survival must stand on its own merits, unhampered by effete superstitions. Richet and others seem to want to carry these superstitions over from "the dark ages" into the era of science—this must not be allowed. Thus, says Sir Oliver Lodge, we must deny :

(a) Anything like the resuscitation of a corpse. Those who hold the spiritistic view are as willing as any physiologist to admit all the facts about disintegration, decomposition, etc. The materialistic survivals of folk-lore must be utterly discarded. The manifestation of bodily marks of the discarded instrument in an apparition, if noted, are facts that must be accepted. If we say they uphold the doctrine of survival, we do not mean that the corpse is revived. The Egyptian doctrine of the Ka belongs to the childish age of humanity; mediæval beliefs as to the resurrection of the body were in many respects better than this. Science, however, should maintain that the material body has served its turn and, as such, is done with, its particles being available again for other forms of life. And no sort of identity or personality remains associated with them. [*Except that they may retain the impress of the former personality.*—ED.]

(b) We must further deny that the destiny of the personality and the character of the instrument that will serve its turn on the death of the physical body, is a matter for the priest and not the scientific enquirer. No question of priestcraft should be associated with it. He refers here to ordinary bodies and ordinary people; excluding the case of the resurrection of the Body of Jesus, as to which he may have more to say in due time and place.

\* \* \* \* \*

How are we to reconcile the final dissolution of the physical body with the perpetually recurring affirmations on the part of surviving

personalities, that they have "bodies" just as real and substantial as our own, and that they find themselves essentially unchanged? Here Sir Oliver Lodge introduces his hypothesis—one which he thinks can be read into many of St. Paul's words. It concerns the ether as a vehicle of life. This universal medium has only been studied by physicists, and not by all of them. Ignored by chemists and biologists, it may yet, if it be a reality in the Universe have chemical and biological functions to perform as well as physical functions in connection with light, electricity and magnetism. We are now being taught that all potential energy belongs to it, and not to matter at all. But atomic matter and ether are related, being linked by the force of electricity. The ether is fundamental; matter is derived and secondary. All this is orthodox physics; but, allowing ether the functions that most physicists attribute to it, he says it is a question whether it ought not to be taken into account in biological theory. Biologists are hostile to facts which science cannot categorize. It is to the honour of Professor Richet that he is ready to accept such facts. But these will never be understood in terms of matter alone—the Universe contains many things besides matter: magnetism, electricity, light, ether—none of these material. Also life, thought, mind, memory—again none material, yet strangely enough, associated with matter through the curious biological process of incarnation. So he comes to the theory of a formative principle with control over matter and its atoms; and suggests that, by aid of the energy which these atoms and molecules receive from the sun, non-material entities are able to manifest themselves familiarly in association with matter. The facts now show that association with matter is not essential to their existence. "But," says Sir Oliver Lodge, "my working hypothesis is that they are more closely associated with the ether than with matter, that they act primarily and directly on the ether, and only indirectly on matter, and that they are able to continue in their ether habitations when the material particles are worn out and discarded." The physicist knows that most, possibly all, our actions on matter are exerted through the ether. Atoms are never in contact.

But we have no sense organs for the ether, and can know nothing of personalities associated only with an ether body unless they can operate on our senses in some way, and, to do this, he says, they must operate on matter. (Sir Oliver Lodge's assertion, that we have no sense organs for the ether must be taken as applying generally to our present state of development, and it will be earnestly denied by those in whom a higher order of sensibility is dawning.) So, he argues, matter may be taken and shapen under control of those in the ether-body, and imbued with energy of motion. The shape of the material body depends, not on the food it receives, but on the organizing principle, and this is a peculiarity of living things. We have then to suppose that this formative principle persists, and if this be granted, then there is no great difficulty in supposing that it

can act occasionally on matter, provided the conditions present be suitable. So much for objective metapsychics; the subjective, he thinks, are easier to associate with human survival. This will be realized readily enough by following out his argument as outlined above. The power of operating on the brain of some hospitable person who partly vacates his instrument or allows part of it to be used for "automatisms" may easily be accredited to the control of an immaterial entity. And, in such cases, the ideas conveyed may belong mainly to the controlling personality, though the brain of the "host" may introduce certain obstructive elements.

\* \* \* \* \*

The conclusions of Science, through arguments from appearance in phenomena, have often shown that *appearance* coincides with *reality*. Sir Oliver Lodge anticipates that the same will be the case with the spiritistic hypothesis, which, appearing childishly simple, may turn out not only to be true, but to be fraught with consequences of tremendous moment to mankind.

In conclusion, he denies the following implications in Richet's article :

- (1) That any reasonable holder of the spiritistic view would *like* to deny physiological or pathological facts. These are fully accepted. Mind belongs to psychology, not to physiology.
- (2) That any sensible people hold that an instrument is not necessary for communication and response. Integrity of some instrument is essential to rational communication.
- (3) That 999 communications out of 1,000 are ridiculous. Eliminating obvious nonsense, the statement is not true. The multitude of rational, and sometimes ingeniously devised and extremely evidential, communications is overwhelming.

\* \* \* \* \*

All argument is based ultimately upon affirmations or denials. Logical process takes these, connects them, and builds upon them other affirmations or denials. Those on which our intellect builds we call premises; those that we add are our conclusions. At bottom of all we come to premises which do not rest upon any intellectual foundation at all. But they have a foundation of their own, better than any intellectual one; they rest upon *self-evident truth*, apprehension of necessity, conviction of certainty beyond all reason. In ordinary parlance we call this *common sense*. Those in love with theory must not treat theory as if it were fundamentally true, unless (*a*) it is firmly built upon premises of self-evident truth,



or common sense ; and (b) unless it covers and explains *all* the facts. The ultimate appeal then is always to spiritual certainty, to the intuitive knowledge of reality, and to common sense, which is their expression in daily life and thought. In considering the value of theory we have, then, two criteria : the first, to ascertain whether it covers *all the facts* ; the second and most important, *whether it is agreeable to common sense*. In this connection the attention of the reader is invited to the record of Mr. Philip Lloyd's "Life of Ailnoth," published in this issue. It would seem that the evidence it shows for the operation of mind, will and purpose, independent of the two agents in the production of the script, having regard to its comprehensive knowledge, its extraordinary clearness of plan and selection, has reached the point at which intuitive common sense decrees that any theory of *selective cryptesthesia* in the sense of a power inherent in the personal mind of either one engaged, neither covers all the facts, nor is agreeable to common sense. In fact, it looks perilously like nonsense. When it is seen that all rational process is based upon affirmations that do not rely upon reason, but upon intuitive knowledge of reality, it follows of necessity that the ultimate appeal of intellect is to the supra-rational, or, in other words, to Faith in the original meaning of that word : not belief on any warrant of external authority, but apprehension of spiritual verities, the soul's experience of realities and consequent conviction of the same as truth.

---

### OSCAR WILDE SCRIPT.

---

Mrs. Hester Travers Smith informs us that she has received from an unexpected source, confirmation of an incident in a new Oscar Wilde Script which is true and has never appeared in print. We understand that the facts are known only to a few persons intimately connected with the deceased author, and being of a private nature, the nature of the evidence and the identity of the witness must be held as confidential.

## GLASTONBURY ABBEY.

*Following the announcement made early in the year in the columns of "Light," as to the Church treasure believed to be concealed in the Abbey enclosure, a formal letter was, on the 11th February, addressed by me to the Trustees of the Abbey asking that facilities might be given for a trial excavation in one or other of the spots indicated by the divining rod. A promise was given that such excavation should in no way interfere with the kept lawns, nor cause unsightliness, and the Trustees would not be asked to incur any financial responsibility therefor. To this no answer was returned until April 23rd, when I received from the Trustees' Secretary a letter containing copy of a Resolution passed by their Board, to the following effect: (1) That no excavation such as I proposed is at present sanctioned; (2) That my official connection with the Abbey was held to be closed, and I was called upon to return my pass key to the ruins; (3) That free access to the ruins could no longer be granted to me; (4) That access could only be permitted me on the terms offered to the public, and only at such hours as the grounds were open to the public.*

*This action on the part of the Executive body removes all hope of research this season, and for the disappointment thus caused the Trustees must accept entire responsibility. My request was based purely on Mr. Timms's findings, so that the matter might have been viewed, had they wished it, as a purely scientific enquiry.*

*I have, in subsequent correspondence, notified them that I adhere to the status quo ante as regards my privileges, and have appealed over their heads to the Primate, who presides over the Diocesan Committee of which they are merely executive officers. At present I am awaiting his decision, and trust His Grace will see his way to represent to the executive Trustees the desirability of placing no further impediment in the way of a quest which appeals so strongly to the deeper feelings of our people.*

*On quite another line, action is called for. The results of many of my previous excavations, showing features of great historic interest, have been greatly neglected by their guardians, and are in a state of disintegration and overrun with weeds—some having even suffered serious mutilation. In one case the Trustees have allowed the crumbling stonework to be pulled down, and a pathway made over its site. Thus a unique memorial of one of the older churches has perished. The fragments recovered from excavation since 1908 are still unclassified and I have not, as their finder, been permitted to sort and arrange them although, in pursuance of the strong advice of one of our most eminent Antiquaries, I had received, last year, the commission to undertake this task. No one else has any knowledge of them. It is time that some sort of Committee of Enquiry be constituted to look into the whole matter from the public point of view and by promulgating their Report, put a term to a state of affairs which has already brought irreparable loss to the community and is having increasingly mischievous results.*

FREDK. BLIGH BOND.

## SUGGESTIONS FOR PSYCHICAL RESEARCH.

---

By A. W. Trethewy.

IN the past the main object of Psychical Research has been to establish the genuine nature of supernatural phenomena by making experiments under conditions devised to exclude fraud as the cause of the manifestations. Work still continues on these lines and serves a useful purpose. There are many people still to be convinced that all such phenomena of a physical nature are not due to trickery, and their number includes a large proportion of the educated classes, especially men of science. The position is much the same with regard to mental phenomena, for the medium may be suspected of making private enquiries to obtain the facts for evidential communications. Until the occurrence of genuine phenomena is recognized by the public and by the bulk of scientific opinion, the support necessary to provide funds and workers on an adequate scale will hardly be forthcoming, and the Movement will be starved.

But there is another side to the question. There is ample evidence on record to convince an unprejudiced enquirer, if he will take the trouble to study the experiences of persons who would be considered credible witnesses in the ordinary affairs of life and if he will be satisfied with proof which reaches a judicial standard. There are also open roads for personal experiments. Many who have been satisfied in one or both of these ways consider the continual search for evidential phenomena to be flogging a dead horse, and would prefer to see researches adapted to the discovery of sources and laws. The purpose determines to some extent the methods of the experiment. When the good faith of all concerned may be taken for granted it is unnecessary to observe the same stringent precautions against *conscious* fraud as when the researchers have constantly before them the need of proving the exclusion of trickery. The experiment is made under easier and more favourable conditions with a greater promise of success. Such enquiries have, of course, been made, and are still in progress. Valuable work has been done, but not in a wide enough field.

*A priori* argument is far too large an element in psychical discussions. When one reads a theory about the subliminal mind or multiple personality or the higher self, based on a very slender foundation of ascertained fact, one is tempted to compare the half-pennyworth of bread with the intolerable deal of sack. The processes are, of course, more obscure and the observations more

difficult than in physical science, but full use has not yet been made of methods of classification and comparison.

For mental phenomena an elaborate scheme should be organized. Several mediums will be required—A, B, C, etc., with an equal or greater number of sitters—X, Y, Z, etc. All of them must be persons whose good faith is above suspicion, and as much care must be taken in selecting the sitters as the mediums. Each medium should have a series of sittings with each of several sitters, and each sitter with each of several mediums; thus A should sit ten or more times with X, and ten or more times with Y, Z, etc., separately. X should sit ten or more times with A, and ten or more times with B, C, etc., separately. Some mediums may perhaps also sit alone for automatic writing, and some sitters in circles, if in the latter case, the complication will not be too great. Careful records should be made with spare copies. The records of A's sittings alone or with X, Y, Z, etc., should form one file; and the records of X's sittings with A, B, C, etc., another. There will thus be a file for each medium and for each sitter; also for each circle if circles be formed. An examination of the file will probably allow the subliminal influence and characteristics of the personality to be traced. There is at present a large collection of records for Mrs. Piper which seem to reveal just enough of the influence of certain sitters to make one wish that there were information about their experiences with other mediums to complete the comparison. The extent to which conclusions may be drawn safely by analogy from one case to another will be a matter for consideration. The differences in subliminal methods will be interesting.

Cross classifications as to the subject-matter of communications will be useful. There should be a file for each of the following heads and for any others that are likely to afford instruction by throwing light on the conditions which appear to cause or facilitate messages of a particular type:

- (a) Predictive communications.
- (b) False statements which appear to be intentional lies.
- (c) Information derived from books or other records, though not ascribed to such a source.
- (d) Messages about the conditions of life "on the Other Side."
- (e) Teaching about Reincarnation.

The study of the files containing teachings, and each embracing the records of several mediums and sitters of the same subject, should furnish a guide to the degree of authority to be conceded to the views of the instructors "on the Other Side." The present tendency is often to accept too readily or to reject too hastily all that comes from them. A critical and comparative examination can hardly fail to clear the ground of some uncertainties.

Physical phenomena can be treated on much the same lines. The influence of the sitter may be traceable in the species and the

form of the phenomena. In Stainton Moses' circle the presence of one member was said to favour the direct voice, that of another to facilitate direct writing. It is said to-day that ectoplasmic materializations have a tendency to suit the temperaments of sitters. Psychic photography would lend itself to instructive experiments in many directions.

A start on these lines could perhaps be made by the Society for Psychical Research and the British College of Psychic Science; but for the collection and examination of records on a sufficiently large scale the finance and personnel of neither institution would suffice. A time will come, perhaps in the next generation, when some such schemes will engage the attention of our universities with the encouragement of grants from the State. As these questions are the most important in the world let us hope that their claims to the services of the best brains, besides adequate funds, will soon be recognized.

Another method of research, though not so promising as the scheme outlined above, is worthy of a trial, namely, the collection and comparison of the communications already received on a definite head. In some respects Reincarnation would be a good subject, but the issue is narrow and too much may depend on the correctness of the record and the views of the medium and sitter. Perhaps the best subject of all will be the conditions of life "on the Other Side."

In support of the spiritistic theory a strong point is made of the fact that in almost every case spirits profess to be the authors of the supernormal phenomena produced through mediums. The opponents of the theory explain this accompaniment of manifestations by ascribing it to the tendency of the subliminal mind to dramatize. Their argument is plausible, but seems to be carried too far if it has to cover dramatization that is always on the same lines.

Now, there is a considerable degree of unanimity, at any rate among English speaking mediums, that the environment "on the Other Side" resembles the material conditions of the earth; the landscapes are similar, while the spirits live in houses and wear clothes. If the ideas about the future life came from the subliminal mind, one would expect to trace the teachings of the Protestant Church. There is, however, little or no reference to a day of judgment and the traditional heaven and hell are not portrayed. If this unanimity extends to all the spiritualistic literature of Europe and the United States of America, it may plausibly be attributed to the influence of Swedenborg which has permeated these continents and reached all the authors directly or indirectly. Even if it be older than his time, he may be alleged to have adopted and popularized it. But if it be found in other continents to which his influence has not penetrated, for instance in Asia and South America, and cannot be explained away as borrowed from the West or from any other source, and if, in every country, the current ideas seem to have an

independent origin, the cumulative effect of so large a body of testimony may be very great.

The question seems to be quite worthy of investigation, for the subject must have been frequently discussed in spirit communications and is wide enough to leave scope for the colouring of the message without distortion of the main features. How much material is to be found in the works of historians, travellers, missionaries and others is, of course, uncertain. It may be possible to elicit information through the Press from educated residents of, or visitors to, the countries in question. The enquiry, to be reasonably complete, might well occupy several researchers for more than one generation. There is no reason why a start should be delayed. The first step will be to look for what is already in print and note the results, both positive and negative, that future huntsmen may not have to draw the same covers blank. Piecemeal publication, of the deposit of memoranda in the library of some society may be expedient. Whoever begins it can hardly hope to finish the task, but there is ample scope for the useful employment of spare time. It will be like fitting in the pieces of a picture puzzle. The Society for Psychical Research or the British College of Psychic Science might initiate and direct the enquiry. It is essentially work to be apportioned among a staff of searchers by some controlling authority.

:: INTRODUCTORY NOTE TO THE ::  
 :: LIFE OF AILNOTH :: ::  
 LAST SAXON ABBOT OF GLASTON.

*The writings now published are selected from among the large series produced in the presence of Philip Lloyd and automatically through the instrumentality of his friend, K.L., whose hand is used for their production. One of these has already appeared in "Psychic Science," it concerns St. Hugh, Bishop of Lincoln. This tale is in five parts, given at weekly intervals at mid-afternoons from June 6th to July 13th, 1922. The tale immediately followed a very long series of messages which began on September 25th, 1921, and which came at less than weekly intervals: the entire series tracing the spiritual life of the race through Mesopotamia, Egypt, Persia, India, Thibet, China, Greece, Israel, Rome, Jutland, Scandinavia, Iceland and Britain. The writing is very rapid, much more so than would be possible for the recording of any original work by the exercise of the normal mental powers of either individual; and when it is further remembered that neither of the two persons engaged has or had any knowledge whatever of Ailnoth, nor indeed of English monasticism, and that they are unaware also of the nature of the times depicted so clearly in the script, and indeed of the sound or meaning of the many Anglo-Saxon words with which it abounds, we may well ask ourselves how it can be held that the subconscious powers of the individual mind could be credited with the power of evolving a story of this nature, even granting, what we do not know as fact, that it is possible for the human imagination to dramatise spontaneously such a web of consistent history.*

*This tale was presented as a true story of Ailnoth's life and times. Philip Lloyd and K.L. have given their sworn statements in the presence of witnesses that they had no idea of the plan or content of the story until it was unfolded, and that nothing had been read or looked up of the period of the tale either before or during its recording. Verifications were made after it was completed. A slight reference to Ailnoth has been found in an earlier script (March, 1921) in Part XV of a "History of Glastonbury from the time of St. Joseph to the Dissolution." This runs as follows:*

*"Now were the words of Dunstan fulfilled, for the years from 979 to 1016 were full of such evils as had never yet befallen England; nor did William lessen these miseries. Yet he ever averred that his claim was a righteous one; and the Pope, excommunicating Harold, bestowed upon the Conqueror the banner of Saint Peter which he himself consecrated. But though he waged a holy war, the Norman*

was more merciless than the marauding Danes. Abbeys were raided and despoiled of their treasure, even to the chalice and the shrines of their Saints. Upon the slightest pretext abbots were removed and replaced by court-favourites. Thus at Glaston, Ailnoth, one of the most able men of the age, was banished into Normandy, while Thurstan, a creature of William, succeeded the last Saxon abbot."

*The bona fides of the two persons concerned are beyond all doubt. The records and the circumstances of the production of the script are abundantly attested by credible witnesses and when the whole story of the genesis of these writings comes to be told, as it will some day be told, the literary and religious world will be confronted by a miracle that cannot be gainsaid. That such miracle is needed in these times of deep perplexity is affirmed. It is necessary now to show that Mind is not limited to the little brain of man; that the brain is not the source, but rather the channel, of Idea; and that as of old, the hope of the race and of civilization itself depends upon that Inspiration which the soul of man receives from the source of all Mind, all Life, and all the gifts of the Spirit. We turn then to the great congregation of the Living and we call to them across the deep gulf of time, to come to our aid and save us from an intellectual materialism which can build nothing permanent or beautiful, and which threatens the destruction of all that past culture has achieved.*

### BIOGRAPHICAL NOTE.

AILNOTH or EGELNOTH was the last of the Saxon abbots of Glastonbury following Ailward (Egelward), according to Malmsbury, in A.D. 1053, and holding the Abbacy until 1082, when he was deposed in favour of Turstin, or Thurstan, a monk of Caen, and nominee of William I. This act was part of the general policy of the Conqueror, who had already, in 1070, ransacked the monasteries of England for their Saxon wealth, and had deposed Stigand, the last European archbishop who upheld national autonomy in Church matters and recognized the Pope only as Bishop of Rome. After his deposition from the primacy, the expulsion of English bishops and abbots generally ensued, and continued in spite of the Pope's intervention, which William disregarded.

As may be expected, Norman chroniclers have shown but little justice in their memoirs of Saxon churchmen, and there has been a sufficiently obvious reason for disparagement of those who were so ruthlessly supplanted. Hence we find Malmsbury not only accusing Ailnoth and his predecessor of faults of rule disastrous to the Church, but of alienating abbey lands, removal of ornaments, and as regards Ailward, of impiety in violating the tomb of Edgar and thus bringing vengeance upon the monastery. But under the later Saxon abbots the monasteries had grown much in political power and might well be an object of William's jealousy and



suspicion. Malmsbury, not content with vilifying Ailnoth, tries to exalt the memory of Turstin, and although bound to admit the lamentable act of violence which ended in his being deprived, says that we should rather admire his other acts and not dwell on one only in which he sinned rather by accident than by design! When we consider the prejudices, both racial and political, which are so obviously imported into the chief chronicle of the lives of these men, we are disposed the more readily to welcome so striking a defence of Ailnoth as will be found in the beautiful narrative of the script now published—a writing which, however strange its origin—must be held to carry within itself intrinsic marks of genuine knowledge and the desire to do tardy justice to the memory of one who filled for nine and twenty years a great position, for sixteen years of which he was under the rule of a tyrant who knew no will but his own either in Church or in State affairs.

The final notes of Ailnoth were given on the early afternoon of July 15th, 1922. After they had been read, Mr. Lloyd, with the aid of another friend, obtained from a library not far off a copy of the "Anglo-Saxon Chronicle." The references were verified. He then looked up Malmsbury's "Glastonbury," to which reference had been made in previous scripts, but which he had never yet consulted as the only library copy available was in mediæval Latin, and this he could not read. But now, being determined to explore the matter, he obtained the help of a professor and a translation was made for him. He was troubled at Malmsbury's statement that Ailnoth wasted the lands and that his rule was not a helpful one. So he sought K.L., and without speaking of what he had just learned, he asked the meaning of Malmsbury's statement. Instantly the following was written—without pause or hesitation even over the Latin sentence. This sentence, on further reference, proved to be the first line of Malmsbury's record. K.L.'s script runs as follows :—

"This is a monkish and malicious slander of Norman origin. There be many of them. William of Malmsbury is not ever reliable and is know to overcolour and unintentionally mislead in other details. The histories compiled later such as the Monasticon and Eyton's smaller history have not given sufficient credence to include this. We must say that many noble natures have not infrequently been blackened in all histories, and this was the case with Ailnoth. But not in his day. He was known as one of the ablest men of his time. Now know that in times of famine and murraine Ailnoth did turn Church moneys and riches into use for the suffering. No history of the Church of England acknowledges this slander. It is not mentioned in the 'Chronicle'; while other prelates of disrepute who purchased sees by simony,

are known. Trouble not over — Egelnoth amborum regimen fuit perniciosum ecclesiae dum alter exterium terras proscrispit alter interium ornamenta distraxit — we can get no more, but ye know. Do not fret ye. It is the beginning of the Malmsbury.”

This was the last communication received in the summer of 1922. Mr. Lloyd then took a two-month vacation of travel, and on his return in the autumn, new matter was given on the early history of Britain, and he thought no more of the Malmsbury reference. But it had not been forgotten by the communicator. On November 14th the following message was unexpectedly given.

“ If ye will examine the 4th volume of ‘ Freeman ’ ye will, on about the 60th page, see this statement : ‘ That William the Conqueror was known to be jealous of Ailnoth, and this would seem to colour the tales of him. This is his story of the Conquest, and we think the page and volume accurately given which should set your mind at ease.’ ”

On November 16th, in the “ History of the Norman Conquest,” by E. A. Freeman, Vol. IV, pp. 77-78, Mr. Lloyd found the following reference :—

*“ All was now ready for the royal voyage. . . . the only other churchman of whom we hear by name is Aethelnoth, Abbot of Glastonbury, whose obedience to William’s summons is the only sign which we have yet come across of any authority being exercised by the new king in the Western shires. That Aethelnoth, who was afterwards deposed from his Abbey, was already honoured by William’s jealousy is a fact which may be set against the charges which are brought against him.”*

Both Mr. Lloyd and K.L. certify that they have never read Freeman’s history, nor seen the passage.

## AILNOTH OF GLASTON.

### I.

“ The Wodin shouts of Saxon warlocks now rang through the dales that world-shaking legions had trampled. The swart raven barked from heights once the haunt of strong-winged eagles. Pirate ships pushed their prows up reedy waterways that the imperial fleet of a Cæsar had found impassible. And ever toward the West swept the hairy Pagan horde, their Aethelings already

shaping the woody borders of the Heptarchy. Roman palaces vanished in the mighty burning, British tribesmen fled to the Druid mountains of Wolfland, and darkness settled over Albion."

"But the mild dim beauty of the conquered island tamed the fierce hearts of the sea kings. They ceased from the hunting of men to war against a vast and silent army, whose shadowy ranks, slowly retreating before the lifted axes, still left wild outposts on the edge of the common ploughland, and jealously separated the warrior-husbandman from his kin in the neighbouring valley. Then, creeping like wood-fire through the forest walls, there spread from the king's royal tun to the ceorl's humble vill, the Story of the great Cyning of the Southland, the Beautiful Hero who had suffered a churl's death for the weal of his people. Tales of His Death Fight travelled from the Hermits beyond the leafy reaches of Andred's weald and Selwood, from the Man of Armagh across the Western water, from the white robed monks of Hi. And when Aidan knelt upon the desolate shore of Lindisfarne, the stormy Aesir were vanquished by the gentle strength of the young Chieftain, while Mary sate golden-girdled in Frigga's Hall of Mist above the clouds of the Outer Sea."

"One after one the savage kingdoms were softened. Holy Houses arose in the clearings, sanctuaries from the passion of striving thegns, places of peace where men might turn from the clamour of fighting-field and mead-hall to remember the Deeds done in far Jerusalem. The folkmoot forsook the aged oak and stone of mystery, to ponder its rude justice beneath Christ's own Thatch. The ghosts that walked at moon-dusk, the spirits of flame leaping from lonely barrows, the elves of mere and mountain, were cowed by the Cross. And in the time of blood, when the swords and ships of Herthaland laid waste the possessions of wolfish kings, the monasteries treasured the crude art and hard-won learning that expressed the soul of the growing nation, symbols of the fulness of life that had followed the White Abbat into the deeps of the greenwood."

"In the troubled days of Ailnoth's childhood, Aethelred fitfully ruled the country of Aelfred and Aethelstane. Vikings, no longer awed by the sails that once encircled the Angle Land of Eadgar,

had gained rich holdings in the North; and Gaulishmen, with keen smooth faces, followed the train of the Lady of Normandy. Now the shadow of a great Abbey that gathered the manors and little boroughs under its protecting wings, fell across the dreams of Ailnoth's youth. Although his mother no more awaited him in her bower when he returned from play in the common meadow, or from following the horn and hounds of his father to the distant deer-heath, he remembered her old songs that charmed him more than the cunning tricks of the chapman, tales of Northumbrian Abbeys before the alarm beacons flamed on every hill—the fallen House of Hild and Caedmon, the saintly wisdom of the Venerable Baeda. Moreover, he had seen the king of Cerdic's line, guarded by gleaming hus-ceorls, pass the Reeve Hall on his way to Glastonbury. And it came to pass, after the desire of his heart, that one morning he rode out with the High Reeve to behold the ancient glories of Avallon."

#### NOTES TO PART I.

The following notes were given in a script received on June 7, 1922:

"In the older days of the Saxons, the Aethelings were the sons of the royal family, princes of blood. As ye know, the Saxon Kingdoms were gradually welded into three—North Umbria, Mercia and Wessex—and the power passed to the House of Cerdic in woody Wessex. The rich meadows of Albion soon won the warriors of bleak, barren lands. Ye may read how they cleared the forest, and made their little tuns inside a rude palisade or enclosure. The word Cyning meaneth King. The forests of Andred's weald and Selwood so enwalled Wessex that she suffered no invasion for many years, and for this reason enabled Aelfred to watch the movements of the Danes from the fastness of Athelney. The folkmoot of the vil or town chose an oak or stone to hold its meetings. After the spread of Christianity, the slaves enjoyed more privileges, and justice was meted alike to ceorl and boor. The dreadful conditions of slavery first attracted the Bishops. The Witane Gemot was the royal council of the King's tun."

"Under Aethelstane, the kingdoms of Britain were united. Eadgar's fleet encircled Britain to keep the men of Herthaland in check. Aethelred lost its prestige by his fitfullness and massacre of the Danes residing in Albion. This was terribly avenged. With the triumph of Canut, the king fled for a time to Normandy, the home of his wife, the Lady Emma. His alliance with this great house paved the way for the coming Conquest."

“Ailnoth lived in the days of two invasions, that of the Danes and that of the Normans. His father, the Reeve of Bath; his mother, a Northumbrian lady who died in his childhood. She had wished to enter one of the Abbeys, but was disposed of in marriage by her father. The son was charmed by the lives of the men of the North, particularly Baeda, who, when Northumbria was in a state of darkness and anarchy, kept vigil in his cell at Jarrow. So his dreams of patriotism and holiness were fostered by the ancient songs, developing his love of the learning and the literature of the land, also a strong feeling for the nation of Anglo-Saxons. William knew this. The Bishops had grown in power—they were more permanent than the king or nobles, not liable to assassination. Ailnoth had not seen Glaston. He had heard of its miracles and seen the retinue of Aethelred on its way there.”

## II.

## PRELIMINARY NOTE.

*The first part was given on Tuesday, June 6th, 1922; the second on June 13th. P.L., on reading this, was not quite satisfied that its quality was level with the first. It had been produced under very trying weather conditions. This impression of inferiority increased after the third and fourth parts had been given. He mentioned his view to his friend S. Napier, but neither asked nor expected that it would be recast. On Tuesday, July 4th, he was anticipating the coming of the fifth and last section. Instead, he was greatly surprised and, at first, he says, disappointed when, on reading the script, he found it was a new Part II—the old matter expanded and matured and many details added. This amended version now follows. The original is included for comparison at the end of the collection.*

“On the morn before Michaelmas, the first gleam of day brightened the war harness of the hus-ceorls and the huge axes of the clumsy boors that followed Ceawdrin out of the courtyard gate. For the traveller must guard himself with ashen spears and stout bow-strings in that time of loosened passions, when a fleeing shepherd or the homeless dwellers of some ruined ham were found on every roadway, telling a sorry tale of the red shields now harrowing Aelfred's hills. Furthermore, the High Reeve bethought him of the woodmen and wardens who, seated close to the hearth-fire of their lord, whispered of the ghostly things they had seen—how at midnight, weird flames stole across the face of the marsh; how strange creatures, unlike honest earth folk, ran with the wolves in the deep of the forest. Outlaws, fiercer than the bulls of a savage herd, also

haunted solitary places ; and Ailnoth, young to the wildwood, rode at his father's side, clad in a green tunic girdled with shining plaques."

" There was no stir in the sleepy tun as they galloped by, not even the sound of the cobbler's cheery tapping. The fire lay cold upon the village forge, the cloths of the fuller were folded. But God's churls had finished matins ; and from the thatched hut of a cottar, a slow ox-team lumbered toward the fallow field to sow the winter seed. At the edge of the tillage a lonely highway stretched before them, winding between the dark boles of the ancient oaks, now broad and firm as when it bore victorious legions to the villas of Aquae Solis, now dwindling to a rude path soon lost in swampy wildernesses. Although socman and hayward were about to begin their toil, the invisible burgesses of the fen had long been at work. Wood fowl started in bog and bracken, eyes aglint with watchfulness stared through the morning mist. And over all hung the echoes of a distant clamour—the rumble of heavy wains ; the bellowing of goaded beasts, urged by the carter's lash to the cattle fair."

" Suddenly, a shrill horn shook the quiet of a dewy copse. Fir walls heaved, and a hart nimbly cleared the ferny tangle ; while, swiftly as their own arrows, leaped the eager hunters. The leader, halting when he saw the Gerefa, saluted humbly and disappeared in the ringing coverts. Once more the dreamy murmur of the greenwood flowed around the wayfarers, and they plodded on warily, meeting naught save a sleek fox until the branchy beeches drooped in the windless noon. Then a yeoman pointed to a ridge of fire that moved down a near hillslope ; and the little company, sheltered by the stems of the forest, anxiously listened to the thunder of many hooves. As lightning smites from a ragged cloud, so a hundred lances darted through the thick leafage, and the silent glades rang with the battle songs of Saxons. The gray Ealdorman in their midst, war-wise and worn with sorrow, greeting the Burh-Gerefa kindly, uttered gloomy prophecies concerning the fate of the outlands ; and the twain parted, each rejoicing that the eve of summer brought release from the dread sails of Heathendom.

It was not until the marsh was aflame beneath the sinking sun that the men of Bath descended into an island valley, where the

rugged head of a great hill kept solemn watch over the rich fruited orchards and mild water-meads of Avallon. At the calm sweet voice of a bell that called out of the green shadows, promising rest to the tired traveler and mercy for the hunted felon, the mill-wheel ceased to labour, the sickle spared the ripened corn-rows. Mingling with the monks returning from weirbold and meadow, the dusty band passed reverently into Christ's peaceful Burh. There, mighty among the trees, rose the Holy Houses—one long and well timbered, with carven doorposts\*; the other, towered against treachery, builded of square stones widely spaced, supported by low massy arches, its little windows holding the sunset in their coloured centers. Apart in the ancient place, after the washing of feet in the guest-room, the Church Thegn, the noble Brithwinus, master of the twelve hides, the parks and the pastures, the manors and the farmsteads, himself led the Reeve and his son to the Chapel of the Pilgrim King."

"Now on that eve of Michaelmas Day, Ailnoth, sleeping by his father in a narrow room, again beheld the glorious Gift of Ine. Nor did he marvel long, for the sacred vessels of jewelled gold, the shimmering altar webs, vanished like the smoke of shaken thuribles; and instead of a busy monastery, the wattled hut of a swineherd stood alone in a desolate waste. Upon its rush-strown tressels knelt an aged man, whose frail hands held a wondrous flame cup-shapen that filled the withed cell with burning radiance, while high far-off voices chanted compline. Then fell a hush as when the Housel is hallowed. The vision faded. Only the crimson harvest moon shone through the cloister grating. And Ailnoth slept dreamlessly until the dawn."

#### NOTES TO PART II.

*Given in a script dated June 14th, 1922.*

"In the last years of Aethelred, the Massacre of Saint Brice was avenged. Sweyne and Cnut drave the king into Normandy, and he only returned upon Sweyne's death. These ravages could have been checked, but the Saxon ealdormen betrayed themselves and their land. The Churches bought off the marauders, and there was no heroism or nobility save in the death of Alphege and the

---

\*Ref. to Note on p. 104.

heroic stand of Edmund Ironside. Religion was dying out, law and order no longer observed, and the will of the nation was weakened. However, all this was changed by Cnut."

\*" There stood two Churches at the time of the Conquest—one of wood and the older Church of Ine. Dunstan had made repairs, rebuilding the wooden edifice. Although the Saxons were wood-workers, masons had come from France, first at Whitethorne; and later, when the Truth swept from Northumbria through the Pagan kingdoms, stone was frequently used, but in a clumsy manner, with wide spacing, vainly imitating the Roman ruins in Britain and the great Churches seen by the pilgrims to Rome. This in the sixth and seventh centuries. In this time, Biscop Benedict sent to Gaul that men be sent to instruct the English in the art of glass making. Glass chalices, vessels, and mirrors were then made, also the tiny windows of the Saxon Churches, oftentimes painted. The interiors were always brightly coloured, as were the Saxon garments. William of Malmsbury doth exaggerate the Chapel of Ine; yet it was of barbaric magnificence, the gold used on the images, the altar, and covers of the Gospels, also the censers, basin, Chalice of Gems and candlesticks. The very vestments were woven of golden threads. As time went on, other jewelled gifts and rich palls were added, and the beginning of the great library founded. So much destroyed by the Danes and by fire. The stones that Ine raised were recut and used in the Norman piles, as the Saxons before them had builded upon Roman foundations, such as the town of Bath. But the Sapphire Altar, the great Jewel of Glaston, was taken by Henry Eighth."

### III.

#### PRELIMINARY NOTE.

*This section was given in the afternoon of the 22nd June, 1923. It covers fifty-nine sheets of the usual large round writing, and was produced in a little over forty minutes. Both P.L. and K.L. attest their ignorance of the Saxon words employed.*

" It soon came to pass that the red deer roamed the tun-ways by day, the gaunt wolves by night, for the Burh-Gerefa and the burly men of Bath lifted their axes in the leal city, where the young hero rallied the sons of the Saxons. There near the Eastern coast, before the fire of ten thousand swords, the swan-necked galleys fled like a cloud of screaming sea-mews from the blue river mouth, the king of the painted ships threatening vengeance. Meanwhile, Ailnoth, safe behind the deep ditches of the Reeve Hall, dreamed of the distant battles. Deprived of his play in the common meadow, he turned first to the bower, where maidens wept as their



shuttles wove the colours of war into the woolen webs, and wrinkled women sang of the bloody deeds done before Christ's Bell sounded throughout the Seven Kingdoms; then to the kitchen and storehouses, foraging among white wheaten loaves, ambers of clear ale, and tubs of fragrant honey; or to the byre and cattle-sheds, trembling at the uproar of loosened beasts and the hoarse shouts of the churls at folding time."

"Despite the brave stand of Edmund, the savage vic-man sate at last upon the throne of Aelfred; and it fared with him as with the heathen Aethelings of an earlier day. The mild misted weathers, the gentle rolling downs, and the soft bloom of the island hills, charming away the visions of murder and revenge, awakened the great chieftain, the wise ruler of many nations, on whose might the lesser warriors leaned. In these years of tranquility, when the king's peace was kept on all the highways, Ailnoth grew into a strong and beautiful youth, eager for knowledge, sensitive to the beauty and mystery about him, hoping and dreaming for something beyond the busy life of the shrewd gray Reeve or the rough activities of the barbarous ealdormen. Not content unless his mare led the howling pack or his falcon outdistanced the hill wind, he alone of the hunters, pitying the quarry, would spare the forest fox and purple wood-dove. Although his commands sped like a whistling whip-last to the sullen boor, the cottar knew from whence the mitta of meal or the fattened ram had come; the poor wayfarer, whose kind hands had clothed him."

"At the greening of the year, when wild geese flew above the Valley of Springs, Ailnoth passed the whimpering lambs in their windy pastures and climbed toward the haunted mounds left by the vanished folk of the Southland. Below him, the moated manor and rude Saxon farmsteads rose on the ruins of a pillared temple, whose golden and imperial gods had long bent before the humble Wood-Worker of Nazareth. The lad was returned from a journey to London, the pride of leafy Wessex, already the gathering-place of ships from the Outlands, laden with the looted treasure of the world or the homelier stores of Gaulish cities. The father, wishing his heir to shape the manner of his life-days, had bidden him observe the splendour of the hus-ceorls, the friends of princes, or,

remembering his love for the statelier language of the past, to mark the gleaming train of the warrior-bishops distrusted by Baeda. Yet none of these had drawn him. Now back in the quiet Somerset he followed the smoke of an outlaw's hut\*, where since last Lammas he had listened while a hunted ceorl, who possessed not one hide of forest or tillage, told of the suffering of the once-free men that faced a perpetual thralldom. For the folcland was disappearing with the village moot; the demesne of the overlords swallowed all of Angleland; and the Witan, pondering the affairs of the thegns, paid little heed to the obscure fate of the thralls. As he sate by the peat fire, the witch girl, the worshipper of the strange forces in earth and air, again repeated the tale so like his childhood dream in towered Avallon,—how in the days when the men of Thule and Thanet had not begun to harry the British king, a Druid braved the dangerous fen to watch the new wizards cast their magical spells; and, hidden in a ferny hollow, he beheld through the wattled wall twelve spirits whiter than the breath of a sleeping lake, and in their midst a flame-red Cauldron like the risen sun."

\* \* \* \* \*

"The dawn of Michaelmas, that found the marsh hut deserted and the woodman and his maid in the Western mountains far from the wrath of Cnut, shone on the Burh-Gerefa riding wearily toward an empty manor. Its crimson shafts crept through the little windows of an Holy House and fell upon a youth who lay prostrate before an ancient altar. The decision was made. Forever a stranger to the court of kings, the music of festive minstrelsy, the trumpets of the field of fame, Ailnoth would dwell black-robed, wrapped in an eternal silence. The body that had known soft beds would turn to rest on a truss of straw, the feet that once leaped after the morning horns would walk softly down hushed corridors, and the imperious will that had swayed the simple hinds would serve the lowliest of the Brotherhood. Yet here, apart with the Doer of lonely Death Deeds, he felt sustained by an unspeakable, unbearable joy that drew him nearer the glowing Truth behind the mystery of the Cross of Life."

---

\*This is the outlaw spoken of as a woodcutter in the following Part (IV).

## IV

## PRELIMINARY NOTE.

*This section was given on the 27th June, 1922, in punctual fulfilment of the time table, as is always the case with these scripts. It covered seventy-one sheets and was practically continuous.*

“ In a little cell that looked out upon the cloudy green of woodland and orchard-meadow, the gleam of sunset pools in the reedy waste, and the shadow of the mysterious torr whose lonely height was the hold of a flaming archangel, Ailnoth passed years of deepest happiness. At first he rebelled against the coarse fare eaten in silence, the bowed head and lowered eyes, the continual submission that so irked his vehement will, and the clear chiming that roused him in the cold of midnight from the sleep won by weary labour. Beset with swart fiends, he yearned to cast off heavy robe and hempen girdle for his furred cloak with golden clasps, and to ride toward the towers of a joyous burh ; or clad in a war-coat of woven mail, to lead the wind-rush of battle down some bloody hill. Then he would bethink him how the black folds of the frock were the six wings of the seraphim—the chosen thegns of God ; how his was a ghostly battle with strange foemen upon invisible fields ; that pure at last in word and deed, he might by selfless prayer lessen the cruelty, suffering, and ignorance of a heedless world. Thus waged the struggle, until one twilight as he walked through the holy forest-town, while the prayer bell tolled across the valley of peace, he suddenly knew himself the bondsman of Immortal Love. The beauty of that divine thralldom calmed his troubled soul, and he saw the great verities—white, still, and eternal—behind the dull harsh routine.

Although the Abbat, soon heeding the eagerness with which the Reeve's son sought their scant volumes, God's Book, the ancient Chronicles, and the few songs of the Saxons, made him Head of the Schools founded in the days of Dunstan, Ailnoth was not content to teach the novices and recopy missal and Gospels. Thrilled by the wild voices of the past, when Faith flamed among the North folk and the Cowherd trod Hild's cool sea pastures, he sang on the ferny ways from school to cloisters the songs now lost to men with many another rare and vanished thing. Yet the dark brown deer

and the tameless birds of the fenland heard and followed him. Despite long hours of unceasing toil and worship, he so revered the Abbey that he searched her tattered records neglected by the conquerors of Britain, and marvelled that the Man of the Desert builded Christ an Home in the wolf-haunted marshes ; or, in a weak moment, gained strength from the legends of the noble Warrior-Saints resting incorruptible at the foot of the high Altar. Always mindful of the poor, he frequently visited almonry and wretched hut, preaching in the uncouth tongue learned of the woodcutter, rejoicing when the miserable were healed at the spring of miracles or by a branch of the flower-filled thorn that like the wondrous Tree, the Heavenly Rood, blossomed in the winter wind of Death.

It befell while Ailnoth developed his great powers under the stern monastic rule that a shrilling of trumpets and stamping of horses awoke ruined Roman road and rough Saxon highway, startling the tusked boar in the bracken, the beaver in its swampy hollow. For the stately Northern hero, the lover of goodness, whether in regular or secular, surrounded with coloured banners and linden-shielded hus-ceorls, rode into the unarmed townstead of a mightier King, bearing a glorious pall wrought of pearls and ruddy apples, with other gifts of jewels and beaten gold, to his royal brother asleep in quiet Avallon. And the keen judge of men and moulder of nations observed the Master of Novices among the Brotherhood, and, marking the grandeur of his head, secretly commended him unto the Abbat.

\* \* \* \* \*

With the death of Cnut, the kingdom of his anxious care fell away like a dream, and his fierce sons again revealed the savagery of the North. Seizing this time of unrest to increase the glory of their houses, the ealdormen of Northumbria, Mercia and Wessex began to rival the power of the king. The bishops openly purchased their sees and countenanced acts of violence in high places. Eadsige willingly crowned the sea-wolf, regardless of the claim of Saxon princes. Aelfric of York honoured the grim despoiler of the

dead, the murderer of Ely, that he might wrest from Lyfing the rich bishopric of Worcester. But soon the dark sway of the North was at an end. The brutal Hertha Cnut fell in a drinking bout at Lambeth, and Eadward, Wodin-descended through the line of Ceawlin and Cerdic, was annointed at Winchester. The island folk, however, did not go free-hearted long, for the fair overlord of Briton, Welsh and Scot wavered between ambitious Godwine and the crafty Robert of Jumièges. And foreign priests and the influence of Rome threatened the soul of the nation, centered not in the hearths and homes but in the ancient Church of Angleland.

During the evil days Alwardus died, and Ailnoth, already longing for a place in the Synods, succeeded him. No voice was raised in protest. All knew the strong simple saintly nature of the Prior. The cressets flared along the walls of the Eald Chapel, the tapers glimmered before the venerable shrines, as he walked with bared feet at the head of a solemn processional and ascended the steps to the altar. In the presence of kneeling monks, the Seamless Coat was placed upon his shoulders, the lofty Mitre on his brow, the Pastoral Crozier in his gloved hands, and the Sandals beneath his naked feet. Then, when the Ring had bound him to his Holy Bride, the Abbat fell on his knees before the empty throne, imploring the grace of his sweet Lord, the Chieftain of the Shining Tribes of Heaven.

## V

## PRELIMINARY NOTE.

*The date of this, the final script, is July 13th, 1922, and it runs to eighty-seven sheets of manuscript. It should have been given on the 4th July, but the second version of Part II appeared unexpectedly in its place.*

The years found Ailnoth no longer heart-free as the young Master of Novices, who sang God's praise in the brushwood; or at peace, as the strong grave Prior, dwelling in quiet fellowship with the Chapter. Instead, he was become a care-ridden man, the lonely guardian of a great House, meting out fearless justice through his wide demesne. Already there were murmurers in the household. Lazy monks, lovers of red meat and Gaulish wine, lax in the performance of sacred tasks, decried the sternness of his rule;

while the ambitious scholars, reeve-like, were dissatisfied that the Abbat had not obtained rich fiefs and new privileges. These held his simple austere ways in small esteem, cavilling that he should find so deep a pleasure in the marshy solitudes with earth's creatures and preaching to the cottsettlers in the outlaw's homely tongue. But Ailnoth, content to guard the Abbey lands against the covetous bishops, did not increase its wealth by the addition of a single grange. Many an arable acre was lent to the hideless ceorls; and the hard baily who would wrest churchscot from the needy, was checked by a threatening hand. Inside the cloister, all waste and soft living were done away that the schools and almonry might profit. And the head of the ancient monastery, surrounded by precious gossamers and a treasure of silver and gold, slept in a cell no better than those of the dormitory. There, on the straw of his narrow bed, the weary servant of the brotherhood spent troubled nights planning for their weal.

Rumours had come to him how the memory of the White Cyning kindled the race of Hrolf in Northman's land, as it once stirred the men of Deira and Bernicia. Norman knights made pilgrimages to the City of the Rood and the Cave that sheltered the Kingly Child. Stoneworkers sought Him with pinnacle and spire, quickened by Love. Their craftsmanship surpassed the little Minster set in a leafy garth, and they builded nobler Shrines, aisled like the lofty pine-woods, domed as the mysterious glimmering sky. Saxon bishops, returning from the Synod across the sea, spread the fame of the holy schools and the strictness of the orders vowed to a perpetual remembrance of the Glorious Life Deeds. And Ailnoth, loyal to his gentle Lord as any in the outlands, strove to make his monks Christ's folk; and, though kept by cares from the Eastern countries, he prayed to behold some object hallowed by the Passion.

Before the high feast days of Easter and Yuletide, armoured bands were seen riding over heath and hill on the way to the king's Witan. Burghers gathered in the streets of green London to gape at the huge ealdormen, who ravened on the woody shires of Britain, and the greedy church-thegns, the holders of powerful sees. Thither also rode the Abbat of Avallon, the sturdy champion of God's poor, lifted above dark intrigue or jealous quarrel, eager to speak for those

born in bondage and the wite-theow on whom had fallen a more hideous fate. The Laws of Ine and Aethelred failed to put an end to their misery, for in Siward's savage land beyond the Humber wretched thralls were yoked to the ploughteam, and the luckless esne throughout the realm was sold or willed away with the cattle of the farmstead. Now the weak and kindly Eadward, moved by the saintly man, knew that his words were sooth. Yet the times were so cold, and the Gemot so torn by treachery, that the royal edict won scant support; and Ailnoth, saddened by the wolfish indifference of men, turned to labour among the people, persuading the thegns to part with strips of tillage and to make their slaves folk-free at the high altar. Thus his name was beloved in the island kingdom.

But soon there befell a greater misfortune than had ever smitten the Saxons. Since the Eaorl of Wessex sate on Cerdic's throne, a baneful star wandered flaming across the heavens. William had hewn his war wood in the forests of Normandy and waited the will of the wind. Orkney jarls and wild sea-riders rallied Tosty on the northern river. Farm beasts went unfolded and the song of the scythe was still, as shepherd and cowman swelled the ranks of the fighting fyrd. Nevertheless, those who drank Christ's health from polished horns after the confusion of the vikings were to tremble at the fires of Michaelmas Eve. Bold with battle-fury, Harold, attended by his faithful hus-ceorls, rode out from London to meet his death on the Red Hill of Mighty Deeds. Not long after, Ailnoth, who had seen an undefeated nation perish in that October sunset, earned the displeasure of the terrible Hunter, and sailed away from the ravaged shore of Angleland.

Tower and bastion loomed against the British sky, the heads of the Western tribes hung from the city battlements, when the exile, faring forth from Bec on the homeways, looked once more upon the sunlit waters of the fen. With tears the Brethren received his kiss of peace: there were no murmurers now. But it seemed to Ailnoth, as he took up his accustomed burden, that his soul was tarrying in a guest-room—the wisdom of books, the noisy affairs of men were far away. Longtime and often he thought on the dream of his childhood and prayed for a deeper vision into the Mystery of Love

One night, recalling the words of the witch-maid, he passed from the cloister garden to the fragrant shadow of the wood. Although it was a dark midnight with no moon, the forest was a gleam and full of a joyous stir. Fending toward the radiance on treacherous paths of swamp and sedge, the Abbat became aware that a most sweet music mingled with the song of earth's nightingales; and as the way brightened, he saw a Hostel whose doors were opened wide. Within, twelve sate at table. But he beheld only the Face of One Who arose to welcome him.

\* \* \* \* \*

The monks of Glastonbury did record that one evening on the edge of Michaelmas, the king and his warriors seized and spirited away their Abbat. Others that gave heed to the harpers who sang the ghostly legends of another day, knew that Ailnoth had met with the Chieftain of a fairer host upon the lonely marshes of Avallon.

THE END.

---

NOTES AND CHRONICLE ADDED IN SCRIPT OBTAINED ON  
JULY 15TH, 1922, AFTER THE RECEIPT OF PARTS IV AND V.

*The notes begin with five quotations from the "Anglo-Saxon Chronicle," and all are given in English, as follow:—*

"THE CHRONICLE.' The first mention of Ailnoth in the year ten hundred fifty-three and Egelnoth succeeded to the Abbey.

"OF THE STAR. Ten hundred sixty-six. 'Then over all England such a token was seen in the heavens as no man ever saw. Some called it "Cometa"—the star which men call the haired star.'

"OF THE BANISHMENT. "Then went during Lent over sea to Normandy and took with him Stigand the Archbishop, and Egelnoth Abbat of Glastonbury and Child Edgar and Edwin the Earl and Morkar the Earl and Waltheof the Earl with other good men of England.'

"LANFRANC. In the year ten hundred seventy. 'And in this year Lanfrance the Abbat of Caen came to England, and after a few days was made Archbishop of Canterbury.'

"The last mention of AILNOTH. 'In his eighth year a council was held in London in which Lanfrance deposed Ailnoth, Abbat of Glastonbury.' And for the first time his name is spelled AILNOTH."



## THE NOTES.

“ While the religion of England was stifling, and the three great Ealdormen, Siward, Leofric and Godwin grasped her shires from the once free ceorls, Normandy was undergoing a change. The Northmen, swayed by Christianity, underwent a revival of religion expressed through cathedrals, pilgrimages and songs. The death of Aelward and the succession of Harold did not mend matters. None of the House of Godwin cared for the Church; Waltham, the gift of Harold, being a secular College. And the new king, lacking the genius of his father—the father of the land—failed through selfish aims and want of foresight. Ailnoth knew that such a nature could not rebuild Engleland.”

“ The Christianity introduced by AIDAN did much for the slaves. INE passed laws and AELFRED had the Bishops free their slaves upon their deaths. AETHELRED forbade Christian slaves to be sold in Pagan lands. INE forbade the father sell his child without the child’s consent. This did much, but not enough. Northumbria, far from King and Witan, performed merciless acts upon the wretched men. The wite-theow was a ceorl penalized as a slave.

“ Folk-free meant ‘ entirely free ’—an act performed before the altar.

“ Church tythes were given with the young at Whitsuntide, and the first-fruits after Lammas; also ‘ soulscot ’ at grave, and divers small tythes.”

## VERIFICATIONS FROM THE “ ANGLO-SAXON CHRONICLE.”

1053. D. “ *Aegelward abbud on Glaestinga byrig gefor.*”
1066. “ *Mai. Da weard geond eall Engla land swlc tacen on Heofenum gesewen swilce nan man aer ne ge seah. Sume men cwedon hit cometa se steorra waere.*”
1066. D. “ *For ha on ham lengtene ofer sea to Normandige, nam mid him Stigand arceb., Aegelnad abb. on Glaestinga, Eadgar child, Eadwin eorl, Morkere eorl, Waltheof eorl, manege odre men of Engla land.*”
1070. “ *Her Landfranc se was abb an Kadun com to Aengla lande, se efter feawum dagum weard arcb. on Kant-wareberig.*”
1077. (*Appendix B in Latin.*) “ *Octauo anno concilium Londonie celebravit Ailnodum Glastingensis coenobii abbatem, deposuit.*”

Malmsbury says that Thurstan was appointed abbot in 1082. There is an apparent gap of five years. Was this another of those periods during which no abbot ruled? Or was Ailnoth still abbot until 1082? This we have yet to discover.

---

APPENDIX TO AILNOTH OF GLASTON.

II.

(*First Version.*)

*June 13, 1922, mid-afternoon.*

On the morn before Michaelmas Day, a warm sun burnished the war harness of the ceorls and the huge axes of the clumsy boors that followed Ceawdrin through the King's burh. Perilous was the path of the traveller in that time of loosened passions. Robbers lurked in the hollows of lonely roadways, the red shields of the Northern tribes rose like a moon of tempests on the rim of the hill, and ghostlier foes than wolves or wild boars haunted the deep of the forest. Moreover, Ailnoth, young to the greenwood, rode at his father's side clad in a green tunic girdled with shining plaques.

The fire was cold on the village forge, no cheery tapping issued from the door of the cobbler, and a dawn-mist folded the dreaming glebelands. Only God's churls were at worship, and from the thatched huts on the fringe of the manor cottars led their ox-teams toward the third meadow to sow the winter seed. No wain was visible upon the highway, but wood-fowl stirred in the underbrush, and far down the wind came the sound of an uncouth clamour—the bellowing of goaded beasts, the rumble of heavy wheels on their way to the cattle-buying.

Suddenly a clear horn tore the veil of silence. The fir walls rocked, and a hart plunged from the ferny tangle. Swift as their own arrows rushed the hunters. The leader, halting as he saw the Gerefa, saluted hurriedly and disappeared in the echoing groves. Nor did they meet with aught save a solitary fox until noon stood above the branchy beeches and a ridge of flame moved on the hill-slope. As fire in a summer cloud, a thousand lances darted out of the leafage. The dales rang with the songs of Saxons. The earth trembled with the tread of fighting thegns, the heroes of former days.

The gray Ealdorman in their midst, worn by the waves of many battles, greeting the High Reeve spake dark words concerning the fate of the outlands and the grievous toll demanded by the riders of the sea ; and the twain parted, each rejoicing that the eve of summer should no longer see the dragon-galleys of Sweyne and Cnut harass the British coasts.

The men of Bath wound slowly down an island valley, rich in fruited orchards and mild water-meads. The rugged head of the torr of mysteries brooded against a gentle sky, and the voice of a bell stole through the green shadows. Quietly they rode into Christ's great tun, mingling with the monks that laboured in wood or by weir, in garden or ploughland. Mighty among the trees stood the Holy Houses—one, long and well-timbered with woody pillars ; the other, towered against treachery, builded with low massy arches and square stones widely spaced, its little windows holding the sunset in their coloured centers. And after the Altar-Thegn Brithwinus, Bishop of Bath, lord of the twelve hides, the parks and the manors had made the pilgrims welcome in the guest room, they entered the ancient Church of Ine.

Now on that eve of Michaelmas Day, as Ailnoth lay by his father in a narrow cell, he again beheld the golden chapel, the lofty images, the gleam of precious stones, the vestments woven of shimmering thread. But all vanished like the smoke of shaken thuribles, and in their stead stood the wattled hut of a swineherd. An aged man knelt on the rush-strown tressles, a burning chalice in his hands. The crimson radiance streamed through his frail fingers, while high thin far-off voices chanted a plain song. Then a hush fell as when the Housel is hallowed, the vision faded, and Ailnoth slept dreamlessly until the dawn.

## REMARKABLE NEW PSYCHIC PHOTOGRAPHS.

From College Records; by the Hon. Secretary.

### REPETITION OF A PSYCHIC PHOTOGRAPH.

It has always been recognized by students of psychic photography that a comparatively small percentage of the total results are recognized by the recipients. This has been a feature of the work of all the comparatively few mediums who have possessed this gift, and has complicated an already difficult question. But if the conditions provided be good, and the sitters satisfied as to the *bona fides* of the medium, each result is a phenomenon of astonishing importance.

Now and again I have received help in verifying unknown psychic photographs with satisfactory results through Mrs. Osborne Leonard's mediumship, and through Mrs. Cooper's. The case of my own son's photograph, which was secured in 1918 by Lady Grey (Glenconner), at Crewe, and unrecognized by her, was brought to my notice through "Feda," and at once recognized.

The following case, recently brought to my notice, has been traced through Mrs. Blanche Cooper's direct voice mediumship. I will give the story in the words of Mr. G. L. J. D. Kok, a well-known Dutch business man from the West Indies, who consulted Mrs. Cooper during his present visit with satisfactory results.

The two psychic "extras" are shown, and an enlargement of the head from the old *carte de visite*, which Mr. Kok sent me for comparison. Readers must judge for themselves as to the likeness. But the story is interesting, and shows how the clue was obtained, even after a period of three years.

Letter from Mr. Kok, from Amsterdam; dated May 30, 1924:

"DEAR MR. HEWAT MCKENZIE,

"When, in November, 1921, during my short furlough, I had a sitting with the Crewe Circle, I got on one of my plates, bought at and brought from Amsterdam, an 'extra' which I could not recognize (Fig. 1). Points of special interest were the big aura round the 'extra,' the full hair on the lady's head, the triangle-like face. Last year I sent my eldest boy to the College, and he also had a sitting with the Crewe Circle in the ordinary way, in September. He also



Fig. 1. Crewe Circle "extra" obtained at College in November, 1921. Sitter: Mr. G. L. J. D. Kok.

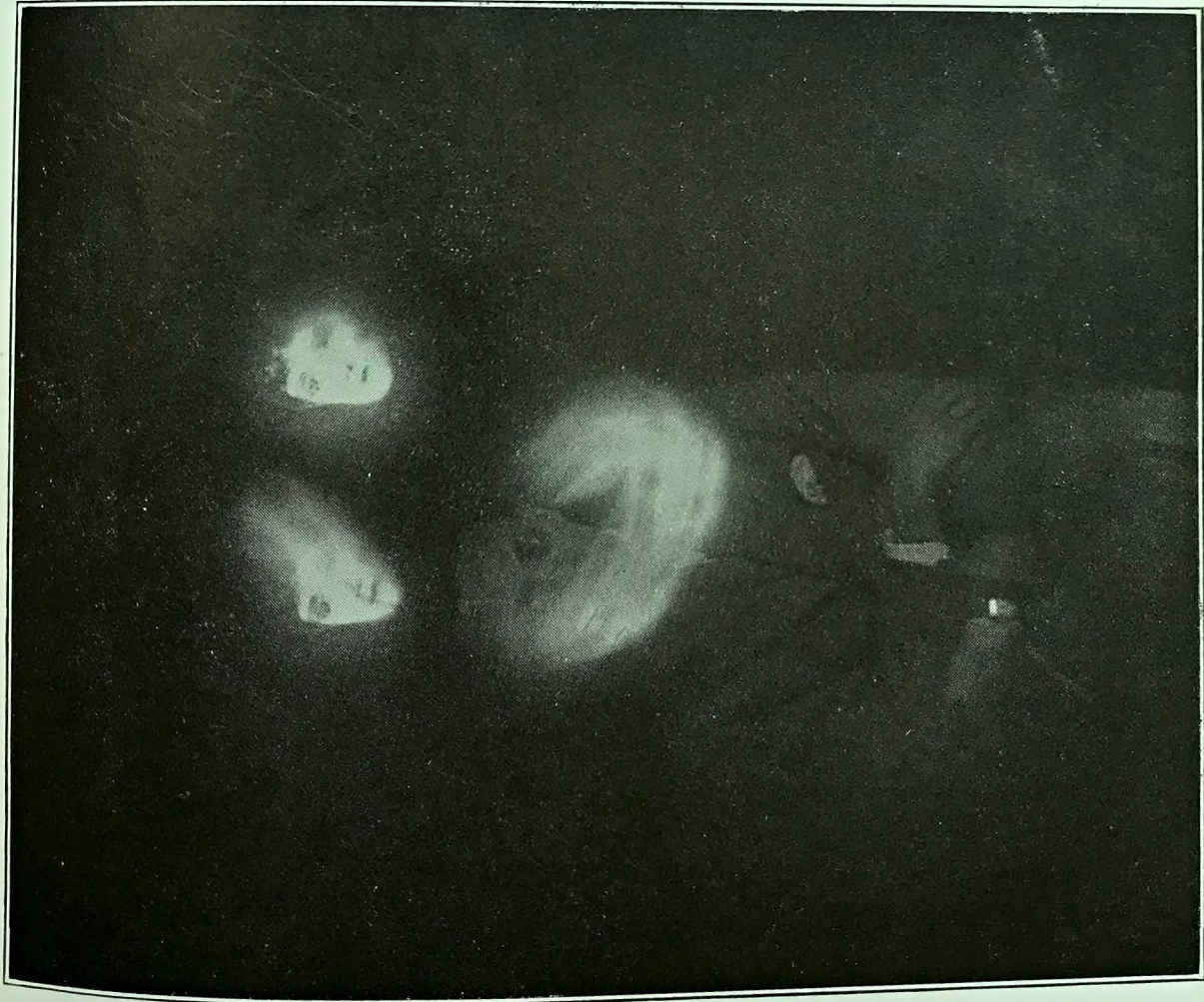


Fig. 2. Crewe Circle "extra" obtained at College in September, 1923. Sitter: Mr. J. Kok.



No. 3. Photograph for comparison traced through a "voice" message in May, 1924.

got an 'extra,' but could not recognize it (Fig. 2). The print of that photo never reached me. I saw it for the first time on Wednesday night, May 21, when I paid, together with my sister-in-law, a private visit to you. Directly my sister-in-law saw it she said, 'It is the same "extra" which came to you in 1921.' That is true, and everyone can see that it is the same. My son got this 'extra' five times repeated in the same plate—looking as if it were travelling round his head.

#### A "DIRECT VOICE" MESSAGE.

"I drew Mrs. McKenzie's attention to it when I saw her, but could not say whose face it was. As I was to have a sitting with Mrs. Cooper in a few days, Mrs. McKenzie advised me, if the sitting were good, to ask during it whether anyone could say whose face it was. I had a splendid sitting, with clear lights and good voices, and I asked about it and got the following answer: 'The face is that of your "guide"—now named "Sylvia"—she is your aunt, a sister of your mother; her name on earth was Henriette. She loved you very much during her life, and you saw her in your youth when you came to Holland, but never met her afterwards. You have still the photo in the house where you are staying in Holland; seek that photo in an old coffer in the attic. The photo is beside others of her family and you will recognize her.'

"That night I began to remember my aunt Henriette—my mother's beloved sister. I met her in Amsterdam in 1880 and never saw her again, as I was away from Holland.

"Returning to Holland I found an old photo album in a coffer in the attic, and saw directly my aunt Henriette's photo, as I remembered the place of it between her two sisters. I enclose it for comparison with the 'extras,' (Fig. 3). Look at her beautiful thick and dark hair, her triangle-like face and her mouth. I believe she has tried to show herself in the 'extra' which came first to myself and then, two years afterwards, to my son. I cannot swear it is my aunt Henriette, because I never saw her after 1880, and have but a faint remembrance of her, as at that time I was only eight years old. The photo for comparison was taken many years before she passed over, but I cannot give dates."

---

#### TWO RECOGNIZED PSYCHIC PHOTOGRAPHS.

In 1922 Mrs. Walter Tibbits, author of "The Voice of the Orient," etc., who was quite unknown at the College, made an appointment with the Crewe Circle, bringing her own plates, and carrying out the experiment in the Circle's usual way. On receiving the print she informed me that the "extra" obtained (see Fig. 1)

was a likeness of her husband as he lay on his death-bed, as the result of an accident some two or three months previous to her visit to the College. This matter and a reproduction of the "extra" she published in a small pamphlet prepared in memory of her husband, Major Walter Tibbits, and circulated privately among friends. No photograph of her late husband was shown to anyone, nor did it appear in the pamphlet. In 1923, Mrs. Tibbits asked for another appointment, the story of which, with its interesting result, she tells in the following letter :

" This second sitting with the Crewe Circle was asked for on account of a special desire expressed by my husband through another medium to whom I went anonymously in April. He stated that the former photograph of him was unsatisfactory on account of his bad health at the time of passing. Also that there was another face at the side. (This is true.) He wished for another ' to be recognized by all, not half and half, and to take it to have it enlarged.' He wished me to try soon ; he didn't make a bad shot before, but must convince everybody, the other not quite complete, you see.' (On the first ' extra ' the moustache did not show. I had it shaved off by the undertaker, and the eyes were closed as in death.) ' Going to try again and to get one. Try for the photograph. I look so well now,' he added.

" The above remarks were made, when at three intervals of the sitting, he returned to the subject over and over again.

" I therefore immediately arranged for the sitting on May 8th, 1923. I took the same box of plates bought by myself that were used the year before, sleeping with them first. I wrote a name on those we used. To the best of my belief I held on to the plates so constantly in the dark room that Mr. Hope had little chance to change them. But whatever his sleight of hand, I fail to see how he could possibly fake the extraordinary likeness (Fig. 2) to the original photo here produced. It was taken in Ireland in 1895, and any few copies that may exist in England are in the possession of my husband's family.

" It is quite different from the ' extra ' obtained last year on account of the conditions described above.

" (*Signed*) MRS. WALTER TIBBITS."

Mrs. Tibbits then sent me a photograph of her husband as a much younger man (Fig. 3), and it is undoubtedly the same face as appears upon the second "extra." The two "extras" and the ordinary photograph are reproduced here by the kind permission of Mrs. Tibbits, who speaks of the unspeakable comfort it has afforded her.

It has been known in other cases, where the "extra" has been secured soon after the passing, that the face shown bears signs of the death conditions, but later this seems to pass, and a more natural result is often obtained. This bears out the testimony of clairvoyants and trance mediums, who tell us that they do not like to be visited too soon after a passing, especially if this has been distressful, as death conditions are reproduced upon them so keenly that they suffer and their work for others may be interrupted. It also harmonizes with the ideas so often given from the other side that as time goes on, those who have gone begin to feel themselves younger, or as they were at their best. The confirmation of these statements by psychic photography is extremely interesting.





Fig. 1.



Fig. 3.



Fig. 2

**"EXTRAS" ON STEREOSCOPIC PLATES.**

MR. CHARLES LYLE, whose work with the Crewe Circle with a stereoscopic camera has been previously reported, see *PSYCHIC SCIENCE*, April, 1924, experimented again during a visit of Mr. Hope and Mrs. Buxton to the College in May.

As before, Mr. Lyle filled his own slides at home, and says: "As in the last experiment, Mr. Hope and Mrs. Buxton never saw these plates, they only 'magnetized' the slides and made the exposure."

The first exposure gave no "extras," but the second shows a cloud effect shaped like a head and with indistinct features appearing *on one plate* on Mr. Lyle's left; and *on the other* the same effect, but on the right; the second is the clearest. An "extra" of similar appearance was obtained on a plate from one of the College marked packets magnetized at the same time as Mr. Lyle's slides, and exposed in Mr. Hope's camera.

---

**TWO POEMS**

(Received through the Ouija Board by Miss CURRAN, of St. Louis, from her "control," "Patience Worth").

**THE SILENCER.**

Who may listen when his own tongue  
Is labouring? Yea, or who may harken  
Who is full of his own voice?  
He who listens hears much, but he  
Who harketh unto his tongueing  
Hath no new thing to learn.  
For his tongue uttereth his own depth.  
And I say, there be little he may take  
Within him for the crowding of—himself.

**HANDS.**

E'es fail, grow weary wi' seein'.  
Lips still, grown heavy o' wordin'.  
Hearts stop, iced of emotion.  
Feet no longer move, but hands,  
Ah hands remain,  
Remain most eloquent of labour.  
Last they forsake thee.  
In them is the symbol of Creation.

## PROOFS OF IDENTITY IN TRANCE THROUGH MRS. OSBORNE LEONARD.

From College Records.

### A MOTHER'S EXPERIENCE.

[All our readers will feel indebted to this mother who is kind enough to share her precious personal experiences with us.—ED.] SHE writes: "After waiting for several months to obtain a sitting with Mrs. Osborne Leonard, I was able, through the College, to secure this in the month of May. I went anonymously, and to me Mrs. Osborne Leonard was a complete stranger.

It may seem an exaggeration to those who have not had a similarly happy experience to my own, when I say that I had two hours of Heaven, being in close and intimate touch with my son who was killed in action during the war. At once, without waiting, "Feda," Mrs. Leonard's "control," described him to me in minutest detail—his height, build, colouring, his clear skin, graceful carriage, expression of eyes, manner of brushing his hair, his teeth, his voice, (one of the most charming speaking voices), and many other details absolutely recognizable; also his name at once and most decidedly; but she stumbled over his nickname. "His pet name," said "Feda," "begins with B, but I can't get it clearly yet. It is 'Burry,' or 'Birdy,' or 'Bun, or 'Bertie.'" (It was "Bunny.")

After expressing his great delight at my presence he wanted first of all to say how sorry he was he had startled me by so suddenly showing himself to me before the official news of his death had reached me. He said: "It was three days after my passing over, and I thought the news would certainly have reached you, and I did so want you to see me" (He was killed on Sunday morning, and on the Wednesday night following I saw him quite clearly in the room as in a flash, and knew that something had happened to him. The wire reached me early on Thursday morning, so three days was correct).

He wanted to assure me that his passing out was quite painless. He had not expected to be killed then—all he felt was a little giddiness—no choking, no fighting for breath—in fact, the only way he knew he had really passed over was that his toothache had quite gone. (Our last letter from him told us of his bad and constant toothache; he was to go down to the base on Sunday afternoon for dental treatment).

Among many personal intimate things he said, "It was a shame my purse and notecase were pinched. I had them in my pocket

when I was killed. There was some money and two photos and notes in my purse. You got my wallet and letters, but not the purse, did you?" (The only things missing among his effects sent home were the two he mentioned).

He expressed his pleasure in the house we are now in, to which we only came last June. He described the view from the library window *exactly*. Family matters were discussed, and I was specially thanked for keeping flowers near his photo. "So much nicer than on that silly old grave in France, which doesn't interest me at all."

He said I mustn't think the date of my sitting was just luck; he had tried hard to arrange it so that it might be a sort of birthday party for him and me (His birthday was three days after the sitting).

During the sitting, and when, through "Feda," my boy was describing a man known to me, I distinctly heard another voice in the room say, "A very good man." Instantly "Feda" said, "B— says he is a very good man"; but I had already heard his words in 'direct voice.' Then came news of many friends and relations, old ones—of the time of his grandmother's old home—of which he did not know on earth, but recognizable to myself. He also said: "We are much closer this way, mother mine, than we should ever have been if I had come through the war. You know I should have gone out to India (quite correct) and we shouldn't have been in such close touch as we are now. You know I am with you a lot, and besides, I know the inside 'you' I never knew before. Isn't it all topping?"

It was all "topping," and, coming back to King's Cross afterwards in a rather dirty railway carriage, I almost sang for joy at my good fortune in having such an inspiring and exquisite experience.

As a sequel, I went three days later, on his birthday, to Mrs. Cooper's group séance. He had spoken at Mrs. Leonard's about his hands, the shape of them and the nails, etc. Did I remember them? Should I recognize them?

At Mrs. Cooper's group a full hand was shown, not just shadowy, but firm and pink and solid looking to me. It came directly in front of me, was held steadily close to me and then touched me on the forehead; all the others saw it clearly. I took some cowslips with me, and my fingers were gently parted and a cowslip tightly tucked between them. The lady whose hand I held also felt this being done. My boy congratulated me on becoming so quickly sensitive to his impressions, and said it was his hand he meant me to come and see; and reminded me of this date—his actual birthday (No one at the College knew anything of this)."

#### A WIFE'S EXPERIENCE.

Another recent College sitter with Mrs. Leonard sends me the following notes:

"Whilst giving me various messages from my husband, 'Feda' suddenly stopped, and said, 'He says "Ju—, Ju—," then

suddenly "Judy, Judy," that's how he says it, very excited, it is his pet name for you" (I had never sat before with Mrs. Leonard, and she did not know me at all. 'Feda' described my husband who had passed over eighteen months ago. The name 'Judy' was his own pet name for me, and I have never had it given to me through any other medium).

"A little later on in the sitting, 'Feda' continues: 'He says, "Why don't you do your breathing exercises more regularly? You are sometimes lazy about it. He sits and watches you do your exercises, and calls it your contortion act."' Then, after whispering from 'Feda,' who seemed puzzled with the message, she said, 'He says when you do that one exercise don't kick your slippers off, you'll step on something and hurt yourself' (The exercises he spoke of I do every morning on rising; and sometimes, if feeling lazy, as he said, I used to skip the breathing. In the exercise of 'static running' I always kicked off my slippers—finding it easier so).

"I consider these items as most evidential, as no one is ever with me (except, apparently, my husband) to see that I actually did kick off my slippers or miss the breathing exercises.

"The name of an old grand-uncle—an unusual one—'John Pendry,' was given correctly as having met my husband when he passed over. 'John Pendry met him; he was rather bored with him,' said 'Feda.'

"I am extremely grateful for this remarkable sitting, which had many other valuable communications and gave me the greatest sense of nearness to my husband."

## A NOTABLE CASE OF HEALING AT HULHAM HOUSE.

By E. M. S.

OUR contributor, E. M. S., is the author of "One Thing I Know" (1919) and "Dr. Beale" (1921. Messrs. Watkins)—two books which first brought "Dr. Beale's" work to public notice; and have been widely read both in Britain and America.

Her own case of healing, described in the first volume—as remarkable as any—was but the forerunner of many others, which are from time to time reported at the College by those who come back from Hulham House cured. There are failures and half-cures, but on the whole the average of good results is very high. The self-sacrificing work of Miss Harvey, and "Sister Mercia," on behalf of sufferers, usually given up entirely by doctors, should be more widely known, and with this view we publish the following remarkable case as described by the pen of E. M. S.

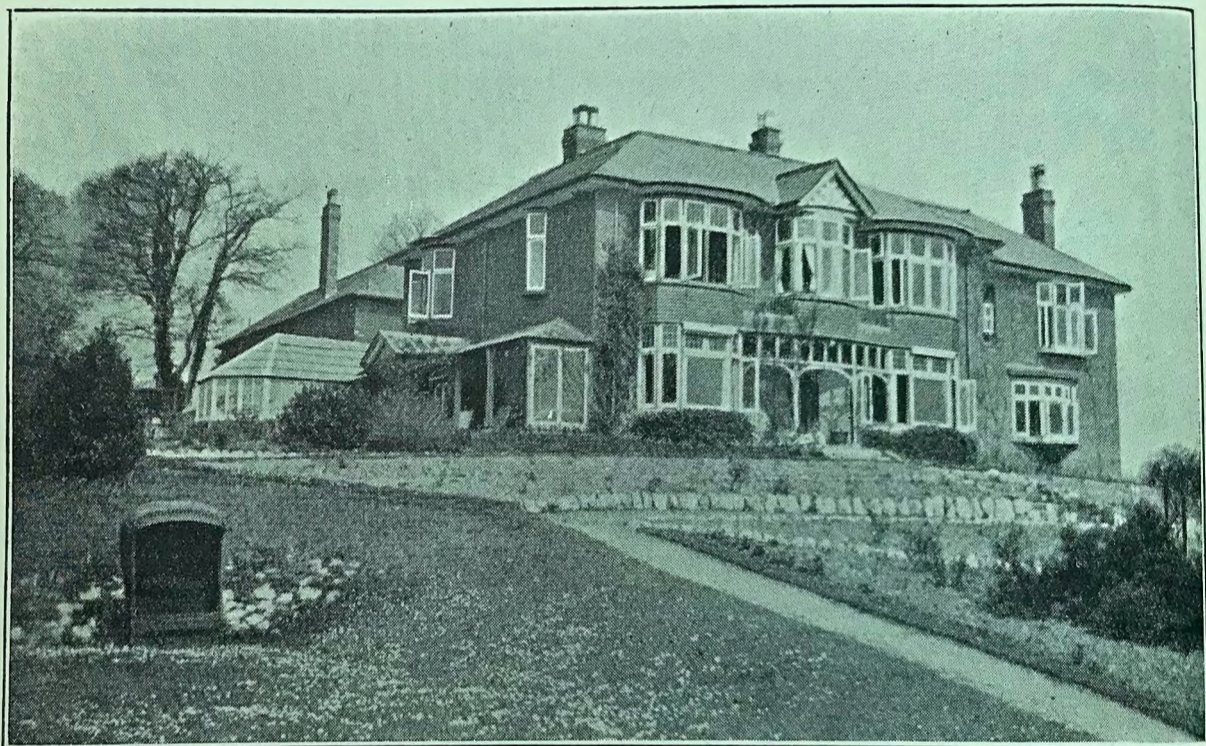
Visitors to the British College of Psychic Science who have made the acquaintance of Miss Harvey ("Dr. Beale's" medium), better known, perhaps, under her pseudonym "Miss Rose," have probably already heard of Hulham House, near Exmouth, the home of spiritual and psychic healing, of which "Dr. Beale" is the "guide" and friend on the spirit side of life, and "Miss Rose" and "Sister Mercia" are his willing helpers on the earth. — ED.

THE Romance of Hulham House—which also acts as a guest-house for those interested in psychic matters, and who are in need of rest and refreshment of spirit, must be told on another occasion. To-day I wish to tell the story of a poor woman who, like the one in the New Testament, had spent her substance on many physicians and was still uncured. Her story is told simply and truly, and the facts came before my personal notice, and were reported immediately. No actual name can be given to the disease from which the patient suffered, and we have still to prove whether the cure is a complete one, although a whole year has gone by since she left the home, and we have every reason to consider it so.

Early in February, 1923, "Sister Mercia" received a letter from a would-be patient, suffering intense pain from a diseased jawbone. Part of it had been removed by operation over two years ago and the face had refused to heal. The woman arrived on February 19, brought by two friends, looking desperately ill and in so terrible a condition that it was necessary to keep her entirely separate from the other patients; but at her special request she was allowed to attend the services in the chapel, and all were asked to remember her in earnest prayer. Her face was almost entirely concealed by a large bandage, but she seemed to hold it at a curious angle.

She was in great pain, which prevented her sleeping ; she had an open wound right through the jaw, from which oozed perpetually a most offensive discharge, and she was all the time swallowing poison of a like nature, and could taste nothing in the way of food on this account. She was also in a very weak condition.

Her own story of her illness was as follows : Twelve years before, a small excrescence, of the size of a pea, appeared on the left jawbone. She thought nothing of it until a doctor, who was attending her sister, kept looking at it, and finally told her that it was a growth, and ought to be removed by operation. Later she consulted her own doctor and another leading man, and both confirmed this opinion ; though the former added that if she preferred, she could wait until an abscess formed. In eight months the excrescence had



Hulham House, Exmouth. " Dr. Beale's " Home.

grown to the size of a plum stone, and later to that of a walnut. She was asked to attend a gathering of the Clinical Research Society in the town where she lived, in order that a great bone specialist and other medical men might give an opinion on the case. She said that on this occasion she was examined by sixteen doctors, but that none of them seemed to know what the disease was ; one said he had once seen a similar condition in a horse.

After six years an abscess formed, and her own doctor operated from inside the mouth, and removed a piece of bone. This, she said, was sent up for examination, analysed, and found to be full of inflammatory substance. After another three years a second abscess formed, and another operation removed a further portion of the lower jaw ; but this time the incision was made

from the outside ; and from that day the wound had never healed, and she had been obliged to keep her face always bandaged. She began to complain that her jaw was growing. Her doctor laughed and told her bones didn't grow at her age, but at last he was obliged to admit that it certainly was increasing in size, and he advised another operation. Having, however, been told by a clairvoyant that if she ever again had chloroform, she would not recover from its effects, she begged the doctor to operate without an anæsthetic. He tried pulling at the jaw, but said that the growth was far too deeply embedded. So the swelling continued until Mrs. S—— felt as if she would choke ; it seemed to thrust her tongue right back in her throat. It also projected in front and tightened the skin, and the weight of it prevented proper movement of the head. Life was a misery, but for the sake of her little girl she felt she must live, though she feared she might go out of her mind with the pain.

This little girl, who was herself a clairvoyant, over a year before had seen her mother tearing the bandage off her face and trampling upon it ; and she told her mother at the time that she believed it meant that she was going to get well.

Not long after the events related above Mrs. S—— came in touch with another medium, who told her that she would have to go away from home in order to get her cure ; and a little later, hearing of the healing work carried on at Hulham House, she determined to write and ask for help from " Dr. Beale." She had been a spiritualist for many years, but at the time she wrote thought that " Dr. Beale " was an earth doctor working under direction from the spirit world. When she arrived she was surprised to find that he was himself in spirit life, but was, of course, quite prepared for the way in which he manifested himself through " Miss Rose."

" Dr. Beale " told me afterwards that her knowledge of the truth of Spiritualism and her close touch with her band of helpers on the Other Side were a great asset in her recovery. At his first interview with her he felt her condition to be a very terrible one and, as far as human aid was concerned, a hopeless one. He determined, however, to keep her in the house for a week to watch if there were any improvement in that time. Meanwhile he spent much time in prayer on her behalf and begged many others to do the same. Mrs. S—— herself seemed to be quite sure that she was going to be cured. One of the outdoor shelters was put at her disposal during the day, and later she slept there too.

" Sister Mercia " under " Dr. Beale's " directions began at once to give her " magnetic treatment " on the head and face, and syringed the wound with acid preparations two or three times a day. The dressings on the face were constantly changed, and she was made to wash her mouth out with various lotions several times during the twenty-four hours. " Dr. Beale," from the Other Side, treated her with vibration by means of colour rays. She was also given tonics and herbal blood purifiers, and nourished in every way possible, though at this time eating was a great difficulty to her.



After the first night she began to get some good sleep, and by the end of the week "Dr. Beale" reported that she was responding well to the treatment. The pain was less and she had been able to taste her food a little.

On March 12th the doctor said that the jaw had begun to heal underneath, but that there was a large piece which must come away. Each day he controlled "Miss Rose" in order to try to loosen this. He first made the patient hold a strong acid in her mouth and then he worked away at it. He had to watch most carefully to see that the acid did not burn the mouth, and also that he did not overtax his patient's strength. She was a plucky woman with good powers of endurance. On the morning of March 16, "Dr. Beale" was able to loosen the excrescence still further, and a little later Mrs. S— herself gave the final pull whilst the "doctor" held her head tightly. A diseased looking lump, about two and a half inches long and one inch thick, came right away from the jaw. It was shown to me almost at once. It was black and hard and most offensive in smell, and had lain along the left jaw, between that and the cheek. The mouth bled considerably and the lips were terribly swollen for two or three hours. Mrs. S— was feeling very ill and had to go and lie down, but she wept for joy at what had happened. In the evening another piece of diseased matter came away and was put in a specimen bottle with the growth. The smell had almost gone from the mouth and the hole in the face had already begun to close so that the syringe could no longer be inserted. The patient slept splendidly that night. The next day another piece of bone came away and the discharge almost ceased, but the doctor said there was still a piece of diseased substance to come from the front jaw.

By March 20—just a month after her arrival at Hulham House—rapid healing had set in and the bandage was discarded; only a small pad soaked in lotion being worn over the front jaw in order to help bring away the remaining portion of the substance, and that evening this also came away. The next day "Sister Mercia" wrote to one of the local doctors telling him of the case and asking for his opinion upon it, and also for his help in getting the growth bacteriologically analyzed. We were all very anxious to find out what this extraordinary looking lump was. "Dr. Beale" believed it to be a peculiar form of cancer, but the "Professor" and others in the spirit-world interested in the case did not know what to call it. The local doctor replied that it wouldn't interest him in the least to see the growth or to hear about the case, and that if "Sister Mercia" wished to have it examined, she could send it to a bacteriologist herself.

After discussing the matter, and knowing that bacteriological specimens were generally forwarded by the doctor in charge of the case, we decided that the best thing to do was to take Mrs. S— to see her own doctor, who knew all about her condition, although he had not seen her for six months. So the next day "Sister

Mercia" and Mrs. S—— made an expedition to her home, having fixed an interview with her doctor by telephone.

I saw "Sister Mercia" when she returned. She said the visit had been unsatisfactory as regards what we wanted, though the doctor had had no hesitation in pronouncing the patient cured. He had examined her mouth carefully, had told her that the healing of the external wound was an excellent sign, and that she looked altogether so healthy that she need have no fear of a return of the disease. But he asked no questions as to the method of cure, and took no interest in the piece that had come away; though Mrs. S—— insisted on showing it to him. He even denied that he had ever said it was a growth, and added that he had always thought it might come away of itself. Mrs. S—— said that he was very cold and distant in manner compared with what he usually was, and he made no attempt to shake hands with her as was his custom. She felt sure that he had already heard that the cure had taken place at Hulham House; in fact, he could scarcely have failed to do so as a friend of Mrs. S—— lived in his house. Afterwards Mrs. S—— wrote a long letter telling him to what she attributed her cure, but she never received any reply.

Some days before I had written to a London specialist whom I knew to be interested in "Dr. Beale's" work, asking his help with regard to the bacteriological examination, but only to learn that he was on holiday abroad. Finally we despatched the curious looking object to Mr. De Brath, begging him, if possible, to interest some doctor in it and to get him to send it up for analysis. He kindly sent details of the case to four medical men and invited them to come and inspect the specimen. One did so and gave his opinion that it was a piece of necrosed bone. He thought that healing must have been long in process, that the constant washing would have rapidly increased the rate and that better nourishment would have co-operated to the same end. Mr. de Brath pointed out the contrast between twelve years and a month, but he still maintained that the latter came as the end of a former treatment. Another of the four doctors wrote in much the same strain.

On April 26 Mr. de Brath deposited the bottle with its queer looking contents at the B.C.P.S. in case any doctors visiting there should be able to throw any further light upon it, and there it has remained ever since.

But to return to the patient herself. On April 14, "Dr. Beale" insisted on the extraction of two front teeth, as there was still slight inflammation, and he believed it to be chiefly due to a cyst at the root of one of them. This was confirmed by the dentist.

Mrs. S—— left the Home on May 5, 1923, having been there nearly eleven weeks. Her little girl joined her for her holiday, and during the latter part of her stay she was able to go for expeditions and also to help in the work of the house. She left behind her the following record:

"I came to Hulham House, ten weeks ago, suffering from

a dreadful growth on the inside of the jawbone, also an open wound in my face, which had been opening and discharging for nearly three years, and the pain was intense day and night. After two terrible operations, before I came here, the doctors said nothing more could be done and they just left me alone in my misery and suffering. With God's help and the wonderful skill of 'Dr. Beale' and all his helpers the bone has been removed and my face quite healed. I cannot express my thanks enough. I am returning home a new woman with a sound face and a strong body in every way."

"May 5, 1923."

R. S—.

I heard from her last week, May 23, 1924, saying :

"I am really wonderful. I have been home to Cornwall nursing my mother for a month. She was very ill. I did all the work of the house, washing and cooking. That is proof of how God and the spirit friends have built up my body. Yes, I have new teeth in the bottom of my mouth with a part jaw piece attached. I had it the end of April. The doctor said, 'The poor soul will never be able to wear them'; but I *am* wearing them, though I can't eat with them yet. That will come later on. Everyone is surprised to see me looking more like a human now—even to having teeth. M— (her little girl) is so proud of her mother. She says, 'Do laugh and show your nice teeth.'"

R. S—.

As outside testimony to this cure, I received the following letter from Mr. Mason, President of the Church where Mrs. S— attends :

"About three and a half years ago I met Mrs. S—, whose case seemed hopeless, and was regarded as such by the doctors who had treated her. A diseased jawbone resulting in a most painful and offensive wound (exposing the jaw); a face constantly drawn in anguish; the neck and face wrapped in bandages; a body never refreshed by any lengthy sleep, and the system poisoned and depleted; this briefly portrays her condition. All surgical aid had abandoned her and she was practically left to die. At this stage many mediums became interested in her and administered 'magnetic treatment.' Having read of the Exmouth Home I mentioned it at our public meeting last year (1923). Mrs. S— was present; as I spoke she resolved to go there, and before long she was installed in the Home under 'Dr. Beale's' marvellous treatment.

"Mrs. S— is a clairvoyant, and went to the Home conscious of spirit power and help. In a few weeks I answered a ring at my door bell. Standing there was a new Mrs. S—: wrappings gone, anguish gone, diseased jawbone removed, wound rapidly healing, vigour manifested, and a healthy tinge of colour on the cheek instead of the deadly yellow we had known so well! I will summarize my opinion by calling it a modern miracle. I feel it my duty to say that I consider great faith and a knowledge of spirit aid were prominent factors in this wonderful cure—which is apparently permanent."

A. W. MASON.

Another also writes :

" I saw Mrs. S—— and was more than delighted to see the perfect cure that had taken place through the ministry of ' Dr. Beale ' and his workers, having known her when it seemed impossible for her to live ; and now she has a full set of teeth and looks in perfect health. I am sure she is a living monument of God's wonderful work."

J. MILES ORD.

[The removed growth is, as E. M. S. states, in the care of the College, and can be seen at any time. " Miss Rose's " work of diagnosis on occasional visits to the College has been of great value and has resulted in permanent help to many sufferers.—ED.]

---

## KNOWLEDGE.

---

*" To know God is perfect righteousness : yea, to know His Power is the Root of Immortality."—Prov.*

Great Guardian of the Mysteries of Light !  
 Author of all things : Infinite—Divine :  
 Jehovah Elohim ! What Power is Thine  
 Of Sovereignty, and Universal Might.

Thou, by the hands of Thine Anointed One  
 Hast manifested " Wisdom of the Wise " :  
 Truly, the Sun of Righteousness shall rise  
 And crown for Man the work He hath begun.

The Spirit—yea, the Christ-ed Power above  
 Transcendent Wisdom-Knowledge shall impart,  
 And Man, Divinely touched-in soul and heart  
 Shall—Christ-ed—know the Wisdom-Knowledge, Love.

May Knowledge at the " Feet of Wisdom stay,  
 That Joy may issue forth in Endless Day ! "

*All rights reserved.*

L. F. WYNNE FFOULKES.

## INFERENCES FROM THE PHENOMENA OF MATERIALIZATION.

By Stanley de Brath.

IN a lecture that I had the privilege of delivering last year, at the London Spiritualist Alliance, I gave the proofs of the reality of materializations by wax moulds of materialized hands and feet, obtained at the Paris Metapsychic Institute. I now propose to give some additional facts detailed in these experiments, and draw a few deductions from them. The fact of materialization is, of course, not new: Crookes verified it in 1872. A. R. Wallace verified it about the same time as Crookes. Smedley took wax moulds in 1877. Aksakoff obtained wax moulds in 1897. More or less complete materializations have often been seen in Spiritualist circles. I myself saw several in 1889, with Cecil Husk; one of which took the form of a deceased brother. I was a sceptic then and could not believe my own eyes till I had called in two other members of my family who also saw what I had seen.

### THE NEW EXPERIMENTS.

Most of these instances (except those testified to by Crookes and Wallace) were sporadic, personal, and devoid of the detailed precautions which compel belief.

The new experiments, however, were made in a locked laboratory and by a Committee of highly skilled experimentalists. The experiments were continuous, many scores following on one another; they covered several months, and, collectively, several years, before the experimenters considered them sufficiently established for publication. Flash-light photographs of the successive stages of materialization were taken and published; and finally Smedley's paraffin-wax experiments were repeated under irreproachable conditions of control.

### CURRENT CRITICISM.

I must here allude *passim* to the "critics" who say that "photographs are easily faked." Their statements show one

of two things: (a) either that they are so ignorant as to be unable to distinguish between flash-light photographs taken in a laboratory and the elaborate fakes of the cinema; or (b) they actually think that men like Richet are capable of a deception that would ruin a life's reputation. It is as stupid as it is malevolent. Illusion is out of the question, as the detail of the experiments shows.

Nor is it given to all of us to expound the position with such brilliant logic as characterizes the reviewer of Richet's work in "The Times Literary Supplement." After two columns of dialectic he asks, "Is there a residuum of the genuine underneath the flux of deceit?" and replies with the luminous dictum that if there is any such residuum, "They are simply facts that cannot be brought into any kind of relation with the general body of our knowledge, and consequently we can think nothing about them, whether of truth or falsehood" (!)

Mrs. Helen de G. Salter occupies a distinguished position in psychical research, and yet seems to miss the point in her remarks ("Nation and Athenæum," August 25th) on the objective phenomena treated of in Richet's book. That point is that his proof of these physical phenomena is based on a long series of consecutive laboratory experiments *in which fraud was made physically impossible*. She is of opinion that "Professor Richet very gravely understates the evidence tending to show that practically all physical phenomena are explicable by fraud, conscious or unconscious, on the part of the medium."

Such statements fail to recognize the vast difference between casual observations or abortive experiments under bad conditions, and sustained, connected experiments by a committee of skilled experimenters working in their own laboratory. Richet, as a matter of fact, devotes a long and very honest chapter to frauds; but as a man of science, he knows very well that the only way to settle this obsession of fraud is by a series of experimental results under conditions in which the most fraudulent medium imaginable could not possibly deceive. This he, and others, have done.\*

---

\* I wish to state that I am not responsible for altering the title of Professor Richet's *Traité de Métapsychique*. I wished to name it A Text-book on Metapsychics, but was overruled. It was thought that this would not appeal to an English public.

## THE PRESENT STAGE.

The stage we have now reached is that these phenomena are scientifically established, whoever may believe or disbelieve. It is a waste of time to repeat proofs of the bare facts. We need no longer trouble ourselves about the wilfully sceptical, but can go on to the applications of the facts. These are very far-reaching, not only in physiology, but with regard to Spiritualism as based on realities, not opinions.

I use the word "Spiritualism" in its primary and correct sense—as the system of thought which regards the universe as the manifestation of an invisible, omnipresent Intelligence, Power and Will. This is the inference to which the objective (physical) facts lead.

You will find the scientific form of that view developed in Dr. Geley's book "From the Unconscious to the Conscious." One of the greatest of modern evolutionists, Alfred Russel Wallace, was led by the same road to a similar conclusion. The materialistic concept of the universe as an *undirected* result of Matter and Energy is out of date, together with the competitive and brute struggle for existence as the governing law of *human* nature.

This philosophical spiritualism has always been to me the real spiritualism, as implying God and the soul, with all that those simple words mean apart from any form of theology. What is called "Spiritualism"—the evidence for the continued life of the soul, and its power of making itself known to incarnate souls—is for me only a part of the larger concept; Psychical Research also seems to me only the scientific aspect of the same phenomena which spiritualists consider under the religious aspect.

But it is not on this larger Spiritualism that I am writing, but on much simpler inferences, and more especially I wish to emphasize that the material facts—ectoplasmic forms, luminous appearances, and movement of material objects without physical contact—are the logical and scientific foundation for Spiritualism both in the larger and more restricted sense.

## THE FUNCTION OF SCEPTICISM.

Religion for a long while based itself on ancient miracles—supposed suspensions of the laws of Nature. It was under-

mined by  
"Miracle  
suspende  
notewor  
develop  
notion  
interven  
by a fra  
Energy,  
more in  
principl  
individu  
leading  
by A.  
definiti  
that n  
agents  
old spi  
went  
now I  
the su

Ma  
these  
long  
phen  
its a  
subje  
will  
that  
to it  
ever  
led  
for  
from  
pro  
ma  
any  
En

mined by a school of thought represented by Hume, who said "Miracles do not happen; the laws of Nature are never suspended." Modern science has confirmed his view. It is noteworthy that this sceptical phase was necessary to the development of truer religious concepts than the childish notion of the Divine Governance as based on miraculous interventions. These notions could be done away with only by a frame of mind which regarded no factors but Matter and Energy, even to the exclusion of Spirit. Only thus could a more intelligent view succeed it. That larger view is the principle of the Law of Spiritual Consequence awarding to individuals and nations that they reap as they have sown, leading men to look for real spiritual causes. It was initiated by A. R. Wallace who showed the fallacy underlying Hume's definition of miracle as a suspension of natural law; he showed that miracles, in the sense of action by unseen intelligent agents, do happen. He showed this experimentally and the old spiritualists were not afraid to take this ground, though they went too far in ascribing *all* such results to "spirits." But now Richet has taken such "unseen intelligent forces" as the subject-matter of a new science.

#### FUNDAMENTAL PHENOMENA.

Many spiritualists will question the fundamental nature of these physical manifestations; they will tell me that they have long been spiritualists quite independently of the physical phenomena, and that it is the reasonableness of Spiritualism, its accord with religion, and its satisfactory explanation of subjective phenomena that has convinced them. But if they will recall the history of the Movement, they will remember that it took its rise in physical phenomena; that the opposition to it has always been the denial of those phenomena; and that every man of science who has supported the Movement has been led to do so by the physical phenomena alone. This is natural, for science is neither more nor less than logical inferences from facts observable by the senses; it is exact knowledge of proximate causes derived in this manner. Anything more may be philosophy, art, religion, intuition, law, morality, or anything you like, but not science.

These objective phenomena have been little studied in England. In a most able review of Richet's book,



Sir Oliver Lodge says: "We in England have studied the subjective side of metapsychics almost exclusively" (Journal, Am. S.P.R. November, 1923). This continues to be the case, though we have such excellent physical mediums as Mr. Evan Powell, the Crewe Circle and Mrs. Deane. Dr. Crawford's researches on ectoplasmic rods and levers, conducted for three years with Miss Goligher are the only published physical experiments known to me. Isolated séances are not experiments in the scientific sense.

The reasons for this exclusiveness are well known; its results are to be seen in the crop of theories and suppositions—unlimited telepathy, external operation of the subconscious mind, a cosmic "reservoir" into which that clever subconscious can dip and select what it wants, etc., etc. These are a few of the guesses made by dialectic ousting experiment from its proper tasks.

#### WHAT "SCIENCE" IS.

I beg my readers to bear with me while I say a few words on science. In our schools it either is not taught at all, or it is taught as technicalities, not as principles. Hence many persons do not know the commonest laws of Nature, and imagine that science consists in giving Greek names to English things. Now the reason for the exotic name is that in order to reason clearly each noun must stand for one thing and one only. Thus hydrogen stands for one particular gas that is an essential constituent of water (*ὑδωρ γενής*), and so on; every scientific name denotes some specific thing and tells something about it. In common parlance this is not so: "psychometry" stands for a considerable variety of phenomena; "Protection" and "Free Trade" each means a very different thing in different mouths; the latter seems to mean "free imports" (quite another thing), so, of course, people can't agree on what they do mean. And science always takes account of number and quantity; it is always mathematical. I wish also to remind my readers that science really dates from the adoption of the experimental method as distinct from the argumentative method. The great scientific progress dates from Newton's experiments, followed by the great English, French and German experimentalists of the eighteenth century. I am bored almost to tears, or curses,

when I read such nonsense as that Newton discovered gravitation by the fall of an apple. He didn't, the first man who let a stone drop on his foot discovered it. Newton, having worked out mathematically the three fundamental laws of motion, and that the effect of gravitation is proportionate to the product of two masses divided by the square of their distances apart, set out to calculate whether, if gravitation extended as far as the moon, this in conjunction with the laws of motion would account for its fall of about thirteen feet per minute towards the earth. He found that it did; and also accounted for other planetary motions. That was his real discovery. He only said that gravitation acts *as if* matter attracted matter, and he expressly stated that the cause of this is unknown.

All science is of this type—the discovery of proximate causes for observed facts; and for such discovery a long series of connected experiments is required. It is for this reason that laboratory experiments are the logical foundation for scientific Spiritualism, which, by the way, I do not distinguish from Psychical Research.

#### AN ABSTRACT OF RESULTS.

I will now give an abstract of some of the experiments in question:

(a) We have the long series of sittings with Eva C—— (Marthe Béraud) and the flash-light photographs published by Dr. Geley, Madame Bisson, Prof. Richet and Dr. von Schrenck-Notzing; showing the *growth* of ectoplasmic forms.

(b) We have the wax mould experiments on materialized hands and feet, which also have been very fully described, with photographs, showing that these hands and feet have all the little markings of the natural skin. The very severe conditions of control under which they were formed is common property for all who can read.

(c) We have Crawford's experiments on "psychic rods," showing that ectoplasm does not only grow into hands, faces and feet, but can also take mechanical forms dirigible by will, and can convey much power, even in its invisible state.

(d) We have also the series of experiments conducted at the Metapsychic Institute in Paris ; of which I will now give a further summary :

Those I have selected are contained in the fourth, fifth and sixth issues of the "Revue Metapsychique" for 1921. The phenomena described are those which have often been observed at spiritualist circles (I myself have often seen them when experimenting with Cecil Husk), but the point now is that the usual objections of trickery, credulity, expectant attention, illusion, hallucination, imperfect control of the medium, etc., etc., do not apply here, the experiments being conducted in the locked laboratory by sceptical scientists who were skilled experimenters, no trickery by confederates possible, both hands of the medium continuously held, and by red light, which though necessarily kept weak enough not to obscure the luminous phenomena, was yet sufficient to see any movement by the medium or the sitters.

The phenomena were as follow, the medium being Franek Kluski :

(1) Wax moulds of materialized hands and a child's foot—the hands being sometimes of normal size, sometimes much smaller ; with all the skin markings in every case.

(2) Living, moving faces ; and sometimes busts and arms also ; the limbs and faces seeming in their relative places even when other parts were invisible. These faces were occasionally self-luminous, sometimes more clearly visible by the phosphorescent screens provided ; the faces being various—a young man, an old and wrinkled woman, and a young woman recognized by one of the sitters as his sister.

(3) Supernormal moving lights coming to illuminate the faces. Communications by the alphabet and raps.

(4) Extensive movements of heavy objects, *e.g.*: the red lamp, weighing 20 lbs. was taken from the table and placed on the floor ; furniture also was moved considerable distances.

At one of these séances, Count Potocki, a very experienced experimentalist, certifies, with the support of the other experimenters, as follows :

" I heard very distinctly at my ear, ' Thomasch ' (Thomas in Polish). The name was then spelt out by raps. I asked :

'Is it Thomas Potocki?' (a cousin with whom I had been very friendly). My shoulder was clapped after his old fashion. I thanked him for coming, and asked if I could be of use to him. Silence. I then asked if he had seen my sister, three years deceased. Answer, 'Yes'; and at the same time I felt a woman's hand touch my forehead, making the sign of a cross in a circle, as she used to do in life. . . . I could see her hand slightly lit by the luminous screen before me on the table. . . . Shortly after, a luminous sphere formed before my face. It retreated and returned close to my face, and to my astonishment and joy I perceived the perfectly recognizable features of my sister, who smiled at me as in life. She seemed much younger, as she was at twenty-five (she died at fifty-four). . . . The apparition lasted a few seconds. A hand traced several times the cross on my forehead; there was a kiss, heard by others, some patting on my face, and all manifestations ceased."

These are all physical phenomena—production of form, production of light, production of power and production of sound.

#### TENTATIVE INFERENCES.

I shall not now write of the evidence for personality and independent volition here shown, but shall confine myself to the question of materialization, considering the whole of the data, including Crawford's.

(1) In the first place, "fraud" is eliminated, the photographs and wax moulds alone preclude that. We are dealing with objective facts. This is the main point.

(2) The sitters are unanimous as to the "control" and the phenomena. The living faces were seen by all.

(3) Wax moulds taken in the same series of experiments have already been very fully described in "Light." The main points here are the presence of all the natural lines and markings of the skin as observable in living hands and feet; and also that the materialized hands and faces appeared to be partial and local materializations of figures invisible except in those portions.

(4) The actions were those of human personalities not of mere extruded members.

(5) In all Crawford's experiments the "unseen

assistants " play a large part, answering questions, suggesting procedure and facilitating results.

(6) Crawford's " rods " were for the most part invisible, and only to be located by their pressure on the spring-balance.

(7) Ends of these invisible " rods " were often so strongly materialized as to become " semi-metallic."

From these and other data that I cannot here recapitulate, but broadly because intelligence without some substantial vehicle is inconceivable, I am disposed to infer:—

*That the " entities " who reveal themselves have " bodies " organized from an invisible (? etherial)\* form of substance similar (probably) to the invisible variety of ectoplasm ; and*

*That their " materialization " consists in the absorption, more or less superficial, of the emanation given off by the medium.*

I fully concur in the proofs given by Dr. Geley, that in certain cases, especially in the semi-liquid form of ectoplasm, it is an exteriorization of the medium's vitality and that it actually grows into more or less perfect members. I see no evidence that these forms and faces are in any way extraneous personalities, and I fully subscribe to all that he has developed in his book, which I advise anyone interested in the subject to read and ponder. I think that his analysis of the living being as composed of (a) a body of crude matter constructed by the agency of (b) an individualized active energy which he calls the dynamo-psychism, itself obeying (c) a directive idea or archetypal form, is true. But it seems to me that when ectoplasmic materializations represent known and recognized deceased persons, as in Count Potocki's case and those I have seen, the process must be somewhat different.

#### A WORKING HYPOTHESIS.

The dynamo-psychism must necessarily work normally by the construction of cells—nerve cells, blood cells, muscle cells, etc., etc.—in the millions of cells that make up a human body, becoming tangible and visible by assimilation of material nutriment. Even Haeckel found it necessary to admit a cell-

---

\* 'Etherial' is used as implying a condition of the luminiferous ether : 'etherial' as indicative of a dispersed condition of ordinary matter.

soul; and as he recognized nothing but Matter and Energy, the material cell must be a replica of the psychic cell that fashions it.

The celebrated physiologists—John Hunter and Professor Huxley—both agree that “Life is the cause and not the consequence of organization.” They are referring to the life in protoplasm. But as it is an experimental fact that life is manifest in these materializations without the presence of protoplasm, their argument would seem applicable to this case also.

This seems to me to point to the existence of a “psychic body,” which is really the root of the “spirit hypothesis.” This being so, would not “death” be merely the release of the ethereal complex from the material complex? The former would naturally be the counterpart of the latter, since the material body is actually formed upon the mould of the ethereal cells.

In the phenomena of materialization, may not the invisible organism become visible and tangible by absorption of the strongly animalized emanation from the medium; much as the different parts of a microscopical preparation are made visible by absorption of a stain?

(For those who do not know the process of microscopical preparations I may explain that an extremely thin slice of tissue shows under the microscope as a grey tangled mass, in which structure is undistinguishable. The microscopist adds a stain—carmine, methyl orange, osmic acid, or some other—and each kind of tissue takes up a different tint and so becomes visible.)

This absorption of the ectoplasmic emanation may be only superficial; in which case the materialized face will appear hollow if photographed from the back (as is the case with some materializations); or it may be partial as when hands only are solid enough to dip into paraffin wax; or it may be thorough and penetrating enough to materialize lungs and exhale carbon dioxide, as in the Algiers experiment and Crookes' “Katie.” But in any case it would naturally show the skin marks, being formed on an organism already there, though invisible.

I do not, of course, venture to affirm that this is so; I only

put it forward as an inference that seems to me highly probable as a working hypothesis to be proved or disproved by experiment *ad hoc*.

It is certainly easier to imagine the "invisible intelligent forces" as having a substantial vehicle of some kind, than to imagine them without any vehicle at all. It would also show a reason why materialized members should show skin marking like living hands without supposing them to be directly created or grown.

#### POSSIBLE EXPERIMENTATION.

I am inclined to think that experimental test might be conducted by a combination of automatic communication through one medium and planned physical results obtained through another medium; or perhaps both methods could be used at different times with so powerful a medium as F. Kluski. But whether this hypothesis contains an element of truth or not, the fact remains that the solution of the first problem of Psychical Research lies in the objective and undeniable physical phenomena, rather than in the subjective variety. The latter will never explain the former, but the physical can, and will, be the basis of the psychological.

For this reason the objective phenomena are logically fundamental. If an invisible organism can be shown to be already existent, part of the mystery of materialization would be a mystery no longer. It would not follow that every pseudopod or pseudobranch would be a materialization of this kind; some might be expansions of the same sort as Crawford's "rods." Imperfect materializations might be imperfect assimilations of the ectoplasmic material by the invisible matrix.

I submit these ideas to the judgment of those whose opportunities for experimentation are greater than mine. Indeed I have now scarcely any opportunities for experiment of this kind.

#### WHAT CONCERNS US.

But what touches us most closely is not the science of the matter; it is the truth formulated by A. R. Wallace that Evolution has a purpose—the development of a spiritual being *fit to survive death*. Life here is the means of that development, and just as we see even now the body formed

in the image of the soul—showing good-will, kindness, intelligence, honesty, courage, vigour, or ill-will, enmity, stupidity, sensuality, cunning, and the like, so, when the soul is bare the qualities it has developed are unmistakably manifest in its form.

This spiritual development or retrogression affects us profoundly here and now. The idea is current that our social system must be changed. *It is the mentality that requires to be changed.* The mentality makes the political and religious system. Character, and character alone is Religion. The scientific view is the religious view—the recognition of spiritual cause and effect.

#### CLEAR THINKING.

Lord Birkenhead has recently been telling the Glasgow students that “the school of idealism,” with its doctrine of unselfishness is opposed to the whole experience of mankind. He says: “Nothing is more apparent than that, politically and philosophically, the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct. . . . the desire for self-advancement is the only adequate incentive.” He refers to this view as the final refutation of all idealist teaching, even, he implies, of Christianity also.

This is the “jungle doctrine” of endless competition and ruthless war. It leads to an abyss in which Western civilization might perish. It is absolutely opposed to Wallace’s true spiritualism as the purpose of evolution, a purpose that can be fulfilled only by co-operation in place of enmity and good-will in place of war.

We may well agree that it is for the English race “to maintain in our own hands the means for our own protection,” but the confusion of thought between the true idealism that is in accord with spiritual growth of character, and the false idealism which would substitute political panaceas for the improvement of character is much to be regretted.

#### AN “ARMISTICE DAY” MESSAGE.

I will conclude with a written message received by me through an automatist who is quite unconscious of what she



writes, purporting to be from a friend of my own in the Unseen. It refers to some experiments I am engaged upon.

“ . . . . I would have warned you that power is being drawn away to-day (November 11th, Armistice Day) from personal matters to great national events. I am here, (but) there is such a dense crowd of spirits surging earthwards that our writing must be brief. Many of us will be called on to help the grief of those on this side, accentuated by the scepticism or blindness of those they love. I want you to continue to bring out the suffering that is caused over here by the want of love ; that holds the discarnate to earth far more than the communications so despised—the refusal of those on earth to realize that ‘ the dead ’ are as living as they are, in the same stage of development, not either doomed to punishment or glorified, nor wiped out, nor, as some think, wandering round as ghosts.”

This realization can, as I think, be brought about on the large scale, only on a scientific basis—by the true interpretation of supernormal phenomena, which proceed partly from the soul incarnate and partly from souls discarnate, but in all cases involve the existence of the soul in man—a soul which is very much more than “ the sum of the functions of the nerve-centres.”

*November 13th, 1923.*

## SOME RECENT SUCCESSFUL "BOOK TESTS" WITH MRS. COOPER.

For previous similar results with this Medium, see "Psychic Science," April, 1923, and January, 1924.

### FROM "THE HEART OF MIDLOTHIAN." (*March, 1924.*)

COLLEGE Members who are careful note-makers supply the following:—

"At a group séance at the College with Mrs. Cooper, the voice medium, the following curious book test was given me. The matter seems very subtle and I am still wondering exactly where to place it in my psychic experiences.

"'Nada,' Mrs. Cooper's 'control,' stated that it was a test from herself to me, and without any incoherence spoke of my bookcase, second shelf, fourth book, left to right, and page 22. 'Two-two' were her words, which a sitter next to me heard and confirmed when I asked if it were page 22.

"Neither Mrs. Cooper nor anyone in the College has ever been in my flat, and she knows nothing of my personal matters. In the principal room is a large bookcase filled with books, many standing behind the front ones. *On the second shelf from left to right* is an edition of eleven standard novels, about four hundred and fifty closely printed pages in each. They are not my own. The *fourth* is Scott's 'Heart of Midlothian.' It must be over twenty years since I read this novel; I have forgotten much of it, and did not read it in this edition. Underneath the bookcase there is a 'secretaire,' which I always keep locked, and in which I keep many psychic cuttings and records of sittings, etc. At a previous sitting, also a group, 'Nada' had stated that she had been with me once and had seen me writing there, and that a book test would be given having something to do with my writings. (My usual communicators are various aunts, who seem to know something of my home conditions.) Examining first the fourth volume from the left, I found on page 22 what is described below. Next, to test the effect of coincidence, I have read carefully page 22 of each of the other ten volumes of the series I have mentioned; but only in one could I detect anything which I should regard as suggestive in any way of my 'writings,' and that in a very general character. At the same time, had that page been specifically indicated in a book test, I might have seen in the passage a not inappropriate reference to myself. It is the operation of the laws of coincidence that we must often take into

account in book tests with which no specific reference is given, though without straining them beyond the limits of rationality.

"The first chapter of the 'fourth book' describes the mishap of two lawyers travelling by public coach. A companion in misfortune is an unfortunate but blameless man named Dunover, who, through the 'cussedness' of fate, had spent many years in a debtor's prison. These three repair to a neighbouring inn, and spend the evening discussing all kinds of legal processes, courts, and 'causes célèbres.' Page 22 describes how Dunover entertains the others with accounts of his prison experiences. Then follows: 'This sort of conversation passed away the evening till the early hour, when Mr. Dunover chose to retire to rest, and I also retreated to take down memorandum of what I had learned in order to add another narrative to those which it had been my chief amusement to collect and to write out in detail.'

"Now for the analogy. The name Dunover begins with the same two letters as my own. I have had a legal training, and was for many years concerned with a certain technical branch of law. My sister, who lives with me, takes an almost 'macabre' interest in notable crimes, trials and other 'causes célèbres.' I have myself had some connection with, and taken some interest in, criminology, and I frequently read to my sister (who is an invalid) in the evening, and lately have been giving quite a good deal of time to some such cases of past years. She retires early to bed, and I then 'retreat' to my own room, and proceed to make records of various psychic happenings through different mediums. I make use of these records when writing for publication and this may be the reference to the 'writings.' *What the man in the above passage is described as doing is almost exactly what has taken place with myself on various recent evenings after dealing with similar subjects as are mentioned on page 22 in that novel.*

"This was the feature which struck me as I read it. But if this be really an intentional citation and not the effect of a strange coincidence, one is left wondering in what manner a Hindu 'control' is able to select out of the hundreds of thousands of sentences contained in the bookcase and the thousands in that particular book, a sentence, in itself neither striking nor important, and which would scarcely remain in anyone's memory, but which has yet a certain relevancy to the private conditions of the person to whom the test was given."—E.

[To how many of our readers, we wonder, would such a test as this prove applicable? It may be questioned whether one could be found to answer the query in the affirmative.—ED.]

#### A BOOK TEST FROM "CHRISTOPHER." (April, 1924.)

"I visited Mrs. Cooper with a friend who had never been at such a séance before. A communicator known to both of us spoke and told me to take the second book from left to right on the third shelf,

turn to page 26 or 62, and I should find a message I would understand, also something about 'light'; and that there was something further on in the book that I would recognize. He asked me if I knew where to look for the book, and I replied that I did. I have had other book tests from Mrs. Cooper, but have not been asked this before. I will try later to give you some sort of explanation of how I knew to which bookcase he referred.

On reaching home I took down the book from the place indicated in the bookcase I had decided upon. I found the volume to be 'Christopher,' by Sir Oliver Lodge. I was surprised at finding the book upon the shelf; it seemed out of place, as the other books deal almost entirely with myths and legends of various races. I turned to page 26, and could find nothing appropriate, but on page 62 the first sentence runs, 'In no strange land do we find ourselves,' referring to the 'after death' state; and further down on the same page is a paragraph which, in its sentiments, is strikingly characteristic of the communicator. I found later that 'In no strange land' was the title of Francis Thompson's poem, which is a great favourite of mine, and which I often recite to induce the passive condition for psychic work. I was not aware of its title.

"The only reference to 'light' is on the previous page—61. 'In the light of this conviction,' but it may be straining the reference to include this.

"I read on in the book to discover what he meant by 'something further on in the book,' and on page 210 I feel certain that I found what was intended. On that page is a letter from Christopher to his mother, written from Fisher's Hill, Woking, the home of the Rt. Hon. Gerald Balfour. In the summer of 1914 Fisher's Hill was let to my family. The letter begins, 'I am enjoying myself here very much,' and further on 'delicious weather here—warm and sunny—garden lovely.'" As it was the summer holidays my communicator spent here with us, the reference is most appropriate. On the same page another letter refers to Tadworth, Surrey, where another house that we used from 1916—1919 was known to him, and also a reference to a brother officer of my own surname—not a usual one—killed in action. I am sorry I did not insist on the communicator giving me the place of the bookcase—I see now that it was a mistake. At a sitting some months before, the same communicator said he would give me a book test later. Some weeks after his promise, I was sitting alone in the drawing room reading, when I seemed to have an idea that the door of the bookcase behind me had been opened. I looked round but nothing seemed disturbed. Yet the feeling persisted. It came into my mind then, that perhaps a book test was being found, and I spoke of it to a friend. It was weeks after, however, before I got an opportunity of going to Mrs. Cooper. When the test was given I immediately, rightly or wrongly, thought of this incident, and assumed the drawing room bookcase."—M.

[It is interesting to record this intuition of the sitter's, that she

sensed someone at that particular bookcase. Her absorption in reading may have afforded some psychic force at the moment which may have been used. On no previous occasion do we remember to have heard such an impression mentioned in connection with book tests.—ED.]

---

**TWO BOOK TESTS FROM A "MEREDITH" VOLUME. (April, 1924.)**

The same sitter records the following:—

"I am sending you notes at once of a book test my friend and I had in a sitting with Mrs. Cooper this morning.

"The communicator told me to go to a room on the third floor, and go to the bookcase straight ahead from the door and take the third book on the bottom shelf, turn to page 62, and I should find something about 'heart,' and a message on page 22. I found the book at once from the directions given. It was 'Short Stories,' by George Meredith. On page 62 there is the sentence, 'Rest, dear heart, till I return.' On page 22 there is nothing in the least appropriate except one sentence, which reads—'You have asked for me, I am here'—which is surely a good message. I have never read 'Short Stories,' and although my friend and myself have had several excellent book tests before from Mrs. Cooper, this is the first time we have had two references in one book."—M.

Criticising the above Book Tests, a careful observer of this class of work remarks:—

1. A Book Test purports to be the giving of supernormal information, since the sitter could not possibly know what a page so cited contained, though he would know that it contained something.
2. For the proof of such supernormal information it is requisite that the communicator should clearly indicate the nature of the information which is to be found; in other words, the nature of the information should be explicit in the Test itself, and not dependent on the deductions of the sitter.
3. The information so indicated in advance should be of a sufficiently definite and specific character to rule out the operation of chance-coincidence.

**FROM COLLEGE RECORDS.**

By **Mrs. Hewat McKenzie.**

## TWO STRIKING INSTANCES OF CLAIRVOYANCE.

IN watching the varied work carried on at the College, I am often astonished at the remarkable daily output of evidential matter, which perforce from lack of time or lack of interest is never recorded, but particulars of which are often told me by word of mouth, or an intimation given that satisfactory matter has been received. The work of the College mediums, whether in public meetings or in private sittings, is devoted to one end, to provide evidence which will satisfy the sitter that he or she has received supernormal facts, and further, if possible, to prove personal identity on the part of a communicator. Unless this is obtained, neither the mediums nor the organizers are satisfied, and while the erratic nature of mediumship is taken into account, given quiet, regular conditions, and no overwork or anxiety of mind, a very regular average of good results can be obtained from a well-developed sensitive, to the mutual pleasure of sitter and sensitive.

## A PHOTOGRAPH DISCOVERED THROUGH MEDIUMSHIP.

The following recent instance of private mediumship shows how a clue may be given which, as in this case, though seemingly small, has brought great happiness to at least two people, and opened up communication with one long removed from contact, even before his passing over.

A country member, Mrs. F. N——, writes :

“ At a sitting at the College with Miss Helen MacGregor, a great deal of information was given me about my father, who said he felt hurt because I had no photograph of him, or any little thing belonging to him about the house.

“ I answered him that I had no photograph of him, the only one I ever had being a small one taken on porcelain in a little gilt mount, and that was lost.

“ He said that it was not the one on porcelain, but another small one of him taken when he was young—before he was married, and when he wore ‘ side-whiskers,’ which Miss MacGregor described as ‘ bushy.’

“ He persisted in saying that this particular photograph was the one we had and that it might be in an album. I again replied that there was no such photo, nor had I any album.

“ He then said that it might have been stuck into an old book, and seemed to think that the book was on a little hanging book-shelf which had some small ornaments on the top shelf. (He evidently remembered a bookshelf which he had made for me. It used to hang in my room. It had books on two of the shelves and ornaments on the top one.)

“ I promised to have another look, though I felt absolutely certain that he was wrong. I returned home, many miles from London, in the afternoon of the same day as the sitting took place, and in the evening I got out an old album belonging to my aunt, but as she and I had looked through it only a short time ago I felt that my search would be fruitless.

“ At my mother’s suggestion, I took out every photograph in the album to make sure that the one I hoped to find was not hidden underneath any other. No result !

“ My mother then took the album, to look through it once more, and in a few moments I heard her say, ‘ Here it is.’ And sure enough there it was, exactly as my father had described it—side whiskers and all very bushy. It had been hidden under another photo of an old friend of his, and must have stuck to the back of it when I had taken it out a moment before.

“ My mother then remembered that this photo had once existed, but she, like my aunt, was sure that it had been destroyed years ago, when our home had to be given up. Needless to say, the photo is now in a frame, and is one of my most cherished possessions.”

At the public meetings the work is often remarkable. These are held for the purpose of meeting a need with new people, who perhaps have never seen any demonstration of clairvoyance, or for those whose means may not allow them many private appointments. Here are two instances of which a record happens to have been made, and such could be multiplied by hundreds equally good and even better.

#### A RECOGNIZED COMMUNICATION FROM A FREEMASON.

The first came through the mediumship of Mr. Vout Peters. The recipient had never met Mr. Peters, and had slipped into the meeting as a complete stranger. The record says : “ Mr. Peters described a man high up in a Masonic career, and gave such descriptive data as enabled me to identify him perfectly as a deceased friend. This was followed by evidence which I consider decidedly good. The message conveyed that I had done quite right in having, as was described, ‘ sacrificed something,’ and that he was very pleased to know I had accepted the duty I was called upon to undertake.

“ I am an active Mason myself, and have always emulated this particular deceased friend’s Masonic career. After very many years of hard active work, I was about to enter a very important chair of a Lodge with which I had long been connected. But by some rearrangement of offices, I was requested to give way to another who had, through some neglect, previously missed going forward

to the higher office. I was asked to accept instead, a duty unpleasant and unwanted, which at first I objected to, but only a week previous to Mr. Vout Peters' description and message, I made up my mind to accept the said position and had intimated this to those concerned.

"I can well conceive that such a decision, contributing as it would to the harmony of the Lodge, would make my deceased friend happy—for, as he said, 'I had done the right thing.'

"I was probably the only Freemason present at the meeting, and all the circumstances seemed to combine to provide what I regard as very good evidence of survival."—H.

#### THE DEATH OF AN EXPLORER DESCRIBED AND RECOGNIZED.

The second instance, which I recorded in "Light" at the time, came through Mrs. Annie Brittain, and is worth repeating.

Giving public clairvoyance at the College, Mrs. Annie Brittain turned quickly to a lady in the audience, saying, "I see such a strange thing with you." She proceeded to describe two children who were not recognized, and then said, "I see a very tall man and I seem to be climbing with ropes. I can imagine I am mountaineering or something similar; now I find myself falling, falling; I am so dizzy I could fall down. I feel this man met his death in this way, and that his body was never recovered by his friends. I seem to see where it fell, and yet there is nothing to be found. I don't know whether this is in the Alps or Snowdon, but I get a brown bear looking at me not far away."

The lady who received this message gave instant public acknowledgment, saying the message was not for her, but for the man's friends; that he lost his life in an expedition, and that the body was never found.

I made it my business to speak to this woman afterwards—who was a stranger to me—and asked her whether she knew Mrs. Brittain, or had ever received any message before regarding this affair. She answered in the negative as to both, and told me further that this man was a well-known explorer, and that it happened in the Himalayas—probably the "brown bear" would fit this—and that she had spent the previous day with a sister-in-law of the man.



## NOTES BY THE WAY.

---

STANLEY DE BRATH, M.Inst.C.E., whose fine portrait by Mrs. Dora Head is a feature of this number, is one of the oldest and one of the most valued students of Psychic Science in Britain, and also, we are glad to add, is a member of the College Advisory Council.

His first convincing evidences came through the mediumship of Cecil Husk, the materializing medium. Returning to India to his profession of civil engineer, he seemed to grip, in a remarkably comprehensive way the philosophical implications of the subject, and produced in 1896 a valuable work, "Psychic Philosophy," under the *nom de plume* of "V. C. Desertis." A second edition appeared in 1909 and a new edition was published recently.

On his return from India, Mr. De Brath, having original and advanced views on education, became a schoolmaster; but within the last few years, having more leisure, has given remarkable service by his pen and voice to the cause he loves. To him psychic facts revolutionize science and philosophy, and have convinced him of the survival of personality.

When the *Métapsychique Institut* was founded in Paris, Dr. Geley, the director, who values Mr. De Brath's work very highly, appointed him as its English representative and correspondent. His powers as a linguist are considerable, and during the last few years he has done magnificent service in translating three first-class French works on Psychic Science—thereby putting all students in his debt. To him we owe the excellent English of:

"From the Unconscious to the Conscious," by Dr. Gustav Geley.

"Thirty Years of Psychical Research," by Prof. Chas. Richet.

"Supernormal Faculties in Man," by Dr. Eugene Osty.

Mr. De Brath is a valued contributor to "Light," and the College has often benefited by his ability as a lecturer. His clear and sane outlook, his power of logical deduction from facts, and his sense of humour are all enlisted when he deals with psychic matters.

Any cause may be proud of an adherent with such a record, and readers at home and abroad to whom he may be but a name will be glad to look upon his face in this present-day portrait, and to have this brief record of his career.

\* \* \* \* \*

The visit of the first Dutch medium to the College was a pleasant occasion. Introduced by a College member who knew of her work in Holland and in the West Indies, where she had interested and convinced many, we were ready to welcome Mevr Wed Dr. E. A.

Akkeringa Kromme warmly. She was accompanied by a friend—Miss Van Oort—who kindly acted as translator. The latter is associated with the editorship of the Dutch spiritualistic paper, "Het Toekomstig Leven," and is herself clairvoyant.

Mrs. Akkeringa has a remarkable public gift in her own country, and undertakes clairvoyance and psychometry before large audiences. This was not demonstrated here, but her private work as a trance medium and psychometrist was excellent, and we shall hope to make some record of this in our next issue, recording also some instances given by Mr. J. V. Suringar, a Dutch professor of agriculture, who has studied her work closely.

We are glad to know that Holland, which had a famous woman pioneer in Spiritualism in Elise Van Calcar, a writer and speaker, has found another to continue the work, both in Holland and elsewhere in the person of Mrs. Akkeringa.

\* \* \* \* \*

The College has had two recent visits from Mr. Evan Powell, who, it is good to note, seems much better in health. Excellent evidential phenomena were produced, and in May the "lights" were particularly fine. One sitter was called by her father, by her pet name, unknown to any one present, and had a clear view of a face which she states she recognized as his. In June the physical phenomena were more pronounced than the voice, and the table brought from the cabinet, rocked and swayed for several minutes in the circle at a distance of 5 feet from the medium who was roped, thumbs tied with thread, and left foot controlled—no movement of his body being noticed.

A police inspector who was present, and who endeavoured to find out what was going on by craning forward, was advised by the "control," "Black Hawk," to "stop bobbing"; so evidently someone could see in the dark.

\* \* \* \* \*

Mr. J. S. Lewis, another Welsh physical medium, visited the College recently, and the following letter from Mr. Chas. W. Wood, of Blackpool, who has a useful offspring of the College in the North-East, gives the salient points of the visit.

"At your request I was one of the gentlemen who examined the medium on both occasions, and can say that although we did not ask him to strip, we made such an examination that we were fully satisfied that there was nothing about his person that could be used in the production of the phenomena later witnessed in the séance. I may add that after the examination he never left us until safely roped in his chair

"As the medium is, I think, new to public work, I consider that the results were very satisfactory judged purely as physical phenomena, but they seem to be the work of one band of operators, and produce no evidence of survival. The most interesting features to my mind were:—

(1) The removal of the medium's coat WITH THE ROPES AND KNOTS INTACT although these ropes had been securely fastened OVER the coat while he was wearing it.

(2) At one period during the first sitting what seemed to be the inverted table (which had been in the cabinet, and was afterwards found in the centre of the Circle), was rested on the top of my head, and the two ladies on either side of me stated that they experienced the same sensation.

(3) During the second sitting the skipping ropes were used, and a child seemed to be skipping in the circle, the interesting point being that every time the rope came round it lightly touched my knee, where I sat next the medium on his left.

(4) On both occasions I clearly observed the shadow of a hand over the luminous slate which seemed to be well away from the medium, whose wrists were, as previously stated, securely fastened to the arms of his chair. Twice during the séance the white light was turned on and the ropes were examined by Mr. McKenzie after the coat was removed and found intact.

The above is a very fair report of Mr. Lewis' work, and bears out the observations of other sitters. At the second sitting the Chairman of the College Council sat close to the roped medium, keeping contact with his left leg. Without anything unusual being noticed in the way of movement, the medium's jacket was removed and flung across the room, this sitter only noticing it by the breeze accompanying it. Immediately following this a hand took hold, behind her neck, of a light coat she wore, and gradually drew it off, also throwing this to the other side of the circle. No undue movement of the medium was noticed.

We hope Mr. Lewis, with the able co-operation of his wife, will steadily continue his development, and become a valuable helper in the demonstration of psychic phenomena.

\* \* \* \* \*

Recent numbers of the foreign psychic papers, the "Psychische Studien" and the "Revue Métapsychique," have devoted many pages to the case of Lasslo, the Buda Pesth man who for several years imposed on a group of spiritualists and well-known people in that city. Dr. Schrenck Notzing had seen some of the experiments in 1923, but not under any special conditions, and being rather doubtful about them, wrote to the organizer asking him to tighten these up. Another man, *Schenck*, ultimately disclosed the facts of fraud given him by Lasslo, and immediately the foreign papers, confusing the name with *Schrenck*, announced that the doctor had been thoroughly deceived. To defend himself Dr. Schrenck Notzing published the full facts of the case.

By many this is regarded as a carefully organized plot to discredit Psychic Science, and one sinister aspect, according to the "Revue Métapsychique," is that other mediums, Guzik (of Warsaw) and another, have been twice offered large sums of money by some person who is known, to repudiate their phenomena.

Curiously a year ago one of our leading English physical mediums reported to us a similar monetary offer if he would deny his phenomena and write an article discrediting it.

This exposure of Lasslo became the signal for an attack on physical mediums over the whole of the Continent. Willie and Rudi Schneider, Guzik and even Frau Silbert suffering severely. One able Catholic theologian is, however, in the forefront of the defence of the latter, and is supported by many able professors and doctors of Graz University, who, like ourselves, have had remarkable results through her mediumship.

\* \* \* \* \*

A similar attack was made on Pasquale Erto, the Italian medium, whether with truth or not we cannot yet say. Dr. Geley promptly put the facts forward in "Le Matin," and promised to report further experiments. In the Institut "Revue" he intends to give the positive results with Erto, which had been previously witnessed and reported upon by well-known Italian scientists, and then to give the other aspects.

\* \* \* \* \*

The "Revue Métapsychique" (March-April) is as usual a very excellent number, and those students who read French should not miss this ably edited periodical.

\* \* \* \* \*

The "Scientific American" now offers to pay the expenses of any European or American psychic who wishes to compete for their prize. No one seems inclined to volunteer, but we hear on good authority that the work of an amateur medium in the States is being very carefully considered as to whether it can be regarded as fulfilling the conditions specified.

\* \* \* \* \*

The May number of "The Journal of the American Society for Psychical Research" has an excellent and enlarged account, well illustrated, of the phenomena through "Stella C——" by Mr. Harry Price, recently published in our magazine. The June issue contains a comprehensive article by Dr. Walter Franklin Prince on the "Scientific American" investigation of mediumship. It is a sorry tale as recorded. Dr. Prince concludes: "It seems a good opportunity for a medium like Mr. Wm. Hope, if conscious of the supernatural quality of the results, to enjoy a free visit to America, carry back a handsome balance, and win a signal triumph over a world of sceptics. Even though the results were simply negative he would have had the free trip and entertainment, and incurred the non-incriminating Scotch verdict of 'Not Proven.'"

\* \* \* \* \*

Mr. Hope has never worked for gain, and as Dr. Prince himself acknowledges that this Committee is more journalistic than scientific, he might find the conditions just as stiff as others have done. It is always difficult to organize the finer forces of life, and here we are

dealing with something seemingly incredibly more delicate than the finest thing we know, bound up and dependent upon the physiological and psychological habit of the medium. A look, a word, a thought, may nullify the psychic force. This the true medium knows full well, and is unwilling to risk his reputation in a group of which the constituent elements are not helpfully harmonized.

"They were all with one accord in one place" is still our example of perfect conditions for great mediumship, and the further away we get from this the more do the results diminish, even to the point of complete disappearance, or worse may result in unconscious simulation by the medium because of the pressure of unexpressed psychic forces on his physical body.

\* \* \* \* \*

Perhaps a new race of mediums, trained to meet the new demand will arise. Both the State and the Church have made martyrs of them, denying the very things scientific men are now standing for on both Continents. Perhaps they feel that Science would make of them another kind of martyr, and mistrust their own powers, with such Committees as that organized, we believe with all good will, by the "Scientific American."

\* \* \* \* \*

We are very grateful to the friends who have remembered the financial needs of the College with the following kind donations:

GENERAL EXPENSES FUND.

	£	s.	d.
Sir Arthur Conan Doyle ... ..	25	0	0
Miss G. Collyns ... ..	1	1	0
Miss V. Sainsbury ... ..	0	5	3
Mr. G. L. J. D. Kok ... ..	10	16	8
	£37	2	11

COLLEGE "QUARTERLY" MAGAZINE FUND.

	£	s.	d.
Mrs. Devenish ... ..	5	0	0

## BOOK REVIEWS.

---

### "MAKING OF MAN: A STUDY IN EVOLUTION."

By Sir Oliver Lodge, F.R.S. (Hodder & Stoughton. 3s. 6d. net.)

IN this brief study, the distinguished author manages to give the reader a comprehensive view of the Universe and Man's place in it—from the vantage point of the best and latest modern knowledge, not excluding the facts revealed through psychic science.

Evolution, being a continuous process, many of man's further achievements must, of necessity, lie within the realm of his own being—leading him to the study of that which is beyond his normal self, but not beyond the super-consciousness of the beings who, out of the body, enjoy a larger sphere of action than ourselves and may, on occasions, and more frequently than many allow, act upon us for good or ill.

The old order of Physics, Psychology, Metaphysics, must now add Metapsychics, and make room for the new facts. It is most valuable to have these facts included in such a comprehensive survey of the physical universe which will reach many new readers.

The author wisely says: "Human thought is not revolutionized without a struggle; and the violence of the conflict is a measure of the thoroughness of the revolution."

---

### "PSYCHIC MESSAGES FROM OSCAR WILDE."

Edited by Hester Travers Smith. (T. Werner Laurie, Ltd. 7s. 6d. net.)

THE series of automatic scripts in which two persons were used, and the ouija board messages received by Mrs. Travers Smith alone, purporting to come from the personality of Oscar Wilde, and which were the subject of so many newspaper articles and passages in the summer of 1923, have been collected and ably edited in the above form. It is extremely useful to the student to see and compare the messages as a whole, and to follow the editor's able arguments for and against the proof they afford of survival of personality. The evidence at any rate has been sufficient to overcome much of the scepticism of Mrs. Travers Smith herself, who, in spite of many varied and startling evidences produced for others, through her own work at the ouija board, yet retained an inveterate scepticism as to whether these could be construed as proving survival.

It is a feat like converting a parson, and if nothing else comes of it, the Oscar Wilde communications have done their work.

The "Magnificent doubters" of the S.P.R., of whom mention is made in one script, have the unhappy knack of multiplying their kind, and Mrs. Travers Smith may have been one of the sufferers. Now the evidence of complete personality, on which she counts so much, gives her a lance to use against the doubters, and by giving a new elasticity to her mind, increases her value as a very remarkable instrument for the transmission of creative work.

"Mr. V——" gave his best as the passive automatist, and we trust that he too will one day give further evidence of his power in this direction. It is regrettable that the further contributions through "Mr. V——", while his hand made contact with that of Miss Helen MacGregor at the College, do not appear in this book, for nothing is more satisfactory and illuminating in psychic matters than to see how a communicating personality holds its own, or varies according to the channel used, and in the opinion of many, the later matter had the very breath of Wilde's literary style. With Miss MacGregor,

as with Mrs. Travers Smith, the writing became meaningless dots as soon as her hand was removed from "Mr. V——'s."

Mrs. Travers Smith holds that characteristic style revealing personality is much more reliable evidence of survival than the production of mediumistic facts, which may prove memory but not personality—and cites the "Times Newspaper Tests," recorded by Rev. Drayton Thomas as not of necessity providing proof of survival. But surely the point is missed here—the newspaper and Book Tests were only offered after personality had been demonstrated in various ways, to prove that—in many cases—the telepathic theory between medium and sitter did not hold water. If a given person on the other side has a certain memory of place or person or incident, and knows his sitter has it also, but can find a way to give that, *via* a test in the newspaper not at the moment printed—this being at once safeguarded by an immediate double report and corroboration the next day in the columns of the "Times," surely we have here both proof of personality and memory, peculiar trouble being taken to enable the sitter to testify to others that such matter was not filched from his mind, but given as it were *de novo* from the communicating intelligence. Mrs. Travers Smith's idea of proof is a much more subtle thing.

All students will, however, read and enjoy the Editor's clear, straight thinking on the subject, and her desire to face all the facts.

It is the kind of book that we want and need to-day, an intelligent wrestling with conflicting theories, which does not leave the spiritualistic view a lonely Cinderella, but brings her into the palace with her peers, and may even set her in the highest place of all, as Mrs. Travers Smith seems inclined to do.

The genesis of the Oscar Wilde script lay in the work of the College, and we rejoice that such characteristic communications, both in word and style and reinforced by the remarkable handwriting, has added one more stone to the spiritualistic edifice.

---

"PROCEEDINGS OF AMERICAN S.P.R. 1923."

This volume, No. XVII, contains an exhaustive digest by Dr. Walter Prince, of the "Cenoweth" sittings with Dr. Hyslop, which were undertaken to see what light could be thrown by any communicator on the problems of "Doris," whose case of "multiple personality" filled Vols. IX and X of the Proceedings in 1915 and '16. The sittings were reported in Vol. XI, but in the present report Dr. Prince continues and strengthens the arguments, and challenges psychologists to refute the point that information was received from one purporting to be the "Mother of 'Doris'" who has passed over, which betrays her personality and contain information that only she could supply. To students the volume is one of great interest. Another case of "secondary personality" as those curiously obsessing influences are designated by the S.P.R. is also dealt with by Dr. Prince, and a record of Psychometrical tests by Miss Nellie M. Smith which we shall hope to deal with again.

---

"HAUNTED HOUSES."

By C. Flammarion. (Fisher Unwin. 12s. 6d. net.)

This is another remarkable collection of data by the famous astronomer. His diligence in preserving so much valuable information on this difficult problem of hauntings is worthy of all praise. So many of these, as he points out, are simply cases of observation, like other great natural phenomena—lightning, earthquakes, etc., and can only occasionally become subject to definite experiment, but the record often noted for weeks and months by reliable witnesses cannot therefore be set aside. The concluding chapters on "A Search for Causes" and "The Truth of To-morrow" give the author's present conclusions on the whole matter.

"HYPNOTISM AND SUGGESTION." By Louis Satow. (Allen & Unwin, Ltd. 10s. 6d.)

"CHRISTIANITY AND PSYCHOLOGY." By F. R. Barry, M.A., D.S.O. (Student Christian Movement. 3s. 0d.)

"TOWARDS THE STARS," by H. Dennis Bradley (T. Werner Laurie), is just due, 7s. 6d. net. The author of the world famous book "The Eternal Masquerade" (now in its sixtieth thousand) has written an enthralling volume on his first adventures in contacting the spirit world. It is a book which will interest both believer and unbeliever.

---

"INFINITY IN THE FINITE."

By G. R. and Agnes Dennis. (C. W. Daniel & Co. 3s. 6d. net.)

"Built up amid endless controversies the vast and complex theological system of the Church is a hindrance rather than an aid to spiritual life and growth." These words from the preface give the reasons for this little book, produced by two earnest students. They believe, as so many others do, that revelation still continues; and that, for mankind, guidance is received when there are "ears to hear."

The intuitional faculty is a developing one in the human race, and will in time make itself felt in the realm of dry-as-dust theology, until a new meaning informs the whole. Many of the words of wisdom are taken from teachings received intuitionally and are very beautiful.

---

"THE KINGDOMS OF THE SPIRIT."

By Claude Houghton. (Daniel & Co. 6s.)

This also is a book of the spirit, looking to that better world order which has been the dream of all the prophets, when man will allow his developed spirit to guide his less informed parts. It is the materialistic conception that hinders our vision of the real and miraculous. "We must dare to make our lives representations of our values; if we act in contradiction to our beliefs, we do not live" says the author. It is a true word.

---

"LIGHT FROM BEYOND." Poems of Patience Worth. Compiled by Herman Behr. (Patience Worth Publishing Co., New York.)

Many students have heard of the Puritan girl "Patience Worth," who, some years ago controlled Mrs. Curran, of St. Louis, U.S.A., a simple woman of no literary ability whatever; and through the ouija board began to send literary communications of great value. A well-known editor, Casper S. Zost, introduced "Patience" to the public by his book bearing her name. Conversations, maxims, epigrams, allegories, tales, dramas and poems of great beauty were poured forth and aroused much discussion. Mrs. Curran has been blessed with good friends who have carefully recorded and guarded her work, and Mr. Herman Behr, under whose care she is at present and who recently visited the College, has published a selection from her more than three thousand poems, from which those on page 119 are taken. A remarkably high standard is maintained in these poems, another answer to the Canon who announces that nothing of any value is given to the world by means of mediumistic communications. Robert Blatchford gave him one reply in the "Clarion"; here is another from "Patience."



## GENERAL 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 twenty-four years, and Hewat McKenzie is the author of a widely read book, "Spirit Intercourse, its Theory and Practice" (Simpkin, Marshall).

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 of all who visit the College.

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

### THE AIM OF THE COLLEGE.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics, and believers are equally eligible for membership. The College will not attempt to deal with the religious implications of the subject, but will endeavour to study the subject scientifically. Any suggestions 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, and the many who have been consoled and encouraged by psychic demonstrations, this complaint should not have to be made.

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 and psychic development 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.

Opportunity is afforded, as occasion arises, for qualified students to investigate various phases scientifically.

The College Quarterly, "Psychic Science," is sent free to Town and Country members.

The Hon. Sec. is available for consultation and advice any morning, or by appointment.

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.

**Associate members** can attend classes and public clairvoyance as members, and may have either the use of the library, **or** the College Quarterly sent free.

**Foreign members** have notices of College events and syllabuses, and the Quarterly Magazine free.

# THE QUEST.

A Quarterly Review.

Edited by G. R. S. MEAD, B.A.

Annual Subscription 12s., post free. Single copies 2/3 post free

---

---

Vol. XV.

JULY, 1924.

No. 4.

---

---

The Biological Setting of Psychical Phenomena	PROF. HANS DRIESCH.
The Slavonic Josephus' Account of the Baptist and Jesus ... ..	THE EDITOR.
Modern Realism and the Knowledge of God	ALBAN G. WIDGERY.
Sex Love and God Love ... ..	E. SHARWOOD-SMITH.
The New Anchorites ... ..	AIDAN VAUGHAN.
Symbols in the Hands of Osiris ... ..	ALEXIS ALADIN.
Images of Quiet ... ..	ISEULT STUART.
Si vis Pacem ... ..	DR. C. A. F. RHYS DAVIES.
The Revolt of Vergil ... ..	W. P. RYAN
Looking Back ... ..	OLGA LAVERTOFF.

Correspondence, Reviews and Notices.

---

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

---

## TO ALL STUDENTS OF GLASTONBURY AND ITS ANTIQUITIES.

Mr. BLIGH BOND begs to announce that he has acquired and fitted up as a Guest House, with special view to the convenience of our trans-Atlantic visitors, or others coming from a distance:—

### Abbot's Leigh,

MAGDALENE STREET, GLASTONBURY.

The house adjoins the Abbot's Kitchen, which overlooks the Garden. It is but one minute's walk from the Abbey Gate. Terms and particulars may be had on application to the Secretary, Abbot's Leigh, and Abbey literature is obtainable at the house.

For the Proprietor—**MRS. STEWART RAGG,**  
who will assure the comfort of visitors.

Mr. BLIGH BOND is occasionally in residence, and able to conduct parties around the Abbey, and explain the discoveries. (By appointment only.)