

Photo by Dora Head]

[106, Holland Park Avenue, W.

MR. WILLIAM HOPE OF THE "CREWE CIRCLE."



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MRS. BUXTON OF THE "CREWE CIRCLE."

Quarterly Transactions

of the

British College of Psychic Science.

Vol. III.—No. 4.

January, 1925.

EDITORIAL NOTES.

WE have devoted a large space in the present number to the experimental side of psychic photography. The subject has now emerged from the shadow of controversy since the possibility of fraud is now definitely excluded in a large number of well-attested cases.

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We have come then to a sound basic hypothesis consolidated by fact concerning this "Anglo-Saxon phenomenon" which has so attracted the curiosity of our Continental co-workers, and it is time for us to try to formulate afresh the principle that emerges from these experiments. In so doing, we must endeavour to divest ourselves of many preconceptions and false notions arising from habit and method in ordinary photography.

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The first of these habitual notions that we must discard is the belief that the image impressed upon the plate as a "psychic extra" is necessarily derived from some phenomenal appearance outside the camera and in the neighbourhood of the sitter; for in an increasing number of cases all the evidence goes to show that this is not so; the image being formed in the darkened interior of the camera or even in the unopened packet and in some way "polarized" to the plate itself and in contact with it.

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The molecules of the sensitive silver compound appear to be affected in some manner quite different from that induced by physical light. This is affirmed for two reasons: (1) That the development of the psychic image takes place at a different rate from that of the normal image, and often flashes out in advance of it; and (2) That the colour and density of the psychic image has often been observed to be different from that of the normal one.

We are thus led to question whether there be any intrinsic need for the presence of sitters or for the use of a lens except for the purpose of registration of a "psychic" result in connection with individual sitter or sitters, and consequent identification of a plate.

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The next point to be borne in mind is that so well urged by Mr. De Brath, namely, that the whole of the actual process of representation being out of our hands and in the hands of the unseen experimenters, it behoves us to conform without question to their instructions when received and not to cavil at conditions which we have no possible means of understanding or of appreciating the necessity. From the side of physical science, all we can do is to provide the most careful conditions and to observe and tabulate results for comparison as any naturalist would do.

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Another and most fundamental revision must be made in our habitual and instinctive notions in cases where a portrait is given. We are not to suppose that this is an actual representation of the appearance proper to a "spirit" (we should prefer the word "soul") in his or her ultra-physical environment. Rather would it seem that we are to regard all such images as contrived for our recognition, as representing some phase of the past life of the person seeking recognition, a phase either of early, late, or middle life, assumed for a special purpose by some process of recollection and self-visualization and cast upon the plate by means which cannot be fully known or understood by us as long as we are in the flesh.

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If only the public critic and pressman could be induced to see this point, we should hear less of that form of unintelligent criticism which condemns offhand as "fake" any image which is obviously not the actual photograph of a ghostly appearance in the region of the exposure.

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In the case of the last "Cenotaph" pictures it is, therefore, to our thinking, a great mistake to assess the value of this photograph on the basis of any individual recognition of features, and to lose sight of the far more important aspect of the picture as a *symbol* of the immortality of youthful lives. Why should we suppose that out of the millions of those cut off by death there should be any individual recognition intended? The demonstration is one of world-wide import, a message to the race at large, and the faces typical of British youth; symbols only of a larger hope to those that remain in the valley of tribulation and perplexity. Identification in such a case is bound to be difficult, and even if claimed, could always be disputed, for none of the faces is large enough nor sufficiently sharp in outline to establish the assurance of personal identity. All are types that may be paralleled closely among English boys of this century.

But in other ways it is open to the man of science to assure himself of the *bona-fides* of the published picture, or at least to realize the difficulties that lie in the way of the denial of honesty in the production of this picture. If, for example, a plate bear infallible marks of normal exposure as well as those of a super-normal image, then the imposing of any sort of imprint by mechanical means to represent the faces of the boys killed in the war will be found on examination to be blended with the image of the ordinary picture obtained by exposure of the plate through the lens. Mixed with the faces we should see marks of natural objects. In the dark clear spaces around the faces, the vignettes in the cloud, such objects would be even more clearly visible—bits of the façade of the Government buildings, bare branches of the trees in Whitehall, etc. But the curious thing is that nothing of the sort is present except outside the periphery of the cloud and a little within its edges.

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Therefore, in some way the part of the plate devoted to the representation of the "cloud of witness" has been protected from normal exposure and contains *no image of any sort*. This raises a mechanical problem which must be solved satisfactorily by the hostile critic before he can expect his criticism to receive the respectful attention of the fair-minded. It cannot be dismissed and must be met. And in reply to other criticisms we would say that all experience goes to show that the handling of the packet of plates employed and their saturation by the psychic emanation or "magnetism" of the medium appear to be a condition precedent of success in most cases though not in all. To this we have absolutely no right to object, since, as already pointed out, we are in entire ignorance of the nature of the preparations needed on the part of the unseen artist who obviously is dependent upon psychic forces and material gathered from the medium. We can assume, however, that before these can be effectively controlled, they must first be co-ordinated, and for this a close and prolonged contact may be essential in many cases. "Extras" have, however, been obtained on absolutely fresh plates in sufficient numbers to allay reasonable suspicion.

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The Gift of Healing being the first of the miraculous "charisms" to be in a measure restored to official recognition in the Church of England of to-day, is likely to prove the touchstone for the proving of her clergy and for the final sorting-out of the materialists and mere Sadducees among them from the men of truly spiritual mind and vision who are ready to restore life to the dying carcass of institutional religion, and to be ministers of the new spiritual revival which will breathe life into the dry bones.

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Everyone must hope that that great organization which for so many centuries has been, with all her imperfections, the chief national

expression of religion in these islands, and has spread her branches over the whole wide world, will be found capable of preservation as a vessel strong enough and elastic enough to hold the new vintage of the Spirit, and will not burst asunder like an old and outworn wineskin. But the critical state of the Church is obvious enough. Among her clergy, high and low, are many who have no real vocation for a spiritual calling: these are the "professionals," who rest in comfortable places, enjoying the clerical freehold and dallying with the intellectual movements of the day, apparently unaware of the extent of the hypocrisy and unreality of their priestly pretensions and fighting instinctively against the new force which is so rudely awakening them from their slothful slumbers.

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The Pan-Anglican Conference of Bishops in 1920 made a noble affirmation of spiritual ideal in recognizing the new movements which they grouped under the heads of Psychic Research, Spiritualism, Theosophy and Christian Science; and their recommendations, as printed and published, gave new hope to thousands of anxious minds. These movements are recognized as protests against a materialistic view of the universe and of life, and as emphasizing partially neglected aspects of truth. They admitted that psychic powers were as real as physical powers, but said that until it became clearer how such powers could rightly be controlled, the Church was supported by psychologists in advising the greatest caution and restraint. They urged the recognition of the ministry and gifts of healing in the Church, and the importance of equipping all future candidates for Holy Orders by training in psychology and the principles of healing.

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Rumours of a reaction on the part of the materialist clergy and mechanically-minded officialdom of the church against this wise and liberal move soon became rife, and the development of Spiritual Healing by the help of laymen qualified, under licence from one or other of the bishops, has brought the element of reaction at last into the open, and the secret infidelity of the rationalist clerical mind is at last fully revealed. What will happen next is uncertain, but it is evident that such extremes of antagonism cannot long co-exist in one body, and that compromise, even were it possible, must destroy all public confidence in the Church of England as an institution, since the English people will not tolerate a priesthood who openly disbelieve in their own fundamental spiritual warrant.

Dr. W. R. Inge, the Dean of St. Paul's, who, from his leading position and great intellectual ability and influence, holds an enormous responsibility as a leader of opinion in the Church, has precipitated the conflict. This man, to the dismay and horror of unnumbered sympathisers with religion and wellwishers of the Anglican Church, has publicly insulted the faith of those who believe in the power of the Spirit to work upon and to conquer fleshly ills.

Regardless of the injury to the brethren weaker in the faith, he has proclaimed himself a rationalist, and with all the foolish arrogance of the intellectual materialist he has accused the believers of past and present time of superstition, and dubbed their faith the atavism of savages.

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The Bishop of Bradford had courageously allowed Mr. Hickson, an accredited healer who believed himself merely the channel for the Spirit, to conduct a Mission at Frizinghall Church. This brought untold comfort to many thousands, and it was this that called forth Dr. Inge's vitriolic outburst in the "Morning Post" of October 6, 1924. The Dean said :

"The craze for miracle-mongering in the treatment of sickness is part of a widespread recrudescence of superstition among the half-educated. It is bringing the Church of England into contempt and doing incalculable mischief by exploiting those partially submerged beliefs and habits of thoughts which civilization has not had the time to eradicate."

In a concluding paragraph he says :

"Fifty years ago no Bishop could have been found to lower the dignity of his office in this way."

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"Without vision the people perish." Here, however, we have the utterance of a man without vision and without faith in the true sense of the word. Faith is not superstition : it is the apprehension of a higher order of realities—in the operation of higher laws which influence the material from the world unseen. Dean Inge's article "might have been written by one who had never read the New Testament, who believed that miracles had never taken place, and into whose philosophy such a thing as prayer had never entered." We quote here from the "Times," of Friday, December 5—a notable rejoinder to the pseudo-scientific arrogance of the Dean's writing by the good Bishop of Bradford, Dr. Perowne, whose general conclusion we may also usefully quote. Dr. Perowne desires that we should bear in mind that there is a limit beyond which the science of the physician cannot take us, and to deny to sufferers the hope of any alleviation of their woes by another method is cruelty. He would wish the clergy to study carefully the whole subject, and whilst seeking in every way to co-operate with the medical profession, that they should unhesitatingly claim the revival of their ministry of healing as part of their spiritual inheritance and, wherever possible, establish groups of intercessors for that purpose and hold services to which, after careful preparation, their sick might resort with full expectation of real and lasting benefit.

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The raising of this controversy in the Church throws a penetrating light upon the darkness of modern unfaith, and upon the unreality

of conventional belief and adhesion to creed and formula. It will inevitably stimulate in those sympathetic to our great movement a sense of thankfulness that at this critical time there has come into the world a new power of the Spirit for the overthrow of materialism, whether declared or masquerading in the disguise of religious system. It will confirm the intensity of our conviction that in Psychic Science we have the greatest auxiliary to the re-establishment of spiritual conviction and faith; that so far from disdaining "miracle," the value of signs and wonders of authentic nature, marking the power of the spirit over all things material, is to be recognised as a most powerful agency for the bringing of spiritual conviction. It is scarcely an exaggeration to say that the future of our civilization, its stability and its growth into a structure of ideal beauty is dependent upon the grasp of spiritual verities, and we hold that the conquest first of the psychical regions of man and Nature and the understanding of psychical law is the path ordained of our evolutionary progress from Matter to Spirit, so that from the study of the psychical things and the opening of our closed intellects to the marvels of that inner and mysterious universe, we shall approach at last the realities of the spirit for which each human soul instinctively yearns and travails.

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The London daily newspapers have recently given prominence to a successful experiment in telepathy conducted by leading members of the S.P.R., Professor Gilbert Murray being the "sensitive." It is a good instance of an old phenomenon practised as we remember at social gatherings in Victorian days and at one time quite a fashionable pastime. Its chief import to-day is the seriousness with which the nature of the powers shown is now discussed. There are the advocates of "hyperæsthesia"—which, like "cryptæsthesia," is a term that may sound scientific but means nothing more than extra sensibility on the part of the medium. In this case it was Lord Balfour's thought to which Professor Murray responded, and a special "rapport" was indicated that did not exist with other members of the circle. Thus again the analogy with the "wireless" inevitably suggests itself and as a result, the "Daily Express" has suggested to the B.B.C. that some prominent man should be asked to stand before the transmitting instruments at 2LO and broadcast some easy concrete thought on which he would concentrate so that "listeners-in" might pick up a mental impression. This the B.B.C. officials are ready to consider. "The experiment," says the "Evening Standard," "would certainly prove, one way or the other, whether (as Sir Oliver Lodge seems to think) thought-transference has any kinship to electrical energy. Successful results would mean that waves of electrical energy amplify thought waves."

Speaking of the Balfour-Murray experiment, the "Evening Standard" of December 16, 1924, makes the following observations, which it is of interest here to quote as showing how these subjects are acquiring serious importance in the public mind.

"Appropriately enough, as Christmas draws near, publicity has been given to Professor Gilbert Murray's proficiency as a thought-reader: a proficiency certified by the powerfully sceptical intellect of Lord Balfour. . . . What puzzles us is that so much fuss should be made over so very old a phenomenon, of which dozens of instances have been recorded in the reports of the Psychical Research Society. . . . Telepathy exists. 'How to account for it is another matter,' says the 'Daily Mirror'; and here apparently both Professor Murray and Lord Balfour are as much at a loss as their humbler predecessors in experiment. What adds, no doubt, to the interest in cases of this kind is the new seriousness with which great minds are taking them.

"Famous 'scientists' and novelists now openly confess themselves on the side of the angels—not to say the spooks. Philosophers attend séances. Statesmen do not despise the occult. That makes the difference. Formerly it was only poor Mary Ann who read thoughts in the scullery, and the adepts were odd creatures of uncertain reliability."

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These experiments, says the "Morning Post" (December 19), pale into insignificance beside a reported example of thought transference two years ago of which no mention has been made in this country. This consisted of the dictation of two books by thought transference from Tibet to America. They are published by the recipient, Mrs. Alice A. Bailey, under the title "Initiation, Human and Solar" and "Lessons on Occult Meditation" and are claimed to have been taken down at the mental dictation of a "Thibetan Messenger." Thus they are not to be regarded as examples of automatic writing nor of spiritualistic phenomena, and are mental rather than psychic in their nature.

The same distinction between "telepathy" and "mediumship" is very well brought out in W. F. Prince's notes on the "Doris Fischer" case in his article entitled "The Mother of Doris," appearing in the "Proceedings, American S.P.R. for 1923." The difference of the two modes of communication is fundamental, but not yet sufficiently recognized and much that is mediumistic has been ignorantly attributed by men of science to telepathy, because they have not seriously examined or weighed the facts.

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In fulfilment of our promise to readers of a further record of matters of interest concerning Glastonbury Abbey, we print an additional article from the "Morning Post," of December 9, 1924, in which the "studied silence" of the authorities under grave charges is referred to. The public will now draw their own conclusions and they will hardly be favourable ones. Meanwhile the state of the foundations discovered goes from bad to worse, and now that the winter is on us, it is too late to undertake repairs or protective work until the period of frost is over. Reprints of the whole of the summer correspondence have been circulated in influential quarters, and the attention of the Archbishop has been drawn to the matter. It will be gratifying to our readers to know that he has sent a written assurance of his "keen and kindly interest in all that concerns Glastonbury."

There is also now some ground for the hope that further excavations may be permitted, the Chairman of Trustees intimated some months since that his Board might be favourably disposed to allow a trial excavation on the strength of the "dowsers" findings if such were conducted under the auspices of some recognized scientific authority or Society of good standing, and it was thought that he had the S.P.R. in mind. Consequently the S.P.R. has been approached and we have pleasure in announcing that its Council have nominated a special Sub-Committee to go through all the evidence in the Editor's hands and report thereon with a view to further action. Should their report be favourable to research, the next step would be the constitution of a representative Committee to supervise the work. It will be a great satisfaction to many to see Churchmen and Antiquaries officially co-operating with Psychic Researchers in a quest of this nature.

"A TREASURE OF CHRISTENDOM."

THE CARE OF GLASTONBURY.

(From a Correspondent.)

Readers of the "Morning Post" will recall that in July last it drew attention to the unsatisfactory condition of the magnificent ruins of Glastonbury Abbey and recommended that a surveyor to the fabric should receive a permanent paid appointment; that he should be furnished with a staff of assistants and workmen; and that the Advisory Committee should publish an annual report of their stewardship.

In the course of the interesting correspondence that ensued, the Rev. Lionel S. Lewis, the Vicar of Glastonbury, who is keenly devoted to this priceless heritage from the earliest dawn of Christianity in England, pointed out that, thanks to the Enabling Act, the Church of England as a whole can now own property, and suggested that a representative Committee, containing eminent Churchmen-antiquaries, should be set up on behalf of the whole Church to control the Abbey, and that the property should be conveyed to the Trustees of the Church herself. "The Advisory Committee and the Somerset Archæological Society," he wrote on September 1, "have been weighed in balances and found wanting. Let us have a really representative *ad hoc* Committee, dealing with all matters of control, and real systematic excavation and preservation."

INTEREST OF CHURCH PEOPLE.

Numerous Church people whose interest has been aroused by the one-sided controversy (the Advisory Committee and the Somerset Archæological Society have preserved a studied silence) have expressed surprise that no answer has been forthcoming to the categorical charges of neglect and mismanagement levied against the responsible authorities. It is now alleged that such measures as were taken during the summer for the mowing of grass, clearance of weeds, and general care of the ruins were only superficial and obviously designed to meet the criticism of the casual visitor. The procedure for the preservation of the excavated areas is described as worse than useless, as it has exposed tender surfaces to the disintegration of the winter frosts. Such zeal as the caretakers have shown appears to have been in the wrong direction, since it has assumed the form of stripping away the wallflower, stone-crop and valerian from the pathetic ruins.

—"Morning Post," December 9, 1924.

DREAMS, AND OUR KNOWLEDGE OF THEM.

By Lilian Henderson.

EXCEPT along the line of psycho-analysis, which only covers a very small portion of the subject—there has been very little progress in the modern world in the knowledge of dreams and the life of sleep.

It seems possible that the ancients were in possession of some knowledge which we have lost, and that experiments *not* on the lines of psycho-analysis might throw further light on that mysterious life of dream which perhaps lies nearer the heart and centre of our being than the busy, strenuous life of the day.

Since in this study of the subject I shall not be dealing with psycho-analysis, it would be well that I should acknowledge our indebtedness to it, and I will say at once that I am not prejudiced against it as a system, and I feel that Dr. Freud's discovery is one of an importance which marks him as one of the greatest geniuses of our time. But his system is one of *subjective analysis* rather than *dream analysis per se*, for here the study of the dream is only focussed on disease. Something is wrong with the waking life and you turn to the symbolism of the dream to find the key to the psychical evil which has produced the morbid effect. When this evil is removed and a cure established, the interest of the dream ceases, since it lay not in the dream *as dream* but in the waking life wherein the morbid symptoms were manifest.

But apart from all this, we owe to Dr. Freud a debt of gratitude which most people are slow to realize or acknowledge, for he has rescued the dream from an oblivion and ridicule into which it had, in popular estimation, quite undeservedly fallen. Never again now, thanks to Dr. Freud, can dreams be attributed to indigestion or their study be spoken of as folly. Their very absurdities will henceforth call for, and receive, serious explanation.

Medical books on the symbolic language of dream increase every day in number. Every doctor and psychologist now knows and will admit that dreams are "psychic"—or, if you prefer it subjective, in their origin and that although indigestion or physical discomfort may modify or colour a dream, distorting or disturbing it, such physical conditions can never be and have never been the actual *cause* of any dream.

Thanks also to Dr. Freud's investigations, dreams now have their place in responsible adult life and are no longer looked upon as childish imagination. So far as the mundane side of things is concerned, the dream has been rescued from contempt; and to quote Pythagoras: "*The beginning being more than half,*" the matter will

not end here. I am looking to the Zurich school to carry further their slightly different conception of Dr. Freud's discovery. It will be clear then that in this article I am not in fact dealing with psycho-analysis because that system is one in which all that is contained in the dream is referred to the life of day—the waking life. To the psycho-analyst pure and simple there can be no recognition of any element of creative imagination in dreams ; for all is of the nature of symbol, of symbolic allusion to the thoughts and events of the day as though these furnished the whole material from which the dream is woven. My Celtic soul rebels against so limited a view, and by all that I am, I affirm that I have known better things than this, and that I still hope to find a way out of the circle of mundane happenings in the field of the dream life.

DREAM-SYMBOLOLOGY IN SCRIPTURE.

With the exception of the Freudian and Zurich schools, psychology has not, up to the present time, achieved much success in the scientific explanation of dreams. Christian orthodoxy passes over their study in silence, although the two great sources of orthodox knowledge—the Old and New Testaments—both make repeated mention of dreams and of instruction conveyed in and by them.

There is indeed a suggestion in the Bible record of an ancient knowledge of a vista of consciousness wider than that which can be contacted in the day-time ; a *something* which was revealed to the simple and hidden from the wise. Although, in theory, Freud's " censor " never sleeps, I feel that he is inadequate to explain the life of sleep. Sleep has its own world, and I believe that it has, at its gates, a " night porter " who is in a responsible position. He is the nocturnal watchman and caretaker, who remains awake in the building when the rest of the world is slumbering, and it is his business to know if anyone comes in or goes out during the night ; but in the morning when the sun is up, and the day-life begins again, his place is taken by another porter and he melts away and disappears because he has nothing to do with the life of the day.

Surely in our own psychological make-up there is something corresponding to the night porter who slips away in the daytime, having little to do with the waking consciousness. If our only life were the waking life, surely we should never get rested, for we should never be really free of the troubles of the day.

In the Old Testament record of dreams, people were taken to a wise man, or a diviner consulted for the interpretation of their symbolism. No hard and fast line can be drawn between the prophet and the diviner in Scripture record. Daniel is spoken of as such a one and it cannot be maintained that the " wise men " were mere fortune-tellers. Our new knowledge of symbols makes it seem just possible that there may be still in existence, though lost, a set of symbols covering all dreams, symbols that will work out correctly just as Dr. Freud's do in his special department. It is indeed just conceivable that those absurd " dream books " that servants buy for

sixpence, telling you, e.g., that if you dream of toothache you have a treacherous friend ; that if you dream of a baby there will be a death in the family, etc., etc., are the degenerate descendants, twisted and debased, of older dream books in which the symbols were those verified by experience and by the science of the day as real in their correspondences. If once we had the key, it would be by no means impossible to reconstruct such a code ; and we may have something to aid us in the records of the dreams of the Pharaohs and how they were divined.

ONEIROLOGY: ORIENTAL AND CLASSIC.

There have been in the past, as now, different schools of thought regarding dreams. I believe that quite a large branch of Buddhist psychology deals with this subject. The Buddhists map out seven stages of dream-consciousness, one department of which is given to the day-dream. They seem to teach that it is only the individual who has reached the stage of intuition who will have dreams that are of any real value. In the Greek school of thought there were Pythagoras and his followers, Plato, Socrates, and among the Latins Cicero ; and I would respectfully submit that the utterances of these read as if they had real knowledge of the subject. Aridæus was a real person and he did have the experience that Plato attributes to him.

It was the Greeks who cultivated the Temple Sleep, in which men were healed during sleep by the god Æsculapius. Not very much has been written about this and the little I have found is taken from an account given by Walter Pater in his "Marius the Epicurean." It would appear that the Temples in question were built on a mountain or on rising ground. They were surrounded by beautiful woods and gardens and were always erected near a holy or healing well. There was the home of rest or hospital where the patients were received, and there was also the temple itself, for the doctors were also the priests. There seems to have been much of a ceremonial nature preparatory to the sleep itself, for the purification of body and mind, and rest for the nerves. When ready, the subjects were placed in the Temple to sleep there, and there they were visited by the god. Marius says he never knew whether the radiant youth who came and sat by him and talked out his trouble, giving him advice for his future life, was really the god or merely an objective figment of his own imagination—he never knew, but he was cured. It was a method of healing with the subjective life by music, ritual and suggestion that—who knows?—we may yet return to when our knowledge of these matters is increased.

DOCTRINE OF PARACELSUS.

In mediæval times we find Paracelsus as an exponent of dreams, and he has a great deal to say on the subject, much of which sounds sensible. It is Paracelsus who points out that disease first manifests itself in the subconscious part of us, and that if it could be treated there before it reaches the physical, we could cure any ill. His treat-

ment was developed with this in view, though of course he does not use the term "subconscious"; but talks of the "astral life," which amounts to the same thing. Paracelsus, it must be remembered, was an alchemist, and in this era of "advanced" chemical science his views have fallen into disrepute, although it may be said that the tendency of chemistry now is to rehabilitate some of the doctrines of the alchemists, since the material concepts of chemistry are yielding to dynamic ones.

As to normal dreaming, Paracelsus says: "The quality of dreams will depend upon the harmony which exists between the individual and the universal mind or world soul. Those who are conceited, being vain of their knowledge of exterior things, these have no real wisdom, nor can they have any teaching or knowledge shown them in dream because the perverted action of their own minds opposes that of the universal mind and repulses it. The spheres of their souls become narrow and contracted and cannot expand towards the whole, and such men lose the consciousness of those spheres from which they should be capable of receiving impressions. This is tantamount to saying that those who in the life of day had not an open mind would be equally enclosed at night, and that their dreams would be confined to one class, that which is marked on the chart accompanying this paper as Type A. Of this I shall presently speak. Paracelsus also says that the man or woman of open mind who is honestly seeking and has remained humble before great questions, can receive very considerable teaching at night from what we should call a subjective source.

VIEWS OF MODERN STUDENTS.

In our own modern days, we have, apart from the disciples of Freud, the Theosophical school, with all its teachings of extra-corporeal states of the consciousness at night, and its stories of invisible helpers. It is held by this school that in a certain stage of dreaming (marked "E" in the chart), the consciousness can act at a distance independently of the body lying on the bed. They have stories of persons who have reached this stage of dreaming, going to the assistance of their friends or others who are conscious of the help received from them. Some dream-visitations of this class were published during the war, and certainly seemed not without foundation. In our own times we have had some very remarkable dreamers, among whom the late Dr. Anna Kingsford stands prominent. Dr. Kingsford believed she had a mission to put an end to vivisection, and it was in order to be able the better to fight in that cause that she took her medical degrees and became a doctor, a course then only possible in France. She was a remarkably dramatic dreamer, and perhaps it is not unduly stretching a point to say that Anna Kingsford was taught in dreams; for, besides her anti-vivisection work, she received knowledge in dream of which she was able to make very good use in her two best-known books, "The

Perfect Way" and "Clothed with the Sun." Her dreams themselves were published in a work by her called "Dreams and Dream Stories" (now out of print).

Anna Kingsford stated that her best dreams always occurred in the morning after the sun was up. She believed the reason to be that the soul was more receptive when the body was fasting. She also said that she was unable to dream when by the river-side or in very relaxing places; but if sleeping on a hill she would dream all night long. Once when her husband took a temporary living in a very relaxing place, she was so long without dreaming that she feared she had lost the faculty; but no! they went to Switzerland and she began to dream at once. She seems to exemplify very well the theories of Paracelsus. She was an ardent and impulsive soul, very outreaching and sufficiently open to the contact with the *universal* mind to permit of its coming into consciousness during the silence of the night. Robert Louis Stevenson was such another; his work, "Dr. Jekyll and Mr. Hyde," was procured in a dream.

Perhaps ten years ago or a little more there was published in England a work by Jack London, called here "The Jacket," and in its American edition "The Star Rover." At the time we got it, we thought it a harrowing novel—no more. Now I hear that it was not only a real experience—re-told through the writer's genius—but that the unfortunate man who went through it all is still alive and was interviewed by Sir Arthur Conan Doyle when he was over in America two years ago. Hearing it called "The Star Rover," I thought it referred to a man who had really got his conscious self away from the body, but as some of my readers may remember, this was not so. He had learned to induce a trance state while in the jacket, and in which he lived over again some of his past lives, being quite unconscious of any pain or cramp meanwhile. This, if the experience be truthfully given—and of course we have no proof—would come under the heading (E) in the chart—that of Lucid Dreaming, no pain from the body being able to penetrate to the consciousness. It was a form of dreaming that permitted the poor tortured body to rest for days in the jacket when the consciousness was elsewhere. At the same time, the subject was moving in his own subjective mind or soul, not beyond its proper area as he never got away from himself, that is to say, his own experience; for it was always his own past lives that were brought to mind.

The man in the adjoining cell, who had taught him how to do this, was different. He got his consciousness a little outside its prison-walls, and could wander in the streets adjoining, noticing the names over shop doors, so that he could say whether any one had been changed. This showed a consciousness beyond his close material environment, and one which could not have been memory only, as he had been for a long time in prison and did not know of any outer changes.

There is at present a very old lady in a nursing home who can do this. She is a victim of rheumatoid arthritis and is practically

CLASSIFICATION OF

		GENERAL CHARACTER	TIME OF OCCURRENCE	CONDITION OF BODY
A.	Ordinary dreams	Indifferent or varying	Probably all the time of sleep	Normal
B.	Very vivid dreams	Unpleasant	Any time of sleep	Nervously disturbed
C.	Symbolic or mocking dreams	Unpleasant, demoniacal, mostly erotic or obscene	Idem.	Sometimes disturbed
D.	General dream-sensations.	Indifferent or varying, not unpleasant	Middle of night, deep sleep	Slightly nervously disturbed
E.	Lucid dreams	Highly pleasant, generally floating or flying	Always between 5 and 8 a.m.	Excellent
F.	Demon-dreams	Not unpleasant, though demoniacal	Generally after or before E.	Good
G.	Wrong waking up (phantasm)	Demoniacal	Near waking up	Good
H.	Initial dreams	Pleasant	Immediately after going to sleep	Very tired
I.	Pathological dreams (Fever, poison, indigestion)	Generally unpleasant	Any time of sleep	Bad

RECOLLECTION OF DAY-LIFE IN DREAM	RECOLLECTION OF DREAM AFTER WAKING UP	FREQUENCY	EFFECT.
Defective, generally wrong	Generally faint	Very frequent, probably in all sleep	Indifferent
Very defective, or entirely wrong	Clear	Rather rare	Mostly unpleasant, sometimes premonitory
Defective	Not very clear	Frequent	Unpleasant, with feeling of shame
Not clear	Rather clear	Rare	Varying, premonitory
Nearly complete	Clear	Rather frequent	Very beneficial, sometimes premonitory
Not quite complete	Clear	Rather frequent	Beneficial, refreshing
Fairly complete	Very clear	Rare	Indifferent
Fairly complete	Clear	Very rare	Indifferent
Entirely wrong	Confused	In abnormal condition, nearly always	Indifferent or unpleasant

paralyzed and only able to move one arm a little. But sometimes in sleep she can get outside the home—which is at Chiswick—and can wander in parts of London that she used to know, particularly in Westminster; and she will note changes that have taken place there.

Are we to regard this as the result of some telepathic “rapport”; or does some part of the subject actually project itself, and consciously leave the body?

In dreams there is evident a division of personality: one can be both actor and spectator at the same time, and one often is. But one does not often find that, as looker-on, one has power to stop the dream. One merely says to oneself “This is only a dream: it will not matter when I awake to-morrow!” Here the “censor” would seem to be at work. There is a certain amount of emotional force to be got rid of. You can, if you wish, watch your own mechanism at work, with a knowledge that the experience is not what is called “real,” and thus there is no need to upset oneself about it.

But it may be possible to get beyond this point to a sleep that brings an experience of consciousness so real that when one begins to dream there ensues an awakening—not to the outer world but to an inner one; a displacement of the threshold that establishes for the dreamer a new relation with the outer world such as will enable him to obtain information not accessible in the waking state. This might be called a form of clairvoyance. There is always a large part of us which is below the threshold of our waking consciousness. The question is: “Can sleep, in displacing the threshold of sensibility, make this unconscious part of us conscious?”

THE STUDIES OF DR. VAN EEDEN.

The special study of dreams to which I would wish here to draw attention was made some years ago by Dr. van Eeden, a Swedish medical man. For a period covering fourteen years he made a careful and consecutive study and record of his own dreams. This he began in 1896, and in April, 1913, he read a paper summarizing his results before the London S.P.R.—the dream chronicle being carried to the end of 1912. Dr. van Eeden was continuing his investigations, and had accumulated sufficient material for a book, when the war came, and like all other medical men he had to give his time and services to the refugees. He was now no longer young, and by the end of the war was a tired man. Thus his book has not yet seen the light though he has the intention of publishing it in about a year's time. His theories are interesting and worthy of attention, for his work is based entirely upon his own personal experiences, he having studied his own dreams every night for fourteen years. The doctor is a busy man, normal and healthy. At times during the period he has been very tired; sometimes not very well (he speaks once of an attack of toothache). Everything is duly noted. He keeps a book in which he records his dreams; and has also a chart of the day showing what he has had to eat, whether the events of the

day have been disturbing or otherwise, and so forth; and the last thing before going to bed, he records his pulse, heart beats and temperature. These are almost always normal. He wished to test Bergson's theory that, whether we remember it or not, we do dream nearly all night. He therefore set alarm clocks for various hours, and whenever they awoke him he says that he was always dreaming. But he is in agreement with Anna Kingsford that the best dreams take place towards the early morning; and he doubts whether one gets dreams of any value before midnight.

As will be seen by the chart, Dr. van Eeden has endeavoured to map out the several "strata" or depths of sleep with their concomitant types of dream. In considering these it may be of interest to review the leading concepts of the three men who have made the most exhaustive study of dreams. These are: Havelock Ellis, Freud and Dr. van Eeden, and to see how they differ one from the other. Havelock Ellis calls his book "The World of Dreams," He is the apostle of "dissociation"—that is to say, he holds that the subjective life during sleep is severed from the waking consciousness, or placed out of direct relation with it. He makes a very strong point of his view that the two modes of consciousness are entirely different—independent entities in fact.

Now with Freud, dreams are a bridge between the conscious and the subjective states, and no matter how fragmentary a dream may be, yet there is always in it a symbolic connection with the life of the day.

According to Dr. van Eeden, "dissociation" does occur in the early stages of dream, but this is followed in the later stage (E) by "reassociation" when the conscious memory is taken up *into* the subjective, so that the volition and the memory of the day-life are perfectly reproduced, although the subject is free of his body, and from it no single sensation may penetrate to disturb the man in his inner sphere of consciousness. He is, as it were, "over the net." This condition of union between the will and memory of the day-life and the subjective condition, he calls "lucid dreaming." The characteristics of the lucid dream are three in number, namely: (1) Perfect memory of the life of the day, although the subject is aware that he is in deep sleep; (2) Power of volition; and (3) The subject is so cut off from bodily sensation that it cannot intrude even though he may happen to be physically ill and in pain at the time.

One night Dr. van Eeden had toothache, and felt this all the way through his dreams until the dream became lucid, after which he felt nothing more. Although acutely conscious in his dreams, he was aware that his body was lying in bed at the hotel and that it had toothache—yet he was himself, bright and happy, and felt no pain.

On waking he found that he still had toothache and was obliged to go and have the offending tooth removed. Dr. van Eeden professes himself more deeply interested in the lucid dream than in any other type of dreaming because he found his volition so perfect in it that he was enabled to try a few experiments, some of which may be related

here. He seems to have been an exceptional dreamer ; for with most people such lucid dreams are of rare occurrence, so rare indeed as to be judged "extraordinary." But between 1898, when he began his investigations, until December 26, 1912, the end of the period covered by his chronicle, he records no less than three hundred and fifty-two of these "lucid" dreams—a little over two such dreams per month, and all these dreams carry his consciousness "over the net" and to its further side ; in other words, through the chaos of dissociation to complete reintegration "outside" the body.

I am indebted to the S.P.R. for their kind permission to reproduce the Chart accompanying this paper and for the extracts which follow, from his experiences and experiments in the Dream-state. The experiments of Dr. van Eeden in "dreaming true" will thus be found at greater length in their Proceedings for July, 1913, pages 431—461 (Vol. XXVI).

The process of reintegration is exemplified in the classic dream of Maury, in which a piece of the bed-cornice fell on his neck whilst he was dreaming that he was lying upon a scaffold-block to be beheaded. We may infer that the bodily shock came first : the sleeper's mind was then recalled, but could not be reached directly ; the bodily sensation had first to be translated, so to speak, psychically, into the form of a story finishing with his waking-up. [There are numerous other cases of such "dreaming back" or dramatization of a physical impact, on record, Dr. Binns in his "Anatomy of Sleep" chronicles the case of a man who dreamed that he was walking on the hot scoræ of a volcano, and on waking found his soles scorched by his hot-water bottle.—Ed.] Dreams of a vivid nature (Class B in Chart) are frequently premonitory. One night, when on a lecturing tour, Dr. van Eeden was placed by his host in their guest-chamber, and suffered a whole night of horrid dreams. On mentioning the fact at breakfast he was told that he had slept in the room lately used by a daughter who was now in a sanatorium with a severe nervous disease, and who used to call that room her "den of a torture." Some of his dreams, however, in class B were of a delightful nature, filling whole days with a joy indescribable.

Type C includes the symbolic or mocking dreams, which he calls "demoniacal" because they produce the impression of being invented or arranged by intelligent beings of a very low moral order. He says that he considers the great majority of dreams reported by Freud and his school—those used for the building up of his elaborate theory, belong to this type (C). Freud is the exponent of *symbolism* in dream. It is in these that the erotic, or rather, the obscene, element plays so important a part. But the mocking dream can be very amusing. Van Eeden relates how, the night before his fiftieth birthday, he was made the victim of a funny dream-joke. He dreamed there was to be a pageant in his honour and the town was full of flags. When the pageant came, it consisted first of a cow, then a horse, then a gentleman on foot, who fired blank shots with a revolver ; then a carriage with four gentlemen ; and, to wind up

with, an old rickety, wobbling automobile that advanced very slowly. In this, it is noted, Professor Freud will see a fine instance of a sub-conscious wish expressed by inversion !

Type D—that of general dream-sensations, is very remarkable, but by no means easy to describe. There is no vision, no event, not even a word or name : but the mind during sleep is continually occupied with one person, one remarkable event or abstract thought. One night the impression of the personality of an American acquaintance remained with him the whole night through. Another night a profound thought possessed him in the deepest sleep, and this was clearly recollected on waking. It was the question, " Why can a period of our life be felt as very sad and yet be sweet and beautiful in remembrance ? " and the answer that came : " Because a human being knows only a very small part of what he is." Question and answer never left him ; yet his sleep was unbroken.

In June, 1897, he had his first glimpse of " lucidity." He dreamed he was floating through a landscape of bare trees, knowing that it was April. He remarked that the perspective of branches and twigs changed quite naturally, and reflected that his own fancy could not invent or build a changing image so intricate as this. He made up his mind to test the reality of the observation, and in January, 1898, was able to repeat it. He now dreamed that he was lying in the garden before his study windows and saw the eyes of his dog through the glass. He was lying on his chest in the dream, but conscious that he was dreaming, and certain that he was lying on his back in bed. So he resolved to wake up slowly, and noted the transition, which was a wonderful thing, as he had the feeling of slipping from one body to another, and a *double* recollection of two bodies. This led him, he says, almost unavoidably to the conception of a *dream-body*. These lucid dreams are also symbolic, but he never remarked anything sexual or erotic in them. The symbolism is one of natural beauty in landscape, sky and cloud, with luminous phenomena, accompanied by a sense of deep bliss and gratitude. The sensation of flying or floating preludes such dreams.

One night in a lucid dream he saw Prof. van't Hoff, a famous Dutch chemist, whom he had known as a student, standing in a sort of college room surrounded by a number of learned people. He went up to him, knowing well that he was dead, and enquired about the after-death states. There ensued a long, quiet conversation, in which the dreamer maintained his perfect awareness. He asked first why we, lacking our organs of sense, could arrive at any certainty that the person to whom we were talking was really that person and not a subjective illusion. Van't Hoff replied, " Just as in common life ; by a general impression."

" Yet," said the dreamer, " in common life there is stability of observation and there is consolidation by repeated observation."

" Here also," said van't Hoff, " and the sensation of *certainty* is the same." There followed the strong feeling of certitude that it was

really van't Hoff with whom he talked and no subjective illusion.

The only prediction he ever received in lucid dream concerned an impending loss of money ; this followed as a great financial disaster of a nature utterly unforeseen, and of which there seemed at the time not the slightest probability. It ensued through the railway strikes of 1903.

In 1900 he tried the experiment of " calling " a person in dream, and was twice successful, as he learned by letter from London (see his paper read before the S.P.R. on April 19, 1901). In that year he called several times a boy " Gordon " who had communicated through automatic script to his mother. This boy he was able to see and describe to her, and to explain several particulars concerning him which had puzzled her very much. Other experiments, such as a talk with Myers just after his death, were not so convincing, and he would not, he says, presume to claim with any certainty the genuine character of these apparitions, though the feeling of certainty in some cases to himself is indescribable, and of course not communicable. In one case he was equally sure there was a deceitful impersonation, and he had not for one moment the sense that it was the real person (his father) whom he was addressing.

But he considers himself as scientifically justified in making experiments on the basis of a hypothetical genuineness of some of these impressions or apparitions, though only some hundreds of observations will bring an approach to certainty.

Type F—what he calls " demon dreams," either closely precede or follow the lucid dreams. He sees the forms and personalities of strange non-human beings who do depraved and horrible things, and he is drawn into the action of these scenes. The aspect of these apparitions is very variable and plastic, taking all the fantastic forms that the old painters of the Middle Ages tried to depict. He fights strenuously to withstand their suggestions and awakes from the contest refreshed, cheered and entirely serene. This type of dream has no physical cause such as indigestion. The dream has none of the real anguish of a nightmare, only a moral contest ; and to visualize and fight these " demons " takes away all their terror, the uncanniness of their appearance and pranks.

Dreams of Class G, are also, in his definition, " demoniacal," and until understood, the " false waking-up " was a terror to him ; but he quite outgrew this. Peace always came when he realized that he was the dupe of some external intelligence of a low moral order. In stating this, he says he is prepared to hear himself accused of superstition. But he is only trying to tell the facts as clearly as he can and cannot do so without using these " mediæval " terms and ideas. Only he would always maintain that it is not *his* mind that is responsible for the horrors and errors of dream-life, and to say that *nobody* is responsible will not do, for there is absolute evidence in them of some thought and intention. To attribute it all to " unconsciousness " is very convenient ; but, he says, it is just as scientific to use the names " Beelzebub " or " Belial." " I, for

one," he says, "do not believe in 'unconsciousness' any more than in Santa Claus."

Psychologists speak of "hallucinations," "cliché-souvenirs," and of "imaginary objects" and so on; but these are all empty words. We have two phenomena exactly alike [in their suggestion of certainty.—ED.]. For the one (in the waking life) we accept causes endlessly subtle, elaborate and complicated. For the other we simply use the word "hallucination."

"The retina is not functioning; the light does not penetrate to it; yet the phenomena are repeated in a perfectly complete manner. Who performs this miracle? It seems to be a mockery of our physical science . . . and yet . . . there it is perfect, vivid, clear, well observed. Unstable you will say and vanishing, but so are all phenomena. Only the *order* of changing is different; the momentary fact is the same."

Freud and Mach proclaim that *all* dream-life, *all* its mystery is now explained as symbolism—subconscious representation—based on some antecedent impression in the waking life. "But," says Dr. van Eeden, "did you ever see such things as 'sensations' or 'representation' walking into consciousness as if they were tourists and 'consciousness' an hotel?" These are all words, words, words—bare verbiage; no concrete reality can be attached to such an explanation. It is against this scientific arrogance that I utter a warning. No theory has as yet explained *all* about dreams; no! nor even more than the tiniest part. We have not crossed the threshold of that world which for us is still "occult." . . .

"Bergson reminded psychologists that memory could not be matter, and that the brain could not be a storehouse of cliché-souvenirs. Psychologists could not contradict this; they know the fact now, but do they grasp its significance? If memory is not brain, then brain can be destroyed without destroying memory. If psychical facts and not material facts are the primary facts, then the *psyche* is more persistent than matter. And if matter is indestructible, then mind and memory are still more so; that is to say *my* memory and *yours*—not someone else's memory . . . We want facts, certitude, investigation along lines of experience, of real concrete things. No premature theories, no verbal structures, no amount of scholarly learning without deep insight, will satisfy us. And once more it must be repeated that facts are not the less concrete and real because they are purely psychical facts, and cannot yet be made to fit into any existing orderly system."

[It would seem that this re-statement of Dr. van Eeden's comments is as much needed to-day as at the time they were first made.—ED.]

WHO WAS HE?

By the Editor.

THE STORY OF A STRANGE EXPERIENCE.

IN publishing this extraordinary narrative I have been under the necessity of withholding the name and profession of my informant, whose confidence must be respected fully in the matter. I cannot even give a clue as to the district in which he resides, but will ask my readers to be content with my assurance that he is a Londoner known to a large circle, and highly respected alike as a professional man and for his personal qualities. The story, when he told it, made a singular impression on myself as hearer and carried conviction as a truthful narrative; and from its most unusual nature the memory of it became deeply engraven upon my mind, so that in spite of the lapse of time—for it is now some few years since I heard it—I do not feel that my recollection is likely to be at fault in any essential details. However, to my readers I will say: "Please take it as a story for your winter fireside."

It was at a gathering of a certain Masonic society that I first met the narrator, whom I will call Stephen Hobart. Our meeting had been followed by supper, at which the conversation had turned on apparitions. He was placed next me at table, and we got on very well together. Presently he said to me, "Can you come and dine with me next Tuesday? I have a story of my own that I cannot tell here, but which I should like to tell you. It is about an experience that befell me when quite a lad, and I have always kept it entirely to myself, but I wouldn't mind your knowing it as I am sure you will find it interesting even if you can't explain it." To his proposal I agreed with pleasure, and on the evening suggested I presented myself at his house, was introduced to his home circle and partook of a quiet dinner. After the ladies had withdrawn he said "And now for my story. It is the only experience approaching the 'psychic' that I have ever touched, and I only call it 'psychic' because I don't know what else to call it, unless you prefer the old word 'supernatural.' I never came across anyone else who could relate a similar happening, and I should imagine it would be difficult to match it in anyone's experience. I think it must have cured me of any craving I might have had for occult adventures. I have no explanation to offer of the facts and they must speak for themselves; so here goes.

"When I and my brothers were children, we were brought up by our parents in a northern county where our people had made their home for a long time past. Our house was in a pretty valley and

quite close to a rather celebrated old abbey, which I will call Lockley Priory. Round about our home the country was mostly moorland and in summer very delightful, though pretty bleak in winter or spring. There were all sorts of nice walks possible for us young folk over the moors, and one which, as we grew older, we much enjoyed that took us to the little town of Calthwaite. This lay about eight miles from home, over a high moor.

"At the time I speak of I was about fifteen or sixteen years of age, and my next elder brother Harry, rather more than a year older than I. Harry and I were great 'pals,' though at times very merciless to one another, as boys are apt to be. Harry had a knack of being sarcastic, and I was often the victim of his biting remarks. However, his sarcasm never hurt me seriously, and I think we understood one another well enough, and could give and take like sportsmen.

"Well, now, I must tell you that our father and mother were simple and rather old-fashioned people, living plainly as it was their principle to do, and rather disdaining luxuries, though they were fairly well-off. There were several other families living in and near Lockley village and we had no lack of friends of our own standing.

There were quite half a dozen boy friends of ours of whom we used to see a good deal in the holidays, and one or two of them went to the same school. Their people were of a less economical turn of mind than ours, and as we were often asked to meals at their houses, I am afraid we inevitably began to draw rather invidious comparisons between what we got when we went to them, and what used to be provided for the family at the home meals.

"Perhaps I thought more of this than Harry, and, like many another boy of my age, it made me rather discontented and not a little contemptuous of the plain fare offered us. It struck me as not being quite up to the mark—and especially this applied to our Sunday evening supper, which was a cold collation, and did not appeal to me at all. I felt rather ashamed to ask our boy friends in to take part in such frigid hospitality. And it occurred to me that I might perhaps best indicate my disapproval of it by ignoring it.

"So I used to turn up late for supper, and at times would come in and eat a bit after the rest had finished. My attitude was not lost upon my father, who one evening said to me 'Stephen, my boy, I can't have you always turning up late for Sunday supper, and I want you to understand quite clearly that in future, if you are unpunctual, you won't get any. Remember that, and don't let me have to mention it again.' I had an immense respect for my father, and can quite honestly say that I felt not the smallest intention of disobeying him, and I resolved to put aside my feelings in the matter and to make the best of things. So I gave him my promise readily enough.

"It was the height of summer, and during the ensuing week, some of our friends came round and proposed a long walk for the coming Sunday afternoon. We were to start as soon as possible after lunch, walk over the moors to Calthwaite, stay there for about

half an hour and be back again in good time for supper, say, not later than eight o'clock.

"The day turned out fine and in due course off we started—a party of six—and were soon on the breezy moor filling our chests with the stimulating air and chattering briskly on any subject that came into our heads. So we moved ahead, reaching Calthwaite in good time and we got a nice little rest there under the trees before starting for home.

"Here one of the more thoughtful of our party, taking as his text something that our Vicar had said in his morning's sermon, started us on a discussion on that question so mysterious and fascinating—the personality of the Devil, and his various manifestations. Soon our interest waxed hot on the vexed subject, whether there really were such a being, and of course the local legends, of which there were several of an uncanny nature, were reviewed. There is, among the moor folk, a good deal of superstitious regard for this sinister personage whom the people, with a politeness born of discretion, are wont to speak of as 'the bishop.'

"On our way home the argument was well sustained, and I think I took the side of the sceptic in a rather pronounced way. From this we passed to the profounder subject of the origin of evil, and I became so lost in thought, so abstracted in mind, upon our homeward tramp, that finally I must have become quite oblivious of my surroundings and must, I think, have covered a good distance purely mechanically and without any idea of where I was going. The conversation, too, had lapsed, and I was suddenly aroused from this introspective state by the realization that I was alone, and surely rather off my track, for the path seemed hardly familiar. But where were my friends? A moment's thought convinced me that I must somehow have allowed them to get ahead of me, and I supposed that they too had been so busy in the discussion of their most important topic of debate that they had not noticed that I had fallen behind the group. And now a turn of the hill had hidden me from their sight, and in the gathering dusk it was easy to miss me. *The gathering dusk!* Yes, to crown my discomfiture I realized that the sun was visibly on the point of setting, and the conviction came home to me that I should be *late, very late, for supper.* And what was I to say to my good father? What sort of excuse could I have for my non-appearance at the family repast. Alas! what would be the value of my word of honour, my serious promise given to him only so recently? It was an uncomfortable reflection. Then it occurred to me that the others had given me the slip. It wasn't exactly a decent trick to play, if that were so. But no! I wouldn't think this; and I had, no doubt, strayed in some queer way from the path we generally followed.

"'Well,' thought I, 'at all events I will give them a "hallo!" and so I shouted several times. No one answered. I looked around to take my bearings. There was grass all around me, but a wood was visible not far ahead, and I fancied that if I kept well to the left,

I should strike the path home, and join up with this somewhere in the little wood. So on I hastened in the direction which I knew must ere long bring me right, and I broke into a trot, alarmed at the idea of my lateness. Soon I gained the verge of the little wood, and seeing an opening before me in the low wall of dry stones which lay alongside of it, I went through, and trotted along a path which led gently downhill through the wood which thinned out as I proceeded.

“ ‘ Whither so fast, young man ? ’ said a quiet voice so near my elbow that it made me fairly jump. ‘ You seem in a hurry ! ’

The speaker was a gentlemanly looking man who had just emerged from a side path which forked into mine at this point. The voice was refined in tone, and the face, though shaded somewhat by the broad-brimmed hat which the speaker was wearing, and by the dimness of the wood in the growing dusk, seemed delicately outlined and gave me the impression of good breeding. For all my anxiety to be getting forward at top speed, I felt bound to call a halt, and give the stranger a civil answer. So I said ‘ Oh, yes, I am in a hurry. I ought to have been nearly home by now, and I am afraid I am still a mile or two away. Can you tell me, sir, if I am going right for Lockley ? I have got a bit off my track, somehow.’

“ ‘ Yes, you are not far out, and I can put you right, as soon as we get out of the wood. How did you manage to lose your way ? ’

“ ‘ Well, sir, you’ll think it very stupid of me, I expect, but I was with some other boys and we got into such a deep conversation that I somehow let them get on in front, and was wandering in a maze of thought, and I must have walked on a good way before I realized what I was about.’

“ ‘ Dear me ! ’ said my new friend, ‘ that must have been a mightily interesting conversation. And pray, would you mind telling me what it was about, if it isn’t asking too much ? ’

“ I felt rather shy of telling him, and I said so ; then he looked at me, and his look seemed to give me a curious sort of thrill, and he said, quite as if it were a matter of course, ‘ Well, never mind, if you don’t feel you want to, but I think I could make a guess. May I ? ’

“ ‘ Why, yes, sir, certainly, if you like. But how the ———— ’ ; I was just going to say ‘ dickens ’—schoolboy fashion, when I suddenly remembered that this expression to a courteous stranger might seem hardly respectful, in spite of his preposterous claim to be able to guess a matter unknown to him. So I just held my tongue and waited for him to speak.

“ ‘ Very well,’ said the stranger. ‘ Now we’ll see whether I can read your thoughts. We’ll take things in order, and come, if you don’t mind, to the question of your recent conversation a little later on. You need not worry about the time. I will put you all right, so don’t fear. Now, to begin with, you are wondering who I am, are you not ? ’

“ ‘ Yes, sir, I was. Are you staying at Lockley, sir ? ’

“ ‘ Well, not exactly staying, but I know several people there very well, and in fact I have many friends in the neighbourhood.’

“ ‘ And now for another guess : You think you are going to be late for supper and that there will be trouble in store for you when you get in. Isn't that so ? ’

“ ‘ Why, yes, but—how on earth———.’

“ ‘ And that your father will be very much annoyed, and you will get nothing to eat, and will have to go to bed hungry—and *so* hungry too if I am any judge of your interior sensations.’

“ By this time I simply had no words left, and I just looked blankly at him, and let him talk on.

“ ‘ And now my young friend, as we shall soon be parting company, and you will not see me again in these parts, I am going to make my guess as to what you and your young friends were talking about. Let me inform you it was about a person.’

“ ‘ A person ? ’ I gasped, ‘ Do you mean ———.’

“ ‘ Yes, a person. You were talking of a very important and powerful person ’ ; here his voice took on a peculiar emphasis, and as he spoke he leaned forward towards me in the gathering dusk and I felt his gaze fixed on me. I felt somehow fascinated, rather like a rabbit might feel when hypnotized by a snake, and yet all my latent powers of resistance were alert and on guard against the influence which his extraordinary knowingness was beginning to exercise on me. ‘ You were talking of the devil, were you not ? ’

“ ‘ Feebly, almost mechanically, I admitted that was so.

“ ‘ And now, my lad, for your comfort, let me assure you of this. You are, of course, very late. Your friends are all at home by this time. They think you have given them the slip. So don't blame them. But you are not going to be punished, and cheer up, you will get your supper, never fear ! ’

“ The stranger's words, spoken in a manner which to me was most impressive, somehow carried conviction. I was dazed at the strangeness, and had almost lost the power of wonder. And the relief I felt restored in a measure the composure I had lost, and I felt able again to converse with him. We were now at the end of the wood, and he halted, pointing in the direction towards which I must continue my walk home, and before bidding him ‘ Good-night,’ I turned and said : ‘ Somehow I feel you are right, but do tell me how it is you are able to know all these things. I have heard there are people who can read one's thoughts, but what beats me is how you can be so sure that I shall get my supper and my father won't be angry ? I wish I knew who you are.’

“ ‘ Do you, indeed. Well then, you shall. It was myself of whom you were talking. I am the Devil ! ’

“ I don't really know what effect this announcement had on me at the moment, for all my senses seemed locked up and paralyzed. But as I looked at the man, standing there in the gloom, I felt the coming of a creeping terror. Something seemed to come over his face, altering it into another semblance, as of something powerful, penetrating and far from human. A feeling of unreality, of solitude of spirit, almost beyond endurance, gripped at my heart, and made

my blood run cold, and I could no longer look. A spasm seized me, and my eyelids closed—then opened and he was not there. I feared to turn my head, and I backed away from the awful spot, never troubling about my foothold on the uneven turf, and at last, on the safe side of a sheltering bush, I turned and ran as if for dear life, the menace of a horror unthinkable ever at my heels, and it was not until the lights of home gleamed near below me that I found it possible to slacken my pace. I burst through the garden gate and up to the door which I found open, awaiting my return. And so, sweating, exhausted and limp with the reaction from my strange experience, I confronted my father who stood there, by the clock, watching me solemnly and like a judge about to pronounce sentence. And yet his face was not so severe as I had feared. My father was a just man, and one to whom a word of honour, once given, was a sacred thing. And he would not, I knew, lightly conclude that I had violated my promise, and so soon. No. He meant to hear what I had to say, and now I felt I must make my confession to him, and somehow I felt that the crisis was passing. Little did I anticipate what was to come. For now I approach what was for me the most dreadful moment of all, since in that moment the foundations of my moral being, the inward rock of truth on which all unconsciously I as a boy had leaned, was suddenly and without warning submerged, swept over and obliterated by the wild waves of a gross mendacity foreign to my nature and destructive of all the confidence which had been between myself and my kin. I had opened my lips to say the simple fact and take the consequences of my silly absence of mind, but instead of that, the sinister influence of the stranger in the wood suddenly obsessed me with a power which, though it could not master my inward self, was able somehow to dominate my will and my mental faculties, and so to control my utterance; and I said—the words rolling glibly off my tongue, ‘Oh, father, I’m exceedingly sorry, but the fact is, I tripped over a rabbit hole and have twisted my ankle pretty badly. I had got behind somehow, so I couldn’t call the rest.’

“‘Good gracious, my dear boy, I am sorry indeed! Wait, I’ll call your mother.’

The next moment I could literally have cut my tongue out and felt satisfaction in so doing. I just huddled up on the hall bench, feeling a hopeless wreck and a disgrace, when, to add to my misery, out came my brother Harry from the dining room with one of his most mischievous looks, boding more trouble for me. ‘What’s that, you say, Steve? A sprained ankle? Oh, I say, and how did you manage to run home, eh?’ My father heard him, and pricked up his ears. ‘Let’s have a look at this precious ankle of Steve’s, dad. I for one would like to see it.’ Harry was certainly not in merciful mood!

“‘Yes, we will have a look at it. Take off your boot, Stephen, and your sock, then perhaps we shall see what is the matter. Harry, you’d best help him, for I don’t think he can manage it alone. I expect his foot is swelled.’ ‘No, I’ll manage, thanks.’ I said, feeling

desperate. And so, with very little trouble after all, off came the boot, and I prepared for the moment of doom, for I knew that there was no sprain, and that there could be none, for never a twinge of pain had I, nothing but just a slight stiffness and soreness that one would expect from a seventeen mile walk. And I knew, as the boot came off, that there was no swelling! So then the sock had to come off, and my futile duplicity stand revealed. Never should I hold up my head again. I should have to go away—to foreign parts; such were the ideas that surged up into my heated and overstrained brain. With an effort I pulled off the sock, and as it left my ankle I saw—oh! heavens—what was this. My ankle, the instep, and even down towards the heel were purple-black, hideous to behold, black shot with dull green and dabs of crimson more frightful than any bruise I had ever seen or in imagination conceived. Just then my dear mother came along, and I think she must have had the shock of her life. In a moment all was in turmoil, the servants called, one for hot water, another for lint and sponge, and tenderly I was removed to bed, there to remain a prisoner until such time as I was pronounced whole and sound of limb.

“I was not a happy prisoner, for I had that continually on my mind which was a humiliation and a reproach. And at last I could stand it no longer, but asking my father to remain alone with me whilst I told him something that was on my mind to tell him, I tried to make him understand the truth about this sprain that was no sprain. He listened very kindly, and at the conclusion laid his hand on my shoulder and said, ‘My dear boy, don’t you worry about this matter any more. Whatever it was that happened, I am quite sure that you never had the smallest intention of going against my wishes or breaking your word. And as for your foot, well, we have all seen it, and if it wasn’t a sprain, then it was something equally bad. So don’t think any more about it.’

“I think confession, even though abortive, must be good for the soul, as my conscience seemed to heal up wonderfully after that, and I recognized my surrender to the demon of untruth as a submission to *force majeure* and not a genuine capitulation. The outworks had been breached but the citadel was not carried. And so I held up my head again. But I shall never forget the horror of the parting minutes at the edge of the wood, and I have always since made excuses when that particular walk has been proposed.”

SUPERNORMAL PHOTOGRAPHY.

By the Hon. Secretary of the College.

As we write a public battle rages around the question of the reality or otherwise of the psychic effects upon the photograph taken by Mrs. Deane, the photographic medium, under the supervision of Miss Estelle Stead and Miss F. R. Scatcherd, on Armistice Day, at the Cenotaph. The "Daily Sketch," we understand, pressed Miss Stead to allow the public reproduction of the photograph, and followed this up by implying that a large number of the psychic faces—all young clean-shaven men—were facsimiles of well-known photographs of living sporting men, and produced a number of such for comparison. A few of these bear a rough resemblance, but the general verdict of those students who have carefully examined both groups is "not proven." I understand that Sir Arthur Conan Doyle submitted the psychic faces and the others to an expert on facial lines, Sir Arthur Keith, of the Royal College of Surgeons, who declared that he could find no likeness between the two sets. This opinion the "Daily Sketch" refused to publish.

Mrs. Deane has likewise been the recipient of annoying anonymous telegrams, quoting the name of the College Principal, and this was followed by an article in the "Daily Sketch" stating that she had been expelled from the College for fraud. The Principal at once wrote contradicting this, stating that Mrs. Deane ceased work at the College of her own volition. This letter was also suppressed, and so we can but surmise that the "Daily Sketch" was only engaged in one of the periodical spiritualist-baiting "stunts" from which we suffer, and that they are not the champions on behalf of truth that they would fain have their readers believe.

The fact that Mrs. Deane is not able, as a rule, to obtain psychic "extras" on any photographic plates but such as have been in her possession for some days, and that this limitation operated in respect of the Cenotaph plates, makes it impossible to claim for such a result any public recognition from those ignorant of psychic possibilities. Anyone, however, who may recognize any of the faces, and be able to establish a comparison, should if possible supply Miss Stead with this evidence as an answer to the critics. Sceptics and opponents argue from this present disability of Mrs. Deane that therefore she must have necessarily prepared the plates beforehand, and that the result is achieved by double exposure, or by the method

adopted in "fake" photographs published by the "Daily Sketch. But it is only ignorance which thus speaks. Those who have studied these matters longest have time and again taken far more careful precautions against such methods than anything so far suggested by the "Daily Sketch," and yet have been completely baffled by the results.

It is noticeable in other cases than Mrs. Deane's that in the early days of the development of the gift, the psychic invariably requires that plates shall have been in her environment, and sometimes even upon her person for some days prior to the experiment. Here we discern a law at work to which we must bow, until strengthening of the psychic force makes it possible to use the plates handed direct to the medium by the sitter as is the case with the Crewe Circle. These photographers, with longer experience than Mrs. Deane, ask, however, that if possible the sitter shall keep the plates for some time in his environment, and in the early days of their development I understand that Mrs. Buxton often carried the plates on which outstanding successes were secured. Archdeacon Colley, their early friend and adviser, made a great point of this condition.

What is the law at work? Apparently that psychic force of a delicate semi-physical order drawn from the medium, is used to produce the physical effect upon the negative which we call an "extra," and which as far as ordinary photographic knowledge reaches, could only be produced by light rays reaching the plate. There are apparently subtle rays of the spectrum unknown to us, but affinitized to this force, which can be used by those who produce this phenomenon, rays which can sometimes reach the sensitive plate, without such ever leaving the unopened packet; or when the plate has been exposed in an apparently dark room. The operation in the majority of cases to-day seems to be independent of the camera lens. This is a hard saying for photographers and others, but we can but state what the facts show. Some fluidic ætheric substance from the body of the medium amenable to psychic control, a substance which is also, under certain conditions, self-luminous, seems to operate upon the sensitive plate, and between the plate and the medium whilst the former is in his possession, a polarity of some sort is set up—it is within his circle of "power" or "influence." When the moment comes to meet a sitter who wishes for a psychic photograph, this plate is ready for use and can be acted upon quickly.

Experiments in 1864, with a Mr. Chesser (a private medium who had this gift), were accompanied by questions to his "guides"; and the following statement was elicited which harmonizes with later observations.

[The terminology is, of course, very faulty, and we should not nowadays speak of "magnetism" in this manner; but the interest lies in the process which is attempted to be described, and a good deal can be gleaned from it in spite of the unscientific nature of the verbiage.—ED.]

Readers should not fail to compare this description with that given by Mr. Staveley Bulford of the method evidenced in his remarkable experiments (see PSYCHIC SCIENCE. Vol. II. No. 4. December, 1923).

“Spirits impress their image on the plate by depositing thereon repeated layers of magnetism. According to their respective powers of affording this, so is the impression more or less distinct. The magnetism must be of the same texture or affinity as that possessed by the operator; it is accomplished by a rapid vibration of the spirits' magnetic emanation in depositing layer after layer, and the process is this: The operator, by frequent manipulation, saturates his materials with his aura—I do not mean the animal aura of mesmerism, but his spiritual aura; this, by repeated impression on his part, repeated manipulations (which require considerable time, since he is still in the body and has, therefore, more difficulty in, as it were, filtering this spirit aura through the pores of his body than have the spirits, who are not trammelled in like manner). This at last leaves a positive viscosity on his materials which serves to retain the first impressions thrown by the spirits upon it. When they from affinity cohere, the image is rapidly built up on this superstructure. Any person, through the pores of whose body-material this spirit-aura can readily pass, is in a condition to take photographs of the kind to which you refer. Much passiveness, however, is requisite.”—“The Veil Lifted” (Glendenning).

But with certain mediums a sitter who insists on bringing his own plates, his own camera, and handling the whole experiment himself, ignores this law, and the medium feels herself shut out from the necessary *rapport* and the psychic force is chilled. Something does not harmonize with her forces and the result is nil. We quite admit that experiments under such circumstances give a handle to the sceptic to doubt and scoff.

Such is the position of many psychic photographers to-day, and we can only encourage them to endeavour to overcome this limitation by continuous regular experiments with a group of sympathetic sitters, until their forces are strengthened to amalgamate with those of any sitter. In all aspects of psychic study this *rapport* of the medium's 'soul' (psychic body) is required, and when this fails to act, nothing happens. Therefore all who make experiments in psychic photography, simple as this seems, must come with just such an understanding attitude as they would adopt at any other séance, and patiently work for results.

I have heard Mr. Hope say that he has noticed during a visit of the Circle to a new locality for work, that if his first sitter be of a cold unresponsive nature, he feels shut off and chilled, so that the psychic operations are retarded, not only for that occasion but for several experiments following. So little do we know of this strange power.

We note in the case of all past and present photographic mediums how large is the proportion of unrecognized “extras,” as compared

with the twenty to twenty-five per cent. of recognitions. Each result, whether recognized or not, is a remarkable phenomenon, but it can only be regarded as such if the conditions be considered satisfactory and the medium a person of integrity. It should be our aim to perfect the conditions.

It will be seen from the article in this issue by Miss Stead that on occasions, with sitters providing the right elements, Mrs. Deane has been able to produce results with plates she has not previously had in her possession, and it is also known to the College that on one occasion, at least, a packet substituted for one of Mrs. Deane's, unknown at the time to her, when subsequently exposed under the most careful supervision of an expert photographer, showed an excellent "psychic extra."

It was at the College that Mrs. Deane obtained the remarkable Cushman "extra" on a plate that remained after two other experiments carried out that day. No one knew that Dr. Cushman, of Washington, was to visit the College; his very name was unknown till he arrived, and yet on the negative appeared an "extra," which he and his wife, who accompanied him, and many members of his family claimed as a life-like picture, clear and unmistakeable, of a dear daughter lost three months previously. Many other recognitions with complete strangers, as good, but which have not been written up as was this case—were obtained by Mrs. Deane while working at the College; her work there ceased because she was not interested in dealing with the marked and sealed plates which the College desired to use for the protection of the mediums from tricksters, and as an assurance of good faith to a public experimenting in a very difficult range of new facts.

EVIDENCE FOR PSYCHIC PHOTOGRAPHY.

Students who wish to familiarize themselves with what has already been written on Psychic Photography should read: "Chronicles of the Photographs of Spiritual Beings" (Houghton); "The Veil Lifted" (Glendinning); "Photographing the Invisible" (Coates); "The Case for Spirit Photography" (Doyle); the valuable budgets of "The Society for the Study of Supernormal Pictures"; many issues of the "College Transactions," PSYCHIC SCIENCE, especially the issue of January, 1923, which records Mr. Staveley Bulford's Experiments; "Psychic Photography" (Rev. Hall Cook, U.S.A.). A volume of the "American S.P.R. Proceedings," dealing with the American photographic medium, Keeler, which concludes that in connection with one sitter with whom many "extras" were obtained clear fraud was shown. Also we have had in England the pamphlet published by the English S.P.R. in 1922, dealing with the "Price-Hope Case"—a pamphlet which defies every element of justice as far as the medium is concerned, and the results of which are with us to-day. All these are available to readers of the College Library.

The following classification of psychic photographic results from "The Veil Lifted" may be a useful reminder to experimenters of what may happen during the exercise of this rather rare gift. Spirit photographs, says the author, Mr. Glendinning, a very practical student, may be :

1. Portraits of psychic entities not seen by the normal vision, i.e., portraits of deceased persons, recognized or unrecognized by the sitter.

2. Pictures of objects not seen or thought of by the sitters or by the medium or operator, such as flowers, words, symbols and lights. (Many of Mrs. Irving's results are of this class.)

3. Pictures which have the appearance of being copied from statues, paintings or drawings. Sometimes these are busts or heads only. The flatness in some photographs of this class is supposed by persons who have not investigated the subject to be a proof that the photographs are produced in a fraudulent manner.

(I have one before me now, taken by Mrs. Deane at the opening of the Stead Bureau and Library on its removal to Smith Square, in which this flat, cut out appearance is particularly noticeable ; sometimes these are most crudely produced, showing even ragged cut edges which would condemn any trickster. I have also one by the Crewe Circle in which a complete locket with the photograph it contains was produced as an "extra." The portrait in the locket had been shown to the medium just before the plate was exposed and then returned to the pocket of the sitter. On development the result was as stated.)

4. Pictures of what are called materialized forms visible to normal sight.

(We do not class these as psychic photographs to-day.)

5. Pictures of the "wraith" or "double" of a person still in the body.

(Examples of this are known to me in connection with the medium Wyllie, with the Crewe Circle, Mrs. Deane and Mr. Geo. Moss).

6. Portraits on plates which developers have failed to bring into view, but that can be seen and described by clairvoyants and by mediums when in trance, and whose descriptions agree though made independently.

(This also we must exclude as non-evidential to the bulk of persons who experiment.)

7. Portraits that cannot be classed as photographs, as they have not been taken by the agency of the camera, or by exposing the prepared plate previous to development of image.

(This is a well-known phase with the Crewe Circle and many examples are extant. The box of unopened plates is usually held upon the forehead of Mrs. Buxton or between the hands of all the members of the Circle and the plates are then developed immediately without exposure. A result under such circumstances is surely the highwater mark of psychic photography, although independent of the lens.)

PIONEERS OF PSYCHIC PHOTOGRAPHY.

We remember with gratitude the long list of mediums and their supporters who have "blazed the trail" in this little known psychic gift—a gift which it was only possible to bring into manifestation after the manufacture of sensitive plates, and this is a suitable opportunity to show our appreciation by reproducing what may be regarded as the classic of psychic photography, viz.: the paper published by Mr. Traill Taylor in "The British Journal of Photography" in 1893. Will any present-day photographic journal show similar courage? Mr. Traill Taylor was considered the outstanding authority on photography of his day. He was also an authority on lenses, and on everything practical relating to his subject. He was President of The London Photographic Society, and an annual lecture perpetuates his memory. In the 1923 lecture his interest and results in psychic photography were freely referred to by the lecturer for the year, and as freely criticized by many of the audience who had never experimented as their great predecessor had the courage to do.

Mr. Traill Taylor's experiments were made with the Scotch medium—David Duguid—on a suggestion by Frederic W. H. Myers, then Hon. Secretary of the Psychical Research Society, who had carefully studied the results and records of four séances, testified to by well-known witnesses. His suggestion was that when another opportunity arose, a "scientific" man, and someone well acquainted with photographic manipulation should attend the experiments.

Duguid was induced to come to London, and Mr. Traill Taylor, as an expert in photographic chemistry, optical research and all photographic manipulations, indeed an "eminent witness," as a judge of his day called him in a contemporary law case, was considered a suitable person by all concerned. He certainly does not appear to have possessed that *sine qua non* of present-day Psychical Research requirements, the experience of the conjurer, and this may count against him in certain groups. The address was given at a Meeting of the London and Provincial Photographic Association, on March 9, 1893, and was published with Mr. Taylor's consent in "The British Journal of Photography" (Vol. II. No. 1,715) of March 17 of the same year.

At the close of his paper Mr. Traill Taylor was questioned on points of detail, and answered frankly and explicitly. He said he had freedom to bring any reasonable man with him to witness the experiments, and that he himself placed the sitter, the camera, and arranged the lighting.

SPIRIT PHOTOGRAPHY.

WITH REMARKS ON FLUORESCENCE.

By J. Traill Taylor.

(From "*The Veil Lifted.*")

The presence of smoke may be considered as implying the existence of flame. Spirit photography, so-called, has of late been asserting its existence in such a manner and to such an extent as to warrant competent men making an investigation, conducted under stringent test conditions, into the circumstances under which such photographs are produced, and exposing the fraud should it prove to be such, instead of pooh-poohing it as insensate because we do not understand how it can be otherwise—a position that scarcely commends itself as intelligent or philosophical. If in what follows I call it "spirit photography" instead of "psychic photography" it is only in deference to the nomenclature that extensively prevails, and not as offering a surmise from any knowledge of my own as to what is matter and what spirit, or the distinction between mind, spirit and matter, for in truth I don't know. I approach the subject merely as a photographer.

For several years I have experienced a strong desire to ascertain by personal investigation the amount of truth in the ever-recurring allegation that figures other than those visually present in the room appeared on a sensitive plate. The difficulty was to get hold of a suitable person known as a sensitive or medium. What a medium is or how physically or mentally constituted to be different from other mortals I am unable to say. He or she may not be a photographer, but must be present on each occasion of trial. Some may be mediums, without their being aware of it. Like the chemical principle known as catalysis, they merely act by their presence. Such a one is Mr. D. (of Glasgow), in whose presence psychic photographs have long been alleged to be obtained. He was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions. To this he willingly agreed. My conditions were exceedingly simple, were courteously expressed to the host, and entirely acquiesced in. They were that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hands till after the development, unless I felt otherwise disposed; but that as I was to treat them as under suspicion, so must they treat

me, and that every act I performed must be in the presence of two witnesses, nay, that I should set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they strongly wished me to do, as they desired to know the truth and that only. There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England ; a practitioner of the healing art, who is a Fellow of two learned societies ; a gentleman who graduated in the Hall of Science in the days of the late Charles Bradlaugh ; two extremely hard-headed Glasgow merchants of commercial eminence and probity ; our host, his wife, the medium and myself. Dr. G. was the first sitter, and, for a reason known to myself I used a monocular camera. I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand, keeping one eye as it were on the sitter and the other on the camera. There was no background. I myself took the plate from the dark slide and under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitters a female figure was developed in a rather more pronounced form than that of the sitter. The lens was a portrait one of short focus ; the figure being somewhat in front of the sitter, was proportionately larger in dimensions. I submit this picture. It is, as you see, a lady. I do not recognize her or any of the other figures that I obtained as being like any one I know, and from my point of view that of a mere investigator and experimenter, not caring whether the psychic subject were embodied or disembodied. (Mr. Taylor illustrated his lecture by lantern slides.)

Many experiments of a like nature followed ; on some plates were abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates, was quite inactive. After one trial which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

If the precautions I took during all the several experiments, such as those recorded, are by any of you thought to have been imperfect or incomplete, I pray of you to point them out. In some of them I relaxed my conditions to the extent of getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by myself, or to lift a plate from the manufacturer's package into the dark slide held in my own hand, this being done under my own eye, which was upon it all the time ; but this did not seem to interfere with the average ongoing of the experiments.

The psychic figures behaved badly. Some were in focus, others not so ; some were lighted from the right, while the sitter was so

from the left ; some were comely as the dame I shall show on the screen, others not so ; some monopolized the major portion of the plate—quite obliterating the material sitters, others were as if an atrociously badly vignetted portrait, or an oval cut out of a photograph by a can opener, or equally badly clipped out, were held up behind the sitter. But here is the point : not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding development. Pictorially they are vile, but how came they there ?

Now all this time I imagine you are wondering how the stereoscopic camera *as such* was behaving itself. It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition. But on a careful examination of one which was rather better than the other, I deduce this fact : that the impressing of the spirit form was not contemporaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope and found that, while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneously exposed, it follows to demonstration, that both were correctly placed vertically in relation to the particular sitter behind whom the figures appeared, and not so horizontally ; this figure had not only *not* been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think this is a fair deduction. But still the question obtrudes : How came these figures there ? I again assert that the plates were not tampered with by either myself or anyone present. Are they crystallizations of thought ? Have lens and light really nothing to do with their formation ? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit, being really there in the vicinity of the sitter, but it is now a thousand times more so. There are plenty of Tycho Brahes capable of supplying details of observations, but who is to be the Kepler that will from such observations evolve a law by which they can be satisfactorily explained ?

In the foregoing I have confined myself as closely as possible to narrating how I conducted a photographic experiment open to everyone to make, avoiding stating any hypothesis or belief of my own on the subject generally, and it only now remains to exhibit the results, bad and fraudulent looking as they are. (Lantern slides illustrated the lecture.)

In the discussion that followed several members, though admitting all Mr. Taylor's qualifications to conduct such experiments, could

not accept the spiritualistic hypothesis—which Mr. Taylor had not asked them to do, and as the photographs had to them the appearance of being copied from cut out prints or made by “stump work” they concluded they could not be genuine, entirely ignoring Mr. Taylor’s careful recital of the conditions under which alone he consented to experiment. The same arguments were rehearsed at the gathering of the R.P.S., at which I was present in 1923—thirty years after—so slowly does knowledge spread.

So much for the greatest photographic expert of his day, and also be it noticed one who was constitutionally able to keep an open mind as to the possibility that the Spiritualists might be correct in their assumptions, and was therefore courtesy itself to all who served him on these occasions.

The Kepler who can deduce the law governing the phenomena is still to seek, and we can but notice that Mr. Traill Taylor in a few experiments noticed the same abnormalities, and the same unexplainable incongruities that we are face to face with to-day. He had the inestimable privilege of using a first-class medium, whose powers, able to act at a fair distance, made it unnecessary for him to handle anything connected with the experiment. Mr. Taylor had his own entire apparatus and chemicals, and the exclusive handling of these, and he used no background. He had too, a sympathetic group to re-inforce the mediumistic power of Mr. D. He noticed the same queer cut out appearances, the suspicious *flat* results, the stereoscopic puzzle, and he also concludes that the lens did not seem to be used, and yet we know that in the majority of cases exposure on the sitter seems to be a necessity in the process of securing an “extra.”

Our regular readers will remember that from time to time a College student has used his stereoscopic camera with the Crewe Circle, and that conclusions similar to those which Mr. Taylor deduced from his results have been reached, namely that the psychic images were not impressed at the same time as the sitter. So modern experiment verifies the old.

All College students should remember these facts, and when challenged by those who have no experience, as many students have been challenged during the recent publicity, stand their ground on this report, which has been confirmed and verified a thousand times since 1893.

With the possible exception of the Crewe Circle I do not know any mediums to-day who could provide the same conditions as David Duguid supplied to Mr. Taylor. Each medium differs in the flow of psychic force and its manipulation and has to keep more or less contact with the operator. In the case of some we notice that plates and camera all have to be saturated with the medium’s own force, in others as with the Crewe Circle, a contact kept with hand or arm, sometimes not even that if the conditions are good, is all that is required.

I would encourage the young people especially to experiment with psychic photography, remembering that it is not photography alone



Fig. 1.



Fig. 2.

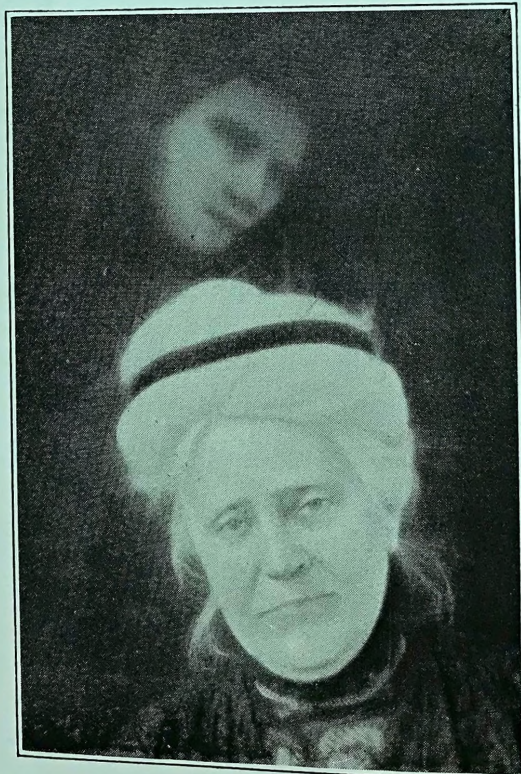


Fig. 3.



Fig. 4.

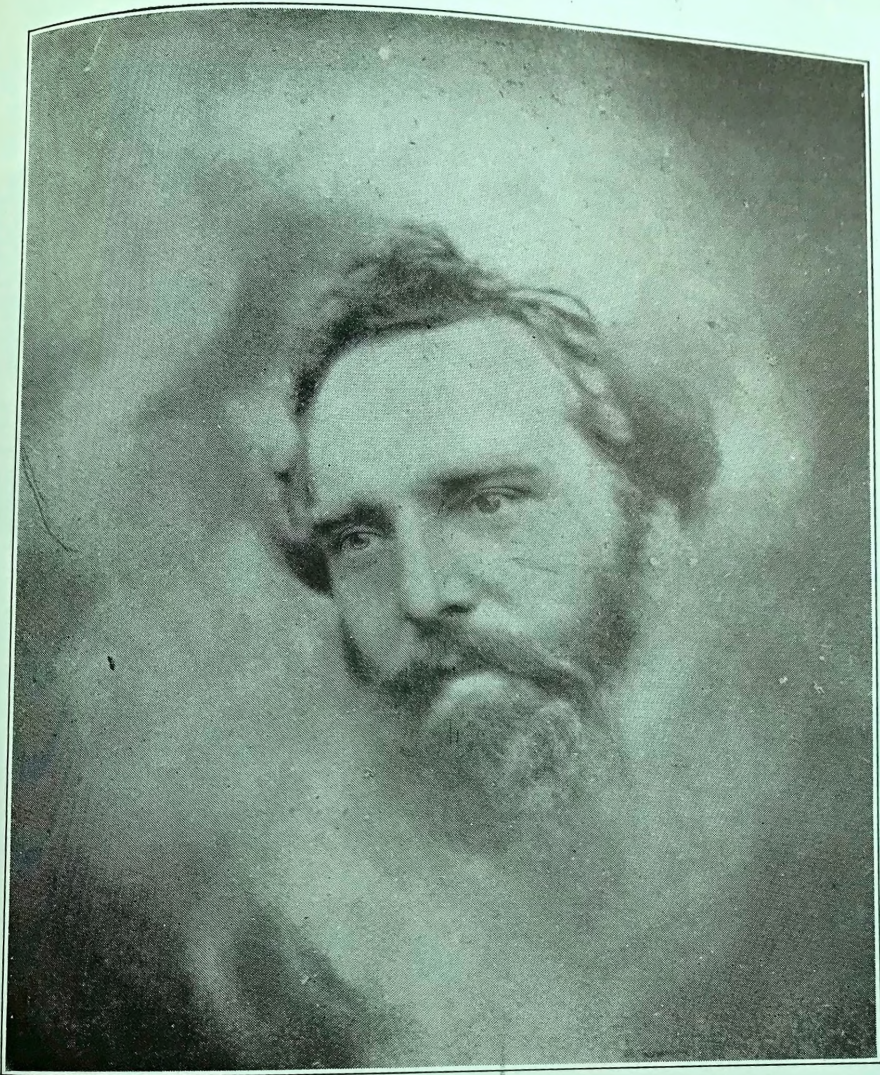


Fig. 5.

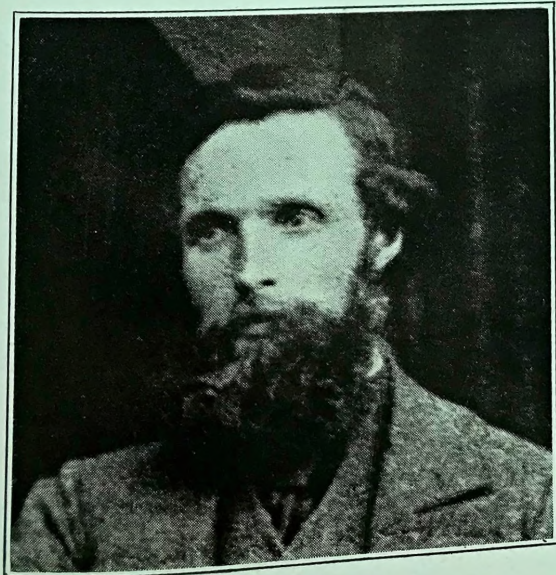


Fig. 6.

but that an out-going of the "soul" or vehicle of psychic force of someone in the circle must take place before anything can happen, and that, therefore, some general understanding of psychic law is required before making the attempt.

Photography is one of the most interesting phases of the psychic faculty to the modern mind, and also provides, when successful, a most tangible evidence as to the objective reality of these still largely unexplained forces.

RECOGNIZED "EXTRAS" THAT PRESENT A YOUNGER APPEARANCE THAN AT DEATH.

It has been noticed by students of psychic photography that "extras" clearly recognized as portraits of those who have passed on, often take on the appearance of earlier years; we give two examples from Crewe Circle results to illustrate this. But they are by no means isolated, and I can think of many others in which a similar claim has been made. If we care to venture on an explanation it may be assumed that the one whose thought controls the appearance, feels in his spirit body what the picture represents, the renewed energy of youth or prime which the physical body had outgrown; or we may regard it as a memory picture which rises up before him when he makes this attempt and impresses itself on whatever etheric substance is used.*

The first idea is corroborated by many communications through clairvoyance, automatic writing and direct voice, and these are so consistently put forward that it seems right on many occasions to accept this explanation.

The memory idea, however, may have operated in the first case to which I call attention (see Fig. 1). The "extra" which was taken at the College in 1921 was not at the time recognized by the sitter, and it is only within the last three months that she has found a boyish photograph of her brother at the age of ten, to which she now sees that the "extra" bears a marked resemblance. This brother, an officer and a man of middle age, lost his life in the late war. Like many others mystery shrouded his passing, and for several years continuous search was made in the hope that he was still alive. It certainly seems strange that a middle-aged man should appear as a boy. His sister's view is that his idea was, as a test, to imitate a photograph of himself with which she only had had anything to do, as it was she who had this enlarged from a group (Fig. 2). Here we come up against various theories; was it an unconscious thought picture in the mind of the sitter, or a memory picture of the one manifesting, or a copy of an existing picture as under heading No. 3 of the classification given above? The sitter Mrs. C. brought her own

*Cp. Mr. S. Bulford's picture of the elderly lady who 'remembered' her girlish curls, and their consequent appearance in the image she was able to project on to the plate.

unopened packet of plates to the College, and previous to this had never met the Crewe Circle. As she has only recently found the picture she could not have supplied a photograph or shown them one as our opponents so freely suggest. It passed at the time as one of many unrecognized "extras."

In the second case (see Fig. 3) the "extra" was received at Hulham House by the Crewe Circle in March, 1924. Miss Stanley and a friend were staying there as patients, and took advantage of Mr. Hope's visit. I followed this case up on hearing of the recognition of the "extra" received, and Miss Stanley at once responded most cordially with the following particulars:

"I have great pleasure in replying to your questions, because I think my testimony must be very convincing to the unbiassed.

"(1) The plates were not mine, but I drew one from the packet at Mr. Hope's request.

"(2) Not only had I no photograph of Mrs. S. with me at Hulham House but I had not one in my possession at all, and had to send to her daughter for her copy to identify the 'extra,' so that I might have confirmatory proof for other people.

"(3) I recognized the likeness as soon as the print was sent to me after I left Hulham House, and the daughters and son of Mrs. S. did so also.

"The photographs enclosed, one from life and one apparently an 'extra' produced by spirit power, are to the best of my belief one and the same person whom I knew for thirty years.

"(Signed) M. S. STANLEY."

Mrs. S. died in June, 1923, and the photograph (Fig. 4) was taken when she was a maid servant with Miss Stanley in 1889 or '90, about the age of eighteen. All the family consider the 'extra' a good likeness of their mother at that age.

Again we must ask was this a memory-picture by the spirit provoked by the presence and opportunity given by her old mistress, or was it a copy of the picture in existence, which she knew could be got at if Miss Stanley recognized it? Or was it an unconscious thought-picture in Miss Stanley's own mind, who confesses that she was at the time thinking of two other old servants? In psychometry we note how many unforeseen psychic contacts are made when a sensitive handles an article. The psychic interweavings are very subtle, and we may have an instance of this in above, unless we accept the simpler and more direct idea that the communicator felt herself in the vigour of youth and manifested correspondingly.

A NEW PSYCHIC PHOTOGRAPHER.

The College has experimented recently with a new psychic photographer who seems to have great promise both in photography and in other gifts. Mr. G. Moss knew very little personally about psychic matters until a year ago, but has for some

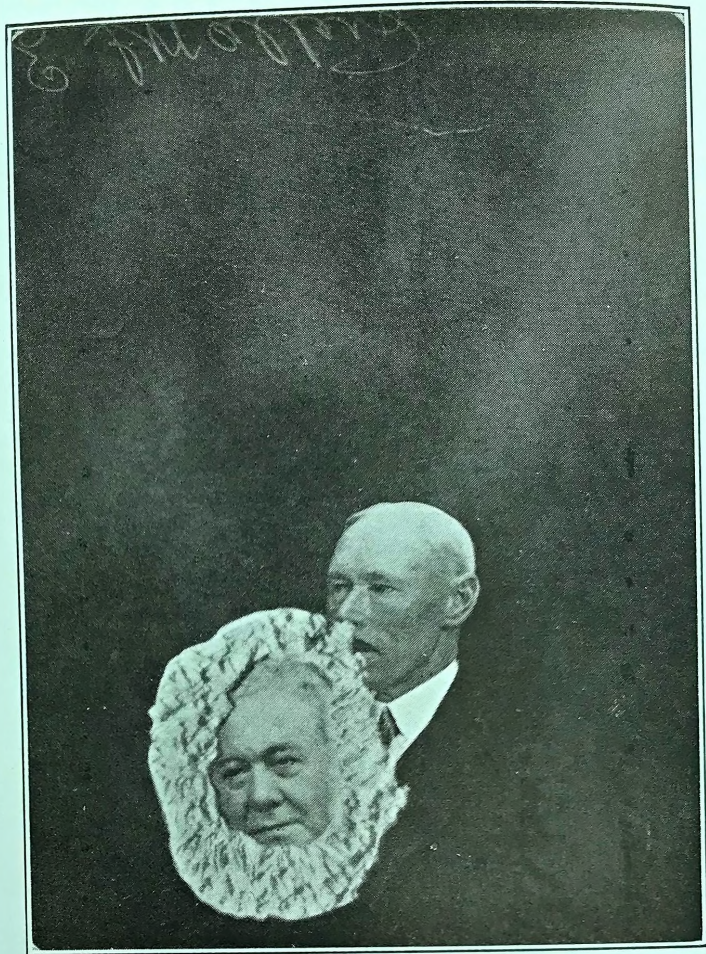


Fig. 7.

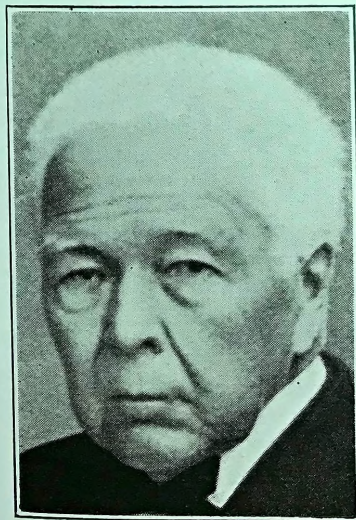


Fig. 8.



Fig. 9.

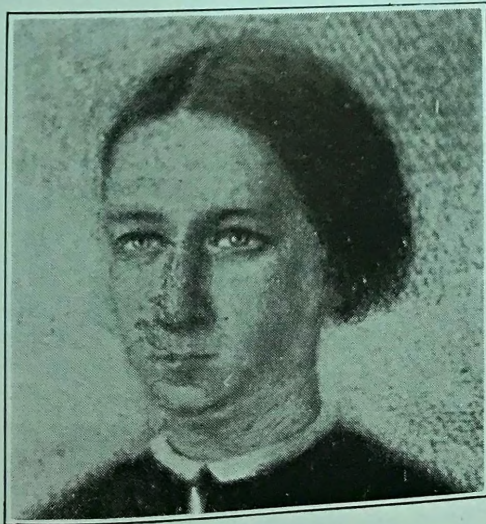


Fig. 10.

time been thrown in close contact, through employment, with a business man who has a magnetic personality, and who has been a student of these matters for some years.

Such an one has the power, unconsciously almost it would seem, to "stir up the gift" in others who have it potentially. At any rate, Mr. Moss, a good amateur photographer, found some strange results on plates he was handling, and on the first occasion states he was conscious of a disturbing physical sensation not unusual in early development. He brought the matter to the notice of his employer, who, after some experiments with the medium's camera and plates, provided apparatus and plates of his own, and secured some remarkable results. Whether this procedure was considered by the "guides,"—who seemed to be able to send written communications regarding the work on photographic plates which, it is stated, had never been exposed in the camera—too drastic for a young medium, instructions were received to drop this method so satisfactory to sitters, and to use only plates which had been in the medium's environment. No relaxation of this rule has yet been made, but it is Mr. Moss's earnest desire that this limitation shall pass.

Mr. Moss's work was brought before the College by his employer six months ago, and during a week-end visit the "extra" (Fig. 5) was received with myself as sitter, and the experiment supervised by the Principal and Mr. H. C. Scofield, a member of the Advisory Council, and an experienced photographer. The face was familiar, but I could not place it until a few days later, when it vividly recalled a favourite uncle deceased forty years, and who, as far as I know, has never communicated from the other side. I looked up an old group photograph containing his likeness and had it copied for comparison (Fig. 6). Remembering the stilted appearance of sitters in photographs of that date, I can certainly say that the "extra," with its "free" appearance, is a much more natural representation of my uncle as I knew him. Without saying a word of this I handed my brother a copy of the "extra," asking him if it reminded him of anyone. At once, without hesitation, he said: "Hasn't it an extraordinary likeness to Uncle J.H.?" which confirmed my own impression. I have no other relative to whom to refer it, and must leave readers to judge whether the likeness is good. Mr. Moss had never been in the College before; the experiment was taken within an hour of his arrival; and I had to hunt in a box of old photographs for the one with which to compare it.

Since that occasion Mr. Moss has paid two visits of longer duration to the College, by the wish of his "guides," under the limitations aforesaid. We have found him pleasant to work with and anxious to further his gift, and we look forward to finding in him a worthy companion and successor to those who have borne the heat of the day. On each visit when the experiments were made with entire strangers, several recognitions were obtained, and two I reproduce here, again leaving readers to judge. (See Figs. 7, 8, 9 and 10.) The

sitters, Mr. Stanley Walters and Mrs. Hugh Nicolls, have no doubt that the "extras" are respectively grandfather and aunt, and have supplied me since the experiment with photographs for comparison. No. 10 had to be taken from a painting.

Mr. Moss's "extras" are usually beautifully clear, and the surrounding cloud often vapoury, or of a cotton wool appearance, but sometimes, as in Mr. Walters' case, of a strange rocky appearance, almost resembling plaster work. Drapery is only occasionally seen, but reproductions of ordinary clothing have been noticed. When the sitter does not provide much psychic force, or the medium is very tired, the cloud may be seen but the face is almost invisible. This is an interesting point and confirms many observations with other photographic sensitives.

This medium has no preliminary séance with his sitters, but after making a pleasant contact through conversation, holds the packet of plates between his own and the sitters' hands, and then proceeds to the photography. Occasionally he has a peculiar physical sensation at a particular exposure, and judges that about that time "virtue has gone out of him," and some result obtained. He feels slightly exhausted after this, but quickly revives.

Mr. Moss will visit the College again early in the New Year and the interest of members and readers in any future report of his work will be aroused by this brief notice.

NOTES OF A SITTING WITH MR. MOSS FOR PSYCHIC PHOTOGRAPHY
at the B.C.P.S., Saturday, November 22, 1924, at 10.30 a.m.

Present: F. Bligh Bond, J. H. Harriman.

Mr. Moss submitted three or four packets of Ilford "Special Rapid Dry Plates," sealed by makers. F.B.B. chose one packet (half doz.). This was held between the hands of F.B.B. and J.H.H., their other hands being joined for about one and a half minutes, and linked with those of Mr. Moss for about another one and a half minutes. In the darkroom F.B.B. opened the packet and initialled and dated four of the plates in pencil, and J.H.H. did the same after they were placed in the slides. Four exposures were made in good light with Cook lens, aperture F. 2.5. (*Note*: Normal exposure would not exceed $\frac{1}{4}$ sec.) Mr. Moss handled camera, giving four consecutive exposures as follows: 33, 36, 33, 35 secs. In the darkroom the slides were opened by Mr. Moss, and plates laid in dish two at a time. J.H.H. inadvertently struck a match, whose flare fully illuminated one of the plates, and under normal conditions would have completely fogged it. It developed evenly with the other, and there was a very slight appearance of a veiling of the margins. These plates and the other two developed normally, and negatives have no appearance of over-exposure. Image normal in three cases, but on the fourth plate an "extra" developed over the left side of the head of J.H.H. between the sitters. It shows a mass of corrugated ectoplasm, flattish in appearance, with two apertures having the

appearance of a torn or rolled up surface, through which appear two faces, seemingly children, not at present recognized. The conditions under which this result was obtained entirely preclude any exchange of plates or secret manipulation.

ADDITIONAL EXPERIMENT.

At F.B.B.'s suggestion, the two unused plates left in the box were placed by him in one of the dark slides, and with the same aperture of lens and the same conditions of lighting, two exposures were made by him, Mr. Moss being the sitter. One of these exposures was 35 secs., the other $\frac{1}{2}$ sec., and the two plates were developed together. The longer exposed plate had every mark of over-exposure and blackened very completely; the other developed normally and proved to have been fully exposed.

PSYCHIC PHOTOGRAPHY THROUGH MRS. DEANE.

(Notes by Estelle W. Stead.)

[These notes, to illustrate the accompanying interesting photographs, were supplied by Miss Stead, at request, before the recent attack, so that some of Mrs. Deane's work should not pass without a public record.—ED.]

On September 16, 1922, the day before the opening of the Library in its new quarters in Smith Square, Willie Mills, a little chap of twelve years, was playing near Lambeth Bridge when he was run over by a passing motor car. He was taken to hospital and died within an hour without regaining consciousness. His mother, who has worked for us for many years, was heart-broken. I asked my father, who had known her before his passing and has often spoken of her and her children since, if he would help Willie to manifest to her in some way, so that she might be comforted by the knowledge that all was well with the child. A few days later Mrs. Deane brought me a message, which she said had been given her by a messenger sent by father the previous night, to this effect: "Tell my daughter that I and my helpers will do our best to carry out her wish." Mrs. Deane did not in the least understand the message, but I knew it was a reply to my request, which I had not mentioned to anyone.

On Friday, October 6, not quite three weeks after Willie was killed, I happened to go into the studio just as Mrs. Deane was packing up her things before going home. It was a light evening and she asked me if I would like a sitting. I said I certainly would. My mother sat with me and we both hoped that my brother who had lately passed to the spirit world would be able to give his picture. We were certainly neither of us thinking of Willie, but evidently my father and his helpers on the other side were, for, when we developed the plate, we found a very clear face just above our heads (See Fig. 1.) which has been recognized by the members of his family, the neighbours, his schoolfellows and all who knew him as an excellent likeness of Willie. Mrs. Deane had never seen the boy, and there was no photograph of him in existence excepting one a little larger than a pin's head taken in a school group; this has been taken from the group and enlarged, and is given here together with the psychic photo. (See Fig. 2.) If anything, the psychic photo is the better likeness of the two.

Fig. 3 has been recognized by Mr. and Mrs. Muller as their little boy. They came to the Library in September, 1922; did not give their name but brought an introduction from one of our members. No one in the Library knew who they were or anything about them until after the sitting, when Mrs. Muller wrote me as follows:



Fig 1



Fig. 2.



Fig. 3.

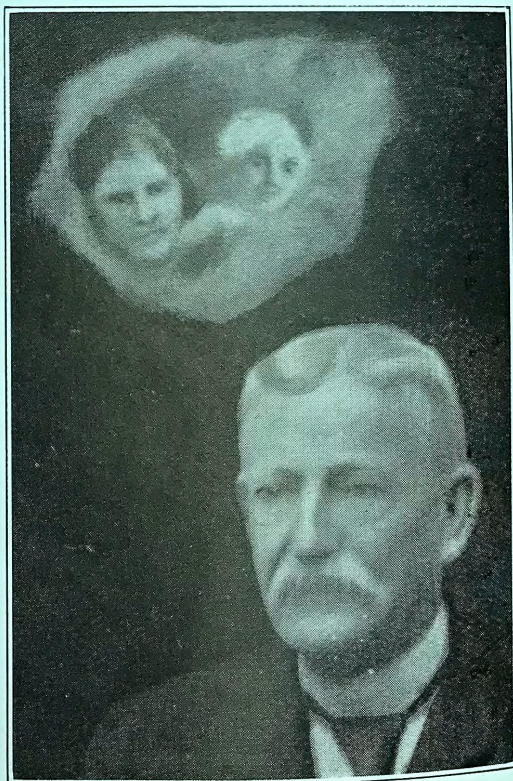


Fig. 4.



Fig. 4A.

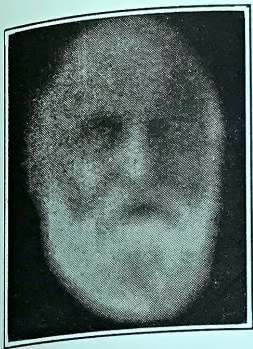


Fig. 5.

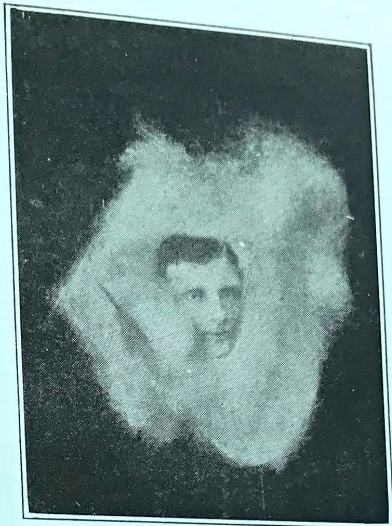


Fig. 6.

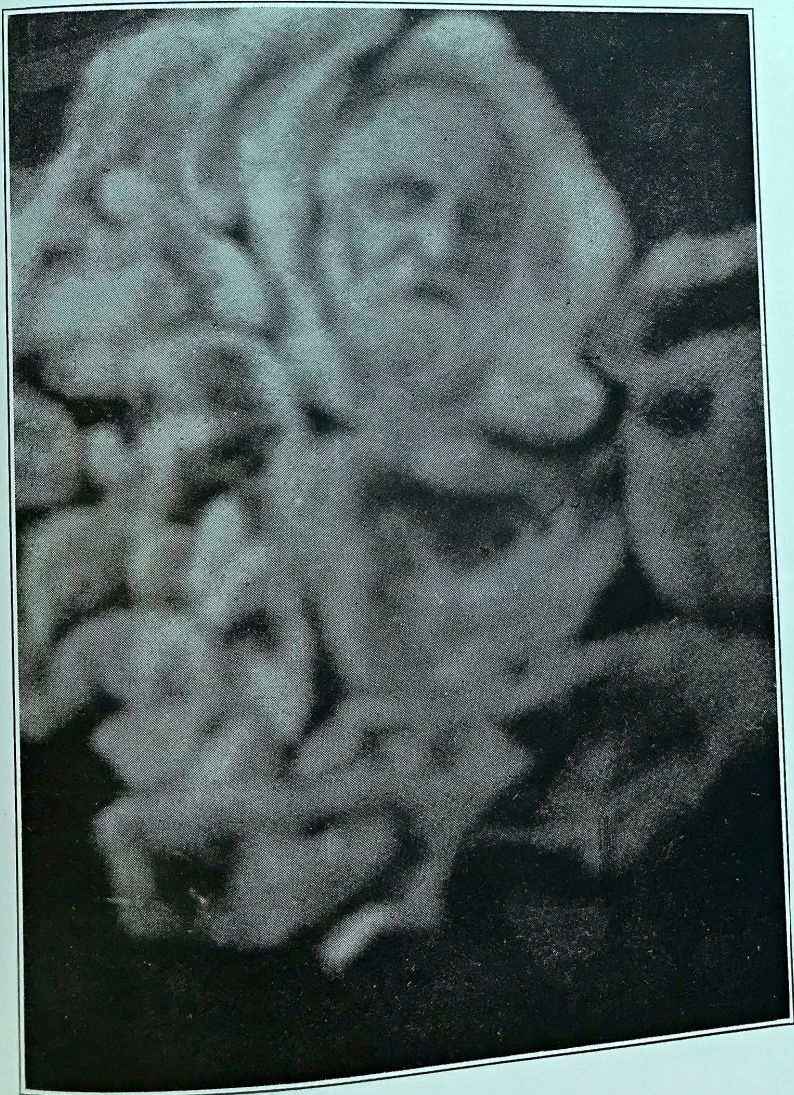


Fig. 7.

"DEAR MISS STEAD,

"We are so grateful to you for helping us to get a psychic photo of our little son. No one but my husband, myself, and little daughter knew anything about the result we desired, so I fail utterly to see how Mrs. Deane or anyone at your Library could know whether we desired the 'extra' of man, woman or child, even if she desired to fake an 'extra.' I want this to be used in any way to prove the truth of Mrs. Deane's photography now that so much mud is being slung regarding this branch of psychic research.

"Gratefully and sincerely yours,

"BETTINE MULLER."

In February of this year Mr. and Mrs. Lingwood-Smith, of Australia, visited the Library and had a sitting with Mrs. Deane. Afterward I received the following letter from Mr. Lingwood-Smith, who had been frankly very sceptical before the sitting :

"DEAR MISS STEAD,

"On the 26th of February, 1924, I met my 'Waterloo' at your Borderland Library Studio. In the year 1874 I was apprenticed to a photographer and carried out studio work for fourteen years before joining the South Australian Criminal Identification Department as photographer and finger print expert, where I served thirty-four years photographing criminals, unknown dead, murderers, suicides, etc. My work brought me into many conditions and strange places, and never during the whole forty eight years did anything out of the ordinary appear on any of the plates. When first shown spirit photographs, naturally scepticism overcame me ; then I must confess that to produce like results my hand turned to producing faked pictures ; since coming into spiritualism, from a sceptic I became an honest doubter until absolute proof could be put before me. The proof asked for in my own mind was that the spirit face of someone who had passed over in Australia, the land of my birth, should appear on the plate.

"My wife and myself had our photographs taken, on the date mentioned, by Mrs. Deane. We were present in the dark-room and saw the whole of the work from A to Z, and had the pleasure of seeing the 'extra' develop on the plate. My last doubt was removed when the spirit photograph proved to be that of my father, who passed into the Spirit Land fifty-eight years ago ; there is no photograph of him in existence—he was never known to have one taken. The joy of receiving his photograph now is beyond expressing to you, besides removing the last barrier to my honest doubt of spirit photography.

"Many thanks to you and Mrs. Deane. May God spare you both to continue the noble work of bringing light to mankind.

"Yours sincerely, "W. T. LINGWOOD-SMITH."

A DOUBLE RECOGNITION.

Sir J. F. Stuart Menteth allows the accompanying "extra" and photo for comparison to be used for this article. He says, in a

letter to Miss Stead: "I am quite willing that my photo and psychic 'extras' should be made use of in any way that can be of service to the cause." He states that he recognizes both "extras"—the younger face as that of his wife, and the other as that of his mother. (See Fig. 4.) The likeness of one face to the accompanying photograph sent for comparison is unmistakable. (See Fig. 4A.)

RESULTS IN THE DARK WITH UNMAGNETIZED PLATES.

During the Winter of 1921-22 a group, of which Mrs. Deane and I were both members, sat regularly every week for development. After we had been sitting for some weeks I felt impressed to place Mrs. Deane's camera in the room and have a plate exposed in it during the sitting. We sat for about one hour in complete darkness so the plates were never exposed to the light. The plates used were usually those left over from sittings and, therefore, had been magnetized by Mrs. Deane. From the first we obtained most interesting results, sometimes symbols and sometimes faces, some of which were recognized by the sitters; but twice we obtained psychic "extras" under very interesting and what I consider to be good test conditions.

The psychic "extra" of my father (Fig. 5) was obtained on a plate taken from a box of plates which Miss Sanders, who was then our Secretary, had bought that afternoon and which Mrs. Deane had not handled at all. Miss Sanders put the plate in the dark slide herself; placed the slide in the camera and opened the shutter. After the sitting she closed the shutter before the light was turned on, and afterwards took the slide to the dark room and developed the plate whilst Mrs. Deane stood beside her. Mrs. Deane never touched the camera or handled the plate at all.

Psychic "extra" (Fig. 6), not recognized, was obtained on a plate taken from a box of plates which I had bought on my way to Baker Street. No one handled the box but me; I opened it myself, took out a plate and put it in the slide. Just before the light was extinguished I placed the slide in the camera, raised the shutter and then joined the circle. Note I did not take off the cap. We had been told in communications that we would get equally good results with the cap off or on.

After the sitting I closed the shutter, took the slide from the camera, carried it to the dark room and developed the plate. Mrs. Deane was in the dark room with me but did not touch the plate or the slide. This proves that it is possible to obtain results on plates exposed during a circle sitting such as ours, without those plates being first magnetized by Mrs. Deane, and also that equally good results can be obtained through her mediumship either with light or without.

"EXTRAS" OBTAINED ON PHOTOGRAPHS TAKEN AT PROPAGANDA MEETINGS.

Mrs. Deane nearly always accompanies me when I hold Propaganda Meetings round London, and usually takes two photographs—one



Fig. 8.

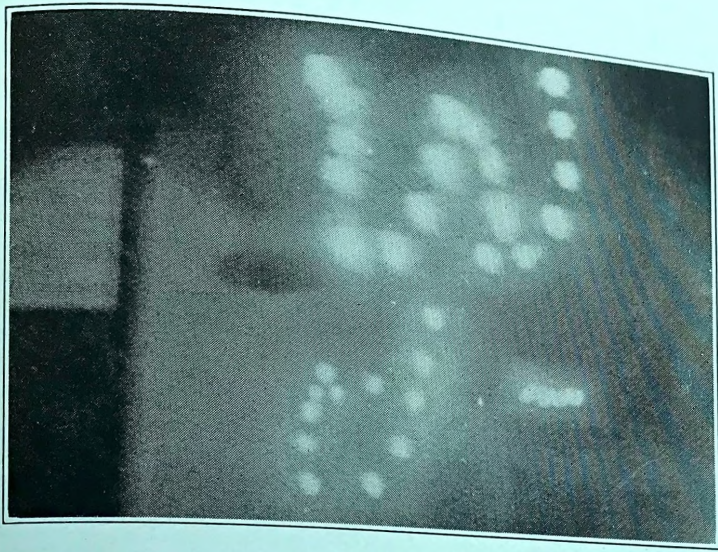


Fig. 9.

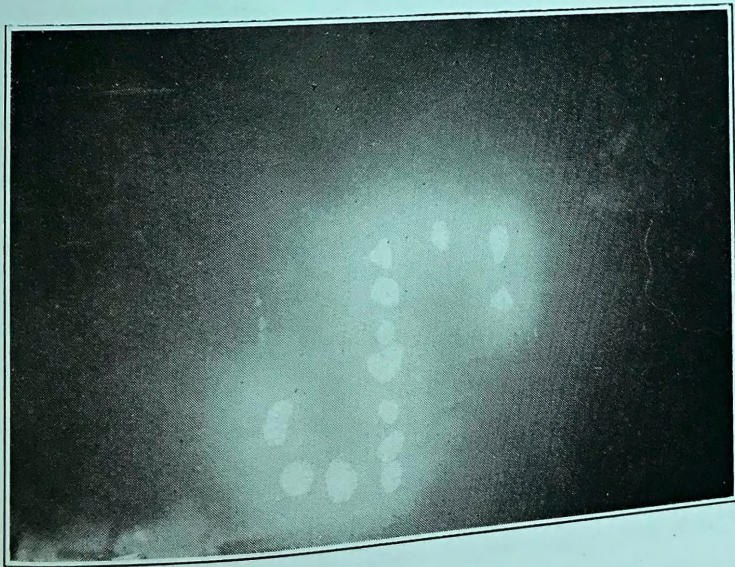


Fig. 10.

whilst I am speaking and one when clairvoyance is being given. We have now quite an interesting collection of the photographs taken at these meetings. The plates are supplied by herself. Figs. 7 and 8 were taken at Stanley Hall, South Norwood, in 1922. The camera was focussed on me for Fig. 7, and the exposure was a fairly long one. Before the meeting my father had told me he would be on my right-hand side, but I had not told anyone this. Soon after I began to speak I felt him come and stand there; just before I mentioned his presence to the audience Mrs. Deane saw him and at once exposed the plate, with the result shown—I am blotted out by ectoplasm and there is an excellent psychic "extra" of my father just about where my shoulder would be.

For Fig. 8 the camera was focussed on the platform whilst Mr. Vout Peters was giving clairvoyance; the plate was exposed for a good long time. Mrs. Deane often gets this result—a ball of light—on plates exposed whilst a clairvoyant is giving spirit descriptions. [A familiar name for a medium in the early days of spiritualism was "the light."—ED.]

Two other interesting photographs (Figs. 9 and 10) were taken at Surbiton, on October 31 last year. Just before starting for the meeting I received the news that my uncle, my father's brother, had passed on. No one with me that evening knew this. On the way down to the train I asked my father mentally if he could give me some sign on the plates which would be exposed that evening, to show that my Uncle Jack was now with him.

The results showed that he had definitely succeeded in doing this, for on the first plate exposed (Fig. 9) there is his brother's initial "J." joined by hyphen to his W., showing, I take it, that J. and W. were now united; and on the second plate (Fig. 10) there is the initial S. for Stead—the name common to both.

A GROUP PHOTOGRAPH.

On the day we opened our Library in the new quarters at No. 5, Smith Square, Mrs. Deane took a photograph of a group of us in the Library. I am under the impression that an attempt has here been made to give the psychic photographs of some of the leaders of the Spiritualist Movement who have passed to the Other Side; but that they have not succeeded in doing this quite so convincingly as they had hoped. Although some of the "extras," those of W. T. Stead and J. J. Morse, are unmistakable, the others are not so definite. The one on the right has a look of Ellis Powell, and the figure in the centre bears a strong resemblance to Judge Hatch—the inspirer of Elsa Barker's "Letters from a Living Dead Man." The one on the right might be an attempt at Stainton Moses, but looks more like Salisbury.

(The result would not reproduce very well, but is an example of the flat cut-out appearance often noticed by Traill Taylor and others, and referred to elsewhere in the previous article. ED.)

HESTER WARBURTON : A VISION.

It is nearly eighteen years since I saw Hester Warburton, but I have only to think hard of her, with closed eyes, and I again behold her, a very incarnation of the spirit of kind friendliness and gentle courtesy, of supreme intelligence, and of knowledge beyond our ken.

The old Surrey Manor House, in its exquisite surroundings of wood and flower-filled garden, of river crystal-clear, was undergoing an extensive restoration, for the removal of a dense growth of ivy from the walls had revealed beautiful but crumbling stone work, Tudor bricks ready to fall, beams in precarious positions, cut from trees which had been ancient when Richard II was king. Many were the discoveries, and much of the old story could be traced, for a house had stood on its green knoll since monks of Chertsey built their grange there long before the Conquest.

Saxon franklin and Norman baron had held it, until it had passed into the hands of Edward II, and had become a royal hunting lodge. Down the centuries we followed its story, often in royal records and account rolls, till the revolution of 1688, and then came a blank for some years. All that we could discover was that a gentleman named Warburton had held it under the Crown in 1691, and was said to have partly rebuilt, or added to it. Now, the removal of the ivy had shown distinctly that the Tudor house had been refaced in Jacobean times, and that a story had been added later still, probably in the days of William III or Anne, yet the topmost rooms of the house were lined with Tudor or Early Jacobean panelling, which, when freed from innumerable coats of paint showed delicate white and gold designs.

The room in which I was sleeping, on that floor, was known as "King Henry's Room," for there is a tradition that Henry VIII was nursed at the Manor House; but the panels so manifestly belonged to a later date that it seemed likely that they had been brought up there from some other room, probably called "Prince Henry's Room" after Henry, eldest son of James I.

There was also a legend that Prince Henry's mother, Anne of Denmark, had been seen on that top story, clad in a light-coloured silk dress. As it appeared that the rooms had not existed till after 1688, we took little notice of the legend.

But the panels had set out on their travels again, and a large section had been removed and cleaned preparatory to being put back into what may have been their original position in the old dining room. The workmen had nearly finished polishing them. It was a beautiful moonlight night, but chilly, and I awoke just as a distant clock was

striking two, feeling rather worried about the panels, hoping that the workmen had remembered to bring them indoors ; and wishing that I knew more about them. Then the room became quite light, and I thought that I must have dozed and reawakened much later. Not far from the foot of my bed a girl was standing, dressed in the style of the late seventeenth century. She was a tall girl, very slender and graceful, with dark hair turned back high off her forehead—as we see it in portraits of Queen Mary Beatrice. Her dark eyes were full of intelligence. She was not beautiful, but her face was most attractive, with refined features, a clear complexion and a charming expression. She was dressed in pink satin, of the old tint known as “peach colour” ; a fichu of soft white lawn was over her shoulders ; her satin sleeves reached to the elbow ; her arms were very white and beautifully shaped. I noticed that she wore a long, narrow apron of primrose-coloured silk or brocade, edged with fine lace.

I was never able to remember the exact words which she spoke, though the general sense came back to me next day, until she said, “Now I have told you all about the panels, and you can go to sleep again, and be quite easy.”

I said, “Oh ! do tell me who you are !”

“Why, I am Hester Warburton, of course !” she answered with a charming smile, and vanished.

The room was in complete darkness once more, and I lay awake, thinking that the name “Hester” was not a very common one at the period to which she evidently belonged, and wondering if she had said “Helen.” I remembered that the owner of the Manor House had some cousins who were related to the Warburton family and that there was a book of pedigrees in the house. Next morning, I hunted out the book, and found the name of a certain Hester Warburton, who was grown up at the date at which we believed the top story to have been added.

At breakfast the owner of the house told us that she had suddenly found herself broad awake at two o'clock, and full of fear that something had happened to those panels. She had even got up, and gone down to the dismantled diningroom, only to find them perfectly safe. I then told them my strange dream, and about the name in the pedigree, and it came back to me that Hester had told me how she had saved the panelling, and had it carried to the upper rooms.

A few hours later the builder arrived, a man with a reverent sense of the value of all ancient work, and a discussion ensued as to whether more of the panels should be brought downstairs. He pointed out some small pieces just within the recess, once a “powdering closet,” in King Henry's Room. “Some *lady* must have saved all that,” he said, “or have got a carpenter to do it for her—no *man* would have taken the trouble.”

Several years later I received a letter from a kinsman of the owner of the Manor House, whom I had only once met. He told me that he had found a tin box, among his father's papers, containing

documents relating to the Warburton family. I summoned my courage, and wrote him an account of my vision of Hester, asking if he had come across her name. He replied that he had heard of my dream at the time, and fully believed in it ; also that he was sending me some papers in Hester's own handwriting, receipts given to an Uncle Robert, who was her guardian, for her dress allowance, and that of her younger sister. Alas ! not even those neatly written scraps of yellowing paper could bring back the vision of my charming dream-friend.

In 1916, however, I had another reminder of her. Once again I was at the Manor House, in the drawing room, where the owner's daughter was bending over a frame of embroidery—a design such as Hester might have bent over, two hundred years before. I was looking rather idly at a large "History of Miniature Painting," with many reproductions, when a face caught my eye. "Margaret!" I exclaimed, "if you want to see what Hester Warburton was like, look at this." It might have been the portrait of the girl of my vision, taken a few years later. I think it was called "Mrs. Palmer," which gave no clue—but the miniature was the work of a certain Mrs. Ross. Now, Mrs. Ross was one of a family of portrait and miniature painters who were favourites at the Stuart Court during several reigns. She, like her father, Richard Gibson, was a dwarf and dwarfs were very much the fashion. The Gibson family were Roman Catholics, and were said to have lived for a time at the nearest village to the Manor House.

There is an old tradition that the forecourt is haunted by a little dwarf in purple velvet, who walks there in the moonlight, and I have sometimes wondered, whether, in the time of persecution after Titus Oates' Plot, when no Roman Catholic was safe for a moment the old Royalist, Richard Gibson, may have been hidden in the house, and been seen by the villagers, taking the air at night in the garden. Village gossip has often developed into village ghost story. There is just a possibility that Gibson's daughter may have painted Hester or her sister, and that the miniature book contains the likeness of the girl whose love for the old house brought her thoughts to me across the centuries on that moonlight night.

F. J. MITCHELL.

THE VITALIST THEORY.

"THE actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist."

This is the opening sentence of the article in "The Quest" of July last by Professor Hans Driesch, LL.D., M.D., the distinguished biologist who holds the Chair of Philosophy in the University of Leipzig, and who recently lectured on biological problems before distinguished scientific audiences at London University. He is referring more especially to the objective phenomena of materialization.

This will be highly distasteful to those who, unaware of the solid experimental foundation for these phenomena, persist in regarding them with scepticism. They are, however, *facts*, and facts which, as Dr. Geley showed conclusively in his work "From the Unconscious to the Conscious," are fatal to the mechanistic solution to the problem of Life.

Professor Driesch reaches the same conclusion by another experimental line. He says: "If the first two, or first four cleavage cells of the animal egg, say, of a sea urchin, are separated from one another, there is developed from each half, an organism, of smaller size it is true, but as far as its organization goes, a *complete* one. Again, if three of the first four cleavage cells be taken together, they produce a normal complete creature, and not at all an asymmetrical structure in any way. Moreover in the eight-cell stage of segmentation, the positions of individual cleavage cells can be mutually exchanged without disturbing the normal character of the development; and finally, when two eggs are brought to fusion with axes made parallel, they give us a *single* very large organism—'a giant.' . . . Therefore, in the case of the sea urchin, at least, the cleavage cells are *not* pre-determined to furnish individual determined organs."

Similarly, and more obviously, the cambium cells of any plant propagated by cuttings can, and do, produce all the varieties of cells required for root, stem, leaves and flowers; and inasmuch as there is but one life process of assimilation and growth—the formation of cells of one kind or another—we can generalize and say: "In the germ cells of many animals segmentation cells are not predetermined for the formation of definite organs; every one of them can furnish indifferently either the whole, or a different part in the whole, according to need. The cleavage cells constitute an *equipotential system*—that is to say a community, all the constituents of which are endowed with the same formative capacity."

Driesch therefore regards the embryo of all animals as an

equipotential system in which primarily every cell holds the power of producing the whole organism, and that as soon as group communities of cells are formed from the primary unit, these communities can, in their turn, collectively produce the whole.

Now, no machine can be divided and yet remain what it has been, therefore the embryo is not a mechanism and the theory of chemico-biological mechanism is at issue with facts.

This brief *résumé* of Driesch's demonstration is of course very imperfect. He adduces a very large number of facts and several lines of reasoning; and he presses his logic to the point of showing that the idea of psycho-physiological parallelism (that every psychological act has a corresponding mechanical basis) is untenable, for "where there is no mechanism whatever nothing can be parallel to it."

This really has a close bearing on the question of survival which is what really interests the average man who takes little or no interest in biology as such. For current scepticism on survival has really been founded on the mechanistic theory of life. If "thought be secreted by the brain as the liver secretes bile," survival becomes a contradiction in terms: genius and art and morality are all modifications of phosphorus and glue!

Driesch, however, regards an adult and completed organism as "an entelechy," and as this word may be unfamiliar to some readers, it is worth while to consider it rather more at length.

This word of Aristotle's is coming again into general use by biologists; it means "realization" of an end as distinct from the process; it is *realization* in contrast with *potentiality*.

"Frequently, it is true, Aristotle fails to draw any strict line of demarcation between *entelechy* and *energy*: but, in theory at least, the two are definitely separated from each other. . . . Entelechy is the realization that contains the end of a process . . . the last stage in the process from potentiality to reality." (E. Wallace. "Aristotle's Psychology," page xiii.)

Now this idea could not be fully developed till the modern discovery of energy as a concrete power, known in its electrical, thermal, chemical, mechanical and other manifestations. Entelechy involves the realization of an idea. Well and good! but, Whose idea? It merely states a purposive factor in Nature; it does not explain its origin nor its mechanism. Geley substitutes for the vague notion, a precise and concrete individualized energy; as precise and concrete as the electric "current" that energizes the conductor, or the electrons that create the entelechy—matter. Energy *qua* "force" is no more intelligent than matter. If the butterfly is the entelechy towards which the larva is one stage, and its pulp in the chrysalis is another stage shut off from external influences, there must be an internal intelligence directing its evolution. Geley, therefore, separates between the "dynamopsychism" that is the proximate cause of biological change, and the idea immanent in it that directs that change. He supplies the

purposive action that "entelechy" only implies, and he also supplies the psychic cause of the variability, without which, as Darwin fully admitted, adaptation and selection could not work. Geley deduced, from data that cannot be epitomized here, that the human organism consists of (a) a material representation; (b) a soul energy with both physical and mental aspects; and (c) an immanent individualized intelligence that is in solidarity with the vast Immanent Intelligence in Nature which is the Creative Power.

This, being essentially true, it has always been perceived under one form or another. Plato's intuitional contemplation perceived it as body (*soma*), soul (*psuche*), and spirit (*pneuma*); the latter receiving its vital impulse from the *Logos*—the Divine Reason. Aristotle defined the process as an entelechy, meaning the complete realization or directing energy. The modern concept completes that of Aristotle.

These conclusions, adopted by the writer of the prologue to St. John's Gospel and by St. Paul, are not copied one from another, but are the common perceptions of a truth underlying the life-process. The entirely independent Vedanta philosophy of India presents the same ideas under their metaphysical aspect to which St. Paul gives spiritual, and Plato philosophical, expression. The novelty and distinction of Geley's view is that it is the scientific and experimental confirmation of the essential ideas embodied in Plato's philosophy which Aristotle first sought to link with physics by his concept of *energeia*.

POLY-PSYCHISM.

The theory that the human mind is made up of grouped psychic monads as the body is made up of grouped cells proceeding from those psychisms, is originally due to Leibnitz. It may be, and probably is, an explanation of many things, including the impossibility that all the vast crowd of personalities from the pithecanthropus onwards through all primitive races in the depths of Time should be still existent somewhere or other. It does not, however, necessarily imply that the monad-groups that form a personality must forcedly be dissociated at the death of their material representation. Leibnitz certainly did not think so. A new explanation of vital phenomena, founded on experimental data, is put forward by Dr. Mackenzie, of Genoa, in his work "Metapsychica Moderna." This being in Italian, I only know his theory from his article in the August number of the Journal of the "American S.P.R.," and from Professor Bozzano's criticism. The essential idea seems to be that cell psychisms when integrated into "colonies," develop collective reactions and constitute a new individuality.

This merits much more than a passing reference; being founded in the symbiosis—the mutual aid and mutual dependence of all the various forms of life, from simple parasitism to the interdependence

of men and nations—an idea that has already greatly modified, though it has not displaced the struggle for existence and survival of the fittest which still explain actualities.

The new idea, however, when it gets on metapsychic ground, has to explain many facts; notably the strongly marked and persistent character of the personalities that manifest through different mediums, and also the fact of *recognized* materializations and recognized portraits on the photographic plate. If the mediumistic personality is “an ephemeral entity, polypsychic in its nature” created for the moment from the medium and sitters, it has very remarkable powers that neither medium nor sitters possess. But the physical organism under this theory would still be a representation.

That word supplies a clue. From Schopenhauer’s philosophical point of view all physical life is *representation* of a greater reality, and mental death begins when men take the representation for the reality. Any system which proclaims its finality utters its own death sentence. But the fault is in the mind which, refusing to be content with growth, desires to reach the Absolute (or Finality), which, by its own natural limitations, it must ever be unable to attain. That is the true meaning of Goethe’s aphorism: “Seek not the end, but strive to be happy by the way”; a saying that the folly of mankind perverts to “Let us eat and drink and enjoy, for to-morrow we die.”

Dr. Mackenzie’s position is certainly not one of finality, and it is perhaps not irreconcilable with vitalism, but he certainly errs when he says, “The spiritist is violent because he is absolutely determined to survive.” The spiritualists that I know, hold, with A. R. Wallace, that survival is the inference from many evidential facts, and is also a logical consequence of facts that imply that evolution is purposive and that this purpose is the evolution of a spiritual being. They consider that the painful cosmic process is stultified by any system that states or implies that evolution has no purpose or end, but must continue in an eternal succession of futile cycles of chance development and certain extinction.

In any such system, genius is an illusion, right and wrong mere empty conventions, and love the cruellest deception of all. But if nearly all human suffering is traceable to violation of some spiritual law by some groups or units in the symbiosis that implies the harmony of all as its progressive consummation, then pain has a meaning, genius is a guiding light, and Love is the crown of all.

STANLEY DE BRATH.

EXPERIENCES AT VOICÉ SEANCES FROM COLLEGE RECORDS.

THROUGH THE MEDIUMSHIP OF MRS. BLANCHE COOPER.

Sitter : One of a mixed circle of ten persons ; a complete stranger to Mrs. Cooper.

The voice purported to be her father's, and reminded her of a house with pillars, " Not the one you are in now, but the last one. Do you remember your last birthday in it and how you made your own cake ? "

The lady states that their previous residence has such pillars, and that on her last birthday she had baked a cake for herself. The communicator had only passed over six weeks, very suddenly, and had, I was informed, given previous remarkable evidence of his presence in his own home, through the ouija board and writing. A recognized " extra " of the deceased was also obtained through the Crewe Circle at the College, and generally this case is a remarkable one in the way of evidence produced within a few weeks of passing.

No. 2. *Sitters* : Mrs. B., a member, who had often previously sat with Mrs. Cooper with good results, and a friend Mrs. R., in need of consolation, whom Mrs. B. invited to accompany her. No one except Mrs. B. knew that Mrs. R. was to be present.

Mrs. B.'s son, a soldier, " J.," spoke at once to his mother, and said that he was glad to see that she had brought her friend with her. Then another voice spoke, calling himself " Pat," recognized as Mrs. R.'s husband, and calling her " little Mrs. Pat." This was not the husband's name, but before Mrs. B. had made their acquaintance. it seems he was known to his intimate friends as Pat, and his wife as " little Mrs. Pat." He had died seven years before in a nursing home. His wife could not be with him during his last hours, and the thought of this had grieved her all these years. At the mention of her intimate name she was almost too overcome to speak, and the voice went on, saying that she was to stop worrying, that it didn't matter her not being with him ; that he had no pain and passed peacefully, and that he had often tried to impress this upon her. He spoke of their two children and their welfare. A long streak of light was seen by both sitters, and Mrs. R. said that in it she saw her husband's profile, but though Mrs. B. saw the light she could see no features.

Here we have evidence in a communicator, of personality and memory, in the giving of a pet name, in the knowledge of his wife's grief, and his assurance of nearness, and in the memory of his children. The sitting, with its almost unexpected evidence, gave great happiness.

A BOOK TEST FOLLOWED.

"J.," Mrs. B.'s son, spoke again, and said he was going to give her a book test. This was given: "Top shelf, big bookcase, fourth book from right, and page 32 or 23. She would find a mention of water or something very damp, and it would contain a message for her." The voice added that he was pretty sure it was page 32.

Mrs. B. looked for the book immediately on her return home, and reports as follows. She does not think that the book was in her possession during her son's lifetime.

"I found the book exactly as described, it proved to be 'Form and Colour,' by L. March Phillips. On page 32 the following sentence occurs. 'Just as a pool of *water* when all impurities and disturbances have settled and ceased, and its surface has become calm and still, reflects with the utmost perfection the surrounding hills and the clouds that float over it, so the soul of man, when all obscuring influences are removed, when the world is shut off and the intellect is hushed, serene and untroubled, can receive into itself without conscious effort those suggestions of spiritual truth which are in conformity with its nature.'

This message is singularly appropriate as Mrs. B. is developing clairvoyance, and is regularly seeking to "still" herself in the manner described. There is nothing appropriate on p. 23.

Note.—Correct location of book, correct page, correct word in page and appropriate quotation for the sitter's need.

ANOTHER BOOK TEST.

No. 3. *Sitter*: Miss M. V. Underhill, of U.S.A., reports as follows:

On September 23 the following book test was given me by Mrs. Cooper at the College, at a private sitting. I was requested to look on page 28 or 22 of the third book on shelf two, from left to right, in the College library. This proved to be Hiram Corson's "Spirit Messages." Page 28 contains nothing of special interest, but page 22, in its entirety, is particularly applicable to my phase of psychic development, which is inspirational writing. However humble the result, it has been my privilege to be carried beyond the limits of my mortal self and become an instrument through which thoughts from a higher world than ours could be expressed. I have also been greatly interested in the education of the individual through the drawing out from his inner consciousness latent knowledge and talent, the use of which would fit him (or her) to carry on the particular work which is his in the great Scheme of Life."

The test message read as follows : " It is what man draws from his subconscious self that is of prime importance in his true education in the literal sense of the word, not what is put into him. But in our system of so-called education, it is all putting in and not drawing out. There are uprisings at rare times it may be, from our unconscious selves, which cause us to feel that we are greater than we know. Walt Whitman asks in his ' Leaves of Grass '—

' Has never come to thee an hour,
A sudden gleam divine, precipitating, bursting all these bubbles,
fashions, wealth ?
These eager business aims, books, politics, art, amours,
To utter nothingness.'

" What an assurance such an hour gives of hidden greatness, when ' the mortal limit of the soul is loosed ! ' Such uprisings from the sub-self more or less subside ; but the more frequent they become by reason of an advance in spiritual vitality the less are their subsidences, the uprisings becoming more and more a part of our permanent conscious selves, and attaining more and more to oneness with absolute being."

In addition to the foregoing message, this book contains a number of communications from Robert and Elizabeth Barrett Browning, both of whom have contributed to my work in automatic and inspirational writing.

Since I was ignorant of the contents of this book I feel that this test would indicate that it was deliberately chosen by an intelligence which was aware not only of the peculiar character of my own work but of the personalities who are guiding me in that work.

It may be of interest to note that I was prompted to go to the library an hour before the sitting with Mrs. Cooper, and search for a book, what book I did not know, but I wandered from shelf to shelf for about half an hour. This leads me to think that perhaps my mind was used as an instrument through which those who made the test were enabled to focus upon the book which was chosen, although I did not remove it from the shelf or particularly notice the book. Until I appeared in her room Mrs. Cooper did not know I was to sit with her, as I only accompanied another sitter who did not wish to be alone.

(This is only the second book test taken from the College Library, as this is obviously discouraged.) Ed.

NO. 4. A COMMUNICATOR TRAVELS TO FIND A BOOK TEST.

The following rather unique book test was also obtained through the mediumship of Mrs. Blanche Cooper at the College, by two sitters whom I have had occasion to mention in PSYCHIC SCIENCE previously as being the recipients of many others of a like nature through the same medium.

The communicator, who claims to be the son of one of the sitters, seems to be particularly clever in undertaking these book tests, which are none too common, and the sitters are both keen on receiving such evidence.

On a previous occasion the communicator seemed to be able to make contact with the house of one of the sitters while the sitting was going on, and to return after a brief space with certain definite information. To test the power of doing this more conclusively the two sitters arranged previously that a friend should purchase five books from a list of fourteen supplied to her by one of the sitters, the purchaser to choose any five of such books as she could get at the book shop. The sitter who gave the list had read none of the books, but wished to do so. The purchaser was instructed to buy before 12 noon on November 17, the hour and day of the sitting, and to arrange the five chosen by her between bookrests in any order she chose on the table in a room where stood a bookcase from which other good tests had been given.

This seemed a fairly water-tight test, as the sitters, having left the house while the purchasing was going on, could not know what books were bought nor how they were arranged.

It was agreed by the sitters that as soon as their usual communicator came through the medium, he would be told of the arrangement made, and asked if he could go to the house, select a test from one of the books, and give it before the close of the sitting.

What happened at the sitting.

I quote from a report of one sitter, which is confirmed by the other, and I have also seen the friend who bought the books.

"The communicator spoke almost at once, as is very usual in Mrs. Cooper's sittings, and after giving his name asked if we had anything to ask him. I suggested that he should go and find a book test, but before I could say more he told us that he could do so, and that he knew about our arrangements, so I gave no explanation as intended. There followed a lapse of about five minutes as far as we could judge, during which time other communicators spoke to us. He then spoke again saying he had returned with a test. He gave the one word 'chairs,' and my friend and myself were obliged to say that we could not understand to what he referred. He answered that it was unnecessary for him to explain as we would understand later. He then gave the test as follows: 'Fourth book, page 25 or 52, something referring to himself, not as at present, but a long time ago. He indicated that the book was on the top shelf of the bookcase from which he had chosen his last test given through Mrs. Cooper.

We were naturally disappointed that he did not appear to have been able to help us to carry out our plans which he had professed to know all about, so I asked him without giving any hint that I doubted, if he was sure that he had given the details correctly, and if the book should be counted from the right or from the left. He

replied that I must take the fourth from the right, that he had made one mistake in giving the test, this being that the book would not be found in the bookcase but on the table. This did not seem to help much more as our instructions to our friend was to place the books chosen between bookrests. The sitting ended with this.

Result of the Test.

On reaching home I went at once to the room in which the books were to be arranged. To my surprise my friend had removed the bookrests from the table and placed the books round the table with one in the centre, each one lying the same way. I was rather puzzled to know in which direction to count. However, I almost immediately realized the significance of the word "chairs" which had been given, for the book No. 4, when counted from the right, in the way I had mentally planned, lay close to two chairs standing on that side of the table. The room is small and these are the only two chairs in it. Just behind these chairs stands the bookcase from which the last test was taken, and so it is also nearest to the side of the table where book No. 4 lay, this I suppose led the communicator to mention it, and so interrupted the real message.

What was found in the book.

The book was James Stephens' "In the Land of Youth," recently published, and this was the first copy I had seen. The first story tells of how a young man strays from this world into that to which "all who die must come." On page 52 he complains of a physical weakness he still seems to feel, and says "I cannot stand too much . . . for it makes my head buzz."

A spirit of this new world tries to explain his position to him and points out the importance of any creation of the mind; she says "a thing can be conceived and exercised in the mind, it then becomes real in every part of Nature, and in all the worlds where life is living."

This seems to fit in very well with many messages received from the communicator relating to his first experiences a long time ago, in the world to which "all who die must come." Particularly the sentence, "I cannot stand too much, it makes my head buzz," is applicable, as that was the complaint when first he used to communicate, doubtless owing to his death being caused by a blow on the head.

Page 25 revealed nothing at all appropriate, and from curiosity and because this was a test under rather unusual conditions I looked up pages 25 and 52, in each of the other four books, but found nothing which could possibly apply. I found that my friend had removed the bookrest thinking the books were to be placed on the table.

Comments on Experiment.

(1) Careful preparation made unknown to anyone but the two sitters and their friend.

(2) Knowledge by communicator not only of their arrangements, but also of what sitters did not know, viz., that the books had been placed on the table and not on the bookrests as arranged.

The mention of " chairs " and " bookcase " showed that the communicator had in some way seen other things in the room.

(3) Exercise of memory shown by the choice of an appropriate passage on a given page in a book, which fitted remarkably well with communication with the other side, and with the known circumstances of his death.

(4) Power of definite action seemingly occupying time. On another occasion on which he purported to find a book test at the house during a sitting, a similar interval took place, whilst other voices spoke to the sitters.

(5) Personality shown. The name given and the desire of the sitters comprehended and responded to.

(6) The possibility of error and of rectification as to the position of the book.

These two sitters are to be congratulated on providing such excellent conditions for the medium and her helpers to enable the communicator to carry out this experiment with such comparative exactness.

THE "SCIENTIFIC AMERICAN" INVESTIGATION.

THE mediumistic investigation of the "Scientific American" Committee, begun, as will be remembered, by that popular U.S.A. monthly, after a visit to England by Mr. Malcolm Bird, the Associate Editor, at the invitation of Sir Arthur Conan Doyle, seems to have reached an *impasse*. Mr. Bird had many valuable and interesting experiences at the College during his visit, and began the investigation with enthusiasm upon his return. Readers may be glad to be reminded of the course of events.

A large money prize was offered in 1923 by this monthly to any medium, home or foreign, who could produce physical manifestations, or direct writing, to the satisfaction of the appointed Committee, which included Prof Wm. McDougall (of Harvard), Dr. Comstock (of Boston), Dr. W. Prince (Research Officer, American S.P.R.), Mr. Hereward Carrington (a writer and psychic student), Mr. H. Houdini (the conjurer), and Mr. Malcolm Bird (the Associate Editor), who agreed to act as Secretary.

The first medium to offer his services was George Valiantine, since famous in England through Mr. Dennis Bradley's book "Towards the Stars." He completely failed to prove to the Committee that he had any power of producing physical phenomena, and was openly accused of being out of his seat when such were taking place. Valiantine was willing to proceed, but the Committee would hold no more séances with him; and Houdini fell foul of his Committee by broadcasting the failure to some New York papers without the consent of the others. As a result he was practically dismissed from his seat. Mr. Bradley has, in his book, ably defended the medium against the charges launched by the Committee.

A Mrs. Jose Stewart next appeared, a medium whose psychic gift, it was claimed, lay in producing writing in colours between blank cards. A number of séances were held both in, and away from, the Editorial offices; but she too failed to produce satisfactory results, and was charged by Mr. Bird and Dr. Prince with substituting her own prepared cards by some sleight-of-hand process. She had been accused of a similar offence by a Committee of the National Spiritualist Association of U.S.A. many years before. She and her friends stoutly denied the charge, and accused Mr. Malcolm Bird of unfair dealing. Houdini does not appear to have been present at these séances.

The third attempt was made by Nino Pecaroro, a young Italian lad, whose patron, Dr. Anselmo Vecchio, a New York physician, had long made a deep study of physical mediumship, and in particular of this lad's trance condition during the production of phenomena. Unable to come to a conclusion, Houdini was again introduced as a Committee member, and at one séance *spent one and three-quarter hours tying up the boy!* Some results were obtained, but it was claimed at the end that the cords had been disturbed in such a way as might have enabled the medium—whom it was agreed was in an undoubted trance condition—to move the objects himself. Dr. Vecchio felt deeply hurt and grieved at the Committee's decision that Nino had no genuine power, and writes me a lengthy defence of his medium, and some bitter complaints of the methods of the Committee. These ought to be mentioned, and I do so briefly. For an investigation and decision of such importance it seemed necessary that the bulk of the Committee should be present on each occasion, so that an honest and impartial vote might be given. At the four séances with Nino, not more than *one* judge and the Hon. Secretary were present at one time. Two members never appeared at all. Two new persons—doctors—who knew

nothing of the subject were introduced to give evidence as to the medium's trance, and were allowed to vote on the verdict. *Twenty to thirty inexperienced strangers* were present on each occasion—merely interested in the "free show." One judge and a promiscuous large audience could hardly be called "a scientific committee." Dr. Vecchio also claims that too much was left to Mr. Bird, that his narrative is incomplete and inaccurate, and that he (Dr. Vecchio) was not supplied with typed copies of the reports as promised; also that the Committee of one was not seeking to arrive at truth, but to discover fraud. In justice to Dr. Vecchio, who still believes in Nino, and is prepared to submit him to a committee of competent judges, the above statements from his report are given.

The scene is then changed from New York to Boston, where mediumistic force has appeared through the wife of Dr. L. Crandon, a Boston surgeon, (called, for investigation purposes, "Margery"). Dr. McDougall, Dr. Comstock, Mr. Carrington and Mr. Bird were deeply interested. Many sésances were held, and it was then announced that "Margery" would compete for the prize, the money, if won, to be given to further psychical research. Mr. Carrington and Mr. Bird attended over forty sésances—mostly in the Crandon's own home, and later in Dr. Comstock's laboratory. The Committee seemed on the point of awarding the prize when Houdini, who had sat once before and had not been satisfied, appeared on the scene, with a great box, provided seemingly by himself without the Committee's instructions, in which he insisted the medium should be placed with only her head and hands showing. Still phenomena outside the box took place, which Houdini insisted had been produced by some trick, he claiming to find a long rule within the box, by which it could have been accomplished. "Margery's" friends, on the other hand, thought that perhaps Houdini himself or his assistant knew something of the matter. Houdini had previously asked that neither Bird nor Carrington should be present, as they were too favourably disposed to the medium. Dr. Comstock still thinks there is a case for investigation; Dr. Prince thinks it might be proceeded with; Dr. McDougall was on a journey and is silent; Mr. Carrington and Mr. Bird believe that "Margery" can produce genuine phenomena, while Houdini denounces her as a trickster. He has got in the first public statement, by producing a cheap pamphlet on the matter, and has freely circularized it. He gives "Margery" credit for her great ability; that, with his thirty years of conjuring, it took him all his time to "find the trick out."

The reply of the other side will be given in the "Scientific American" for January, 1925. Meanwhile, with great courage, Dr. and Mrs. Crandon and a group continue the sésances, and are now introducing flashlight photography to justify their case.

We had the pleasure of entertaining Dr. and Mrs. Crandon at the College last year, and cannot imagine able, cultured people suffering the indignities that have been put upon them, and the loss of social, and perhaps professional, prestige, for any less cause than that of truth.

Dr. Crandon, for many years a prominent member of the American Ethical Society, contributes an able article to "The Truth Seeker," the National Freethought Weekly of November 29, 1924, in which, speaking of psychic facts, he says: "These things, if true, belong to all of us. They are not matters of religion, they do not belong to any sect, they belong to every human being. The question before us is not 'Is immortality possible?' or 'Is it desirable?' but only 'Is it true?'" He pleads with his readers to face the facts and not to be guilty of intellectual dishonesty.

This is the present stage of a pretty controversy, the end of which is not yet.

B. MCKENZIE.

NOTES BY THE WAY.

THE end of the year sees the third series of the COLLEGE QUARTERLY TRANSACTIONS completed. The Editor has the satisfaction of knowing that he has a continually appreciative, and happily also, an increasing public, in all parts of the world. All who can really be regarded as serious students buy or borrow PSYCHIC SCIENCE. It would be a compliment to the Editorship if all the latter would become subscribers, now that they have experienced the quality of the goods. The annual subscription to any part of the world is only eleven shillings post free. Your psychic education will be kept up to date, and the Magazine made self-supporting, instead of being an added charge on the College finances.

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A number of new readers, and even members of the College, have been secured through seeing and buying PSYCHIC SCIENCE in Harrod's Book Department, where it was introduced by the initiative of a member. If any readers in provincial towns know of a progressive bookshop, copies can be sent at ordinary trade prices on sale or return. I cannot think of any other psychic journal, good work as many of these do, which so consistently seeks to arrest the attention of the more serious students who are the people needed during the present wave of attention to the subject.

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The matter in PSYCHIC SCIENCE can be absolutely relied upon as to exactness, as far as it is humanly possible to secure this. The accounts of phenomena and the séances reported are searchingly examined before publication, and the deductions made are the fruit of many years' experience. These may often be fallible in dealing with a subject of which so little is known, and so we welcome any further light or suggestions towards the elucidation of any problems from our readers. Personal experiences, verifiable, and witnessed if possible, are of the greatest value to put on record, and readers are urged to submit these to the Editor.

* * * * *

A well-known member and investigator writes that she was much interested in the clear conformation of the pony's head in the cloud surrounding one of the psychic photographs in the October issue, as some years ago, in her home, with the Crewe Circle a similar cloud formation in a psychic result, took the shape of the head of a collie dog. The sitters on the occasion were a group amongst whom was a shepherd's wife. Had her thoughts anything to do with such an

appearance, or did her life association with collie dogs make some psychic contact possible through some bond of affection and service? The appearance of both horse and dog only confirms many other substantial proofs of animal survival.

* * * * *

We present our readers in this final number of the year with two fine portraits of the recognized representatives of the original Crewe Circle. The faces of our friends—Mrs. Buxton and Mr. Wm. Hope—will be welcomed throughout the world, and much love and thankfulness will go out to them from all who know anything of their self-sacrificing work, and who have had the joy of receiving a recognized “extra” through their gift. May they be spared for many years’ service; with them we remember their respective families, who also have made their sacrifices in the public interest.

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We again record our grateful appreciation of Dora Head’s fine portrait work in these photographs, and readers will note that her studio is now at 106, Holland Park Avenue, W. She has recently exhibited some of her beautiful work at the Central Hall and the Horticultural Hall, and is becoming known as one of London’s leading women photographers.

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The “Revue Métapsychique” for September-October contains an article, with photographs, by Stanley de Brath, on the Supernormal Photographs of Dr. Geley obtained at the College by the Crewe Circle. An illuminating article in the same Journal, by René Sudre, on “The Philosophy of Dr. Geley,” makes us realize anew the loss to metapsychics from the death of the Director of the Paris Institute.

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We hear with pleasure that Dr. Eugene Osty, the well-known psychic student, and a friend and collaborator of Dr. Geley, has accepted the important post of Director of the Métapsychique Institut. Dr. Osty’s calibre of mind is known to many students through the excellent English translation by Stanley De Brath, of his important book, “Supernormal Faculties in Man.” It is the record of the experiences of a practical and thoughtful investigator in the region of mental psychic phenomena, and we can only wish Dr. Osty in his new sphere the same keen powers of observation and of sensible deduction when he is faced with the even more difficult problems of objective phenomena. We congratulate the Institut on its choice and look for a continuance of fruitful work under the new régime.

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A great deal of interest has been aroused by the articles on “Dr. Beale’s” medium and the work at Hulham House, in the July and October issues of PSYCHIC SCIENCE. Just after the publication, a

thoughtless attack was made upon the work in the pages of the "Daily Chronicle." A journalist, out for "copy" or instigated by some case in which "Dr. Beale" had not been able to effect a cure, proposed himself as a patient and was accepted, and proceeded to take notes. He had to acknowledge that the Home was beautifully kept, and every thing possible, even to luxury, provided for the patients' welfare. But because very moderate fees for what is provided in attendance and nursing were charged, he concludes that it must, therefore, be a money-making concern. We sympathize with Miss Chilton and Miss Harvey and their supporters in this attack, as the College is often made the target of similar remarks. The two women in charge of Hulham House have given their lives to further the work of healing, often undertaking very disagreeable work for no payment at all. After meeting expenses every penny is used to provide fresh facilities for patients. The attack served to prove how many friends Hulham House had, and Miss Harvey and Miss Chilton, for whom a holiday in the U.S.A. had been arranged for some months, are now, we trust, enjoying a well-earned rest, and incidentally able to use the gift for the relief of sufferers across the water.

* * * * *

Psychic Healing is no exception to every other form of psychic activity and can only be successfully undertaken with individuals if that *rapport* between healer and sufferer, which allows a flow of soul between them is provided. Healers are usually people of large sympathies, and can heal or assuage the suffering of a very large percentage of their patients, but there will always be a few stubborn cases. The Great Healer of Galilee found such, when "no mighty works could be done because of their unbelief." This does not mean that there is no cure possible by psychic means for such sufferers, but simply that another healer must be found.

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Synchronizing with the "Daily Chronicle" articles came the newspaper accounts of Healing in the Churches in the North, which have raised a tremendous interest. It is edifying or unedifying, as we care to view it, to see some Bishops welcoming healing for their suffering parishioners with open arms, and others, not exactly ignoring it, but treating it with chilly reserve, and trusting that their clergy will not ask them to sanction healing missions in their diocese, as they would have to refuse. Others would like to draw a distinction between spiritual, mental and psychic healing, contending that the missionaries used by the Church are spiritual healers. Healing is *one*, and Jesus had occasion to use all three methods as required, as all true healers do. Healing, undertaken with the accompaniment of prayer and the support of an earnest multitude, has a great pull on the work of the one who works patiently with his

individual cases often with such pronounced success. But all the healers, working in the Church and out of it, know that the power is not their own. It uses them as a channel and we are satisfied that the channel is the psychic faculty.

* * * * *

Mr. H. Dennis Bradley, whose book "Towards the Stars" is probably the best seller of recent years in psychic literature, spoke recently at a public lecture in Steinway Hall, arranged by The London Spiritualist Alliance. Mr. Bradley has the gift of clear and easy utterance, and many who were disposed to criticize some outspoken portions of the famous book found the voice sweeter than the pen. It was news to many of the audience to be told that Mr. and Mrs. Bradley, after George Valiantine's visit, found themselves possessed of the power of physical and voice phenomena to an amazing extent. This is in abeyance at the moment, but a renewal is hoped for under more careful conditions.

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Such private experimenters can be of the greatest service to psychic Science in making known what reactions, if any, are noticed by the mediums; working without fear or favour, and carefully noting the exact conditions, a unique contribution to our knowledge might be made. We hear that George Valiantine will visit Britain in the New Year and the public attitude, whetted by Mr. Bradley's book, will be difficult to satisfy to give justice to medium and sitters.

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Another famous medium is in London as we write, Willy Schneider, who is visiting the S.P.R. in the care of his patron Mrs. Holub, widow of Prof. Holub, of Vienna, whose sudden death last year deprived Willy of the protector to whose care he entrusted himself after finishing with Dr. Schrenck Notzing. Willy Schneider has been trained for such work as the S.P.R. undertakes, and orthodox science wants, the repetition of exact phenomena almost to order. Such work is valuable and necessary, but it often involves great strain upon the medium's psychic vehicle. Rudi Schneider, the younger brother, bids fair to rival the elder in producing similar phenomena, and is under observation by Dr. Schrenck Notzing at Munich.

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We have in Valiantine and Schneider two very different types of sensitive, each able to make very valuable contributions, the former ministering to individual needs and the latter to the advancement of general knowledge.

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The Northcliffe Messages are being considerably augmented through further sittings with Mrs. Osborne Leonard, and Evan Powell and

others. The ball is easily set rolling when a great public name is used, and Mr. Hannen Swaffer, the able Editor of "The People," who is making himself sponsor for these, will find that he has to deal with discrimination with the mass of material. We understand that he will address a great meeting at the Queen's Hall on January 20, 1925, arranged by the L.S.A.

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The College membership and work is being steadily carried forward and we are grateful to the following friends who have so freely and thoughtfully remembered its needs during the last term, and to those members who have contributed to PSYCHIC SCIENCE and furthered its solvency.

DONATIONS SINCE LAST ISSUE OF MAGAZINE.

						£	s.	d.
Sept.	16.	Mr. "K." ...	...	...	...	0	7	6
"	17.	Mr. Gillmour	...	...	...	1	1	0
		Miss Eissner	...	...	...	10	0	0
"	18.	Miss Green	...	...	...	1	0	0
"	24.	Mr. Fitzgerald	...	...	...	2	2	0
Oct.	2.	Miss Bosanquet	...	...	...	0	10	0
"	5.	Mr. "K." ...	...	...	...	1	17	6
"	9.	Mrs. Woolley	...	...	...	5	0	0
"	31.	Mrs. "W"	...	...	...	10	0	0
Nov.	5.	A member M.L.	...	...	...	5	0	0
	5	" In Memory of E.A.H."	...	...	...	3	3	0
"	8.	Mr. S. Walters	...	...	...	5	5	0
"	14.	Mrs. Byatt	0	9	0
"	17.	Miss Poulton	0	7	0
Dec.	4.	Mrs. de Crespigny (Lecture Donation)	3	3	0
						<hr/>		
						£49	5	0
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THE COMPANY OF AVALON.

By Stanley De Brath.

THIS* is one of the most surprising books that I ever remember to have seen. It has three quite distinct but equally marked lines of interest. To deeply religious persons who are lovers of Church tradition and venerate its legends, it gives a history of the earliest and most venerable religious foundation in Britain—a history which, however strange its origin, is consistent with legendary lore and fits with such sparse historical data as are available.

To the student of the new science now called Metapsychics to distinguish it from normal psychology, it presents an intricate problem whose complete solution would involve a decision whether these scripts that claim to emanate mostly from monks or other "religious" who lived at Glastonbury from its earliest alleged foundation (about A.D. 48) to Hugh, Bishop of Lincoln (A.D. 1200) are really from those communicators; and if not, who and whence are those intelligences?

To those who are interested in still more recondite research into mystical numbers and apocalyptic vision, it presents problems in numerical symbolism which the present writer, as a mere engineer accustomed to deal with tangible facts, is totally incompetent to discuss in any way. He can only regard with amazement these indications of superhuman intelligence necessarily involved in the very existence of a symbolism far too intricate and widespread in its consistency to be the result of chance; presuming always that the system of mystical numbers is consistent in all its applications as the evidence would appear to suggest.

There is even a fourth point of subsidiary interest—the tortuous dealings of certain ecclesiastical authorities, curiously illustrative of their mediæval attitude when brought into contact with super-normal facts (pages 4 to 10).

The bare facts narrated are simple enough, it is their implications that are so amazing. The author's previous work, "The Gate of Remembrance," is the story of how the dimensions and locality of certain buildings (the Edgar and Loretto chapels) were revealed by the "automatic script" of John Alleyne, when all previous research on archæological data had failed; the script being duly confirmed by excavation of the lost foundations both as to dimensions and position.

The present work consists of two separate collections of similar script from other hands:

*"THE COMPANY OF AVALON." By F. Bligh Bond, F.R.I.B.A.
(Blackwell, Oxford. xxvi. × 159 pp. 7s. 6d.)

(a) That of Miss S. (or Brother Symon) from August, 1919, onwards. It is certified that she knew normally very little about Glastonbury, and that little referred to the buildings erected after the fire of 1184 A.D.

(b) That of "Philip Lloyd" and his coadjutor K.L., given in New York, U.S.A., who is also said to have no normal knowledge of antiquarian or mediæval monastic history.

The information given was subsequently confirmed (before publication) by a third series of scripts through Mrs. Hester Travers Smith, who also is stated to have no normal knowledge of the subject.

The script (a) refers to the history of Glastonbury Abbey from its earliest legendary foundation by Joseph of Arimathea, about A.D. 48, up to the time of the great fire. It is given in many hands, all claiming to be monks of Glastonbury prior, often long prior, to the destruction of the old buildings in A.D. 1184.

They describe the original central "Ecclesia Vetusta" or "oldest Church," as a round wattled hut with twelve "beehive" huts arranged in a circle round it; the dimensions of that circle having some very curious symbolic measures.

This primitive beehive church was, it is said by the communicators, enclosed in a rectangular building (1) constructed of wood, *circa* A.D. 440, and (2) in stone, A.D. 1110.

The first stone-built church was erected by Ina, king of the West Saxons, in A.D. 725, who gave to the Abbey of Glastonbury a charter, still extant. This building was a short distance to the east of the "Ealde Chirche" (Ecclesia Vetusta), and this stone church became the main building which was added to and altered by St. Dunstan (946), by Abbot Aethelwold (1053), Aylnoth, last Saxon Abbot, *circa* 1070 (deposed by William 1078), Prior Tatwyn (1078), unknown to history, Abbot Turstin (1082), Rainaldus (also unknown) soldier and monk of Glaston (1087), Brother Ambrosius (unknown)—architect (1087), Abbot Herlewin (1101—1120), Abbot Henri de Blois—Bishop of Winchester (1130—1171), and Robert of Jumièges (1171—1178).

We have in these scripts detailed accounts of these buildings and alterations, together with many personal and local particulars, *accompanied by sketches and dimensions*, all given by automatic script.

All this work—both the Ecclesia Vetusta and the large Church to the east of it with its towers and chapels, became a mere ruin after the fire of A.D. 1184, which consumed all the old buildings of Glastonbury with the exception of Bishop Henry's Tower, a mortuary chamber, and the chapel of St. Mary Magdalen on the south side of the choir. So much for the bare facts narrated in the script (a).

As a metapsychic problem the data are :

(1) There is no connected history of these early abbots of Glastonbury extant, nor of the grants of land, and buildings ;

though there are casual allusions to them in existing documents.

(2) The automatist had no opportunity of learning even the little that can be gleaned from existing records.

(3) When the script alludes to historical characters they are placed in their correct chronological order and relations to other personages. Some excellent tests emerge from the study of these in comparing the script with historical data.

(4) The communicators profess to be speaking from their own memories and give their names: they borrow information from one another, and they constitute The Company of Avalon.

(5) They use Old English, Anglo-Saxon, Norman-French and monkish Latin in their communications, a curiously mixed dialect.

(6) The automatist has no working knowledge of these dialects, normally.

(7) Their whole story is consistent with the very little authentic archaeological information and relics available.

(8) There is still remaining an undiscovered vault, not yet excavated, whose position is approximately indicated.

(I imagine, if this exist, it might perhaps be located by a "dowser.")

In the American script (*b*) the information given in script (*a*) is linked up with a much larger programme. In Mr. Lloyd's letter of 1921 to Mr. Bligh Bond (*PSYCHIC SCIENCE*. No. 6. *July*, 1923) he says that "during the Autumn of 1918 he found he possessed the faculty of obtaining writings . . . He found, to his astonishment, that he could ask for information on any sacred subject or the life of any Saint, and the answer would instantly come with the information desired. The communications then began to open to him a programme anticipating the tracing of the evolution of the religious idea through Tyre, Babylon and Jerusalem to the Tyrian colonies; Ireland and the Druids, etc.; culminating in the story of the coming of Joseph of Arimathea to Glaston, and the sowing of the Gospel from Ninian's time to Alfred."

"All this purports to come through one single communicator, and commands attention not only from the literary excellence of the style and composition, but from the abundant nature of the verifiable matter. The script bristles with references to rare and out-of-the-way documents, obscure historical points, etc., and the communicating intelligence seems equally at home with all languages, if I may judge from the fact that in the collection entrusted to my care by Mr. Lloyd, there are writings in Latin, Gaelic, old Persian (classic) and much Anglo-Saxon." Translations in modern English follow in several cases. The complexity of the problem is obvious.

Reverting to the script (*a*) the simple-minded will cut the knot by the easy process of imagining that Patraic the Hermit (8th century), Ambrosius (who entered on his novitiate under the last of the Saxon abbots, *circa* A.D. 1070), Herlewin (1101), Galfridus (1178), Rainaldus, Radulph, Romualdus, Symon and the other monks of the eleventh and twelfth centuries, are all living persons who belong to

the Company of Avalon in the world we do not see, and still talk Anglo-Saxon and bastard Latin as they did on earth; and there is an end of the mystery.

But those who analyse the content of the scripts and feel that this petrification of personality is at issue with all psychic and spiritual evolution, are less easily satisfied. The theosophical idea of an "astral record" does not help them much, for such objective records are not alluded to, but only memories; and if existing as memories, that implies personalities that have these memories, or have access to those who have them. The language is the least essential part of the memories, if indeed, language be remembered at all. The ideas and emotions may reinterpret themselves in any language most convenient or appropriate for their representation, so it would seem.

In any case the proof of personality controlling the automatist is well nigh irresistible, though it may well be a projected influence rather than an existing "person" as we understand the word.

Another most remarkable fact is that the communications are addressed to Miss S. *as a reincarnation of Brother Symon* who died about 1161. Mr. Bligh Bond says that this carries no admission on her part or his of what is commonly called "reincarnation," and that Miss S. has never, so far as he is aware, been at all influenced by current theosophical doctrines of rebirth.

All this opens the wide question (recondite to Western minds) of the distinction between Person and Self. To Orientals the personality is the form taken by the self in response to heredity, race and environment. An English baby would be a very different person if brought up by natives of China, India, Turkey, Spain or England, while remaining the same self. In the afterlife the personality would persist to the degree in which it might express the evolutionary standing of the true self. Another hypothesis is that of a collective soul of which personalities are fragmentary representations (Leibnitz' "monads").

Mr. Bligh Bond inclines to the view that each earth personality represents the development of some special motive or spiritual intent on the part of the Higher Self which as a whole is not incarnate, but is making new experiences which appear as individuals, and these are co-related in some higher synthesis only conceivable to the Higher Self, so that each one will hereafter find its place in the scheme and become aware of its true relation to the rest and to the present self.

But we are here on highly metaphysical ground, and space obliges me to close this appreciation of a book most remarkable from every point of view. The average sceptic will, of course, "explain" all as an elaborate "fraud," bringing neither cash nor credit, concocted with immense labour by the automatists to mystify the credulous. To anyone who has had a glimpse of the vast realms of the unknown on which psychical research has lifted a corner of the veil, this will be the least plausible explanation of any.

BOOK REVIEWS.

"EXPERIENCES IN SPIRITUALISM WITH D. D. HOME."

By the Earl of Dunraven. (Reprinted for the S.P.R. 7s. 6d.)

All students will be pleased to have this complete record, though thus late in the day, of Home's experiences with his intimate friends. Much can be learned from a perusal of these notes made by the present Earl of Dunraven when there was little thought of any publication. The sensitivity of this remarkable medium to his surroundings, to his own mental states, and those of his sitters, is an interesting study. The elusive nature of many of the physical phenomena and their absolute objectivity on other occasions, the failure to obtain outstanding messages or prophecies through Home, are in harmony with experiences with other physical and voice mediums. Those who were present and could note the many subtleties which revealed personality and which the recorder (with the best will in the world) could not report, had the best of it. We are glad of the book in this time of renewed enquiry into physical phenomena, but its value would have been a hundredfold greater if it could have been given in this complete state to cheer the researcher of Home's own day, who, like Crookes, had to plough a very lonely furrow.

"THE WITNESS."

Written down by Jessie Platts. (Hutchinson. 5s.)

"THE CASE OF LESTER COLTMAN."

By Lilian Walbrook. (Hutchinson. 5s.)

These two books, which have been very well reviewed in various journals, deal with a class of communication of which we have had many since the war, when the soldiers who were drawn so suddenly within the Veil became communicators of a very fine type, through the hands of those who had never before experienced anything of the kind. In the case of "The Witness" two sons were the communicators, and in "Lester Coltman" a friend. The writing and sentiments are claimed to be thoroughly characteristic of the men as they are known to their friends. It is a basic assumption that such writings should contain indubitable proof of personality. That the range of the messages becomes so sweeping in the case of boys with comparatively brief spiritual experiences is puzzling, unless we conceive of a sudden extension of faculty through the death transition, and a will to learn from others or groups of others who see in the yearning for the lads and their willingness to help, a means of getting a message through to the world.

"THE SILENT VOICE."

Second series. (G. Bell & Sons, Ltd. 2s.)

A book of spiritual instruction, received psychically and expressed in the same clear, uplifting language as the former series, *e.g.*, "I say, 'Never compel anyone to tread a path. If a man be truly seeking, then am I the way; and no path can there be where I am not the way.'"

“RATIONAL MYSTICISM: A Development of Scientific Idealism.”

By Wm. Kingsland. (G. Allen & Unwin, Ltd. 16s.)

Mr. Kingsland's former works, “Scientific Idealism” and “Our Infinite Life,” have made a great contribution towards bringing the ideas of modern science into line with the understanding of the spiritual nature of man. Science has ignored the mystical consciousness of which so many strange facts are recorded, and Mr. Kingsland shows in the present work that unless it accepts these well testified facts it is lopping off half of life to its own great hurt. The facts of psychic science seek to bring modern science into line with a spiritual conception of life, and with this aim Mr. Kingsland is in hearty agreement. The book is one for students of philosophy and life.

“CRYSTAL GAZING: A Study in the History, Distribution, Theory and Practice of Scrying.”

By Theodore Besterman. (Rider & Son, Ltd. 5s.)

Mr. Besterman has compiled, from existing records, not always accessible to the ordinary reader, a most comprehensive account of this means of psychic concentration. The numerous references the book contains should make it a standard authority. The method of obtaining passivity by gazing into clear water or a clear substance seems as old as the records of humanity and well distributed over the globe. We have met a crystal gazer who not only saw the picture herself but could show it to others, in fact to several at once, but this particular phase is rare and few records are available. Mr. Besterman presents the case very fairly as to whether the scrying in the crystal opens a way for the subconsciousness to act and reveal hidden data, or whether the concentration of the scryer releases psychic faculties which are used by persons who have passed from the body. Probably both take place as observed in psychometry, where the attention which is directed to sensing an article, is later, on occasions, merged into a general soul-sensing in which those out of the body as well as in the body are seen and described.

“PSYCHO-GRAPHOLOGY: A Study of Rafael Scherman.”

(Putnams. 3s. 6d.)

Scherman's sensitivity as regards handwriting came to the notice of interested students last year, first from reports from Vienna papers, and then through a short visit to London, followed by a visit to the States, which was evidently boomed and conducted in the very worst possible way, if good results from a true sensitive were to be obtained. Dr. Walter Prince, in the “American Psychical Research Journal,” speaks of the general unsatisfactory nature of the results with Scherman in the States.

In the present book the writer, Eugene S. Bagger, tells how Scherman's gift works, and of the experiences of Prof. Fischer and others in Vienna and Prague who have studied it for years. Concentration on any given writing will raise for Scherman a picture of the person who wrote it, his surroundings and even his very motives. Sometimes it would seem that the shape of the letters become a kind of language to him in which he reads the dominating idea of the person; at other times all dissolves in a blur, and scenes and events will unfold before him.

We know of sensitives who can get similar results by reading the lines of the hand, by laying out the cards, by looking at tea leaves or a crystal, or by using a sand tray. Certain conformations in all these may give some indications, but the majority confess that usually when success is obtained something beyond their normal senses comes into play, and they are for the moment using a sixth or psychic sense.

Handwriting is, as we are all aware, affected perceptibly by the most subtle emotions or states of the body and mind, and I can imagine that it is a particularly good medium to concentrate upon, allowing one's larger self to stray on to the hidden things behind the written characters.

The incidents related in this interesting little book leave no manner of doubt that while Scherman may be a graphologist in the correct meaning of the term, he is also a true psychic.

“SUPER-PHYSICAL SCIENCE.”

By A. P. Sinnett. (Theosophical Publishing House. 5s.)

It is good to think that the large collection of written material containing the late Mr. Sinnett's ripe thoughts on super-physical science, is in the hands of his executrix, being so carefully edited. The present volume is frankly for those students who are convinced of the main facts of psychic science, and are looking further for guidance in their own development, and for some tentative explanations of the Cosmos. Mr. Sinnett makes ample apology for the manner in which early Theosophists treated Spiritualistic views. From the beginning of his investigations he asked questions from his teachers, and often the answers were clouded or limited by his own ignorance. So he had cause to revise many of his views in the light of later and riper knowledge, and in the region where all is so tentative this is wise and acceptable to the real student, whom cut-and-dry explanations do not satisfy. Rather does he look for suggestions for thought, that he may make his own investigations and deductions, and this is what Mr. Sinnett gives. The essays are couched naturally in theosophical terms, but should be acceptable to the thoughtful Spiritualist. In an introduction he advises students to read his other books before starting upon these essays.

“SURVIVAL.”

Edited by Sir James Marchant. (Putnam. 7s. 6d.)

This collection of essays on various aspects of survival as demonstrated by Psychic Science is likely to have a thoughtful reception within and without the Churches by many new readers. The Editor, Sir James Marchant, is one of the latest of our public men to identify himself boldly with psychical research. He recently wrote the preface to “The Heart of a Father.” He has asked and received the best from his contributors, who bear outstanding names. Five of the twelve are members of the Council of the British College. All the twelve are practical investigators, as well as students, which alone places the book in a rank by itself. It is a book to hand to any thoughtful person who betrays an interest in the subject.

Sir James Marchant also edited a companion volume to the present one “Immortality”—a collection of essays by many famous professors, clergymen and others. These speak from the historical and theoretical point of view as compared with the first-hand knowledge of survival displayed by the largely lay contributors to the present volume. Evidently the Church has to look outside its own borders for knowledge of after-death states and communications.

“FROM AGNOSTICISM TO BELIEF. EVIDENCE FOR SURVIVAL.”

By J. Arthur Hill. (Methuen & Co. 7s. 6d.)

Mr. Hill's personal experiences in his search for truth among the facts of psychic science, dealt with in his previous books, are confirmed and added to in the present volume, which appears at a timely moment, when so many serious minds are on a like quest. He reiterates that he did not start out expecting to prove survival, but that the facts have led him to this, as the only adequate explanation. Agnosticism was in danger of becoming to him as great a *cul de sac* as orthodoxy, but psychic facts have provided a way out and kept the door open for further truth. Mr. Hill pays a high tribute to the mediumship of

Mr. Aaron Wilkinson, who has given him particularly good evidential work. In discussing the value of such evidence, Mr. Hill, who says he cannot claim any mystical revelation or intuition for himself, finds that these facts have brought him a long way towards understanding those who have this. He affirms that the results of psychical research give this very support to men like himself without inner religious experiences, making religious belief reasonable, and therefore acceptable.

The concluding chapters are a summing up of Mr. Hill's thoughts on the whole subject at his present stage, and his closing words will provide a glad re-echo in the hearts of other students. "Enough for us to know that there is something real corresponding to the experience of religious men in all ages: that the Universe is not bounded by what we know as matter, and that it is friendly."

"THE SECRET OF ANCIENT EGYPT." By Ernest C. Palmer. (Wm. Rider. 3s. 6d.)

"THE HEART OF THE NEW THOUGHT." Ella Wheeler Wilcox. (English Edition.) (Fowler & Co. 2s. 6d.)

"FROM THE NURSERIES OF HEAVEN." Antonia Williams. (Fowler & Co. 1s. 1d.)

"THE Gnostic JOHN THE BAPTIZER."

By G. R. S. Mead. (Watkins. 1924. 5s. 0d. net.)

This is a profound work, being an exposition of Palestinian texts and traditions—a literature whose very names are unknown to all except a few scholars. A criticism of it could only be made by those who are competent to appraise the dates, origins and values of the books quoted.

For those who delight in mystical lore it is a treasury of information on the modes of thought current in the times immediately preceding the Gospel narratives. These differ so profoundly from the modern temperament that the main lesson of the book is the downright impossibility of projecting our modes of thought into that chaotic era. The picture of the epoch with which the book ends will give a fair notion of its drift.

"A downpour of revelations, wonders and peerings into the primordial ground of things swamped every deeper mind. They thought and lived only in apocalyptic images. Reality became appearance. Strange and awesome sights were recounted from one to another, read out of confused and obscure scriptures and at once seized on with immediate inner certainty. From one community to another, from village to village, wandered such writings, of which it is impossible to say that they belonged to any one single religion. They are Persian, Chaldæan, Jewish in colouring; but they have taken up what was at that time circulating in men's minds. The canonical books are national; the apocalyptic are international, and literally so. They come into existence without any appearing to be their authors. . . . They read to-day one way, to-morrow another. But they are anything but poesy, fiction. They are like the fearsome figures round the doors of the Romance cathedrals in France, which also are no art, but dread turned into stone. Every man knew these angels and demons, these heaven-ascending and hell-descending luminous beings—the Primal Man or Second Adam, the Messenger of God, the Saviour of the Last Day, the Son of Man, the Eternal City and the Final Judgment."

The quotation is taken from Oswald Spengler's "Downfall of the West," with which Mr. Mead is in substantial agreement. It would be interesting to have an extended notice of this remarkable work, from Mr. Mead's hand: it would elucidate much that his present work only glances at.

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.

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A Quarterly Review.

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Vol. XVI.

JANUARY, 1925.

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