



Photo by Dora Head.]

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EDITORIAL NOTES.

FOR some time past communications, some of a very specific nature, having reference to terrestrial changes and upheavals of a cataclysmic nature have abounded. These have come from all parts of the world, and from all sorts and conditions of mediums. We may allow at the outset that the great Javanese eruption and the horror of Mt. Pelée—not to mention the great earthquakes in Jamaica and San Francisco—have effectually shocked mankind into a general sense of insecurity and that these warnings of secular change and of the instability of the earth's crust have engendered a deep-seated feeling of apprehension likely to be reflected in the utterances of sensitives all the world over. The terrible events in Japan have, of course, powerfully accentuated this sense of unrest and direful anticipation.

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But to the thinking section of the public a yet more portentous significance is to be attached to other signs of change which, though occurring quietly and gradually, are of greater import as foreshadowing the onset of a crisis in the earth's history which may well bring about in the near future a vast alteration in the existing configuration of oceans and continents. These tokens, all the more formidable from their silence, bear witness to the oncoming of an era of readjustment in the balance of our planet—a loss of equilibrium which, beginning with faint and uncertain intimations, may yet gather force and impetus which, progressing in geometrical ratio, would, ere long, rush to its climax.

In the light of Nature's own monitory signs who shall be bold enough to turn a deaf ear to the parallel predictions which throng us on all sides through the utterances and writings of the seers and mediums ?

* * * * *

Strange are the reports of sea erosion and the disappearance of the coastline in localities near home and far remote. At Cochin we hear of such inroads so extensive and so threatening that the residents on the foreshore are moving inland. There is no explanation of the phenomenon. Our own South-Western coast is the subject of a change slower but no less sure. From Minehead, in North Devon, around the Cornish coast and along the South as far as Lancing, in Sussex, a steady advance of the sea has been noted. The action of local currents will not explain this. Our sands are being eaten up—witness the disappearance of much of the Warren at Dawlish and the loss of nearly three feet of depth of the famous sands at Swanage. Science is not content with any simple explanation of the fact. Experts in hydrography recall the changes which have been recorded in recent years in the ocean bed over large areas of the Atlantic and elsewhere. These occur as near to our shores as Cape Finisterre. Some say that our land is tilting and are by no means certain that some parts of our Southern coast are not actually lower than they were years ago. Others say that the level of the sea is altering.

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One thing is certain, namely, that the bed of the Atlantic is rising, and rising rapidly, in certain places and that if the recent progress of the upheaval of the ocean bed continues, we shall soon be seeing dry land in the vast ocean waste. In the Bay of Gascony, not more than one hundred miles from the French coast, there was an ocean profundity which fathomed, so we understand, two and a half miles. At one point in this area the commander of the French transport "*Loriet*" found no more than 132 feet of water. Other parts of the Atlantic have also been found to be rising where similar evidence came to light in the process of raising a cable that was defective. These changes are accompanied with magnetic disturbances which bring about abnormal weather conditions. Ocean currents are affected, with an inevitable reaction on climate. Dependent as we are upon Atlantic conditions, our islands must expect some startling seasonal changes. But the result of a lifting of the ocean bed must be to raise the sea-level and cause it to overflow those lands which are thus correspondingly depressed. This may vitally affect Europe by bringing about a submergence strictly proportionate to the amount of new land gained by emergence from the ocean depths.

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The disturbance of the ocean-bed is world-wide. It is the opinion of Mr. E. F. Naulty, an American student of earth movements, that the Hawaiian Islands are being gradually pushed upwards and within a generation will comprise a high and dry territory as

large as Japan. This result will, he thinks, be quietly accomplished without any serious earth-shocks. Such a process would make for comparative stability and permanence in the land reclaimed. It is far different with the temporary islands cast up by acute volcanic action—as at Santorin—where the sudden emergence is generally followed by a speedy collapse and disappearance of the new land.

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In the "Spirit Return of Mr. Hacking"* a case is presented of a peculiarly striking nature of the return of late Mr. John William Hacking, M.A., of Bury, Lancs., to a local circle. The evidences of identity are so profuse as to be overwhelming and consist mostly in the details of names and addresses of Bury people unknown to the sitters, with a description of their avocations in life and their place of residence. The verifications were obtained through B—— a clergyman attending the sittings who had been in Bury. Mr. A. W. Trethewy has kindly lent us his notes on the case :

It is not clearly stated in the record whether B—— knew enough about the town for the information given by Mr. Hacking to have been in his subliminal memory. He was present when Hacking first came through on January 6, 1922, and on later occasions when H—— gave information. On following dates, in Rev. B——'s absence, Hacking gave information and apparently none of the sitters knew anything of Bury. After January 23, 1922, Rev. B—— disappears from the record, but a new sitter, Mrs. P——, a native of Bury, was addressed by the "control," who catechized her in detail about people who were former residents in the places, giving strings of names and addresses with much reminiscent detail.

The strongest part of the case, says Mr. Trethewy, is in the "Envoi" (pages 45—49). A Mrs. Hodson, on reading the records published, wrote to Mrs. P—— to the effect that she had known her and also Mr. Hacking at Bury. This letter was read in the circle to Mr. Hacking, who gave a quantity of information to be passed on to Mrs. Hodson. This information was duly verified, and as Mrs. Hodson was not present, and presumably none of the rest of the circle could have known the details consciously or subconsciously, the nut is a very hard one to crack for the sceptic who rejects the spiritistic theory. The only weak point is that the names of the sitters are not given for every séance, though they all signed a certificate of the happenings.

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THE "MARGERY" CASE.

SINCE the appearance of the note in our last issue we have received a number of communications referring to this matter, some of which are highly important. We have now had the advantage of Dr. W. Franklin Prince's own views and comments on the matter, and we have also the text of a letter from Dr. McDougall. The gist of these communications tends to show that it would be unwise for readers of PSYCHIC SCIENCE to form any fixed view of the merits of the Crandon Case, or to allow their minds to be in any way biassed, in regard to the reported action of the members of the original research committee or of the Harvard professorial committee until they have taken the trouble to go through all the evidence in detail.

We regret to find that in the reports first current, of which a digest appeared in our issue of July last, some injustice was done to Dr. Prince and Dr. McDougall. It would appear from the details now given us that many of the statements in Mr. Bird's book, which have been widely accepted, are far from being accurate.

We have a detailed list of sixty of these misstatements, some of which would reflect most unfavourably upon the fairmindedness of honourable and patient investigators. We should like to express our sincere regret that Dr. McDougall and Dr. Prince should have suffered by the repetition of questionable statements.

Justice must also be done to Houdini in regard to the affairs of the box. The statement that Houdini did not permit any of them even to look inside the box, if he were able to prevent it, is affirmed to be entirely false. Houdini opened up the box and showed it to the members present, who repeatedly looked inside it.

Bird did not speak for the Committee, but he puts after his name at the head of his articles the words "Secretary to the Scientific American Committee," and this fosters the impression that he spoke for them.

Dr. Prince, in his letter to us, shows very clearly how individual happenings have been distorted. We instance the complaint of Dr. McDougall, who has written a letter from which we are privileged to quote. This letter is before us. It is addressed to Dr. Prince and is dated November 10. He points out two misstatements in our July report, the second of these being as follows :

"By stating that (page 135) I have asserted in print that 'Walter' *could not ring the bell in a red light*. This is a more dishonest distortion than the other, if possible. My only statement in print *re* the bell box ringing is in the transcript article: 'Yet in ringing the bell box . . . "Walter" seems to have found the utmost difficulty, except when operating in complete darkness.' This is a mild statement in view of the fact that I gave up all the series of Autumn sittings in 1924 to the attempt to obtain satisfactory ringings of the bell box, and during the whole series obtained only a very few ringings in a dim red light,

and that when at last these few came and I proposed that on the next occasion the conditions should be made more completely satisfactory, the series of sittings was abruptly terminated by my receiving no farther invitations to attend: i.e., until Dingwall's arrival some six weeks later, when, of course, the whole affair was for the time being in his hands."

Dr. McDougall published in the "Boston Evening Transcript" (February 18th, 1925) his first authoritative statement of his reasons for holding that no proof of supernormal phenomena had been furnished by this case. This should be read carefully by all who desire to arrive at a fair judgment. His conclusion at that time was that he was prepared to consider the "Margery Control" as an extreme case of double personality, probably falling within the field of abnormal psychology rather than that of supernormal phenomena.

We have by no means abandoned faith in the genuineness of the mediumship of "Margery," but we recognize the extreme difficulties so far attending the investigation of the case, and so far as we may we would wish to hold the scales evenly.

As to the allegations of fraud, it is very difficult to see what possible motive could, in the absence of any pecuniary interest, have persuaded Dr. and Mrs. Crandon to have embarked upon a long and arduous scheme of jugglery and misrepresentation at great cost and trouble to themselves, and with the inevitable risk of exposure and public humiliation.

We reserve all comment on the findings of the Harvard Committee until our next issue.

THE STORY OF THE "OCCULT REVIEW."

By Ralph Shirley.

TIMES change and we ourselves change with the changing times. So sang the Latin poet of his own days, and what he said is even more true of ours. The mental outlook of each fresh generation differs ever more and more widely from that of its predecessor. In science, in politics, in religion, the discussions and disputes which caused such heartburnings forty or fifty years ago no longer interest us. We feel, perhaps, almost equally out of sympathy with the champions of either standpoint. They leave us cold, as the phrase goes, because they appear to us to have been merely beating the air. The intellectual outlook of the time has shifted so greatly that the ardour with which the supporters of opposing theories attacked each other in those days seems well-nigh incomprehensible. Each was so sure of his position, and each, as it appears to us now, looked at the issues under discussion from such a narrow and exclusive viewpoint. Even where one party was undoubtedly in the right they seem to us to-day to have been defending truisms which we can hardly conceive of as being otherwise than self-evident. It is a fact, no doubt, that there are parts of the world where intellectual progress "halts on palsied feet," but when we read of the antics of Monkeyville in the daily press we seem to be perusing some record of religious persecution in the Dark Ages. The intellectual mind of to-day can scarcely realize that similar incidents could be paralleled in England even within the last half century, so completely have we turned our backs on the mental strifes that agitated our grandparents. A new generation has arisen with a new outlook upon life. Fresh interests have come to the fore, fresh problems confront us to-day and we are fighting new battles in which we are faced by new foes. The triumphant materialistic science of the Nineteenth Century is an exploded hypothesis in the eyes of the advance guard of the science of to-day, and orthodox Christianity is openly mocked at and ridiculed from within the ramparts of its own citadel of St. Paul's.

In the meantime new movements have come to birth, outside the scope both of religion and science, as hitherto understood, which, while they ignore accepted beliefs and make light of the battle cries and shibboleths of yesterday are breaking fresh ground and boldly advancing upon untrodden ways. Certain of these movements, while making war on stereotyped orthodoxies, would call back the old truths to redress the balance of the new. They would rehabilitate

them by explaining them in terms of modern thought and applying them to the needs of the present day. They would, in short, demand recognition in the name of science for truths which science has rejected as superstition. Others would preach old gospels in a new garb or strive to eliminate the evils of our complex modern civilization by a return to a simpler and more healthful, because a more natural, mode of life.

In the forefront of the former class is the attempt to apply scientific methods to the mysterious problems of the Unseen World. Under this heading, in addition to psychical investigation, spiritualism, theosophy, astrology, as well as hypnotism and suggestion, all find a place. Among the latter the so-called New Thought Movement, originally initiated by Prentice Mulford, has claimed an ever-increasing following both in the Old World and the New. Apart from either class, but more nearly akin to the latter, as constituting the essence of religion in its simplest and most elementary form, the cult of the religious mystic, present with us through all the ages, has regained a more prominent position in the world of thought. There has been, as might be expected, little homogeneity among these movements. It would be too much to expect of movements so diverse that they should present a common front to the enemy, whether that enemy take the form of religious or scientific orthodoxy, or that orthodoxy that has been so often the bane of our social life in the person of Mrs. Grundy. It seemed to me, however, on considering the position some twenty-one years ago, that a step in the right direction might be secured if a common platform could be found where all such movements might meet on a footing of equality and where agreement in the essential idea might be stressed rather than differences, however vital, where at least truths unpalatable to the orthodox might be freely voiced and where beliefs rejected in the past on insufficient evidence might have the opportunity to defend themselves without fear or favour.

It was some such notion as this that I had in mind when, in January, 1905, I published the first number of the "Occult Review." I felt, in short, that there was room for a Magazine which committed itself to no sect or party, but yet was willing to offer its pages without prejudice for the expression of the views of all alike. The qualifications I possessed for this project were comprised in my early association with the publishing trade, in what the Psalmist called "the pen of a ready writer," to which practice naturally added an increased facility, in an interest in psychic and occult investigation, in a naturally scientific and indeed rationalistic mental bias and a certain non-committal attitude of mind which made it comparatively easy for me as Editor to sympathize with varied phases of belief and opinion, even when I could not adopt them wholeheartedly as my own. Ever present to my mind was the conviction that I must not use my position as Editor to thrust ideas down my readers' throats, or adopt a polemical attitude, but

rather that I should put forward views and opinions supported by the best arguments that could be advanced in their defence, and leave it to my audience to weigh them in their own minds and accept or reject them as their reason dictated. Above all, I desired that such gospel as I preached should always be in the nature of a gospel of sanity, and make appeal by that very quality alike to sceptic and to believer, my view being that there must necessarily be a scientific explanation of all phenomena, however apparently inexplicable, and that the atmosphere of mystery arises purely through the limitations of the scientific knowledge of the present day.

I felt considerable hesitation with regard to the title of the Magazine. To many I realized the very word "occult" had been a stumbling-block, but I was careful to explain that from my point of view as Editor this word did not connote any sympathy with superstition or mystery-mongering, and least of all any antagonism to science properly so called. Occultism I have been wont to regard as the study of those profound problems with the mere material expression of which science is, generally speaking, concerned. It has been to me, in short, the science of the hidden causes underlying the world of phenomena. Such a definition must necessarily be rather a loose one. There are branches of science pure and simple which are still regarded as falling under the heading of the occult, such, for instance, as astrology. There is no specific reason for terming these "occult" except the fact that they have hitherto been unrecognized by orthodox science. It is not clear otherwise why astrology should be looked upon as any more occult than, for instance, wireless telegraphy. Indeed, the late Dr. Richard Garnett, himself a keen astrologer, always repudiated the word "occult" in this connection, as inapplicable to a verifiable and mathematical science. A similar argument might be advanced in regard to such a study as palmistry, though naturally here mathematical proof is not forthcoming. The word occult is perhaps more properly applied to psychical phenomena, related as they are to another plane than the purely physical, in spite of the fact that many psychical researchers have looked askance at the term as calculated to compromise their position.

After careful consideration I came to the conclusion that it was best to brush aside all such fears and apprehensions, and nail my colours boldly to the mast, leaving the orthodox of whatever camp to take what advantage they would of a word which, as I was well aware, had been too often associated with pseudo-scientific charlatanism. In my view true occultism is the poles asunder from such superstitious folly, and I should regard Goethe rather than Cagliostro as a type of the genuine occultist. The duty of the occult student at the present time seems rather to widen and amplify the scope of science, and to open out further fields of investigation in territories so far imperfectly explored in a genuinely scientific spirit. Thus the occultist bases his philosophy on a far wider conception of evolution than that so ably expounded by Herbert Spencer, Darwin

and Huxley. He recognizes that laws of Nature are universal, and not one-sided, and that if evolution is true of the physical form, it must be equally true in the realm of spirit ; that to believe in the special creation of human souls at an obviously advanced stage of evolution is every bit as absurd as to accept Biblical legends with regard to the special creation of physical forms at a similarly advanced stage. If the one belief is scientifically untenable, the other must be so likewise. And yet those who accept evolution to-day on the physical plane as opposed to special creation, see nothing incongruous in rejecting the very same principle when applied to the intellectual and spiritual development which is its natural corollary, so curiously illogical is the human mind.

What may be termed Comparative Religion fell within the scope of the subject-matter of the "Occult Review," and in this connection considerable space was devoted from time to time to the problem of Christian Origins, the evolution of the "Logos" idea, the question of the authenticity of the Gospel narratives and kindred matters. Pen portraits of celebrated occultists and mystics were attempted, and to these I attached considerable importance as a useful part of the Magazine, though I am afraid the portrait gallery was far from complete when I found it necessary to resign my position as Editor.

With these ideas still in a somewhat nebulous condition in my mind I gradually gathered around myself a group of people interested in the subject-matter of the Magazine in one or more of its various aspects. Dr. Hereward Carrington, of New York, was a contributor almost from the beginning ; so was Reginald Span, full of his own and of other people's psychic experiences in many different parts of the world. In those early days Andrew Lang would contribute an occasional article in his wonderful caligraphy ; so would Miss Goodrich Freer (afterwards Mrs. Spoer), the well-known authoress and expert in crystal-gazing. Arthur Edward Waite, with his monumental learning on mysticism and alchemy, and author of more than forty erudite tomes, was on the staff from the first, and later on took charge of the section dealing with Periodical Literature.

Among those who were generous with their encouragement and appreciation were the late Professor A. R. Wallace and also Sir William Barrett—now no more among us on this plane ; also Mrs. Campbell Praed, the novelist, and author of "Nyria" and "The Body of His Desire," who, I think, took in the Magazine from the first. The Austrian physician, Dr. Franz Hartmann, voicing Theosophy on the philosophical side, was also a very regular and helpful contributor. Another friend and writer of occasional learned articles who has not long since passed away was W. J. Brodie-Innes, brimful of Scottish romance and an authority second to none on witchcraft and witch trials, a brilliant raconteur too and the author of "The Devil's Mistress," and a number of other tales of mystery.

W. H. Chesson too was early associated with the Magazine, principally as a critical reviewer, whose literary knowledge always filled me with amazement, and whose first wife, the talented Nora Chesson, contributed both articles and verses while the "Review" was still a rather anæmic bantling. As chemical expert and mathematician, student of alchemy and authority on Swedenborg, Stanley Redgrove was an invaluable addition to the regular contributors; an article from his pen was seldom absent from the editorial drawer waiting its opportunity to see the light. Meredith Starr too, student of the mysteries of Occultism, and no mean poet to boot, assisted both in prose and verse. Among the poets who contributed should be named Miss Eva Gore Booth, author of some of the most beautiful of modern verse; Miss Eva Martin, Mrs. G. M. Hort and other authors of volumes of verse of various kinds.

Miss E. K. Harper, who linked up with the late Mr. W. T. Stead on the one hand and with Lady Archibald Campbell on the other, was a constant contributor—mainly of reviews, but also of an occasional article. Lady Archibald too wrote of her knowledge of Irish folklore and her fairy faith. Needless to say I had other valued contributors—too numerous to mention, William Kingsland, the idealistic philosopher, and Loftus Hare, with the critical pen, coming in rather late in the day. So that the help of many friends in many different paths of life went to the making of the Magazine. I should not omit the assistance rendered me by H. J. Stratton, as Sub-Editor, without whose sympathetic assistance my task, immersed as I was throughout in quite alien business activities, would have proved far more onerous than it did, and who is himself now carrying on the enterprise.

No one, I suppose, can be more sensible than its Editor of the defects and shortcomings from which the "Occult Review" suffered; but I think I may claim that it has at least partially achieved its aim of raising the standard of Occult and Psychic investigation to a higher level and of drawing together the more intellectual spirits interested in the subjects with which it has dealt, by affording a common platform on which they could write for the furtherance of a movement which is yet destined to play a leading part in evolving to a higher and more spiritual level the humanity of our Twentieth Century world.

To my deep regret, no farewell message from myself to my readers appeared on the occasion of my retirement; the message, already written and set up in type, being vetoed by the Publishers for reasons which I confess I find still incomprehensible. I would, however, express the hope that at least some good augury may be drawn from this involuntary discourtesy on my part, and that on another day and in another way the old relationship between editor and reader may be again renewed and that after all it may be a case of "au revoir and not good-bye."

REPORT ON SITTING FOR SLATE WRITING WITH MRS. LAURA C. PRUDEN.

14th July, 1925.

Present : Major and Mrs. C. C. Colley, Mrs. G.-G—— and her son (both College members), Mr. Roy Holmyard.

Conditions : Sunny afternoon ; time 4.45. One curtain slightly drawn across part of window ; small four-legged table covered with rug and pinned by sitters themselves around the legs to form dark "cabinet," but which—from time to time—anyone was allowed to look into. There was quite light enough to see the slate held by Mrs. Pruden, right hand against under side of table top—her left hand always in view on her lap.

I may mention that I purposely kept Mrs. Pruden (who was not in trance) in continual conversation.

The scratching of the pencil on the slate could be distinctly heard—especially the dotting of the "i's." The other side of the slate was from time to time held by one or other of the sitters during the process of writing.

I was permitted to use my own "book" slate, the replica of one designed by my father. This consisted of a ground-glass slate having two pieces of glass, each $6\frac{1}{2}$ in. by $4\frac{3}{4}$ in. enclosed in wooden frame, $1\frac{1}{4}$ in. wide (secured by two metal hinges), the outer surfaces covered by black millboard ($\frac{1}{16}$ in. thick), nailed to the frame forming the covers of the "book." The roughened surfaces of the ground glass faced inwards. Between these two surfaces I placed a small piece of the lead extracted from a pencil (about $\frac{1}{4}$ in. long) sharpened to a fine point.

Mrs. Pruden did not at any time touch the slate, nor was it out of my possession until I personally placed it on the carpet just inside the "cabinet."

Mr. Holmyard made an accurate shorthand report of the sitting at the time.

My *first* question was : "Does Archdeacon Colley communicate through 'Betty' ? if so, what is the test word ?" I wrote it in pencil on a plain piece of note paper, folding it in such a way that any attempt to open it would result in the small nick or tear which I surreptitiously made, being torn at right angles, unless the method of folding could be previously examined. I found this fold intact on withdrawing the paper from between the two slates later on. On placing the paper on the ground, Mrs. Pruden immediately said,

she heard the following message clairaudiently, in reply to the latter part of the question, "Your father stands right back of you, and says he could not under these new conditions write right away; but if he can he will give you the test word right on your slate. He also says that he has instructed 'Wilbur' ('W.T.,' the 'control') to answer the question that is on your slate."

This promised answer was written upon one of Mrs. Pruden's own slates, which she was holding under the table, while mine was on the floor, and read as follows: "My dear Mr. Colley,—Yes, indeed, Archdeacon Colley does communicate through your wife 'Betty.' He will endeavour to write himself on your own slate. He is here. 'W.T.' (the 'control.')" In reference to the reply, it is interesting to note that Mrs. Pruden did not previously know: (a) That my wife's name is "Betty"; and (b) that she is a medium for automatic writing, and is controlled by my father.

My second question was: "Am I acting right in regard to Wellesley and America; also, am I doing as you wish in everything for 'Betty' and the children?" The paper with this question was folded in the same way by me and placed between my double slate on the floor, and found by me later quite undisturbed. On opening Mrs. Pruden's second slate I read this answer: "You are doing right, son, in regard to Wellesley and America. What a power this is. Lovingly. Father." This has reference to the fact that I was undecided as to whether I should permit my son Wellesley to go to America to take up a post that had been offered him. (See plate I.)

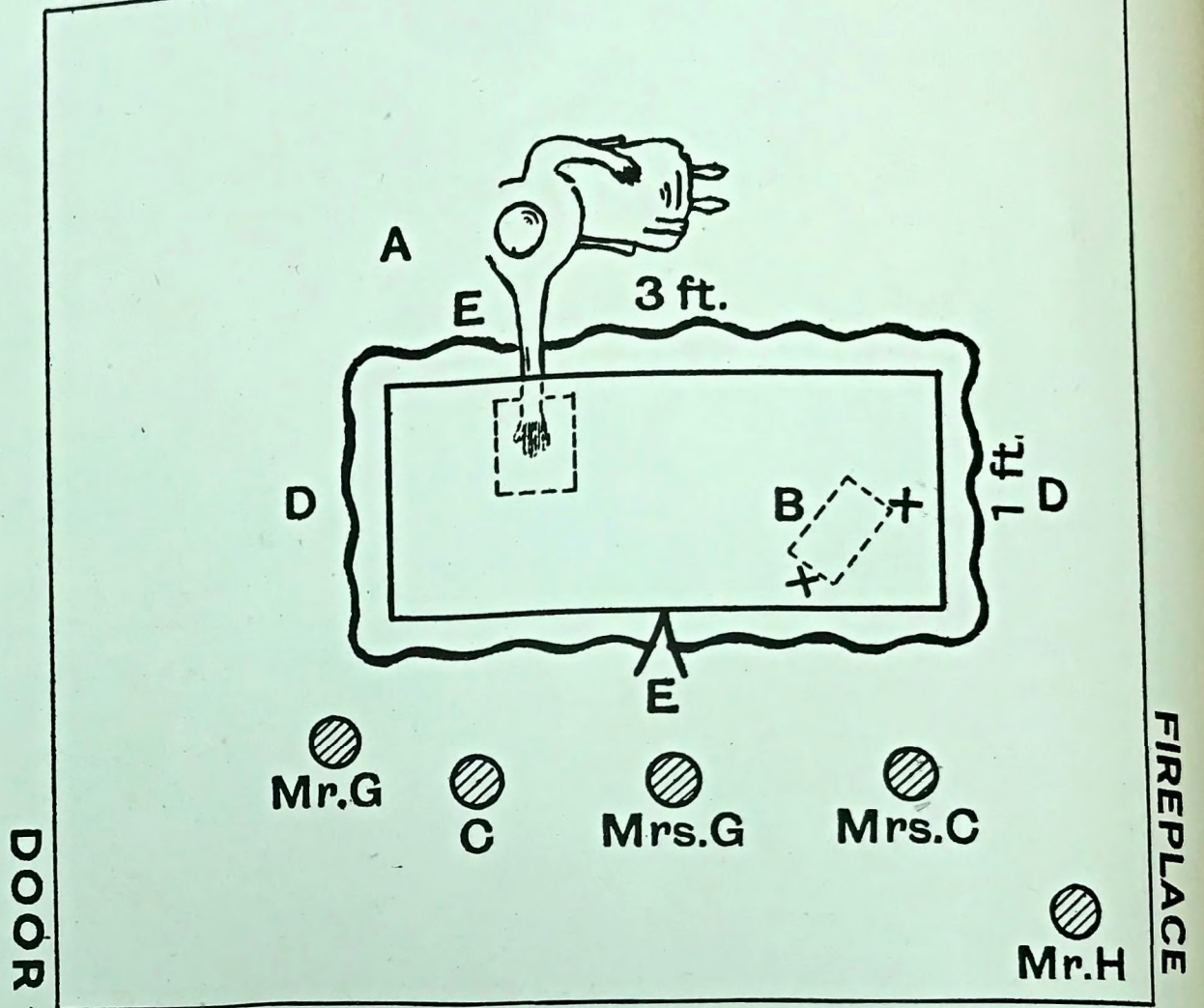
My third question, written and placed by me in exactly the same way, ran: "Am I acting rightly, and as you would wish, and can you control me by my 'impressions'?" The reply received was: "Mr. Colley, your father says that you are to depend implicitly upon your impressions, and even should they go contrary to your own judgment, obey them and you will make no mistake, for all comes to you from the higher power. Your dear father says that his knowledge of this truth has been of great advantage to him in the spirit world. My dear friend, you are doing your full duty to 'Betty' and the children. 'W.T.' (the control.)"

The reply received was interesting as my own mediumship almost entirely consists in receiving impressions or "commands" from my father; examples of which have been given in the "Quarterly Journal of the B.C.P.S." for April and October, 1925. These impressions have, I maintain, been most helpful to me during my official work and research in the war. The message, therefore, that I received confirms these facts which were unknown to Mrs. Pruden.

The last message is typical of many received from my father in so far as he used to address me as "Son" instead of using the word "my," and he has, in letters, signed himself, "Lovingly, Father"—again omitting the word "Your." The message was written on the ground glass of the slate.

With regard to the request by me to give me the "test word," I

WINDOW CURTAINS PARTIALLY DRAWN



KEY TO DIAGRAM.

- A. Mrs. Pruden sitting on low chair holding her own slate (shown by dotted square) with her right hand pressing it up against underside of table, her left hand always visible on her lap, and toes of her shoes as shown.
- B. My own ground-glass slate on floor under table approximately 3 feet from Mrs. P.'s left hand and 2 feet from her right foot.
- C. My own position.
- D.D. Small table (size 3 ft. by $1\frac{1}{2}$ ft. Height $2\frac{1}{4}$ ft.) wavy line representing rugs pinned round by ourselves to form a "cabinet."
- E.E. Slits through fold of rug through which Mrs. P. placed slate and right arm, and through second slit I had view of left-hand bottom corner of my own slate at B. unknown to Mrs. P. (My slate was white, so was easily seen.)

Dark circles show positions of all sitters.

believe it was given in the form of two initials which would serve that purpose, but these came on Mrs. Pruden's own slate, and after the clairaudient message given by her. I assumed it would be given on my own slate and therefore I did not take particular notice of the initials, which were unmistakably meant for T.C., the test words being the signature "Thomas Colley."

With reference to the position of my own slate when under the table, I am confident that it was not moved in any way as I had placed it at a certain angle while laying it on the carpet, viz. : The left top corner near a slight indentation in the plain carpet (caused by a caster of the table) and the centre of the bottom of the slate coincided with a second indentation which I had also particularly noted. While my slate was under the table I twice looked under to see if it were there, and at the same time noted that Mrs. Pruden's right hand was holding her own slate against the underside of the table, about 3 ft. 6 in. away from my own slate. I heard the writing on the slate most distinctly, and furthermore, on examining the lead I had so carefully sharpened, I found it to be worn down considerably into "facets" such as would be caused by soft lead moving over the very roughened surface of the ground glass.

I purposely used ground glass—as my father did in 1877—so as to facilitate reproduction of the writing, i.e., obtaining a negative for printing purposes.

I further wish to emphasize the fact that Mrs. Pruden's left hand was always visible, and all of us were at liberty to look under the table at any time to confirm the fact that her right hand was holding the slate. We naturally asked permission, which was always immediately granted. My wife, in fact, held one end of the slate during the writing of the whole of one message, and the scratching of the pencil was sufficiently audible, and the vibration of writing so distinct, as to leave no doubt whatsoever that the power was using considerable energy.

The question as to whether the medium were able to read our minds need not enter into the consideration of the problem—the chief interest lies in the fact that our unseen friends are able to write through matter; are able to write on my slate, for instance, without disturbing the position of the folded piece of paper which for this purpose seems to have been temporarily disintegrated or dematerialized to make room for the writing of the messages, and yet is found intact and untouched when the slate is opened. I was particularly watchful in regard to this and other matters in view of my father's copious notes on the subject of slate writing; not only did he fold up the paper in the particular way in which I did on this occasion, but he purposely cut the pencil so that its whole length, when used at a writing angle (say 30°), was longer than the depth between the two slates, the portion, therefore, that would not allow of the pencil to be used at this writing angle must also have been dematerialized—unless we accept the theory of an existence of a fourth dimension—which I consider Slate Writing goes far to prove.

The question as to whether the messages are answered by thought transference or not is also insignificant, when considered in conjunction with the fact that the answers are *written* on the slate under such wonderful conditions and in broad daylight.

Similarly the supposition that Mrs. Pruden used the pair of slates as a form of tongs to pick up the folded paper—even assuming that it be possible with one hand to do this—it still leaves the problem of how the messages are written unsolved, and I submit that this fact of being obtained, alone rules out the possibility of telepathy and the action of sub-conscious mind. I also should like to mention that Mrs. Pruden did not come to England in any professional capacity, but as a guest of friends, and therefore had no axe to grind, and my acquaintance with her, and the experience I have had of many mediums, leaves no doubt in my mind that these messages came from “the Other Side.”

The above is Major Colley's account of his own precautions and experiences at this séance, but it should be stated that Mr. and Mrs. G.-G— also placed written and folded questions under the table and received replies. Mrs. Pruden's two slates were used three times, each alternately, for replies to Major Colley ; these were copied and noted, and the slate held in readiness for her use.

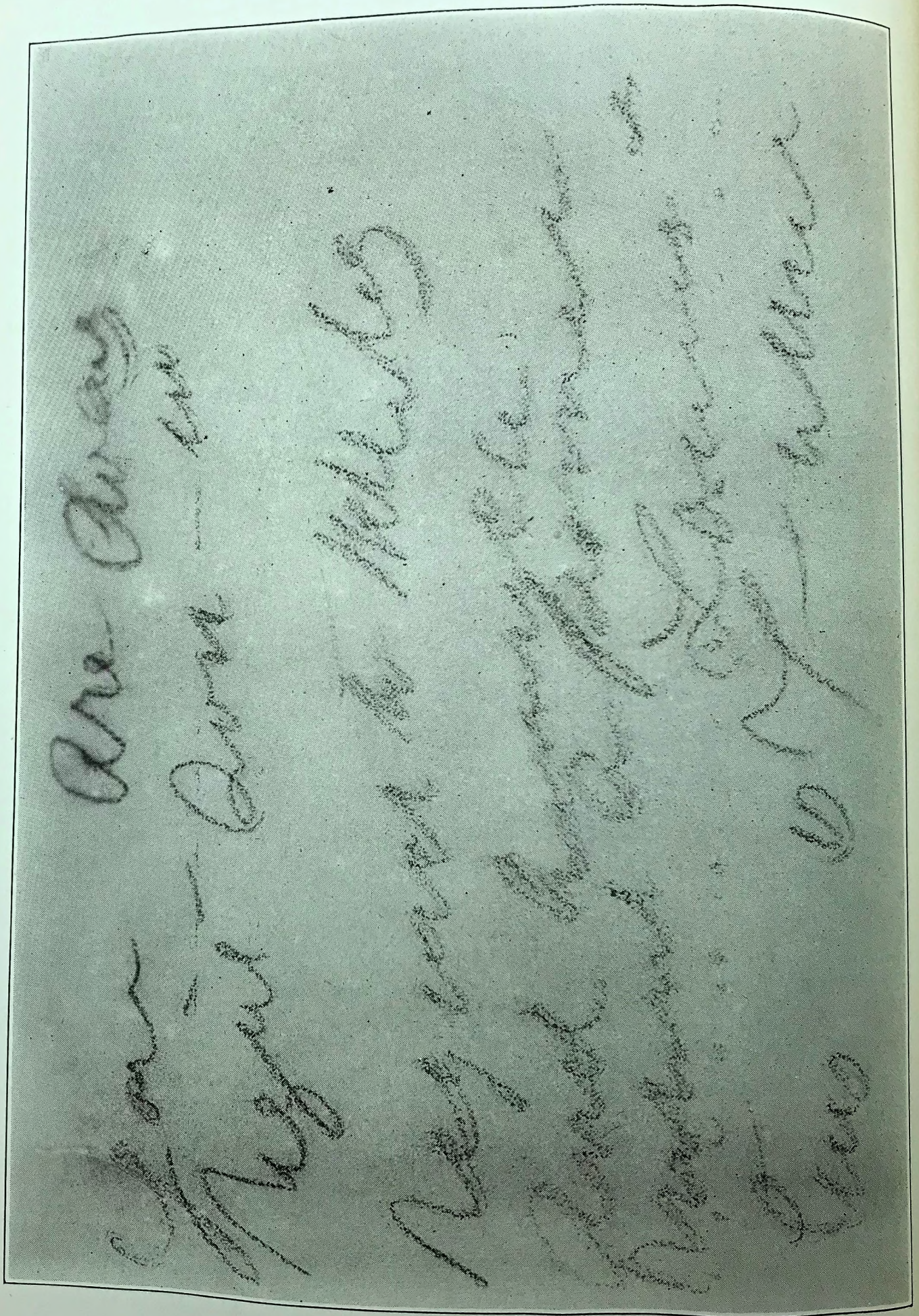
No. II.

July 24th, 1925 (8.30 p.m.)

Present : Mrs. C. de Crespigny, Miss M. Phillimore, Mr. Bligh Bond (recorder).

The sitting was held in daylight with two electric bulbs alight ; daylight faded subsequently. Mrs. Pruden sat on the window side of a small rectangular table, which she covered with blankets in such a way that these fell to the floor on three sides of the table, and to within about a foot of the floor on the side next herself, thus forming a nearly darkened cabinet, and allowing her to hold the slates with extended arm beneath the table.

Several double slates were provided by the College, and these were cleaned by the sitters and kept under their observation during the proceedings. Mrs. Pruden entered into conversation freely. The sitting commenced at 8.54 p.m., and desultory conversation continued between her and sitters. About 9.20 p.m. Mrs. Pruden said she thought that the “control,” “Wilbur Thompson,” was ready to commence. The three sitters were asked to write questions of individual interest on cards or paper and to place these folded and the contents unseen by others by pushing them underneath the blanket from their own side where they would be entirely out of reach of the medium. At 9.25 p.m. Mrs. Pruden was holding a folded slate beneath the table, a small point of slate pencil, about $\frac{1}{2}$ in. long, having been previously inserted between the slates under sitters' observation. At 9.25 the pencil was heard busily writing. Conversation continued freely and Mrs. Pruden



MRS. PRUDEN'S SLATE-WRITING.
Plate I.

Good friend Mr B -
The messenger
has delivered
but has not yet to
conceive the
value of the purchase

until he has had
a comparison of
the land has been
examined by me
and we find
that the value is
less than that of

MRS. PRUDEN'S SLATE-WRITING.
Plate II.

remarked that sometimes the writing would not only cover both interior faces of the slates but also would appear on the outside. She said she had been told by the "control" that they cannot pass matter through matter to bring the slate pencil outside, but can disorganize its particles and reorganize them. On the stoppage of the writing, which is always indicated by a twist of the slate, the double slates were withdrawn by Mrs. Pruden, and on opening same the whole interior was found to be covered by writing. This read as follows: "My friends, in the name of truth I will do my part to bring the facts to you in this way and will ask the power to help you in your grand research for knowledge. The power is very strong around you. Your friend in truth. 'W.T.'"

A newly-washed slate was given to Mrs. Pruden to hold whilst the sitting continued, and this remained passively resting in her lap. Mrs. de Crespigny then placed a folded question beneath the table, as follows: "Do you think the scheme I have been interested in to-day likely to be successful? Shall I send my book to America? R. C. de C."

During the writing of the answer on the slate Miss Phillimore was invited to hold the nearer end of the slate by putting her arm under the table; she distinctly felt the pressure of the pencil with the weight of a hand and all the movements, and a sharp twist at completion.

The answer came as follows and was read on the slate: "My dear new friend. I have met your own special 'guide,' who says that the scheme you have been so interested in to-day is way (?) beyond your most sanguine hopes; so have no fear. And yes: send your book to America." The latter part of the answer was a reply to a further question which she had added on her paper at the last moment.

At 9.50 Mr. Bligh Bond handed to Miss Phillimore a folded paper containing the following question: "Would the Messenger of Cleophas have anything to say as to the Chronicle and its mission? Or will one of the brethren speak?" On opening the slates the following answer was found: "Good friend, Mr. B. The Messenger of Cleophas is not yet ready to chronicle the mission or purpose until he has really accomplished all that has been planned by the higher power. He is here, right here, in this meeting." (See plate II.)

For the facsimile of this message see the plate accompanying this record. Miss Phillimore again put a question which was answered clairaudiently by Mrs. Pruden. Other questions were addressed by Mrs. de Crespigny and Mr. Bligh Bond, and both were aptly answered. The sitting concluded with a series of taps given on the table in answer to questions. Some of these were in rhythm, to indicate the music of songs such as "The Girl I Left Behind Me." All hands were on the table, which was still covered with its soft blanketing.

The primary point of interest is not so much the identity of the

communicator and the value of the knowledge conveyed as the difficulty of accounting for the phenomenon of the reading of the folded slips and the writing of answers obviously relevant within the slates. Major Colley's precautions preclude the idea that the papers could have been opened and read in the ordinary way, and they could not be picked up from the floor by the blunt edge of the frames. The pressure upon the upper face of the slate—as of a wrist—during the writing was observed by all and could not be imitated by any muscular effort on the part of Mrs. Pruden who held the further corner. The writing was heard coincidentally with the varying pressures, thus the effect was that of a perfectly *free* hand.

CLAIRAUDIENT METAGNOSIS AND SLATE WRITING.

(I) LUDWIG KAHN.

“Un homme doué de connaissance paranormale.”

By the Hon. Secretary.

IN the “*Révue Métapsychique*” issues March—April and May—June, 1925), Dr. Osty, the Director of the Paris Institut Métapsychique, gives interesting reports of a sensitive, Ludwig Kahn, describing him as above—“a man gifted with supernormal powers of knowledge.”

M. Kahn has come into view on various occasions and under various names. In 1908, at Karlsruhe, a judgment was entered against him, as claiming to have powers he could not prove. In 1912 he appealed to Prof. Max Schottelius to make a scientific examination of his supernormal power, in order to get this adverse decision rescinded. The Professor was deeply interested in the experiments he made, and, looking up the report of the Karlsruhe trial, found that Dr. Haymann, head of a psychiatric clinic, and Dr. Neumann, of Baden-Baden, and many others had confidence in Kahn's gift. He united the testimonies with his own in an article published in the “*Kosmos*” of Stuttgart, concluding by stating that here was a man who could read, without the use of his bodily eyes, the contents of billets folded up many times, and held in the shut hand of the observer. The meaning of what Kahn read in the billets was often incomprehensible to him, containing as they did mathematical formulæ, words in strange languages, etc.

In 1918 Mr. McKenzie and myself met Kahn in London while making some private investigations. He was invited to our home to meet groups of friends, and we can testify that almost word for word we had a similar experience to that related by Dr. Osty in the following notes. Kahn also claims to predict the future and to answer questions written in the closed papers, but in this he was not found too successful in London. In the Spring of this year he appeared in Paris, and Dr. Osty began a series of experiments on behalf of the Institut, to test first of all that Kahn had the power stated, and then, if possible, to find how the power worked. Readers are reminded of Dr. Osty's long years of experimental mental phenomena, related in "Supernormal Faculties in man," and of his great interest in predictions of the future.

His account of Kahn is interesting to readers at the moment, in view of the Editor's report of a sitting at the College with Mrs. Pruden, the Cincinnati slate-writing medium, as, in her case, the questions to be answered on the slates were written on folded slips and placed under the table. Some, too, will remember the remarkable gift of Mde. Brockway—another U.S.A. medium—brought to England in 1916 by Mr. McKenzie. Questions by sitters were written on folded, and often tied and sealed, slips of paper, and given her one by one in full daylight, as she sat opposite. She held the closed slip to her ear and claimed that clairaudiently she heard what was written upon it; her gift in this respect was most exact, and one of the most remarkable I have experienced. Mde. Brockway suffered in a police attack on mediums and, though ably defended, had to leave the country. She retired to her son, in Paris, and since that day has not used her gifts. So we crucify the prophets.

Prof. Bert Reese, of New York, is famous for work of a similar nature, and more varied than M. Kahn's. He asks his sitters to put their written slips, anywhere on their person, or in any part of the room, while he withdraws. On his return he immediately begins a recital of where they are, and what is upon them almost letter perfect. He gave Mr. McKenzie, on one occasion, a remarkable piece of clairvoyance as to what was happening to myself in England at the moment, which could not be known to anyone, as Mr. McKenzie had only left London a week before and I had gone on a visit to the seaside.

Jules Romain's (Prof. Farigoule) work, "Seeing Without Eyes," probably deals with the same power, and many others may possess it in degree. Bertie Douglas, of Glasgow, who was at the College last year, possessed it in a small measure. But the power is, like all psychic gifts, dependent on the mood of the sensitive and on conditions provided. Kahn has probably concentrated on one particular aspect and has developed a remarkable steadiness and readiness, but he too needs his conditions. One is that he may touch *one* of the folded slips out of a number being dealt with. On one occasion, when four Professors were experimenting in Paris Kahn asked one of them to allow him to touch, for a second, the

paper which he held. The Professor refused, saying it would compromise the experiment, but Kahn insisted and said that he required this, and if it were not allowed, he would prefer to retire if they hindered him in his work. The Professor yielded. Kahn held it for an instant on his forehead and returned it, repeating immediately what was upon it. He does not seem to require more than this instant's contact, which puts him *en rapport* with the whole group.

HOW M. KAHN WORKS.

Two of the first experiments made by Dr. Osty will give a very clear idea of his method. A party of eight well-known people were asked to meet M. Kahn, in the rooms of the Institut, one evening last February. Kahn said he would deal with them in two parties of four each, with a short rest between. He chose two men and two women, including Dr. Osty. The others were asked to wait in an adjoining room.

M. Kahn asked each of the four to take a piece of white paper, write anything they liked upon it, without saying a word to each other, and fold the papers a number of times. He left the salon and joined the others. The four prepared the papers as directed, Dr. Osty using a piece from his own notebook and writing on his knee, with his back to the door of the vestibule which was at some distance. Kahn was recalled. He placed the four in a row, and asked Dr. Osty to collect the papers and mix them in his hands, giving one back at random to each person. This was done. Going to one of the ladies, Mde. L., Kahn asked to be allowed to touch the paper she held. He took it between his finger and thumb and, with a quick movement, held it against his forehead for an instant, and returned it, saying "It is done." The papers held by the three others were not at any moment touched by Kahn, neither did any of the four know whose paper he or she held after the mixing, as all were folded alike.

The above only took two minutes. Kahn then placed himself before Dr. Osty—the first in the row. He held a pencil in his right hand, and in his left a sheet of paper, upon which he seemed from time to time to write in an indefinite way. After a minute, he said, "There is on the paper you hold a sentence that you have not written, 'Le ciel est noir.'" Dr. Osty opened his hand, unfolded the paper, and there upon it in pencil were the words "Le ciel est noir." This had been written by Mde. V.

Kahn immediately passed to Prof. L., second in order; again some movements of the pencil on the paper and then, without hesitation, said, "You hold the paper that you have written yourself. It has upon it 'La tuberculose est due au bacille de Koch.'" Prof. L. unfolded his paper, it bore, written in pencil, the words spoken by Kahn and had been written by the Professor.

Kahn now placed himself before Mde. L., looked at her for a second or two, and came back to Dr. Osty, saying to him, "The lady holds the paper upon which you wrote. I will tell you what is upon it; it is 'La—le—la—' (here there was a hesitation

of fifteen seconds and apparently effort, then he resumed) *Le voyage est le grand plaisir de la vie—c'est la pri—c'est la pri.* 'I cannot get the last word right,' he said, "ambi—ambi—, is it ambition? Open the paper—I have got that badly." Mde. L. opened the paper held in her hand, and read from it what I had written: "*La—voyage est la grand plaisir de la vie. C'est la prise de conscience de son ambiance.*"

Dr. Osty says: "Kahn, in attempting to read this, behaved as if he were reviewing my thought at the moment of writing this. My first idea was to write a phrase I had read some days before, also starting with 'La,' but, after writing the first word, I judged it preferable to improvise and proceeded with the sentence written." (This is interesting as indicating that Kahn is reading the writer's thought on this occasion rather than the words written). Kahn next placed himself before Mde. V. (fourth in order) and, without delay, said: "A quel âge dira-t-il, papa?" The paper, opened by Mde. V. bore this phrase in the writing of Mde. L.

Not more than five minutes was taken by Kahn to read these four papers.

After a rest of ten minutes he dealt with the other four of the party in an equally successful manner, and so with many other groups introduced to him by Dr. Osty. So astonished were Prof. Richet and some of the Sorbonne Professors, and so doubtful of the testimony of their own senses, that not until they had the same experience with Kahn in their own homes and under their own conditions were they satisfied. Even the rooms of the Institut were not above suspicion before such an amazing and exact power.

Truly "seeing without eyes!"

A NEW "ACTS OF THE APOSTLES" ?

By F. Bligh Bond.

DURING the summer of 1925 there has been given to the world a document of the deepest interest to the student of apostolic times. It is an automatic script which claims to be inspired by Cleophas, a disciple of Jesus, and to recover for us much of the story of the life and works of the Twelve Apostles which has perished and faded out of human knowledge.

The script has attained the perhaps unique success of having successfully stood the test of scholarly analysis and scrutiny by an eminent authority on Biblical literature and early Christian history, from which stringent test the work has emerged so triumphantly that it has been publicly acclaimed by him as historically trustworthy, doctrinally sound, and bearing internal evidence of being the work of an independent mind, since the learning it shows and the intimate familiarity it betrays with details of the times of the apostles is such as could not, in his opinion, have been within the scope of either of the two persons concerned in the writing; nor indeed would such knowledge have been available to any but a close student of the Jewish life and institutions of those days.

The script purports to be delivered from an ancient scroll which exists in the ætherial world of memory through the unfading nature of the thoughts and experiences enshrined in the original records. It is given on behalf of Cleophas—Cleophas being now too far removed in spirit from earth associations to be able to communicate directly with us—by one who calls himself "The Messenger," and would have us understand that being in spirit less remote from earth it is possible for him to act as the interpreter of the thought of the one who originally compiles the scroll, and to pass this on to other scribes capable of rendering the ideas into language of a type not very different from that of our own day. There is thus a chain of scribes, the last of whom is able to control the hand of the medium and to write down the record in the form in which it is crystallized in the brain of the scribe using for the most part such words as may be found in the "well of memory" of the lady medium, Miss G. D. Cummins.

So it passes through a chain of about eight mentalities, six being discarnate and two still on earth; and it is by virtue of a right adjustment or attunement of the spiritual will of all who are chosen for the task that the message can be brought through free—to use the parlance of the wireless electrician—free from "jamming" or interference of cross-vibrations on the one hand, and from "distortion" on the other. So perfectly constituted is the brain

of the medium for this purpose that when the right conditions for receptivity prevail she can bring through not only the thought of "The Messenger" in perfect literary form but can also become the channel for the writing of names and words which have most certainly never passed under her notice, and hence are not to be drawn from her "well of memory."

THE COMING OF THE SCRIPT.

The writing was not given in response to any definite request or formulated wish. Its advent may be regarded as the fruition of a long series of efforts to recall past memories which, as I firmly hold, are not subject to perish, nor finally lost, but are latent only, being part of the life and experience of the race. Thus they are written upon the scroll of the Eternal or, to use another simile, they hang still from the branches of the Tree of Memory which ever lives. The course was set in 1907, when, with the voluntary concurrence of John Alleyne, the story of the lost Edgar Chapel at Glastonbury Abbey was told, and afterwards confirmed in detail by excavation. As if by predetermined plan, other revelations of the olden time followed, and these led to further "signs" being given of a nature to attract the interest of intellectual sceptics. Behind all the talk of the monks there was evident at times the hand of a guiding intelligence, one of those who are termed in the script "The Watchers," and from them we learn of a mighty brotherhood in the Invisible whose work it is to influence the thoughts of men for the purpose of aiding the evolution of the race spiritual and material, and thus to bring about the Kingdom of Heaven upon earth. After 1921 the thread was taken up by a new medium, the Winchester lady whom I have called S—, and her contributions are the more remarkable inasmuch as she was almost a stranger to Glastonbury lore. Yet, through her, we had vivid descriptions of the life of the Twelfth Century Abbey and its buildings; then of a period more ancient still. And after that came tales of the earliest times, of the first Christian mission which, in apostolic times, made Avalon its spiritual centre, the Mother Church of the West. I then had the clear instruction that I must no longer bend my exclusive attention to the external witness, the recovery of knowledge of the stones of the Holy House, but must write and speak more of the teachings of our Lord as given in their original purity.

But about the same time there reached me the first of those truly remarkable scripts from overseas which were obtained by Philip Lloyd, through the hand of a sensitive who certainly could know nothing whatever about these matters and had no interest in them personally. Philip Lloyd's contributions link up with those that went before, and they dwell very largely on the biographical details of great and holy men. Among these were remarkable scripts which indicate a special line of influence passing westward from the first nucleus of Christianity at Jerusalem to focus finally upon Avalon and Britain as a great evangelizing centre predestined to

shine forth in the latter days. Thus again the new script is welded to the older ones.

Next, in 1923, Mrs. Dowden (late Mrs. Travers-Smith) asked me to sit with her. What she expected I do not know, but at once, when we started, there came a change of "control," and after some preliminary monkish communications (all having reference to the same centre) the paramount influence of a "Watcher" asserted itself, and Philip, who described himself not only as the Philip mentioned in the "Acts of the Apostles" but also as a "Watcher of Anglia," held the field and proceeded to give a fluent and interesting story of all his missionary work, first in Samaria, next in Greece and Egypt, then in Cyrene, Carthage and Spain, and finally in Provence, whence, with a select company, he was called to the Mission in Britain and assisted to found the first Church in Glaston. But he said that he had a more important object, namely, to restore the lost work which had been known to the early Church as "The Gospel of Philip the Evangelist." This he would do for the advantage of our Church and people, with whose spiritual destiny he had from ancient times been always closely associated. So we got his lost Gospel, the funds for these sittings having been freely offered by a lady who desired, from disinterested motives, to see it completed for the good of the work. And with the termination of Philip's Gospel—a part of which is now published—came a strange sequel. *At the very point* at which Mrs. Dowden's script leaves off the thread is picked up by a new communicator through a new medium. So we have "The Chronicle of Cleophas" as a document beginning with the Pentecostal outburst of spiritual gifts and carrying on the story of the building of the Church in Jerusalem and Judea with the Missions to the Gentiles.

The Chronicle is an elaboration of the "Acts," faithfully following the Biblical narrative, but connecting many fragmentary episodes; interpreting many others which are in one way and another obscure; offering us much new matter in hitherto unrecorded doings and sayings of SS. Peter, James and John; episodes in the work of Stephen and the other deacons; tales of martyrdom; miracles whose memory has perished, etc., etc.; together with a vivid character-study of all the chief personalities which appears most valuable and certainly makes them stand out as living figures to the reader's vision.

We are told that the "Chronicle" was not extensively copied, being held only by a few and not given to the people because it was held to reflect too much on certain frailties of the Saints—matters of little import—but which, if known to the ignorant, might be deemed to diminish the lustre of the Gospel as preached to them.

There were originally, says "The Messenger," no less than twelve books of the "Acts"; but most of these have perished, and all we now have are fragments of the first and the whole of the ninth book. But we are promised that much shall be revived of what has been lost to the Church, and in particular that we shall have the

termination of the journeys of St. Paul and learn how he came to the Isles of the West. It is a brilliant prospect, and, as I verily think, no mere will-o-the-wisp ; but I would hardly speak in terms so optimistic were it not for the fact that the substance of the first book of the "Chronicle" and a full half of the second—altogether a matter, probably, of some one hundred and twenty thousand words, has already run the gauntlet of such incisive criticism as Dr. W. O. E. Oesterley has been willing to apply to it with such eminently satisfying results.

Some time after the "Gospel of Philip" had been given I approached the Editor of the "Guardian"—our premier Church newspaper—and asked him if he would very kindly submit some of these writings to a competent clerical assessor or committee of experts. He wrote to a certain Bishop whose mind is known to be open in such matters, and this Bishop invited Dr. Oesterley to undertake its examination. Now Dr. Oesterley is Examining Chaplain to the Bishop of London, and so he has need of special qualifications. He is also Examiner in Hebrew to the Universities of Cambridge, Durham, London and Bristol. Hence his verdict will not be easily disputed ; and what he thinks he has had the courage to say in public, standing upon a spiritualist platform at a service held at the Grotrian Hall on the evening of Sunday, December 13th. These writings, he said, gave proof of some mind with a great knowledge of the times of Jesus, and offer an addition to human knowledge. They contain much evidence of authenticity, contradicting nothing that is known of the history of the times and doctrinally in no way contravening the teachings of the Church. As to the language of the script, he says : "There is a certain quaintness of style in the English which is decidedly interesting. There is an identity of style right through the document : so it must evidently come from one mind. There is an extraordinarily interesting account of the characters of the Twelve Apostles ; and everything that is written there agrees with everything that you read about them in the New Testament."

Dr. Oesterley is impressed by the reasonable nature of the explanation given of Judas's real motive for his betrayal of his Master ; this, according to the script, being jealousy and not covetousness ; this having been suggested merely as an inference from the fact that he accepted the reward of betrayal. In the words of the "Chronicle," read by Dr. Oesterley to his congregation : "He did not betray because of the money. He did betray for of the hate within his soul for the Master ; for Judas desired to be one of the Three who were nigh unto the Master ; and this had been denied him."

I should like to compare with this a passage that I find in the story of the Passion (not yet published) from the "Gospel of Philip." It runs as follows : "This was the first day of the Passover, and the Christ spake unto James and John, bidding them go forward so that the meat should be prepared before we entered the city. . . . and

Judas asked him eagerly whether he should not go with James and John; for hitherto had he made all these arrangements for the harbouring of the disciples. But Jesus bade him stay, saying that He had need of him, and that James and John had heard from Him His bidding. Thus was Judas vexed in his spirit, and murmured that this had been his task before. And he did not easily agree to put into the hands of James and John the necessary moneys."

Two further episodes are recorded to impress the growing jealousy and anger of Judas. It is remarkable that the two documents are so well in agreement on this point. But Miss Cummins's script is quite independent of Mrs. Dowden's. Philip, of course, writes through Mrs. Dowden only in my presence, but I cannot suppose that there can be any subconscious influence at work here to cause a reflection of the same characteristic of Judas in Miss Cummins's script as the contents are in most other respects entirely different.

Dr. Oesterley finds a second strong point in the script when the nature of early Jewish Christian institutions is touched upon. It is to be noted that these are but casually mentioned and not with any special intent apparently. Thus he says: "The next point . . . is of very great interest to me; it must impress any impersonal critic. We have got a fair amount of knowledge, gained from ancient historians, seals and coins, about the organization and governments of cities in the early Roman Empire. In this "Chronicle" references are made to the local government of Jerusalem. These references are purely incidental—they merely crop up. They are little points which are not mentioned for their own sake. They entirely bear out all the details of the subject wherever they occur. That is a small point, but an important one: it constitutes a mark of genuineness which is absolutely unintentional. . . . We are told, for instance, the name borne by the head of the Jewish community at Antioch in Syria. (He is called the "Archon.") In 11 A.D. this name had been changed. Before that date the name used was 'ethnarch.' The Chronicler, therefore, has the right name for his period, and as it was almost a new title it shows that accurate knowledge of detail which is his striking characteristic. To the historical student this is very extraordinary. The name of the High Priest during the apostolic period was Annas, but this is the Greek form of the name and not the name by which he would have been known by the Jews of his day. They would obviously have used the Jewish form of the name, which is Hanan. But although this Jewish form occurs nowhere in literature, as far as I am able to discover, it is this Jewish name which is used in the 'Chronicle.' Those are only a few illustrations," said Dr. Oesterley, "but I ask you to believe that, if I were to give you even a tithe of the examples, I could keep you here till midnight."

He proceeded to point out the constant stress laid in the script upon the beliefs and documents of the early Christians, and the importance attached to right belief (orthodoxy) in view of the

opposition which Christianity as a new religion had to face from the Jewish religion, and the dangers that lay in the fascination of Oriental cults. Therefore the Church had to formulate her distinctive beliefs.

This characteristic pervades the "Chronicle"; but, he says, "you never get anything in it that even hints at the false teaching of the so-called heretical documents of the early Church." Another point which Dr. Oesterley laid stress upon in conversation with myself was this: That whereas the "Apocryphal Books" always lay emphasis upon the miraculous powers of the disciples and others, never allowing of a failure, but relating things with perpetual intent to glorify the miracle-worker, the "Chronicle of Cleophas" takes a quite different line, and speaks quite candidly of the times when the Spirit was not with the disciples and they were unable to achieve the working of signs and wonders. Such, for example, was the tragic failure of poor Stephen. In this respect the "Chronicle" is in a different category from the "Apocryphal Books" altogether.

PSYCHIC KNOWLEDGE IN THE SCRIPT.

A remarkable feature of the writing is the lucid manner in which the *modus operandi* of such miracles as the release of Peter from the prison is described. In this respect as well as in its origin the script is, as Dr. Oesterley says, a spiritualistic script, and should, he thinks, appeal to spiritualists. Here is a short extract from the account of the release of Peter from Herod's prison by the angel of the Lord:

"On the eve of this festival of death, Peter lay in a dungeon that was beneath the earth; and were there heavy doors that no man could stir between him and the light of the stars. He was hung with heavy chains, for the tale of his opening of the doors of the prison for the Twelve had been noised abroad, and many guards were set about the prison. . . . Brother, I have spoken with you concerning the Body of Light which be what I call 'The Image of the Man which be invisible.' And hath it a covering that is in parts nigh unto the substance ye call flesh: yet is this covering invisible also."

These are, I suppose, what theosophists would call the astral body and the etheric double. He proceeds:

"Now there be high spirits who, as I have told you, may manifest themselves and wreak marvels upon your earth if they can find a shape into which they may enter. Yet even more than this is needful. There must be an element that hath substance also, that ariseth out of the yearnings of men and out of their faith. All the Saints in Jerusalem were praying without ceasing that the Holy Ghost should send His Messenger and give Peter freedom. Now, therefore, was there one great yearning arising from many; and so mighty was this that it had this substance that draweth what is on high unto that which is within the thickness of the earth. For ye are planted, Brother, in what seemeth to the spirits as walls of stone, and are ye thus divided from them and can they only, through your aid, come unto you. The prayer of the

Saints did draw the Angel of the Lord unto Peter, who lay in what seemed to be a sleep : yet was it a swoon. He had cast forth the Body of Light and its covering : so did he lie as one dead. And his guards marvelled at the deepness of this sleep of one who was to die on the morrow.

“ There did arise a mist about them, and there came a stillness about these guards as if they were far from earth. They were not in truth sleeping : they were but stilled. And about them was this circle of mist that caused them to be the loneliest of living men.

“ Now there did appear a star. Then did this star spread until the whole of the shape that had been cast off from Peter was illumined, and so had it the semblance of his bodily image ; yet was there an angel within it that did cause it to draw nigh unto Peter. And this High Spirit touched him so that his other part should be roused and should cause his body to stir. The chains were cleft ; the guards made no movement. Peter arose ; and because that element I have called the ‘ Image ’ was not within and without his mortal shape, he was still as one who sleepeth and dreameth, and had he no power over himself, the power being manifested through the Great Prayer and through the Body of Light that was now possessed by this High Spirit.”

We are glad to note that Dr. Oesterley remarked at the close of his address that, in his opinion, “ there is nothing in Spiritualism contrary to the teaching of Christianity.” This, of course, is plain fact, but we could wish that our clergy and religious laity in this country were more ready to accept it. This important pronouncement, however, from a Doctor of the Church, chosen for his learning and orthodoxy for an official appointment of the highest importance, cannot fail to awaken in the Church at large and in official circles more especially, a new and sympathetic interest in the subject of inspirational teachings and gifts. From the doctrinal side, who shall quarrel with a “ Chronicle ” which, as the learned doctor points out, confirms the teachings of the Church with reference to the Trinity, the Resurrection of Christ and His manner of rising from the dead ; the Church as the foundation of Christ ; the need of repentance ; the love of the Father ; the work of the Holy Ghost ; and the spread of the Gospel through the nations ?

“ This ‘ Chronicle,’ ” he says, in conclusion, “ with the one other script I have mentioned—“ The Gospel of Philip ”—is, so far as I know, the first spiritualistic writing recorded to us which deals directly with the founding of the Church ; and the witness it bears to the fact that the Church has, through all the ages, taught the fundamentals of the Christian faith is an important fact for spiritualism. If you believe this, you must believe that what the Church teaches is the teaching of a great Spiritual Being which the ‘ Chronicle ’ rightly speaks of as the teaching of God. The message of the script to Spiritualism is that it must accept the truth of the Divine Mysteries which are the fundamentals of Christianity.”

MATERIALIZATION PHENOMENA OF THE MEDIUM FRANEK KLUSKI OF WARSAW.

By Col. N. Ocholowicz.

[Col. Ocholowicz, whom Mr. and Mrs. Hewat McKenzie had the pleasure of meeting several times in Warsaw in 1922, has had the inestimable privilege over a period of years of forming one of the intimate group whom Kluski has gathered round himself to support him when he sits for materialization. This is a wise precaution, and gives the medium and his "guides" confidence and harmonious conditions when seeking to produce the manifestations in the presence of strangers introduced to the circle. It is an ideal procedure for all physical mediums, and if it could always be observed, would increase the power of the manifestations and prove less costly to the strength of the medium. Col. Ocholowicz, together with Mr. and Mrs. Hewat McKenzie, was present at the séance on the occasion when the wax moulds were produced, which have been seen by so many at the College and at the Psychic Book Shop. He is a careful and instructed observer and we are privileged to give these extracts from his new book on the work of Kluski. To this private medium—quiet, retired, shunning publicity—all students owe a debt for his willingness in allowing himself to be the channel for such rare and instructive phenomena.—ED.]

MATERIALIZED HUMAN FORMS.

At a certain stage of the investigations with Kluski a rather appreciable difference began to show itself between the phenomena of materialized apparitions which appear in the light of the luminous phosphorescent slates prepared by the sitters, and those apparitions which were *self-luminous*. The latter form a group less numerous than the former, having some features in common, but far more excellent in all their manifestations.

There is one particular difference to be noted between the two groups. About half of the apparitions illuminated by the slates have been recognized as deceased persons known to some sitters in life. But this does not apply to the self-illuminated ones—no known person has been recognized amongst these. The august appearance presented by them, however, sometimes reminds the sitters of known historical personages or characteristic types of ancient epochs, both European and Oriental.

The apparitions illuminated by the luminous slate are for the most part only fragmentarily materialized, and are less distinct; their periods of manifestation are shorter; they sometimes find difficulty in movement, and usually seek contact quickly with some of the sitters known to them in life, while distinctly avoiding strangers. Some of these have on rare occasions even been annoying to sitters, but as a rule they are well-behaved and gentle. Some appear to have come for the sole purpose of repeating the same act again and again, others give the impression of having manifested in order to observe with the sitters the phenomena taking place in the circle. Others seem disillusioned and disappointed when they do not find among the sitters people who can recognize them as deceased relatives or acquaintances. They can usually quite clearly indicate those to whom they wish to speak. It has even been known that such apparitions quarrel with the sitters or disagree between themselves. Sometimes, if it be their first time of appearing, their form may even show a certain likeness to the medium—a condition readily understood by psychic students.

The self-luminous group of forms which began to appear about May, 1923, is characterized by the excellence of the materialization produced—so much so that at moments they cannot be differentiated from an actual living person. There is nothing fragmentary or phantom-like about them, as may sometimes be the case with the first group. They have also the power of holding the form in full materialization for a longer period. This was verified absolutely on many occasions, as the appearances were constantly visible, for there emanated from them a light many times stronger than that afforded by the phosphorescent slate used by the other group.

The behaviour of these self-illuminated beings was always very grave and full of dignity. The sitters had an impression of their complete independence, and treated them in a different way from those who claim to be relations or friends whom they have known. They desire that these fine materializations shall remain as long as possible at any séance. It is noticed that these forms take full initiative in their actions unhindered in any marked way by anyone present.

As far as has been noticed they have no external resemblance to the medium, and there is a remarkable variety in the type of persons who manifest. There is a similarity of behaviour among them, gravely dignified, and the self-luminosity which seems to permeate them from within their bodies varies in strength and intensity.

Their eyes have a profoundly luminous expression, and they seem to be able to perceive the thoughts of the sitters, often reacting to those before they are uttered. As against this, in the group of non-luminous apparitions there were sometimes those who conveyed the impression that they had little knowledge of what they were, or were doing, and as if they searched for support or information from the sitters. The self-luminous apparitions usually came in the second part of the séance, and rarely at the beginning among the

other appearances ; and when members of this more advanced group appeared the tendency of those purporting to be relatives was to disappear.

Occasionally a third distinct group of apparitions would show themselves, they were not illuminated so effectively with their own light and usually lifted and used the phosphorescent slates. Amongst this group was a preponderance of mediæval European types. They showed peculiar modesty of behaviour, and in gravity, dignity and power of sensing the thoughts of the sitters they were not inferior to the self-luminous apparitions. The self-luminosity seems to be emitted from the palms of the hands, and occasionally accompanying it is an odour as of amber mixed with ozone. Sometimes it has been likened to bitter almonds. One figure gave the impression of light streaming from the whole body, and particularly from the head. Others seem to hold radiating crystals between the hands. The medium, during these full materializations, is subject to tremors which seem to exhaust him ; the sitters then help him with deep rhythmic breathing which seems to strengthen him again and the tremors cease. The apparitions, in good conditions, can move far away from the circle to the end of the room—ten or twelve feet—when knockings, rustlings and openings of drawers are heard, and the light is seen in different places. Often it appeared to the sitters during some of the more remarkable appearances that the person of the medium became entirely obscured, as if it were of no account, and offered no obstacle to them as did the bodies of the sitters. This was particularly the case of one who appeared to be a Russian General.

With some of these materializations the sitters could feel as they approached, distinct signs of life, throbbing of the heart, breathing, etc., when this took place the medium was so still as to give the impression almost of death to those controlling him. Sometimes the medium's head was illuminated by the slate at the same time as the apparition showed itself.

It was never noticed that the light emanating from the hands of the materialized form or sifting through the apertures between the fingers of the half-clasped palms produced the known physical effect of red light caused by the filtration of light beams through the blood vessels of the palms of a living man. Even when the apparition seemed in no way to differ in appearance from a living person, the interlaced fingers never for one moment shone red.

[The above interesting account by Col. Ocholowicz is in complete harmony with phenomena observed by Dr. Geley—both in Warsaw and in Paris with Kluski, and by Mr. and Mrs. Hewat McKenzie. The medium is examined thoroughly at his own request, as is also the room, and he is controlled by the sitters on right and left holding his little finger. The tremors mentioned by Col. Ocholowicz are characteristic of the moment when phenomena of the more advanced type is showing, and were particularly noticed by Mrs. McKenzie who controlled on the medium's right hand. Col.

Ocholowicz's conclusions with regard to these important luminous and non-luminous apparitions are not only his own, but, in many cases, the considered opinions of the group who support Kluski on these occasions. The conclusions are in harmony with records of appearances in the Old and New Testament, and by many observers in many lands. We can assume that wherever recorded they were only possible by the aid given by the dissociation of the etheric from the physical body of some mediumistic person present, either consciously or unconsciously. In the Christmas number of the "Strand Magazine," Sir Arthur Conan Doyle gives a vivid account of a Kluski seance in his serial "The Land of the Mist," which all readers should see.]

PSYCHIC PHOTOGRAPHS BY RICHARD BOURNSELL.

A RECORD (WITH ILLUSTRATIONS) BY COLONEL E. R. JOHNSON
WITH SOME NOTES BY THE EDITOR.

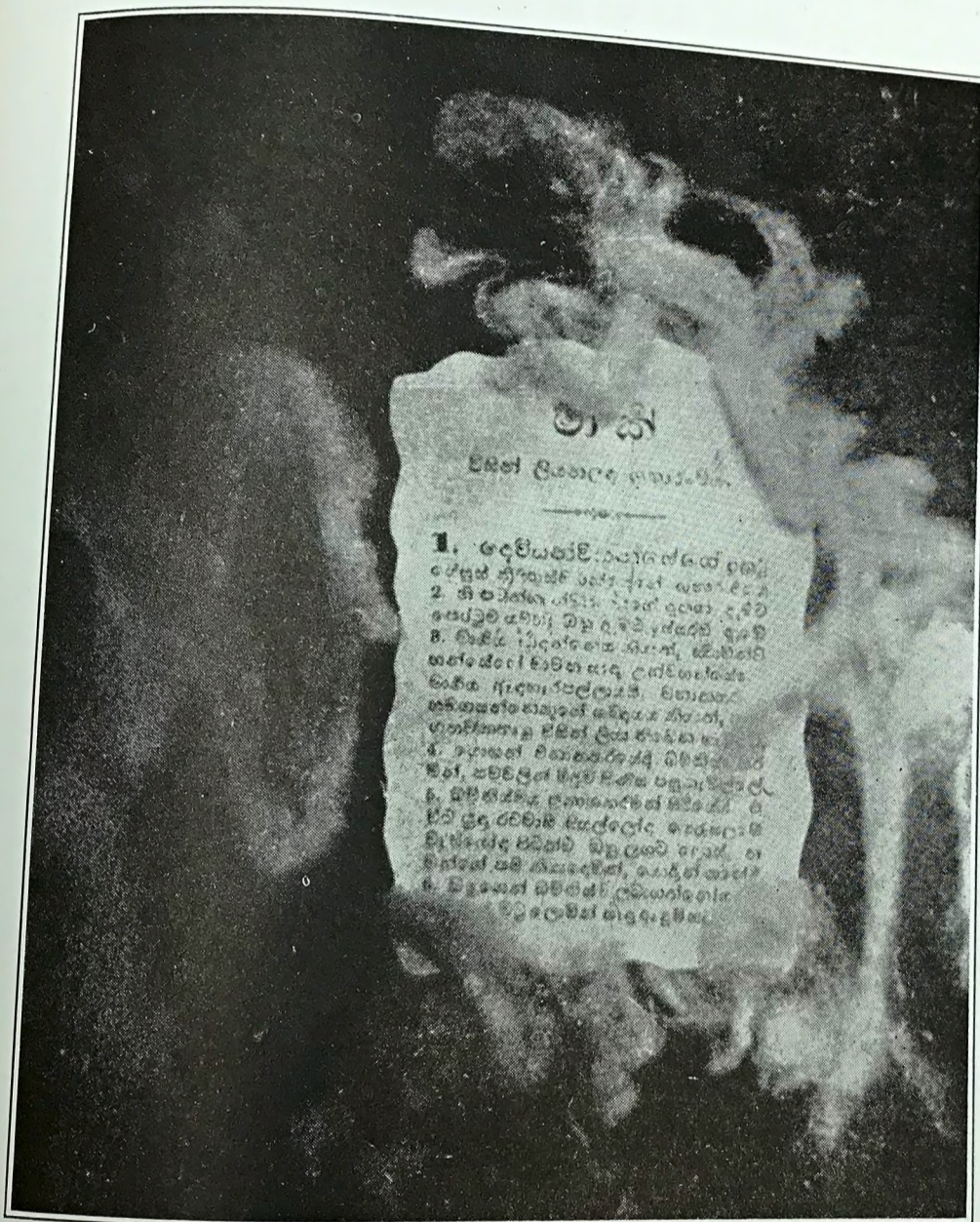
SOME seventeen years ago the late Richard Boursnell gave me a number of sittings for Psychic photography. In one of these was depicted a very old man whose form, with the exception of the head and hands, was completely concealed by his long white hair and beard, the latter being tied in a loose knot in front of his breast. Both hair and beard stream down to the lower edge of the photograph, while in one hand appears a large book. I was present when the negative was taken and when it was developed. Immediately after the sitting Boursnell told me that this old man was a "control" called "Malachi." Naturally I at once concluded that it was the prophet of that name whom the photograph represented, and that the book was the Bible.

I then asked Boursnell if *they* could give me a photograph of a page of the book. He sat quite still for a minute, and then said, "They will try."

Either the next day or the day following it there was another sitting at which I was given a picture of a page of script very clearly defined, but evidently taken from some modern printed work. The lettering was of an Indian type, but unknown to me. I took a print of it to a friend at the India Office and was told that it was the first six verses of St. John's Gospel in the Cingalese language. The page, as will be seen in the reproduction given, is artistically



PSYCHIC PHOTOGRAPH
"MALACHI."
(*R. Bournsell.*)



CINGALESE INSCRIPTION.
(St. John's Gospel, Chapter I.)
R. Bournnell.

decorated at its margins by slight ectoplasmic clouds which tone down some of the hard edges of the white page.

I have had these photographs packed up for a good many years, and towards the end of August of this year (1925) I was reading a poem of Tennyson's which seemed to me to exactly describe this picture of Malachi. It is called "The Voyage of Maeldune," and is founded on an Irish legend of A.D. 700. This passage runs as follows:

"And his white hair sank to his heels
And his white hair fell to his feet;
And he spake to me: 'O Maeldune,
Let be this purpose of thine!'"

A few days after this, I was reading "Science in Arcady"—a well-known book by Grant Allen, and I came across the following, in a chapter on the "Bronze Age":

"The torques or necklets are among the best known male decorations and are still famous in Ireland, where Malachi (whoever he may have been) wore a collar of gold which he tore from the proud invader."

I cannot help being in sympathy with the words he has put in brackets. They seem to indicate a doubt as to the reality of an Irish Malachi. This doubt is strengthened by the use of the Cingalese language—a tongue quite unknown in the West at the supposed historic period of this personage.

It has long been my opinion that we should use discrimination when studying the phenomena of psychic photography and not trust much to our emotions, to which they often appeal very forcibly. This seems to be a case in point. Still, I must express my hearty thanks to the artist, or more probably the unseen artists or "controls," who have thought-formed the two pictures which I have taken for my text, and for their charming and artistic conception.

September 9, 1925.

E. R. JOHNSON.

NOTES BY THE EDITOR.

Certain small nuclei will be observed in the dark space surrounding the figure. These, on examination, were found to exhibit a striation of whorl-like form reminiscent of some of those atomic shapes published under theosophical auspices in "Occult Chemistry."

Colonel Johnson suggests that they represent the *ultimate physical atom*, i.e., the etheric atom or electron, the ether being regarded as physical, according to some thinkers. Such atoms would constitute the nucleus on which the *thought-form* is built, this form in turn moulding the ectoplasm. The whorl is more clearly seen in other representations which have been enlarged by Colonel Johnson and are in his possession. This atom, says Colonel Johnson, is well described in the script received by Rev. G. Vale Owen, on February 8, 1918 (Book IV, page 89 *et seq.*, "Life Beyond the

Veil"). It was published under the heading "The Spiral Principle" in "The Weekly Dispatch" for August 1, 1920.

The best of these whorls quite gives the effect of movement.

As regards the face of Malachi there is seen the same model in two negatives but with a variation in the ectoplasm. In another the same appears with a head-dress. This was explained by Bournsell as indicating the employment of a mould which could be preserved for a time and made to do duty again in connection with the work of another artist, who is responsible for the ectoplasmic surround.

Another picture shows a different model—the figure of an unknown man—in whose left hand appears a small chart or paper on which lines of writing are dimly seen. This is to the right of the plate. Opposite is seen the page of Cingalese script in negative—i.e., in white letters on dark ground; but, strange to say, the writing is not reversed. Both in this photograph and in one other, the hand of the sitter is seen in front of the ectoplasmic drapery, and—what is rather difficult to understand—in each case the hand throws a perfectly normal shadow upon the drapery or groundwork.

Colonel Johnson is of opinion that in Bournsell's photographs an invisible etheric screen was temporarily formed, providing a background for "extras" a few inches behind a sitter. On such a screen he thinks the pictures were cast (being apparently two-dimensional only) and they would thus show the shadows of the sitter or his hand. There are no indications of wallpaper apparent in the background of the photographs.

The hand of the sitter, which is alone visible in these pictures, is a happy device of Colonel Johnson's to allow the operators a larger field for their "extras."

The nature of the shadow it casts shows the "extra" to be two-dimensional only, i.e., as though cast upon a flat surface; but some exceptions to this seem to occur where the ectoplasmic drapery is used, *e.g.*, in the cloud surrounding the Cingalese script, where the tablet of script is itself flat, while the ectoplasmic cloud appears to have substance and shadow.

The photographs are certainly curiosities, but we think we are right in saying that Bournsell's work was seldom done under strict test conditions, though Colonel Johnson affirms that in his case such conditions were imposed in a large number of the examples in his collection. Plates were bought by him at a chemist's, and these were signed by him and developed in his presence. After the first few days of sitting, Bournsell would himself unusually insist upon test conditions.

Colonel Johnson's estimate of him was that he was an uneducated countryman, strictly truthful and devotedly attached to his "controls." Several months' association with Bournsell gave him a very high opinion of his character. In our own case we were asked to sign a printed declaration of a protective nature before being allowed to sit, and the number of "extras" was to be four. Six plates were exposed and

four "extras" duly developed (as per contract). None was recognized, but one was the head of an old man somewhat resembling the portrait in oils of a maternal ancestor. Little importance, however, could be attached to a possibly chance resemblance, and the whole value of the experiment was vitiated by Boursnell's insistence on refusing permission to enter the dark room with him for the purpose of filling the slides. Free permission was given to watch the development, but that counted for nought as a test. There was a small optical lantern on his darkroom shelf which gave some food for reflection.

On the other hand, there was tribute to the genuineness of his powers in the narrative of W. T. Stead, given us personally together with a print showing a tall bushy-bearded Boer of martial appearance. This figure appeared at a sitting held about the time of the beginning of the Boer War, and the name—then unknown—*Piet Botha*—was given. This, as it afterwards turned out, was the name of the first Boer general to be killed in the war. W. T. Stead made the record and put it away with the photograph, and it lay for a long time in a drawer at his office. Long after this it will be remembered, General Louis Botha came to London, and of course Mr. Stead was in touch with him. He had him at his office and there unexpectedly confronted him with the photograph. Louis Botha immediately recognized the figure as that of his dead brother. Later again, when the Peace delegates—Messrs. Fischer, Wessels and Wolmarans—came over, they also were confronted with the picture and, if our memory of Mr. Stead's story serve us correctly, they were unanimous in recognition of their late fellow-countryman, and were overwhelmed with astonishment.

Critics of Colonel Johnson's exhibits will no doubt make something of the fact that a day or two elapsed between the appearance of "Malachi" and that of the Cingalese inscription. The page shown would be readily comparable with the same page extracted from the native version of the gospel published by the British and Foreign Bible Society. And, of course, if so, this might easily have been procured. But is it a replica of any extant edition in Cingalese?

THE PRECIPITATION OF THOUGHT-IMAGES. SOME FURTHER DEANE-WARRICK EXPERIMENTS

By **F. W. Warrick, F.C.S.**

IN two previous articles (PSYCHIC SCIENCE, Vol. IV, No. 1, page 27, and Vol. IV, No. 2, page 112) I have given an account of certain special experiments carried out by me with Mrs. Deane during the latter half of 1924 and the first part of this year. Herein I give but an abbreviated account of the more important results which I have obtained since the date (June 18th, 1925) with which my last article closed.

The experimental methods and conditions have been generally the same as heretofore (see previous articles) and the care and control as strict. I always brought with me my papers, etc., and my own clean duster to use as towel, and had my electric torch always at hand. I would again pay a tribute to Mrs. Deane's ready compliance with all my requirements. In fact, for some time past I have been allowed to employ any reasonable tests and restrictions. The value set upon this report depends now solely upon the estimate of my truthfulness.

My experiments since June have been similar to those previously published (hands, feet, head and breast papers, etc.), and I have continued making suggestions and have made use of the Hand-Stocks (see illustration, page 121 of the July issue). Very often I have suggested two letters, the first openly a Greek letter, and, as Mrs. Deane does not know the Greek alphabet, this suggestion is tantamount to a secret one as far as she is concerned. The other suggestion was mental only, and for that I generally chose an English letter. I always entered in a note book the letters chosen before coming to the sitting. Latterly I kept both letters secret.

After Mrs. Deane's hands were fastened in the stocks I habitually placed a box of twelve differently coloured pastels open on her lap, or on a shelf nearby, or I chose one coloured piece from the twelve and placed that in the lid of a box on to her lap. The marks obtained on the papers and sometimes on the focussing screens were apparently made with one of these chalks.

The results of my suggestions during the period in review were irregular. Sometimes the letter thought of has appeared, sometimes the letter thought of on the last occasion. I have thought of a "D" and obtained an "E"; and an "E" and obtained an "F."

Of two cursive "G's" which showed themselves quite large and thick, one under each hand on sensitized Pigmented Tissue—

the one was complete ; in the other the lower limb was detached and at the side of the curved portion of the letter. Such a detachment was noted in the case of an " M " in my July report (page 118, Fig. 49).

There were many " S's " written on the materials. As mentioned in the previous articles, " S's " appeared very frequently in my earlier experiments. In addition to letters I have found the words " No Go " written, once on paper (reversed) and once on glass. Sometimes I have placed a couple of quarter-plate unexposed negatives on the easel, sensitive side facing Mrs. Deane. On two occasions an " S " has come upon such a plate—once the " S " was not visible until development ; in the other case the " S " was apparent previous to immersion. On developing this second plate the " S " developed out in the ordinary way, that is to say, the silver was affected, and in addition to the " S " a second mark appeared which was not previously visible.

As regards experiments with wax paper, sixteen sheets forming a packet held between Mrs. Deane's hands, I have obtained various marks between two inner sheets as before, but nothing going beyond what I have already recorded, except one mark, which certainly strikes me as very strange.

I had been examining some of Mrs. Deane's " extras " at home, and was much impressed by finding on four separate prints a peculiar mark, about $1\frac{1}{2}$ inches to 2 inches in length, of the shape of a cow's horn with a dog-fish-like head. Now, at a sitting following my giving attention to these particular marks, there appeared between two inner sheets of the packet of wax paper held by Mrs. Deane a horn-shaped mark with a peculiar head-like end, strikingly similar to the marks aforesaid.

In view of an extraordinary result obtained on a foot paper on September 8th, which seems related in origin to the experiment just described, I will give this sitting somewhat in full. Soon after the commencement of the experiment Mrs. Deane began to shake all over as if suffering from a severe attack of ague—she did not move her toes, they remained in position on the paper (her feet were bare), but the other portions of her feet were in movement, and her movement shook the room. She was quite startled, and exclaimed, " What are they doing with me ? " We both asked the " operators " to cease. I finally commanded them to do so, and the movement then stopped. All the time Mrs. Deane's hands were imprisoned in the stocks with two quarter-plates resting loose on the easel ledge thereof. During all the experiments of this day a large piece of plain paper was under Mrs. Deane's chair and feet. My black cloth was over her lap and reached the floor. The feet were carefully examined and cleaned by me before and after the experiment. I was in the dark room during the whole sitting. Mrs. Deane wore a " head-band," as previously described, throughout the sitting. When I removed the " foot paper " and the " head-band " at the conclusion of the experiments, I found on the " foot

paper" eight almost perfect circles, drawn as if with a fine pointed grey chalk, and on the "head band" a similar circle of the same diameter. Neither Mrs. Deane nor I could find at the time any significance in these circles. After the sitting a possible clue occurred to me. The account of this, which can hardly be a case of coincidence, appears to me to be of great interest and, as I say, to be related to the phenomenon of the horn-shaped mark which came on the wax paper after my thoughts were occupied a few days before with the horn-like "extras."

I had been procuring, about that period, from an engineer with whom I deal small pieces of brass of various diameters with circular projecting rims. On the Saturday previous to the sitting this metal-worker called at my office. We referred to the last of these brass pieces which he had made for me as a sample, and which I told him was quite suitable, though we disagreed about the diameter ordered, which was the feature I was trying, by samples, to determine. On Monday, September 7, the day before the sitting, I had occasion to call on him in regard to another article. He then showed me my own written order proving he was right.

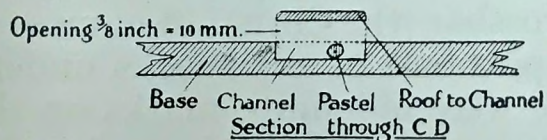
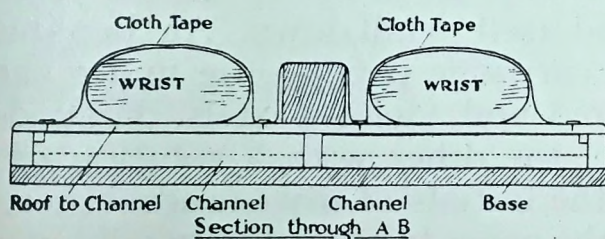
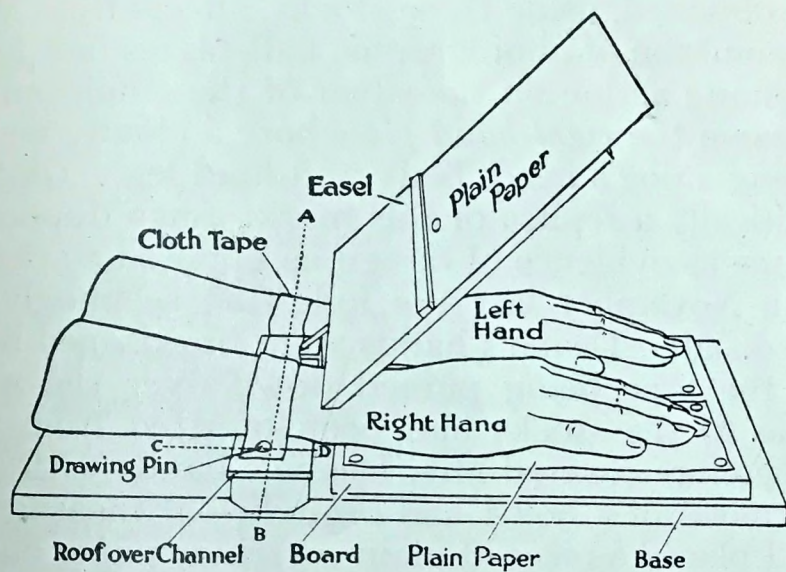
I did not have the brass piece with me at the sitting and I have the evidence of two clerks that I could not have had it with me. Now it is a curious fact that *the ring marks on the papers above referred to are of the same diameter as the brass piece*. As an *outré* explanation of the appearance of these circles, it has been suggested that, inadvertently, I had marked the papers at my office by means of the same brass piece in order to measure its diameter. It hardly seems consistent with what I owe to myself to rebut such a suggestion. I know I never applied the brass piece to an ink pad as I have a special micrometer for measuring these things, which is far simpler and more accurate. Secondly the marks are not aniline ink marks. Thirdly, I naturally look carefully at the surface of the paper before placing it under Mrs. Deane's feet. I also always examine the head band before putting it in position, as well as examine it after each experiment, and the ring was not on the head band during the earlier portion of the sitting. Nor do I understand how Mrs. Deane could have drawn a perfect ring on the curved surface presented by the "chimney pot" on her head.

Mrs. Deane knew nothing about my occupying myself concerning brass pieces.

The following incident appears to be connected with the experiments just narrated.

I always examine the floor of the dark room before and after a sitting. A few weeks subsequent to the above recorded result I found on the floor of the dark room at the termination of my experiments a very small coloured handkerchief, the pattern of which consists mainly of large rings round about the size of my brass piece. Everyone in the house denied ever having seen the handkerchief before. To find such a strange pattern in the shops would seem to be very difficult.

On October 6th I commenced the use of a new kind of stocks. Instead of imprisoning Mrs. Deane's wrists by means of arches cut out in the easel (see my July article) I imprisoned them by means of gummed tape 1 inch wide, such as is sold for the making of "passe-partouts." I had doubled this linen tape and joined the gummed surfaces together, so that it was of double strength. The engraving below shows the construction and manner of use of this particular stocks.



Under Mrs. Deane's wrists a "channel" (1 inch wide and $\frac{3}{8}$ inch deep) had been cut in the wood. Now, after Mrs. Deane's hands had been imprisoned by means of the tape and drawing pins, I selected, out of the box containing one dozen pastels of different colours, two colours, and put one in the "channel" under Mrs. Deane's right, and one in the "channel" under Mrs. Deane's left hand. Even with the hands free one can remove the chalk only by manœuvring it laboriously with a little finger and, under the conditions of imprisonment and my watch over her, it must be agreed by all who do not doubt my veracity, that it was impossible for Mrs. Deane to use those chalks for marking any paper put under her hands. After her hands were imprisoned by means of the tape, they were wiped by me with my own clean duster; they were examined and finally pressed on a piece of paper which was moved under her hands before the

board with the two plain pieces of cartridge paper pinned thereon was placed in position. Using this new form of stocks I have obtained on the papers under Mrs. Deane's hands a mark made with violet chalk placed in one half of the "channel" and a red mark on the paper as if made with the red chalk put in the other half of the "channel." At the same time an openly "suggested" triangle came in red chalk on a piece of plain paper placed on the easel, fixed as shown in the illustration.

I have also obtained, using these stocks, effects from Mrs. Deane's hands on the emulsion of photographic half-plates (not finger or skin marks, but definite action on the silver of the emulsion).

On one occasion the *right-hand plate* bore a cloudy mass (2 inches long), suggesting a dog's head, body and hind legs. *On the left-hand plate* was practically a replica of this mark. Such duplication seems important to me as evidence of design as opposed to chance.

On the 12th November last the following seemingly impossible thing happened. Mrs. Deane's hands were imprisoned in the stocks by means of the tape being pinned down over the wrists. The easel belonging to the stocks had been omitted from my bag by accident. I therefore covered Mrs. Deane's hands with the lid (top, flat side uppermost) of a box I had brought—it measured 10 inches by 9 inches. I placed a piece of plain cartridge paper on it, and on the cartridge paper two quarter-plates. Mrs. Deane needed to keep her hands pretty still in order not to cause the plates to slide off the box lid, or the box lid itself to fall down. At the same time there were two pieces of plain cartridge paper—one under each hand. In the "channels" were red and violet pastels, damped—the one with a solution of carmine, the other with a solution of aniline blue. I secretly suggested the initials of my grandmother, my mother, my aunt. Result: On the paper lying on the box lid in a position beyond the quarter-plates—an M (for mother), an E (my mother's initial) and an A without the crossbar (the Christian names of the two others begin with A). The appearance of any marks under the conditions is extraordinary; there were indefinite marks on the papers under the hands. The markings appear to have been done with the moistened pastels mixed—they are blurred.

It was Professor W. James, the great psychologist, who said that in psychical research it was the quantitative massiveness of the evidence which impressed him. In these three articles evidence of an invisible intelligence able to operate by invisible means has been submitted, which is certainly massive in quantity, and I hope of high quality evidentially; thus any normal explanation of the phenomena is not tenable.

It is unfortunate that the experiments I have been conducting take so much time and are so irregular in result that it is impossible to have the co-operation of another investigator. There are very few persons who will devote the time necessary to such apparently trivial experiments. But there is no triviality in establishing a fact beyond those already classified in the sciences, and as to an experimenter

working single-handed no less a person than Professor Richet stated in a recent contemporary that work of this kind is rather the work of an individual than of a committee.

Experiments with the new stocks, as described herein, are so easily carried out and are so fraud-proof that it would seem desirable that they be repeated at all centres of psychic research, so that my evidence be confirmed, and the fact of an invisible power capable of handling chalks and writing with them, become firmly established.

Those with great experience of supernormal happenings may not be much impressed with the facts placed before them herein. I cannot, however, refrain from mentioning the extraordinary impression made upon me by the appearance of chalk marks under Mrs. Deane's hands with the chalks placed in the "channel" of my new stocks. Consider the matter carefully. There was no possibility of Mrs. Deane's putting any marks on the paper normally. Then we have the appearance of letters which I have not uttered, but simply thought of. After patient investigation, having started the work as a sceptic, or rather with an open mind, I am firmly convinced that while the experiments are in progress in this little photographic dark-room, lit by a ruby window, there is an intelligent entity carrying out operations in a manner, and by means of which both Mrs. Deane and myself are totally ignorant. In addition, I possess a mass of evidence obtained at private séances of Mrs. Deane's supernormal powers in very many directions, and further, her abnormal influence on photographic plates is a certainty to me and to everyone who has given the subject serious attention.

SOME INCIDENTS IN THE MEDIUMSHIP OF MRS. BLANCHE COOPER.

By E. W. Duxbury.

HAVING been present at a considerable number of group sittings with Mrs. Blanche Cooper at the British College of Psychic Science the narration of certain incidents which I have experienced may be of interest to those who have also had sittings with Mrs. Cooper, and may at the same time serve to show that the problems involved cannot be adequately solved by the hasty and facile theories sometimes adopted by persons of limited experience and sceptical mentality. It may be well for me to mention that it is my practice to make records of any striking sittings within twenty-four hours of the event, to avoid being dependent on the vagaries of memory.

It is not my purpose to attempt any formal appraisal of Mrs. Cooper's mediumship, nor to deal with the evidential questions of identity connected with it. That can be most usefully undertaken by those who have full access to the College records. It is, however, well to bear in mind that the value of any mediumship must depend upon the totality of the evidence furnished by it, and that the experience of any one sitter, whether satisfactory or otherwise, cannot represent more than a fractional part of the whole. For convenience in writing I shall refer to the "controls" and "communicators" as though they were what they represented themselves to be, leaving my personal conclusions on one side.

In my earlier sittings the sound proceeding from the musical box was much louder than it now is in consequence of the measures adopted to subdue it, and, not having become mentally accustomed to it, I experienced much difficulty in hearing what was said to me, seated as I often was next to the box. For seven or eight sittings a relative purported to speak to me, but he always gave me the impression of contending with difficulties which were almost too much for him, and I had considerable difficulty in hearing clearly what he said. In the course of the several sittings, however, he did manage to tell me the first syllable of his Christian name, his correct relationship to myself, the correct year of his death, the Christian name of his sister on earth and that she was then abroad, and the correct number of the brothers he had left on earth.

On one occasion his difficulty in communicating seemed to be greater than usual; I had not been able to make much of it, and thought that he had gone away. It was then that I overheard the following whispered conversation. A voice, in disappointed tones, said: "He doesn't seem to understand," and the characteristic voice of the feminine "control," "Nada," replied: "He can't hear for the music." If this were actually a reference to myself, it correctly described the situation at the time.

After a time he ceased to communicate through Mrs. Cooper's mediumship, and though I have since attended many of her group sittings he never again purported to do so. About a year or more after this, however, at another sitting at the College a whispering voice addressed me through the trumpet, giving the same relationship as before, said that he thought he would like to come down to me once more, and gave me a brief message which was applicable to my circumstances.

The following incidents relate to the feminine "control," "Nada." I once asked her how she came to take up the work she was doing. She replied that she had had a very sad life, having had a bad husband, and wished to help others who were sad. On a later occasion she stated that there had been a baby, but that it was now with her, having grown up in spirit life.

I thought that it would be interesting if I could gather some information regarding this "control" from an independent source. I have a friend who is naturally very mediumistic, though he has never sought to develop mediumship, nor sat in spiritistic circles. In fact, he regarded his gift with great misgivings. At times he falls into the trance state, during which remarkable automatic writings have been received, of which he retains no knowledge in his normal consciousness. Without his knowledge, I asked another friend who lives with him if he could obtain any information from their communicators regarding "Nada." As a result the following script was received, describing her:

"Dark band round head, jewel in front, sandals, many bracelets on arms, white robe, gold edges, as in earth life. We think high in life in own country. Looks a Hindu, but not too certain. Quite young, about eighteen when came over."

Q.: "Is description as now, or as in earth life?"

A.: "In life."

After this script had been received I asked my mediumistic friend if he had ever heard anything regarding "Nada," and he replied that he did not know anything about her. At a subsequent group sitting I read this description aloud before the sitting began, and afterwards asked "Nada" if she had heard it, and whether it was correct. She replied that she had heard it and that it was in the main correct, with the exception of one or two details, such as that she did not always dress in white. In reply to a further question she stated that it was correct that she had passed over at about the age of eighteen, and added that it was in childbirth.

Just at the close of another sitting, when that mysterious energy known as "the power" was stated to be almost gone, it occurred to me to ask "Nada" what her religion had been on earth. She uttered a word which sounded like "pratu," and this was immediately followed by the deep voice of the masculine "control" repeating the word "eidōla" two or three times, pronouncing the "o" long and placing the tonic accent upon it. As nearly all the members of the group heard this word "pratu" and were puzzled by it, there seemed to be some interesting possibilities for research. A search through a Hindustani-English dictionary showed that the following Hindustani words, as represented in English characters, have the meanings stated: "Pratima," for likeness, image or statue; "Pratal," for one of the seven divinities of the lower regions; and "Pratishtha," for the reconsecration of an idol, house, or temple, which has been polluted.

The word "eidola" is that used in the Greek New Testament for "temple idols," and has the long "o" of the Greek alphabet (the "omega,") and not the short "o" (the "omicron"). The correct classical pronunciation of this Greek word was thus given by the maculine "control." It is possible that the complete word was not pronounced by "Nada," but the first syllable of the word she used has the same root as that used in the above-mentioned Hindustani words relating to temple idols, and the fact of idol-worship in connection with the religion of Hinduism is well known.

This interesting incident suggested another experiment to my mind. From the Hindustani-English dictionary I memorized the sentence: "Allah jita rakhiyo!" and adopted as closely as I could the phonetic indications given in the dictionary for pronunciation, while stressing the second syllable of the first word as much as possible, in order to avoid suggesting the Mohammedan name for the Deity. At a private sitting I had with Mrs. Cooper I greeted "Nada" with it. It evoked a voluble sentence in what sounded like a foreign language. It was stated to be Hindustani, but as I have no actual knowledge of that language I can make no pronouncement on this point. "Nada" stated that she understood my sentence, and I asked her if she could give me its meaning in English. This was not at once done, but later on she suddenly pronounced my Hindustani sentence twice with a slightly different pronunciation from mine, followed by the words "God bless you!" repeated several times. I asked if this was uttered as the meaning of the sentence, and an affirmative answer was given. The meaning of the phrase, as given in the Hindustani-English dictionary is "God preserve you!" but the two English phrases are practically synonymous. As regards Mrs. Cooper herself, she appeared to be considerably astonished.

It may be held that the first word of the Hindustani sentence might have suggested its English meaning. This is possible, but it is easier to formulate an hypothesis than to verify it, and that may not have been the true explanation. There are perhaps persons

who would credit Mrs. Cooper with a proficient knowledge of both Greek and Hindustani, in order to avoid any supernormal explanation, but I think that she would emphatically repudiate any such knowledge. In this, as in other transactions of human life, the practical thinker has always to take into account the question of probability.

I will conclude with a final incident which contains a moral. At a group sitting "Nada" once stated that a certain personality was present, giving the title and full names of one who was famous in earth life for learning and talent, and who took a considerable interest in psychical research. Addressing a gentleman present, who was at the time making some interesting experiments connected with the subject, this communicator then stated in firm and measured tones that no success can be attained in any branch of psychical research without patience. Throughout the whole of my numerous sittings with Mrs. Cooper this is the only occasion on which I have heard this personality referred to, whose name I think it wiser to withhold.

Now, from whatever source this statement may have emanated, its words are wise and true, and I would commend them to all those who may decide to grapple with the abstruse problems which the study of psychic science involves.

NOTE BY THE EDITOR.

The evidence adduced by Mr. Duxbury of Mrs. Cooper's supernormal powers, together with the "Book Tests" following, will be welcomed by readers of current psychical literature as it contrasts favourably with the record of Mr. S. G. Soal just published in the Proceedings of the Society for Psychical Research (Part XCVI; December, 1925; price 7s. 0d. net). In this transaction of one hundred and twenty-two pages the whole space is given to the detailed chronicle of communications largely unverifiable, and in one case definitely fictitious. The whole forms very dull reading, and we find it hard to see what good or useful end is served by these elaborate and costly records of inferior results. Much in these matters depends upon the sitter as well as the medium, and these publications seem neither to further any very definite scientific end nor to bring much credit to those concerned.

BOOK TESTS THROUGH THE MEDIUMSHIP OF MRS. BLANCHE COOPER.

“The only way in which Book Tests bear upon the question of survival is as to the matter selected and the manner in which it is introduced and applied to the right people. This part of the evidence remains still strong in my judgment, quite apart from the mere power of reading.”—Sir OLIVER LODGE, in S.P.R. Journal, March, 1922.

Edited by Mrs. Hewat McKenzie.

READERS of “PSYCHIC SCIENCE” will remember previous Book Tests through Mrs. Cooper’s mediumship, reported in “Psychic Science” for April, 1923, July and Oct., 1924, and Jan., 1925, to which new students are referred. I would remind the latter that the method of conveying mediumistic information to sitters by means of references to passages from books, in book-cases in rooms usually familiar to them, though often unread by them, is a comparatively new method and in the opinion of some competent judges reveals a power of independent choice of information by the communicator, who usually claims to be a near relative of the sitter. It moreover wipes out the superficial view that the bulk of mediumistic communications are explained by mind-reading by the medium. Book Tests are rather rare, and in my opinion their reception implies a well harmonized condition at any particular sitting.

“The Earthen Vessel,” by Lady Glenconner, (The Viscountess Grey), “Some New Evidence for Human Survival” by Rev. C. Drayton Thomas, and the “S.P.R. Proceedings” (Vol. XXXI), containing an article by Mrs. Sidgwick dealing with Book Tests through the mediumship of Mrs. Osborne Leonard and others, should be read upon the subject.

Mrs. Cooper’s ability to get these tests successfully on many occasions provides a new chapter in this phase of mediumship. Noting some time ago that two women members of the College who are accustomed to sit together for psychic experiments seemed to be particularly fortunate in receiving these book tests when sitting with Mrs. Cooper, I asked them to undertake a regular series for this purpose; this they very kindly agreed to do. The following record is the result. I may add that Mrs. Cooper was not aware of this arrangement, and that neither she nor any one at the College has ever been in any of the houses from which the Book Tests are taken.

The chief communicator, W.B.W., claims to be the son of one of the sitters and an intimate friend of the other. He was killed in the late war and has given satisfactory evidence as to the survival of his personality through Mrs. Cooper and others. Occasionally another communicator intervenes when a difficulty arises. This one claims to be the grandmother of one sitter, M., so it would seem that friends of both families are interested in getting this form of evidence through. Occasionally "Nada," Mrs. Cooper's "control," takes a hand, and it may even be surmised that behind all these is a larger group making way for this new form of evidence.

Book Test No. 1: A TEST BY MEANS OF A GRAMOPHONE RECORD.

On December 15, 1924, Mrs. W—— and Miss M—— (hereinafter referred to as W. and M.) made certain arrangements with their friend, Mrs. O. C——, preparatory to W. and M. coming to the College for a Cooper appointment. These preparations were kept entirely private to themselves. M. supplies the notes of the sittings, which usually reach me a day or so after the sitting. These have been read over to W., who often sends a confirmatory note with or following M's notes.

Sitting of December 15, 1924. M. records:

Previous preparation. Two double-sided gramophone records of four of the Harrow school songs were to be purchased by me and the labels removed; these records should be left at home by me before coming to the sitting at 12 noon. O.C. would find them when she arrived at my house at that hour.

The Harrow school songs were preferred to other music because W.B.W. (the communicator at the sittings), was at Harrow and would therefore have been familiar with them in life; also because O.C. did not know any of these songs. It was arranged that O.C. should choose one of these records and play it continuously for half an hour between 12 noon and 12.30—the usual duration of the sitting. I planned that as soon as W.B.W. should speak at the sitting, I would tell him of these arrangements, without mentioning the Harrow school songs, but only that music was being played, and ask him if he could visit my home and tell us what tune he had heard on the gramophone.

What actually occurred at the sitting. Both sitters were at the College at 11.45, but were told that by some mistake Mrs. Cooper could not arrive till 12.30. At 12.15 I 'phoned to O.C. at home to tell her of the hitch in our arrangements; she had already been playing a record for a quarter of an hour and could not stay later than 12.30. We decided that she should continue to play for ten minutes, and that I should mentally ask W.B.W. if he could go and hear the record instead of waiting to ask him through Mrs. Cooper. At 12.20 Mrs. Cooper arrived, and at 12.25 the sitting began.

W.B.W. spoke almost immediately and I asked him if he had heard the music. He replied that he had—that it was a song, "Forty

Years"; both W. and I realized that he referred of course to the Harrow football song, "Forty Years On." He then proceeded to sing the song; for some time it was impossible to distinguish the words or tune owing to the musical box, but later it was possible to recognize the chorus:

"Follow up, Follow up, Follow up,
Till the field rings again and again
With the tramp of the twenty-two men,
Follow up, Follow up."

Result: When I returned home I found that the song which O.C. had been playing was one entitled "Stet Fortuna Domus," the Harrow School motto, a drinking song, so the test was not successful. However, the song mentioned at the sitting, "Forty Years On," is *on the other side of the record* of "Stet Fortuna Domus."

Points to be noted. There are about fifty Harrow School songs. Only four are on gramophone records. "Forty Years On," "Stet Fortuna Domus," "When Raleigh Rove" and "Queen Elizabeth." Of these, "Forty Years On" is the best known outside Harrow.

If it had not been for the musical box, I feel convinced that we should have recognized the verse as well as the chorus.

No. 2. A BOOK TEST RELATES TO A COMING VISIT TO ITALY.

Sitting of March 4, 1925. M. records:

W. and I had an excellent sitting with Mrs. Cooper to-day, and had two good Book Tests. Towards the end of the sitting W.B.W. told us that he had been to my house, and in the usual room and the usual bookcase—second shelf, fourth book left to right, on pages 56 and 62—we should find something about travels, appropriate to W. (his mother)

Result.—On returning home and following directions, I found the book indicated was "Stories of the French Artists from Clouet to Delacroix," collected and arranged by P. M. Turner, and C. H. Collins Baker; page 56, deals with the French artist, Claude Lorraine, and the obvious reference on the page is, "We find him, in 1627, again taking the road to Italy."

Page 62 is about Simon Vouet, and among other things, mentions "he visited Italy." As W. is going to Italy in a few days the tests are very applicable. I should note that all the books in this bookcase were moved and rearranged *yesterday* afternoon.

Note.—This communicator has frequently stated to the sitters that he visits the room mentioned and selects the test during the sitting. A short space of time, a few minutes, usually elapses between such a statement and the announcement of the Book Test.

No. 3. A BOOK TEST DEALS WITH WATER.

Sitting of June 15, 1925. M. records:

W. and I had a sitting with Mrs. Cooper this morning. I made some arrangements beforehand to try to get a special Book Test

similar to the one which was so successful last year in attempting to prove that the Test was actually selected during the sitting.

I asked a friend to come to my house between 11.45 a.m. and 12.30, and to choose seven books from the bookcase in the same small room from which most of the tests have been taken. I stipulated that these books should be ones she had not herself read, and suggested that she should choose books on different subjects and arrange them between bookrests on the table in the middle of the room. I was going to tell her to put the books so that their titles faced in a certain direction—towards the door—but as there seemed to be no special object in this I did not in the end say anything about it. I asked her to have the books arranged by 12 noon—the hour of the sitting—and to stay in the room till 12.30.

W. and I arranged that when W.B.W. should speak at the sitting I should tell him of the arrangement and ask him if he could give us a Book Test.

The sitting started about 12.10. W.B.W. spoke almost immediately, and after a few remarks asked us to put questions. I asked him if he could go to my house and find a test. He said that he knew books had been specially arranged, and said: "They are not on a shelf are they?" I answered "No." Despite this remark he then proceeded to give what seemed like a test, naming a shelf and numbering a book upon it. I remarked to W. that he was not keeping to our arrangements, and he then said that he was only repeating to us a Book Test he had given quite lately. We at once recognized this to be true. About a week ago I sat for the first time for several months with W. in her own home to try to get messages by automatic writing, and was given three Book Tests in a few minutes, presumably from W.B.W.

Two proved correct and one incorrect, except in one small detail. Now, through Mrs. Cooper, the same communicator repeated the one which had been most successful, as he had through the writing quoted certain words from a page he indicated. (I have no record of these as they were verified at private sitting by W. and M., but I know that M. can get evidential communications in writing, and believe that she is the chief point of contact in the Book Tests through Mrs. Cooper.—ED.)

W.B.W. then said he would go and try to get the test arranged that we had asked for. After a pause of a few minutes he spoke again, and said he had been unable to do anything as the conditions seemed mixed. He consented to try again, and there was another pause of a few minutes, when a new voice spoke, purporting to be my grandmother. She said: "He is now looking at a book, and there is something to do with 'water,' but I do not know if that will have anything to do with the test, as now he is looking inside the book." I remarked that she seemed to be able to watch what W.B.W. was doing at home, several miles away, and simultaneously speak to us at the College. She said that was so, and I considered it a very interesting piece of information. Another pause, during

which some physical phenomena were experienced. Then W.B.W. spoke and told us he thought he had been successful, but that the books were the wrong way round. He told us to take the third book from left to right, and on page 32 or 65 we should find something about *water*. He had found it very difficult and hoped it would prove correct.

Result of Test. On returning home I was surprised to find the books had been arranged by my friend to face the window instead of to face the door. I do not know why, but I had visualized them so clearly facing the other way. I suppose this was what was meant by "the books being the wrong way round." The third book from left to right proved to be "The Brook Kerith," by George Moore (Signed copy. Edition de luxe); so my grandmother's remark that the book W.B.W. was looking at had something to do with "water" seems correct. On neither page 32 nor 65 does the *word* water appear, but page 65 is all about Joseph's journey to Jericho through rain-drenched country: "At that moment his mule slid in the slime of the path to within a few inches of a precipice, and Joseph uttered a cry before the gulf, which startled a few rain-drenched crows."

We were also told at the sitting that line 7 on page 32 or 65 would tell of "something that happened a long time ago." The whole book, dealing as it does with Bible stories, tells of what happened "a long time ago"; but I cannot see that line 7 on either one page or the other is particularly appropriate. Line 7 on page 32 says: "I will put the Scribes of Jerusalem to shame."

[*Note.*—That M. should visualize the books placed in a certain direction by her friend at home and then find they were arranged differently, and that the communicator found some difficulty and spoke of the "wrong way round," again shows M. as the fulcrum in some way. It is also to be noted that W.B.W. made no attempt to give a shelf or position in a bookcase, showing a knowledge of some other arrangement.—ED.]

No. 4. A REMARKABLE TEST WITH A WAR MAP.

Sitting of June 22, 1925. M. records:

Arrangements made previous to sitting by W. and myself: That I should take in my pocket W.B.W.'s map, made by him in June, 1916, of trenches visible from observation post. When W.B.W. should "come through," I should take my map and hold it, and without mentioning what it was, ask him if he could see what was in my hand.

W.B.W. spoke very soon after the light had been extinguished, and said he was sorry he had not given a better Book Test last week, but that he had found it very difficult. He then said he was going to look again. There was a pause for a few minutes, and then he spoke again, and said he could not find the book as it had been moved. I was not sure of this at the time, but on returning home found "The Brook Kerith," from which last week's test

had been taken, for which he had apparently been looking, lying on a table under several other books. So it had certainly been moved since last week.

He then asked me to put some questions, and I asked if he could see what I had brought with me (until then the map had been in my pocket), and was holding up, and if he could tell us anything about it. He said, "It is a map," but then seemed to lose the power. After a few seconds another voice spoke, claiming to be my grandmother, saying that she would tell us, as he found it difficult to get it through as it excited him too much. She said the map meant a great deal to him, and had something to do with his passing, which happened near "the place marked on the left-hand side of the map."

The map certainly meant a very great deal to W.B.W. as it was copied and used, and he expected a staff appointment as a result. He died near Pozières, "the place marked on the left." as stated.

After my grandmother had finished the above remarks W.B.W. spoke again, and said he was so pleased she had got it through. He then told me to look on the third shelf from the bottom, fourth book from right to left in the bookcase on the left, in the room from which other tests have been taken. On page 26 *and* 62, I should read something which would remind me of the map.

On returning home I found the book to be "The Poems of William Blake." Both pages 26 and 62 are appropriate.

On page 26, verses 22, 23 and 24 of the poem, I think describe the condition of the country shown on the map.

"Beneath his arm like sheep they die,
And groan upon the plain,
The battle faints, and bloody men
Fight upon hills of slain.

Now death is sick and riven men,
Labour and toil for life.
Steed rolls on steed and shield on shield
Sunk in this sea of strife.

The god of war is drunk with blood,
The earth doth faint and fail.
The stench of blood makes sick the Heavens,
Ghosts glut the throat of hell."

On page 62, verses 1 to 4, I find "A War Song to Englishmen" and verses 3 and 4 seem particularly appropriate:

"*Whose fatal scroll is that? Methinks 'tis mine!*
Why sinks my heart? Why faltereth my tongue?
Had I three lives I'd die in such a cause,
And rise with ghosts, over a well-fought field.
Prepare, prepare.

The arrows of Almighty God are drawn!
 Angels of death stand in the low'ring Heavens,
 Thousands of souls must seek the realms of light,
 And walk together on the clouds of Heaven.
 Prepare, prepare."

The map is dated by him, one month exactly to the day before his own death. I think that, as far as Tests are concerned, this is the most remarkable sitting we have ever had.

[Readers will think so also. The very words (the italics are mine), "Whose fatal scroll is that? Methinks 'tis mine," and "why faltereth my tongue?" apply to the letter to the circumstances of the map, and to W.B.W.'s inability, when communicating on this occasion, perhaps through emotion in contacting it again, to speak of it himself, so that another friend had to give the message. We know how a sensitive has strange experiences in psychometrizing an article. It may be that the contact with the map, even through mediumship, may have acted upon the communicator in the same way.

It cannot be said that Blake wrote many war poems, and it therefore seems significant that the two pages indicated should both contain such, so distinctly appropriate, and that both too should refer to the possibility of life after the death of the body. This, as a message from one who must have passed through similar terrible war scenes and was now communicating with his mother and friend from the Other Side, is surely profoundly significant as an evidence of continuity of consciousness.—ED.]

No. 5. ANOTHER GRAMOPHONE TEST.

Sitting of June 29, 1925. M. records:

W. and I sat with Mrs. Cooper, and succeeded in successfully carrying out a "test" with the gramophone.

Before leaving home I arranged with a friend to be there and to play a gramophone record selected at random from two double-sided records of the Harrow School songs, with which she is unacquainted. This was not the same friend who had chosen these records on the sitting of last December (see No. 1 Test), and no effort of the same kind had been made or referred to at any sitting with Mrs. Cooper since that occasion. My friend was asked to play whichever she selected during the half-hour of the sitting at the College. The gramophone is in the same room as the bookcases from which most of the Book Tests have been selected.

I arranged to ask W.B.W. during the sitting whether he could go and listen to the gramophone and come back and tell us what was being played.

The sitting began punctually, W.B.W. spoke, and I made my request. He seemed anxious to try. "Nada," the "control," spoke, and said he had gone. She then said she saw a "G," and thought it was the key in which the tune was being played. This

did not prove to be correct, on later investigation. Then W.B.W. spoke, and said it was a *song* that was being played. I asked if he could recognize it, and he said, "Yes, the difficulty is to get the name through to you." Then, not very distinctly, I heard him say "Forty," but W. did not hear this.

Immediately after this, the voice which seemed to be near me, spoke in front of W., and we both distinctly heard the first few words of the chorus of "Forty Years On"—sung in a low whisper. but it was quite recognizable—more from the rhythm than the actual notes.

When I got home I found that my friend had been playing "Forty Years On" during the whole time of the sitting; so on this occasion the Test proved quite correct.

A Book Test was volunteered at this same sitting, but it was not correct, perhaps because the books had been moved within the few days previous. I sometimes think that the tests are occasionally chosen before the sitting, and if so, a change in position of a book would upset the communicator's calculations.

No. 6. A SUCCESSFUL TEST.

Sitting of July 6, 1925.

M. sat alone with Mrs. Cooper on this occasion, and records:

My sitting with Mrs. Cooper was good. The voices seemed to me to have more expression than usual, but spoke so rapidly that it was at times quite difficult to follow. W. regretted that she could not be present on this occasion, but did not give me any reason. W.B.W. told me at the sitting that he had been with her, and why she could not come—something about a meeting and shops. I have since spoken to her on the 'phone, and found that the reason he gave was correct. He also said to me that it was a very special date. This was true. It was the anniversary of his death, and to-morrow is his birthday.

He gave me a Book Test. He seemed to go away for a few minutes, and on returning said: "It is on the same shelf as last week's test, page 42 or 24—something medical. I asked him which book, and could not hear if he said "seventh" or "eleventh" book from right to left. I asked him which, and instead of telling me he started again, and said, "The second shelf, page 24 or 42—there is mention of 'home' and the word 'happy,' in the *seventh* book." The second shelf is not the shelf from which last week's test was taken. Then "Nada" spoke, telling me that the book had "a scratch on the cover, and a mark that looks as if it might have been done with a pencil." "Nada" was evidently continuing the communication for W.B.W.

On returning home I carried out the instructions as given the second time: Second shelf, seventh book, etc., and found the book to be "The Ebb Tide and Weir of Hermiston," by R. L. Stevenson; Vol. 19 of the Swanston Edition of the works of R.L.S.; bound in half leather. There are several scratches on one side of the leather,

and a large mark that looks as if it might have been made with a pencil across one board. Page 24 tells of men in a foreign country writing letters "home." "We will write home." "It was that yearning about home," and at the bottom of the page the word "happy" occurs. "Say you're well, happy." This was absolutely correct, and a very valuable test.

I still hoped to find the first test offered, about "something medical," so I looked on the other shelf—the one mentioned "same as last week"; the eleventh book proved to be "Evolution: Old and New," by S. Johnson. Page 42 deals with "Teleological Evolution of Organism"; but as this test seems confused it had better be regarded as negative.

It is interesting to notice that this communicator uses the same bookcase so often for his selections, but he chooses a variety of subjects. The above, about "home" and "happy" seemed appropriate for an anniversary.

Towards the end of the sitting he said how pleased he was that the gramophone test had been correct. Then he said that he would like to sing the verse from the song. Unfortunately the voice was very indistinct, I only heard one or two words at the end: "visions, boyhood," but enough to make me realize that it was the first verse of "Forty Years On" that he was trying to get through.

"Forty years on, when afar and asunder,
Parted are those who are singing to-day,
When we look back and forgetfully wonder
What we were like in our work and our play.
Then it may be there will often come o'er you
Glimpses of notes like the catch of a song,
Visions of boyhood shall float them before you
Echoes of dreamland shall bear them along."

[It has often been said that when one from the Other Side seeks to make connection with earth after death much of his former earth experiences seems to him like a dream as he endeavours to recall it; not much clearer perhaps than when we try to recall childhood's experience of forty years ago. So even in this verse the communicator may be trying to convey to his friend something of his difficulties.—ED.]

No. 7. *Sitting of July 7, 1925. M. records:*

Book Tests were mentioned at the sitting to-day. I particularly asked if W.B.W. could go and get me one, but not from the usual bookcase, as I said I thought it was a pity so many had been chosen from the same one. After a short interval I was told to look in the same room but on the right—on the other side of the room to the bookcase from which the last tests had been taken. I was told to take the second book from right to left. Page 2 or 22. I should find something about *schooldays* and *school* .

On returning home I found the second book as indicated to be "Jude the Obscure," by Thomas Hardy; page 22 had nothing

appropriate upon it. The title page and page giving chapter heading, etc., are not numbered, and the actual letterpress commences on page 4 numbered, so there is no page actually numbered 2. On the *second* page of the *letterpress* I found several allusions to school: "The boy and the *schoolmaster* were left standing alone," "regular day *scholars*," "close to the *schoolmaster's* life," "attended the night *school*." Altogether five different references to the matters indicated.

Many other personal interesting things came through at the same sitting.

No. 8. TWO BOOK TESTS AT ONE SITTING.

Sitting of July 13, 1925. M. records:

Both W. and I were given Book Tests by W.B.W. at the sitting. He told W. to go to the bookcase *on the stairs* in her own home, and to take the fourth book on second shelf. It would remind her of him and was associated with him a long time ago. On page 22 or 2, he said she would find something about great work there was to be done.

When she returned home W. went to the bookcase on the stairs (rather an unusual place for a bookcase, but quite correct) and found the book indicated to be an old Elementary German Grammar—a schoolbook of her son's; but neither page 22 nor 2 deals in any way with "work," so that this test, though right in position and in the fact that it would remind her of him a long time ago, fails in the message chosen, indicating difficulties in getting matter through to us in a place not used so often as the room in my house.

Before describing the test given to myself at this sitting I must tell you of an experience I had during the morning. I was sitting in the room from the bookcases in which the tests have been so often taken. I was reading the last chapter of Mr. Drayton Thomas' book, "Some New Evidence for Human Survival," which deals with Book and Newspaper Tests. My mind was on psychic matters, and as I read I was comparing the Book Tests related by the author and those received by W. and myself. I heard two loud and distinct knocks on the glass doors of a bookcase near me, and felt certain that someone was at the moment selecting a Book Test. I took paper and a pencil to see if I could get any automatic writing. This was successful, and it was written that the Book Test would be given if possible during the sitting with Mrs. Cooper. I could get no idea, however, in which of the six shelves, each containing from fifty to sixty books, the book would be found, nor the subject of the test.

Before coming to the sitting I put this automatic script in an envelope and into my pocket, so that I could show it to W. should a test be given at the sitting.

Almost at the end of the sitting I was told that there was a Book Test for me, and to look in the bookcase by the side of the door from which no other tests had ever been taken. This could only mean the one on which I had heard the knocks; so, very silently, I took

the envelope from my pocket and asked if W.B.W. (the communicator) could see it. (I had made no mention to anyone before or during the sitting of my experience). "Nada" spoke, and said, "It looks like a letter." W.B.W. said, "Yes"; and went on to tell me to take the fourth book from right to left, from the second shelf and on page 48 or 84 I should find something relating to the subject in the letter I was holding. He insisted several times that I should find something *very* appropriate.

When I got home I found the book to be a French play—"La Nouvelle Idole," by François de Curet. On page 48 one of the characters in the play says: "Nous sommes quelque-un qui avons resolu de fonder enfin la science de l'esprit humaine sur l'experimentation sans laquelle il n'y a pas de certitude. Ici nous ne travaillons qu' à cela"—(translation) "We are people who have resolved to found at last the science of the human soul by experimentation, without which we can be certain of nothing. Here we work for that alone."

It would be difficult to find a sentence more appropriate to the subject of that piece of automatic script I had in the envelope and to my thoughts while reading Mr. Thomas' book at the time when I feel sure the test was selected.

It would almost seem too that the part proved incorrect in the first Book Test of the sitting given to W., an allusion to "the great work to be done," would fit very well the communication given to myself in this second test."

[NOTE.—The very words "the great work" are singularly appropriate. On another occasion M. was conscious of a presence at a bookcase, from which a subsequent test was given. W. states that W.B.W. was a good French scholar in life.—ED.]

No. 9. TWO BOOK TESTS AND TWO FAILURES.

Sitting of July 20, 1925. M. records:

Two Book Tests were given to-day—one to W. from W.B.W., asking her to look on second shelf of same bookcase *on the stairs* in her home, fourth book from right to left, page 68 or 86, something about a cure for disease, and also on the same page a name familiar to her. There are four shelves in this particular bookcase, and as she had not been told whether to count the second shelf from top or bottom she tried both. One book proved to be a children's book, which had not 68 pages; and the other an old French lesson book, with nothing appropriate on either page.

I was given a Test by my grandmother and was told to look in the same room as usual, the bookcase on the right of the door, and then the directions were exactly the same as those given to W.—fourth book right to left, second shelf, page 68 or 86. But the test was different. I was told I should find something about "bright sunshine"; I looked the books up, but found nothing about sunshine.

At this sitting, a good test of another kind was given to W. by her son, also mentioned by name, a friend, and said he knew that this friend had been with W. on the previous evening. This was quite correct, and quite beyond Mrs. Cooper's normal knowledge.

[The excessive heat and the following thunderstorms were noticeably affecting the medium's work during this week, and there may have been difficulty in using her psychic force. But it seems as if the communicator had something on his mind when he gave the same position and page for two Book Tests at the same sitting. —ED.]

No. 10. *Sitting of July 27, 1925. M. records, in a letter from Hampshire :*

A better sitting this week than last, and a Book Test given. W.B.W. came, and W. said how sorry she was that the last week's Test for her was not correct. He said she was to look in the *morning room downstairs*, on the right. So far this was easy to follow, but then he said he could not get it through properly and must leave it. Then he came to me and said: "When you get back" (I was then in the country, and had come up specially for the sitting), "look on the third shelf from bottom, take second book left to right, and page 23 or 32, you will find is about '*a family affair*'; and also on the *same page* a name you know very well."

I asked him if he meant me to look at home or at the house I was going back to after the sitting, and he said "*not at home.*" I knew there was only one room here with books in it, and only two bookcases in the room, and so I asked him which bookcase. He said: "You will know."

Then my grandmother spoke and said she hoped it would prove a good test. I asked if she knew the name of the place where I should find the book. She said something which I could not hear clearly, but it had three syllables, and I believe she was trying to give the name of this place which has three syllables, but it was not clear. I asked her to repeat it, and then she said very clearly "Hants," which was correct as to location.

"Nada" spoke, and said it would be a *thin* book and that there were some words obliterated near the Test.

When I got back here last night I found the book as directed in the bookcase I somehow expected to find it in. It was a novel by E. W. Savi, "*Banked Fires*;" page 24 consists of an argument between two sisters which could not be described otherwise than as "*a family affair*"; and one of these girls is called "Joyce" my own name—and it occurs four times on page 23.

The book is not thin, having 384 pages, and I cannot find any words obliterated.

This is the first Book Test we have had giving a name. I have only been here for a few days, and have not looked at any of the books in that bookcase, except on one afternoon some months ago, on the only other visit I have paid to this house.

"The Element of Chance in Book Tests."

[This has been seriously discussed both in Mrs. Sidgwick's paper and in Vol. XXXIII (March, 1923) of the S.P.R. Proceedings, in a paper by the late Col. Charles Baddeley, a member of the College.

One thousand eight hundred experiments were made on given subjects, to be found on specific pages in volumes on shelves in the bookcases of sixty persons. Only 1.89 per cent. of the results obtained could be claimed as successful, and 4.72 per cent. as partially successful. In Book Tests with Mrs. O. Leonard, the trance Medium with one communicator, the successful results were as high as 63.6 per cent. and over all communications, 17.2 per cent.

The above reveals clearly, as the present successes with Mrs. Cooper do, that chance is not an adequate explanation of these unique communications.

New students may not fully appreciate the value of these Tests so carefully recorded, but to older investigators, who are intent to prove communicators and communications they contain much valuable instruction. The thanks of readers are due to Mrs. Cooper and to her guides and helpers, and to W. and M. for the deep interest they have shown in this piece of Research work which is being continued.—ED.]

SOME PSYCHIC EXPERIENCES.

BY MEMBERS OF THE BRITISH COLLEGE.

Collated by Miss A. C. Crosbie.

DURING the Summer Term, the Hon. Secretary invited members and friends of the College to meet together on Thursday afternoons in June, in order that they might relate some of their psychic experiences. Some of these were so good that I have asked the narrators to allow me to put them on record for the benefit of other members and readers. These meetings were quite informal, a senior member of the College acting as Chairman on each occasion.

PSYCHIC FACTS RECEIVED IN ENGLAND VERIFIED IN CANADA.

Mrs. St. Clair Stobart gave the following :

" A family I knew in British Columbia lost a son in the war, and they could find no consolation, religious or otherwise. For their sakes I arranged to have my first sitting with Mrs. Osborne Leonard, and I came away profoundly disappointed. Nothing was said by ' Feda ' that appeared apparently to have any value for my friends, or for myself. The dead boy purported to communicate, and, among other things, he made ' Feda ' show me contrivances made in wire (as she said), in the shape of a figure 8, and also showed me a number of squares, which suggested a chessboard.

" Three months later I met the brother of the dead boy. He came to meet me when I landed on the shores of British Columbia. I devoutly hoped that he would not ask me about my unfortunate sitting, but this was almost his first question. I gave him an account of " Feda's " remarks, and, to my astonishment, he appeared to be profoundly moved by what I said. The two brothers had been partners in land-surveying, and after hearing my description of my sitting with Mrs. Leonard, this surviving brother took me into his office, and showed me some instruments lying in the corners. They were exactly as ' Feda ' had described them—the ' figures of 8. ' He further told me that these instruments were peculiar to land-surveying in British Columbia, and were not used elsewhere. On the walls were what seemed to be charts, or maps, divided into small squares. At once I thought of what Mrs. Leonard's ' control ' had told me about ' the little squares, like a chess-board. '

" By degrees the family were able to identify all the various persons who had appeared at the sitting, all of whom were absolute strangers to me. "

Mrs. Stobart followed this with the account of a sitting with Frau Silbert,—the celebrated Austrian medium—on one of her previous visits to the College.

LEVITATION OF A KNIFE AND TWO WATCHES.

"Frau Silbert is one of the few physical mediums who can produce extraordinary phenomena in quite a good light. On this occasion we sat in good red light, by which we could clearly see the medium and each other. We sat round a large table, Frau Silbert sitting on one side of it. Both her hands were controlled by the sitter on either side of her. People were requested to place various articles, chosen by themselves, on a piece of paper lying on the ground under the table. I put my own wrist watch there, and an expert conjurer, Mr. Harry Price, who was sitting by me, placed a heavy jack knife among the other articles, remarking as he did so, 'I suppose there will be a row if I place this there!' Suddenly the medium stretched out her hands above the table, then opened them, and in the palm of one of them lay the same jack knife which I had seen placed on the paper under the table a few moments before. I heard Mr. Price exclaim, 'I never saw a neater bit of work!'

"Four or five knocks were then heard. These are always the sign that Frau Silbert's 'control,' 'Professor Nell,' is present. When these knocks are heard it is a sign that he will help with the phenomena. A few seconds later Frau Silbert again stretched out her arms, and the wrist-watch which I had put on the paper dropped into her hands, coming, apparently, out of space. The name 'Nell' was scratched on the back. Presently another sitter's watch, which had also been placed under the table, appeared in a like manner, but no engraving was to be seen on the back. The owner said she had never been able to open this watch, and all the other sitters tried to do so, but in vain. However, someone remarked that 'Professor Nell' had never been known to rap without cause, and presently an instrument was procured, by means of which the recalcitrant watch was opened, and it was then found that the name 'Nell' had been scratched *inside* the inner case! This was quite the most extraordinary experience of my psychic investigations."

A Member, who has powers of clairvoyance, related the following :

AN APPARITION, AND CLAIRVOYANCE IN A MIRROR.

"My only son was killed in August, 1917. As I was going up to bed one night, to my astonishment, I suddenly saw him on the landing; he was so exactly like his ordinary self that I supposed he had come home unexpectedly on leave. I went up to him, but he vanished, after heaving a deep sigh. I learned later that he had actually been killed three days before I saw him. He communicated at a sitting which I had with Mrs. Leonard some months later, and said, 'I am afraid I startled you when I showed myself that night, Mum, but I thought you would have heard the news of my death before I did so.'

"Just after he had been wounded, on a previous occasion, I noticed that a mirror in my room appeared to be rather dusty. I went to wipe it with a cloth, but the mist became thicker, and by degrees resolved itself into the picture of a hospital ward. I noticed my son in the third bed, with his head bandaged up, though he waved cheerily at me. Subsequently, all the details were verified, and proved exact. A doctor appeared to be walking between the beds, and I noticed a very fat nurse, in her Military Nursing-Sister's uniform, with the red cape. These were also identified clearly. My little dog saw the picture as plainly as I did myself, and he flew out of the house with his tail between his legs."

The Member who related the following four incidents has psychic gifts of automatic writing and clairvoyance.

A FATHER'S CARE OF HIS DAUGHTER.

"My father passed over to the other side a few months ago, and one night, soon after, I was coming home after dark. I absent-mindedly stepped off the kerb with the intention of crossing the street. Suddenly I felt my arm seized,

and I was flung back with such violence that my heel caught against the kerb and I nearly fell. At that moment a car shot round the corner, only missing me by a few inches. I turned round to thank the person who had saved me from almost certain death, only to find that I was alone in the street—no one being in sight!

“My father explained afterwards through automatic-writing, that he had been given the physical power to touch me, because I had been in great danger.”

HE GIVES DIRECTIONS REGARDING BUSINESS AFFAIRS.

“My father passed out very suddenly, leaving all his business affairs at a standstill, but, through automatic writing, he gave the most minute details as to where every necessary document was to be found. I had not been in his office for many years, but he said that in a certain drawer a notebook would be found. Our lawyer—an utter sceptic—reluctantly went to search for it, and, to his amazement, the book was discovered in the exact place which had been described. Another message which I could not understand referred to some door which would need to be opened. The lawyer, on hearing this, admitted that it was perfectly comprehensible to him, because the door between the boardroom and my father’s office, had become jammed and would have to be forced open before the next meeting.

“My father also gave full directions, through automatic writing, as to what was to be done with all his possessions. One direction was as follows: ‘Give my gold watch and chain to “C,” but get it mended first.’ I examined the watch, but it seemed to be in perfect condition. So I took up the pencil, which immediately wrote, ‘Have another look.’ Again I examined it, but could find no defect. The message then came, ‘Look again; I mean the chain.’ On looking at the chain I found that the last link was broken, and anyone wearing it in that state would have been in danger of losing it.”

A BULLDOG MANIFESTS TO HIS MISTRESS.

“I had a bulldog of which I was very fond, but had to leave him in England when I went abroad. Just as I had got into bed one night I heard a loud snuffling sound close to me. This snuffle is quite unmistakable to anyone who knows much about bulldogs. I thought the walls of the hotel must be thin, and that the dog was in the next room. However, the next night the same thing occurred. On making enquiries I found that there was no dog in the hotel, but the third night I heard exactly the same noise again. The following morning I had a letter telling me that my dog had been run over and killed—on the very day when I first heard him!”

The next Member to give her experiences, prefaced her narrative by remarking that she lived on the Equator—at one of the hottest spots on the earth. This Member has mediumistic powers.

CHILDREN’S LIVES PRESERVED BY PSYCHIC INTERVENTION.

“A native boy in Kenya ran amok in the early hours one morning. He started on a journey to the township of Nakuru along the main road, and en route he shot three native women in a grass hut, and then set it alight. He burned his master’s stables, and then, with what is called a ‘panga,’ he butchered every living soul whom he met on the road, but the hour being early he only met fellow natives. He killed some ten or twelve people in all.

“I was living at the time in a house whose garden went down to the road on which this native was committing his horrible crimes. I have two little girls, and every morning they used to run down this garden to pick their flowers between 7 and 8 o’clock—before the sun got too fierce. Being in the tropics the children were not allowed to go out even at that early hour without a topee. On this particular morning they came to me and told me they could not find their sunhats anywhere. I called a native ‘boy’ and told him to

look for them, but he also declared that he could not find them. I then said, 'Take your father's hat and mine meanwhile,' but the boy and the children presently returned and said they really could not find any of the four hats. I therefore went myself to search for them, but without success. By this time it was time for breakfast—8 a.m.—so the search was abandoned. Just before I rose from the breakfast table I noticed that one of the hats was lying on one of the chairs in the dining room, yet I was absolutely certain it had not been there half-an-hour earlier. I exclaimed, 'Why, there is the hat!' There lay the topee, a white one, in full daylight, and yet we had all sought for it, with the others, in that very room half-an-hour earlier.

"At that moment the children called out 'Look, there are our hats too!'" One of them was in an armchair in the sitting room, in full view, and the other was lying on the floor beside one of the other chairs. The fourth was found in the nursery. The house was a four-roomed one, and we had searched in every part for the topees, an easy matter as, unlike an English house, we had few curtains and little furniture about.

"The native about whom I have already told you passed by our garden just a few minutes before 8 a.m. A short distance away from our house he had butchered a native woman, a native boy and a child. Had the children not lost their hats, or rather, had the hats been visible, they would have been in full view of the road! I cannot explain it; I can only relate what actually took place."

The next experience was told by a Canadian Member, spending some time in England.

A LOST KEY MATERIALIZED.

"In 1920 I was staying in London at an hotel in Northumberland Avenue, and hearing by chance that there was to be a lecture, with limelight views, to be given at the College that evening at 8 o'clock by the Crewe Circle, I urged my husband to get quickly through his dinner so as to be able to leave the hotel by 7.30. All this made me a bit flustered, but we arrived in quite good time, and I took a seat at the back of the Lecture Room, as the place was already rather crowded. Suddenly, on settling down in my chair, I touched my knee, and to my horror I discovered that the gold key which I always carried there had disappeared. I always pinned this key to one of my undergarments, drawing the stocking over it. It was a master key, and fitted all my trunks, and had been made by the Bramah Lock Co., in Bond Street. My husband remarked my perturbation, and asked if I felt ill. I did not tell him what was the matter, feeling that he would consider I had been careless. I was so terribly disturbed that I knew I could take no interest in the lecture, and began to think what I could possibly do. My impulse was to return to our hotel, and, had I been alone, this impulse would probably have conquered, but, my husband being with me, I felt this was impossible.

"After some time I reflected, 'Now, I will just see if there really is anything in this that they talk about. I will put it to the test.' So I spoke to a dear nephew who had passed out during the war, in 1916, just as if he had actually been present. I called him by name, told him that his aunt had lost her gold key, and was in an awful state of mind about it, as she hadn't the least idea where she had lost it, and one of her trunks at the hotel had a good deal of money in it. I added, 'If we really have a guardian angel, as we have been taught since childhood, ask this angel to go with you and your other "guides" and see that my key is not lost. Then I will stop worrying and will trust you to help me.' With that I turned my attention to the pictures on the screen, and quite enjoyed the remainder of the lecture.

"After the lecture was over we walked up to Notting Hill Gate Station, and took the train to our own station. There were two girls sitting opposite to us, and they got out about two stations before we did. I was tired and put my feet upon the seat opposite to me, where they had been sitting. Suddenly, I saw something shining very brightly inside my stocking—just on my instep. I drew my husband's attention to this, and he asked what in the world was

shining through my very thin silk stocking without tearing it. I felt it, and it felt just like the key; but I could not believe that it could be this, and wondered, if it were, how on earth it could have arrived where it was without slipping to one side or the other. I said to my husband, 'Do not leave me until I can see what it means, and put it right.' So, on getting back to the hotel, I pulled down my stocking, and there was the gold key, pinned very dexterously with the safety pin inside the thin silk stocking on my instep, so neatly that it was not possible to see where it was pinned from the outside of the stocking. The facts were exactly as I have narrated them, and I have never been able to find any normal explanation for this happening. It is not likely that I should choose to damage expensive silk stockings, quite apart from the curious position in which the key was found."

(This incident was reported at the time at the College and evidently deeply impressed the participators. This Member had no other experiences to report.)

The two experiences which follow were related by a business man.

A BUSINESS MAN RECEIVES IMPORTANT GUIDANCE.

"Some three years ago I applied for an appointment with Mrs. Travers-Smith at the British College, as I had never seen how the ouija board was used. I do not think that my name was known to Mrs. Travers-Smith at that time. (Names are never given at the College.) Mrs. Travers-Smith demonstrated how the board worked, and then said, 'Is there not some one on the other side you would like to get in touch with?' I replied, 'I would like to get into contact with my father.' In a few minutes the letters spelled out, 'Your father is here, and he says he is troubled because you are trying to do what you cannot do; you must read the lease.' I knew at once to what he referred, and the next day got out a lease relating to a building belonging to my firm on which some alterations were being planned. I had not read this lease for twenty-five years, and found a clause therein which said that the party wall must not be broken through, or the owner could obtain possession of any building placed on the land. Now this was very serious to me as Chairman of my Company, as we had contemplated clearing away this party-wall, and had already spent £12,000 on buildings on the leasehold; needless to say we arranged with the owner to add to the lease, putting matters right.

"This communication was offered to me spontaneously, and I think is a proof that we do get help from those that have passed over when there is apparent need."

"FEDA" DIAGNOSES EYE TROUBLE AND FORBIDS AN OPERATION.

"Last year I had a psychic experience that was of great value. My little grandson (aged four) had much pain in his eyes, so, with his mother, I took him to one of the best oculists in London. After the examination the oculist would tell me nothing, but proposed to test his eyes in six weeks' time, when he would be able to tell where the trouble lay. Two weeks later I was sitting with Mrs. Leonard, and 'Feda' said spontaneously, without any enquiry on my part, 'Mr. John, your father is here and is in great trouble about Ian's eyes. He wants you to see that the surgeon does not operate on his eyes; it's a formation behind the eye, like cotton wool, and will come all right.'

"At the next examination, the oculist, in reading what had come through Mrs. Leonard, said, 'It's an excellent diagnosis of the case; I thought at the first examination that it was cancer forming, and that the eye would have to be removed, but it is quite right, the eye is now much better and the trouble passing away.'"

Mrs. Champion de Crespigny gave the following two remarkable personal experiences:

THE SPIRIT OF FLORENCE NIGHTINGALE.

"I was sitting alone, reading with lamp at left side. A shadow fell across my book like a bird's wing passing across. Not a flicker of light—slow and

deliberate. It puzzled me. Next day I lunched out. Admiral Usborne Moore came into the room and said, 'I was at Mrs. Wriedt's (the American Voice medium) this morning, and although I did not know I was going to meet you to-day, Florence Nightingale did. She came and spoke, and said, 'Tell Mrs. de C. it was I who threw the shadow on her book last night.' Admiral Moore added, 'I don't know what she means, but perhaps you do?' Witnesses were present.

"On many other occasions I have had evidence that Florence Nightingale has been near me."

A Conversation on Wireless.

"On one occasion I was present at a voice séance with Mrs. Wriedt and heard a long technical conversation carried on between a voice purporting to be that of Sir William Crookes (who spoke to me also) and a young Wireless expert—a Lieutenant in the Navy. No one in the room understood what they were talking about, it was so technical, and Sir William recommended him to try experiments with—I think—some special metal. I have never heard if he carried these out."

A Member, with a good deal of experience, related the following :

A JOKE IN A PSYCHIC COMMUNICATION.

"One day, during a sitting with Mrs. Leonard, through whom at various times I had received a mass of veridical detail regarding a friend who had bright, red-gold hair, who had been killed in the war, 'Feda,' the 'control,' exclaimed, 'A—— says I am to tell you that his hair isn't red. No, it isn't red. It's a nice brown. A—— is laughing!' I was disconcerted, for my friend had had noticeably *red* hair. The former veracities, I thought, must either have been coincidences or purely imaginary. 'Feda,' however, reiterated: 'No, he says it *isn't* red. A—— is laughing, but he says his hair isn't red; it's a nice brown.'

"Some months afterwards, when a mutual friend of A—— and my own was staying with me, I told her the story. My friend exclaimed, 'But, don't you remember? That was always one of A——'s jokes. He always used to declare that his hair wasn't red; it was a nice brown!'

"This joke was quite unknown to me."

A clergyman of the Church of England related the following incidents :

"First, as a fine piece of psychometry, I give a success of Vout Peters. I had put a pair of studs upon the tray before Vout Peters entered the room, which also contained many other articles from various members of the audience. Towards the end of his demonstration he took one of these studs; he barely glanced at it, but exclaimed, 'I see Soho Square. A voice is exclaiming "How those pickles smell!"' I lived in Soho Square some years ago—a fact which Vout Peters could not have known. The studs belonged to a dead friend, who had often walked through that square with me, and we had, no doubt, remarked upon the springtide aroma proceeding from the factory of Crosse & Blackwell opposite my house (since pulled down)."

CLAIRVOYANCE AT A DISTANCE OF TWO HUNDRED MILES.

"'Feda' was once giving me a marvellously minute and exact account of the arrangement of small articles on my study desk in my distant study in the Midlands. (This arrangement I did not know of myself, but I verified it when I returned home a few days afterwards). Being aware of Mrs. Leonard's transcendent powers of clairvoyance, I asked for something which would make me feel that the ostensible communicator was the real one. "He is laughing.' And he says the letters 'P I G!' This reminded me of a grinning animal of the porcine species, with which the communicator would have been familiar in his life time. The whole allusion was remarkably characteristic. This porcelain pig was on my desk with the other articles.

SPONTANEOUS PHYSICAL PHENOMENA OCCUR AT A SITTING.

"Mr. Aaron Wilkinson, the Yorkshire medium, was so good as to give some private sittings in my own home. He rarely goes into trance, and I agree with Mr. J. Arthur Hill, of Bradford, that his work is usually more valuable when he is not entranced. On one occasion, however, he did, and almost immediately a heavy picture on the other side of the room fell down with a great crash. The 'control' said that the communicator had done it; a few minutes afterwards a sound as of the sharp tapping of a pencil was heard by my wife and myself upon the glass of a photograph of the person who was supposed to be communicating, on the opposite side of the room from the one on which the picture had fallen down, upon the sideboard.

"On another occasion, when our daughter was present, and Mr. Wilkinson was not in trance, he said to her (he is a shy, little North Country man, and she a girl of twenty-one or twenty-two years of age), 'When I see you, I feel so mischievous; I feel I want to tease you; in fact, I feel that I want to whip your legs!' Our daughter recalled how often the communicator had indulged in the fraternal pastime of whipping her legs when they walked up the street as children. I may be allowed to add that I think this is the most irrefragable experience that I have ever had in my life, even from Wilkinson, one of our best living psychics. I do not see how anything but discarnate agency can reasonably account for it."

A Member related the following communications obtained for her by others.

"I had lost my son in the war. Two maid servants, who had known the boy slightly (through waiting on him when he stayed with his uncle, in whose household they were), approached me with some diffidence, saying that they hoped I would not think them presumptuous. They believed that they had received a message from the dead soldier. 'We two girls,' they said, 'are a kind of Spiritualists.' The message turned out to be that he wished his mother to be told that he did not suffer in his death. This message, though vaguely comforting, was naturally too common and general to carry much conviction. Not wishing to hurt the feelings of my would-be consolers, I thanked them, and asked them to get me a further message if possible. This soon came. He asked whether his sister had got her grey shoes yet; and he showed the case of a fountain pen. During the last hours that he spent at home, before he went out for the last time, his sister had been talking incessantly about the trouble she had in getting shoes of the special shade of grey to match her frock. He had also spent his last morning at home in choosing a parting present for me; he took me to the stores and bought a silver cover for my fountain pen.

"It should be noted that there was no possible likelihood of these girls getting to know these trivial incidents; they were not my servants. This psychic housemaid is a charming girl, deeply religious, who prayed for our soldiers half an hour a day during the war. The communicator also desired that I should be told that he only felt just a sort of dizziness when he was killed, and that he found that he had suddenly lost his tooth-ache. In his last letter home he had complained much of this pain, and suggested that going into action might relieve it. The late Sir William Barrett regarded this as a most valuable example of a posthumous discarnate memory, and took great pains about its complete vindication."

A Member with long experience related the following:

EXPERIENCES WITH THE MATERIALIZING MEDIUM, CECIL HUSK.

"From being an agnostic, I became a spiritualist largely through the remarkable sittings I had with the late Cecil Husk. Present-day investigators have, unfortunately, no such advantages, and the following incidents may be of value:

"'John King,' Husk's 'control,' had an extraordinarily powerful voice, and almost at every séance we were privileged to see his head materializing out of a slight cloud just over the table. The sittings were held in darkness, but

a luminous slate was freely used. On one occasion he said to me, 'Your sister is here.' The cloud seemed to melt, and before me appeared the head of my sister as life-like as I could desire. She had recently passed over in a convent abroad, and wore the dress of her sisterhood. She spoke, and reminded me that there was 'no death,' and that she was glad my views on this matter had changed. She showed herself on other occasions, so that I had many opportunities of verifying the occurrence. On one occasion she said she had brought 'Bruce,' a large hound belonging to me which had recently died. 'John King' did not appear too pleased, saying an animal manifesting took more power than a human being. The dog was allowed to bark, which he did immediately and naturally, and though I did not see him, I was allowed to stroke him. He seemed to be at my feet—the feel of his coat seemed to be like that of the dog I had lost, and its reaction was as if it were delighted to be caressed.

"Spirit lights of great variety were seen at the séances, great winds were often felt, sometimes scented beautifully; the heavy musical box was often carried over our heads; and the zither and fairy bells, marked with luminous paint, floated above us, sometimes seeming to leave the room, while the tune continued in the room overhead or adjoining, returning in like fashion. Sometimes it seemed as if a choir of beautifully trained voices joined in the singing.

"One séance particularly impressed me. It was held in an empty room provided, in another part of London, by myself and several friends. Mr. Husk agreed to be present, the usual results were obtained, and, in addition, the medium, sitting in his chair, floated above the table and finally rested on the centre of the top of it."

It will be seen from the above short selections—only a part of the stories narrated—what a wealth of psychic experience is available in quite ordinary ways, and how valuable these are in awakening an interest in further psychic study

NOTES BY THE WAY.

By the Hon. Secretary.

A WELCOME addition is made to the list of Honorary Members of the College by the name of Professor Felix W. Pawlowski, M.S. of the Department of Aeronautical Engineering in the University of Michigan, U.S.A. Professor Pawlowski's article in the October "Quarterly" on the mediumship of Kluski was highly appreciated by many readers, and we are glad to hear from him that we may hope to have later the pleasure of publishing some further matter on the work of the same important medium. The Professor hints, in a letter, that he has planned some careful experiments with Kluski to obtain some new evidential material which, if they succeed, will be of deep importance; these he hopes to report in PSYCHIC SCIENCE.

* * * * *

We are glad to know that Col. N. Ocholowicz, who has for years been one of the regular sitters at the Kluski séances, and has had exceptional opportunities of observation, has made most careful notes of the important happenings at these. He has compiled a book of his experiences, just being published in Polish, which will be one of the most remarkable books ever written on the subject. It will be illustrated by many photographs and drawings. Col. Ocholowicz has given us permission to reproduce some extracts from his book, which will be of the utmost interest to readers, and deals with many phases seldom touched upon by other writers. We congratulate him on his enterprise, and hope the book may one day be translated into English.

* * * * *

Scientific verification of the physical aspects of psychic phenomena proceeds with extreme slowness, and every new and able mind addressed to the subject must recognize this, and be prepared to allow time for the investigation. We are dealing with substance which manifests in the realm of the material Universe, and yet is dominated by mind, modifying and sometimes completely hindering, all manifestations. Sometimes the mind of the medium, if anything disturbs his passivity, may affect these or the probing mind of the investigator trained in the physical science laboratory. Until these investigators take a course in mental mediumship as a precursor to their examination of such extremely delicate psychophysical manifestations, they will only achieve discord and distortion for the medium and for themselves.

We are delighted to have Frau Silbert, of Graz, again at the College. She is in fair health, and her remarkable powers are of the utmost

value at the moment to many old and new students. If anyone wishes to realize how closely psychological states are reflected on the physical manifestations, they have but to study her work. Given a group of intelligent investigators, looking forward with eagerness and interest to the experience, and generally making the medium one with themselves, in hearty co-operation, the séance from beginning to end will be full of good things, to the satisfaction and education of everyone, and the medium emerges in better condition than when she began. Given an equally earnest body of sitters, whose minds are preoccupied with many other cares and interests, and who wish to produce if possible some given results in a specified time, with a tendency rather to set the medium apart as a subject of investigation, everything seems to lag, the manifestations are slow and sometimes incomplete—the medium and sitters are tired and dissatisfied.

* * * * *

The first and most important scientific condition of Psychological Research is to make the medium feel thoroughly happy and comfortable, and unaware that anything particular is being expected at any given moment. Education of the medium by degrees is possible, but long time and patience is required and opportunity with one particular medium. Sir William Crookes' work with Florence Cook, Madame Bisson's work with Eva C——; and Baron Schrenck Notzing's with Willy and Rudi Schneider are examples, but years were, and are, involved in these cases.

* * * * *

We are glad to learn that Willy Schneider is again engaged in his employment of dentistry in Munich, and also affording Schrenck Notzing further opportunities for study. This is the very best combination for a young man of such extreme sensitivity. We could only wish that "Margery" (Mrs. Crandon, of Boston) could have the opportunity of being in Munich for a period, so that the continual argument over her powers might be brought to an end. Dr. Schrenck Notzing is probably the only scientific man in Europe or America who, by patient and continual attention to physical mediumship, has fitted himself to express an opinion upon these matters. His work has been of years—the Crandon-Harvard Committee of minutes by comparison. What are we to say of so-called scientific investigators who so lightly gallop where this abler mind has to creep?

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Sir Arthur Conan Doyle and a few friends of the College, who have followed the efforts of Dr. and Mrs. Crandon to convince the scientific groups in U.S.A., have subscribed for a silver loving cup to be sent to them, in token of the appreciation of some of their English compeers. The cup—of a beautifully chaste design—bears the following inscription:

“ To
 DR. AND MRS. CRANDON
 “ Margery ”
 In recognition of their
 heroic struggle for truth
 from
 Members of the British
 Psychic College.
 1925.”

May 1926 see their work justified before the whole world.

* * * * *

The recent Poltergeist phenomena at the College evoked great interest in the Press, and many home and foreign papers gave extracts from the official report in the October issue of PSYCHIC SCIENCE. It was noticeable that the matter was treated seriously, and the records regarded as reliable. The public are steadily giving credence to supernormal facts, if the theories deduced are varied. The first round of the battle is won by psychic students.

* * * * *

A recent visit to the North by the Hon. Secretary made a visit to the medium possible. She had been quite free from any trouble since her return in August until the beginning of November, when a slight outbreak took place in the mill, reported to us at once by the Manager. A curious psychological state developed also, which was carefully noted. No trouble was experienced at the girl's home, and after a few days nothing at the mill, and to date no further disturbance has been experienced.

* * * * *

It is amazing to those who are seeking to do constructive work in Psychic Science to see how large a space is accorded in recent numbers of the “American Journal of Psychical Research” to an article by Harry Price, who is foreign correspondent to the Society, on fake methods in psychic photography. He mentions that the occasion of this was the Moss exposure at the College. Mr. Price had himself an opportunity of experiment with Moss, but made no adverse report, although at the moment he was indebted to the College for the courtesy of a series of experiments with Mrs. Irving, with whom he had a lone result—the appearance of a hand—by which he swears as the one and only reliable result ever achieved in psychic photography. How can he be sure of this in view of the hundred and one methods of fake spirit photography revealed to him chiefly some years ago at a chance meeting with a stranger at a railway station, who at once became a brother-in-arms and gave him the freemasonry of something called a “Ghost Stamp”? Mephistopheles himself must have been pulling Mr. Price's leg.

In Mr. Dennis Bradley's brilliant record of George Valiantine's and his own voice phenomena, in his new book "The Wisdom of the Gods," the Society for Psychical Research receives a severe rebuke, which may or may not pierce the tough skin which the Society has grown of recent years. Our own views on the subject are well known—negative destructive criticism, and a failure to provide what seventy years' work has proved to be the only conditions under which mediumship can be exercised—lead the subject nowhere. A medium's psychic influence can be communicated to all the sitters in an harmonious circle—so that unexpected powers of clairvoyance appear—but the chilling atmosphere of research, without the real spiritual quality behind, can also be communicated; and it is this trail that the S.P.R. is leaving to-day on everything it touches. The Research Officer, at a recent gathering, suggested that there might have been a confederate in the room when Willy Schneider produced certain results at a séance during a recent visit to the Continent. Others attributed the better results to a warmer home condition, and an access of power from relatives and friends. Frau Silbert too was also not considered to be under sufficient control. Thus a general atmosphere of suspicion is created. And all this is done in the name of "science"!

PSYCHIC RESEARCH, SCIENCE AND RELIGION.

IN this work of handy size, Mr. De Brath provides a convenient and lucid summary of the main categories of psychic phenomena which may be considered as offering evidence of survival. He is content to present to the reader one of the most cogent examples of each sort, whether objective or subjective.

Thus his work will really assist those enquirers who seek a solid foundation for their knowledge of the subject, but have no time to wade through the voluminous classics. So he summarizes the best results, and his work is so compiled as to give a balanced and sound view to all intelligent enquirers. He endorses Alfred Russel Wallace's opinion that the proofs of survival are :

- (1) Materialization of living forms.
- (2) Hyper-physical photographs of deceased persons.
- (3) Written messages, on the photograph or otherwise.
- (4) Personal and impersonal predictions.
- (5) Messages automatically written conveying information unknown to those present and subsequently verified.

He acknowledges that, strictly speaking, one single authenticated case of each ought to be sufficient to carry conviction. But some demand a great number of detailed and cumulative instances in each class ; yet the mass of evidence collated by Richet and others is considered too voluminous in this age " which wants all its knowledge in tabloids to save the trouble of thinking."

Mr. De Brath finds that the facts lead to the fundamental postulates of religion ; viz. : a creative Mind, a surviving Soul, and a consequential Hereafter. Incidentally they have compelled many, himself included, to consider them bearing on the Resurrection of Christ—not as *dogma* but as *fact*, as St. Paul considers it.

The knowledge of psychic facts gives a new scope and impetus to the conception of Evolutionary Law, and thus stabilizes moral principles which, as Myers pointed out, rest on the evidence for " a real spiritual world of things, concrete and living, not a mere system of abstract ideas." How well this echoes the definition of faith given in the Epistle to the Hebrews as " the substance of things hoped for, the evidence of things not seen."

The existence and survival of the spirit of man is, he says, the basis of all religions and (subconsciously) of all moralists except that of social ordinance. The metapsychical facts imply that the evolution of the character is the purpose of life, and, by enabling us to discriminate between legendary marvels and real " signs " of supernormal power, they immensely strengthen the intellectual position of Christianity. Myers said that without these facts there would, a century hence, probably not be an educated man who would believe in the Resurrection of Christ, whereas with these facts there will probably be none who disbelieve it. If evolution of character is the purpose

of life and the personality is the evolutionary expression of the Self in a given environment, it is necessarily transformable and progressive. Orientals solve this difficulty by the teaching of rebirth. But all indications point to a future life under conditions that transcend our notions of time.

Messages in writing and otherwise therefore give no idea of the status of the surviving mentality. About three-fifths of automatic script are valueless. If from spirits, it is a case of "like to like"; if from the subconscious, the inference is still more unflattering; and whether the surviving personality is of the low type that it often seems to be, seems to rest with ourselves.

In the first chapter is sketched the genesis of modern science—the evolution of the experimental method, the present position of science and its conflict with theology. The intellectual materialism produced by the study of physical facts did not really constitute a philosophy as it could not account for the selective and directive forces of life, and the character by which men and nations live. The physical forces are unintelligent. But the new forces indicated in metapsychic phenomena are intelligent forces, and the "weak things" of the séance room, such as rappings and levitations seem to have been chosen to confound the wise.

Among the objective facts he instances the movement of objects without contact, ectoplasmic forms, casts of hands or feet in paraffin wax (of which a striking illustration is given, showing very clearly the creases of the skin), hyperphysical photographs of ectoplasmic clouds, writing and faces; and among the illustrations we are glad to see the unmistakable features of Dr. Geley produced under strict test conditions.

Finally, spiritual or psychic healing is mentioned—some extraordinary cases being given. These do not, he says, argue any breach in the continuity of natural law, but suggest always the restoration of the normal organization that the creative energy originally built up. It does not vary the type.

In the subjective realm we have telepathy, intuition, subconscious action of a supernormal kind, hypnotic phenomena, dowsing (with remarkable statistics of success), thought transference and cryptæsthesia, with instances of power to detect crime. A chapter is devoted to fulfilled predictions.

Subsequent chapters deal with the inferences as regards the solidarity of the Directive Idea in the individual with the vast immanent intelligence in Nature and the Entelechy, which means the realization of an End as distinct from the Process. Geley, arguing from the evolution of the Imago from the chrysalis, inferred that a living being—especially a human—proceeds (1) from an archetypal directive idea acting through (2) an individualized soul-energy with physical and mental aspects, producing (3) a material representation on the material plane.

In an appendix Mr. De Brath lays down four principles to be inculcated in the minds of children in the light of the new truths. These are:

- (1) The law of human solidarity—the spiritual Unity of the Race.
- (2) The law of moral consequence.
- (3) The life everlasting.
- (4) The Omnipresence and Accessibility of God (implying the practice of the Presence of God).

Scientifically the whole system of religious instruction is false, and a need of a better education embracing the fundamentals as warranted by the new knowledge is urgent, since materialism, armed by science, threatens to overwhelm our civilization by its destructive tendencies.

The supreme inference from all metapsychic data is that the realization of the Kingdom of Heaven on earth can be reached by no political compulsions, but only by that improvement of the personal character that must result from conviction of the essentially spiritual nature of mankind and its evolutionary law.

THE EDITOR.

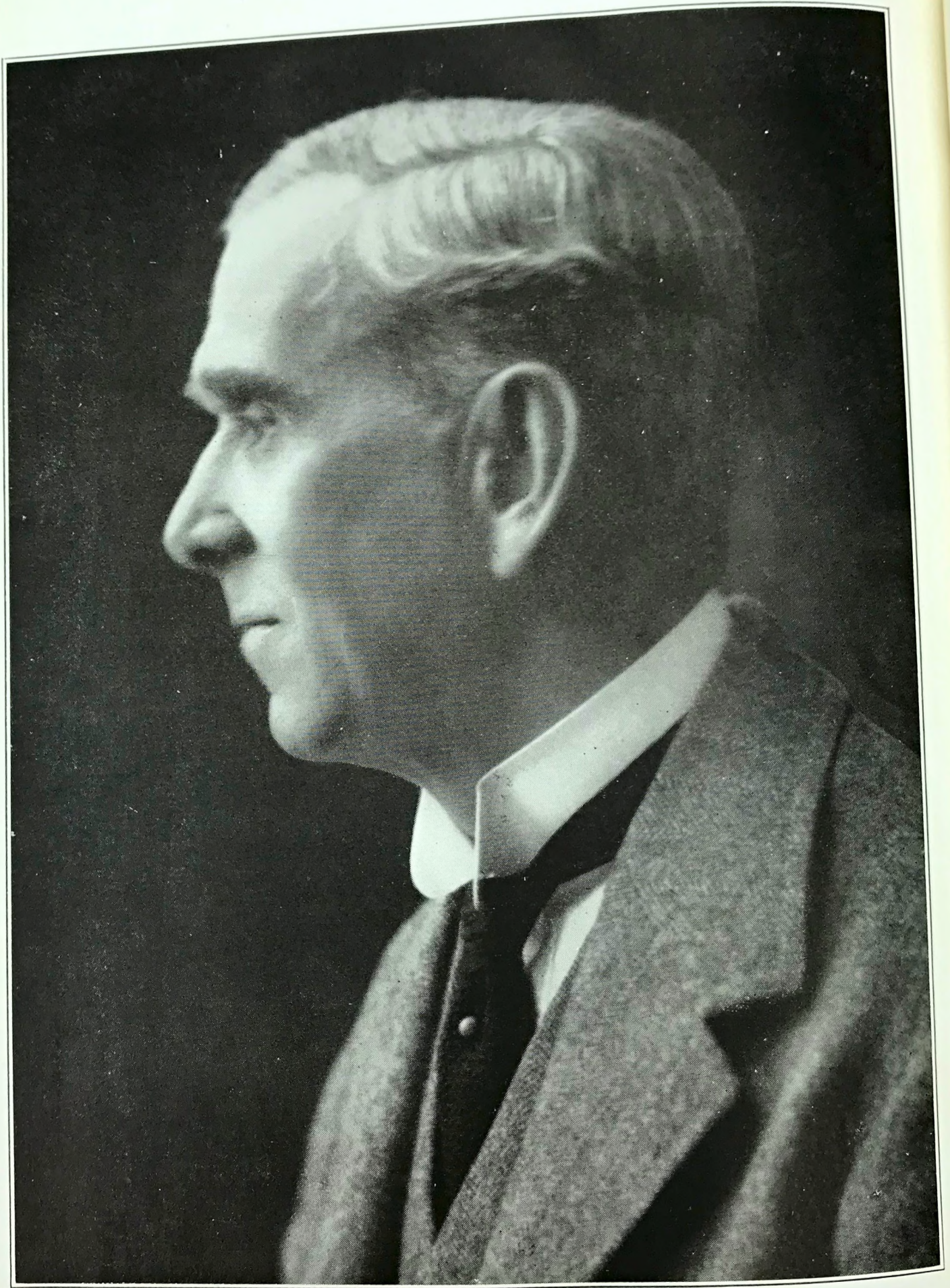


Photo by Dora Head

[126, Holland Park Avenue. W. 11.

MR. A. CAMPBELL HOLMS
(A member of the British College).

*Author of "The Facts of Psychic Science and Philosophy."
(Collated and discussed.)*

"THE FACTS OF PSYCHIC SCIENCE AND PHILOSOPHY."

By A. Campbell Holms. (Kegan Paul & Co. 512 pp. 25s. 0d. 1925.)
THE author is to be congratulated on producing the best book of reference that has yet appeared on the supernormal phenomena that are exciting such general interest at the present time. His point of view is that of a spiritualist who is convinced that:

"A widespread conviction of continued existence after death and of the temporary character of earth life would do much to ameliorate conditions in the latter. The outlook on life would be different, things now regarded as of paramount importance would cease to be so regarded; unscrupulous ambition, the passion for wealth and power over one's fellowmen, and the desire of social distinction, would all be robbed of their glamour, to the great good of the individual and the masses." (In which the present reviewer cordially concurs.)

The chapter on the Value of Evidence is logical, lucid and convincing. It brings out the leading fact that nearly all the phenomena are *directed by intelligence*. To account for this fact there are two theories—the "animistic," which refers the intelligent direction to the subconscious mind of the medium; and the "spiritualistic," which admits the intervention of discarnate spirits, without however denying the operation of the subconscious. The chapter on the Philosophy of Psychic Science could hardly be better given to a beginner in so brief a compass, it presents the general aspect very clearly, though there are some statements that seem to require qualification. For instance, "reincarnation" is somewhat cursorily treated, only the crude Western notion being given. The root of the matter seems to be—Is there any good evidence for re-birth? If so, *what* is it that is re-born? Certainly not the *personality*, which is the product of the reaction of the self to its present environment—a mask. Easterns admit this and concentrate on the nature of the self. The reviewer is rather adverse to reincarnation; but the question is not so simple as appears at first sight. Also exception might be taken to the (tentative) view that spirits have no real need for an etheric body or envelope; it is nearly, if not quite, impossible to conceive of an intelligence without any vehicle whatsoever. But the general philosophic view is very clearly presented.

Hypnotism is particularly well treated, bringing out the fact (contrary to popular ideas) that it is not due to the stronger will of the hypnotist "overpowering" the weaker will of the subject; for "the hysterical or weak-minded are not easily hypnotized." There are some interesting data on the strata of consciousness (page 58) which throw light on dual and multiple personalities. The experiments by Prof. Hyslop (page 76) on the obsessing personalities are usually completely ignored by critics on the Doris Fischer case, but are very illuminating.

Space does not allow mention of the detailed facts that compose the bulk of the book. They are well classified, and care has been taken to quote evidential cases, though of course in so large a number, all are not critic-proof. The book is an extraordinarily good *repertoire*, and will be useful to all who wish to form clear ideas on this very intricate subject, and also to more experienced students who wish to be able to refer to authentic facts without the labour of searching through other books and periodicals. The author is singularly fair on frauds, both the unpardonable wilful variety and the unconscious "frauds" due to an entranced medium following the instinctive "line of least resistance" to normal production of "phenomena." The dissociation of normal muscular action is often incomplete, and the duty of every honest (and indeed of every competent) researcher is to make normal production of the expected manifestation physically impossible. If this were done experimenters would not make themselves ridiculous by playing the part of detectives and *agents provocateurs*, a procedure of which I could quote several instances. Such persons are mentally unfitted for experimentation.

There are a few slips in the spelling of proper names—Rival for Rivail (page 34) and Coats for Coates (page 46)—but the book as a whole can be highly commended and ought to be in every psychic library.

STANLEY DE BRATH.

“THE KINGDOM OF GOD, AND THE POWER AND THE GLORY.”

By the Rev. G. Vale Owen. 4s. 6d. net. (Hutchinson.)

Mr. Vale Owen lays his readers under a debt of gratitude for this volume, in which he outlines the living progress of the Spirit, here and Hereafter.

Modern discoveries in science are co-related with spiritual knowledge, and the Universe is presented as a whole to the thinker who does not allow himself to be held too rigidly by the shackles either of scientific or religious authority.

This is a book of seed thoughts, and though Mr. Vale Owen and his son (the Rev. Eustace Owen, who writes an introduction) do not claim that the matter has been received automatically, as in some of Mr. Owen's previous books, there is plainly an overshadowing by his “helpers,” who seek to use him for the education of the world in the understanding of spiritual law.

“AU REVOIR, NOT GOOD-BYE.”

By W. Appleyard, J.P. 3s. 6d. (Hutchinson & Co.)

A record of individual experiences by a business man, who in his own home had the good fortune to find a sensitive person who was able to open the doors of communication with the other side.

Mr. Appleyard has for years consistently sought to make the facts of psychic science known to others, and his experiences in book form cannot fail to find many interested readers. It is the laymen to-day who gives the positive facts of spirit return.

“NORTHCLIFFE'S RETURN.”

By Hannen Swaffer. 4s. 6d. (Hutchinson & Co.)

After a brief eight months' investigation of Spiritualistic claims Mr. Hannen Swaffer gives us a journalistic account of his adventures while endeavouring to prove the survival of Lord Northcliffe. He believes that he has successfully done this through various mediums. Mr. Swaffer's record, while containing some remarkable evidence, is indiscriminating, and in the same breath we have veridical communications from “Fedra” and homilies from “Daniel,” the “control” of another medium. As Mr. Swaffer means his book to be read by “the man in the street” we are not sure that the latter is a fit person to undertake this task of discrimination.

In some places the author is inclined to regard mediums as automata. In our experience they are, if they are good psychics, very wide awake in normal life, and taking an intelligent interest in the world's affairs. In their capacity as mediums too the strangest matters come within their cognizance and we would give some of them the credit of knowing a good deal more of Lord Northcliffe's personality than Mr. Swaffer allows them. I appreciate his sincerity and the pertinacity with which he has pursued his quest to a conclusion which has satisfied himself that he has been in touch with his late chief. He presents his readers with a quick lunch which will please the palates of some and lead them to search further for the satisfying bread of personal evidence. We hope to see further contributions from Mr. Swaffer's able pen on these matters.

“FAIRIES AT WORK AND PLAY.”

Observed by Geoffrey Hodson. (Theosophical Publishing House. 3s. 6d. net.)

In this little book we are given a series of studies of life among the Elemental Orders of Being. The descriptions possess a certain vivid quality.

which is most convincing, and which conveys much of the indescribable charm of what would appear to be another scheme of evolution. On reading the first few chapters, one's thoughts irresistibly turn towards Cottingley and the fairy photographs which caused such a sensation a short time ago. It is scarcely surprising to learn later on that the writer has visited this district and has himself seen the same types of fairies and gnomes described by the two girls who took the photographs.

Mr. Hodson gives us a graphic account of his observations in various parts of Europe and the British Isles, and his account of the diverse Nature Spirits ranges from those of the tiny "little people" the brownies and pixies, up to the enormous Spirits of Mountains, whose auric emanations radiate to a distance of some four hundred to five hundred yards. The suggestion is put forward on more than one occasion that the wee fairy folk obviously copy human beings, often, apparently by the power of thought, creating clothes, etc., similar to those used by the men and women in whose vicinity they exist. This raises an interesting point, and may explain why the little people noticed in Yorkshire and Lancashire are so often said to be wearing "clogs" and the same style of dress as the country people in those districts affected some time ago.

There is an excellent introduction to this book, dealing with the more practical side of the subject, in which is considered the purpose and meaning of the activities elsewhere described. The last chapter is particularly interesting, and will, we feel, make a very strong appeal to the reader, despite the somewhat sinister note which is struck in certain passages.

It is perhaps a little unfortunate that the author has not adopted a more lucid system of nomenclature, and that Mr. Gardner, in his introduction, has laid so much stress on what he terms the "Life Side" of Nature. But these are, after all, insignificant points, and in no way detract from the pleasure and profit to be derived from the study of these records, which should certainly have a place in the library of everyone who collects psychic works. A.C.C.

"BEAR WITNESS."

By a King's Counsel. (Hutchinson & Co. 4s. 6d.)

The previous books by the same compiler "I Heard a Voice" and "So Saith the Spirit," are a record of scripts obtained through the hands of two young girls, his daughters. The present volume is noteworthy for the variety of messages both as regards subject and personnel. The Deity, Church Services, The Prayer Book, Agnosticism, the Persecution of the Jews, The Importance of Liberty, etc., are some of the subjects dealt with, and it is interesting to those who may be students of psychology to compare the views said to be those of important persons, with those they supposedly held while on earth. "A King's Counsel" assures us that the ideas given forth are quite above the normal output of the scribes.

"TRUTH OF LIFE AFTER DEATH."

By R. H. Jebb. (Aird & Coghill, Glasgow. 2s. 6d. and postage.)

This is the record of a business man's experience, and in a foreword the Rev. W. A. Reid, who was the Hon. Secretary for the Church of Scotland Investigation Committee for Psychical Research, assures us of Mr. Jebb's probity.

A few years ago Mr. Jebb met the Misses Moore, voice mediums of Glasgow, who occasionally visit the Stead Bureau in London, and had such convincing proofs from his relatives that life became a new thing to him and to many of his family who shared his experiences. This was accompanied by clairvoyance and clairaudience on his own part, followed it would seem by semi-physical manifestations in his own home, which are verified by his son.

Experiences with other mediums followed, Mrs. Falconer (of Edinburgh), the trance medium, being of great assistance. Inspirational writings were also received by Mr. Jebb, and generally he ran the gamut of experience.

It is a simply told tale of present-day miracles, and having known many other lives similarly illuminated and changed by such experiences one can believe that Mr. Jebb has provided a true record of fact.

“DESTINY.”

By Rupert Hughes. (Hurst & Blackett; 1925. 7s. 6d. net.)

The author sets himself a difficult task in the proposal of an unusual theme—the entry of two angels for experience's sake into the bodies respectively of a spoilt girl, a child of fortune, aimless and *b'aisee*, and of a raw youth trained in the lawless traditions of the early settlers in the Middle West, where it would appear that blood-feuds between neighbours are still prevalent. A spirit of scorn and disgust incarnates in the boy; whilst, in the girl's body a spirit of derision takes his abode. The angels have to take up the bodily and mental equipment of each as they find it, and are at once involved in the petty passions and emotions which pertain to their experience. They seem, with but little surprise and without much regret, to accommodate themselves to their new environment and identify themselves with those whose souls they have displaced. The surprise is the reader's, and it is not diminished by the high improbabilities of the meeting of the twain. Niobe, in her modern racing car, speeding on civilized highways, tumbles over a cliff into a wilderness which we should have thought could hardly co-exist with the settled conditions of her day, and into the presence of the semi-outlaw Joel. The angels learn pain and human emotion—chiefly of the physical order—but the angel nature is submerged to the extent that it becomes imperceptible to the reader, who will experience none of the interest anticipated in the working-out of the angel psychology in human surroundings. There are no gleams of remembrance of the lost estate. The man sinks to a sordid level, and the woman, alienated from him, subsides into material contentment as a wife and mother. It is simply a rather hectic novel of American life in its cruder aspects, and does not suggest that the writer was really in earnest in importing the superhuman element which may be dismissed as irrelevant. Neither does the human part of the story seem to us to be true to life.

“WITCHCRAFT AND THE BLACK ART.”

By J. W. Wickwar. (Herbert Jenkins. 8s. 6d.)

This volume contains much matter on the reputation and sufferings of witches and wizards throughout the ages, but adds nothing to the knowledge psychic students possess of the *raison d'être* behind the phenomena. But if it reminds us of the thorny way by which these facts of psychic realities have found their way into the modern world, it serves a purpose, even loaded as it is with pure supposition. The author adds to his work a copy of the ancient laws under which mediums to-day suffer as rogues and vagabonds.

“THE TORCHBEARERS OF SPIRITUALISM.”

By Mrs. St. Clair Stobart. (G. Allen & Unwin, Ltd. 7s. 6d. net.)

This is a valuable sequel to Mrs. Stobart's first book on psychic matters, and we feel sure it will have a wide publicity. In the volume before us the authoress carries the study from sacred to secular history, and, making a selection from some of the most famous names on the world's roll, throws into strong relief incidents in their lives which have in them the elements of the supernatural, sometimes subjective and sometimes objective happenings. As these very instances are just those which, though put on record by all biographers, have failed to produce any reasonable explanation, Mrs. Stobart's treatment is most valuable in indicating how close the relationship appears between such recorded happenings and the experiences of the modern psychic researcher. The embroidery of tradition may appear in some, but the family likeness remains remarkable to all unprejudiced observers.

Particular stress is laid by the writer on the effect of these experiences on the subsequent lives of those who experience them. The Church has always held that the reality of the vision lies in its sustained influence on the beholder.

A fine frontispiece by Walter Crane from a fresco in the Ethical Church, Queen's Road, Bayswater, bearing the legend "See the band of hero spirits pass the torch from hand to hand" accompanies this inspiring book.

Mrs. Stobart's own hero spirit unites in sympathy with these great souls and marshals them for our edification.

"FROM THE OTHER SIDE."

By J. H. D. Miller. (Williams & Norgate. 3s. 6d.)

The foreword, written by Sir Arthur Conan Doyle, to this book of simple though vivid experience, gives the reader confidence. How often has the tale been repeated in recent years? A son lost in battle, a despondent parent, an unexpected message affirming the reality of communion with the Unseen, a mind ready to seek for truth, and a stream of evidence purporting to come from the one who seemed to have vanished into the great bourne. Doubts are dispelled, and health and happiness are given back to the distraught parents as a result.

Mr. Miller's first evidence came through a non-professional medium, and he is a little inclined, like so many others, to regard the professional medium as a thing apart and not likely to be trustworthy. This is a great mistake. A professional medium of standing—and it is a mistake to use doubtful instruments—is particularly careful of the gift and does not misuse it. Without them the world would be extremely poor to-day in those who alone can supply evidence of a future life. We honour all who have taken the trouble to train themselves for this exacting work.

Mr. Miller had the good fortune to secure, through the mediumship of the Crewe Circle, an excellent psychic photograph of his boy under conditions thoroughly satisfactory, and a reproduction is given of this.

The book, one of many providing poignant personal evidence, indicates the widespread acquaintance with these facts which exists to-day throughout the nation.

"TWELVE LECTURES ON THE HARMONIAL PHILOSOPHY OF
ANDREW JACKSON DAVIS."

By W. H. Evans.

(Spiritualists' Nat. Union, 18, Corporation Street, Manchester. 3s. 6d.)

Mr. Evans has been a lifelong student of the work of the Poughkeepsie seer, whose trance communications while still an uneducated boy, are perhaps the most remarkable achievement in the literature of modern Spiritualism.

Only students will take the pains to read to-day the volumes which contain the records of this medium, and Mr. Evans has done a real service in condensing through his own devoted and clear brain the main conclusions on the Universe, on Life, and on Mediumship which the volumes contain.

Andrew Jackson Davis and his "guides" were far ahead of the views commonly held in his day on many subjects. The treatment of the woman question is remarkable and the relation of the sexes is dealt with admirably.

Any new student who would know what the philosophical imputations of the facts of Spiritualism are, should begin with Mr. Evans' excellent essays, which were originally given as lectures to members of Spiritualist Churches in South Wales.

"MAN THE MASTER."

By Eugene Del Mar. (L. N. Fowler & Co. 4s. 6d. net.)

The sincerity of this New Thought writer is very evident, and in his efforts to put into words that will convey to his readers what is a reality to himself, he has been most successful.

He believes in affirmations in man, knowing himself to be Divine and claiming his rightful heritage.

From the Spiritualist's point of view this is accomplished by the demonstrated fact that our friends in the Unseen are alive, and respond to our needs, and we deduce that we also are spirit, and proceed to claim our birth-right. New Thought Teaching harmonizes excellently in many ways with the beliefs of the Spiritualist.

“THE GREAT PYRAMID: ITS DIVINE MESSAGE.”

By D. Davidson, M.C., and H. Aldersmith, M.B.
(Williams & Norgate. 25s. 0d.)

In this painstaking volume the Great Pyramid, the subject of a thousand theories, is regarded as revealing in stone the science of a former civilization with the express intention that its message should reach posterity. The writers claim that it reveals astronomical facts which provide definite dates proved in history up to the present and which contain a prophetic indication of future events. The authors conclude that the message of the Pyramid is intended for the British race for their present and future guidance.

The book itself is so monumental that only the student versed in Egyptology and other views regarding the Pyramid could read it with justice.

The authors are publishing a series of pamphlets elucidating certain portions of the book, and these will be welcome guides to the general reader.

THE COLLEGE FOUNDATION TRUST FUND.

READERS are referred to the April issue of PSYCHIC SCIENCE for a detailed account of the Trust Fund, provided to meet any deficiency which may be made by the College during the next three years from August 21, 1924, and of which Sir Arthur Conan Doyle, Mrs. St. Clair Stobart and Mr. H. C. Scofield are trustees.

To encourage members and those interested in upholding such a centre for psychic investigation and instruction to support this appeal, the following honorary appointments have been offered:

Life Governors	... £200	Life Members	... £50
Life Patrons	... £100	Life Associates	... £25

An excellent response has been made to the original appeal, but it is felt wise to keep the matter before members, who, from time to time, may feel able to identify themselves with the effort, either by taking up one of the Honorary Appointments or moving from one to another. (See note on cover.)

Total subscribed to Fund £2,639 9s. 0d.

The contributions under the Honorary Appointments may be spread over three years.

Forms of Appeal, dealing fully with the matter, can be obtained from the Honorary Secretary.

Cheques should be made payable to “The Trustees, Foundation Trust Fund,” and endorsed Midland Bank, Ltd., Notting Hill Gate Branch, W. 11.

The College Library.

A NEW CATALOGUE has been compiled and will be ready in the New Year, price 1s. 0d., or post free 1s. 2d. Members are asked to secure a copy of this, as it will greatly facilitate their selection of books.

The following books have been added to the COLLEGE LIBRARY during the quarter :

Appleyard, W., J.P. (new)	...	...	" Au Revoir, Not Good-bye "
Barry, F. R.	...	...	" Christianity and Psychology "
Blavatsky, Madame	...	...	" Practical Occultism "
Bond, F. Bligh (new)	...	...	" The Gospel of Philip the Evangelist "
Bradley, H. Dennis (new)	...	...	" The Wisdom of the Gods "
Brath, Stanley De (new)	...	...	" Psychical Research, Science and Religion "
Catalogue	...	...	" Exhibition of Objects of Psychic Interest "
Evans, W. H.	...	...	" Twelve Lectures on A. J. Davis' Harmonial Philosophy "
Findlay, J. Arthur	...	...	" An Investigation into Psychic Phenomena "
Gibier, Dr. P.	...	...	" Les Matérialisations des Fantomes "
Hodson, Geoffrey (new)	...	...	" Fairies at Work and Play "
Holms, A. Campbell (new)	...	...	" The Facts of Psychic Science and Philosophy, etc. "
Lamond, Rev. John, D.D. (new)	...	...	" Kathleen "
Leaf, Horace (new)	...	...	" Sound in Relation to Health "
" Miller, J. H. D. (new)	...	...	" Under the Southern Cross "
" Murray, Prof. Gilbert	...	...	" From the Other Side "
" Owen, Rev. G. Vale (new)	...	...	" Thought Transference " (S.P.R. Proceedings)
" Prince, Dr. Morton	...	...	" The Kingdom of God "
" Rhodes, Hylde	...	...	" Problems of Personality "
" Sander, C. G. (new)	...	...	" Psychology and Tradition of Colour "
" Scott-Elliot, W.	...	...	" Practical Numerology "
" Stead, Estelle (new)	...	...	" The Story of Atlantis and The Lost Lemuria "
" Stobart, Mrs. St. Clair (new)	...	...	" Faces of the Living Dead "
" Tischner, Rudolph (new)	...	...	" Torchbearers of Spiritualism "
" Troward, T.	...	...	" Telepathy and Clairvoyance " (Trans.)
" Turvey, Vincent N.	...	...	" The Law and the Word "
" Walsh, Carrington (new)	...	...	" The Creative Progress in the Individual "
" Wickwar, J. W. (new)	...	...	" The Beginnings of Seership "
	...	...	" Spiritualism: Fact or Fake? "
	...	...	" Witchcraft and the Black Art "

The College is very grateful to Mrs. Kelway Bamber, Miss A. C. Crosbie, Mr. John Murray and Mrs. Leng Ward, who have contributed the following books to the Library :

" Claude's Book " (2 copies)	...	...	...	Mrs. Kelway Bamber
" The Practice of Autosuggestion "	...	...	...	Emile Coué
" The Human Atmosphere " (The Aura)	...	...	...	Walter Kilner
" Yoga as Philosophy and Religion "...	Surendranath Dasgupta

THE QUEST.

A Quarterly Review.

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

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Vol. XVII.

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Reviews and Notices.

JOHN M. WATKINS,
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To be obtained of the Secretary, G. S., 4, Stratford Road, Kensington, W. 8.
The "Gate of Remembrance" and "The Company of Avalon"
are also in stock. Price 7s. 6d. each net, post 8s.