

HELEN ALEXANDRINA DALLAS.  
Authoress of "Comrades on the Homeward Way."



# Quarterly Transactions

OF THE

## British College of Psychic Science,

Ltd.

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**Editor - - STANLEY DE BRATH, M.I.C.E.**

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EDITORIAL NOTES.

FRONTISPIECE.

Many who know the indefatigable work done by Miss Dallas will be glad to see the photograph which we here reproduce. She is one of the most able and level-headed among many who have worked for the spread of a sane and balanced spiritualism. She takes account of both animist and spiritist phenomena which make up the whole subject, and she perceives that its main purpose is that vital religion which takes less account of creed than of right-doing. Some of her works are *The Victory that Overcometh*; *The Gospel Records Interpreted by Human Experience*; *Objections to Spiritualism Answered*; *Across the Barrier*; *Leaves from a Psychic Notebook*; and *Comrades on the Homeward Way*.

\* \* \* \* \*

A truly great man is seldom recognised as such by his contemporaries, for he sees what they do not. For the average man and woman Sir Arthur Conan Doyle, who has so recently passed from among us, was merely the active propagandist of a new religious craze, though there are many who see that the fiery efforts of this great teacher were but the natural consequence of his clear perception of a permanent truth.

He closes one of his pamphlets with the observation that "there are three great things that have happened in the history of the human race, so permanent that the rise and fall of Empires are as nothing in comparison." These three things are (1) the Hebrew recognition of one God in the Universe and right-doing as His one command to mankind; (2) the mission of Jesus and His ethic of Love, as the explanation of that right-doing; and (3) the rending of the veil which separates our sphere of life from the next.

To the importance of the former two all history bears witness. The Hebrew race devoted three centuries of sustained effort (from 457 to about 150 B.C.) to the compilation of the old Testament which has been accepted as the first part of the Sacred Book of the white races, and has produced infinitely greater results than any other publication whatsoever. The Mission of Jesus which is the basis of our chronology has been adopted by the world as the central event in history; it has been, and still is, the ultimate determinant of Western civilisation. It has outlasted all empires and secular changes, and those who would fain cast off its influence have not the least idea of the strength of that



they are attacking, nor of what would be the condition of Europe and America without its overmastering power.

The third great event which is only just beginning to show its intrinsic bearing, has already profoundly modified, and will yet more vitally modify, all our concepts of the former two. It supports the essential truth at the back of Judaism—that there is One Great Vital Power directing all evolution. It declares that “GOD IS SPIRIT” the Author and Giver of Life, not of human life only but all life. It shows that this Power is behind the infinitudes of astronomic Space and Time. It reveals the “Father in Heaven” as perfect in the smallest as in the greatest works. It goes behind many Biblical narratives and certifies their meanings, but not their forms of expression. As Myers foresaw, it makes the Resurrection of Christ credible, not as a Church dogma, but as a natural fact. It enables us to separate between the credible and the incredible “miracles” in the whole record. It shows that materialist symbolism was the only possible means of keeping alive in uninformed minds the central truths clothed in allegory.

We are now passing through a period of transition: the forms and dogmas are obsolete as final truth, but the spirit is very much alive. We can now understand Augustine’s statement:—

“For the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh; from whence the true religion that had previously existed began to be called ‘Christian’; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name.” (St. Augustine. “Opera,” vol. I, p. 12.)

That Augustine gave the widest meaning to his “ancients” is shown by his inclusion of whole passages from Plotinus’ *Enneads* in his tractate on the Immortality of the Soul.

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The travesty of History taught in our schools takes no note whatsoever of the spiritual development of the human race, nor of the great problem whose solution must inevitably decide the entire future course of the lives of ourselves and our children, here and now.

“There are on the earth some fifty-three million square miles of habitable land surface. Of these, forty-seven millions are under white dominance—nearly nine-tenths of the whole habitable area of the world.” (*The Clash of Colour*, p. 18).

Is this distribution destined to remain? That is the essential question, and on its answer the whole future of each one of us depends. The white races will continue to lead if they prove themselves worthy to lead, but not otherwise. White prestige cannot be maintained by arms alone. Still less can it be maintained by half-baked Socialism which ignores the fundamental differences between the white, brown, and black races, and opposes the artificial dicta of “democracy” to the plain duty to rule wisely and well.



“Throughout recorded history,” says Sir Leo Chiozza Money, “men have ever been curiously blind to the approach of disaster, or even its possibility. The easy-going modern town life has accentuated this failure of perception. The citizen moving in his little groove, with everything made easy for him, finds it difficult even to conceive of great disasters. The modern Briton is even more incredulous of great change than the Roman Briton, who, in A.D. 350, looked back on ten generations of Roman occupation and knew the world as Rome, eternal and invincible. If peace cannot be kept among white men their civilisation is doomed.” (*The Peril of the White*, Collins, 1925.)

European and American dominion is the quite natural result of the inventiveness of the Western mind which is never at rest, but is always seeking, not only for new developments in arms, in science, and in manufactures, but for efficiency and improvement in every phase of life. The Eastern mind on the other hand, has developed a civilisation of its own, which was deliberately intended to be static. It leaves the minds of the bulk of the population untouched. The African, in two thousand years of undisturbed occupation of his country, has, except for the ruins of Zimbabwe, never built a stone city, a ship, or made a book or a code of law. His wars and his superstitions kept him from any advance, for where there is no system of education, children merely imitate their parents.

Western civilisation is, therefore, more in accord with evolutionary law. Its real peril is that it may ignore the fact that this law is to develop Spirituality. But spirituality is nowadays the characteristic of any democracy, European or American. Those democracies do not even understand the word; they imagine it to mean a pale and cloistered mysticism. As a matter of fact, it really means direction of human action by the highest powers of man. It means the full use of the faculties we recognise as distinctively human—moral courage, faithfulness to the pledged word, desire for truth, indifference to riches or discomfort, perfect health, love of all beauty, and the clear mind which sees through attractive fallacies. It can distinguish between facts and opinions as not ten per cent. of us attempt to do. We limit our inventiveness to material things and creature comforts, and we forget that character uses these things for advance or destruction according to its own nature.

Inventiveness has produced the aeroplane and poison-gas. War is no longer the affair of statesmen and field armies. There is no distinction between combatants and non-combatants. The aim is to destroy a nation's power of manufacture, and this has caused reversion to the military concept of the African tribe. If war between European nations supervenes, that will be the coloured man's opportunity to shake off white domination. It will more especially be the opportunity of England's foes.

Those foes have developed another plan of attack—penetration by Communism. The Western mind has developed the ideal of Democracy. If this means that every child in the nation shall be trained to see the



differences between right and wrong, it is conformable to evolutionary law. If it means that the untrained majority is to rule the destinies of the Empire, it will be the seed of ruin as it has been in Russia. The "Dictatorship of the Proletariat," moreover, means that the real proletariat has no power, but is in the hands of a clique of conscienceless adventurers. I do not say that armed power will not be required; but it must be used against those who defy reason and equity, and desire to bring in a solution which will be worse than the disease by placing the irresponsible in control of national destinies.

But the efficacy of this propaganda depends on the ignorance of those who hear it. From minds which are firmly anchored on proveable realities it glides off like water from a duck's back. The perception of Spiritualism as a system of experimental philosophy in which the spiritual is the causative and the real, because Spirit (however defined or undefined) is the Directing Idea behind the Energy which moves all Matter, animate or inanimate, is still strange to the world at large, whose attention is concentrated on survival, and not even on the general question, but on the proof of the continued personality of some relation or friend.

In the admirable *Parables from Nature*, written long ago (1855), by Margaret Scott (Mrs. Gatty) there is a most able allegory drawn from the dragon-fly larvæ in the mud of a country pond. One of these grubs is perplexed by the question. What is there beyond "this world"? as he calls the muddy environment in which he lives. To the Frog he puts the question, and receives the answer:

"Up the polished stalk of a bulrush I beheld one of your race slowly climbing, till he had left the water behind him, and was clinging firmly to his chosen support in the full glare of the sun. Rather wondering at such a sight, considering the fondness you all of you show for the shady bottom of the pond, I continued to gaze, and observed that a rent seemed to come in your friend's body, and by degrees, after many struggles, there emerged from it one of those radiant creatures, who float through the air I spoke of. . . . How long the process lasted I can scarcely tell, so fixed was I in astonishment and admiration; but I saw the beautiful creature poise himself for a second or two before he took flight. . . . Then I plunged below to seek you out, rejoicing for your sake in the news I brought."

"And you really think, then, that the glorious creature you describe was once a—"

"Silence," cried the Frog, "I am not prepared with definitions. Adieu! the shades of night are falling on your "world". I return to my grassy home on dry land. Go to rest, little fellow, and awake in hope."

One after another of the grubs passed upwards to his transformation; some burdened by the promise to return with news from the Beyond, and then—Silence—leaving the friends below in joyful hope, then in tremulous anxiety, and gloomy fear that bordered on despair. Not a trace of the departed one was seen.



And the dragon-fly, meanwhile ; was he really faithless as they thought ? When he burst his prison-house by the water-side, and rose on glittering wings into the summer air, had he indeed no memory for the dear ones so lately left ? No tender concern for their griefs and fears ? no recollection of the promise he had made ?

Ah ! far from it. He thought of them amidst the transports of his wildest flights, and returned ever and ever again to the precincts of that world which had once been the only world to him. But the least touch upon its surface, as he skimmed over it with the purpose of descent, brought on a deadly shock. To the world of waters he could never more return. . . . But it might be that some fresh arrival of kindred from below, added a keener joy to their already joyous existence. Sweet it was, and strange as sweet, to know that even while they had been trembling and fearing in their ignorant life below, gleams from the wings of those they lamented, were dropping like star-rays on their home, reflected hither and thither from the sun that shone above. Oh ! if they could but have known !

Well, in 1930—seventy-five years later—we do know ; those of us who have studied the real proofs given us by such men as A. R. Wallace, Crookes, F.R.S., Myers, Richet, Geley, Sir Wm. Barrett, F.R.S., Sir Oliver Lodge, F.R.S., and last of all, by Dr. and Mrs. Crandon. But these are passed by unnoticed till we begin to doubt the capacity for thought possessed by the average “ grub ” at the bottom of the pond. The current ideas are well presented by the popular writer “ Sapper,” in *No Man's Land*. He says, p. 187 :—

“ This is not a controversial treatise on Spiritualism and all that appertains thereto. One thing, however, I will say—in my ignorance, of course. Until some of the great thinkers of the world have beaten down the jungle of facts beyond our ken, and made a track—be it ever so narrow—free from knaves and charlatans, it is ill-advised for Mrs. Smith, or Lady de Smythe to believe that Signor Macaroni, né Jones, will reveal to them the secrets of the universe for two pounds. . . . That the secrets are there, who but a fool can doubt : it is only Signor Macaroni's power of disinterested revelation that causes my unworthy scepticism.”

Now all this is the commonest of all mistakes. No intelligent spiritualist goes to “ Signor Macaroni ” for information, and there are not nearly so many fakers of this kind as common report imagines. Our scientific evidence depends on the experiments of some fifty University professors in all lands, of whom those mentioned above are typical examples ; on the testimony of hundreds of reliable witnesses in the Proc. S.P.R., and Am. S.P.R., and on the life-long work and writings of such men of sound and sane mind as Sir Arthur Conan Doyle. These constitute a body of evidence supported by flashlight photographs, which none who have studied them can resist.

We therefore act on incontrovertible testimony to facts which only the theory of survival can satisfactorily explain, and we agree with Sir Oliver Lodge who says in the Epilogue to *The Bridge* :—



“ That death is not the end of the individual; that character, memory and affection survive what is poetically called ‘ the tomb’, and that, occasionally, communion is possible between those still associated with matter and those who have entered on another phase of existence— these things are not to me hypothetical or doubtful, but definite and scientifically ascertained facts. . . . I do not propose to qualify the statement with any apology or hesitation, for I am as convinced of these things as of any other facts of nature, and I feel sure that posterity will realise their truth.”

STANLEY DE BRATH.

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Messrs. W. and G. Foyle, Ltd., of 119, Charing Cross Road, W.C.2, have intimated that they will assist correspondents enquiring for special, or out-of-print, or other rare books.

Without making any additional charge to correspondents, they will, if necessary, enlist the services of their special organisation for finding scarce books.



**BRITISH MEDICAL ASSOCIATION, WINNIPEG.**

By HENRY A. V. GREEN, of Winnipeg, Canada.

The Ninety-eighth Meeting of the British Medical Association was held in Winnipeg, Canada, on August 26th to 29th, 1930. Medical men and surgeons from Great Britain and Ireland, Canada, the British Dominions, and the United States, registered in large numbers at the Headquarters at the Winnipeg Winter Club.

From the viewpoint of psychical research, the meeting was of outstanding importance, as for the first time this conservative association gave this subject its attention, Dr. T. Glen Hamilton has been a member of the Executive Council of the Canadian Medical Association for many years, and is held in such sincere esteem that his researches have attracted the serious interest of his professional colleagues.

It was at first suggested that an exhibit of Dr. Hamilton's photographs might be included among the exhibits in the "Hobbies" section at the Winter Club, but this idea was abandoned in favour of a more generous recognition of Dr. Hamilton's work, and the exhibit was shown in the Scientific Section. The official handbook of the meeting (p. 166) announced that the Psychic Research Exhibit "will be located in close proximity to the Pathological Museum and will contain charts, diagrams and explanatory notes established on twelve years of Psychical Research by Dr. T. Glen Hamilton, and an associated group of investigators. It will also contain numerous photographs both ordinary and stereoscopic of teleplasmic (ectoplasmic) and allied phenomena of particular interest to the medical scientist."

The exhibits consisted of ten framed groups of photographs, charts and diagrams. The glass surface of each measured 22-ins by 28-ins., and each contained about ten photographs or diagrams with appropriate explanatory notes. One frame contained diagrams and charts showing an analysis of trance, two others held a series of photographs of telekinetic phenomena observed with the medium "Elizabeth M."; while the seven others contained a series of photographs of amorphous and manipulated teleplasms obtained with the medium "Mary M." There were also two duplicate sets of stereoscopic boxes. There were 22 photographs in each box, *i.e.*, 44 in each set. These boxes were made so that the photographs could be revolved and focussed at the will of the spectator. The exhibit attracted great interest.

On Wednesday, August 27th, Dr. Hamilton spoke at a luncheon, illustrating his speech by lantern slides. The speaker was introduced by Dr. Rennie Swan. The luncheon room, which normally seats 400, was filled to overflowing, and many had perforce to obtain their lunch elsewhere, and come in afterwards and stand at the back of the room in order to hear the lecture.

Dr. Hamilton, as he was addressing in the main a gathering of medical men, naturally stressed the medical aspects of the subject, and referred to the great work which had been done in this field by such medical scientists as Schrenck-Notzing, Geley, and Crandon.



The address was confined to observed and authenticated facts, and did not attempt to theorise as to the laws which govern the production of psychic phenomena. The photographs thrown on the screen included a series showing the telekinetic movements of a strong wooden table, and numerous slides of teleplasms, both amorphous and manipulated; a number of the latter being apparently quite detached from the person of the medium. Several of the photographs have already been reproduced in these pages. One photograph of peculiar interest was said by Dr. Hamilton to have been the first photograph obtained in Canada of teleplasm. It was taken several years ago by Dr. William Creighton, of Winnipeg, who experimented independently for some time with a medium other than the two who have mainly been associated with Dr. Hamilton's work.

His lecture was followed with the closest attention and subsequently gave rise to considerable private discussion among the delegates. There is no doubt that a step forward in the acknowledgement of psychic research by organised science as a genuine ground for investigation calling for the services of the most highly trained observers, has been made by the recognition extended to it by members of the British Medical Association.

HENRY A. V. GREEN.

That Mr. Green is perfectly correct in his anticipation can scarcely be doubted. We have more than once noted our opinion that the verification of the physical phenomena of psychical research would be done by the medical and engineering professions. To the former, the extrusion of ectoplasm is a fact of capital import to medical men, for it points to the real existence in the human organism of an entirely new factor. To the engineer who is concerned with the use of the natural forces in the service of Man, it is of supreme interest as exhibiting the influence of Mind upon this new substance, which seems peculiarly plastic to mental influences, even to the production of portraits of deceased persons. The amenability of this substance to purely mental influence is greater than that of any other known substance, *except living organised matter*. The manifold forms assumed by this latter are, however, not as yet generally recognised as due to the Cosmic Mind. Ectoplasm certainly deserves the most careful attention from scientists of every profession, and such careful elimination of every kind of fraud and illusion as has been done by these Canadian experimenters and by Dr. Schrenck-Notzing, Dr. Geley, and Dr. Crandon.

We hope to give a fuller account of Dr. Hamilton's lecture in a future issue.

S. DE BRATH.



## REPORT OF THE FOURTH CONGRESS OF PARA-PSYCHOLOGY IN ATHENS. AND OTHER PAPERS.

By DR. KARL RÖTHY.

The papers here following were sent to PSYCHIC SCIENCE by Dr. Karl Röthy. The Report is merely one single extract ; Dr. Röthy states that the mere title of the papers would fill a whole page of his, or our, publication. The translation, for which I gratefully acknowledge my indebtedness to Frau Marie Dieckmann, is free, and I have omitted some animadversions on certain critic of the two mediums named.

It will be seen that Dr. Röthy does not follow the generally recognised method of detailing facts, size, and mode of attachment of luminous bands, changes of temperature in the room, details of the medium's physiological changes, etc., all of which are essential to a scientific account, but gives his version of the occurrences in his own words. This may be satisfactory to those who know him, and may be sufficient in the case of such phenomena as large levitation, but deprives his contribution of scientific weight. Nevertheless, it seems worthy of insertion.

The telepathic experiments over great distances such as Athens—Warsaw—Paris, can be regarded as brilliantly successful, in nearly 80 per cent. of cases. Each group in the towns named worked on a settled plan alike for senders and recipients. The picture, object, or drawing to be cognised was selected at the last moment. Even if the object were plastic it was received mostly as a flat picture. The concept pertaining to it was often reproduced symbolically so as to convey the form and the idea at the same time. The Congress of Paris had already reported experiments between Paris and New York in which nearly twenty-five per cent. were successful. The surprising fact brought out by Professor Karl C. Schneider, of Vienna, is that telepathy is not limited by the simultaneity of the sending and receiving operation, but that a retardation of as much as thirty minutes may elapse; and even when the object to be transmitted is as yet unknown to the senders an image may yet be transmitted. We saw the photographs mentioned in the protocols (projected and received) confronted with one another, and could verify the times. That the disparity did not lie in the clocks, is apparent from the experiments carried on through years. The inference is that these are mystical events not necessarily limited by time and space.

Dr. E. Kindborg, of Breslau, in his lectures has proved this same independence of time by experiments covering three years, with his own medium. She is a simple housewife, who has never travelled at all. By automatic writing, or direct vision, or in trance, there come clairvoyant perceptions of different and often very far distant places. Circumstances are described, not as they now are, but as they existed formerly, many years ago ; so that later verification becomes a complicated and difficult matter. I will mention one out of many similar cases.

The medium says in trance, that she finds herself in the churchyard at Plauen, and describes a large tombstone on both sides of which the figures of angels are sculptured. One of these angels is playing



the violin, the other the flute. She reads the names, dates of birth and death of two persons from the tombstone. Dr. Kindborg, whose thoroughness in investigation is highly to be praised, went to Plauen, searched for the tomb described, but found nothing. But he ascertained that the stone with the angels *had* been there many years earlier, that the heirs had sold it and that it now stood in a another place, which he then searched. There stood the stone exactly as described, but the names had been changed. The correctness of the original names was verified from the register.

Dr. Kindborg reported a number of similar cases perfectly corroborated by the facts and also by documents. Communications were also given in different foreign languages, Swedish, Latin (with antiquated medical diction), Turkish, and Arabic. As Dr. Kindborg intends to publish all these in a book I am precluded from giving further detail.

He went from Athens to Constantinople only to verify whether the long Arabic sentence given by the medium really is used at the ceremony mentioned. It was found to be correct. Dr. Kindborg had similar tasks in Budapest, for his medium described things in that city which were necessarily unknown to anyone in Breslau. She gave a number of street-names in German (Gottergasse, Badgasse, etc.) such as were used many years ago. When Dr. Kindborg mentioned to me a monument which we should find in the wood, I recognised from his description that this must be the Anonymous Monument showing a monk whose hood was drawn forward over his face—the unknown historian of the time of King Bela IV (A.D. 1206-1270). As we stood before it we could see that every detail agreed with the description.

From thence we went to the Millenium monument, and Dr. Kindborg asked me and others how many equestrian figures it contained, but no one could give him the correct answer ; every one was different. I even thought that there was but one such rider, a statue of Arpad, as indeed had been the case fifteen years before. Some said three, others, five, but none were in accord. Now the medium, two years previously, had named *seven* equestrian figures. That seemed to me so improbable that I suspected an error. As we approached this imposing statue from the town-wood, Dr. Kindborg gave no attention to the many interesting curiosities there, but went straight to the monument and called out enthusiastically—“ Yes, there are seven riders. Why do all you people tell me otherwise.” It appeared subsequently that for many years the Arpad statue stood alone. After the war other more or less similar statues were erected. So for a time there was only one, then three, then five, and only nine months ago the last two were added. The medium had evidently perceived the seven, nine months before that number was complete.

Dr. Kindborg mentioned a most interesting case in the lecture he recently gave to our circle. This most instructive lecture will be remembered by us all as one that might well bring a sceptical and self-satisfied doubter to more sober reflection. We all look eagerly for the



promised edition of his *Results of Three Years' Investigations*, which will contain a number of similar cases and some astonishing physical phenomena. His ceaseless efforts, which cost him much time, trouble, and outlay, show clearly how difficult it is to bring home to contemporaries the convincing experiments he describes. Nevertheless, we are dealing not with statements but with documentary facts supported by many witnesses, which the pack of parasites on Parapsychology cannot deny. I close with Dr. Kindborg's quotation—"Facts are obstinate things."

*What Qualities must the Investigator of Mediumship possess?*

Mediumship may be compared to a very delicate instrument, not meant for rough and clumsy hands. Those who handle such an instrument awkwardly and unreasonably obtain no success, though the same instrument may have proved itself most effective on other occasions.

This must be stated to explain the constantly recurring fact that many researchers who take the greatest pains to be admitted to experiment, experience nothing or only the most insignificant things. This produces the conviction that all reports of major phenomena only come from easily cheated persons who can be made to believe anything. Never will they admit that the cause of their failure lies in themselves, and is their own fault, in that they are not competent to deal with such subtle forces.

What then are the proper qualifications for research? Perhaps I may be told—"A good natured credulity and want of critical faculty." Not at all. The professional technical researcher will understand how to use the strictest control without giving offence. Much depends on the impression produced on the medium by the personality of the guest who is admitted to experimentation. Whoever can win sympathy and confidence by a friendly demeanour has thereby created the best conditions for success. But this demeanour must be genuine, the affectation of friendliness concealing quite different feelings is useless; even with mediums who have previously given good results. Everybody is not capable of winning sympathy, but by no means must any antagonism be awakened. No prescriptions can be laid down for situations which demand tact, but it is a fact that there are people who destroy all harmony by an unconscious and offensive demeanour, and holding the function of the sensitive in no sort of respect, literally endanger his inner balance. The behaviour of the enquirer should be free of every trace of prejudice or any air of the detective.

The medium and the directors of experiment alike should be convinced that the strictest measures of control are in their own interest if proofs are to be gained which will satisfy outsiders. It is very necessary to fix the conditions of control before the sitting, otherwise there are those who will imagine grounds for suspicion or unmasking at the very beginning of an experiment.

Disputes about the conduct of a sitting, just before it begins, would naturally be disturbing; all the sitters must be in harmony with the phenomena expected. Several sittings are frequently necessary for



sound judgment on any one point, but for a first sitting it is very necessary that nothing should be altered in the usual custom of the medium. It often happens that in honour of some important guest, and in order that no doubt may arise in his mind, new articles are prepared, and other things never before used are provided. These are just the novelties that disturb the medium, and then, to the regret of the participators, the sitting does not go as well as usual. In the next sitting, when the investigator knows the medium's normal field of action, some changes in the arrangements may be requested. Silence should not be kept on anything that seems suspicious to the sitter; this should be stated and precautions should be taken to meet the objection. Supplementary doubts whether this or that phenomenon could have been fraudulently produced have almost the same effect as a real unmasking, for many will concur in such suspicions. That this should offend the medium as well as the circle is easily comprehensible, and very often its effect is such that they will not offer themselves any more to researches which imperil their own honour or that of their friends. We have not the least cognizance how many important things happen in secret, even in the best circles.

#### COMPLETE REHABILITATION OF THE MEDIUMS LUDWIG PAPP AND TIBOR MOLNAR OF BUDAPEST.

While I considered it my duty at great sacrifice of time, trouble, and expense, to refute the suspicions cast on these two mediums, the two distinguished leaders of experiment here, Dr. Johann Toronyi and Dr. Elemer Pap v. Chengery succeeded during the winter months in convincing a number of prominent men of science and position, of the absolute honesty of my series of articles in *Das Neue Licht*, Nos. 2, 3, 7, and 8, of 1928. The matter of these reports was still further proved by three parapsychologists, members of the Congress of Athens on the occasion of the arrival of the Hon. Secretary of the Austrian S.P.R., Countess Wassilko Serecky, and Dr. E. Kindborg and his wife, also, like himself, a doctor of medicine. These experiments have been communicated by the persons above-named in their lectures to large audiences, on the fifteenth of April and May. I myself was not present at the last sitting, but I heard from Dr. and Mrs. Kindborg that many phenomena occurred. The control was perfect, the tables for experiments were so devised as to make support from underneath specially difficult, every sitter had luminous bands round his wrists and ankles and the two mediums had luminous marks differing from one another on the upper arms. The outlines of the tables were defined by luminous ribbons; luminous crosses were placed in the middle of the tables and luminous plates were fixed to the walls of the room. Strict control of hands and feet was maintained.

Under these circumstances the table was levitated to a height of two metres untouched by the mediums, but when it was floating in the air, the medium tapped it with his right and left hands, both tightly



held by Dr. and Mrs. Kindborg. Apports of flowers and stones were also brought.

I was much pleased to have this report of a success which should suffice to prove to an outsider, the presence of telekinetic force acting on the table fully described in No. 8. of *Neue Licht*, 1928. This was a double table placed in a second inverted table whose four hinged sides formed a kind of inverted box. The inner table has twice been levitated high over the heads of the sitters, and after remaining in the air for a short time, fell down outside the circle.

At this sitting there were present, Dr. and Mrs. Kindborg, the two mediums Papp and Molnar; the police-inspector (Politzeirat) Dr. L. Herkelyi; the Director of the National Savings Bank, A. Schutz, with his married daughter; and Dr. Elemer von Pap as director of experiments. Dr. Kindborg mentioned Papp as a "great medium," on account of his remarkable power, whilst Molnar, whose health is but indifferent, is weaker.

With this, my defensive action comes to a satisfactory end. What has previously happened may now be forgotten; I have learnt from it how ungrateful is the task to try to convince anyone of physical phenomena. In future I shall not meddle with it, but will direct any enquirer to the two directors of experimentation. I would venture to advise these two kind-hearted and self-sacrificing people, as well as any other participants, to admit only such researchers as comply with the conditions described above. In Athens, the principle was advanced that it would be better to refuse a hundred mediums, whencesoever they might come, rather than to admit a single false one. It seems to me that it would be only just to apply this to the open-mindedness of researchers also.



## TELEPATHY HAPPENS.

By Mrs. HEWAT MCKENZIE.

When "Mental Radio,"\* reached me, I recalled with pleasure an evening spent in Los Angeles in the spring of 1928, in the company of Mr. and Mrs. Upton Sinclair, whose united labours have given us this volume. They entertained me on that occasion by a visit to Douglas Fairbanks' beautiful Chinese Cinema in Hollywood, where "The Circus" was showing for the first time. We enjoyed it thoroughly and agreed that their friend Charlie Chaplin had lost none of his early charm for a popular audience.

During, before, and after the performance we discussed with animation many aspects of psychic science, in which my host and hostess had become deeply interested, and on the way back to my hotel I ventured on the prophecy, that, as a recognised sincere seeker for facts, Upton Sinclair was bound one day to have something to say to the world on this subject. I little thought that so soon such a book, crowded with illustrated experiments, would be in my hands—a book unique in its presentation which leaves the reader gasping at the intensity with which the matter was pursued and the thoroughness with which it is handled.

Quality was to be expected, for Upton Sinclair's public is too great a one to be treated to anything less than the real worth-while, while the quantity must leave the general critic with very little wind in his sails. Such a critic might explain away half a dozen instances with the airy theory of coincidence, but to be able to bury respectably two hundred experiments, more or less successful, in thought transference or whatever he decides to call it, is likely to tax his powers.

The book, as I have indicated, is a joint enterprise, as so much of the best work in Psychic Science has been. Mary Craig Sinclair, a charming Southern lady, is a true sensitive, but absorption in social experiments, politics, and in her husband's great literary output, has left her very little time for the study of the imponderables. I gathered from her, however, that on several occasions, notably after the death of several dear friends, she had been aware of a new power of sensing; and that after one such occasion a series of beautiful poems, some of which have been published, came to her in quick succession, springing full clothed from her mind, and only requiring to be written down.

In Chapter IV Mr. Sinclair describes how their present interest was aroused, by contact with a powerful psychic named Jan, to whom they subsequently gave considerable hospitality. During his stay Mrs. Sinclair found that she began to develop an awareness of this man's thoughts and sometimes of his doings when apart from her.

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\* Mental Radio. Does it work and how? By Upton Sinclair (with 281 illustrations), Pub. : T. Werner Laurie, Ltd. 8/6 net.



A medium has the power of increasing the sensitivity of the perceptions of suitable persons in his neighbourhood and in Mary Craig Sinclair there was ground ready for fructification. I met "Jan" on several occasions, and recognised a well known mediumistic type. A Pole by birth he claimed to have studied Yoga in India, and had attained the most difficult powers of concentration. Before the Sinclairs' acquaintance with him, he had astounded groups of physicians and others in California, by exhibitions of the acknowledged powers of a "fakir."—anaesthesia to pain, rigidity of body, suspension of vital faculties in trance so that he could be buried for hours in an air-tight coffin, buried under a ton of earth. Films were taken of some of these exhibitions, the only ones on record, I should say. I have seen the prints of these, authenticated by well known people, and it was truly awesome to see one depicting resuscitation from burial, and to note the life force surging through the body and calling on the muscles once more to play their part. I realised that such burial did mean going to the very gates of death, and something of this feeling came to Mrs. Sinclair when she saw these, and met "Jan." With her wonted courage she declared that such exhibitions should not be repeated for mere curiosity, and thereupon undertook the care of "Jan" for a time, not without much expense and trouble to herself. Later at Santa Barbara, I saw him give a public exhibition when he was laid on a bed of spikes and heavy weights placed upon his body which he bore without flinching. He also claimed powers of healing and thought reading.

This contact apparently provided the stimulus required to open up Mrs. Sinclair's faculty definitely. After "Jan's" removal from her home, Mrs. Sinclair continued her experiments in telepathy; and who more convenient to practise upon than her husband, for her health at the time far from good, kept her confined to the house. She used her pencil freely to illustrate what she received, whether spontaneously or by intention. In the former there were frequent instances which showed knowledge of books which Mr. Sinclair was engaged in reading, although these were unknown to his wife. One day she made a drawing of a well defined clover blossom, noting that it was red; he was startled to find that he had just read to himself a passage "The red clover had blushed, and he would return home with a handful of clover blossoms."

We all know how boring a psychic's early impressions can be to anyone not yet fully interested in the matter, and our author was often impatient and irritated at the seeming futility of these sensings so alien to a matter-of-fact life. Not only in her waking concentrated state, but in her dreams, Mrs. Sinclair would follow her husband's doings, among many such, one may be noted. She related that she seemed to be lost in long and involved concrete corridors, at the time Mr. Sinclair was trying to find his way through the locker rooms in a Y.M.C.A. basement, running into blind passages and feeling annoyed by doors that would not open. Gradually it dawned on the



author that he was having the rare privilege of seeing the sub-conscious in action demonstrated while his wife was either asleep or awake, and the importance of the fact that veridical cognition of events was possible by means of some sense beyond the accepted five was borne into his mind. This to a Rationalist was an illuminating concept, and a regular series of experiments, of which records were kept was instituted and continued for months. "Mental Radio" gives as many of these as any reasonable reader can demand. The experiments were begun and carried on without any thought that one day they might prove worthy of publication, and were largely confined to themselves, though there are a number involving other persons. It was natural that the rapport between them should provide the happy and necessary conditions for the best results. A general critic might consider this a weakness, but those who know the Sinclair's personally and their demonstrated love of truth-seeking and finding in other aspects of life, will be willing to accept their private testimony, and those who have had experiences of their own on similar lines and know the literature of Telepathy, recognise that the matter presented in "Mental Radio" is excellent and true to type, both in its recorded successes and in its partial failures. Worldly-wise persons too, will realise that Upton Sinclair, in spite of his world wide prestige as a writer, risked a good deal in presenting a work so foreign to his pen to his expectant public. The courage which has supported those two brave souls in advancing various unpopular causes did not fail them in this venture into a new realm of proven fact. Publishers warned him of a storm of criticism, and among the Socialists and Rationalists to whom Upton Sinclair speaks there have not been wanting those who sadly shook their heads at this declared addiction to "spookery" as the end of all good work from his pen, but others, as Oliver Baldwin in the *New Leader*, boldly upheld him in the very camp of Labour. We remember that when Robert Blatchford presented his personal experiences on these matters, similar dismay was evidenced by those who had counted on him as a permanent Rationalist and Materialist, but I personally know of many amongst his confrères who through his testimony became sincere investigators, and bear noble witness to-day to the new facts. I have no doubt that in the U.S.A. and in our own country, there are men and women who also will say "If Upton Sinclair has said so, it must be so," and will begin the quest.

The author tells us that for years previous to the experiments he longed to know if telepathy was a fact, but a busy life kept him from giving the study required, until it was brought to his very hearth, and through his own wife. "For the past three years," he says, "I have been watching this work, day by day and night by night, in our home. So I can say I am no longer guessing. Now I really know. I am going to tell you about it and hope to convince you! but regardless of what anybody can say, there will never be a doubt about it in my mind I KNOW."

So the Truth Seeker who finds the pearl of price, always speaks, "This thing I know."



Prof. Wm. McDougall, the eminent psychologist, writes an introduction, and is willing to do so on the strength of the material offered to readers, and through his conviction that Mr. and Mrs. Upton Sinclair are sincere in their statements. Prof. Einstein has studied "Mental Radio" and considers it presents matter worthy of the close examination of scientists. He says in the forthcoming German edition :—

"I have read the book of Upton Sinclair with great interest, and I am convinced that it deserves the most earnest attention, not only of the laity, but also of the specialists in psychology. The results of the telepathy experiments which are carefully and plainly described in this book, stand surely far beyond what an investigator of nature considers to be thinkable ; but, on the other hand, it is not to be thought of that so conscientious an observer and writer as Upton Sinclair should attempt a deliberate deception of the reading world. His good faith and trustworthiness cannot be doubted, and if it should be that the facts set forth with great clearness do not rest upon telepathy, but upon some unknown hypnotic influence from person to person, that also would be of high psychological interest. In no case should the psychologically interested pass over this book without heed."

ALBERT EINSTEIN.

A few years ago the President of the Psychological Section of Leland Stanford University in California to which a large bequest was made by a psychical student for the examination of these matters, reported on a series of experiments on Telepathy made amongst his students. He concluded that it was *not proved*. I am glad the positive answer has been given him in his own State through Upton Sinclair's pen. In the one case experiments were carried out with promiscuous students with negative results, in the other they developed naturally between two persons united by mutual interest and affection and yielded a positive and even a brilliant result. I can give my readers but little idea of the abundance of the results garnered, they must buy or borrow "Mental Radio," and enjoy it for themselves, as so much depends on the drawings accompanying the letterpress, reproduced without alteration from the original scraps of paper used.

The usual method was for Mr. Sinclair to make half a dozen drawings of anything that came into his mind. These were folded and Mrs. Sinclair would, while in a passive condition and in a semi-darkened room, take these in her hand one by one, lay them on the region of her solar plexus, and write or draw the impressions received. These were then compared with the original drawing and the results noted. Sometimes the drawings in a series merged into each other in the mind of the sensitive, indicating that though handling one, she was already registering the thought involved in some of the other folded and unhandled papers. The following will illustrate : No. 1, The agent draws a necktie, bow and ends ; the percipient reproduced this very clearly but added puffs of smoke at the bow end of the tie. No. 2, folded drawing next held representing a burning match, which she gets absolutely correctly, but she had already perceived it when dealing with No. 1. Colours as well as form were frequently perceived



correctly, and other thoughts passing through the mind of the agent of scenes he is looking at, apart from the drawings submitted, were also registered. Experiments at the College with classes of students on Thought Transference gave similar surprising results, revealing a common sub- or super-plane of thought action accessible while a group is *en rapport*.

Psychic students may call it "soul in action" unimpeded by the usual brain processes. Something has been transcended, and we are no longer cribbed, cabined and confined, but have experienced an at oneness, hitherto unrecognised, a foretaste it may well be of the powers awaiting us when the body is finally laid down. Mr. Sinclair does not go beyond the subject he has allotted himself, to prove telepathy a fact, but his experiments have brought him to the very brink of the question as to what is implied for humanity by this new range of facts. Does it mean that the human mind is independent of the usual processes of thought and that an explanation must be sought in what Spiritualists would call the etheric or spirit-body? Of some of the experiments he says, "We have something more than telepathy, for no human mind knows what drawings she has taken from that envelope. No human mind but her own even knows that she is trying an experiment. Either there is some super-human mind or else there is something that comes from the drawings, some way of "seeing" other than the way we know and use all the time."

To have brought an acute thinker such as Upton Sinclair to this stage is an achievement for any set of facts and we can predict that future experiments pursued in the same spirit will take him further. That he is a thinker as well as an experimenter and recorder is indicated by Chapter XX of "Mental Radio," in which he discusses all possible rational explanations to account for the results, and elaborates the information given him by his wife as to her methods of concentration and how she "sees." He advises others to try the thing out for themselves, to prove that he is speaking of facts. This chapter would make an excellent pamphlet by itself for beginners, for it describes both what to do and what to avoid doing. Upton Sinclair's own explanation of the results at the moment, is that a transference of energy as the result of concentration, from the usual brain centres, is taken up by less used or developed centres and used as a stimulus to produce new powers, but he would freely acknowledge that this is only a tentative suggestion and explains very little.

Our hearty thanks are due to Mrs. Sinclair for the patience and determination she has shown in the pursuit of truth, for without her this book would never have been written, and her vivid interest throughout and endeavour to describe the processes as they are revealed to her is a very great contribution to psychic science.

"In conclusion," says the author, "we present here a mass of real evidence, and we shall not be troubled by any amount of ridicule from the ignorant. I tell you, and because it is so important I put it in capital letters: TELEPATHY HAPPENS." Bravo, Upton and Mary Craig Sinclair!



## “ SENSING ” AT GLASTONBURY.

By Mrs. HEWAT MCKENZIE.

England's "holiest erthe" Glastonbury, lures the sensitive to experiment; something in its ancient history, its story of heroic devotion, and the beauty of the remains set so perfectly in the Vale of Avalon, seem peculiarly attractive for meditation and that repose in which the power of "sensing" becomes possible.

One or all of these reasons may have contributed to a sustained power of clairvoyance which I experienced on my first visit to Glastonbury, in May, 1929. I was naturally acquainted with the general history of the Abbey, and of the researches associated with Mr. Bligh Bond, but I knew nothing at all of the Tor, save its name. I was located pleasantly at Chalice Orchard Hostel, and mixing with people interested in Glastonbury, and this no doubt added its quota.

During my two visits to the Abbey grounds, I sought to "sense" truly and when I found known memories of my own creeping in, closed down.

(1) On the morning of May 30th, I stepped on to the velvety sward, and stood for a few moments open to the beauty around. A *great sense of peace* filled me almost at once. On recalling myself, I found I was close to the ancient Thorn tree, which has received the adoration of visitors in all ages. I did not recapture this peace in any other part of the grounds, nor could I win it on the following morning on the same spot.

(2) I took a seat near the site of the Edgar Chapel, and here I had a vivid "picture" of a man whom I took to be a Roman soldier, very tall and well built, middle life, short white kilt, and sash over shoulder, almost like a Scotch plaid. His head was bare; he was reddish fair in skin and hair, which curled lightly on his brow, and seemed bound by a ribbon or fillet of some kind. The uniform struck me as an easy undress uniform, he was no patrician, but equivalent to a glorified sergeant major, a man who could enjoy life. (I was rather surprised at this picture, but later in talking over the "sensing," with other guests at Chalice Orchard, I was told that the Romans were certainly very much in evidence in early Glastonbury history.)

(3) Another "picture" followed closely on the heels of above. I saw a middle aged man, seated; a sallow complexion and plain serious features, a black suit with a stiff white ruff at neck was noted. He wore rather an unusual black Turk's conical cap. He seemed to hold in his hands, held against his breast, what I thought at first were two swords with the points resting on each shoulder, and then imagined were two dried palm leaves, but this part was not clear. I could make nothing of this, nor could my friends at the Hostel, though a Doctor of some kind was suggested by the ruff, the dress, and the serious deportment. (Two days later Miss R— F—, one of my fellow guests asked me to visit the small museum near the Abbey, my first visit, and just as we were leaving she caught sight of a portrait in a window



niche, wearing such a cap as I had described. Examination showed it to be named St. Dunstan, one of the earliest founders of the Abbey. His neck was ruffed, but only with the black hood of his robe, but the plain seriousness of his face agreed with my description and the cap was certainly "it." I have wondered since if two quill pens held by the writing end would best describe what I saw in the hands of my picture.)

(4) A further "sensing" was of a monk in a brown robe, fairly tall and stout, walking about as if in meditation.

(5) On May 31st, I visited the Abbey grounds again. Seated near the site of the great entrance from the High Street, I had an impression of the Word "Silvern" which conveyed nothing to me. I moved to the site of the Choir, and I "saw" two solid Gothic arches, close together and quite blocked up except for wooden doors for entrance. There are many arches near by, but all are inset with open stone carving. (I took it that my picture related to one of the earlier buildings, and several months later I found in an article by Mr. Bligh Bond in the American S.P.R. Journal, a reference to solid arches in the buildings at an early period.)

(6) A "picture" of a bishop, or more likely an archbishop, next arose. A fine looking man, sixty perhaps, bronzed strong face. He wore a mitre and embroidered cape, and seemed to be walking in procession and might have had a small cross in his hands. Some parts of a picture may be extremely clear to the smallest detail, others may be quite dim and only suggest something by analogy.

(7) Miss R— F— joined me at this stage, and we moved to a seat facing a fine doorway on the south of the Lady Chapel. Here I "saw" an elderly man appear as if out of the doorway carrying something in both hands with care—it might have been a vase or receptacle, it seemed heavy, and he held it level with his breast. He was not tall, undistinguished features, rather small and pale, a brow anxious and puckered, firm mouth. He wore a priest's cap—a biretta—a cassock, and a short coat with loose fronts; it seemed to have a little embroidery upon it. I was told afterwards that this article of dress was called a "Cotta." I never heard the word to my knowledge, nor ever consciously noted a priest wearing such, though no doubt I have done so, he may have been a priest in charge of the Vessels of the Sanctuary, which had often to be removed to safety during attacks. The bullets of Cromwell's soldiers are prominent on the wall near this doorway.

(8) My attention then seemed to be turned eastward on the same building, and a "picture" of a very fine looking man appeared, a very prince of the Church. He was tall, with refined and handsome features and an especially fine nose. He might have been fifty-five, particularly erect in bearing, and stood very still. He wore a mitre, so clearly seen that I noted the edges of front and back portions, and wore a robe of some kind. Following up this "picture" with my friend to the place my inner vision seemed to indicate, brought us close to the spot marked as the site of the *altar* in the Lady Chapel.



(Miss R— F— suggested that the princely-looking Bishop might have been Abbot R. Bere who was extraordinarily wealthy and kept up a style which excited the envy of King Henry VIII.)

(9) I was now drawn to concentrate on the west end of the same building, as I thought, and I saw another priest who seemed to be facing east. He was older than the previous cleric, extremely dignified and able-looking. Ascetic features, but not too worn, he too, wore a robe and mitre. The latter did not seem so severely cut as the other. I seemed to notice a slight puff in the material over the brow. A symbol A appeared with this man. On recalling myself, I found I had been dwelling on the supposed site of St. Dunstan's Church, somewhat beyond the west end of the Lady Chapel. The portrait I saw in the museum said to be St. Dunstan had no resemblance to this appearance.

“ SENSING ” ON THE TOR AT GLASTONBURY.

(1) In the afternoon of May 29th on the same visit I set out to climb the Tor Hill, which lies at the back of Chalice Orchard Hostel. I wandered round the old paths for a time, and found myself in the less frequented portion facing away from Glastonbury. A *sense of loneliness and isolation* seemed to gather upon me as I wandered on, but I sought to enter into unity with any condition of the past, while protecting myself from any adverse influence.

(2) Passing out of this, I found a seat looking over the meadows below at the turn of the hill, and sat here for a space, before climbing to the top. Almost at once I “ saw ” a small gnome-like individual, a man with reddish clay coloured garments and orthodox gnome pointed cap and beard ; the general feeling was friendly, and he seemed to convey to me that he was connected with the soil and nature's processes of growth. Following this came a very clear “ picture ” of two fine ram's horns with a double twist, set in an animal's head of which I could see only the brow, but I felt it was a living head and not a skull. (That evening I met Mrs. H., who has lived for many years in the town, and is a student of the history of Glastonbury, and of its psychical and mystical aspects. On hearing of this “ sensing ” she told me that this side of the hill was considered to be associated with very early nature worship, and that the gnome and the ram's horns would be typical vibratory effects of this. The only thing I had heard of the Tor *after* my arrival at Glastonbury was that it was believed to be bound up with Druidical history.)

*Re* the sense of loneliness and isolation experienced, I was also told that many had “ sensed ” a sinister atmosphere on that same side of the hill—in one case, quite an inexperienced person took suddenly ill, and would not proceed further, and this was no isolated case, but the cause did not declare itself to me.)

(3) Climbing to the top, I enjoyed the magnificent view, and realised what a landmark for sailors and travellers this must have been in far off days. I took a seat facing the town, and “ saw ” an able looking man seated on horseback, a white horse I think, with a red cloth on its



back. He was in mail, I could see his corselet and his helmet, and looked as if he had just ridden up the hill, which I thought very unlikely. On the ridge of the helmet in the centre, there seemed to be a Celtic cross in gold and stars or studs of gold at each side. His face was bronzed, cheeks fairly full but not fat, face more round than oval. Very able looking, a face full of life and interest. I thought of a Crusader. (Later, Mrs. H. (above), asked me to look at an impressional sketch of "King Arthur" previously made for an Arthurian Society by a friend, and to compare it with my vision.

This sketch had a Celtic cross placed in the centre of a cap, but though the face had the general contour and full cheek bones, it seemed to represent an older man. I then heard that several legends gather round King Arthur and the Tor, one in particular in which he went to rescue a friend who had gone to fight the "giants," the freebooters of his day.)

(4) Following this came a "picture" of a very emaciated and very old man; face and figure seemed worn to a shadow, he seemed to almost totter as he walked; a small coronet which he wore looked as if it would fall off. A plain scarlet robe had a long sweeping train, but no decoration of any kind. I noted no expression on his face, but that of intense weariness, as if he could barely hold himself up.

(5) Close on the heels of this, but I cannot think they were associated, came "pictures" of two girls, one tall, fair and of a Junoesque type with a golden helmet, and the other—of a prettier type, with dark curls wearing a garland of flowers, and as if she might be scattering flowers. They might have been partakers in some procession, and seemed full of vitality.

(6) Now I seemed to be able to look under the sward, and to see a wide stone vaulted way which appeared to run under the hill, towards Glastonbury, and Chalice Orchard. It seemed wide enough for six horses to travel abreast. It was stone brown, and very dim, but at the far end, I seemed to be able to see quite a distance, there was a faint light, and I could see, though apparently so far from me, a man, in the fifties perhaps, very fair and slender in build, with straight fair hair falling on each side of his face from under a small crown. He seemed to wear embroidered clothes, but I could not describe these. I received a very serious and responsible impression from this individual. (I was told later by "Dion Fortune" who has established the Hostel at Chalice Orchard that there are some fine water aqueducts under the hill, probably connected in old days with the famous well near by. Whether there ever was such a way as I saw cannot be verified, but if the hill was used for religious rites there may have been some secret mode of access to the top.)

(7) I was taken later to the Chalice Well, and tried my "sensing" there, but the results seemed poor and mixed. A cat, a coiled snake, a handsome olive skinned young man, who gave me the impression of an Oriental, and wore a head dress with a number of fine peacock feathers set in it, was all I "saw." The well was certainly at one time a place of pilgrimage for visitors from the ends of the earth.



The above notes are only offered as typical of the “sensings” a sensitive may have in a peculiarly favoured site and atmosphere. I felt that at any moment or place I could sit down and immediately register impressions, a very rare thing in my case, as usually I have to be *en rapport* for some time before I find myself able to do this, and often can obtain nothing. Glastonbury steeped with historical incident, and with spiritual emotion has been rarefied in some special way, and an infiltration through our dull outer senses is possible.

The notes were made at the time, and were read to others on the same day, who assisted me in elucidating some of the pictures.

### THE CHAMBER OF PEACE.

O God uplift me from the Earth,  
And break the chains which bind me fast,  
In Thee alone my Soul had birth,  
And Thou wilt be its home at last.

Withdraw the veil before mine eyes  
Which hides the spirit world from view,  
And let reflections from the skies  
Shine round me like the morning dew.

Thus in the world, and yet apart,  
Shall I find freedom and release,  
And build within my secret heart  
A little chamber filled with peace.

*Canon F. G. Scott (Quebec).*



### THE REV. WILLIAM STANTON MOSES.

It is much to be regretted that the work of some of the greatest mediums of the past should fall into oblivion, for their value is permanent and unaffected by lapse of time. One of the best of there was the Rev. W. S. Moses. His physical mediumship was pronounced, and was, to his own mind, a proof that the more important mental phenomena which came through him were the genuine product of intelligences extraneous to himself. Truths of any moment have, it is said, three stages to pass through : First they are denied ; then they are said to be contrary to Religion ; and lastly that they are but what has always been believed.

In the case of this well-known and celebrated medium, against whose genuineness no word has ever been spoken, we see the inner working of the second phase—his controls are in obvious contradiction with his normal mentality and occasioned much sincere distress. His mediumship partook both of the physical and mental character, but the latter was so much the stronger that I shall in this article concentrate on that, merely remarking the extraneous source of the former type.

William Stanton Moses was born in 1839, his father being the headmaster of the Grammar School at Donnington (Lincolnshire). There is no reason to suppose a Semitic strain ; the original name was probably Mostyn. He was educated at Bedford Grammar School and Exeter College, Oxford. He had to break his University course by illness and travelled on the Continent, spending some time in the monastery of Mount Athos. He returned to Oxford, took the M.A., and entered the church, being ordained by Bishop Wilberforce. He took up work in the Isle of Man, where he made the acquaintance of Dr. and Mrs. Speer, and became tutor to their son. From 1871 to 1889 he was a master at University College School, London. He suffered much from ill-health in his later years, and died in 1892 at Bedford, where his mother was residing. He wrote for *Punch*, for the *Saturday Review*, for *Human Nature*, and many psychical publications, as "M.A., Oxon." *Spirit Teachings* was published in 1883, being a selection from his notebooks, from which original matter the present article is derived. The appearance of conversations between Stanton Moses and his controls is much clearer in these copies, now in the Library of the L.S.A., than in the printed and edited book. There is, of course, very much more in these copies than was ever printed.

He also published *Psychography* (1878), *Higher Aspects of Spiritualism* (1880) ; and after his death there appeared also *Spirit-Identity* (1902), which he had written in 1878. His work has been largely commented on by F. W. H. Myers, in Vols. IX and XI of the Proc. S.P.R., and in *Human Personality*.

An organised band of forty-nine spirits was said to be in charge of Stanton Moses, at whose head was "Imperator." The principal manifesting spirits are given in Trethewy's *Controls of Stanton Moses*, as under :—



*Characters of the Bible.* Malachias (Imperator), Elijah (Preceptor), Haggai (the Prophet), Daniel (Vates), Ezekiel, St. John Baptist (Theophilus), St. John the Apostle (Theosophus), St. John the Divine (Theologus).

*Philosophers and Sages.* Solon, Plato, Aristotle, Seneca, Athenodorus (Doctor) Hippolytus (Rector), Plotinus (Prudens), Alexander Achillini (Philosophus), Algazzali (Mentor), Kabbila, Chom, Said, and Roophal, Magus.

*English Historical Characters.* Willam Grocyn, Thomas Linacre (Odorifer), William Lily, John Dee, Holy Maid of Kent (Elizabeth Barton), Edward Fairfax, Earl Rivers, John Lydgate, and his sister, Zachary Grey, Jeffrey (Geoffrey) of Monmouth, Thomas Norton.

*Musical Composers.* James Nares, the Brothers Lawes, Benjamin Cooke, Earl of Mornington, Thomas Augustus Arne, John Blow, Mendelssohn, Beethoven.

*Spirits of past Generations but near modern times.* Thomas Wilson, Bishop of Sodor and Man, Arago, Charlotte Buckworth.

*American Spirits, and some others.* Benjamin Franklin, Theodore Parker, W. E. Channing, Judge Edmonds and Swedenborg, Robert Dale Owen, Epes Sargent, Serjeant Cox.

*Modern Members of the Band.* Bishop Samuel Wilberforce, William Callister, Catherine Pauline Stanhope Speer, Alice Webb, Little Dicky.

*Modern Spirits admitted for evidential purposes.* Grandmother of Stanton Moses, T. J. S., Fanny Westoby, H. Le Mesurier, W. B., Blanche Abercromby, J. B. Callister, F. H. Trollope, Mr. and Mrs. S., Relations of Mrs. Speer, Cecilia Fielden, Miss Green, Mr. Rowbotham, Miss A. P. Kirkland, Dr. Speer, Abraham Florentine, the Jones children, Rosamira Lancaster, the Death family, Henry Spratley, Diana Hopton, Ann Dalton, Mary Hall, Emily C., Napoleon III, President Garfield, Steamroller Suicide, Samuel Arrowsmith.

It would be impossible in an article to detail the investigations which were made to verify the particulars given by these spirits (mostly with reluctance, under Stanton Moses' pressure for a name) to establish their identity. These details are given in Mr. A. W. Trethewy's book. It must suffice to say here that in nearly all cases where details have been preserved, these were found to support the spirit's statements. Those who are convinced of survival will find no special difficulty in the great mass of names of those who have made each their mark in history, nor in the undistinguished crowd of corroborative testimonies. They are probably warranted by the occasion. This theme cannot be pursued here. The band of instructors repeat again and again that attention should be fixed on the matter written, which, through whomsoever given, is the sole purpose of the message.

Mr. William Stanton Moses was an orthodox clergyman. He regarded the Bible as the personal revelation of GOD, true for all time, and accurate in its narrative, old and new Testaments alike. He thought that mediæval Christianity, or mediæval theology, was practically correct,



that the Supreme Father had sent his Son to be a sacrifice for the sins of the world, that all men should rise again with their bodies and give an account of their own works at a calendar Day of Judgment, and would then be divided into the sheep and the goats, the former having an immortal life in heaven and the latter be punished eternally in hell. But he was an open-minded man and at least not uninstructed in the true history of the Bible, though he did not grasp its relation to that scheme, nor its relation to the astronomical facts.

He did not see that the personal Devil, the Prince of the Powers of the Air, was the negation of the justice and mercy of GOD. The messages were worthy of their reputed authors. It is but seldom that they can find an educated mind allied to the faculty of mediumship, and when they do, the wider grasp of reality is worth the long and sustained effort that they put forth. Some extracts will now be given :—

Good Friday, 1873.

Q.—I wish for communication with you.

A.—I am here. But ask briefly and not merely curious questions. And seek not now for prolonged converse.

Q.—Tell me of yourself. Were you known on earth as a great Teacher?

A.—I was ever a Teacher; and have been ever since I was on earth, which was before the epoch in which you now live. I was even then a Teacher of wisdom. Men called me Athenodorus.

Q.—You were a Teacher. Of what? To whom?

A.—I was a philosopher in the earth-life: a teacher of that divinely implanted wisdom which is given to man in such measure as he can bear it. I was what men call a Stoic: and I taught that man's chiefest happiness rests, and must ever rest, in following the heaven-sent dictates of reason and nature, the blessed impulses of the spirit who guides the soul. God, I regarded as the soul of the universe, the informing and energising SPIRIT who is the motive spring of all. I taught that HE is in, and amidst, and pervades all nature; the HE guides all who will obey His guidance; that He gives to man two guides—the dictates of nature and the guidance of right reason. In following these I believed Man to be discharging the highest functions of his nature.

I taught this to all who came to me for teaching. More especially I taught the young Tiberius, son of the Emperor AUGUSTUS. I had charge of the young man when his soul was yet pure, whilst angels guarded him and demons of evil had not possessed the intelligence. MY GOD! MY GOD! what ruin, what despair, what terrible, terrible fall was that from the early promises of good to the mature product of crime and lust and sin!

Q.—You taught Tiberius. Were you then a Roman?

A.—No, friend. I drew the first breath of earth-life at Tarsus. I travelled to extend my mind, to widen my perceptions of men and things in the best school—experience. I came to the court of Augustus and found there a noble spirit presiding over a learned and erudite



court. I became influential with Augustus and impressed him much by philosophical teaching. He made over to me the charge of his son TIBERIUS, and I trained him in the Greek and Latin tongues and taught him the art of making lyric verse. He was a noble and lovable child, of a clear and tractable mind, and with promise of a great future before him.

Q.—Did you know anything of Spirit influence ?

A.—Yes, friend. I was conscious then, even as you have been, of the influence of Spirit on my spirit, of a power external to my own which moulded my life and inspired my thoughts. I was the recipient of spirit guidance. But I knew it not as ye now know it. Not to us in that early age of the world's infancy, ere yet the manifestation was vouchsafed—not to us was it given to know as ye know. . . . Yet were we not without guidance. SOCRATES had his demon who always attended him. My old master ZENO returned to guide me, as I have since discovered. All the great spirits who had been in their earth life pioneers of truth, who had fixed their eyes on the great light which was soon to dawn . . . all were now on earth again waiting for the realisation of the vision which they dimly saw whilst yet incarnated. They knew little whilst on earth : but when the mortal was thrown off they saw with the spirit eye the legions of the spirits of the MOST HIGH massed in preparation for the coming conflict with evil. They knew then what before they had dreamed of.

Q.—But the knowledge of Spirit Influences has never left earth altogether Zeno controlled you. Did he ever manifest as you do to me ?

Did you know anything of the action of spirit on matter ?

Anything of trance-speaking ? Or of psychic force ?

A.—We knew naught of the advanced science which ye know. We were the passive instruments in the hands of the spirits who guided us as GOD willed. We acted by impression. We knew of spirit influence in the ancient oracles, we scarce knew how, yet we felt that in their words we heard the utterances of the Great Ruler of all. The voice of the Delphic priestess was in reality the voice of the controlling spirit speaking through her whilst her own intelligence was lulled. It was as ye called it : Trance speaking. Even so the philosophers were inspired though we knew it not then. . . .

Q.—Then GOD recognised and helped the stretching forth after Truth even amongst those benighted heathen ?

A.—Friend, you speak rudely and with haste and ignorance of GOD. These of whom I speak, and of whom I was myself one, sought for GOD and good as we had been taught. We had not your light ; we had not your knowledge. We knew but little, but we used our knowledge. Happy for you too if the larger knowledge and the clearer light vouchsafed to you be used for good as ours was. . . . The search for truth has been confined to no age, to no clime, to no people, and to no sect. The impulse has come from the



guardian ; the co-operation from the recipient of the impulse.

Q.—But do all men see the Truth through a glass darkly ? Are not some wholly wrong and misguided ?

A.—Most see some phase of truth however little, and however poorly they may realise it. To most the Guardian is able to show somewhat. Doubtless there are some who of set purpose turn their backs on GOD, despise His Spirit influence, reject his angel guidance and drive from them all that is holy and good. To such, Truth becomes invisible. . . . Such, in the words of your own sacred records, are given over to believe a lie. . . . These are wholly wrong, perverse, and misguided. These are they who sink lower and yet lower ; who, after passing from earth-life sink down, down and rise not save through a long and bitter course of purification ; some not for countless ages ; some alas ! alas ! nevermore.

But this you see, friend, is self-chosen. GOD is not the author of their sin, even as He is not the author of their punishment. Both are self-chosen, self-inflicted. All have the opportunity. All do not use it alike. Hence sin and sorrow is punishment ; not because GOD wills it but because man chooses.

Q.—Yes, that suits one's notions of GOD. But you say some souls sink. Where ?

A.—To the nether spheres where these are congregated with whom their spirits are congenial. The impure, the wicked, the base, gravitate to their own place, and come not nigh the blessed ones. To these spheres the evil soul sinks, or, in some cases hovers round the earth-sphere, bound to it by desires or affections. These are the souls who have become base and bad. For them remains purification if they will, further degradation if they will not progress. For them degraded more and more, remains final oblivion, hopeless endless degradation even to the loss of individuality and practical annihilation—their own deliberate choice—mark you, friend. . . . The power is grown so weak, and the writing weak and illegible. Stop.  
D.

At a later sitting Stainton Moses asked :—

Q.—This new revelation, is it contradictory of the old ? Many are exercised on that point.

A.—Revelation is from GOD, and that which He reveals at one time cannot contradict that which He has previously revealed, seeing that each is, in its kind, a revelation of divine truth ; but of Truth revealed in proportion to man's necessities, and to his capacities. That which seems contradictory is not in the word of GOD but in the mind of man. Man is not content with the simple message. He gradually overlays it with his glosses, and adulterates it with his deductions. And so, as years roll on, it comes to pass that what came from GOD is in no sense what it was. It has become assimilated to the mind of man, and is contradictory, absurd, and earthly.

When then a further revelation comes, instead of fitting in reasonably, it becomes necessary to overthrow much of the super-



structure that has been built on the old foundations, and the work of destruction must precede the work of addition. The Revelations are not contradictory ; but it is necessary to destroy man's rubbish before GOD's truth can be revealed.

(This has been the case with the Old Testament more especially. The original message to Abraham was Monotheism and Righteousness. He had no Law, no Temple, and no priest. He walked, or was desired to walk, as the "friend of GOD." Monotheism and Rectitude was the simple message. It was overlaid as detailed in the subsequent books of the Bible. At the Coming of Christ this overlay had taken the place of the original. The High Priest considered the Law—human commentary—as the unchangeable dicta of the Supreme. He acted in accordance with that preconception, and cast plain rectitude to the winds.—Ed.) Stainton Moses continues :—

Q.—How then, are we to judge of Truth and Fable ?

A.—The blinded eye cannot judge. It is impossible for man to decide save under guidance. If he rejects that, he must be left to his own judgment and take the consequences. He has put before him light and darkness. If he chooses darkness, it is at his own cost and by his own free will.

Q.—But if this be GOD's Truth, how is it that it is revealed to so few ? that it is so little acceptable to most ?

A.—Friend, we have told you of this before. GOD's truth in all ages has been given to those who could receive it. Witness the life of Jesus Christ on earth. It must ever be so, or man's individuality would be lost. For the rest, most cannot receive because they are not fit ; they have not progressed far enough. GOD deals with all as they can be dealt with. He forces none.

Q.—Then for some time this must be special revelation to a special people ?

A.—Assuredly, friend. God's revelation has ever been so. Did Moses obtain universal acceptance ? Did any of the Hebrew seers ? Did Jesus Christ ? Did Paul ? Did Luther ? Did any of the men whose names give the story of the dealings in the man by GOD ? GOD changes not His ways. . . .

Q.—Then, personally, what am I to do ? How serve the end ?

A.—You will be told. Your work is now to wait and learn, and above all, to yield a passive mind to our operations. Your self-will must be merged ; your eagerness and rashness must be subdued. You must learn to pray—Not my will but Thine be done.

Q.—Yes, but I am willing.

A.—No, friend, not yet. Much remains to be purged away ere we can work. You are not the chiefest obstacle. We work with glad heart because we know that you are ready for our work ; but we and you must wait GOD's time.

Another communication on Easter Day, 1873. At Bradford.

. . . The craving after immortality has been in all time the great and undying principle which has been confined to no age or church or sect.



Q.—This is the feeling that has perpetuated to-day's festival ?

A.—Friend, the fact that Christians celebrate year by year on Easter Day is an undying truth. Men foolishly imagined that the mouldered earth-body should be gathered together again piece by piece, and, withdrawn from its after combinations, should be reunited to its original elements, and so the body should be resuscitated and restored to its pristine state. In fabricating such a theory they have missed the truth through they have partially enshrined it in their dogma. The body of earth, friend, cannot be restored when once it has been resolved into its elemental state. It is dissipated once and for ever, and in future combinations becomes the perpetual constituent of other forms of matter. The fabled resurrection cannot be.

But men have taken no account of another body, the Spirit Body, though one of your greatest Teachers told you of it. Men have seen nought of what is in very truth a Resurrection from the dead elements with which it has been surrounded in its earth education. Your sacred records tells you of the new birth of the soul ; they preach to you the allegory of Spirit. They say well. Even as on your earth the bud bursts forth under the genial rays of your sun, the source of light and heat, to show to your eyes signs of a new life of which there was no sign before, so it is with your spirits.

The Spirit-body—your real Self—has clothed itself for a time with atoms of Matter which are in a state of perpetual change. When the process of earth education is complete these changed atoms are cast aside and your resurrection takes place. Resurrection of what ? Of the dead asleep alone ? Nay, verily, but of the jewel which those old rags of mortality have enshrined. The Spirit Body, the Real Man, rises from earth and is transported to its real home.

Resurrection at the end of the world ? Vain dream ! The rising is no rising of mouldered flesh and bones long since dissipated, but an instantaneous vivifying of what has been a shackled and confined individuality ; a bursting of the bud, a releasing of a prisoned and hampered spirit. At no distant period after a sleep in the unknown, but instant, immediate, now. The old garment is flung aside, and the soil new-clad, refulgent, in touch with vigour and life, rises to that sphere which has become congenial to it as a home by the tenor of its earth-life. The evil soul, spotted with corruption, tainted with sin, scarred by a degraded life, betakes itself to its own congenial society, to work out step by step through years of penitence and ages of progress, a salvation from its own sin and folly. The bright, pure, and noble soul rises upwards to bask in the rays of the sun of light and love, to pursue the onward path of purity and progressive knowledge, and to learn more of God and Goodness, while it teaches those whose aspirations make for light.

This, friend, is the resurrection of the soul. This is what your ancient teachers dimly saw and mistook for the resurrection of the body. They saw that there was life. They knew not that the body was done with. So they erred, but ignorantly.



Q.—Then there is no resurrection of the body. What of Christ ?

A.—The appearance of Jesus was of the Spirit Body which he was enabled to manifest in tangible form. The earth body never rose. The saints who rose ? Lazarus ? What of them ?

The bodies of the saints were also spirit bodies. Lazarus' spirit was never wholly absent from the body although the cord was nearly broken. It was recalled to the body of earth by the power of Jesus.

Q.—What special power. ?

A.—The healing power which he possessed in such vast measure. Akin to what you now call mesmeric power.

Q.—The nature of Christ. I should like some information.

A.—There is much that we cannot explain to you in this. Jesus was in a very special way the receptacle of the Divine Spirit. He was specially chosen and set apart for a special work. He was well provided in all ways, corporeally, mentally and spiritually. The conditions that surrounded him were the best and purest known. He inherited a body that was the most perfect ever born into the world, and with it a vast store of that power which marked him out among mankind. He lived a lonely and secluded life, far from the alien influence that surrounds men in the world now. His soul was pure and noble and loving : his deeds were deeds of mercy and pity ; his life a life of benevolence ; he blessed others and was largely blessed himself. This has caused men ignorantly to assign to him that which he himself forebade ; and to cast around his life and death a veil of fable which he would be the first to rend asunder.

He was the Grand Channel between the Spirit and the world ; the great Vehicle of Spirit-teaching from GOD.

He has risen higher than any ; blest by his deeds of love and by a noble mission nobly done. He has not returned save when he comforted his friends immediately after his passing away and when he conversed with John the Seer. To two chosen men he manifested his power and choice by signs—to Paul the missionary, and in after years to the Emperor whom he himself selected for his special work. He has passed, a Pure, Bright, Holy Soul to the spheres of the Most High.

Q.—Never to return again ?

A.—Never, save by his angel messengers.

Q.—Who was the Emperor ?

A.—Constantine, whom men called Great, and who was great indeed.

Q.—Christ spoke to him ?

A.—In vision, and shewed him how he had chosen him ; even as the spirits ever indicate the choice of GOD to the chosen ones. He showed him a Cross and gave him a mission.

Q.—Was that cross of mine intended to be the sign of a mission ?

A.—Assuredly, friend. It was the sign of your being chosen to fulfil a work for which you had been set apart. It was the emblem of the



choice which the Great Father made. Ah! See that you fall not short of what is sought from you.

Q.—GOD forbid! But how am I to know? I do not know even now.

A.—You will be told in due time. Not yet. When you are called, see you fail not. The preparations must be long. The process is slow. Much you need yet; much that can only be got by patient waiting, by earnest watching and self-abnegation, by prayerful dependance on the means placed at your disposal.

This is your present work: peaceful, quiet, and not before the eyes of men.

The time will come when the reason for this preparation will be made manifest. Before anything is done, you must learn patience and passive obedience. Impatience, querulousness, ill health of mind and body—these mar and stop our work.

Seek not more now.

DOCTOR.

These are but a very few of messages which fill up twenty-four books each of some 85 pages of typed work. *Spirit Teachings* is a small selection from these, and is to my mind, the very climax of mediumship yet attained. The opposition between the mind of the automatist and that of the communicating spirits is most marked. The writer says:—

I cultivated the power of occupying my mind with other things at the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning while the messages was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style.

I shall not here say anything of the large number of great names who purported to be communicators, beyond this, that it is a definite answer to those who in their ignorance dare to say that nothing of value has ever come through by automatic writing; and also to those who ask for the paltry additions to our material knowledge which might, they say, convince them of the supernormal origin of such messages. Nor do they stand alone:

The subjoined messages came to myself (Editor) from the Unseen friend who has given me weekly messages for 13 years through one and the same medium who has no knowledge of such matters:—

Q.—What is true history of the Fourth Gospel?

A.—I cannot tell you so important a matter straight away, but will ask for a teacher who will come next sitting.

He duly came three days later, and the following conversation took place.

Q.—My salutation to our guide. The whole drift of modern criticism is that Jesus was normally born; but the critics think that this makes Him a man *like ourselves*. This I do not believe, but my inference proceeds largely on the discourses in the Gospel according to St. John. The critic maintains that this Gospel is not John's, but was written by an unknown hand, and that the discourses with Nicodemus, with the woman at the well, and at the Last Supper are fictitious.



Is the Gospel attributable to St. John the Disciple ?

A.—Before I say anything at all, is your mind ready to believe what I say without doubt ? Your guide and M. would have me proved. I say, Do you know that I am a stranger to you ; not what they would call an angel ?

Q.—Yes, I have a quite open mind, and I trust my friend who would not deceive me. She has brought you, and I receive whatever you may say with reverence and grateful thanks, whatever it may be.

A.—Then, do not let anyone on earth—I use the words with meaning, no one on earth—shake your trust. The time the Master spoke with the woman at the well, and the conversation with Nicodemus, are very badly reported, but all that one disciple wrote is true. He was a very loving and beloved friend, and his record is true : he could have told much more but for his bewilderment at the death of so great a man. And, as you know already the ignorance of mankind, there are anti-Christis in plenty and those who would defame the Master's life. Heed them not. If men were truer you would all be able to do the greater works He spoke of, but alas, ye have followed after Mammon.

You are right, we here do not know about His birth, but He is here, and as we are all now gathered in His Name, His light has reached us. So be grateful, have courage ; but you must now go forward with your own knowledge and conviction. That disciple lives, a close attendant on his beloved friend, and has become even as He.

Q.—I accept all you say with loving reverence for your teaching, but can you not say whether the Gospel that recounts the Master's words is attributable to the disciple whom we call John ?

A.—Yes, I tell you it was ; and is the one whom they called John—the same who took Mary to his home by his friend's wish.

Q.—Thank you ever so much. May I take advantage of your presence to ask other questions ?

A.—Yes, if not too deep or long.

Q.—Am I right in saying that the essence of Scripture is spiritual history of a typical nation, which recorded in the language and according to the ideas of the time when each book was written ?

A.—Perfectly, and having grasped this fact your duty is to do so in the face of opposition.

This was the message exactly as received. Only the punctuation has been added. It was so given to me. I was an agnostic in this matter. Stainton Moses was a clergyman. His last note at the end of his second manuscript book is as follows :—

Q.—Your teaching is beautiful, but it is not Christian. It is not the teaching which one who still uses the sign of the Cross would promulgate. So it seems to me ; and if I speak ignorantly, enlighten my ignorance. If I seem to be too curious, I hope I may be pardoned, for I have no means of judging of you but by your words and deeds. You tell me to use my reason. My reason tells me that your words and deeds are noble, elevated, pure, and rational, but not Christian. Is Imperator Christian ? Am I to believe him as a Teacher sent



from God? Then show me cause. I only want such reasonable explanation as may satisfy me. The answer was:—

A.—Friend you have well spoken. It shall be given.

I. S. D.

This was in 1873. During the next seven years the promise was fulfilled, and Stainton Moses accepted the teaching. The communications were written in the minute characters described, uniform in style and over the signature "Doctor, the Teacher." "Whenever and whatever he wrote, his handwriting was unchanged, showing, indeed, less change than my own does during the last decade. . . . After a time, communications came from other sources, and these were distinguished each by its own handwriting, and by its own peculiarities of style and expression." (Introduction, *Spirit Teachings*, p. 3.)

Mr. T. W. Trethewy states (Introduction, *Controls of Stainton Moses*, p. 2) that the faculty of automatic writing "was exercised regularly till 1877, after which year the communications were rarer till they closed in 1883, at least there is no later record, though occasional communications were received afterwards."

There is, therefore, a consecutive, consistent, and rational sequence which is in harmony with the spiritist theory and not easily reconcilable with the notion that the writing is the result of subconscious dramatisation by the medium himself. Personally, I find the diction, the very various and consistent handwritings, and the matter written, all convergent testimony to the production of these scripts which were finished in 1877. A selection was published in 1883. This, though recognised as first-rate supernormal work, produced but little impression outside the ranks of spiritualists. But apart from the question of survival, they are in complete agreement with the subsequent researches of Canon Cheyne (1880) and of Dr. S. R. Driver and with the publication of the Revised Old Testament (1882) and the Revised New Testament\* (1885).

\* This is not the place for an analysis of Biblical criticism. It began with the Neo-Platonist Porphyry in the third century A.D., who detected the mistake in the traditional ascription of the later portions of Daniel to the time of the Captivity. Abelard and a Jewish scholar, Ibn Ezra, and others, carried on the questions. Luther questioned the ascription of the Pentateuch to Moses, and allowed that Isaiah is a composite. Hobbes (*Leviathan*) goes much further. The German scholars, J. G. Eichhorn, Ewald, Vatke, Reuss, Kuenen, Wellhausen, made detailed critical studies, and Bishop Colenso accepted the new position and wrote against "eternal punishment." He was excommunicated by the Metropolitan of Cape Town, though the sentence was quashed by the Privy Council of London.

Canon T. K. Cheyne worked indefatigably as a pioneer, and was supported by Dr. S. R. Driver, who, in conjunction with Dr. F. Brown, W. R. Smith, and a number of distinguished divines, published the four volumes of the *Encycl. Biblica* (1899-1903). The work was carried on by the Committee of Biblical Revision, and the Revised New Testament was published in 1885. The order of the books in this latter were not changed, though it is admitted that the oldest Christian documents are not the Gospels, but the Pastoral Letters. According to the best and now generally admitted authorities, the Gospels even in their original form did not appear till later; Mark about A.D. 50, Matthew and Luke about A.D. 80, and John about A.D. 90-110. For detail see *The Chronological N.T.*, by Principal T. L. Lindsay, March, 1906, and the article, *Bible*, *Encyc. Brit.*, p. 860.



To understand this man's work we must realise that those who call themselves Fundamentalists are ignoring the most certain natural facts. There is no "heaven" into which human flesh and blood can "ascend." The GOD who creates universes and galaxies must be far greater than the Hebrew concept of "Him who dwelleth in the heavens." The general resurrection of bodies and their immortal life in heaven or hell is manifestly the illusory end of a scheme which began some 6,000 years ago with a supposed Adam. It is disparate with all our real knowledge, and its consistency depends on a whole series of mutually inseparable miracles, of which the last is the greatest miracle of all.

A reviewer in the *Guardian* charged me with the belief that most clergy spend their time on theological accuracy, and remarked "Prodigious"! Do they not recite in the prayer of Consecration that Jesus on the Cross made there "a full sufficient sacrifice, oblation, and satisfaction for the sins of the whole world?" Do they not pray at every baptism that this child may be made regenerate and sanctified by the washing away of sin? Do they not demand that godfathers and godmothers should steadfastly believe in the resurrection of the flesh?

It is hard to persuade those who cling to the old forms that the new knowledge does but give the spiritual realities which lie behind those forms.

The whole history of Stainton Moses' development is given in books vii and viii from which I draw the following extracts:—

"Retrospect is the present business: and will be, until in due course you have gathered up what has been given and are prepared to advance. . . . The narrow debasing view was still upon you: but you had at least gained so much as this: that you had exalted GOD from a Being calculated only to inspire disgust into One who called forth sentiments of reverence and awe. . . . One ray of light from the Sun of Truth dawned on your soul when you learned that the dead, as you thought them, could be helped by the prayers of the living, and that purgatorial punishment was something more than a theological figment. . . . It was during this phase of your religious belief that we directed your study to the records of that body of Christian believers who call themselves Catholic and universal. You read their books, you knew their creed, you learned from them much that was real and true: and if you learned naught else, at least you unlearned that chilling heartless bigotry which would identify Catholic belief with universal damnation. . . . Another ray dawned on your soul when you learned to believe that a Catholic might be saved, and that GOD might even look with favour on the ignorant prayer to the Virgin which came warm from the heart of the fanatical peasant who had no knowledge but his faith. But indeed you learned more. You learned of Angel ministry, of saintly intercession, of the power of Prayer. You gathered the good, and under our guidance still, you rejected the cold exclusiveness, the dogmatic shallowness, the hard unyielding changelessness which



stereotyped religion and degraded man into a puppet of a Priesthood. . . . We have shown you how Evangelical exclusiveness gave way to High Church self-righteousness, and how in the study, long drawn out, of Catholic teachings, you were led to refuse the evil and to choose the good. . . . You learned at least this truth that man may have a heart filled with enthusiastic love to GOD and man albeit the God be a creature to you repulsive and the outgoings of love to man be ill-regulated and unprofitable. . . . We led you to speak to these poor blind ones that which was profitable to them, and there lives in many a heart now words which we have prompted, and in uttering which you were the vehicle, unknowing to yourself, and channel of spirit-teaching. . . . You knew not that GOD's word, whether revealed to Plato or to Jesus, is of equal value. You had still the Christian type strongly before you : and you cast about for the purest form of Christian truth. There was a branch of the Christian Church which was unknown to you ; and to it we directed you. A book which casually—as you thought—reached you, fired your mind with desire to know more of that Eastern Church whose history Stanley wrote, and you had just read. . . . You saw what were the teachings, the beliefs of those who were the Fathers of the Christian Church. You saw and you turned aside. The mind had outgrown the theology of the first Christian ages. The spirit had soared to a higher plane than that which was satisfied with a stereotyped theology and could rejoice in the curses of an Athanasian creed. The shock at first was rude, and the recoil sent you to study the speculations of German thought and the writings of your own teachers, Maurice and Robertson, and afterwards of Seeley and Stanley, men heaven-directed and angel-guarded. . . . You were passing through a phase of existence which required anxious tending, and we judged it wise to withdraw you in time from the public position of a teacher in a Church which no longer represented your intellectual and religious plane of thought. . . . When you were first brought within the immediate sphere of spirit influence, you were convinced of our operations. From that time till now we have led you on and on. We have testified in your midst with miracles of power. We have taught you directly a Gospel of God far in advance of what you had before received. . . . We have wished to secure a medium duly prepared. That was not possible except by life-long preparation : the mind must be prepared, stored with information and the life must have been such as to fit the progressive mind to be receptive of truth. This can only be by prolonged training."

Mr. Trethewy remarks : "The use of great names may cause suspicion because spirits have so often failed to support their claims to the exalted personalities they have assumed. Imperator's comment was, "It is to you forsooth a stumbling block that names which you have exalted should stoop to concern themselves with a divine work under the leadership of Jesus and for the amelioration of man's destiny." (See Spirit Teachings, pp. 164, 168.) In book xii, April 9th,



1874, Stainton Moses said "If you don't want to shock me, keep great names and personal matters out of the question." To this Emperor replied: "We must judge of our method. Great names are necessary for us. We cannot falsify." In Book xxii, Dec. 30th, 1879, Emperor said:—

There is much insanity among lower spirits. The assumption of great names respecting which we have before spoken to you, when it is not the work of conscious deceivers, is the product of insanity. The spirit imagines itself to be some great one, fancies how he would act, and so projects his imaginings on the sphere of the medium's consciousness. Vanity is the root of that, and has caused spiritual disease.

Certainly in this case the matter bears out the contention. I (Editor) referred the matter to my own communicator, who replied:—

"I must think. Names are signs here, and I think are taken not to represent persons, but to start an influence. You need not stress the point; they are a manner of focussing representation."

There is one consideration which may give us pause before we condemn. If the new-born spirit carries over its identity of character into the new life, how many out of the millions who pass into the timeless state would be capable of pursuing the knowledge which enables them to see as clearly as these do the gradualness of progress in this world, and the precise teaching that is required? Time belongs to the material world alone.

The position taken up by the whole Modernist School of the English clergy is in complete conformity with the testimony of these scripts, but it is amazing how reluctant are critics to go to present-day facts, but prefer criticism of ancient documents and laborious re-criticism of dead predecessors the whole of whose work proceeds on the ignorance, sometimes wilful, of the supernormal facts.

Naturalism is perfectly true as long as we are dealing with Matter and Energy in Space and Time, the atom has been constituted but once it is the foundation of normal science. To go behind it is to enter upon a non-material world. The weak point of Naturalism is that it assumes physical laws to be supreme, and Thought a product of organisation, chiefly of the brain. It ignores the paramount action of Mind in the selective, directive, and organising power in Nature, and it assumes that all mental reality is dependent on physical organisation.

A Higher Naturalism recognises these in Cosmic Evolution, in individual conformity to type, in the phenomena of healing, and in the supernormal facts. Matter is ideo-plastic—moulded by Mind in ways that we do not yet conceive of. Nothing can alter the fact that appearances and disappearances are possible here and now. They may involve the properties of an etherial body, the *soma pneumatikon* of I. Cor. xv., 44. We do not know for certain: it is difficult or even impossible to imagine an intelligence without any substantial vehicle. These phenomena are but a small portion of a vast amount of fact. The hidden memory of the soul, whose existence is one of the



very first of the mental facts, may well be its own "book of record" by which we judge ourselves and determine our own status by our own preferences which lead to one group or another in the life to come. "GOD is Spirit," as Jesus in the Fourth Gospel told the woman at the well, not *a* spirit, one among others, but SPIRIT, the Origin of all that is, directing the energies of Nature according to Law. "GOD is Love" wrote St. John, to Whom personality is not to be attributed in the limited human sense except as realised in the simile of the Divine Fatherhood, but Love itself in which we live and move and have our being.

"Jesus Christ is declared to hold in His human mind and will, as much of GOD, of GOD pure, as human nature at its best and when most completely supernaturalised can be made by GOD to hold whilst remaining genuinely human." (Baron Frederick von Hügel.)

Dr. Osty says :—

"If the divers kinds of supernormal cognition were attributes of single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and future, would be accessible to representation in his consciousness as memories are in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space. The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral and organic personalities, of their relations with others, and the knowledge of their whole surroundings. . . . He would know and could tell the details of events happening at great distances from himself. Such a being, superhuman to our ideas . . . is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered." (*Supernormal Faculties in Man*, p. 162. Eng. Trans.) Well, according to the Gospels just such an One did visit this earth. Instances of every one of these traits are recorded of Him. In addition to these faculties, He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His coming has been recognised as the central event in history and He has been hailed as the Archetype of a perfect humanity. We are told how He actually was received. Because He devoted these faculties to the regeneration of the world, and not to his own aggrandisement, he was condemned under the Law he had abrogated, and was crucified under a false charge of sedition. He returned as Leader and King—the only religious Leader who manifested in his own Person the victory over Death.

Now the enlarged idea of GOD as the Source of life and mind, and of law physical and moral throughout the entire universe, would make Him so vast and unapproachable that a manifestation of Him as com-



plete as is possible in a human body was absolutely necessary if He were not to be removed to an infinite distance from human lives and human sufferings. It is part of our nature that Spirit and Love are abstractions till personified and so made manifest. That manifestation was given by Jesus Christ whose "glory" was entirely a moral glory till the resurrection, not of a physical body, but of that spiritual body of which Stainton Moses' Teacher speaks.

We can now see that the Infinity of GOD extends both ways—to the infinitely great in the universe of stars and planets, and to the infinitely small in atoms and cells, for in these latter Life takes its origin. If there were no law in the atom there could be none in the planet made up of atoms. If there were no life in the cell there could be none in the organism, for the organism would not exist.

That He is internal to us as well as external is one of the logical inferences of the larger idea; and it can be made practical as well as logical, *i.e.*, it can be brought into consciousness without any mystical exaltation or "make-believe." The method consists simply in awareness that the Cosmic Almighty and the inmost spirit in man are indivisible, and therefore that every personal appeal is "heard." To any difficulty the answer will come if we make the appeal *and wait*; not asking that our will may be done, nor cultivating "resignation," but just waiting. It will not answer questions on science, nor on material advantage, it will not advise you on your investments nor stand in lieu of an insurance policy, it will not (in most cases) warn you of danger, nor inform you on any other person's character or affairs, but it will give you a clear lead on any matter bearing on your actual duty concerning which you may be honestly in doubt.

It will even answer specific questions bearing on conduct and duty if we ask them with an open mind just before going to sleep; the answer will form during sleep. The Divine Love is like the sunshine to the daisies—each has all that it can use, it could have no more if it stood alone, it has no less however many there be.

This is not mysticism, it is spiritual common-sense. It may have its foundation in the intellect, but when it is experienced it is above intellect. There are daisies of thought—little humble flowers—as well as roses. Nothing is too small for the Spirit that makes the flowers—flowers of the earth and flowers of the mind.

Metapsychical and psychical phenomena are merely the proofs to the intellect that there really is a world of spirit. They neither prove nor disprove any form of creed under which that truth is apprehended. Various modes in the expression of transcendental truths do not really matter, though of course they have different values. What we need is contact with Reality. That contact we can have. As we contemplate the pattern on a moth's wing or the depths of star-strewn space, we may realise something of omnipresent and Infinite Power. There may fall on us a chilling sense of our own minuteness till we feel that the Infinite Power is also Infinite Love which will see us safely through all contingencies of life and death if we are acting in the Practice of



the Presence of GOD, and are doing the Will of the Eternal, each in our tiny sphere of action.

“ Speak to Him thou, for He hears and spirit with Spirit can meet :  
Closer is He than breathing ; nearer than hands and feet.”

We shall find this to be literal truth. Provided only that we obey the best that we know, quite fearlessly, we find that the Unseen Power answers ; mysticism is reduced to secret experience, and we understand the Promise—“ Ask what ye will and it shall be given you.” The notion that transitory earthly possessions are referred to can but raise a smile.

But those who imagine that they can get nominations of “ winners ” at the races, or material advantage in any form, are very far indeed from the real value of the psychic facts. The purpose of life is Development. To this all other considerations must give place. We have to gain Wisdom, of which it was well said,

“ Her ways are ways of pleasantness, and all her paths are Peace.”



## A BRIEF RÉSUMÉ OF THE L'ESTRANGE SITTINGS AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

By ROBIN SANDERS-CLARK and DENIS CONAN DOYLE.

In May last the British College secured the services of Mr. Guy L'Estrange, the well-known physical medium of Great Yarmouth, for a series of weekly sittings. Eight sittings had been arranged, but after four had been held, the medium's health showed signs of overstrain, and for this reason, it was thought advisable to discontinue the sittings for a time, as the College did not wish to expose the medium to the risk of a breakdown.

At the first three groups excellent phenomena were witnessed, but at the fourth, owing, we think, to a temporary physical disability of the medium, practically no results were obtained.

The range of phenomena covered telekinesis, removal of medium's coat, pencil and ring, a materialised hand and arm; a few whispered words in the direct voice; sitters touched simultaneously by hands; strong psychic wind; attempted levitation, and on each occasion several observers described what appeared to be a partly successful materialisation of a figure. (*See notes for detailed description.*)

At each sitting the medium was stripped and thoroughly searched; the method of control as devised by the College was adequately carried out, and the usual stringent precautions against fraud were taken by the two College officials present.

(*Signed*) ROBIN SANDERS-CLARK.  
DENIS P. S. CONAN DOYLE.

### NOTES OF A SITTING WITH MR. G. L'ESTRANGE AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE, ON MAY 8TH, 1930.—R. SANDERS-CLARK.

The sitting commenced at approximately 8.15 p.m., the medium, Mr. G. L'Estrange having been thoroughly searched by Major Mowbray, Mr. Denis Conan Doyle, and Mr. Hopkins.

The phenomena started (knocks) with the lights hardly out; and after a brief period of singing by the circle, the medium's chief guide "James" announced himself through the entranced medium. He gave us a very fine example of his dry Scottish humour, at the same time begging us to keep up the vibrations by singing and conversation. After the trumpet had described various evolutions in the air, and the medium's coat, ring and pencil had been flung across the circle, the sitters distinctly saw a materialised hand in front of the luminous board, which was held up in front of the curtains. The medium was, needless to say, bound hand and foot in his chair all through the sitting.

A little while later, the medium's other guide "John" came through, and told us that he would try and build up a "shadow figure" for us to see. Next we saw two materialised hands (moving) over the board,



while both Mr. Conan Doyle and myself remarked that we felt a hand moving across our hands and faces. In my case I was able to grasp the hand, which was far warmer than my own. A few moments later, after the circle had given a magnificent vocal rendering of "John Brown's body," etc., and other popular tunes, the curtains were flung violently aside, and the board illuminated the white drapery of presumably a figure, which was on the right of the medium, while at the same time, several of us experienced an extraordinary vibration of our chairs. As the board was in air, lighting the drapery, it was suddenly turned round and a hand with an arm cut off short at the elbow was seen. It was then that I was lucky enough to have a rather interesting experience. As the board was being held up to illuminate the drapery, I distinctly saw the outline of an arm and fist silhouetted against the drapery holding up the board.

The rest of the phenomena merely consisted of the board being waved about in the air, and as the materialisation had taken up most of the power, "James" came through, bade us good-night, and closed the sitting. Altogether, I think, a very successful sitting.

NOTES OF A SITTING WITH MR. G. L'ESTRANGE, AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE, ON MAY 15TH, 1930.—R. SANDERS-CLARK.

The medium, Mr. G. L'Estrange, was stripped and thoroughly searched by Mr. Denis Conan Doyle, Mr. Hopkins and myself, and was later bound to his chair (wrists, shoulders and waist and feet), by us in view of all the sitters, who were invited to inspect the knots, which were sealed up with sticking tape.

1.—The phenomena started after a few minutes with the trumpet, which, after describing various evolutions in the air, gave me three knocks on my left shoulder, *i.e.*, that nearest the cabinet.

2.—Singing by the circle.

3.—James speaks through the medium and tells us the luminous boards are not as bright as usual.

(*Note.*—Presumably they had not been flashed.)

4.—Medium's coat and ring flung across the circle.

5.—The curtains of the cabinet blown wildly about.

6.—James tells us that he will try and materialise a figure. Various hands are felt by D.C.D. and myself, and seen in front of the board.

7.—Curtains are pulled back and some of the sitters see the one board illuminating drapery or a luminous substance in the cabinet.

8.—I ask James if he can hold up both boards—he does so, this substance is seen a little more plainly. I believe I see a face for an instant.

(*Note.*—Next time if the boards are made brighter the figure should be seen quite plainly.)

9.—After much movement of the curtains, James tells us that he is having some difficulty bringing the medium out of trance—I am instructed to go inside the cabinet and hold the medium's head—I do so, he is very restless, I hold both his hands and then take my place again.



10.—I turn up the red light when instructed by the guide, and the medium comes out of trance. He is quite O.K.

(Note.—Although the phenomena were better, I don't think the conditions were as good as on the previous occasion.)

NOTES OF A THIRD SITTING WITH MR. G. L'ESTRANGE, AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE, ON MAY 22nd, 1930.—ROBIN SANDERS-CLARK.

The lights were put out at 8.15 p.m., the medium, Mr. G. L'Estrange having been stripped and searched by Mr. Gread and myself. The medium was tied in his chair by us, and other members of the circle, who were quite satisfied with the ties.

1.—The phenomena started directly the lights were put down, even before the medium was in trance. Knocks, and then the trumpet sailing out of the cabinet. Mr. L'Estrange talking to us at the same time.

2.—Medium in trance, "James" the medium's guide speaks to us through Mr. L'Estrange.

3.—Singing by the circle.

4.—Luminous boards up, they are much brighter than before as Major Mowbray flashed them before the sitting.

5.—First one and then two materialised hands (moving) seen by everyone in front of the board.

6.—Direct Voice.—As we are singing "Comin' thro' the Rye," James sings with us through the trumpet, although the words "Comin' thro' the Rye" were clearly heard, the voice was very weak, at times a mere croak.

(Note.—When Mr. L'Estrange was at the College last year, James attempted the same thing, only however, when "Comin' thro' the Rye" was being sung.

7.—Materialised hands felt *simultaneously* by Mr. Gread and myself, sitting at opposite sides of the circle. I was again able to grasp mine.

8.—The curtains of the cabinet bulge outward, James tells us he will try and build up a figure. A materialised hand and arm is seen.

9.—The curtains are pulled right back, and a luminous substance is seen lighted by one of the boards. Several sitters, including myself, were agreed that this substance took the shape of a figure. This figure (?) is far clearer than on previous occasions, the guide can only get one board up (if only "James" could lift two boards higher, I feel certain we could ascertain the nature of this substance, *i.e.*, whether it is really a materialised form or not).

10.—Suddenly a small luminous table *outside* the circle is upset with a crash, a glass of water on the table is spilt over my arm.

11.—Half the table (it is in two parts) is picked up and starts dancing up and down, "James" tells us he tried to levitate the table into the circle, but there was not enough power, he will try next time.

12.—Mr. L'Estrange, the medium, comes out of trance, a good sitting, the most powerful phenomena we have yet had.



NOTES OF A FOURTH SITTING WITH MR. L'ESTRANGE AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE ON MAY 19TH, 1930.—ROBIN SANDERS-CLARK.

The Medium being indisposed, no details are given.

*Editor's Note.*—It is now recognised that the only effective method of binding is to use eight to ten turns of surgical tape round the medium's wrists and the chair-arm. The methods of getting out of any rope binding are so many and various that no tying is fraud-proof, or convincing to those who have not seen it.

Another point, if suspicion is felt that a glove or other normal appurtenance is fraudulently used, a rigid search of the medium immediately *after* the séance is indicated.

Details of the search should always be given. In the absence of such details it is impossible for a reader to decide that the search was complete. Size of the luminous boards should always be given. Lists of all persons present at a sitting and their order of sitting should also be given, and their signatures taken.

Séances in total darkness are always suspicious to sceptics, and the utmost care should always be taken to remove every possibility of doubt.



## AN AUTHENTIC CASE OF CLAIRVOYANCE

By FLORIZEL VON REUTER.

I have a pupil, a young German lady, by name Felicitas Mucke. She is the daughter of well-to-do people living near Breslau, is a gifted violinist, also writes poetry, and is, in all respects, an idealist. She and her sister have pronounced psychic faculties. In their sleeping-room they have, according to their own reports, experienced the telekinetic movements of objects, such as the tipping of articles of furniture, the swaying of curtains, the opening of doors. Knocking upon doors, and the ringing of bells have also occurred and been vouched for by all inmates of the house.

Miss Felicitas M. herself has occasional spontaneous clairvoyance. Upon one occasion, when her mother had gone into the city, she distinctly saw her fall and hurt her knee. It was afterwards ascertained that the accident had occurred at precisely the same moment as the vision. I pass over certain accounts she has given me concerning apparitions and spirit-forms she claims to have seen, as such uncertified cases might conceivably be merely subjective vision or fantasy. There is, however, one case which has been sufficiently well attested to warrant being related. She was visiting at a certain house in Berlin. She had been invited to take tea with the daughter of the house and a friend of the said daughter's, at a certain hour. When the time came the daughter went to Miss M.'s room to get her and found the young lady in a deep sleep (trance?). Not being able to wake her easily she desisted, and returned to her friend, the two girls then took tea without Miss M. An hour passed, and the daughter went again to wake her. This time she succeeded. Miss M. then declared that she had herself been present at the tea-table during her sleep, and accurately described, not only the guest whom she had never seen, but also the place (not the usual one) where they had taken tea. In order to preclude the possibility that Miss M. in relating this incident, had drawn upon her imagination, I asked her, if possible, to procure for me a confirmation from her friend. This she did, and I now append the young lady's statement, which seems to furnish proof of the authenticity of the phenomenon.

## STATEMENT OF MISS MINNA KOHNKE.

BERLIN, OCTOBER 7TH, 1929.

KOEPEINCKERSTRASSE 124.

On October 5th, 1929, about 6 p.m., Miss Felicitas Mucke went to her room to lie down. I was expecting a friend to tea. I only mentioned the young lady's name to Felicitas. My friend was completely unknown to her. I never described the girl nor showed Felicitas a photo of her. Two or three times I went to Felicitas' room to wake her, but on each occasion she was sleeping so soundly that I desisted from my attempt to rouse her.



At half past seven, I succeeded in waking her, however. My visitor was standing in the hall, preparatory to going. Immediately after waking up, Felicitas told me that she had dreamed about us. She said, "I saw Fraulein P. She is of medium height, slender, but not thin, had dark brown hair, parted in the middle, wears a dark dress, with high collar, and long sleeves, very simply fashioned. You both went through the corridor. You were carrying the tea-things, your friend carried the teapot behind you. You sat at a round table. In order to reach her place she had to push a chair aside with her left hand, at the same time she raised her right hand and stroked her hair."

(I must here mention that I had previously told Felicitas we would take tea in the dining-room, not in the room where the round table stands. This intention was altered at the last moment.)

Felicitas then went on to say that she had seen herself walking behind us. I was amazed at the absolutely correct description given of my friend and the circumstances connected with her. All the remarks upon the subject were quite correct. I rushed out into the corridor, and, seizing my friend by the hand, dragged her into Felicitas' room, saying "Now judge for yourself whether she does not look exactly as you described her."

MINNIE KOHNKE.

#### AN INEXPLICABLE OCCURRENCE.

Last September, my mother and I were visiting friends in the town of Sonneberg, in Thuringia. In my mother's sleeping-apartment, high on the wall, and only to be reached with a step ladder, hung a clock, the striking gear of which was out of order. It annoyed my mother, who is a light sleeper, by striking the large numbers in the wee small hours of the night. My mother spoke to our hostess about it, but was told that the clock would have to be sent back to the workshop, as all attempts to regulate the striking gear had been futile. We stayed about two weeks in the house, and during that time the wrong striking of the clock never varied, to my mother's unceasing irritation. At midnight it would strike six, at one seven, etc. Finally, the last night of our visit came. Shortly before midnight we retired to rest. My mother says she fell asleep almost immediately, hearing as she was dozing-off the six strokes which signified twelve o'clock. She woke up shortly after and heard the half-hour strike. She then laid awake for a while, and was rather surprised to hear the clock strike one again in half an hour's time. My mother, curious, forced herself to stay awake until the next stroke was due. Again only one stroke. The clock had struck one three times in succession. Greatly intrigued, my mother turned on the light. It was exactly half-past one. The clock had struck rightly three times. My mother now fell asleep again, and did not wake up until almost 8 a.m. Her first thought was of the clock. At 8 o'clock there came eight strokes, at half past eight one, at nine, again nine strokes, etc. We left the house a few minutes after eleven, the clock having struck correctly at eleven.



Now comes the really remarkable part.

Our friends, who were also interested in the sudden inexplicable correct striking of the clock, kept it under observation after our departure, and wrote us a few days later "You will be surprised to hear that since you left the house the clock immediately reverted to its old manner of striking, and has been wrong ever since."

During our stay in the house no attempt was made to regulate the clock, nor could my mother have reached it without a step-ladder.

While allowing all that seems reasonable for coincidence it may be perhaps permitted to raise the question as to whether spirit-force may not have had something to do with the incident, though I should leave it an open question as to whether it were discarnate spirit-force or the incarnate will of my mother acting upon the mechanism, if such a thing be possible. And why not?

#### AN INTERESTING CASE OF AUTOMATIC WRITING.

We are in constant touch with an "Intelligence" calling itself "Le Facteur" (the messenger, postman, etc.). Le Facteur states that he is an old French ancestor of my mother's. He is very good as a "control," and often gives evidential messages. Sometimes he brings acquaintances of his to greet us. Upon one occasion he introduced a friend by name Jean Nicot. This Nicot then became a rather frequent visitor, stating that he felt drawn to us. He vouchsafed the information that, in his time, he had been a scientist, having carried on scientific investigations which made him extremely unpopular with many people. He refused to say anything more about himself, merely stating that we could find out more about him if we should choose to do so.

Another spirit friend however, gave us the following surprising information about his personality. It was stated that he had lived in the 16th century, and having been of an aristocratic family, his descendants been persecuted in the French revolution. The most unexpected bit of news was that he had been the one to discover the poison in tobacco, having analysed it in the course of his investigations.

I will now give the facts which we were subsequently able to verify by consulting the only encyclopædia at our disposal. The name Jean Nicot is given in conjunction with the word Nicotina. It is stated that Jean Nicot was Seigneur de Villemain, born in Nimes, in the 16th century, and that the tobacco plant was introduced into France by him, having been imported from Portugal. Nicot is given as a diplomat, nothing is said about his qualifications as a scientist. It will be observed that much of the data given us automatically was borne out in a singularly exact manner. Nicot *was* an aristocrat of an old noble family, he *did* live in the 16th century, the most significant point is, however, that the tobacco-plant received its name Nicotiana, through having been introduced by him into France\*. It may consequently

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\* "Nicotiana. So called after Jean Nicot, a French ambassador to Portugal, who sent a species of the plant to Catherine di Medicis, about 1560 A.D."  
(Century Dictionary.)



well be that the word nicotine was the result of scientific experiments which he carried out with a view to ascertaining the exact amount of poison contained in tobacco. I do not suppose that one person in a hundred is aware of the origin of the word nicotine, or its association with a real personage. Certainly my mother and I were absolutely ignorant of its origin and it is not likely that, if we had subconsciously acquired the information, the name Nicot, when first written would not have awakened some vague memory or association in our minds.

We have also to take into consideration that, while much of the information was subsequently verified, the point concerning the scientific analysis of the poison Nicotine is not mentioned in the only account we were able to find of the facts. Whence came this information? Still, if it be true that Jean Nicot incurred the disapproval of passionate smokers by his investigation of the nicotine poison (as the word nicotine would certainly appear to indicate) there would seem to be a logical reason for his spirit being attached to my mother and myself, as we are enthusiastic members and supporters of the British League of Non-Smokers. At my first opportunity I shall endeavour to get more information on the matter.



## A RECENT INCIDENT.

On or about July 22nd, I received a letter from a lady in Wales, who had read my book, "Comrades on the Homeward Way." She had recently suffered severe sorrow in the death of her child, and the chapter about Tony had therefore specially engaged her interest. I will call her Mrs. Trevor (pseudonym). The name of the house in which she lived is "Glyn." On the 23rd, I had a visit from another bereaved mother, introduced to me by Tony's mother, whose home was in the North of England. The date of the death of her child, John S. was approximately the same as that of Mrs. Trevor's. The two mothers were unknown to each other. I felt keen sympathy for both.

In August, when writing to Tony's mother, I mentioned that I had been in correspondence with, and trying to help a bereaved mother who lived in Wales. I mentioned no names, and did not say if the child was a boy or a girl. I gave no further information. Mrs. Driver (Tony's mother) wrote almost at once saying that she had made an appointment with Mrs. Mason, and asking if I would like to get into communication through her with the child, whose mother lived in Wales. I replied that there were reasons why I thought this attempt inexpedient; but asked her to read a letter (which I enclosed), with care and concentration, and then at the interview with Mrs. Mason (during her trance) to ask if Tony knew what was in my letter, and if he could find the child. The note which I enclosed was addressed to Tony. I looked at his photograph quietly, then sat down and wrote as follows:—

DEAR TONY,

Will you look into my circle of influence and see if you can find a little girl called Ann, about eight years old,† who went into your world about three months ago. Perhaps you can help her, or get some information about her for her mother.

With love,

Your friend,

HELEN DALLAS.

I felt that as my sympathy had reached the mother, her child might be within the range of my spiritual environment, and that Tony might find her there, or hear something about her present state which would comfort her mother. I added in my letter to Mrs. Driver, a special request that she would not mention the child's name in Mrs. Mason's presence.

I mistook the date of Mrs. Driver's appointment which was on Wednesday, August 20th, and my letter did not reach her until Thursday, 21st, between 8 and 9 p.m.

Without having received my letter, however, Mrs. Driver asked Tony on Wednesday whether he could tell her anything about a child who had lived in Wales. The prompt reply through the Medium was "Glyn"; who then said "a boy." Mrs. Driver replied, "I do not know," and the communication then referred to Johnnie S. and nothing was said about the child in Wales. As Mrs. Driver did

† I learned later that she was nearly ten.



not know the name of Mrs. Trevor's house, the word "Glyn" conveyed nother to her at the time.

Although she received my letter to Tony (dated August 20th) too late to carry out my suggestions at her own sitting, she is still determined to try to do so. She was engaged to take notes on Thursday, 9 p.m., at the house of a friend where Mrs. Mason was staying.

She had only time to read my letter hurriedly and put it into her bag before hastening to fulfil this engagement; she had no time for concentration on it. When she reached the house there was an interval during which she had to wait for Mrs. Mason and her hostess, and she then took out my note from her bag, re-read it and replaced it. *No one* saw the letter except herself.

Having obtained permission to ask Tony a question during Mrs. Mason's trance, she put it in the following words: (I here quote her notes)—

*Mrs. Mason, 9.30 p.m. August 21st, 1930.*

*Myself.*—"Tony, can you tell Miss Dallas anything?"

*Maisie.*—"Tony doesn't know—Tell her he is glad she has thanked him for helping her—he has been to see her and helps her with children."

*Myself.*—"Well, has he read the letter Miss Dallas sent him to-night?"

*Maisie.*—"Yes, the girl is nervous. He has tried to take her back to her mother. Over about nine weeks (actually nearly four months). She came over quickly—ill. She *has* been back to her mummy. I get R— Jean—."

*Tony.*—"Oh Mummy. You mean *Ann*! She *has* tried to communicate with her mummy. She is about seven years. Not with Tony much but a friend of Johnnie S. They are what we call newly-borns! She is at school. She comes from Wales. Ann sends her love to her mummy, and tell her that Ann wants her to keep her doll *out—not* put it away."

Mrs. Trevor finds no significance in R— Jean, but otherwise all that was said was appropriate except that Ann was nearly ten, but she looked very much younger than her age, and she had passed over more than nine weeks.

It was quite correct to say that her passing was quick, though not due to an accident, she was not considered to be seriously ill until half-an-hour before she died. This was unknown to me. The reference to the doll was quite appropriate. One favourite doll had been put away for some time by her mother, as she could not bear to see it, but recently had been brought out again. This also was quite unknown to me.

It must be borne in mind that my only contact with Mrs. Trevor had been by correspondence, and my knowledge of little Ann is only derived from fragmentary remarks in her letters.

The interpretation of this incident is to me, fairly obvious. Lowell's lines partly express it:—

"We see but half the causes of our deeds  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit world  
Which though unseen is felt —."



## THE LATE MISS CLARISSA MILES.

By her friend EDITH K. HARPER.

Miss Clarissa Miles whose sudden death recently came as a great shock to a large circle of friends and acquaintances, had for many years associated herself constantly with the psychic side of life. Her experiments in Thought-transference, in which she was the agent and her friend Miss Hermione Ramsden percipient, are classics which rest in the archives of the Society for Psychical Research. It is perhaps not too much to say that these experiments played a large part in attracting the serious attention of scientists such as the late Sir William Barrett, Sir Oliver Lodge, and the late Professor James Hyslop, to this mysterious faculty in human development at once so unmistakable and so elusive.

The Miles-Ramsden experiments have been a feature of psychic reference books by successive compilers of facts, but Miss Miles herself was wont to say "These things are only the A.B.C. of the spiritual alphabet, only a faint fore-shadowing of much greater things to come!" and we who knew her so well are comforted in feeling she has entered into a wider phase of the Great Adventure to which her eyes were always turned. Another feature, perhaps less widely known but equally interesting to those who analyse the extension of human faculties, was her uncanny gift in earlier years of water finding, and Ireland seemed to be particularly favourable to this manifestation. Sir William Barrett has quoted some astonishing authentic records of her dowsing (to give it its popular name) in his last work on this subject, "The Divining Rod."

Miss Miles was a native of Wiltshire, her father being the late Col. Charles Miles, of Burton Hill, Malmesbury. She was passionately fond of horses and dogs. She was an enthusiastic amateur photographer with no sign of the amateur about her work, and her oil paintings and sketches indicate another field in which her talented mind found expression. One of her pictures in oils was exhibited in the Paris Salon in 1908. Egyptology was another of her passions and she rarely missed a lecture by Sir Flinders Petrie or any other of the experts who had taken part in Egyptian exploration. In short, life for her was full of interest to its earthly end, an interest enhanced by the fact that she always sought some hidden inner meaning which perhaps the majority of average folk failed to perceive, and if at times she failed to realise that Truth is more often *veiled* than *revealed* by its symbols, it did not deter her buoyant spirit nor weaken her faith that we are "On the eve of a glorious dawn."

EDITH K. HARPER.



## THE MEDIUMSHIP OF MISS FRANCIS.

By Mrs. MURIEL HANKEY.

It is a well-known fact that many, if not most, children are naturally mediumistic in their earlier years, although unfortunately this sensitive faculty diminishes and is generally permanently lost as they grow older and become immersed in the material life around them.

Such natural mediumship was possessed by Miss Francis, and consciously experienced by her in a variety of expression.

As a child of seven, her resident governess continually found her in the corridor, or scrambling back into bed, and duly scolded her for the childish transgression. As the habit persisted, the governess asked her one evening why she continued to leave her bed and room at night, and the small Nina replied, "When the lights are out, the room is too full of people, and so I have to get out."

Miss Francis' sensitive temperament is characterised by a particularly strong affection for animals, and when she was about ten years of age, on one occasion, when playing with her dolls in a closed summer house at the bottom of a large garden, she distinctly heard a voice exclaim: "Run out, Nina; Dick has got a bird." (*Dick* was a large black and white Persian cat, to whom the child was devoted.) Thinking her mother had called, Nina rushed out into the garden and was just in time to rescue a bird from the clutches of the cat, and carried it tenderly indoors, but was astonished to find her mother in total ignorance of the occurrence. No one else was in the house or grounds at that time, and the warning voice undoubtedly came from one of her many unseen companions and helpers, with whom she was always closely surrounded.

Miss Francis is French by birth (Mlle. Nina de Verthier) and came to England to live as a young girl in her teens. For some years she devoted practically the whole of her time to an invalid mother, until in 1915, after her mother's death, she started to develop her inherent mediumistic gift which had remained dormant for so long, probably owing to the stress of conditions in which she had lived.

At that time, also, a reverse of fortune made it essential that she should earn her own living, which she endeavoured to do by teaching languages, but a prolonged illness, followed by a nervous breakdown in 1926, rendered it necessary to lead a less arduous life for a time. It was then that her mediumship became the dominant factor in her life, and since that time she has steadily progressed. She is fortunate in having the protection and help of a very fine spirit in her Guide, Lucio, whose earthly life covered a period of thirty-nine years in the early 17th century. Lucio was a Prieur in the Talloires Benedictine Monastery at Annecy. The data which he has given, through Miss Francis, of the vicinity and of the history of the time, have been investigated and substantially verified in detail, although Miss Francis had no knowledge whatsoever that such a Monastery had ever existed. It has been, furthermore disclosed and proved that a Mass was founded there for





*Photo by Mora.*

Miss FRANCIS.



Maurice Dommengaude de Verthier, an ancestor of Miss Francis" whose lands and possessions had been left to this same Monastery at the very time when Lucio had been Prieur there. This undoubtedly explains why Lucio has attached himself to Miss Francis at the present time.

Part of the ancient building has been converted into a modern hotel, but the Abbey is still extant, and copies of the archives may be read at the British Museum.

From the founding of the British College of Psychic Science in 1920, Miss Francis has been a constant student, and her sincere work and quality of her potential mediumship aroused the attention and interest of Mr. Hewat McKenzie, to whom Miss Francis owes a great debt of gratitude for the help and encouragement he extended to her. It was directly owing to his care in the development of her psychic faculty that the trance condition was first induced, and the benefit of his advice and teaching is now passed on by Miss Francis to the students of her developing classes at the College; for she with the help of her guide, Lucio, works entirely on the lines he practised.

In 1927 Miss Francis joined the professional staff of the College, and has steadily progressed, the quality of her work being increasingly good.

During the past four months I have had an opportunity of observing the immediate effects of her mediumship on her sitters. Very few have been the negative results, but the successful ones many; and very encouraging is the proof and comfort she has been able to bring to many mourners.

A Dutch lady, who sat with Miss Francis on a recent visit to England, writes as follows:—

"After reviewing the principal happenings in my life since I spoke to Lucio last (July, 1929), and making a few appropriate remarks, he gave me the description of several relations, and other people, all of which I could place, except one Aunt, whom possibly I may not have known. The father of a friend gave me the name 'Jan' (in Dutch) and described exactly and correctly why he was interested in this Jan, and why he spoke of it to me. The whole sitting had an atmosphere of pleasant kindness and naturalness, whilst many small details were mentioned, which together made it very evidential."

A Parsee lady, Mrs. Jehangir Mehta, who is well-known in Bombay, and who visits Europe frequently, has sent me the following letter:—

"I can speak very highly of Miss Francis, who has exceptional psychic power, and during a number of sittings with her this summer, and on previous occasions, I have found her consistently good in her results and correct in her details. I consider that she will become one of the finest trance mediums in England. It has given me great pleasure to come in contact again with Miss Francis' control, 'Lucio'; he is a guide of a very high order, extremely helpful and kind in his communications."

Mrs. Mehta has had a very wide and varied experience, and has



sat with many well-known tested mediums, so her tribute to Miss Francis is particularly gratifying.

Very valuable, too, is the opinion of such people as Mrs. Hewat McKenzie, Mr. H. Austen Hall, and Lt.-Colonel F. A. Wilson, whose testimony is appended here.

In her normal life Miss Francis displays the natural French tendencies to gaiety of disposition and vivacity of manner, but these characteristics are tempered by fits of despondency when she suffers severely from what I would term "Psychic Depression." She is exceedingly modest in her estimate of her own qualities, shy and retiring in her encounters with the every-day affairs of life, yet proud in her bearing and often prone to misunderstanding and offence—the victim of her own sensitiveness. She is intensely warm-hearted and generous, and seeks to mould her life to high spiritual ideals.

FROM MRS. HEWAT MCKENZIE.

My first recollection of Miss Francis is in 1920, as one of the earliest members of the College. She had already the ability to receive messages by means of the glass and letters, but wished to gain a general knowledge of the subject, and was a regular attender at all the classes and lectures and also a member of one of the developing classes. Earnest and punctual and full of interest in every aspect of the work, she made an excellent student. An incident of this period comes to my memory. During one of the periodical visits of Mr. Hope, of Crewe, to the College, a visitor arrived from Paris, Baroness P., with an introduction from the late Dr. Geley, asking me to arrange a sitting for photography for this lady. A date was fixed, and she was instructed what plates to procure and bring with her, but the time was a Saturday afternoon. She could speak no English, Mr. Hope no French, and no staff help was available. I bethought myself of Miss Francis, who has an excellent command of French, and she kindly put aside another appointment to be present. She had never met Mr. Hope, and was most interested to attend a photographic sitting. The Baroness was happy in having such a fluent linguist and everything went well, Mr. Hope declaring that there was plenty of power. The Baroness with some knowledge of photography followed the experiment throughout, and to everyone's satisfaction, two clear "extras" appeared on two separate plates. When these were printed, the Baroness, to our disappointment, recognised neither, both faces were of women. Naturally we showed them later to Miss Francis, and to her amazement, and joy they proved to be excellent pictures of her mother and grandmother, the latter a very clear and fine likeness. Miss Francis brought me photographs to compare which quite satisfied Mr. McKenzie and myself. A most disappointing experience for the Baroness, but explicable on the ground that Miss Francis gave off psychic power which was most naturally used by her own people. As I had arranged that she should be present, and knew she had never met Mr. Hope, nor had anyone at the College ever seen photographs of her relatives, I could ask the



sitter and Dr. Geley, to whom an account of the occurrence was sent, to regard the result as a genuine one. Miss Francis sat on several subsequent occasions with Mr. Hope, but never again secured her relations.

To return to her psychic development, as time went on I noted that as her devotion to her daily work as a language teacher made heavy demands upon her, she suffered physically, and I came to the conclusion that there was a repression of the psychic forces, and that this was reacting prejudicially to her health, a common occurrence with potential mediums, and several times I urged her to give up the teaching and make mediumship her aim, the necessary help being forthcoming. But the time was not yet, and not until 1927, when she had a most serious breakdown, and had to relinquish her teaching altogether, did she begin to think of mediumship seriously. When I saw her during this illness I hardly thought to find her alive on my return from the States, for which I was on the eve of starting, but left instructions at the College that when her convalescence was complete, she should if she wished come to the College as a resident student. When I returned in March, 1928, I was greeted at the College by a rosy-faced picture of health, instead of the pale ghost I had left, and from that time her health has been excellent. At this stage Mr. McKenzie took her development in hand, and assisted in inducing the trance state, under which her best work is accomplished to-day.

An interesting episode in her early professional career was the undertaking of a series of sittings to assist an Indian woman with her development. Mr. Rishi, of Bombay, is the head of a small Spiritualist Society in that city, and, wishing to add to its value, brought his young wife, who was mediumistic, to Miss Francis. He was always present at the lessons, so that when he returned to India he could carry on on the lines advised by Lucio the guide. Mrs. Rishi, whom I saw on every occasion, could barely find more English than a good morning, but soon it was reported by both Miss Francis and Mr. Rishi, that a control was using her and speaking in excellent English. I regretted that I never verified this for myself, but such happenings in the superior state are well known. Mrs. Rishi was safely guided over the early steps, and has been a help to the Indian Society. This was one of the first pupils Miss Francis assisted in development and was the forerunner of the classes for psychical development which she conducts so ably to-day at the College.

BARBARA MCKENZIE.

FROM MR. H. AUSTEN HALL.

The work of Miss Francis at the College has been profoundly interesting to those who have known her since she commenced to practice her mediumship three years ago.

At that time she was receiving little more than impressions from her Control, Lucio. She appeared to be in a partial trance and what she said was often disconnected, and frequently experimental questions



had to be asked to induce the flow of psychic power ; and it was clear that the medium herself was affecting the messages that were received through her. In spite of these limitations Lucio managed to give quite a substantial amount of his mind through the medium, and sometimes showed he was in contact with the spirit-mind of the sitter. But I am speaking of three years ago.

During the period of Miss Francis' connection with the College, a remarkable development has taken place. The medium now goes into deep trance, with a corresponding increase of freedom from the Control to work ; not only Lucio, but others, give direct communication from the other side, and with it a power of expression that only the best mediums possess. I have myself found by experiment that conversation with those beyond can be carried on with the same facility that we enjoy in our human relations.

Lucio, of course, always takes charge of the sittings. He is far too conscious of the splendid progress he has made with the medium to allow others to come without his supervision. But having been satisfied that all is well he makes his bow and leaves the field open. His presence, however, is felt, and no doubt he ensures a good result by this means.

The interesting fact about Miss Francis is the great development of her mediumship in so short a space of time, for it is only during the last year that she has attained the deep trance and the enhanced power it brings.

It speaks volumes for the seriousness of Miss Francis' work, no less than for the excellent conditions provided by the College, that she has made such progress, and our members should avail themselves of the opportunity now presented for the enlargement of their knowledge.

H. AUSTEN HALL.

FROM LT.-COLONEL F. A. WILSON, C.B.

It is the duty of everyone to serve others, and it is also the duty of those to whom that service is rendered gratefully to acknowledge it ; for this reason I am sending you these few lines on the subject of Miss Francis' mediumship, as a token of gratitude.

A month after the passing over of my wife, I endeavoured to book a sitting for a special date a fortnight in advance (November 21st, 1929), but found all those mediums with whom I desired the appointment were fully booked up, and I therefore accepted a sitting with Miss Francis ; I admit with slight disappointment, but with a result exactly opposite to my expectations.

At the very commencement of the sitting I said to Lucio her control, " You know why I have come ? " and his reply was : " She is waiting here now to speak to you, and will do so in a moment when she has overcome her excitement." There followed an hour's conversation during which my communicator spoke almost continuously without requiring much questioning, telling me her experiences, and the names



of many friends she had met. It is to be noted that neither she nor I were Spiritualists, and further, that she had been in hospital on the Other Side for a considerable part of the six weeks prior to this conversation, owing to the condition in which she passed over. From the first she took complete control, and seldom had any difficulty in expressing what she wanted to say through Miss Francis, sometimes speaking fluently for half an hour without a stop. All my wife's characteristics were very much in evidence, her great sense of humour, her artistic knowledge, her mannerisms, and certain expressions peculiar to her. I have had some wonderful evidence, among which an uncommon example was the describing of the character of a lady who was on her side, and whom neither she nor I nor the medium had met in life, which character was admitted to be true by the lady's son. I cannot close without expressing my thanks to her control, Lucio, for his help in this matter, and for his excellent advice to me on other subjects.

F. A. WILSON.



## A. C. D. AS I KNEW HIM.

“ And now at the age of 66, this great gentleman adventurer who as he himself has told us, has led a life which, for variety and romance, could hardly be exceeded, is still as young and boyish and enthusiastic as he ever was. Both in his writings and in reality he has touched life at all possible points. His reward has been the priceless possession of an eternally youthful enthusiasm.”—(Philip Harrison, on Sir Arthur Conan Doyle, in “Hutchinson’s Magazine,” April, 1926.)

If brevity be the soul of wit, I can accord the palm to our friend and comrade, Arthur Conan Doyle, whose ability to put in a few words and in clear, choice language, the very essence of the situation, was both a pleasure and an instruction to those who were favoured to receive letters from him. I noticed this also at the College Council table during the years when he was Hon. President; he would listen carefully to a discussion, giving a guiding word now and again, and then by the time all had had their say, he had ready a clear, brief minute dealing with the situation, which seldom needed alteration. To be both brief and comprehensive, was one of his many remarkable gifts.

Sir Arthur and Lady Doyle were two of the very earliest members of the College, and later became Life Members. I have a note dated February, 1920, three months before the opening of the College, in which he asks for membership, wishes the great venture success, and promises to interest others. This he loyally did to the very end, for he found the College method of experiment particularly suited to the many who continually came to him for help. I remember well, how delighted he was that he was able to introduce Mr. J. Malcolm Bird, now Research Officer of the S.P.R., but at the time one of the editors of the “Scientific American,” anonymously to the College as an “enquirer who may be useful.” He saw him get more and more interested through sittings with John Sloan, Evan Powell, the Crewe Circle, Mrs. Osborne Leonard, and others. The results then obtained made a case for investigation, such a case, that Mr. Bird, finding “Margery” on his return to the States, continued his quest to the present day with the most far-reaching effects to his nation.

On another occasion, a lady arrived with a letter from Sir Arthur, simply saying that if I could help the bearer it might be of service to the cause. A sitting was available with Mrs. Leonard, which bore unexpected fruits, for the bearer of the missive returned later to tell me she was Miss Louise Owen, Lord Northcliffe’s secretary, and through her came Hannen Swaffer, and all the help which has come to the movement through his association. Books might be written of the results of the unwearied efforts Sir Arthur made to introduce people to a reliable centre, so that they too might get first-hand evidence of the facts in which lay “the hope and future of the race.”



But he had many sorrows as well as joys in his labours. No one strove harder than he for a just settlement in any dispute, and there were many in such a movement; he never provoked a storm, but no one was more prepared to fight to the bitter end if injustice was shown and had to be put right. Want of loyalty and gratitude among workers hit him hardly. "Most of the internal troubles come my way" he says in one note, "I love Spiritualism but I often loathe some spiritualists. Well one can but slog on, but I wish sometimes I could avoid all personal intercourse save with a few chosen ones, and do my work with my pen from my study."

All engaged in public work can echo his words, and we honour him the more that to the very end he made himself available for everything good and bad that affected the Movement.

Was there ever a stouter champion of the "Margery" mediumship than he? In 1925, he felt while Dr. and Mrs. Crandon were in the throes of the contest with Houdini, the "renegade psychic," as he called the latter, that we ought to do something to show the brave couple in Boston that we were following and sympathising closely with their struggles. A few members of the College gladly collaborated with him in choosing and sending a silver loving cup "as a sign of sympathy with their long struggle for truth from a few friends in the British College of Psychic Science." But his was the quick sympathy to see the cheer that might come to them, as it did, from such a token.

I often had cause as Hon. Sec. to the College, to appreciate his direct friendship and loyalty. He was not one to listen to slanders without seeking to find the truth. He wrote on one occasion, "I am worried about something:— came to see me and said that three mediums (mentioning their names) had all given as a reason for being no longer connected with the College, that they were turned down because they used the name of Christ or associated Christ with their powers." "Of course, I am myself Unitarian, though with every reverence for the great Teacher, but I would naturally resent any penalising of a medium for his views or for his method of interpreting his own powers. But knowing your good sense, it is inconceivable to me that such a thing could occur. I am sure there has been some misunderstanding."

This is the letter of a real friend, and I had no difficulty in refuting the slanderous charge, two of the mediums involved sending me personal letters for Sir Arthur as to their respect for the College, and the help that had been given them; as to the other it was news to me that she had any particular religious views. He was fully satisfied, and replied that he had dealt severely with the person who had made the allegations. As I look over his many letters during the years I see many instances of the same noble loyalty, and realise that what I experienced was being shared out to hundreds of other leaders to assist them in their fight. "It is team work with all of us, and each has his place," he remarks again. Some of his critics, friendly and unfriendly, thought he was over loyal to the Cause, for he did not believe in bringing before the public every occasion for scandal, but that he was aware



of it and deeply regretted it, was obvious. "I think our Movement needs a Sherlock Holmes quite as much as a propagandist at present," was his comment in discussing one incident.

His loyalty was accompanied by an open-handed generosity. He realised, more than most, that societies needed financial help, and the College shared liberally with other centres out of the funds available from his lectures. "I send you a cheque for 50 guineas for the Fund. I wish it were more, but the need and poverty is great everywhere. For some years past I have never paid out less than £2,000 for the Cause, here or in America or abroad. The College will live in history, as will a good deal which is happening now." What might our work not be if more, out of their abundance, saw the need and offered such help?

The influence of his two visits to the U.S.A. with Lady Doyle and his family was very deep. It is not too much to say that these gave a new standing to psychic study which is still felt. In my own visit, I met so many whose interest and effort had been notably quickened by a word from, or even by a look at the great pioneers, as if a Pentecostal blessing had accompanied them.

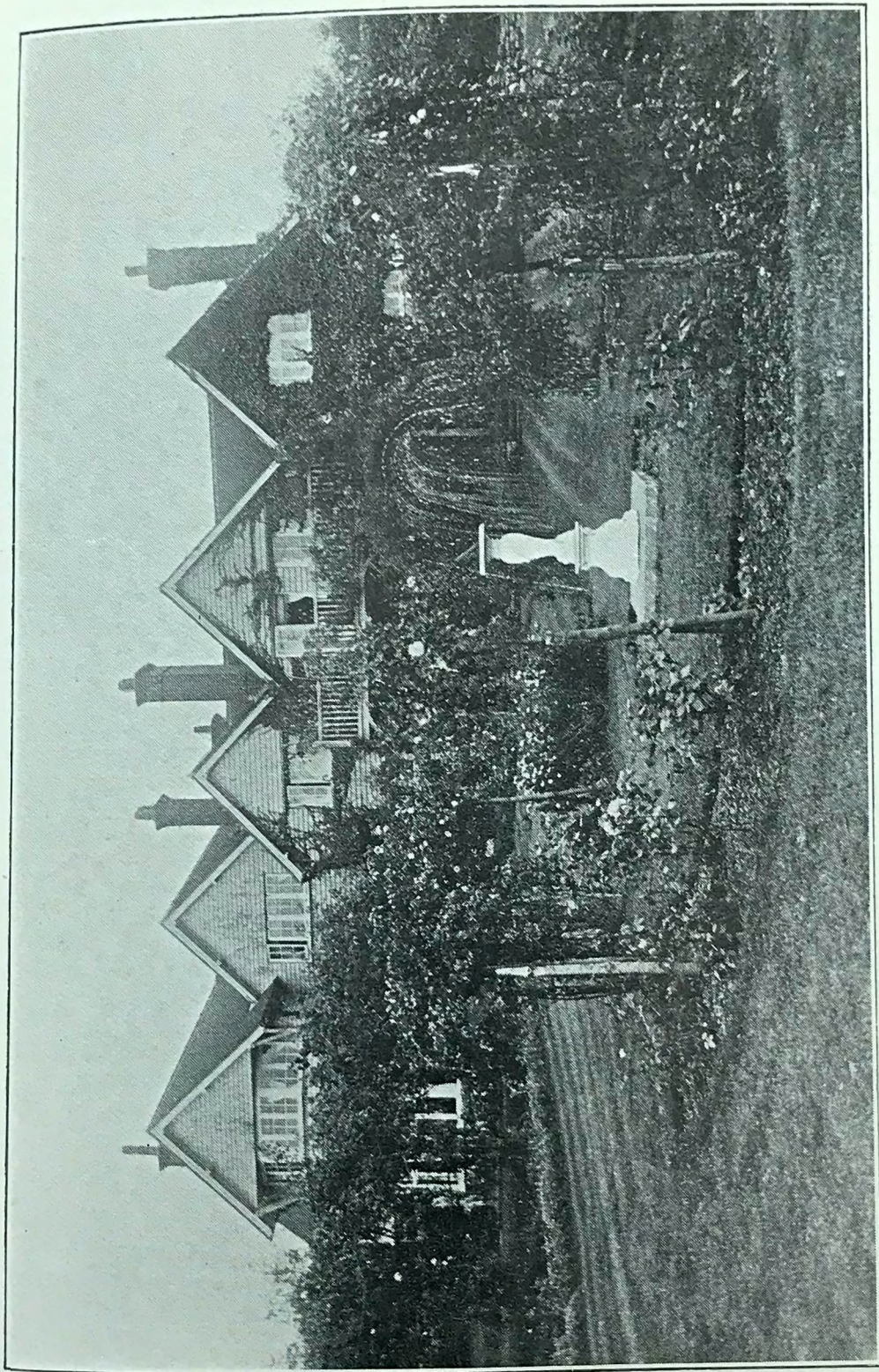
A mass of correspondence from Sir Arthur to one who collaborated with him in preparing his two vol. "History of Spiritualism" came at one period into my hands, and bears witness again to an outstanding genius for friendship and loyalty and true comradeship, and is a witness also to the assiduity and labours he devoted to finding out the facts dealing with early Spiritualism in U.S.A. and in Britain. For two years the history was never out of his mind, in addition to his many other labours, public and private, for, as he says in notes embodied later in a letter to *The Times* :—

"Spiritualism has been the butt of the wits and the scorn of the highbrow, as its great prototype was before it, but even its warmest opponents must now admit after two generations of effort, that ridicule and misrepresentation are not going to put it down, and that it is destined not only to live but to grow. At present it is known to most men by its weaknesses, real or alleged, even as early Christianity was to the Romans, who saw nothing of the great realities behind, for man is always weaker than the truth which he may champion, but we who know what the effects of the facts have been upon our own minds and souls, know beyond all doubt that a very great thing has come into the world and that it is our duty, in season or out of season, to call the attention of our fellow mortals that they may share our knowledge."

Here is the key of the labours put into the "History of Spiritualism" as well as to all the gigantic efforts our leader, in conjunction with many others, put into a glorious ten years. 1920-30 will indeed live in the history of Spiritualism, and the names of Arthur and Jean Conan Doyle are emblazoned at the very head in the very heart of the Sacred Scroll which tells the story to those who will follow and bear the burden and heat of the coming days.

B. McK.





THE GARDEN, WINDLESHAM, CROWBOROUGH.  
Sir Arthur Conan Doyle loved this Garden, where his body is buried.



As Sir Arthur Conan Doyle's secretary in psychic matters, I know what an enormous mail he received from all over the world. A few of these letters were abusive and libellous, marked by him with a single note of exclamation (!), and not a few came from individuals who regarded their own trifling and commonplace experiences as heaven-sent mediumship, but there were, now and again, real human cries for help, or of gratitude for guidance received. They were passed on to me with perhaps a single word—"Help," "Foolish," "Yes," or "No." In every important case I sent him a copy of my answer, so that he might be fully conversant with my continued correspondence.

Personally we were excellent friends, and I greatly valued the trust he had in me not to let him down in any way. In face of his Unitarian views (which I myself fully share) it seemed to me a notable instance of his breadth of outlook that he should have perceived the supreme import to all human history of the three facts on which he laid stress: (1) Hebrew Monotheism; (2) the Mission of Jesus; and (3) Modern Spiritualism. He rightly said that the rise and fall of Empires is nothing in comparison with these as causes of human history.

If anyone will consider calmly and without prejudice what the world must have been without the influence of the Bible and even the mutilated and institutional Christianity of Europe and America, he will see that the perception of facts so large that they mostly escape notice, is the chief characteristic of a really great mind. Most of us fasten on some little portion, such as the wars of the 16th century, or the character of some outstanding leader, and base our estimates on that. To see events in perspective and proportion is one of the elements of greatness.

STANLEY DE BRATH.



## ANIMISM AND SPIRITISM.

The respective boundaries of the supernormal work done by the sub-consciousness of living persons, and the interference of the discarnate is so difficult to define, and their respective functions so continually overlap, that it seems of interest at the present time to pass through the pages of PSYCHIC SCIENCE, a translation of Professor Bozzano's work on this complex subject.

Signor Bozzano has been for many years a close and indefatigable student of Metapsychics. He is on the Council of the International Metapsychic Institute, 89 Avenue Niel, Paris. He has published in France a number of monographs, of which the chief are as under :

Phénomènes de Hantise. Les Phénomènes Premonitoires. Phénomènes Psychiques au Moment de la Mort. Les Manifestations Metapsychiques et les Animaux. Pensée et Volonté. Manifestations supranormales chez les Peuples Sauvages. Les Enigmes de la Psychométrie et les Phénomènes de Telekinesie. A Propos de L'Introduction à la Metapsychique Humaine.

His work though widely known in France and Italy is far too little known in England. The present preface belongs to the last-named of the works mentioned above, and the permission to publish the translation here to be given is very highly valued. That work is a reply to, and in some respects a refutation of, parts of the animistic work of M. René Sudre. M. Sudre applies his animistic theory to *all* supernormal manifestations. Unquestionably it applies to many. Much automatic writing is demonstrably the product of the subconscious minds of the writers. But when material is given which *could* not be known to the automatist, and in the various cases quoted by Signor Bozzano, discarnate personality is very strongly indicated.

## PREFACE.

I shall not delay the task I have set myself by an analysis of M. René Sudre's excellent *Introduction to Human Metapsychics*, but will limit myself to remarking that the author has succeeded in presenting, in a volume of normal size, a complete erudite, and well-expressed synthesis of all the categories of metapsychic phenomena.

I am therefore compelled to say that his work not only fulfils the objects which he has set before himself, but is also something more than an Introduction to Metapsychic studies. It is most useful even to persons well acquainted with the subject, for it is rare to find the immense mass of the phenomenology treated with such clarity and precision as here obtains. And, from the point of view of the fruitful propaganda which a treatise of this kind can exercise in scientific circles I cannot even regret the highly sophisticated anti-spiritism of the author. If he were not what he is, his treatise would lose all efficacy in such circles, dominated as they still are by materialistic prejudice.

On the other hand, it is natural that from my personal standpoint, which is diametrically opposed to that maintained by M. Sudre, I



should feel compelled to analyse, discuss and refute the principal anti-spiritist opinions and hypotheses advanced by the author, and this the more that he seems to have a thorough knowledge of the subject and to be a thinker of indisputable talent. He is, therefore, an opponent with whom discussion is very useful, inasmuch as he enters the lists armed with the strongest arguments for the cause he maintains.

His arguments are those of Animism, which may be defined as the theory, common to the majority of scientific men who have studied the phenomena, that all of them are referable to the action of the incarnate mind. This mode of thought is so well expressed in the work in question that it is most convenient to take it as the best and most logical presentment of the animistic standpoint and to base my analysis upon it.

That analysis will be perfectly comprehensible by those who have not read M. René Sudre's work, which is an able presentment of arguments which are common to a large number of those who maintain his position.

E. BOZZANO.

*(To be continued.)*



### NOTES BY THE WAY.

Next to the passing of Sir Arthur, which, like an eclipse, has blotted out minor happenings for the moment, one of the most important events has been the reception of a deputation by the Home Secretary. It has come to my knowledge (September 15th), that the Council of the L.S.A. objected to the two cases quoted on reasonable legal grounds, and decided that if these cases were retained they could not be represented on the deputation. They proceeded, with the able assistance of Sir Ernest Bennet and Sir Oliver Lodge, to draft an amendment to the Witchcraft Act, which might reasonably be hoped to pass the House of Commons. After much labour the Council succeeded in putting forward a formula which was accepted by the S.N.U.

Nearly nine months later, the question was revived; the S.N.U. reverting to its old position, and making no reference to the agreed amendment, but saying that they still intended to use the two cases objected to as a basis of argument, unless specifically desired that they should not be mentioned.

In face of the objection already made and apparently accepted by the S.N.U., no further remonstrance seemed called for.

It has been pointed out that the onus of informing Parliament of the disabilities complained of rests on Spiritualists themselves; that they must define the qualifications of mediums and provide rules for their control; and that they must make it clear the immunities to which they lay claim.

It seems to me that cordial co-operation along these lines should efface the non-participation of the Council of the L.S.A. with the Deputation.

\* \* \* \* \*

*The Morning Post* of September 8th, devotes over a column to Sir Oliver Lodge's exposition of his faith.

"The real fact is that we are in the midst of a spiritual world that dominates the material. These powers might indeed be terrifying, had we not been assured for our consolation, that these tremendous energies are all controlled by a beneficent Fatherly Power whose name is Love."

On the previous day, the same paper published a story of a telephone call to a newspaper office, in which the speaker claimed to be D.K., who was one of the victims of the aerial accident reported, and was dead at the time the message was sent.

It is encouraging to find such recognition given to Spiritualism. Earth-life is truly only an episode in the development of human personality.

\* \* \* \* \*

Under the heading "Fine proofs by Clairvoyance," M. Pascal Forthuny publishes in the *International Psychic Gazette* for September, some remarkable particulars from Dr. Emil August Glogan in the *Frankfurter Zeitung*, of the clairvoyance of a medium named Seiler, who lives at Lahr, Baden.

"Frau Gopper, of Bermesbach lost her nuptial ring. Seiler said: 'It is in the hands of a child, at the house of a woman X, 120 kilometres from her. A search was made, the child was questioned, and the ring was given up.'"

"The man-servant of Pastor Lehmann, at Kammersbach, stole



some clothes from his master. When Seiler was consulted, he indicated the man-servant, and the exact place where the clothes were hidden."

"A cashier in Kohler's paper factory, at Gagenbach, was unable to discover an error in his accounts. Seiler opened his account book and pointed out in an instant the page on which the mistake had been made."

Four other instances are given.

\* \* \* \* \*

A most able and interesting article has appeared in the *Revue Meta-psychique* for July-August, 1930, on two strange artists—Mme. M. Burnat-Provins, and Mme. Juliette Hervy. It throws a flood of light on much "mediumship" of the intellectual type, and reveals the immense subconscious activity that produces the suppositious "messages" which pour in on the death of any notable person in the metapsychic world, messages for the most part not merely fictitious, but actively mischievous.

The activity of mind which has been called "subconscious" sometimes shows itself capable of constructing ideas, of building up syntheses, and of intellectual creation independently of the normal consciousness.

Dr. Osty divides the subconscious activities of these artists into two main aspects—(1) those who have become artists without any previous technical training, and (2) those professional artists who have suddenly produced work quite different from their habitual product and without conscious effort. The two artists in question belong to the second category.

Mme. Burnat-Provins was an automatic writer. She wrote on any paper that came to hand, daily, for long periods at a time. She then began (Oct., 1914) to have visions. A name was heard and simultaneously a face with characteristic features was perceived. These faces were elementary forms detailing all forms of human activity. They are most able caricatures. Mme. Juliette Hervy, of whom a long biographical sketch is given, is an artist in words. She writes on any theme, and in any style suggested to her somewhat after the fashion of Patience Worth.

I have secured Dr. Osty's kind permission to give examples of both these types in a future issue.

\* \* \* \* \*

Appreciation for a special gift recently received by the College is gladly notified here :

Mrs. Kingscote and Mrs. Geoffrey Lubbock, sisters of the late Miss Clarissa Miles, have given us a number of her most treasured pictures, those painted inspirationally by Mrs. Diver ("Atlantis"). The majority of the representations are of heads, frequently in an Egyptian setting, and many are of rare delicacy in colour and expression.

Mrs. Diver studied art in an elementary way at school, and during convalescence after an illness in the autumn of 1913, she yielded to an irresistible desire to paint, and to her own amazement, produced at a rapid speed the first fifty-three pictures in a period of about six weeks.

These works of art have been presented to the College by the sisters of Miss Miles, at the prompting of Miss Edith Harper, to whom we express our gratitude for her timely and generous suggestion.

THE SECRETARY.

\* \* \* \* \*

Mr. Florizel von Reuter (author of "Psychic Experiences of a Musician") having fully recovered from the accident which prevented



the fulfilment of his engagements in England during the summer, will visit London in October. He will give his postponed lecture at the College on October 15th. Mrs. von Reuter has agreed to give a series of psychic experiments with the Additor Board, the instrument through which such remarkable results have been obtained. Mr. Florizel von Reuter will be present at every experiment, and will himself make the protocol.

\* \* \* \* \*

An interesting feature at the College during the coming session will be Mr. B. K. Kirkby's "Communigraph." Through this novel form of ectoplasmic phenomenon, with Mrs. Singleton as medium, messages are conveyed to sitters, some of which during the experimental stages have been very good evidence. A limited number of sittings can be booked for members and their friends through application to the Secretary of the College.

\* \* \* \* \*

We regret that Major C. H. Mowbray has resigned his position as Research Officer at the College. His photographic work was particularly excellent, and his loss will be much regretted by those who so appreciated his work in connection with the photographs of Mr. Lynn's apports.

#### DONATIONS.

	£	s.	d.
Mrs. Garrett .. .. .	5	5	0
Miss Manbre .. .. .	5	0	0
Miss Lazenby .. .. .	3	3	0
Mrs. J. Sandiron .. .. .	1	1	0
Mrs. Potter (Mediums' Fund) .. .. .	0	5	0
Mrs. Hewat McKenzie (Photographic Apparatus) .. .. .	5	0	0
Lady M. E. C. Currie (Photographic Apparatus) .. .. .	3	0	0
Mrs. C. de Crespigny (Photographic Apparatus) .. .. .	2	0	0
Mr. S. De Brath (Photographic Apparatus) .. .. .	2	0	0
Mrs. Kelway-Bamber (Photographic Apparatus) .. .. .	2	2	0
Mr. A. E. Jay (Photographic Apparatus) .. .. .	1	0	0
	£29 16 0		

### THE COLLEGE LIBRARY.

Books added since July, 1930.

*Cummins, Geraldine	...	Paul in Athens (1916)
*Doyle, Sir Arthur Conan	...	The Edge of the Unknown (1961)
*Haines, Frederick H.	...	A Lamp to the Feet (2088)
Hill, J. Arthur	...	Psychical Investigation (2nd copy) (418)
*Lodge, Sir Oliver	...	Beyond Physics (552)
Maxwell, Dr. T.	...	La Maxwell (2242)
McKenzie, J. Hewat	...	Spirit Intercourse (2229)
*Tweedale, Violet	...	The Cosmic Christ (1718)
*Underhill, Margaret V.	...	Your Latent Powers (1434)
Welford, Ethel	...	The Golden Key (2572)
Behr, Herman	...	The New Divinity (527)
Behr, Herman	...	The New Science (Lectures from the Other Side) (528)

The thanks of the College are extended to Miss Dallas and Mrs. Earle and Miss Edith Harper for kind contributions to the Library.

\* New Books added since July, 1930.

A new Library Catalogue is now being printed, and will shortly be available price 1s. 6d. each.



## CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE.

DEAR SIR,—An item in the editorial section of PSYCHIC SCIENCE for July, reminds me that there is one phase of the study of supernormal fingerprints which calls for rather more discussion than could, with propriety, be given to it in previous articles which dealt with the fingerprints received at Margery séances.

There seems to be a somewhat general belief that persons are fingerprinted because they are criminals, and because this is the perfect method of identifying malefactors. Like many "general beliefs" this one is only partly correct.

Sir Francis Galton showed that fingerprints were used on legal and financial papers long before this method of identification was adopted by the police departments. He was the one who first induced Scotland Yard to make use of this method. Bertillon opposed the idea at first (Wilder and Wentworth, "Personal Identification") then adopted it as an adjunct to his anthropometric system. Its unfailing accuracy has won it first rank as a means of personal identification and its use has spread to other fields.

In Brazil the possessor of an automobile driver's license makes his fingerprints on the license in the presence of the issuing official, who attaches his seal. This license then becomes an official identification of its owner.

The personnel of the army and navy as well as most (if not all) of the civilian employees of the government of the U.S.A. are fingerprinted. Some banks have adopted the system as a means of identifying depositors, and its use is spreading rapidly.

If it were a universal practice, the many cases of amnesia and mistaken identity, which now cause so much trouble to their victims and their relatives could be solved almost at once.

It has become a well established practice to record the fingerprints of sitters at Lime Street. Many people are glad to have their prints thus recorded, and all the regular sitters have done so. These records are made in ink according to the standard practice. (A few thumbprints were taken in wax during the early experiments but this practice has been discontinued.)

In view of the widespread use of this system it would seem as though there should be no insuperable difficulty in ultimately getting supernormal fingerprints in wax of persons whose lifetime prints are a matter of record in some one of the rapidly growing collections of prints of the country's public servants, bank depositors, and others. Also, it would appear that the time is coming when the good citizen will voluntarily request the government to record his fingerprints; that children's prints will be recorded as soon as possible after birth, on entering school, and, as adults, when registered as voters. In such an event the objector would then become the object of suspicion.

The evidence for continuity based on supernormal fingerprints appeals to the scientist as nothing else seems to do. It is the kind of evidence that makes alternative hypotheses less tenable.

Sincerely yours,

E. E. DUDLEY.

Boston, Mass.

August 30th, 1930.



AN INVOLUNTARY CRITICISM OF THE MEDIUMSHIP OF MRS. VAUGHAN.

To the Editor of PSYCHIC SCIENCE.

DEAR MRS. HANKEY,

Can you arrange another sitting for me with Mrs. Vaughan?

I was intensely interested in my first experience, and the more I review what happened, the more remarkable it appears to be.

Mrs. Vaughan certainly goes into trance, but, she is her own control, or she speaks under illumination. It is very unusual. She took the upholstered chair, lay back in it, closed her eyes, breathed deeply, and went off. Then, still with eyes closed, she leaned forward, and eagerly and intensely, gave to me marvellously intimate details of communicators; drawing their lives, character, experience, aspirations with a subtle nuance that was amazingly illuminating.

Names were not given, nor were faces described, yet such was the unerring selection of some salient point or idiosyncrasy that identity was established.

For example: "There is a trace of gipsy blood in the veins" instantly revealed the person under discussion. Again, "The father is vastly ambitious, and has great mental ability" was equally illuminating to me.

Her delicacy of touch, use of words, and wealth of detail was a delight that filled me with wonder. For instance, after dwelling at considerable length on one of these character delineations she said "oh! Here is a kitten, and he is stretching out his hands towards it. They are such nice hands, the nails are large and well shaped, and the veins stand out prominently."

When I got home, I looked out a photograph of the man under discussion (he was killed hunting over thirty years ago, and I never knew him) got a magnifying glass, and could see the finger nails and the veins as she described them.

This, of course, is but a minor detail, but goes to prove her almost microscopic delineation.

It was all very delicate—chamber music, rather than a full orchestra, but I feel the full orchestra would come with experience, and I should greatly enjoy watching the development.

Towards the end, Mrs. Vaughan exclaimed in tones of regret, that she felt they were going. This was after there had been a rap on the door. Then she lay back again in the chair and was so deeply entranced that I watched with indrawn breath, expecting some control would demonstrate. Instead, she came out of trance, with the startled expression and the momentary astonishment until she got her bearings, and found she was "back again."

As she was intensely anxious and nervous as to the result I wish you would let her know what I feel. Praise, I feel sure, will but stimulate her. I think she has a great future. The more she is appreciated, the deeper will be the humility of her gratitude for her great gift.

Mrs. Vaughan is indeed a medium to be thankful for, with her refinement of mind, speech and personality, her good vocabulary and discriminating choice of words and her outstanding charms.

Yours sincerely,

(Signed) FLORENCE HODGKIN.

To the Editor of PSYCHIC SCIENCE.

LILAC HAVEN,  
HONITON, DEVON.

January 12th, 1929.

DEAR MADAM,

Some few years ago while at "Gorse Cliff" Vegetarian Guest House, Milford-on-Sea, Hants., I was introduced to Mr. Schofield, who lived near by, and through him became a member of your Psychic College, one of the Avenues I ventured into in search of Truth.



Of necessity, I had to leave without formally resigning, and you were good enough to send me a few months ago, a copy of your Magazine, as a reminder, perhaps, of your continued usefulness. I feel that I owe you a debt of gratitude for your kind expression of friendliness at the time I joined, but I was never able to avail myself of the opportunity you afforded me. Your recommendation to a doctor at Paignton also had no result.

I am now able to send you a little contribution to your Magazine, that is if you consider it will serve any useful service in printing it. My name, where it occurs, would, of course, be left blank. Enclosed is a cutting from the newspaper report which will fix the date of Dr. F. M. Reynolds' funeral.

We were attached, in a way—as Masonic Brethren—this Doctor and I, So I took a keen interest in his movements when he passed out, and what I describe may help to verify the observations of others.

At the church service, at Ottery St. Mary's, Devon, Tuesday, January 10th, 1929, I saw him risen about 10-ft. high above the coffin (above the Spiritual flame which is always burning there in front of the Altar). Only the upper part, *i.e.*, the trunk and upper limbs, were visible to me. He seemed drowsy, and with difficulty roused himself as one might try to rise from a bed, with heavy eyelids. He blinked his eyes, a characteristic of his, and in a dazed condition sensed my presence, for he said, "Hallo Langelaan, what's the matter? It's all right, I said; go to sleep; have a good sleep, and you will know all about it after you awaken. Presently he repeated the question, until the bier began to move, and then he seemed to balance himself in keeping with the movement of the bier (on wheels), without in any way realising what had happened to him.

I followed to the grave, and saw him above the coffin with a shroud-like emanation rising from the coffin to the middle of the body, which was still about 10-ft. above the body in the coffin. I found myself wondering what would happen when the coffin was lowered into the grave. But he continued to ask me, drowsily, what had happened. I told him to go to sleep, and rest, and he would be better, but just as the coffin was lowered I noticed to my great surprise that he had woke up with some sort of shock, which had severed the sheath which had, I now discovered, covered the withdrawal of the lower limbs, and so he must have come out, as from a chrysalis.

He now stood, very tottering on the edge of the grave, as one might stand on the floor at the side of the bed, after rising before being properly awake; and so, looked at me inquiringly, looking as if dimly conscious of something happening, and, I think, sensing the people around.

He disappeared from my view then, and I passed by the grave paying the last token of respect as is the custom among Masons; a sprig of acacia being thrown in on the coffin.

H. H. LANGELAAN.



## BOOK REVIEWS.

THE STORY OF PSYCHIC SCIENCE.

By Hereward Carrington. Rider.

Mr. Hereward Carrington has published fifteen other works on Spiritualism and Psychical Research, and is thoroughly convinced of the existence of genuine phenomena; a book from his hand must therefore, be treated with respect. The present volume is, according to the preface, an attempt to "present a useful *résumé* of everything that has been said and done to date." But on p. 312, he is constrained to admit with reference to "Evidence for Survival" that "the evidence presented in this book is not one per cent. of that which has been accumulated." This latter statement is necessarily nearer the truth than the former. It is a rather important qualification, for the question of survival is the one matter that affects the average man.

In Psychical Research the first question is the genuineness of the phenomena, not as regards any particular medium, but whether they occur at all. This evidence Mr. Carrington freely admits. The second is whether they are to be attributed to incarnate or discarnate minds. On this point, he is definitely ambiguous, saying that he does not consider either position proved. But the "proof" that he considers is purely scientific, *i.e.*, confined to the subject in hand; and it was no part of his intention to consider philosophic proof, and in the "one per cent." of the accumulated evidence, he only just mentions the finger-print experiments of Dr. Crandon, of which he reproduces one photograph. But if the finger print is conclusive evidence of personality, as all criminological science avers, this ought to be dealt with at some length. Under the heading "Eusapia Palladino," he gives an excellent instance of communication to Dr. Joseph Venzano, and then remarks: "I am as assured of the reality of these phenomena as I am of any facts in life, and I consider it a disgrace that such rare and exceptional cases are ignored or summarily dismissed by scientific men." (p. 221). In speaking of psychic photography, he describes on p. 168, an experiment of his own in which, apparently, the medium did not touch the plates in any way; nevertheless, he says (p. 166), that he has never obtained what he considers a genuine "spirit photograph." This subject has been treated at some length in PSYCHIC SCIENCE, for April, 1922, October 1922, July 1923, October 1923, January 1924, April 1924, July 1924, October 1924, January 1925, January 1926, July 1926, January 1929, including my own experiments in which I had two witnesses to the fact that the medium did not touch the plates at all. This experiment was confirmed by Sir Wm. Barrett, who was present. I should be happy to show Mr. Carrington my original plates.

It is a pity that the evidence in some cases is so condensed that the essential points disappear. For instance, in the celebrated Hydesville case, the important points are: 1. That the raps were long continued, and persecuted the Weekmans before the Fox family moved in. 2. That the centre of the cellar was indicated as the place of sepulture. 3. That the few bones found there were pronounced human *by a surgeon*. 4. That charcoal, lime, and other traces of a grave were found there. 5. That in 1904 a false wall constructed from local stones, a yard from the true wall, fell into disrepair. 6. That in the space so revealed the skeleton, nearly complete, and the pedlar's pack, were found. The inference is that the body was first buried in the centre and then removed to the side. All the information conveyed by the spirit was apparently true. This does not appear from the account pp. 51 and 52. Mr. Charles Reade said that in every generation about three persons appear who can condense evidence without falsifying it. Mr. Carrington is obviously honest and his endeavour to be impartial causes him to give equal weight to very different types of evidence. He says, however (p. 6), "There exists a respectable body of evidence tending to prove survival, and the quality and quantity of this evidence is constantly increasing."



The essential point is that those who like Sir Oliver Lodge, consider survival proved from the scientific point of view, do so more on the philosophic grounds which Mr. Carrington excludes. (p. 314.) These grounds may be condensed to the perception that the universe *with* that supposition has a spiritual meaning, is more rational and more moral, than *without* it; that it agrees with exegetical and historical facts, and gives consistency to the highest human teaching in all religions. This is necessarily excluded from a scientific work, but there is the more reason that the strongest scientific arguments should be given their due prominence. The average reader looks for a decision on the evidence one way or the other, and this he will not get from the Story of Psychic Science, though he will find plenty of matter very well presented.

S. DE B.

THE NEW NUCTEMERON—The Twelve Hours of Apollonius of Tyana.

By Marjorie Livingston. Rider and Co. 4s. 6d.

Many books of automatic or inspirational writing have appeared of late years, and critics are much exercised as to their sources. *Spirit Teaching* by Stainton Moses, *The Scripts of Cleophas, Paul at Athens*, are examples of the purely automatic; the writer occupying his mind with extraneous matter and leaving his hand inert. *Spirit Teaching* is one of the best of this kind; the argument is close and logical, and the connection well-sustained. It was edited from bulky MSS. in cursive script, the pencil not being raised from the paper between words.

This book is written by a totally different method. The amanuensis, whom I have the pleasure of knowing, is a refined and highly educated lady who "hears" the words she has written down in her own handwriting, the words being separate as in ordinary script. She and her husband assure me in the most positive manner that she has no normal acquaintance with philosophic literature. Her own modest preface states the same fact and disclaims all responsibility for the matter of the book.

We are frequently assured that in such script the original inspirer is, as a rule, too far removed from earth-conditions to give direct inspiration, but must convey his thought through one (or more) intermediaries, who, in his (or their) turn can only use the diction with which the mind of the amanuensis is stored. This theory is supported in the present work.

Very little is known of Apollonius of Tyana. Little original writing of his has come down to us; we have only a *Life* written by an accomplished man of letters—Philostratus "the Athenian" (c. 170-245 A.D.) from which we gather that Apollonius was a contemporary of our Lord, and taught "what would now be described as a spiritualist philosophy" (Apollonius of Tyana. An Essay by Thomas Whittaker Swan. Sonnenschein 1909, p. 2) Philostratus had the Epistles of Apollonius before him: they are included in Kayser's edition.

There is, however, not enough of Apollonius' own writing for any opinion on the identity of style except such slight similarities as the interjection "Oh folly," which has its parallel in the later script. It is in the philosophy that the influence of the original Master can be traced, and in these truly remarkable facts—that the life in Man is stated to be an emanation from the Creative Spirit; that the sayings of Jesus are quoted in the words of the Gospels; that acquaintance is shown with modern discoveries in Physics; and that the "great cycle" of human life is the complete cycle of man's descent into Matter and his return to the "divine state" from which his spirit originally proceeded. "Involution was necessary for the acquisition of experience, and evolution for purification."

This is pure-Neo-platonism. It will be seen therefore, that the teaching is that Evolution is of the soul and not of the body of Man. This is confirmed by the well-known fact that the human material form came very early to its complete development, and for at least 10,000 years has been fitted for spiritual growth.



This book is a complete answer to those who persist in the illusion that nothing new or great comes from the Beyond. It is a book to read, think over, and read again. I would heartily commend it to the attention of those students whose interest goes beyond the phenomena which are the mere a, b, c, of Spiritualism.

(The title of the book is part of the inspiration. It seems that the *Nuctemeron* was his famous book destroyed in the burning of the Alexandrian library. Its gist is now repeated in the present work.)

S. DE B.

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#### A LAMP TO THE FEET.

By Frederick H. Haines, F.C.I.B. Foreword by the Rev. John Lamond, D.D.  
Pure Thought Press, 173, High Street, Watford.

Those who know and value Mr. Haines' works will welcome this further instalment of the Spiritual Wisdom Series. The book is another of those automatically written volumes which are now pouring from the Press, and have such widely different purposes and values.

The purpose of this book is to awaken mankind to the necessity of Religion, a necessity which is all the more urgent that with the passing of creeds the concept has been radically altered.

"With most people 'conversion' is adherence to an agreed formula of Religion, not that spiritual exaltation which forgets creeds in the larger realisation of God-presence and of the soul's affinity with God. . . . Do you not worship wealth, power, fame rather than God?"

"These are strong words, but the purpose here is to indicate clearly the sin which retards spiritual progress. Many will grow cold with apprehension when the suggestion is made that the Biblical records on which they found their spiritual hopes are possibly incomplete. The Bible is to them the Word of God which, so some say, needs no other interpretation than that which they individually sanction. To such little more can be said than 'God speed to them to a Christ Vision of Tolerance and Love that they may forget the adoration of The Word in a greater spiritual truth.'"

This is the essence of a book which is transcendently true and deserves to be read and pondered over. It is the essence of the New Thought.

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#### VOICES FROM BEYOND.

By Henry Hardwicke, M.D. Harkell Co., Niagara Falls, U.S.A.

The great mass of people know nothing of all the labour devoted to the proof of psychic manifestations and spiritual phenomena, but still tend to associate them with fraud and charlatanry. *Voices from Beyond* is an attempt to dispel this illusion.

It is stated that the experience described is an actual experience and that the references made to experiments are all taken from trustworthy sources.

Dr. Hardwicke's name is well-known to readers of PSYCHIC SCIENCE, as a co-experimenter with Dr. Crandon. He has had remarkable success with cross-correspondence manifestations of Walter's control.

The book is well written, gives graphic descriptions of phenomena in support of the author's thesis that communication with the spirits of the departed is not only possible but demonstrable. I read the book with the greatest interest.

S. DE B.



## THE CONSOLING ANGEL.

Edited by Florizel von Reuter. The Psychic Press. 5s.

Among the many books suited for every variety of the human mind, this stands pre-eminent in the diversity of its proofs of personal survival, intelligible to every man and woman. It is not "scientific." It does not deal with the intricacies of Time and Space. It does not involve that harmony with history and Biblical exegesis which is so convincing to other types of mind. But it is in agreement with them all. It is the summary of homely messages to a dearly beloved sister by one who has passed the bourne and is aware of the blank left in the life of the survivor. It gives over 150 names and details which *could* not, in the nature of things, be known to the mediums. Its experiences of the next stage in human development are supremely convincing to anyone who will read with care and attention. The form of the messages, received through the Additor—a kind of planchette which spells out the messages letter by letter—is in itself an argument against the explanation that all comes through the subconsciousness of the medium.

The book is very carefully edited, with real scientific attention to the part necessarily played by the subconsciousness. As in Miss Nea Walker's *The Bridge*, every possible allowance is made for what the medium may have known normally and forgotten, and the balance of evidence is very carefully weighed. Personally I entirely agree with Mr. Florizel von Reuter's conclusions, and would heartily recommend this book to those who, for want of special education, do not find the more scientific, historical, and exegetic works fitting to their needs. This is quite one of the best books of its kind, and is convincing to the careful reader who does not expect the surviving soul to be a repository of all knowledge.

S. DE B.

## TRAILS OF TRUTH.

By Jenny O'Hara Pincock. Austin Pub. Co., Los Angeles, Cal., U.S.A.

There are only a few well known voice mediums in the world, and William Cartheuser whose gift is recorded in this volume is one of those. He has not so far visited Britain, though various invitations to do so, have been sent him by the British College in recent years, but his work is very well known at Lily Dale Spiritualist Summer Camp, and Florizel von Reuter, Mr. Vale Owen, Mr. Bligh Bond, and many members of the American S.P.R. have recorded valuable experiments made with him.

Mrs. Pincock suffered bereavement by the decease of her husband, and with a group of friends invited Cartheuser to her home in St. Catherine's, Ontario, Canada, for a series of sittings. The purpose was to find evidence of survival and not to test the authenticity of the voice production by the trumpets which were used. A nucleus of the first group took part in later visits, one or two newcomers being introduced from time to time, and it is significant, that always when new sitters were present, results were slow, and ordinary phenomena poor, until harmony once established, the brake was removed, and all went well.

Notes were taken at the time by a recorder; these were gone over afterwards with each sitter and points of evidence verified, and we are indebted to Mrs. Pincock for the immense trouble this must have involved for her personally.

In a summary the compiler points out that many of the sitters were quite unknown to the medium, and often known but very slightly to the hostess, and that evidence falls under various heads:

(1) Knowledge concerning things which had happened in families since communicator had passed, and sometimes not known to sitters.

(2) Knowledge concerning things known to communicator before passing, and sometimes only known to him, showing memory and proving identity.

(3) The future of unexpected events was foretold.



Over seventy persons shared in these sittings, some many times, and all these have given permission to use the evidence received. Mrs. Pincock and her deceased husband were musicians and singers, and almost at every sitting a remarkable independent voice, claimed to be recognised clearly as that of her husband, joined with her in the old songs and hymns, and to them a third, a child's, said to be their own, but it was added, who had never lived on earth.

While this book may not satisfy those who want to know just how the independent voice is produced and its relation to the medium, the records ring true, as the kind of thing that happens, when with full hearts, and a desire for communion, a group sit with one accord with a good sensitive. The results brought hope and joy and gratitude into dozens of lives, giving a new meaning to life, and to the medium and to Dr. Anderson his chief control, who so patiently instructed and helped the sitters, their grateful thanks is expressed. The physical phenomena of materialised hands, scents, movement of flowers and objects, and of trumpets particularly is repeatedly mentioned, but the main record is concerned with the evidence received for survival.

B. McK.

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#### HANDS AND FACES.

By Katharine St. Hill. Rider and Co., Ltd. 10s. 6d.

This is the last of the recent series of three books from the facile pen of Mrs. Ashton St. Hill, the well-known chirologist, and is termed by her "The Book of Temperaments." In it she extends her more usual sphere of reading from the features of the hand to include a lucid interpretation of disposition and capabilities from the features of the face, and in a table of correspondence she reconciles the relation between the two.

Through the courtesy of the National Portrait Gallery, the book is enhanced by the inclusion of twenty-four interesting portraits of outstanding personalities in history.

The temperamental characteristics are dissected and explained with such skill that one is confirmed in the opinion that all human qualities and frailties must be accepted or condoned as due to the accident of birth. M.

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#### DON JUAN, AND OTHER PSYCHOLOGICAL STUDIES.

By Dr. Gonzalo Lafora, Professor of Psychiatry in the University of Madrid. Translated by Janet H. Perry. Preface by Dr. C. S. Myers, M.D. Thornton Butterworth, W.C.2.

Only the latter part of this work pertains to our special branch of the subject matter. From that I select two typical extracts :—

"The paraffin mould proof of materialisations and ectoplasms has lost favour since it transpired that fingerprints identical with those of the medium's are found on them, whereas any such prints as might appear should belong to the spirit speaking through the medium. This incredulity has increased since in the experiments made on "Margery" they found in the plasticine mould, pieces of the same leather as that of Mrs. Crandon's shoes which she had taken off while the experiments were being made."

With an exhaustive study of Mrs. Crandon's mediumship this is the first and only statement of the kind that I have seen. Still more astonishing is the following :—

"In spite of certain objections that had been made to her experiments, the London Society for Psychological Research, which had sent a representative, Eric Dingwall, to study her case, granted her a silver cup which Sir Arthur Doyle, as president of that Society, brought to her personally to America."



We leave the author, his translator and Dr. Myers to disentangle the three totally inaccurate errors herein contained (see p. 215). This disposition to accept any uninformed newspaper statement, provided it be sceptical, is characteristic of the whole section dealing with Spiritism.

S. DE B.

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PSYCHIC CERTAINTIES.

Collected and Arranged by H. F. Prevost Battersby. Rider and Co. 5s.

It has often been a source of wonderment to me that supernormal happenings testified to, and experiments done by men of high rank in the world of normal science should be disbelieved by their contemporaries and passed over in silence except for captious criticism on very minor points. Whether this be due to moral cowardice, impenetrability to distasteful facts, or a hardening of the mental arteries by which they *cannot* abandon an untenable position, does not affect the result.

Mr. H. F. Prevost Battersby is one of the very few distinguished men who, like A. R. Wallace, Wm. Crookes, Dr. Geley, Prof. Richet, von Schrenck-Notzing, Zöllner, Weber, Fechner, and a number of other pioneers, have had the discernment to perceive and the courage to proclaim that the supernormal phenomena are *certainties*. "Scientific caution" is admirable, and should be used in every specific case; but to invoke it against phenomena which have been verified again and again by first-rate men, deserves another name. Mr. Battersby's record is well known. Passing from the R.M.C., Sandhurst with honours, and special mention, he joined the Royal Irish Rifles. Later he became war-correspondent in 1899-1900 in South Africa, in Somaliland 1902, and in Flanders 1915. He has travelled widely in Russia, Central Asia, India, Africa and Europe. He is known as the author of many works on sport and fiction. He may be said to have an international reputation, being a contributor to French, German, Russian, and British Reviews. That such a man should fearlessly proclaim that Clairvoyance, Psychometry, Pre-cognition, Telekinesis, and Ectoplasm are scientific certainties, and that the phenomena of Materialisation and Metamorphism are realities, argues a type of mind of rare perspicuity and courage.

I have myself testified to the actuality of several of these phenomena from personal experience of them, and should have done so more decisively, had I not been restricted by having to carry with me other members associated with the publication who could not be prevailed on to give their assent to matters which had been attacked by obstinate sceptics. Quite lately a not undistinguished member of a professedly spiritual body declared that Dr. W. F. Crawford was unconvinced of "spirit control," despite his statement that the phenomena were always or nearly always produced in co-operation with "unseen operators."

Mr. Battersby is content to describe, singularly frankly and well, the objectivity of the metapsychic phenomena on which he touches. Into the inferences from them he does not enter; but it is obvious that until the facts are admitted, speculation on the inferences is of no use. To the many persons who are ignorant what the facts are, I cordially commend this book, they will find in it *reliable* accounts of Psychic Certainties. I sincerely thank the author for his kind references to my own contribution.

S. DE B.

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THE EDGE OF THE UNKNOWN.

By Sir Arthur Conan Doyle. John Murray. 7s. 6d. net.

This book raises some of the questions which every educated spiritualist must often ask himself: How is it that psychic gifts of such enormous benefit to mankind if they were rightly used, are so seldom manifest?



Perhaps the most remarkable feature in this last work of the renowned author is the theory that Houdini—whose real name was Eric Weiss, born in 1874 at Wisconsin, the seventh son of a Jewish rabbi, was really a medium with extraordinary and unheard of powers of “dematerialisation.” He “left it on record that in his early youth he had some connection with mediumship, though of a most doubtful variety. He has not scrupled to confess that he eked out any powers he may have had by reading the names upon the gravestones in the local cemeteries.” (p. 23). Sir Arthur’s argument is very close, and one can only regret that such an unparalleled opportunity of definitely proving the most difficult and perplexing of all spiritualist phenomena should have been sacrificed to the vanity and money-making faculty of the possessor of such a gift.

The chapter entitled “Shadows on the Screen” raises another problem which is almost insoluble to our present knowledge. It can scarcely be imagined that a real personality goes on year after year repeating some act of violence. To throw its “record on the screen” of Time is only a hyperbolic explanation. Sir Arthur Conan Doyle says:—

“These instances have all sprung from scenes of emotion, and all represent as I venture to suggest, mere shadow-forms detached from the real personality.”

Another explanation is that time, as we understand it, having vanished, the real personality may be more intimately concerned than we are willing to admit. But neither of these “explanations” solves the mystery. Why are these apparitions seen by some and not by others? Why are they apparently visible to dogs? The case of “Dame Children” may show the real personality but what differentiates it from the preceding ones?

In the “Law of the Ghost” the author gives three cases of vaults officially sealed and of such construction that no practical joker could get an entrance, but in all three cases the coffins were thrown about pell-mell. He indicates “two well-marked laws: the one that it is the effluvia of the human organism which furnishes the basis of physical manifestations from the unseen; the other that there is a strict limitation of psychic power which does not prevent noise and subsequent disturbance, but does stand in the way of destruction or personal violence.” But there are some few instances both of destruction and personal violence.

This book deserves a much longer notice than we can here give it. We hope to return to it in a later issue.



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for Binding (in Cloth) at 3s. per volume.*

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