

FIFTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. V. No. 4.

JANUARY, 1927.

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Published Quarterly by The British College, 59, Holland Park, London, W.11.,
from whom it can be obtained, or from Messrs. Watkins, 21, Cecil Court,
W.C., or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.

U.S.A. Subscription \$2.75 Post Free.

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Established 1920.

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MRS. BLANCHE COOPER,
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A Trance Medium at the College.

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

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January, 1927.

EDITORIAL NOTES.

It is curious that three unforeseen contributions to the present number of the Magazine should converge on one important point—human mental inter-dependence.

Dr. Osty, who has specialised in supernormal cognition as applied to a human objective (a sub-division of cognition to which he gives the name "metagnomy") here develops the concept that that which may survive the death of the body is not the limited personality which we are accustomed to consider the "I," but a deeper individuality which is so communicable to other psychisms and has such powers of cognition in time and space that we cannot as yet conceive its nature and limits.

Mr. Leslie Curnow contributes a singularly able collection of direct controls by supernormal influences unquestionably proceeding from those still in the flesh in the manner usually attributed exclusively to discarnates.

Herr Florizel von Reuter, a famous violinist, gives some very interesting personal experiences with a special kind of planchette, which are of a type whose extreme diversities of language and modes of expression can scarcely be referred to the interaction of incarnate personalities.

Current events show plainly enough the point emphasised at the outset of Dr. Osty's article—that the great need of the world at the present time is friendly co-operation between individuals, social classes, and nations. The very existence of Western civilisation is menaced by social and international conflicts which are the direct outcome of injustices, ignorances, hatreds, and jealousies—conflicts which could be settled at once by men of good will acting on admitted data.

The root cause of this strife seems to be the disappearance of the old religious sanctions under the impact of the quasi-scientific views of life which Dr. Osty so ably summarises; views which

reduce Man to the level of an animal whose actions are predetermined and therefore irresponsible, which deny survival, and lead to the inference that a man may do as he wills without fear as without hope.

This mentality results in the social antagonisms whose most obvious consequences are the diminution of prosperity by making commodities scarce and dear and reducing employment; and in the national antagonisms expressed in preparations for wars equally ruinous to victors and vanquished.

The only hope of changing this mentality lies in the establishment of practical certainties—that the human psychism survives the death of the body; that its condition then depends on the character it has acquired, and that it is even now in relations with the Power behind evolution whose Will is expressed in the Law of Spiritual Consequence whereby we reap as we have sown.

Professor McDougall in his address to the American S.P.R., said that “a civilisation which resigns itself wholly to materialism lives upon and consumes its moral capital and is incapable of renewing it. . . . Unless psychical research can discover facts incompatible with materialism, materialism will continue to spread; no other power can stop it.”

A large and increasing number of thoughtful men and women are convinced that the supernormal phenomena taken as a whole, constitute facts incompatible with materialism, and that they corroborate the universal human intuitions which all religions affirm. The general outline of the convictions that are replacing the old dogmatic forms is somewhat as follows:—

Without going outside present human relativity men are aware of three categories in Nature—Matter, Energy, and Mind. These are sharply marked off from one another. It is quite true that the line between matter and energy disappears when we endeavour to visualise ultimates and theoretically step outside the material conditions in which we live and act, and to which our organisation is closely related. Atomic matter may ultimately be resolvable into + and — electric charges, but for all practical purposes matter is one thing and electricity is quite another; the latter is readily transformable into other forms of energy, the former is singularly stable in its elementary atoms. Moreover the new discoveries of the electron, X-rays and other vibrations are phenomena of pure physics, and (for the present, at least) do not affect the fact that in the world in which we live, matter is moulded by energy and energy is directed by Mind.

That Evolution is purposive, was first demonstrated by A. R. Wallace in his *World of Life*, from geological and biological data; that purpose being the development of Man as a spiritual being. The omnipresent Mind (Spirit) immanent in Nature determines the sequences which we call “natural laws”; it governs also

the general course of evolution by directing vital energies now termed "ideo-plastic." This ideo-plastic power is exercised on matter by Mind, developing the individual and the species, adapting each to its environment. All are objectifications in matter by the Creative Spirit whose attributes are Beauty, Truth, and Goodness. As objectified in Man, this Spirit makes the man's true Self, conscious of an unseen world and linked to it, conscious of right and wrong, capable of Love and Wisdom. Man's destiny is the evolution of these qualities which constitute spirituality, i.e., Character, which reflects the attributes of Spirit in the degree which his material environment permits. "Evil" is anything that obstructs or reverses this evolution—it is shown by its effects of disease, enmity, strife and degradation.

The *personality* which we are accustomed to think of as "I myself" is the result of the adaptation of the true Self to its mental and physical surroundings. It has the power of choice between good and evil. It survives death in the phase which the true Self has reached, but it is progressive, and therefore changes in its new surroundings. Communications are always hampered by two conditions (1) it is impossible to express a state in which Time, Space, and Substance are radically different from ours; and (2) by the facts that all communications are made by the collaboration of the two psychisms, that of the discarnate and of the medium, though in widely differing proportion, some being almost entirely from one source or the other. The supernormal faculties which are now being experimentally studied in Man, have their roots deep down in Nature—in the migratory powers of birds and fish, in the intuitions by which certain insects provide for a progeny they will never see, and in the protective colouring which many species adopt. In man this subconscious "soul" becomes partially conscious of itself; and his supernormal faculties, instead of being fixed as in the animal, are variable and of a higher type.

The function of Science is to verify facts and to ascertain their *proximate* causes; and men of science quite rightly confine their inferences to such data as they have (collectively) verified: but among the supernormal phenomena there are many that have only been partially studied under laboratory conditions (e.g., photography) and many that cannot be so studied at all, such as the visions of the dying, especially of dying children too young to have any subjective anticipations. These and others have been testified to by many fully competent observers. When an unmistakable portrait of a deceased person appears on the photographic plate under rigid test conditions, the medium not being permitted to touch the plate at all, and especially when it has been promised beforehand, the conclusion is almost inevitable that the person represented has had some part in the prediction and its fulfilment. This may be a "simple" inference, but it is more

convincing that the theory which supposes that in cases where neither medium nor sitter knows the person in question, the image is produced by the subconscious thought of a distant relative who is totally unaware of the experiment taking place. It is admitted by metapsychists that "memories" survive, but it is natural to ask for definite proof that these memories can exist apart from a mind that remembers.

Average men and women open to evidence, when brought into contact with the facts known as "spiritualistic," almost invariably conclude that they constitute evidence of survival of the spirit, and of "the soul" as its instrument. It is probably quite true that the incarnate spirit operates on a plane of cognition that transcends the time and space to which the body is correlated, and this seems to agree with the idea of human evolution as directed to the development of spirituality—an idea which is at the base of Religion and is independent of any of the theological forms which always correspond to the degree and modes of *intellectual* development in those who hold them.

But—it will be asked, why should we anticipate that such proofs of survival should exert a more powerful influence on humanity at large than the teachings of faith.

In the first place because intellectual assurance replaces beliefs which are held to be meritorious in themselves and have no intellectual foundation in the minds of average men. Secondly, because they reveal a future life under natural laws—that there is no obliteration of consequences, no instantaneous change of the character which inevitably produces the reactions proper to it whatever its environment. In short, because there is no "forgiveness" in the sense in which popular religion understands it—as a wiping off of all consequences.

Many communications now given in all the chief countries of the world, in Europe, in Asia, and in the Americas, agree in this, that aid is freely given, irrespective of a soul's past acts, to enable it to develop along its true evolutionary lines, but it rests with the soul itself to make the effort. This is strongly brought out in a recent series of communications published under the title of *The Soul of Jack London*, which is commented on in the present number (q.v.).

Some persons are depressed by this idea of inexorable law. They naturally prefer the nursery notion of a God who will pass judgment on individuals and will, they hope, be too kind to punish. The scientific concept seems to them hard and inhuman.

This arises from a failure to perceive the attributes of Spirit. Just as the same chemical laws pervade the whole material universe and are the identical in the atom as in the solar system; just as every daisy in the field has all the sunlight it can use—having no more if it stood alone, and no less however many there be—so is the operation of the Spirit. None need feel too insignificant for

the full aid of the Divine Power and its Creative Love. All live in Him.

Sir F. Younghusband tells in his book *Wonders of the Himalaya* how he felt after crossing an unexplored pass over the largest and most dangerous glaciers in the world outside the polar regions, on ice-slopes where a false step would mean sudden death. He says:—

“ I was perfectly right in trusting God—but my concept was poor and meagre, and my comparison of myself with the brute forces of physical Nature was no less meagre. God within us as well as above and around; no one need be depressed by insignificance.”

“ And when a man looks within, and still more when he looks at the great Whole of which he and his fellows, plants, animals, and all form a part, he will find a far greater God sustaining, maintaining, and directing it, than ever I had pictured the Providence directing my steps on the mountain. A Providence was indeed directing me, but He was directing far more than my footsteps. He was directing my whole being to higher things—expecting me to use *the whole* of myself—judgment as well as will and affection—that I should exercise wisdom as well as practical goodness. And if trust be placed in such a God, as the Source of all goodness, wisdom, and beauty, then strength will accrue to us.”—(Sir Francis Younghusband, K.C.S.I., *Wonders of the Himalaya*, p. 155.)

Four letters have recently reached me with questions on psychic subjects, and I very willingly answer them. Two of these are so personal to the writers that they have been answered privately. One contains theological objections which have been answered so often elsewhere that reply would be useless. The fourth, which is of general interest, I answer below. Enquirers should give their full names and addresses, which will be held *absolutely confidential*. They should add a letter and number (over 300) for their own identification. Full names are necessary because tricks are sometimes played on editors (and mediums) by fictitious deaths and bogus “ communications.”

E. 301 asks: I lost my son in the war, and have had several communications through mediums, but none entirely convincing. How is it that others get proof that I do not?

There are many possible reasons: (1) Communication is not like calling up a telephone number; it seems to be the joint collaboration of mentalities—that of the medium and those of communicator and enquirer. Many discarnates do not know how to set about it. (2) Blood-relations are often very different from what we imagine them; it is mental kinship that is the link. (3) For this reason the personalities of medium, enquirer and discarnate are sometimes too inharmonious for success. (4) Are you sure that you are not imposing your own notions of a “ test ”?

HUMAN INDIVIDUALITY

AS REPRESENTED TO-DAY (A) BY OFFICIAL SCIENCE, (B) BY
METAPSYCHIC SCIENCE.

A LECTURE DELIVERED AT THE METAPSYCHIC INSTITUTE, PARIS.
BY DR. E. OSTY.

(Director of the International Metapsychic Institute, Paris.)

Specially translated; and Revised for the B.C.P.S. by the Author.

Introductory.

There are two chief functional aspects in a human being—the vegetative function and the function of thought.

The former is not under consideration here: we know it is continuous from birth to death, conditioned by heredity and environment and destined to be absorbed into the inorganic matter in which it was an ephemeral organisation.

I am treating of the psychic individuality wherein resides the enigma whose solution imports most to us. A definition of psychic individuality is superfluous: each of us is convinced by experience and instinct alike that he is an autonomous thinking being distinct from all others.

I propose to sketch the aspects of the human psychism—the thinking unit—presented to us by official science on the one hand, and by metapsychic science on the other.

I shall not attempt this after the manner of the philosopher who builds an ambitious synthetic structure on the data supplied by science; but as a man disposed by habit and temperament alike to be on his guard against subjective illusions and accustomed to hold directly and exclusively to the teaching of facts.

Before entering on the heart of the matter and to put its substance clearly before you, I will try to place it in perspective with past phases of the study of human thought.

One need not go further back than the last two centuries to find human thought the exclusive object of philosophical and religious concepts, though the means of reaching a knowledge of realities were already in course of transformation. In astronomy, in physics, in chemistry, and even in biology a succession of successful trials had shown that each time an intelligent man, instead of accepting speculative explanations, has endeavoured to "make the facts speak" by varying the conditions of their production, he has reached something certain and useful. From this repeated verification a new mental habit has arisen—that of seeking the determinism of phenomena in the things themselves and not

in the mind. The phenomenon "Thought" could not long be an exception to this manner of exploring reality.

In the first half of the nineteenth century psychology became a science of objective observation and experiment: it was at first integrated with brain function, and then with the functions of the whole body. The question why and how energy derived from the environment is transformed into thought was addressed to organised matter—psychology was studied in its physiological determinism. It is now being studied from the physical side. No one will dispute that prior to this methodical and objective investigation we had to deal with unverifiable and unpractical hypotheses, whereas even in the short time during which the new method has been employed, many definite acquisitions have resulted which are both individually and socially useful.

Nevertheless, that which has as yet been explored in the functioning of thought shows an aspect of the human psychism so different from the concepts of spiritualist religion and philosophy and so qualitatively inferior to them, that this new method of approach to knowledge has caused actual moral catastrophe.

Formerly men either believed or disbelieved philosophic spiritualism and its corollary—survival; though most persons had a latent or avowed hope that the spiritual concept might be true. The science of to-day in its scrutiny of the *processus* of human thought has as yet met nothing which is not explained, or at least seems likely to be explicable, by the physico-physiological functions of the organism.

It would seem that man has fallen from his high ideals, and is a moral victim of his intellectual progress. In seeking the material explanation of his thought-function he has inverted the myth of Prometheus. So, for some years we have heard it said from all sides and in many different voices:—"In depriving the human heart of its belief in the soul and immortality which made existence endurable, science has failed in its mission of bettering human life."

Do not believe those who speak thus: they are taking short-sighted views and are themselves not entirely convinced in their expressions of disillusionment.

Our times, with their gusts of disquiet, demoralisation, disordered consciousness and despairs, is not truly one of moral decadence. It certainly looks as if it were; but is it not contrary to good sense to detach the moment in which we live from the general flow of life and to think of the present ephemeral aspect of ceaseless mental evolution as if it were definitive and final? We are living at the close of the time of subjective knowledge and at the beginning of the objective. We are leaving beliefs for certainties. Let us not criticise this epoch of intellectual metamorphosis without perceiving that it is but the beginning of new

progress in the unknown, a progress the happy development of which is not yet even to be conjectured. Science has destroyed nothing; it constructs. As the mind, quick to imagine, is slow to penetrate reality, the newly-begun psychological edifice does not in any way resemble the previous metaphysical constructions. We are, so to speak, looking at foundations which give no idea of the superstructure to be built on them, and so it comes about that men are painfully losing their ancient dreams. They see no ground for thinking Man exceptional to the rest of Nature and therefore perceive no moral directive.

What was there before the Experimental Method was applied to the human psychism? Discrepant beliefs, constantly changing and often opposed to one another. Man, having reached adult intelligence, can no longer satisfy himself with myths, legends, and dreams. He only feels at peace in that which is exactly demonstrable. As to the problem of thought, we are living at the outset of the conquest of the real, and because this beginning has not been conformable to idealistic beliefs, shall we think that knowledge of truth is disastrous and that ignorance is wisdom and a source of happiness?

It is not true that our epoch is one of intellectual decadence. Morals have deteriorated for the time because the old directives have failed. Strictly speaking it is not science that has destroyed them: they were beliefs, that is, mental realities, and a mental transformation has ended their fictitious existence.

What has taken place in all other sciences will take place in psychology. In physics, for instance, a beginning was made by observations on the grosser manifestations of Matter. Proceeding from one discovery to another we now study the atom (till now hypothetical), experimentally; more than that, we act upon it so as to divide what was thought to be indivisible, and to liberate subtle energies from what was held to be the last representation of energy. No genius could foresee at the present day the sum and importance of the certitudes concerning his psychism which will be yielded to man by researches stimulating and exploring methodically the manifestations of his thought. I hope that this lecture may show a glimpse of the splendid horizons which science reveals. In this age which is accused of having extinguished ideals, they are already visible.

Nearly all scientific explorers of the Thought-function have directed their researches on what may be called man of "the common type." They have studied his psychology in health and especially in disease. The hospital has been the chief laboratory by its analytical distinction between neuroses and psychoses, by surgical operations on the brain, and by its dissecting-room. Up to the present the alienists have been the most useful psychologists: the pecuniary return in this field of study being allied to the interest of research, there has been no lack of investigators.

During the same period other scientific researchers have extended their work to those persons who show psychological and psycho-dynamical qualities of a supernormal type. In this there is no possible pecuniary reward, quite otherwise; hence there are very few experimentalists, little time available, and no appropriate instrumentation. Among the many secondary causes for the paucity of work on the supernormal as compared with the so-called normal manifestations of the human psychism, the chief is that the latter provide a livelihood to the investigator, whereas the former cost him money. When metapsychic research provides remunerative situations it will have all the researchers that it needs.

Prejudices seem to raise a barrier between those who study thought-functions in their usual manifestations and the few who study the unusual; but no great perspicuity is required to discern that the two modes of research are no longer parallel, but are converging to the point at which they will combine. If therefore we desire to know what "human individuality" means to science to-day, we must compare the data given by *official psychology* with those given by *metapsychics*.

(a) **Human Individuality According to Official Science.**

I have remarked that the work of investigators of the Thought-function has been mainly directed on the ordinary manifestations of thought and within the limits of research useful to certain professions. As soon as psychology left the subjective field for objective observation and experiment, two professional groups devoted themselves to it—the alienists who studied it in man and more especially in its perturbations, on the one hand; and the biologists or zoologists who studied it comparatively in the whole animal kingdom. Psychologists who belonged to neither group were obliged to follow their own lines; to which they added the exploration of normal thought—sensations, memory, attention, etc., endeavouring to discover their laws and determinisms.

Psychology has, therefore, been biological, physiological, physical, and clinical. The teacher of psychology, anxious to draw his data only from facts of the kind that are easily reproduced and demonstrated, has no other sources of information than are given by these branches of science, each of which suggests a special point of view.

It is almost superfluous to state what has as yet resulted from scientific exploration of the human psychism; but I will make a brief summary of it.

If the biologist is asked what he thinks of the human psychism, he will reply that the correlation between the quality of thought-function in the animal series and the complexity of the nervous system is obvious; the psychic life and the development of the nervous system, and, more especially, of the brain, correspond. The first rudiments of a nervous system

permit of only an elementary psychic life in organisms at the lower end of the scale, if, indeed, we can speak at all of psychic life in an activity seemingly reducible to sensori-motor reflexes.

Parallel with the increase in complexity of the nervous system in the animal series, mental life is manifest; and at a certain degree of development the complexity of psychic life is such that one may imagine spontaneity, although really only in presence of a greater number of reflexes in a larger system. Man stands at the summit of the animal scale, possessing a nervous system so abundantly furnished with cellular elements, and so diversely systematised that his intelligence seems of another order than that of other animals. He owes this psychic difference to language, which permits him to label his notions by spoken and written symbols, and thus to transform his concrete impressions into abstract ideas; whence comes an enormous enrichment and progress of his memory, and therefore of his intelligence.

If an animal should develop a nervous system more highly differentiated than that of man, with more numerous sensorial instruments, the thinking-quality of organised matter would be still more increased.

The physiologist thinks along the same lines: for him the nervous system of the most intelligent men of to-day is the end of a long adaptation of the human organism to life. The thought-function is the reaction of the neuro-glandular system to impressions from outside passing through the modalities of reception in the sensorial apparatus. He verifies that the congenital absence of any one of the senses, especially of the auditory sense suppressing language, determines an important reduction in intelligence. He knows that a child born without any of the five senses would be a mere moving vegetable. Such a condition is momentarily produced by general toxic anæsthesia and is permanent in dementia. There is nothing in thought but what has come through the senses, which is equivalent to saying that without the sensorial apparatus, which is part of the brain, there could be no thought at all.

If clinical opinion is sought, it will be—"When the interior temperature of the body rises a few degrees, disequilibrium of thought ensues. The febrile patient becomes delirious, his memory and ideation are exalted, diminished or effaced. The transitory effect of alcohol or opium . . . on the brain is to excite intelligence when weak, to confuse it when strong, and to suppress consciousness altogether when above a certain dose. Chronic endogenic or exogenic intoxications, the measure of the gravity of this cellular action or of the circulatory perturbation, may produce mental disharmony (neuroses), or a partial or complete loss of personality (madness), or a total eclipse of consciousness and intelligence (dementia); in the latter case reducing the man to the

state of a moving vegetable, or, even descending below all living organisms till he loses the instinct of self-preservation."

"If by reason of lesions or functional derangement, certain glands throw too much or too little of their secretions into the circulatory stream, the mentality of the man will be changed, temporarily or permanently, slightly or gravely, according as the glandular trouble is temporary or permanent, slight or severe, Memory, will, attention, intellectual or moral values—all the modalities of psychic activity, undergo a perturbation which may extend to complete mental degradation.

"The progressive deterioration of the cerebral cells in general paralysis brings successive degradations of personality down to intellectual annihilation. Whether congenital or produced by hydro-encephalitis, atrophy of the brain is manifest by idiocy. . . ."

"In short, all mental clinical experience shows that human thought is a material process having its principal seat in the brain."

If we ask the physicist what, as a man of science, he thinks of the human psychism, he, having found in other branches of science only notions on physiological determinants of thought, will answer, "Man is one among many other modes of matter; like them he is conditioned by all that has preceded him; he is also one of the elements which condition all that will follow him. In the course of universal transformism the trajectory of his life is rigorously fixed. His intellectual spontaneity is an error of interpretation—an illusion of ignorance. All his acts are prompted and are the immediate or delayed results of external impulses. The analytic human mentality, confined within narrow limits of knowledge, leads man to abstract himself from the universe, to think himself isolated and apart from other natural phenomena by reason of his thought, whereas in fact everything is continuous; the discontinuous being merely a fallacious concept from sensorial origins, a mirage of the mind.

"On the model of all living beings, man is a transformer of energy. His nervous centres receive modified alimentary matter, which they elaborate, and restoring the dynamic equivalents, partly in that particular manifestation of force which we call "thought," which, as we do not grasp the complexity of its physico-chemical causation, nor the modes of the nervous mechanism which produce it, necessarily give the illusion of spontaneity, and, from inference to inference, the illusions of liberty, of responsibility, and (as an exceptional destiny to satisfy after-death justice), of his immortality."

Finally, let us ask the university-trained psychologist for judgment on the extent and capacities of the human psychism. He may be expected to sum up his reply as follows: "When, as formerly, we knew only the Conscious, as spectators

of superficial movements of interior thought, we did not know its hidden sources. This gave verisimilitude to the hypothesis (not in any case absurd) of a thinking principle superadded to the body—a soul, of which the brain is the instrument. To-day we have broken through the flooring which separated the functional surface of thought from its subliminal origins. What have we found? A capacity of integral memory and a whole mechanism turning out sentiments, ideas, and volitions according to specific cerebral play on sensations. P. Janet and the psychologists of his school, have seen in it only an automatism which is occasionally marvellously constructive. Freud, his pupil, has disentangled incessant conflicts, sometimes pathogenetic, between the instincts and the constraints of education. In the exercise of attentive thought, consciousness, and beyond it in the sub-consciousness, there is only cerebral work on sensorial data. This is a directed work, willed and accepted in the former case, handed over to cerebral habits in the latter, and more or less co-ordinated. We know the capabilities of the human psychism and their extent. Only their innumerable details remain to be studied—the cerebral physics, chemistry, and physiology which condition psychological phenomena.”

These are the scientific data at the service of any philosopher anxious to add nothing to actualities and convinced that his work is to synthesise the acquisitions of science as the exploration of the unknown proceeds, and to show what it suggests as explanatory of life in general and in particular, of that chief enigma—human thought.

On the data of official psychological science it is impossible for him to conclude otherwise than that between the vegetable functions in man and the psychic function there is only a difference of purposes. These are two connected properties of the living body. So much does the vegetative condition the psychic, that it often continues when the latter is extinguished in dementia or coma. Regarded as the functional sum of these properties, human individuality is contained between the impregnation of the ovum and the death of the body. After death it is but a remembrance in the memory of other men. The diffusion of this logical synthesis of psychological science, explicitly or implicitly, has produced the disillusion and demeanour which we observe to-day in the mass of mankind.

(b) Human Individuality According to Metapsychic Science.

As is well-known, some leading personalities in the scientific world have not kept to the exploration of human thought-function in its ordinary and utilitarian aspects. They have been led to observe and study supernormal psychic manifestations, those qualities that are exceptional because as yet valueless to life. I

say "valueless to life" because those who do not produce them and those who do not admit them, not only contentedly do without them, but vigorously deny their existence.

It is a great misfortune for such men of science as have entered on the study of the production of supernormal phenomena that these latter have not been discovered in their virgin state in Nature as Cavendish found hydrogen, Priestley oxygen and nitrogen, and Curie radium. The phenomena were not new. From the beginnings of history it is evident that they were known to humanity; and from this fact they have come down the centuries enmeshed in imaginary explanations evolving in a general way, and also modified by opinions and beliefs. Hence any investigator who, dismissing all subjective explanations, seeks to discover the biological determinism of the human supernormal finds himself working between two intellectual currents, both of which are in some measure hostile—that of the university psychologists enclosed in their own narrow field of research, and therefore limited by their prejudices as to the powers of the psychism, on the one hand; and the innumerable devotees of the supernormal, ardent and passionate defenders of all the explanations hitherto given, on the other.

When I say that I am now about to examine what is the aspect of human psychic individuality presented by metapsychic science at its present stage, I am speaking of pure science, that is, referring strictly to facts which can be produced and repeated and are exactly demonstrable in the generative processes of the phenomena.

Before entering on metapsychic phenomenology I wish for a moment to draw attention to a very frequent item in it which, moreover, has received much study by alienists—*personification*—meaning the creation of an individual of a psychological personality other than his "I."

These secondary personalities may arise spontaneously (i.e., by intra-organic causes), or may be aroused by suggestion in the waking or the hypnotic state, or even by auto-suggestion. This secondary personality may or may not be conscious of the primary personality, according to the type of person presenting this strange phenomenon. It co-exists with the ordinary personality in certain pathological cases and in certain mediums, or may alternate with the normal personality.

This duplicate alternating personality is instanced by the classic case of Felida, studied at great length by Dr. Azam, of Bordeaux, in which the alternations lasted till the death of the patient, the secondary personality being predominant in its duration.

The number of secondary personalities may be considerable. Miss Beauchamp, studied by Dr. Morton Prince, presented four, each being so distinct and independent that Dr. Prince could not at first

determine which was the real Miss Beauchamp. Celebrated mediums like Mrs. Piper and Eusapia Paladino, in their trance states have created numerous personalities. Some psychoses lead to definite loss of the primary personality and create another; this is known to alienists as "systematic chronic delirium."

What does this change of personality bear upon? That is what I now come to and to which I wish to direct particular attention.

This change bears on all the psychological elements whose complex *individualises* our psychism, both for oneself and for others. Everything changes, everything may be different in the personality thus suddenly created—memory, attention, intelligence, remembrances, character, words, writing, and even the expression of the vitality—and this, whether the new personality be a transient or durable imitation of a defunct personality, or a new creation properly so called.

It is therefore possible that physiological causes, emotions, intoxications, etc., may determine in a human being an abrupt and total transformation in his modes of feeling, knowing and acting, for a time or permanently. This is not necessarily a degradation of the primary personality; on the contrary, the intellectual, moral, and vital values may be augmented.

What does this imply? Surely, that if we are a psychic individuality, a thinking unit, the attributes of our conscious self—memory-content, character, intelligence, constitutional tendencies, and acquired habits—are not attributes of the fundamental part of our psychism, but only one cerebral mode of manifestation among many other possible modes, a mode which is daily partially transformed, and which a circumstance may abruptly change. The psychological phenomenon of personification, which is little considered because it is relatively rare, carries with it a grave significance which I desire to emphasise before showing the extension in space and time taken by the human psychism in its supernormal manifestations.

We shall see that as we depart from the functional plane of thought, which creates the characteristics of the ordinary "I," and as we advance in the experimental investigation of the phenomena of supernormal cognition, we shall recognise how well-founded is the observation of William James—"We live on the surface of our being."

* * * *

As soon as we leave the field of official psychology and take measures to study the paranormal extension of the human psychism *in space*, employing for the investigation those metagnostic subjects whose speciality applies to the reality "man," we at once find ourselves in contact with the phenomenon known as intermental communication of thought, which may be defined as the direct passage of thought from one psychism to another without the ordinary mediation of gestures and speech.

This phenomenon, practically held as inexistent by official psychology and psychiatry (alienist study), which do not know the means of stimulating it at will; and considered of small interest by the greater number of persons who admit its existence; is in reality very abundant for those who know how to produce it, and very fertile in lessons as soon as we cease from considering it in some rudimentary forms and associated theories, and study its great diversities of manifestation by progressive experimentation.

I shall glean from my metapsychic experience and personal practice some verified instances suitable to throw some light into the deeps of the human psychism and to furnish some data on the problem of human individuality.

Those who have kept contact with experiments on the transmission of thought are aware that its passage from one psychism to another shows great differences according to the functional mental plane set in motion. All experimenters have reached the conclusion that the passage of a conscious mental representation that is, of an idea, an image, or a sentiment to which one is attentive, is (as a whole) very rare indeed, whereas the inter-mental transfer of sub-conscious mnemonic states of thought between two normal psychisms is fairly frequent, and still more so when the receiving agent specialises in the detection of thought.

Inter-mental communication reaches its maximum output in quality and quantity when observed in persons who have the special faculty for delineating human personalities and the sequences of their lives; for then we are causing the collaboration of two psychisms, far below their surface on functional planes which can easily communicate without the intermediary of the ordinary senses. This, I may remark, *passim*, is because in this condition neither the agent nor the recipient are conscious of the latent work performed which some theorists have attributed to the intervention of extraneous intelligences, though it is more properly the result of the collaboration of the two psychisms.

Nothing is easier than to prove this by simple experiment: and it is of the first importance to anyone interested in metapsychics to verify it, for it suggests many lines of research.

It is from this datum, this purely experimental inference, that I started on the exploration of human cognitive capacity. It soon led me to verify that in man, *in every man*, there exists a plane of thought which knows reality (at least all reality that directly concerns him), otherwise than by the informative reports of the normal senses, otherwise than by the logical sequence of ideas, and without time or space being hindrances to that cognition.

To this plane of thought whose existence is easily demonstrable, I have (for want of an adequate term and for convenience of statement) given the name—"the transcendental plane." I am sure that as soon as the phenomenon of mental inter-communication

of thought shall be universally admitted by science, psychologists will have to admit the existence of this transcendental plane—the “unknown guest” of Maeterlinck—whose many wonderful manifestations have been attributed to anything rather than their cause.

How is this inter-mental communication of thought effected between a person endowed with supernormal cognitive faculty and the characteristics individualising the life that is cognised and delineated? This question, which few metapsychists as yet take into consideration (most of them holding that such cognitions come from an extraneous source of information) tends to be answered by speculative explanations. Under the pretext that working hypotheses are necessary, the hypotheses are made, but the work is not done. It is imagined that the phenomenon involves “thought-reading,” that is, the sole activity of the metagnomic percipient; or “mental suggestion,” that is, the sole activity of the person delineated.

If, instead of trying to reason out the guarded secret of the phenomenon, the answer were sought by experiment, it would soon be perceived that the metagnomic indications revealed by the percipient are the result of active intermental collaboration between his psychism and that of the person whose characteristics and course of life are revealed; *the activity being common to both psychisms*. Everything takes place as though the mind of the percipient were the *inciter* in the psychism to be delineated of those movements of thought whose significance is detected by the delineator. This is easily demonstrable by experience, of which I will give proof.

You know how quickly imagination can create during sleep, and in how short a time a dream can visualise a long series of actions. You wake and look at the clock—7 a.m. You mean to get up, but fall asleep again. A long dream full of many events supervenes. You wake annoyed at having again fallen asleep thus compromising a morning's work. Lo! It is three minutes past seven! And perhaps one was not dreaming for the whole of those three minutes.

Well! What you have verified in the case of a dream will allow you to understand a phenomenon which I commend to the observation of imaginative metapsychists. It will teach them something of great import. In the experimental investigations bearing on the reality “man” it very frequently happens that quite a number of the revelations furnished represent a sudden creation, sometimes very complex, by the imagination of the person cognised. It is nearly always easy to discover the psychological cause of this sudden fabulation, which I have most frequently found in cases of prediction of a personal future. The percipient gives a true premonition and on this the psychism of

the hearer instantly constructs a "dream"—false anticipations which are then transferred to the percipient subsequently to the true predictions. This is the sub-conscious origin of many errors made by even the best-endowed percipients. A characteristic instance is the following :—

On May 22nd, 1923, Mr. N., the editor-in-chief of a foreign newspaper had a sitting for indications on his future with Mdle. de Berly, a well-known metagnomic percipient. I extract a part of the predictions made to him which he gave me on the following day.

"There is death in the business you are in. . . . It is the Chief . . . a clot forms and he dies. It will be a loss to the business. . . . I see no one to succeed him. His son, a strange fellow, but loyal, thinks 'My father worries me by wanting to interest me in his paper.' . . . He is not fit for this work and his father is vexed. . . . One would think that the director is working for your future. . . . That is well. . . . You have chances of taking up the business. . . . The widow will be very grieved at losing her husband, and would put everything into your hands. . . . There is someone who is jealous . . . he suffers from his liver, and hopes to succeed the director."

Mr. N. had in his consciousness that his director aged 62, was robust, hardy, and took no interest in his collaborators; that his son, aged 24, did scarcely anything on the paper, and that there was an old man on the staff who suffered from his liver.

In the same séance Mdle. de Berly told him :—

" . . . There will be a change in your life that will surprise you . . . you will have a brilliant position . . . there will be another affair . . . capital will be lent you . . . large remuneration . . . you will be the soul of the business. . . . There is a man very wrapped up in it . . . he wants you in the business. . . . You will have a fine office . . . you will be consulted . . . you will travel. It looks like a publishing house. Information will come to you from all sides. Is it the present director who will cause you to found this new house? No, for then you would be at B— (name of a town). You will gain much money and will organise services. . . ."

"You will change your habitation . . . the new apartments are not yet ready . . . a friend will get it for you. You will have a motor-car . . . it will be chargeable to the business of which you have general supervision, etc."

This second premonition was entirely alien from Mr. N.'s conscious mind and seemed to him quite unlikely. The sitting, I repeat, took place on May 22nd, 1923.

This is what actually happened :—The director of the newspaper died suddenly May 1st, 1924, from angina pectoris, during a trip in France. Mr. N. had no relations with the widow. The son succeeded to the direction.

What happened at the sitting in 1923? This :—That immediately on hearing the prediction of the death of the director, Mr. N.'s subconsciousness began to fabulate according to his wishes, and more or less logically.* But having no nucleus for crystallisation round the second prediction, he remained passive. The result of his abstention was that the whole of the second prediction came to pass—capital, publishing house, car chargeable to the business, change of residence—all within a few months.

As another proof of the activity of two psychisms collaborating in the production of a metagnomic phenomenon I will indicate an observation within reach of everyone. It carries a lesson of great value. If I were directing a laboratory of Psychology in a Faculty I should give it more weight than all my other experiments on the normal powers of the human psychism, despite its seeming likeness to old occultisms. Find some good metagnomic percipients, which is not difficult, say four, who are accustomed to start their clairvoyance by the ancient and common practice of laying the cards. Ask each to reveal all that is possible on your personality and your life, but taking care to ask at each piece of information given you, what cards or what position of them serves as indication. When this little experiment is over you will have learned this—that the four will, on the whole, have given you the same supernormal indications on the aspect of entirely different combinations of the cards. "But," you will say, "the cards do not count for anything." This objection is true under one aspect and false under another; true in the sense that such percipients could perfectly well do without the cards and get accustomed to other methods; false because if one asks each for his method (which is entirely personal to himself) one soon perceives that the fall of the cards logically stimulates the revelations. Who is it that gives meaning to the cards spread on the table? It is the experimenter, who, not knowing cartomancy in general, and the doctrine of each percipient in particular, has chosen without seeing them just the cards needed by the percipient for true revelations. Everything has taken place as though both psychisms have collaborated, the one supplying the doctrine, false apart from the percipient, the other conforming thereto without seeing the cards since he took them apparently by chance and backs upwards. One is disposed

*This explains why the directions given by "guides" of some mediums always agree with the medium's own wishes; and also why all "messages" must be received with discrimination.—Ed.

to laugh at these old divinations; but this is a mistake, for they are a mine of psychological matter for those who know how to use them.

This kind of diffusion from one psychism to another seems very strange in the facility with which the collaboration is started and in the complexity of the process itself. It would seem that for a moment there are not two psychisms, but only one. This wonderful thing appears still more astonishing when we find that that which takes place between two psychisms can equally well take place between several. I will at some future time take up this question of poly-psychic diffusion and give instances of it; exigences of space now permit no more than a bare mention of the fact, well known to metapsychists. It has been particularly well observed in the "oui-ja" and table raps, when a kind of intelligence, apparently superadded to that of the experimenters, furnishes indications easily recognisable as having been taken from those present, and, in some cases from those absent. The accounts of (Victor Hugo's) "Speaking Tables of Jersey" contain facts of this kind.

I have often met with this inter-mental poly-psychic collaboration in studying metagnomy on a human subject, whether the human individuals were in presence of the percipient or distant in space. A considerable number of those errors, the analysis of which I could follow up, had no other origin than this sudden collecting of beliefs, projects, and desires which had no correspondence to external realities, but existed in several brains.

Conjugal experiences of premonitions gives many examples in which may be found false presentiments (very circumstantial), made to husband and wife without their having said anything to one another, by the same or different clairvoyants. Of the same kind, but more complex, are the errors found in family experiments; the same groups of false premonitions attending different members who have told each other nothing of the predictions made to them. Thus by poly-psychic diffusion are fabricated errors of truly magnificent psychological extent. I commend these very instructive experiments to those whose fertility in hypotheses deforms the reality of things by refusing to look into them.

And if now you should seek experimentally to reproduce *at any distance* the different modalities of inter-mental diffusion which we have just considered when occurring at close quarters, you will find that nothing is changed in the nature of the results but only that they become less frequent. It is in fact only to be expected that bi-psychic or poly-psychic collaboration at a distance should be perturbed by an incalculable multiplicity of influences. It is apparently in order to create the conditions for a selection of the

influences of one psychism on the other that metagnomic percipients have the habit of holding in their hands some object belonging to the distant person whom they have to delineate.

Such are the first and chief teachings of experimental research on psychic diffusion from one person to another *in space*. We have come very far from the frontiers of official psychology and the "I" of the alienists.

This diffusion is as yet the only one which has commanded attention; mainly because the phenomena of spontaneous telepathy have indicated it. It is possible that ten years hence a lecturer on this subject may have to add notions acquired on the diffusion of thought from man to animals.

I lay no stress on this eventuality; but I cannot omit mention of many examples of direct transmission of thought from man to animals which have already been quoted. The trainers of calculating dogs have often observed that their pupils reproduce arithmetical errors which the teacher has mentally made. These experiments open a new chapter on zoological diapsychy.

* * * *

It would seem that we now reach a different order of facts when we ask the metagnomic percipient to take cognisance of the reality "thing" instead of the reality "man." The simplest instance of this application is the widely prevalent faculty for detecting subsoil water. But this cognition of things in space may extend to an illimitable perception of actualities according to the quality of the percipient—telluric events, descriptions of places, lost objects, book-tests, etc., etc., under conditions where subsequent analysis shows that there has been para-normal cognition without any other human thought having been aware of the facts.

The term "second-sight" has been applied to this, as if the brain, which ordinarily sees by the eyes for limited distances, became able in certain physiologically disposed individuals, to perceive by its visual centres alone. Nevertheless, when closely analysed, the mental processes in such cases show that what takes place in the brain is not the visual registration of a scene or place, but a mental representation of informative elements (nearly always symbolical) giving indications of the facts, but not directly reflecting their actualities. For instance, it is by the movement of a rod, by a tactile sensation, that the brain of a dowser cognizes an underground flow; it is by visual images false in themselves, but true in their suggestions, that a clairvoyant takes cognisance of the reality "things"; and this may also be by "audition" of words, by visualised phrases, or by impulsive writing or speech.

Where does the psychism of the percipient penetrate to get such information?

Certainly not (in most cases) to the psychism of other persons, who have no better means of cognition than himself. We do not yet know the source of his information, but we feel sure that the cognitive diffusion of human minds in such cases far surpasses the possibilities of our normal senses and of our reason.

* * * *

The mystery increases and becomes vertiginous when, passing from the exploration of psychic diffusion *in Space*, we observe it *in Time*.

So long as we were concerned only with the cognition of one man by another, or even of an inanimate object, we could have recourse to establishing an analogy with our ordinary psycho-physiological sensations. We might think that an unknown sense might suffice to explain it. Professor Richet found himself relatively satisfied in speaking of cryptesthesia. But Science as officially taught shows us no instance of organic or instrumental receivers of modalities of energy vibrating in the past, or about to vibrate in the future, but not vibrating in the present.

We possess implements for amplifying our senses in space—the telescope, microscope, microphone, etc.—and others which transform imperceptible radiations into visible or audible vibrations.

But in time we explore nothing. The past is known to us only by the vestiges it leaves objectively and in our memories; by these vestiges we know it, but we know nothing outside these. And the future escapes our senses entirely. What we truly foresee consists of periodic phenomena whose repetition we anticipate.

That is to say that the human psychism within the limits that classical psychology has imposed upon it, knows the past only by what remains of that past and does not know the future at all. Let us now consider that psychism as presented by metapsychic experiment.

To begin with, let us consider cognitive diffusion in the past by metagnomy exercised on the reality of a deceased person.

Let us put into the hands of a metagnomic percipient an object which belonged to one who lived a century ago. What is produced? The percipient will sometimes reveal the same sort of indications as on a living person.

That experimentation in this direction may have any value, some kind of progression must be made aiming at the exclusion of psychic diffusion from the living. It is obvious that we may set our clairvoyant to work under any one of four conditions:—

1. On a deceased person well-known to the experimenter.
2. On a deceased person barely known to the experimenter.

3. On a deceased person unknown to the experimenter but known to others at a distance.

4. On a deceased person unknown to the experimenter and to any other living person.

Under any of these three former conditions we cannot speak of diffusion in Time because diffusion in space is a possibility. Under the fourth condition we are confronted by a mystery. In metagnomy of the fourth kind on a deceased personality the hypothesis which at once suggests itself to the mind is that it is a case of intermental communication between the living and the "dead" under the same conditions of metagnomic cognition as between the living. A large number of persons who have entered on the study of supernormal phenomenology have stopped at that idea. It is perhaps true, but that must be proved.

Proof is rendered very difficult by the fact that the same clairvoyant who reveals the episodes in the life of a deceased person can cognise the realities of *things*, even in a still more remote past. This naturally arouses in the seeker the working hypothesis that the informative source of metagnomic information on "the real" in general may suffice to furnish knowledge of all modalities of reality, including that of a deceased person. Awaiting the time when research shall throw some light on this point, let us keep firmly in our minds that this phenomenon (whatever be the source from which living humanity draws its cognisance of deceased humanity) reveals a diffusion of the human psychism in a mental world of a different nature from that in which our ordinary senses derive their informations.

* * * *

Let us now consider how Metapsychics displays the behaviour of the human psychism in the direction in which everything is unknown to our reason—the future.

The experimental condition most favourable to that analysis is precognition of what will happen to a given human being. This is easy to obtain in abundance when we use those percipients who have this faculty, provided that we understand how to use them. Experiment has taught me that the percipient obtains his information by active inter-mental collaboration with the person whose future he reveals. This is an experimental inference and not a theory. Instead of discussing the comparative probability of the different hypotheses hitherto advanced and the preferences of individual minds, it would be well that those who decline to accept it should refer straight to experiment. For this notion is of capital import:—It means that if a percipient derives from us the knowledge of what will happen to us, we ourselves know that future apparently by a plane of thought of a totally different kind than that which derives its knowledge from the informations of the senses and by a series of inferences from their data.

How does this transcendental plane of thought know the future of the personality of which it is an extension? When Science can answer that question we shall indeed be far beyond the jejune concepts of official psychology.

We now reach the most inexplicable of all phenomena—precognition of the future in general, collective and ultra-human.

This gigantic phenomenon is rare, so rare that having for a long time failed to meet with it, I have been tempted to think it improbable. Nevertheless, some instances, few, but hardly contestable, have been quoted. In face of such facts no one can refer them to human inter-mental collaboration. To speak of cryptesthesia would be to suggest the possibility of a sense functioning on future vibrations, and thus to inaugurate a new and illegitimate physics. It is better to admit that we are here confronted by complete mystery. I do not think it impossible that science should some day shed light upon it, but I have every reason to think that this will not be till all the other phenomena of which I have spoken shall have delivered up their secrets.

Awaiting the time of certitude, if we can but assure ourselves of the incontestable reality of precognition of general events in the future, we shall have some difficulty in evading the thought that the human psychism which takes hold on some fragments of the impersonal future, is connected with an intelligence which knows the programme of human life, of our planet and apparently of the whole universe.

And now, are we not entitled to conclude :—

That the human psychism according to the data of official psychology, is no more than the " I " composed of elements in constant modification, transformable, dependent on the vegetative function and necessarily ceasing with it.

That this same psychism explored in the manifestations which are called metapsychic, diffuses itself so far beyond the classical " I " in space and time that it is impossible, at the present stage of research, to say where its extension ceases.

William James said, " We live on the surface of our being." Listening to the voice of facts, would it not be better to say, " We live on the surface of a vast intelligence? "

What is that unlimited power of knowledge which we touch when sounding the human psychism to its depths?

Let us beware of answering. The answer would have all the diversities of human beliefs. Let us wait till methodical research brings us certainty.

I shall have attained my purpose if your minds are now cleared of the illusion that Science, the source of true knowledge, will fail mankind.

SPIRITS IN THE FLESH.

By. W. LESLIE CURNOW.

Author of "The Physical Phenomena of Spiritualism."

[Mr. Curnow has done good service in collecting these evidences from the old records with which he is familiar. They bear strongly on questions which are now prominent on the powers of the incarnate spirit. Some of these instances indeed require further corroboration; for instance, Dr. Moore's case of Miss Helen Berry's materialised form should have been accompanied by direct and positive evidence that her entranced body was simultaneously seen and by exact details of the dematerialisation; otherwise the suspicion that the form was that of the living medium *in propria persona* will not be allayed.

But the collective force of all the evidence taken together is considerable and represents a series of phenomena which, though not verified under laboratory conditions, have very distinct points of contact with others that have been so verified. The early Spiritualists were less afraid of facts than some of their more modern successors, who, in their anxiety to make prominent the evidences for survival, have let these data on the powers of the incarnate spirit fall into comparative oblivion. Apart from the many evidences of survival, it seems to me that the greater the supernormal powers of the incarnate spirit the more probable it is that these are but the foregleams of a discarnate state in which such powers are normal.—EDITOR.]

Sir Oliver Lodge, Prof. Richet, and many other eminent psychic researchers lay stress on the importance of accumulating Facts. The advice is admirable.

Well, Spiritualists have been doing this for seventy-eight years. But of what avail is this army of facts if those who come after will not make themselves acquainted with them?

Take, for instance, the question of communications from and manifestations by the living, i.e., those still in the flesh. Do Spiritualists believe such communications to be possible? It is fairly safe to say that the majority do not admit such a possibility. And yet the evidence for their occurrence is, one might almost say overwhelming. Certainly, there are hundreds, if not thousands of well-authenticated cases that appear to point to such action.

This question of possible communication by one in the flesh has recently been brought into prominence by the experience of Mr. S. G. Soal at sittings with Mrs. Blanche Cooper, the voice medium at the British College. He received veridical communi-

cations from a former school-fellow, Gordon Davis, whom he believed to have passed over, but who, he subsequently found, was still in the body. The bearing of this case on the beliefs of Spiritualists we may consider later. Now our purpose is to show that, if it was indeed Gordon Davis communicating, there are abundant data in support of communications from the living.

Two cases in recent times present points of similarity to that of Gordon Davis. It was in 1920, I think, that Mr. Burns, then a member of the London Spiritualist Alliance, described to me a sitting with Mrs. Roberts Johnson, the well-known voice medium, in which he carried on a conversation in Spanish with a lady with whom he was acquainted and then living in the Philippines. He naturally thought that she was dead, but meeting her husband in London shortly after, he learned that the lady had met with a serious motor accident, and was then in hospital in the Philippines.

The other case was related to me by Mr. William Jeffrey, of Glasgow, a prominent figure in our movement. At a Voice sitting in Glasgow, with Mrs. Etta Wriedt, some years ago, a communication was received from a Mr. McQuarrie, a brother of Mr. Jeffrey's bookkeeper. He had gone to South America and nothing had been heard of him for years. Mr. Jeffrey concluded he had passed over, but two years later he walked into the office in Glasgow.

Dr. John S. King, of Toronto, in his book, "Dawn of the Awakened Mind," tells how by an effort of will he projected his astral body to a circle in Toronto in 1915, and spoke through the trumpet (pp. 412-413).

CONTROL BY SPIRITS INCARNATE.

In dealing with the different phases of the subject we are discussing, it is difficult to know where to begin, the cases are so numerous. But if we take a rough chronological sequence, Judge Edmonds, the well-known American pioneer, will serve for a start. In his "Spiritual Tracts" (No. VII., October 24th, 1857), he replies to a correspondent who asks if communion with spirits of the living is a delusion. The Judge frankly confesses that he was a good deal disturbed when this apparent action first came to his knowledge. He had heard of several instances where the communicator was afterwards found to be living. The only solution that occurred to him was a false personation by a spirit, or a delusion on the part of the medium or sitter.

"One day," he says, "while I was at West Roxbury, there came to me through Laura" (his daughter) "as a medium, the spirit of one with whom I had once been well acquainted, but from whom I had been separated some fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, and so strongly marked that it was not easy to mistake his

identity. I had not seen him in several years; he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, and was surprised afterwards to learn that he was not. He is yet living.

"I cannot on this occasion go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much a spirit manifestation as any I ever witnessed or heard of.

"Yet how could it be? was the question that was long agitating my mind. I have known since then many similar manifestations, so that I can no longer doubt the fact, that at times our communications are from the spirits of the living as well as the dead."

Thus we see that so long ago as 1857 the phenomenon was well observed.

Mr. Vout Peters, some years ago, directed my attention to a remarkable case, where he believed himself to have been controlled by one in the flesh. In addition to his own testimony, he referred me to a description of the occurrence published in "Light" (1899, p. 420). The lady who controlled Mr. Peters is there spoken of as "Phygia," but Mr. Peters informed me that it was Mrs. Laura Finch, who afterwards edited that valuable publication "The Annals of Psychical Science." Mrs. Finch was then living in Paris. The account in "Light," entitled "A Strange Experience," is signed by Agnes C. Morgan and Mary Longlands. It reads:—

"... A little later a member of our circle, having occasion to visit London, Phygia in Paris was frequently able to follow consciously her movements, and upon two occasions when the friend attended a séance of Mr. Peters in London, she was able to follow her to the séance room, enumerate the people present, and hear some of the spirits who controlled. This led us to try the experiment which is our excuse for this communication.

"Our circle had occasion to visit London, Phygia remaining there for a few weeks. When returning to Paris she promised, if it were possible, to come to us through the medium, Mr. Peters, when we sat in séance with him, he, of course, being unaware of the promise. A certain sentence was agreed upon, of which only two of our circle knew, and which Phygia was to utter through Mr. Peters as a sign of her control.

"Within a week after Phygia's return to Paris the promise was accomplished, and since then, on four separate occasions, Mr. Peters has been controlled by her, and all who know her have been unanimous in declaring it was Phygia's own self speaking; her mannerisms were there; things were said of which only she had cognisance, and when tests were agreed upon beforehand in the shape of certain phrases to be uttered they were invariably used.

" At the fourth séance, being our last for some time in London, following the wishes of the presiding spirits of Mr. Peters, we told him of this control, which has been unknown to him."

It may be mentioned that Mr. Vout Peters, when discussing the case with me, was quite convinced that he was controlled by Mrs. Finch in the manner described. Richet has told us to go on piling fact upon fact. Following this excellent advice, we find confirmation of Mr. Peters' experience in that of Mr. Vincent Turvey, of Bournemouth. In his interesting book, "The Beginnings of Seership" (1911), he gives numerous instances pointing to the action of his spirit at a distance, and the evidence is well documented. Take the following (p. 215):—

" We, the undersigned, testify to the following facts which occurred at the above address on June 19th, 1907. Mr. Blake was apparently 'controlled' by an influence purporting to be 'V. N. Turvey.' He was at first made to write Mr. Turvey's name, and then assuming Mr. Turvey's mannerism, he shook hands with Mr. Walker, and said, 'Well, Walker, I have done it.' So convinced were we that Mr. Blake *was* controlled by Mr. Turvey, that we signed a similar letter to this and gave it to him. But we therein stated 'Mr. Blake was controlled by Mr. Turvey,' and it is at Mr. Turvey's *own* request that we protect ourselves from criticism by adding the words 'apparently,' and 'by an influence purporting to be.' Mr. Turvey was not in the room in his body. We believe his statement that he was in his house four miles away.

" Signed by M. Walker.

" J. Walker.

" E. Blake (Mrs.).

" G. Luckham.

" F. Laney."

Mr. Turvey says in reference to the above that he had intended to try to control Mr. Walker and make him say, "Well, Luckham, I have done it now," whereas it turned out that Mr. Blake was controlled and said, "Well, Walker, I have done it now." He could only conclude that his spirit found Mr. Blake a better medium for the purpose and used him in preference to Mr. Walker. He adds that his signature, written by Mr. Blake, was nearly as good as that which he wrote when he was very ill. The gentleman referred to is Mr. Frank Blake, the well-known head of the Bournemouth Spiritualist Church. Other cases occur in Mr. Turvey's book.

MATERIALISATION.

It sounds incredible that one still in the flesh should be able to manifest in materialised form, but if there is evidence for this extraordinary phenomenon, we must examine it, and see if it

warrants belief. For myself, all spirit is one, whether incarnate or discarnate, and what is possible in one state may well be possible in the other. It is to be feared that we have been too tied down to the material in our conceptions, and have failed to realise how the spirit can leap the bounds of matter. Even when psychic experiences pointed directly to this extension of the powers of the spirit incarnate, Spiritualists, for the most part, have been unable to grasp the fact.

At a materialising séance in 1903, with Cecil Husk as medium, a Church of England clergyman saw the materialised face of his brother, who was then residing in South Africa. "A musical instrument approached him and produced several old-time airs which his brother used to play. . . . The sequel is simply that in due time a letter arrived from the brother, who was in his usual health." ("Light," 1903, p. 500.) The appearance of this account raised a lively controversy in the journal mentioned. One correspondent related the case in the United States of what he terms the materialisation of a living man under the control of a celebrated medium.

"It was," he says, "a distinguished American—General Sherman, if my memory serve me rightly—whose form appeared, and the case was aggravated by the fact that the form, which was fully materialised, spoke announcing his identity, and stated that he had just passed on. The hour was noted, and the news flashed around, only to be contradicted next day. The facts were, that the General was on what is termed his death-bed, and his demise had been expected for some days, but he did not pass over till a day or two later."*

Dr. John S. King, founder and president of the Canadian Society for Psychical Research, in his book, "Dawn of the Awakened Mind" (New York, 1920), describes how he appeared at a materialising séance in Kansas City on the night of January 25th, 1910. "On that occasion," he says, "my astral body was visible and my voice was audible to Judge Dill and the other sitters. I there told them I was Dr. John S. King, of Toronto, and I would make another visit, and would then have sufficient strength, I thought, to sign my name for them. What I here affirm has been verified in writing, and can be corroborated by Judge Dill and others among the then sitters." (p. 414.) Dr. King also relates that he appeared in his astral body at a séance held by the wonderful medium, J. B. Jonson, of Toledo, on May 14th, 1916. A thunderstorm had affected conditions, and he was unable to speak,

* (I have myself had a similar experience. At my first séance with Cecil Husk, and on three subsequent occasions, I saw the materialised face of a lady then in India of whom I had lost track. I afterwards had a letter from her through the post in the usual way.—Ed.)

but he walked from the cabinet and touched one of the sitters, James Poole, a friend from Toronto. The sitters, says Dr. King, signed a written declaration affirming his presence and demonstration.

The Doctor describes these as "astral flights," and he tells how he prepared for them.

Miss Helen Berry and her sister Gertrude were famous for their materialisations in America about the eighties. The following remarkable case in the mediumship of Helen Berry is recorded in the American psychic periodical "Facts" (Vol. vi., March, 1887, pp. 68-69). It is entitled "A Medium Appearing in a Materialised Form," and is contributed by Dr. J. D. Moore. He says:—

"I had the pleasure of attending the last of the regular sêances given by Miss Helen C. Berry at Onset Bay last summer. When the sêance was about half through, a form materialised about four feet in front of the cabinet, and Mr. Albro, the manager, said to me, 'Dr. Moore, here is a lady who wishes to see you.' I was taken by surprise, as no one during the multitude of sêances which I had attended ever came to me in that way before (i.e., by materialising outside the cabinet).

"As I approached her she said 'Good evening, doctor.' Being rather closely veiled I did not recognise her at first, and asked, 'Who is it?' 'Why, don't you know me, doctor? It is Nellie Berry,' was her reply. I had known Miss Berry for many years, and had attended more than fifty of her sêances and those of her sister. Noticing my mute astonishment, for such was my feeling for the moment, she said, 'Come with me to the light,' and actually led me as near to the sêance light in the corner of the room as we could approach. Removing the veil with both hands, and smiling, she put her face within a foot of mine, and sure enough there stood Nellie Berry. Her features were *perfect*, with the semi-transparency of a child."

"Having scanned her face carefully, we returned to our position near the cabinet, and still noticing my bewilderment, 'You saw the way I came, did you not?' she asked. 'Yes,' I replied. 'Well,' said she, 'I shall return in the same way.' 'Nellie, will you please give me some test?' I asked. She gave me the strongest test she could possibly have given, referring to an interesting incident occurring in our early acquaintance.

"Having partially recovered from my great surprise, I said, 'Nellie, please return with me to the light.' She readily complied with my request, and there, with the lamp shining directly in her face, stood again Nellie Berry unmistakably. Returning to our former position, she said, pointing to herself, 'Doctor, this is all there is of Nellie Berry. My body is lying yonder on the sofa,' pointing into the cabinet.

" I said to her, ' Nellie, I am to return with you after the séance to the cottage whence you came, and on our way thither please refer to this wonderful occurrence, as I shall remain silent.' She then took her position in front of the cabinet to dematerialise, and I started for my seat, but returned to her and said, ' Nellie, may I tell the audience what has occurred?' ' Why no, doctor, I would not . . . for all the world,' was her reply. This last sentence was to me a most remarkable test, and explained why she came so closely veiled. I returned to my seat, *and as she came so she went*, dematerialising in the presence of some thirty ladies and gentlemen.

" Mrs. Amand M. Spence and Mrs. Lita Barney Sales, who were sitting near the cabinet, and watching our movements with much interest, questioned me at the close of the séance, and received in substance the above *facts*. As soon as Miss Berry and I left the séance room for the cottage at which she was temporarily staying she commenced to laugh, and said, ' Well, doctor, did you have a good séance?' ' Very good,' I replied. ' Did you see anyone you knew?' she asked. ' One,' I said. After a hearty laugh, in which we both joined, I asked, ' Did this ever occur with you before?' ' No,' was her reply, and then gave this brief statement: ' While entranced in the cabinet, I said to Charlie' (her control), ' Now that I am a spirit with the rest of you, why can't I materialise and go out?' He replied, ' You can try,' and the result is given above."

The editor of " Facts," Mr. L. L. Whitlock, commenting on this case in the same issue (p. 81), stated that he had long believed such a form of materialisation to be " quite a common occurrence." He proceeds to give an experience of his wife, which throws an interesting light on the possible method employed. " Some two or three years since, Owaseeca, an Indian who controls Mrs. Whitlock, gave his ideas on materialisation, Mrs. Whitlock being at the time entirely entranced. Her disinclination to have her name made public in the matter at that time caused us to refrain from publishing these opinions of Owaseeca's, which we now give as follows:—

A THEORY OF MATERIALISATION GIVEN BY A SPIRIT.

" As the medium takes her seat in the cabinet and the spirit control enters the body, the spirit of the medium withdraws from it, in the proportion as the control enters. A materialising medium must have in her own body forces which attract the material elements in the atmosphere, just as the magnet attracts steel. As the spirit of the medium goes out, it attracts to itself all material forces that the medium's body has gathered, and clothing itself with this matter, makes a counterpart of the medium's own body.

While this is true materialisation, it is really the spirit of the medium. This form is acted upon by spirits in the same manner as a test medium is used, that is, for the time being. Nine-tenths of all true materialisations that look like the medium are merely the spirits of the mediums. It is possible for materialisation to be produced independently of the spirit of the medium, but it requires a complete knowledge of spirit chemistry and the union of spirit chemicals with material elements. When mediums and spirit chemists are strong enough and wise enough, they may produce one or more materialised forms."

To this we may add the attempted explanation of "Uncle," one of Husk's controls, regarding the materialisation already referred to of the clergyman's brother. He said: "His brother may have been in a sort of trance or deep sleep, or he may have been thinking about him, and the fact of the séance being held at the time, with the gentleman present, would account for it. The thought body often travels in that way instantaneously. He could come here in a second of time, as distance makes no difference."

Madame d'Esperance at one of her séances was photographed in the cabinet with the materialised form. She writes: "The materialised form, well in focus, was clad in white, flowing garments. The hair was hanging loosely over the shoulders, which, like the arms, were without covering. The figure might have been that of a stranger, but the features were *unmistakably mine*. Never has a photograph shown a better likeness. On a chair beside it and a little behind, was a figure clad in my dress, the black bands on the wrist, and the tape round the waist showing themselves clearly and intact, but the face was that of a stranger, who seemed to be regarding the proceedings with great complacency and satisfaction. . . . No explanation was forthcoming, except a rueful remark from 'Walter' (her control), who, when questioned replied, 'Things did get considerably mixed up.' " ("Light," 1903, p. 561.)

Readers of Madame d'Esperance's book, "Shadow Land," will remember also the case of the materialisation of "Anna" (p. 346), where the medium and the form seemed to be one. In her perplexity Madame d'Esperance wonders (p. 351) if these materialised forms could be her subliminal consciousness, or, alternatively, the Devil!

PHOTOGRAPHIC EXTRAS OF THE LIVING.

The importance of the subject of this paper is evident when we consider the case of poor Mumler, of Boston, U.S.A., the first spirit photographer, who was denounced by his Spiritualist friends, when unwittingly he produced an "extra" of a man then alive in

Boston. They had never encountered this phenomenon, refused to credit it, and denounced Mumler as a fraud, in this instance at least. Yet I think I am safe in saying that every spirit photographer from Mumler (1861) to the present day has produced "extras" of the living.

Dr. H. F. Gardner, of Boston, one of Mumler's strongest supporters, writing on February 20th, 1863 (*"Spiritual Magazine,"* London, 1863, p. 182), says: "I deeply regret the necessity that compels me, through irrefragable evidence, to state . . . that I am satisfied beyond a doubt that in the instance above referred to Mr. Mumler . . . has been guilty of deception in palming off as genuine spirit likenesses pictures of a person who is now living in this city."

Andrew Jackson Davis, with a larger vision than those around him, in commenting on this case observed, "If it is possible to produce a spirit image at all, it is equally possible for a spirit to reflect an image of a mortal," though he adds with caution, that it is extremely unlikely to be done.

Stanton-Moses was greatly interested in the results obtained in Paris in 1875 by Comte de Bullet with the photographer Buguet, when "extras" were obtained of the sitter's sister then living in Baltimore, U.S.A. Stanton-Moses wrote, asking for particulars, and in the course of his reply Comte de Bullet said: "On New Year's Day I went to Buguet and said mentally, 'You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you would come to me with all your children.' When the operation was done she appeared on the plate with her three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. . . On the plate with her daughters she appears holding a card on which is written 'Your desire is realised, receive the felicitations of my children,' signed with her name. Here I would observe that M. Buguet did not know whether she had any children, nor how many, nor how they were divided—three girls and two boys."

On January 10th, 1875, at another sitting with Buguet, Comte de Bullet asked his sister to appear with her mother, who lived 1,200 miles distant from her. His sister's image appeared, and with her a written promise to try and bring her mother on the following Tuesday. On that date she came with her mother standing beside her. From a comparison of the times in Paris when the portraits were taken, with those of the distant places where the "extras" lived, it appeared that the latter were probably asleep at the time.

Stainton-Moses having satisfied himself of these facts, determined to try for himself with the same photographer Buguet. Leaving his body was a frequent experience with him, and he says all he wanted was a permanent record of it. He arranged that he was to present himself (in spirit) at Buguet's studio in Paris on Sunday morning, January 31st, 1875, while his body was in London. He asked his spirit friends to entrance him. Mr. Gledstanes was the sitter in Paris. On the first plate there was a faint image of Stainton-Moses. On the second plate was, he says, a perfect likeness of himself.

Full details will be found in Stainton-Moses' own account in "The Spiritualist" (Vol. vi., 1875, p. 119). In this he says: "There is no doubt whatever as to the fact that the spirit of a person whose body was lying asleep in London was photographed by M. Buguet in Paris. And there is no doubt that this is not a solitary instance. Nor do the communications which I have received respecting it from those who have never deceived me yet, leave any room for doubt that the spirit was actually present in the studio, and that the picture is not one of some image made up by the invisibles as is sometimes the case."

Another good instance of photographing the living that there is not space to relate in detail will be found regarding the photographer Evans ("Human Nature," 1875, pp. 423-4). And our seemingly nimble-spirited friend, Dr. King, of Toronto, states in his book (p. 413), that he succeeded in impressing his image on the photographic plate from a distance.

PHOTOGRAPH OF THE DOUBLE.

Mumler, the spirit photographer of Boston, obtained a photograph of the Double. He was photographing a trance medium, Samuel Herod, Junior, in November, 1871, and had obtained two "extras," which the sitter recognised. Mumler says ("The Spiritualist," Vol. ii., 1872, p. 12, copied from the "Banner of Light") :—

"It then occurred to me to take him while entranced and see if I could obtain a picture of the controlling power; and to that end I asked some spirit to entrance him, which was done in a few moments. I then took the picture which I here enclose. You will see he is sitting in a chair with his head thrown back, and eyes closed, apparently in a deep trance. Standing behind him with one hand resting on his shoulder, and looking down on him, is another picture of himself, but in an entirely different position. I asked him if he remembered anything. He said 'he remembered standing and looking down on his own body that was asleep.' In conclusion I will say that I think this one of the most wonderful pictures I have ever taken."

It is a matter for regret that this and other pictures obtained by Mumler have not been preserved.

TRAVELLING IN SPIRIT.

Most mediums are familiar with what is called "travelling in spirit," and many of them have recorded their experiences. That gifted sensitive, Mrs. Cora L. V. Richmond, says that instances extended over the entire period of her life. She speaks of "my own consciousness or spirit being active in another earth place, while my body was controlled by a spirit who I was afterwards assured by my earth friends, was addressing them all the time I was away." On one of these occasions she travelled in spirit from her home in Winsconsin to Dunkirk, New York. She could see every member of the circle, but the only one who could see her was a lady who was clairvoyant. She described Mrs. Richmond so accurately that all present who knew her exclaimed, "Why that is Cora," and they became depressed, feeling sure she must be dead. Mrs. Richmond was aware of their thoughts, and on returning to her body made her father write that night to her friends in Dunkirk. But before the letter was received, her father had one from the circle stating "Cora was distinctly seen, and described by a seeing medium at our circle last night. What has happened?" Mrs. Richmond relates many similar incidents. When she was away from home she tried often to surprise her mother by returning unexpectedly, but she never succeeded. However late the train she always found a warm supper waiting her, her mother explaining "You came last night in spirit and told me you were coming." (For details see H. D. Barrett's "Life Work of Mrs. Cora L. V. Richmond," 1895, p. 728, *et seq.*)

The following case which concerns Emma Hardinge Britten is a highly interesting one. The account is by Mr. Terry, the Editor, in the "Harbinger of Light," Melbourne, and "Light," in reprinting it (1904, p. 41), describes it as "a good case of the transcorporeal activity of an incarnate intelligence."

Mr. Terry says:—

"In 1878 the late Mrs. E. H. Britten wrote to us respecting a projected visit to Australia, asking what inducement could be given. We had replied to her letter about two months, and nothing had publicly transpired in relation to the correspondence. A private sensitive, whilst in what is called the sleep-walking state induced by magnetism for experimental purposes, said, 'There is a woman here.' We asked if she meant a spirit; she replied, 'No, she is not dead,' and thereupon described her, but we were unable to recognise who it was. She then stated that the form was going, and we directed her to follow. She did so, and

described a long journey at the end of which she saw the form enter a room and merge itself into a counterpart form seated at a desk, on which there were writing materials and letters, on one of which she recognised our handwriting. We still failed to identify the person, not having Mrs. Britten in mind, and were about to demagnetise the subject, when, seizing one of our hands, she pointed with her other hand to a photograph of Mrs. Britten amongst about forty others in a frame on the wall, saying 'That's she.' We immediately recognised the description she had given, and remembered the letter. On Mrs. Britten's arrival here, we questioned her upon the subject, when she informed us that it was a common occurrence for her to be seen under similar circumstances at distant places by people in whom she was interested."

One might multiply such cases of apparent spirit travelling. That sterling medium, Mrs. Everitt, while in trance, visited a home a thousand miles away and gave particulars that were afterwards verified. ("Light," 1891, p. 95.)

Stanton-Moses was unable to attend the funeral of an old friend. While seated at his table writing he dropped off to sleep or lost consciousness for a time. He had attended his friend's funeral. He remembered the whole scene, saw some mourners whom he had not expected to be present, and noted the absence of others whom he had thought would be there, with many other particulars. He wrote at once to a friend who had been at the funeral, and by return of post received "an answer corroborating my statement in every minute detail." ("Human Nature," 1877, p. 251.)

Stanton-Moses adds that it was impossible to resist the conclusion that he had been present in spirit.

The literature of Mesmerism and Animal Magnetism supplies many instances of spirit travelling in the days before Modern Spiritualism came into being. Without going into these bygone days, let us glance at a more modern case that presents the same features. Mr. Desmond Fitzgerald, a well-known figure in the earlier days of Spiritualism in England, writes as follows to the "Spiritualist" (Vol. vi., 1875, p. 97), reproduced in "Light" (1891, p. 147), respecting the powers of the liberated spirit of a mesmerised sensitive.

"The most powerful sensitive I have ever known was H. E. Lewis, a negro, through whom the late Lord Lytton obtained many of his semi-spiritual experiences. . . . In February, 1856, we went to Blackheath, where an incident occurred which I think will be of interest to you. . . . Lewis proceeded to illustrate some of the phenomena of clairvoyance and somnambulism in the person of a young woman—a perfect stranger to him—who, with others,

had come upon the platform from amongst the audience. Whilst she was in the 'deep sleep' he ordered her to 'go home' and describe what she saw there. She described a kitchen in which were two persons occupied with some domestic duties. 'Do you think you could *touch* the person nearest to you?' inquired Lewis. The only answer, I think, was an indistinct murmur. Placing one hand on her head and the other over the region of the solar plexus, he then said, 'I *will* you to touch her on the shoulder, you *must* do so, you *shall* do so!' Presently the girl laughed, and said, 'I *have* touched her; they are so frightened!' Turning to the audience, Lewis asked whether anyone in the hall knew the young woman, and on receiving an answer in the affirmative, requested that a 'deputation' should proceed to her abode and ascertain the truth or falsity of her statement. The persons who went on the errand afterwards returned to the hall, and stated that everything described by the girl had actually taken place, and that the household in question was in a state of great perturbation, one of its members declaring that while occupied in the kitchen, she had been *touched on the shoulder by a ghost*. The young woman who was the sensitive on this occasion was servant to Mr. Taylor, a shoemaker, of Blackheath. In my notebook I find likewise the name of Mr. Bishop, dentist, also of Blackheath, who at the time offered to testify to the truth of the foregoing incident."

Desmond G. FitzGerald.

6, Loughborough Road, North Brixton. (Feb. 22nd, 1856.)

THE HUMAN DOUBLE.

When we come to consider the human Double, and see the extraordinary evidence there is for its manifestation, we are confronted with one of the deepest problems of psychical research, as well as of existence. Is the Double synonymous with the spirit body? Is it a Thought Form? Is it a Subliminal Consciousness? Whatever it is, its appearance is certainly a real fact, and it often behaves in a way that suggests intelligence; indeed, in just the way one might expect the human spirit to act, if it were possible for it to manifest in this fashion. It has substance, it shuts out the light or the landscape, it casts a shadow, it talks, it writes, it moves objects, it blows out a candle, it has been photographed. The records of its appearance are voluminous.

Let us start with a good mouthful of a case, one calculated to take away the breath, and to stretch to the utmost our powers of credence.

Stainton-Moses, in a letter from Clifton, dated January 9th, 1873, makes the following casual mention: "By the way, when I got into my carriage at Paddington I found Home sitting in a corner of it. We travelled down together. He went on to Plymouth. I had much conversation with him, and am confirmed in my first estimate of him."

In a few days, however, Stainton-Moses learned that on the day of his journey D. D. Home was in Russia. Mr. Arthur Lillie, in whose book, "Modern Mystics and Modern Magic," the incident is related (p. 99), writes: "It was a phantom Home that he had talked to. He got into his carriage, and stepped across a stranger concealed behind a newspaper. He himself read for half an hour and then, looking up, recognised Home." Mr. Lillie continues: "Some will hold this was a case of mistaken identity, but Mr. Stainton-Moses was to the last of opinion that it was the spirit body of Home. He had a long conversation to judge by. And Imperator (the control of Stainton-Moses), at a subsequent séance told him that it was really Home. They parted at Clifton."

The story of Colonel Olcott's Double has more than one point of interest. It appeared in the "Theosophist," and is reproduced in "Light" (1894, p. 196). For the benefit of the uninitiated it may be mentioned that H.P.B. is Madame Blavatsky.

"H.P.B. and I had one evening in 1876, while we were living in West 34th Street, finished writing a chapter of the original draft of 'Isis Unveiled,' and on parting for the night, laid away the great pile of 'copy' in a paste-board carton box with the first page on the top, the last at the bottom of the heap.

"She occupied the flat directly under my own, in the second storey of the apartment house, and both of us, of course, locked our outer doors to keep out thieves. While undressing it occurred to me that if I had added certain three words to the final sentence of the last paragraph, the sense of the whole paragraph would have been strengthened. I was afraid I might forget them in the morning, so the whim came to me that I might try to go down to the writing room below stairs in my Double and try to write them phenomenally. Consciously, I had never travelled thus before, but I knew how it must be attempted, viz., by fixing the intention to do it firmly in my mind when falling asleep, and I did so. I knew nothing more until the next morning, when, after dressing and taking my breakfast, I stepped in at H.P.B.'s flat to bid her good-bye on my way to my office. 'Well,' she said, 'pray tell me what the deuce you were doing here last night after you went to bed?' 'Doing,' I replied, 'what do you mean?' 'Why,' she rejoined, 'I had got into bed and was lying there quietly, when lo! I saw my Olcott's astral body oozing through the wall. And stupid and sleepy enough you seemed too! I spoke to you, but you did not reply. You went to the writing room and I heard you fumbling with the papers, and that's all. What were you about?' I then told her of my intended experiment. We went together into the other room, emptied out the pile of MS., and on the last page, at the end of the concluding paragraph, found two

of the intended three words fully written out in my own handwriting, and the third begun, but not finished."

Cromwell Fleetwood Varley, the electrician of the first Atlantic cable, and a Fellow of the Royal Society, records a manifestation of the Double that supplied ample proof of human solicitude. It is possible that the incident might better be classed under "travelling in spirit," since there is no proof that the vision was objective. In his evidence before the London Dialectical Society (see Report, p. 161), Mr. Varley said:—

"My sister-in-law had heart disease. Mrs. Varley and I went into the country to see her, as we feared, for the last time. I had a nightmare and could not move a muscle. While in this state I saw the spirit of my sister-in-law in the room. I knew that she was confined in her bedroom. She said, 'If you do not move, you will die.' But I could not move, and she said, 'If you submit yourself to me, I will frighten you, and you will then be able to move.' At first I objected, wishing to obtain more about her spirit presence. When at last I consented my heart had ceased beating. I think at first her efforts to terrify me did not succeed, but when she suddenly exclaimed, 'Oh, Cromwell, I am dying,' that frightened me exceedingly, and threw me out of the torpid state, and I awoke in the ordinary way.

"My shouting had aroused Mrs. Varley; we examined the door, and it was still locked and bolted, and I told my wife what had happened, having noted the hour, 3.45 a.m., and cautioned her not to mention the matter to anybody, but to hear what was her sister's version if she alluded to the subject.

"In the morning she told us that she had passed a dreadful night, that she had been in our room, and greatly troubled on my account, and that I had been nearly dying. It was between half-past three and four a.m. when she saw I was in danger. She only succeeded in rousing me by exclaiming, 'Oh Cromwell, I am dying.' I appeared to her to be in a state which otherwise would have ended fatally."

In the same Report Mr. Varley relates (p. 162-3) a good instance of what he believed to be his own spirit travelling to his wife in another room in the house and making her aware of his imminent danger. This would no doubt be described by the modern psychological researcher as a case of a telepathic impact. But words matter little. It was in essence a call from spirit to spirit, and it had the effect of probably saving his life. After relating this incident Mr. Varley adds the following highly suggestive communication from his wife. On one occasion, he says, his wife told him whilst in a trance, "It is not the spirits that now speak, it is myself; I make use of my body the same as spirits do when they speak through me."

HOW CLAIRVOYANTS CAN TELL SPIRITS OF THE LIVING.

It has been a frequent experience of mine when sitting with a medium to hear the remark, "This spirit has not passed over." I have made a point of asking how this fact of the spirit being still in the flesh could be determined. Mrs. Florence Kingstone, from whom I have had excellent evidence, gave a surprising answer. She described the spirit incarnate as in appearance lifeless, dead, statue-like, whereas that of one who had passed over was intensely alive. Mrs. A. E. Cannock, who had often encountered spirits of those in the flesh, gave me much the same reply as Mrs. Kingstone. Clairvoyants of an earlier day said they distinguished the spirits of the living by seeing the "lifeline" which connected them with their bodies. Mrs. Howitt Watts writes ("The Spiritual Times," May 13th, 1865, p. 149): "I have frequently conversed with Mrs. N——" (Mrs. Nenner) "regarding this curious phenomenon, and from her as well as from another equally highly gifted seeress have ascertained that the only perceptible difference to be observed between the appearance of a spirit incarnated and one entirely freed from the body, is that a delicate gleaming line or cord of light is always seen proceeding from the apparition, uniting, no doubt, by this means the spiritual body with the still living, although absent, and for the moment invisible physical body. This mysterious cord of light is never beheld attached to an apparition when that apparition belongs to a spirit emancipated fully from the flesh."

She quotes, "Or ever the silver cord be loosed," and considers that this refers to what she has described.

WHY BRING IN SPIRITS OF THE DEAD?

In this perplexing subject of the Double there is one aspect that cannot be omitted. In the case of the Davenport Brothers there is much good evidence that points unmistakably to the action of the Double as a possible explanation of some at least of their mysterious phenomena, and the same may be said of other physical mediums.

If this fact be granted, it is easy to see that it will be used as a weapon to demolish the claims of all action on the part of the spirits of the dead. If spirits of the living can do these things, where is the necessity to go beyond them for an explanation of what occurs? And, indeed, this is just what happened.

Dr. George Wyld, one of the pioneers of the early days, held the view that the phenomena were largely due to the action of spirits incarnate. In "The Spiritualist" (xi., 1877, p. 283), he publishes an intriguing article entitled "Man as a Spirit: and Spiritual Phenomena as Produced by the Spirits of the Living."

Stainton-Moses ably replies to Dr. Wyld in the same periodical (Vol. xii., 1878, p. 2). While glad that investigators should recognise the potency of the human spirit, which he fully admits, he considers it to be rushing to the other extreme to say that the liberated spirit of the medium is responsible for all the varied phenomena recorded. "Dr. Wyld," he says, "predicates of the human spirit while yet incarnated something very like omniscience, omnipotence and omnipresence." The rest of his remarks on this subject are well worth perusal, particularly so in view of the thesis of Dr. Eugène Osty's book, "Supernormal Faculties in Man" (translated 1923 by Stanley De Brath). Dr. Osty says:—

"The human being is a focus of psycho-physical energy with potentialities far surpassing its ordinary manifestations in daily life" (p. 5).

"Spiritualism has produced conditions eminently favourable to the release and cultivation of the dynamo-psychism latent in man" (p. 6).

"However dissimilar in their aspects, normal and supernormal phenomena proceed from the same dynamo-genetic force—the human being" (p. 9).

Stainton-Moses answered Osty so long ago as 1878, in the article above mentioned, when he said, "A theory which pretends to explain facts must explain *all* the facts, or it is worthless." Osty does not do this.

POWERS OF THE SPIRIT.

In conclusion, whither have our facts led us? They would appear to have furnished grounds for believing that transcorporeal activity occurs to a much greater extent than most Spiritualists are usually prepared to admit. The facts open vistas that bewilder us by their possibilities, but above all, they convince us that our powers while still in the body are grander and more awe-inspiring than we had supposed, and the saying, often used with light understanding, that man is a spirit while on earth reaches us with deeper meaning.

THE HESPERUS-ADDITOR.

SUB-CONSCIOUS MIND OR SPIRITUAL INTELLIGENCE. WHICH IS IT?
THAT'S THE QUESTION.

Herr Florizel von Reuter is a musician of European fame, and one of the greatest German virtuosos upon the violin. He is a man of many accomplishments, which seem to include both the psychic temperament and the power of writing a clear and arresting statement.

His story speaks for itself. Whether the very remarkable results obtained were, as would appear, independent messages, or whether they were the products of a dramatisation of his own subconscious powers, presents a problem to the researcher.

I may add that Herr von Reuter has kindly sent me a specimen of his "Hesperus," and that it is at the disposal of any psychic whom the College may recommend as proficient at planchette work.

—A. Conan Doyle.

Controversy waxes high, at the present time, as to the truth of Spiritualism, and in this article I am about to add another spoke to the wheel of investigation. Up to a few months ago I was as ignorant on this subject as are all persons who have never devoted any especial energy to the study of the psychic. At the time I speak of, I was staying in a small village in the heart of the great forest of the Mark-Brandenburg, Germany, a village of twelve hundred inhabitants, as mediæval in character as if a relic of the sixteenth century. I was a guest in the Castle of the Count of the district, an enormous pile, parts of which were built in the eleventh century.

Sauntering through the gateway of the courtyard one day for a stroll in the cobble-stoned streets of the village, I discovered a small ancient apothecary-shop, a little old world "Apotheke," where medicines are the only commodity. Entering, out of curiosity, I found the "Apotheker" seated behind his rough board counter engrossed in devouring—not a chicken and lettuce sandwich—but a book on psychical subjects. Asking him—as a pretext—for an English prescription which I knew he would not have, I proceeded to question him about his reading.

"It is a new study with me," he responded in a broad North German dialect. "But my wife recently became the possessor of a psychical apparatus that gives such remarkable messages, that I feel impelled to study up the subject."

The things this quaint little man proceeded to tell me about this apparatus so aroused my curiosity that I asked to be allowed to see it.

He then escorted me into a stuffy little sitting-room adjoining the shop and produced a board of polished wood about twelve inches long by five wide. Along the upper half of the long side of this board the alphabet was printed, in addition to numerals up to ten. With this simple board went a peculiar little round hollow box with a pointer protruding from it.

According to the Apothecary, if one puts this box, hollow side down on the lower half of the board, turning the pointer towards the letters, and then placed the tips of one's finger on the smooth top, the box would soon begin to move automatically, and messages of the most complicated character would be forthcoming. "Oh, yes," I thought, sceptically, "Just another kind of ouija-board or planchette."

But upon taking up the hollow box and reading the explanatory text which was pasted about its body, I soon perceived that it really had a much deeper significance than anything connected with the well-known ouija-board, the box being in fact, an "Od-Collector." Now, as everyone who has made any scientific study of psychic psychology knows, there exists a mysterious force in every human body—with some persons, in small, in others large quantities—a force which Reichenbach christened "Od." This "Od" is an electro-magnetic current which exudes from the finger and toe tips, persons possessing an abnormal store of it being supposed to be what is called "psychic."

These facts I already knew from reading the works of Reichenbach. A closer examination of this little Od-Collector showed me that it was governed by the same principle as the "cabinet," which psychics claim is indispensable for the purpose of concentrating the Od and Ectoplasma exuding from their bodies, forces which are necessary for their so-called materialisations and physical phenomena. The board was called the Additor (Italian for "Indicating with the finger"), while the mysterious box was christened Hesperus (evening star).

The inventor made such a remarkable claim for this mystical pair—the Hesperus and its accompanying board, the Additor—calling it the most authentic bridge between the Earth and the Hereafter, that against my own instincts I began to take an interest in the apparatus.

I have never been interested, even superficially in the ouija-board. Its little easily moved three-legged table that jumps about over the big board encircling letter after letter has always seemed to me much more likely to be guided unintentionally by the operator than by any spirit force.

But this Hesperus idea appealed to me. The finger-tips pressing lightly on the top of the receiver; the electro-magnetic force flowing into the dark space of the hollow box; the *concentrated* force propelling the box; there was something *logical*, scientific about this consequential result that gripped my common-sense.

The force collected, there would be needed only an invisible intelligence to guide the box with its little black pointer, and something definite might be attained.

Returning to the Castle, I could not get the idea of this minute "Cabinet" out of my thoughts, and eventually decided no harm could come of investigating further. I discovered that the village where the inventor of this "automatic medium" lived was but an hour's automobile drive from the Castle. Investigating still further, I found him, a poor old scientist who had invented other things and been awarded several gold medals in different countries for inventions.

From him, I purchased an "additor" with its little Od-Collector, the Hesperus, and my investigations commenced.

Since then I have been in a confused state of mind, mystified, one day convinced; the next sceptical again. The following questions arise in my mind: "What is it?" "By what force is it guided?" "Is it actual?" "Is it controlled by spiritual beings which surround us and are at all times anxious to communicate with the world they have bodily left, or are in reality the guardian spirits which our mothers taught us were always watching over us, interested in our welfare, protecting us from evil?" or, "Are the beings it seems to put us in contact with merely the concoctions of a fantastic sub-conscious mind; the remarkable conversations nothing but romances of the finger-tips of the operator, romances which introduce us to famous people of the past; give us in nine or ten languages, advice, warnings, messages from different persons (each endowed with a separate personality permeating its entire conversation) concoct wise maxims, witty epigrams, aphorisms; deliver soulful monologues, or invective-emphasized jobations.

Most people make attempts with such instruments solely in order to reach their departed relatives and friends, and it is true that when our friends come in and place their finger-tips on the Hesperus, they are disappointed if they do not within a few minutes, get a communication from Uncle George or Aunt Sally telling them what steps to take to make a fortune in a week, and if inside of half an hour their own fathers or mothers have not announced themselves, they are likely to condemn the "Additor" as a fraud.

Our experience is along an entirely different line.

I say "our," as my mother and myself get our best results when alone. Still no known relatives have ever got "on the line," as it were, and only thrice in our experience has any friend of the past announced himself.

Our conversations come from all countries, and have been written in nine different languages up to the present. One can never have the slightest idea what will turn up next.

But to be more explicit.

At first we had only failure; day after day we tried to get the little Hesperus to move, and nothing happened. It seemed as if our bodies were entirely devoid of that mysterious force from which mediumistic phenomena emanate, so that we could not charge the little box. We were almost ready to throw the whole apparatus away, when suddenly things began to happen.

It was evening, and I was playing the violin alone with my mother in our private salon in the castle.

Incidentally I must explain that I am a concert violinist by profession, only superficially known in America, but very well in Europe.

As I was walking up and down playing an extremely beautiful double-step passage from a classical Sonata, the little box suddenly began to move under my mother's finger tips, we having decided to try it once more before condemning it to oblivion.

Slowly at first, then with increasing rapidity, the Hesperus floated from one end of the board to the other, stopping at different letters en route; my mother being conscious of a peculiar impelling force which caused the box to glide and to stop, although her finger-tips were barely touching it. On it went, from letter to letter, so fast that I—who had thrown the violin on a sofa, and was engaged in jotting down the letters—could hardly write fast enough, my mother having closed her eyes to avoid any unconscious influencing of the Hesperus.

But the letters I took down seemed a meaningless conglomeration, a senseless chaos. After faithfully transcribing about a hundred letters, I grew impatient and spoke to the apparatus. "Is that a language I know?" The Hesperus glided to the word "Yes." ("Ja," on the board.)

"Is it English?"—back went the Hesperus to "Nein." (No.)

"Is it German?"—"Yes."

"Are the letters taken down correctly?"

"Mostly," replied the board (at last, a properly spelled German word).

After this the mysterious writing continued for some time, the Hesperus indicating the letters so rapidly that I could hardly write them down.

Then suddenly it ceased, and refused to move again. Evidently the contact with whatever had been writing had been severed.

For students of cryptology I append a copy of the text as I had taken it down.

hcieztuhcshcienoh
cshciethcaboebhciendra
whcietarhciehcawnbie
snethcilfpebahhcie, etc., etc.

This was the first part of the message which we set ourselves to decipher.

We tried every second letter, every third letter, and so on, but no result was forthcoming.

Finally, when almost discouraged, I happened to remember having read in a book written by Dr. Du Prel, the celebrated investigator of occult problems, that spirit-writings have been known to be given inverted. So we decided to try inverting the whole message, beginning at the end and working back.

We soon perceived that we were on the right track at last, as words became distinguishable. The beginning of the communication as we finally deciphered it was as follows, translated from the German :—

“ I guard, I protect, I observe, I warn, I advise, I watch. Seven duties have I.”

The inversion in German as we first made it out reads thus :—

“ Ich habe pflichten sieben wache ich rate ich warne ich beobachte ich schone ich schutze ich.”

This sentence must be in its turn read backwards, beginning at the end we get the sense as I first gave it. The translation into English shows the reader that a “ guardian spirit ” is trying to establish its identity by presenting its credentials.

The message went on to speak of some matters of a private nature concerning a concert tour in Roumania which I had just terminated, a person being mentioned by name of whose existence my mother—whose fingers were on the box—was ignorant, even the name of the city in which this person lived being given.

The message ended with :—“ I will come again another time. Remember I love you and guard you.”

This was the first of many communications of this kind which we received (and are receiving) from this mysterious watching intelligence, every message being inverted as was the first.

Finally we felt quite well acquainted with the writer, and would ask advice upon various subjects. The answers always came promptly without a moment's hesitation, and, when deciphered, were always terse and to the point, the advice given being invariably lucid and logical.

It advised against forming certain acquaintanceships, gave me advice about my concerts, programmes, etc., indicating its displeasure if I failed to retire at a reasonable hour, even one evening having the kindness to give me suggestions about my violin practice.

Once we asked it if the writer had been German while upon Earth. The answer came :—“ Never shouldst thou ask me who I am or what, but thou mayst call me E—.” There followed a Greek female name, which out of respect for the feelings of the

governing intelligence I refrain from giving. The writer further wrote that upon Earth she had been Latin and Catholic.

Later examining the Catholic Encyclopædia, we discovered that a person of the name given, a Latin and Catholic, had existed about 470 A.D. She had resided in Alexandria, and after being persecuted at home to contract an undesirable marriage, had fled in man's attire and taken refuge in a monastery, where, taking the vows of a monk she had served for thirty-eight years, her sex never having been revealed until her death. She is now a canonized Saint in both Latin and Greek churches.

After we had had about a dozen conversations with the "Saint" of the inverted writing, our circle of "spirit" acquaintances began to increase.

The next "intelligences" to present themselves were two French-speaking ones, who came one after the other and addressed me tenderly and affectionately as "mon cher ami" or "mon cher garçon."

My reason for knowing there were two is that after the first one had ceremoniously wished us "bonne nuit," saying he would come again, the second one immediately began to write, saying he was a close friend, in fact, a colleague of the first.

This second French "spirit" (I call him "spirit" for the sake of brevity) was of a humorous nature, of a perfectly different personality.

He would occasionally indicate a wrong letter, then would add: "excuse moi, je suis stupide, n'est-ce pas." Once he wrote:—"Can you hear me laughing?" I answered, "It is very consoling to learn that you laugh on the other side," whereupon he replied cheerfully:—"Why not?" He then went on to describe his personal appearance, saying he is very handsome with "much hair like you have." Finally he even gave away that he was a celebrated musician by admitting that he is always much pleased when I play his compositions. He also wrote:—"I speak other languages, can you not guess who I am?" But when I started guessing, he avoided the issue by writing:—"Not this evening, I must go, because my 'colleague' is tired waiting," by which admission he establishes, No. 1, as also a musician. The personalities of these two "immortals" were so vivid that one has a mental picture of them sauntering off from our "wireless station" arm in arm, discussing pleasantly their chat with their earthly colleague.

Since that first time, they are among our most frequent "spirit" visitors, one of them usually writing in Italian (sometimes inverted), the other sticking faithfully to French. They have an aphorism (each in his own language) to fit every case and problem we discuss, their conversation being a perpetual fount of humour, sarcasm and wit.

Shortly after we made their acquaintance, another interesting personality introduced himself to us in the person of an old Spanish ancestor of ours (one of whose existence we were naturally ignorant, although we were aware that my mother's father came from the French-Spanish frontier). This ancestor presented himself as "Don Mighuel de Hadiz, a knight of Spain, formerly inhabiting an estate near Zaragassa."

In the course of a number of conversations we have had with him, we have gleaned a good many facts about his life, which seems to have been an adventurous one. In one of his messages, he wrote:—"I was in Leipzig, and I visited Sebastian Bach in 1736. Interesting friend, because I also played the violin, my sister, the beautiful Estrellita, played harpsichord. Later, tired of the world, I entered a monastery outside of Zaragassoa, where I was called, "Brother Aloisius," thy ancestor. Another time more. There is much to tell. Good-night. God bless thee."

On other occasions he has told us of a trip to England, where he was a court favourite at the time of William and Mary; of a visit to France in 1750, where he heard the two old French violinists, Lully and Constantin; of a journey to Italy, whither he travelled in a carriage drawn by six horses over very rough roads. While there he heard Tartini play the violin, and was very enthusiastic about it.

"Don Mighuel" (in spite of having finished his life as Brother Aloisius) is still essentially the Spanish cavalier, his conversation overflows with polite phrases and compliments to the ladies whenever he favours us with a visit in the presence of lady friends of ours. He has described his appearance as well as apparel, and has, in truth, a personality distinctly his own.

All of his communications are written in the most aristocratic and perfect Spanish, which I luckily understand sufficiently to be able to take down correctly.

We find our knowledge of various foreign languages very useful when conversing with *various* "immortals." Up to date we have had to transcribe messages in English (forward and backward), French, Spanish, German (forward and backward), Italian (forward and backward), Swedish (both ways), Latin, Hungarian and Russian, as well as a little Polish.

Once a whole page of Latin (which I'm ashamed to confess we do *not* know) was written which we were at our wit's end to decipher, until "Brother Aloisius" most obligingly turned up and kindly offered to translate, which he did in very excellent *almost* correct German.

But we met our Waterloo on two occasions, once when an old Russian Priest, who according to his own statement passed on in 1842, and who gave his name as Pater Stanislow of Novgarod, tried to carry on a conversation with us in Russian. Eventually we succeeded in taking down a number of sentences, after which he tried us in Latin, also with indifferent success. As these were apparently the only languages at his disposal, the poor old dear was forced to bless us in Latin and take his departure.

The second "Waterloo" was when a "spirit" calling itself the famous violinist Ernst (1814-1865) delivered a message in Hungarian (of which neither my mother nor I know a *word*). Being aware that Ernst must have understood German, we were able to communicate with him, while taking down a language that was worse than Greek to me. At the end of the communication, he wrote in German that he had used Hungarian as a test.

Upon taking the message to a Hungarian friend, we ascertained that the sentences were correct in every detail.

Recently we were asked by an English soldier who fell in the World's War to give a message to his former sweetheart, whose name and address he gave in full. This message is so beautiful that I cannot refrain from quoting it verbatim.

"Tell her I was shot before I could write the letter to tell I loved her. She is not to blame the good fellow who shot me. We are chums over here. I talk his gibberish and he talks mine, and we laugh a lot at politicians. His name is Ulrich."

There is something singularly attractive and poetical in the idea that those who, at the command of their respective Governments, must perforce shoot men with whom they have no quarrel, fraternise with the so-called "enemies" as soon as they have passed on into the great Hereafter.

It bears on the doctrine of Christianity in a peculiarly conclusive manner.

The disfavour with which the "Immortals" regard Jazz is strikingly illustrated by the following jobation which was transmitted one evening recently by an "Intelligence" claiming to be that of the great old Italian composer Alessandro Stradello. I quote verbatim:—

Music is the soul of the world.

Music is joy.

Jazz is the voice of the Devil on earth.

Music is the Speech of God, the voice of Nature, pure as mountain snow, put to uses demoniacal, purity polluted, making of the childlike—perversity, of the god-like—earthly, of the angelic—demons.

Saints abhor that which is beloved of polluted blood.

I come from a sphere where no sounds of degradation penetrate. I love all who breathe the pure perfumes of great music. I come through the vibrations of divine music. I float on the waves of soulful melody, which rest the nerves of Earth's pure souls.

The anthems of divine art bring me here to salute my relative in the realms of sound.

Another time a somewhat similar paean to music was transmitted in mirror-writing (*inverted*), which when deciphered, read as follows:—

"Heart's greatest sign of love that God has given the world. His voice on Earth the vibration of the Infinite, Music—the soul of the spheres, beauty incarnate in sound, purity breathing from the leaves, from the flowers, the perfume of the rose, incarnate melody, God's breath, driving sorrow hence, the heart of all things holy. Ah! that it is so polluted by carnate beings! I come from regions holy, where death never penetrates, no war, no hate, no injustice; only joy. Fear not. After life's work is done, music, perfume, communion with sweet nature. Love divine guarding always. Greetings from the Immortals. I go, but I come again. Blessings follow ye all, my loved Followers. Adieu."

It required almost half an hour to invert this message, but the letters were correct from beginning to end. A few days later the board vouchsafed the information (in Italian) that this monologue had been written by no less a person than Andrea del Sarto, who by the way had given a message once previously.

Before passing on to the summing up and discussion of the evidence, I will still quote a few of the various aphorisms and epigrams which the Board has transmitted upon different appropriate occasions always in keeping with the topic of conversation.

French.

La blague est toujours populaire.
Popularitat; c'est la gloire en gros sous.
La patience est amère, mais son fruit est doux.
On ne pardonne rien aux grands.
Rire des grands esprits, c'est le privilège des sots.
Il ne faut jamais s'occuper des critiques, que pour rire.

Translation.

Humbug is always popular.
Popularity! It is glory in pennies.
Patience is bitter, but its fruit is sweet.
One never pardons great people anything.
To laugh at great souls is the privilege of fools.
One should never bother oneself with criticism, except to laugh at it.

Spanish.

Buen principio, la mitad es hecha.
 El corazon manda las carnes.
 El sabio muda consejo, el necio no.

Italian.

Per lo primo colpo, non cade la quercia.
 Chi serve al commune a cattivo padrone.
 Tutti le vie ponno condurre a Roma.
 I birbanti hanno sempre denaro.
 I birbante sono rari i poveri.

Che cera truova.
 Domandando l'impossibile si ottiene il meglio.
 Chi ha il coraggio di ridere è il padrone del mondo.
 Chi non ha pazienza non ha niente.

German.

Denk, aber sage nicht immer was du denkst.
 Es ist leichter für solche Charlatane die Bach nicht verstehen.
 Schweine haben immer genug zu fressen. Pfui!
 Grosse seelen sind immer bescheiden.

Latin.

Veritas est magna.
 Nisi dominus frustra.

Nemo solus sapit.
 Omnia vincit labor.
 Crede habes est habes.

and many others that as yet we have not succeeded in translating.

I do not wish to claim novelty for all of these epigrams. Some of them are well known in their respective languages. But what I do regard as remarkable, is the lightning quickness with which the writing intelligence when replying to questions or commenting

Translation.

Well begun is half done.
 The heart commands the flesh.
 The wise accept counsel, the fool never.

Translation.

At the first blow, the oak does not fall.
 He who serves the public has a bad master.
 All roads may lead one to Rome.
 Rascals always have money.

Rascals are rarely the poverty-stricken.
 He who seeks will find.
 Asking for the impossible one obtains the best.
 He who has courage to laugh is master of the world.
 He who has not patience has nothing.

Translation.

Think, but do not always say what you think.
 It is easier for those charlatans who do not understand Bach.
 Pigs always have enough to eat. Bah!
 Great souls are always modest.

Translation.

Truth is great.
 Without God, one can attain nothing.
 None can be wise unaided.
 Labour conquers everything.
 To believe one has, is to have.

on remarks, is always able to find something suitable for the issue under discussion.

Naturally, every conscientious investigator of psychical problems, feels it his bounden duty never to preclude the possibility of fraud, conscious or unconscious, until the chain of evidence be more or less complete.

In this case, the possibility of conscious fraud may be eliminated. No level-headed, logical person would credit any operator with the ability to write consciously on the spur of the moment pages of *inverted* prose, pages of *inverted* foreign languages, reeling off aphorisms and logical answers to questions propounded at a lightning speed, even if it were possible to attain sufficient dexterity in directing the Hesperus pointer while blindfolded, and with pads of cotton wool carefully placed over the eyes under the bandage, which is the way my mother controls herself when her fingers are on the box. Anyone who has seen the Additor and tried it will immediately dismiss such a hypothesis as baseless, even after weeks of practice.

As I have been present upon every occasion when my mother has had her fingers upon the Hesperus, I of course, know that *conscious* fraud is out of the question, while elimination brings us one step further, in fact, a large step, as in case of a *medium*, it is often difficult to establish test conditions which absolutely preclude conscious fraud.

Having arrived at this point, we are forced to choose between three possibilities, namely: the sub-conscious mind, telepathic communications from living people, or spiritual direction. These questions will be answered according to each separate person's individual belief or outlook upon life.

The materialist, the atheist, the agnostic, and sometimes the average old-fashioned scientist whose vision does not travel farther than the four walls of his own experience, will say without a moment's hesitation, "sub-conscious mind"; the spiritually inclined person (also religiously brought-up persons with an existing belief in the Life everlasting) will accept just as quickly the spiritist hypothesis, while students of psychical research will hesitate between telepathic and spiritist revelation.

While debating these alternatives, I feel, to be just, that one must always propound the following questions:—

1. Is it possible for the sub-conscious mind to photograph upon its lens the position of each letter on the board, thereby making it possible for the operator to manipulate unconsciously the "Hesperus," while blindfolded?

2. Is it possible for the sub-conscious mind to write correctly whole pages of inverted words in different languages, and to frame with lightning rapidity correct and lucid answers to voluntary questions asked by any person present, said answers also being transmitted inverted?

3. Is it possible for the sub-conscious mind to invent personages, endowing each separate person with a name recognisable by its manner of conversing, and also a distinct personality?

4. Is it possible for the sub-conscious mind to write perfectly in languages which the operator only knows superficially, or in a language totally unknown to the operator, (as in the case of Russian and Hungarian), there being also no person in the room conversant with either language?

5. Is it possible for the sub-conscious mind to produce with logical consistency a series of invented personalities capable of replying consistently to any voluntary question put to it by anyone present in any language chosen by the questioner? Also to add little by little to this list of personalities, yet always from time to time conjuring up the original romantic characters, or at will, evolving celebrated personalities out of the past, inventing at the same time adventures for them?

Up to the present, I have not raised the possibility of telepathy from the living, as I regard this as out of the question in the present case. The telepathic hypothesis is, I am convinced, entertainable only in two instances, namely:—Those of the two monologues on music which were transmitted (one backwards) without any previous or subsequent conversation. I do not admit the possibility of *conversations* being carried on telepathically between living persons at great distances from each other, apart from the fact that, in the present cases, the unknown person would have had to be fraudulently claiming the identity of some person already departed from this world, as well as delivering its long distance messages to a blindfolded person.

In my own opinion, it is *less* incredible and *more* logical to accept the theory of spiritual communications, than to admit the existence of a sub-consciousness capable of performing such miraculous things.

Why try to account for everything beyond our own limited cosmic understanding by sub-conscious mind, thereby transforming that mysterious force into a sort of "Jack of all trades," or "Till owl-glass," always at our beck and call, always ready to fool us by playing pranks and tricks? Why not just as well admit the possibility of an *over-conscious* force through which we absorb spiritual inspirations?

SOME INTERESTING PSYCHIC EXPERIENCES BY COLLEGE MEMBERS.

COLLATED AND EDITED BY THE HONORARY SECRETARY.

Apart from the regular records made of portions of the College work—it is quite impossible to keep pace with its vast output—members occasionally report to me personal interesting experiences, either obtained through their own mediumship or through mediums working at the College or elsewhere.

All College members are encouraged to keep a psychic note-book, for their own edification when difficulties or contradictions arise, or to strengthen a case with the sceptic who will persist that faulty memory, or a too vivid imagination, can explain everything. A record, with date and place and medium, made at the time, or immediately after a sitting, provides very good ammunition.

It is from such note-books that some of the cases which I have chosen from a College file are taken. All the investigators have had varied experience of mediumship, and have also read and thought upon these matters, and generally take a keenly intelligent interest in their results.

In the July (1926), issue of *PSYCHIC SCIENCE*, the work of Miss Ada Besinnet of Toledo, who visited the College in 1922, was referred to by Mr. Homar T. Varyan in his article on “Materialisations.”*

A sitting with Miss Besinnet at which I was present in 1922, was held during a week-end visit to Sir Arthur Conan Doyle's home in Crowborough. Two or three of his personal friends were present, in addition to those in the house. It proved a very happy occasion, and T.H.—now a College member—recently sent me the following note of an occurrence, personal to himself, at the séance, and which coincides with the experiences of others with Miss Besinnet.

“PANSY” SEES IN THE DARK.

(“Pansy,” a girl, was one of the chief of the medium's band of workers, and a great favourite with sitters.)

T.H. records:—

Psychic fingers had been lightly touching the hands and caressing the hair and faces of the sitters with a certainty and assurance so great that one had almost lost sight of the fact that the room was in total darkness.

Realising how difficult it would have been for any material person to perform similar movements owing to the absence of light, or indeed any crude approximations to them, I asked

* (See *PSYCHIC SCIENCE*, April, 1922, for College report of Miss Besinnet's visit. Some copies still available, price 1s. 6d., post free.)

"Pansy" (one of Miss Besinnet's band of helpers) who was acting as Mistress of Ceremonies, if she could see everything quite clearly. The exact words in reply (by direct voice apparently), were not recorded, but they conveyed a sense of wonderment that the question need be put at all, of course she could see everything!

"Then," said I, "You can see the hand I have lifted up and the finger of that hand I have raised above the others?"

"Oh yes," came the assurance.

"Then would you please touch the tip of the raised finger to show me how easily you can do it." Without any appreciable pause the psychic fingers rapidly touched the knuckles of my hand, then lightly slid along the extended finger and touched its tip, in much the same way that a blindfolded material child, not quite realising the details of the test, would have done.

"Oh Pansy," I ejaculated, "that's not good enough. Why even I could have done that. I don't want you to grope about for it, but to touch its tip directly. Try again please, *but I am going to move its position.*"

Suiting the action to the word, I brought my right hand down quietly from its original position (about 2 feet above the table, and in front of my right shoulder), till it was well over my left hand, and close to the table. "Now go on," I said.

This time with equal confidence and certainty, the delicately soft touch came directly to the extreme tip of my raised finger, and pressed firmly upon it, leaving no doubt in my mind that the test was, in very fact, but child's play to her."

BOY SCOUTS TRY TO GET A MESSAGE TO THEIR SCOUT-MISTRESS.
A member, F.N., who has had many private psychic experiences, writes :—

"In September, 1924, I had a dream, in which E.W., a friend of mine, and myself were in a summer house. She appeared to be leaning over a table on which I was tracing a name with a little piece of stick. It must have been raining in my dream, for the summer-house and table were very wet, and I traced on the wet surface of the table the name 'David Massen' or 'Missen.' The name I did not know, but some days later in a waking state I got the impression that it was the name of a boy, and that he had met with an accident.

"I do not know why I should have imagined the owner of the name as a boy, except that I knew that E.W. was a Scout Mistress, who naturally came into contact with a number of boys. I told her of the dream and asked her if the name conveyed anything to her. She knew of one boy whose name was D. Mussen, but he had been lost sight of. An accident had happened through shooting, to another boy called "Moyser"; but it was all rather vague.

"A few days afterwards I received another communication through inspirational writing, in which someone called 'Jim' (untraceable), again tried to send a message to E.W. The message read:—'David must try to talk to E.W. He wants her to know he is all right; she must get the book and look for the bit about the Michaelmas daisies. They used to grow in the garden near the gate where they said good-bye; she will remember. The book is in her room on a shelf near the window, a thin green book with gilt letters; on page 85 is something about her work, to do with her work now, about a schoolboy, a sort of memoir of his life; ask about 1920'."

F.N. showed the writing (the original I have in my possession), to E.W. At the time they were but acquaintances, just beginning to take a mutual interest in psychic investigations, F.N. had never been in E.W.'s bedroom, had only been twice in the house, and knew very little about her work with the Scouts. She felt that probably two or three boys were trying to send a message through her to their friend.

E.W. confirms the above, and reports to me that the book referred to was found *in her own bedroom, in a shelf near the window, a thin, green book with gilt letters*, on page 85, is the following, which could certainly relate to *her work*, and the book itself is a *sort of memoir of a schoolboy's life*. It is called "The Heart of a Schoolboy," Jack Hood, 14, and page 85, reads:—

"This leads us to another consideration. There is a great deal of such cults as Theosophy, Christian Science and Spiritualism rampant in the world. A boy is generally warned against them. He is never told to read any of their works. Now any boy with sense, can see that if people with great names, like Sir Oliver Lodge and Sir Arthur Conan Doyle, believe in these things, there must be something in them.

"Another thing, the loss of a near relative tends to make a boy more interested in such things as the Resurrection and life after death. The average Christian preacher, he notices, rarely preaches any simple, straightforward sermons on the greatest thing a human wants to know."

This message, confirmed in so many points, is a remarkable book test.

E.W. says she cannot remember anything about Michaelmas daisies nor 1920 that would connect up with any particular boy who had passed on.

These communications provide another fairly good instance of how rapport between friends, makes psychic work possible. First by a dream, then by waking vision, and then by writing, an attempt was made to get something through about boys whom E.W. had been interested in, though whether these are in or out of the body is not known.

This incident was the beginning of much interesting psychic work between F.N. and E.W., who now both possess useful psychic powers.

CORRECT PREVISION IN A DREAM.

An article on Dreams in *PSYCHIC SCIENCE* for January, 1925, drew forth the following interesting communication from a member, D.C.W. :—

“ I will try to write an account of an experience I had this summer. We were staying in an out-of-the-way place in France. For some weeks my nurse, my child, and myself were the only English people in the hotel, but a party of friends were to join us later. One night, soon after we arrived, when I knew no one, and nothing about the place, I had a most vivid dream. I thought that I was standing by my open bedroom window. There was no light in the room, but the night was not dark, as there was an almost full moon veiled with light misty clouds. I saw the dim outline of the moon as clearly as if I had been awake and I noticed that it was *not quite* full. I stared at it for a minute, and then looked down into the garden. I saw the faint outline of the shell-bordered paths and the dark shapes of the bushes. There was one large bush in particular just below my window. I am not aware that I had noticed the details of this bush in my waking state. In my dream I saw distinctly and correctly the shape of the top of it, against the pale waters of the little bay that lay just beneath the hotel. I looked at the bush, noticed these details, and then suddenly with a feeling of strange panic saw that a man was standing in its shadow looking up at me. I had a horrible feeling that although it was the middle of the night, the hotel door was open, and this man could get in. Very slowly, so that perhaps he might not see me move, I crept back from the window and locked the door, saying to myself that I was an idiot to be so frightened, as my English friends were in the next room.

Apparently I then awoke up in a panic, and remembering every detail of my dream, could not go to sleep again for a long time. I lay awake thinking about it, and was struck by two things. First, that by what I could see in the faint light the man was wearing the most extraordinary clothes. Second, that my friends had not arrived, and I had no idea what rooms they would have when they did, as both the rooms next to mine were then occupied by French people who might be staying for months as far as I knew.

The next day my nurse remarked that I looked tired, and I said I had had bad dreams, which she put down to a French meal.

After a few days there were so many new things to see and do that I quite forgot my dreams—so completely that when my friends arrived some weeks later, and were put into the rooms on either

side of mine, I didn't even think of it. Then came a fancy-dress dance, which I enjoyed, until I was frightened and annoyed by the behaviour of one of my partners. When it was all over I went up to bed and found that I had no matches. As it was too late to borrow, I went over to the window to undress in the light of *an almost full moon veiled with thin clouds. I looked up at the sky, and then down into the garden.* To tell the rest is only to repeat my dream, word for word, although it was only when I was locking my door that the whole thing *in its perfect detail*, even to the fact that my friends were next door to me, came back to my memory.

"I have always been a dreamer of dreams, but this one was so unusually clear in every detail that it is outstanding."

The weak point in this case is that no record was made of it at the time, but the writer is not one who would exaggerate, and only sent the record to me at the request of another member.

The prevision dream may have been intended as a kind of warning or caution. It may have served, if only subconsciously, in making the narrator dislike a particular partner at the fancy-dress dance.

Queries for the student:—Who sent the warning? Who knew that D.C.W.'s friends would be there at the particular time and would occupy these particular rooms? Who possessed the knowledge that a man in fancy dress would stand under the bush and look up at her, producing a panic so that she locked her door, and why was the moon "not quite full" in the dream as it noticeably was "some weeks later"?

(To be continued).

THE MEDIUMSHIP OF MISS HAZEL RIDLEY.

An American Medium Visits the College.

By the HON. SECRETARY.

Miss Hazel Ridley, of Buffalo, U.S.A., paid a visit to the College in April and May, 1926. Miss Ridley is a deep trance medium, she has worked for a number of years in various parts of the States, and has many personal friends who appreciate the psychic evidences she has been able to bring them.

I gather that as a business girl she heard of Spiritualism about six years ago, and set to work to develop her powers by sitting at a regular time each day. A trance condition developed in which an Indian control, "Grey Wolf," made himself known, and managed to get through a message in very broken English to the effect that messages would be given by "voices." "Grey Wolf," whom Miss Ridley regards as a thoroughly dependable guide, seems to act as a kind of general guardian of her welfare during the sittings. The "voices" appeared as promised, and gave evidences from communicators unknown to the medium. These "voices" seemed to issue from the medium's vocal organism in a curious muffled way, which has continued ever since with little improvement or change in production. Whether this is the result of some unconscious inhibition in the early stages of the mediumship, or through sheer inability to gain sufficient control in any other way, I was unable to discover.

Miss Ridley has for several seasons been one of the demonstrators at the great Lily Dale Spiritualist Summer Camp in U.S.A. Sir Arthur Conan Doyle met her during his second American tour, but could offer no explanation of her curious mediumship.

Miss Ridley and her friend, Miss Mooney, of Philadelphia, who travels with her, make no absurd pretensions regarding the voice. They simply state that the messages are always produced with this curious sound. Asked if "Grey Wolf" could not deliver them in a normal trance voice, and save the strain apparently placed upon the medium and upon the sitter—who has to wrestle with the muffled voice—they reply that "Grey Wolf" seems to have his own work to do. He can give a little clairvoyance, and can occasionally repeat what the voice is attempting to say, but when he intervenes, the "voices" stop, and this break interferes with the continuity and power of the messages. Certainly when the "voices" begin, the messages follow each other very quickly, as if many are waiting to "get in," as they call it.

A good white light is used during the whole séance, and Miss Ridley's face is clearly seen.

DESCRIPTION OF A SITTING.

The medium is entranced, and after "Grey Wolf" says a few words, a long whistle, like wind in a chimney is heard, and whisperings begin, very slight movements of the medium's larynx and lips are noticed, but the voice seems to be produced well back in the throat, and there is great difficulty with some of the consonant sounds. There is considerable movement of the facial muscles, and indeed of the whole diaphragm. A name is given, usually said to be that of the communicator, e.g., "John wants to speak to Annie." If Annie is in the circle and recognises John, an evidential communication of great interest often ensues. The mediumship has all the characteristics of a "voice" communication, as we know it. The difficulty of getting the names; the call of the names; the communications given in the first person; the absence of descriptive material as to the communicator's appearance; the concentration on messages; the request for the sitter to keep up a vibration of talking, which it is claimed helps the communicator; all these are well-known characteristics of the "direct" or "trumpet" voice as we know it in Britain. Miss Ridley's chief work is done in groups, and usually each person receives a message. Good results were also obtained by a few individual sitters during her stay at the College when communications of a very private nature were said to have been received.

Before describing some of the results I might quote from a letter which appeared in "Light" on June 6th, 1925, from Mrs. Fletcher, of Washington, regarding Miss Ridley's work. Mrs. Fletcher—who appeared lately before a Committee of the U.S.A. Senate, called to examine the claims of mediumship—has had many evidences through her mediumship, and thinks it ought to be more widely known:—

MEDIUMSHIP AND THE ABRAMS TREATMENT.

To the Editor of "Light."

"Sir,—The interest which seems to be reviving in regard to the theories of Dr Abrams impels me to write of some remarkable circles which were held recently in Baltimore and Washington, with Miss Hazel Ridley, of Buffalo, N.Y., as the medium.

"Wilson G. Bailey, M.D., a physician and surgeon of Camden, New Jersey, in his book 'No, Not Dead,' has this to say of Miss Ridley's mediumship; 'I filled her mouth with water and then with salt, and still the voice came through without interruption or impediment and I also punctured her arm when in trance, and though I drew blood she did not feel any pain.'

"Miss Ridley sits without darkness, and without any paraphernalia. It was my privilege to be present at four circles in Baltimore, and six in Washington, and a very conservative estimate would be that at least two hundred from the spirit world talked, and every member of the circle, even the most dense was able to communicate with one or more dear one who in each instance gave identifying clues. At one circle there was present a physician, Dr. Waters, a graduate of the Abrams School of California, and one who had known Dr. Abrams well. The few who knew of the circumstance were on the *qui vive* for a message from Dr. Abrams, so if telepathy had governed the manifestation something went awry! The messages came from Dr. Waters'

father, but from whom did he receive his knowledge of the 'magic box'? He gave his daughter directions as to changes to make in the 'degrees' to be used in certain conditions, to 'lift' a specified part of the instrument, and 'lower' another—he also gave minute instructions as to certain ailments, all of which were as Greek to the sitters, but not to Dr. Waters who was elated over the experience. A very human touch was added when Dr. Waters asked her father a pertinent question, and he answered 'Now let me see, I knew about that—I have forgotten—but wait a minute, I will get it!' and he did! I have been an investigator for thirty five years, but feel that this experience was amongst the most interesting of that period."

As a corollary to above Mrs. Fletcher writes me on May 23rd, 1926:—

"You may be interested to know that a few weeks ago, Dr. Waters, to whom the messages came through Miss Ridley, in regard to the Abrams instrument, stated that from the centre, where experiments are being made, instructions have been sent out for future work agreeing perfectly with the directions given by Dr. Waters' father, and also that she had never divulged to the experimentalists the advice she had received."

Mrs. Fletcher kindly sent Dr. Bailey's book, "No, Not Dead; They Live" (1923), as a gift to the College Library, and I quote the following from it:—

"An unusual form of mediumship came to my notice recently. My experiments were verified by more than a dozen witnesses. The medium was Miss Hazel Ridley, of Buffalo, N.Y. I found that the voice proceeding from her while in trance came from her larynx alone, while her mouth, lips and tongue did not function as is the usual case when producing vocal sounds or spoken words. Ventriloquism does not account for this, because I filled her mouth with water and then with salt, and still the voice came through without impediment. With her mouth empty the voice still came, a mirror placed a few inches from her lips did not show the slightest trace of moisture. This is a case where the spirits using her as a medium employ her larynx to project their voices, and so unquestionably prove the genuineness of the phenomena.

"I also punctured her arm while she was in trance, and although I drew blood she did not feel any pain."

The Rev. R. W. Russell, of Philadelphia, writes as follows regarding Miss Ridley:—

"I should like to bring to your notice the work of a young medium who has worked at intervals in conjunction with our Church here for three years past, Miss Hazel Ridley.

"Her phase is the 'automatic voice.' We are told it comes from the solar plexus, which is used as a sounding board by the visitants. The circle is conducted in the light. She has been tested by physicians, and whenever there are physicians in the circle they are invited by her guide, "Grey Wolf," to sit beside her and watch her pulse during the trance as she emerges from it. Once a physician was so sceptical he thrust his hypodermic needle

through the fleshy part of her arm fourteen times before he would be convinced she was in a trance.

Her phase is very peculiar to most people. There are half-a-dozen mediums of this type in Buffalo, but I do not know of any cities where it can be found except in Buffalo. I am hoping for much from Miss Ridley in her more mature years."

Miss Ridley prefers to call her work, trance and voice work, and not "automatic" voice. She states that one of her brothers has the same gift, but will not encourage it. Once sitting beside her with others at a meal, I heard the curious whistle begin—faint and as if far away, but unmistakable. It continued at intervals, and when I mentioned it to Miss Ridley, she seemed slightly embarrassed, and apparently could not hinder it. She states that it seems to take its rise in the solar plexus. A doctor who sat in her circle at the College, thought the whispering came from the back of the nose. Another medical man, with a knowledge of psychic therapeutics, felt her larynx carefully, but could not find that during the "voices" it was being used normally, and said the "voices" resembled those which might result if a larynx had been destroyed in some way.

Bandaging of the mouth was difficult, for a slight movement of the lips prevented the bandage from remaining tight.

The late Editor of "Psychic Science," present on one occasion, says:—

"The suggestion that the 'voice' proceeds from any external point such as the chest or neck is untenable.

"Each utterance is accompanied by muscular effort. Shewn in movement of the laryngeal muscles and in most cases of the lips also. There is as well as these, a contraction of the face and especially of the brow and jerking of the neck. Several times the issue of a sharp breath through the nostrils accompanied the sibilant voice.

"So far as the method of producing the voice and the nature of the voice are concerned, there is little to distinguish these from the usual practice of ventriloquists. We must, however, allow for the view that the muscular movements may be mimetic. If so, the source of the voice may by further observation appear less intimately associated with the throat of the medium. But from my own observation I should say without hesitation that the voice I heard proceeded from within the mouth of the medium and apparently from the back of the throat. The absence of consonants was very marked. The best of these was the 'N.' The inference from this is that the tongue was not in action, but that the post-nasal muscles were used."

Unfortunately, the General Strike brought Miss Ridley's visit to an unforeseen close, as she feared she might be held up for a period, being due at Lily Dale Camp early in July.

I follow this brief notice of Miss Ridley's mediumship with several reports of sittings at the College which will give readers some idea of her work. My personal opinion agrees with that of Mrs. Fletcher, who in a private letter says: "I have found that repeated sittings with the same circle brings forth very remarkable results."

On every occasion when I sat with Miss Ridley I experienced a great shiver as one "communicator" went, and before another took hold. It seemed as if being in Miss Ridley's surroundings I could be used in some way. The same thing was experienced by me in Frau Silbert's sittings just before any phenomena was due, and I have also noticed it with Herr Melzer at a change of "controls." It is an indication to myself at least that psychic force is present and good contact being established.

I believe if Miss Ridley had remained in London she would have gathered round her a valuable clientele, but the U.S.A. has a large scope for a reliable medium, and I hope to hear of good work accomplished through her in that country.

It will be understood that Miss Ridley was a stranger in England, and to all the sitters, and was only brought into the room after the sitters had assembled. No introductions were made.

SITTING WITH MISS RIDLEY.

Friday, April 8th, 1926.

Recorder: Mrs. Hewat McKenzie.

Present:—Mrs McKenzie, Miss Mooney, Miss Phillimore (L.S.A.), Dr. and Mrs. C. (of Canada).

(1) Medium in trance. "Grey Wolf" greeted us. Then the whistling voice commenced and the name "Hattie" came more clearly than usual. Hattie said she wanted to speak to the man present.

Dr. C. greeted her as if he knew Hattie, who then said she had brought "Bella" with her. He recognised Bella, and she said she wanted him to go on with what he had begun last week. The spirit gave her other name, "Alice," which was recognised. She mentioned "Johnnie," and said they must help him. (Johnnie was Hattie's husband.) Dr. C. asked if Hattie could give her pet name, and a short name like "Ine," which he said resembled it, was given. Hattie then remarked:—"I've given you all the names I've got now, can't give you any more."

She added further, "You ought to look at the hair once in a while."

"I do sometimes," said Dr. C.

"Not very often," replied the spirit.

Dr. C. said this was very evidential to him. He was a complete stranger to the College, and was only in England for a week. "Hattie," was a sister-in-law of whom he had been very fond. She had a sister on the other side called "Bella." Her husband's name was "Johnnie." He had a lock of her hair, a fact probably not known even to his wife, and he did not look at it very often.

The message about what Dr. C. had begun last week was not confirmed by him.

(2) Mrs. C. was then called by someone giving the name of "Maidie" and "Mary," who mentioned that she was a nurse, and said she had "Jimmy" with her. These were recognised. "Jacques" or "Jack" was mentioned, but was not recognised. Great shivers passed through me as this spirit withdrew.

"Jimmy" then purported to speak through the medium, and sent her love to her little girl. It seems that Jimmy was a girl's name—known to Mrs. C.—who died and left a little girl. A name, "Nannie," was also given with her, and understood.

"Jimmy" spoke of a crowd Mrs. C. tried to get in to the day before, and couldn't, adding, "You didn't know I was with you there"; Mrs. C. confirmed this: she had tried to get into some place the previous day where

there was a crowd, and had to withdraw. Shivers went through me again as the communicator went.

The name "Mercy," was clearly whispered. Miss Ridley knew Miss Phillimore's name, I think, as she had seen her at the Alliance one day when on a visit there. Miss Phillimore responded, and a Voice said, "Ada is here." Miss P. seemed to recognise this, and the voice went on:—"I was with you when you were thinking about coming here to-day when you were drinking tea, and wondering who would come. You did not think it would be me."

Miss P.: "Can you tell me anything about our life when we knew each other that would recall something to me?"

Voice: "Putting things on." "With Arthur."

Miss P. said she understood the reference and the name in connection with Ada.

The Voice then counselled Miss P. to go on with something of which she had been thinking that morning, and which she had been inclined to put aside. "The more you go ahead with it, it will come out all right. You have been putting things together and wondering whether it would come out all right." (Miss P. did not say if she could place this.)

Miss P.: "Do you remember coming before?"

Voice: "Not in this way."

Miss P.: "Can you remember what you said to me before?" (No coherent answer was obtained.)

Miss P.: "Do you visit me where I live?"

Voice: "Yes."

Miss P.: "Have you ever shown yourself to anyone?"

Voice: "Yes, I've tried; I've been there, but I wasn't sure if I made myself seen."

Miss P.: "How were you dressed?"

Voice: "I came with a robe on: a real light blue—looked white."

Miss P.: "I think it looked grey, from reports I had."

Voice: "You know why I wore that, because of the last, because of what happened towards the last."

Miss P. confirmed that this was a nurse who had waited on "Arthur" and who had much to do with "putting on" surgical dressings.

Miss P.: "Who else do you see?"

Voice: "I often see Louie on the earth."

Miss P.: "Where is she?"

Voice: "Not here. I passed out with Louie in Africa."

Miss P.: "Who was with her?"

Voice: "Ernie."

Miss Phillimore says Louie was Ada's sister-in-law, and Ernie was her brother, though usually called Ernest by Ada. They were in South Africa, but she could not even say that she knew that Ada was dead.

A report from Miss P. of the sitting confirms the above evidence.

(Shivers again experienced by me as this communicator left the medium.)

"Billie is here—for Mother," indicating myself. I responded, and asked if it were my son. "Yes." Said he had someone with him, and gave a double name. Mentioned "Uncle Will" and "Tilly," both living, and then gave the name again, which this time I recognised as "James Duncan" (a son of "Tilly," and a nephew of "Uncle Will"). He passed over many years ago, and Miss Ridley, although staying in the house, had met none of my relations, nor was this young man's name ever mentioned in the house.

"George" was mentioned, a young cousin of "James," of whom he was fond. He said "He has long pants on now," indicating he had grown up, which was correct.

I asked about another one in whom he might be interested. He said, "You mean the young one. It will need patience." "'Will' has the power. Tell them to keep on." This was quite appropriate.

(Shivers again, experienced both by Miss P. and myself, as this spirit left.) This closed the sitting, and Miss Ridley found difficulty in coming to herself, saying she seemed to have been a long way off.

REPORT ON GROUP SITTING WITH MISS RIDLEY.

April 30th, 1926.

Recorder: Major C. C. Colley.

Six in group. The sitting began at 8.15, the medium going under control of "Grey Wolf" at 8.23 p.m.

After various messages had been given to the other sitters, a name "Mary Sewell" was given which, although I do not recognise at present, I seem to have remembered hearing in connection with some family matter. This spirit stated that she brought Professor Henslow (a great friend of mine, who passed over at the end of last year), to speak to me, indicating me as the person, sitting on the medium's left, holding her hand. He spoke very distinctly on very intimate matters only known to me. He stated that (as we had often discussed), he had "to take on the conditions of this sphere and suffer the inconvenience of laboured breathing which he felt at the moment of leaving the body. He stated that he was happy, and found life on the other side much as he had contemplated, but that there was, he felt, much more to learn as soon as he could progress from the earth's environment, but he had not yet "woken up" sufficiently. He stated that "the Archdeacon" was coming to speak. He addressed me by my initials "C.C.," and this is rather evidential, as I did not anticipate it as he always called me "Major Colley." He spoke of some MSS. of mine which I sent to him from time to time during 1921 to 1922; they were the chapters of a book on my psychic experiences which he was anxious that I should publish, and he was at great pains to tell me where they could be found in his desk. I naturally thought that this would be at his house in Bournemouth, but it would appear that this desk had been moved to an address I have never heard of. He made many attempts to give me the name of the house, but only succeeded in giving the following:—

Rinsin Road,
Rottingdean,
Near Brighton.

saying that the house was in the *Northern* end of the town.

It would be interesting to ascertain if there is such a road but I consider this message is evidential if only because of my poor knowledge of geography I did not know that there was such a place as Rottingdean.

He also mentioned the interesting fact that he was personally guarding the papers so that the "Nun" would not burn them; the "Nun" in question being his sister whom I met once, and who was dressed as a Sister of Mercy and was openly antagonistic to the subject of Spiritualism.

He mentioned his son, who also was a sceptic, and whom I have never met.

He then asked to speak to "Mrs. C.C.C." and my wife, who was present, held a long and intimate conversation with him on all manner of subjects only known to ourselves. One particularly interesting reference was to the fact that my wife only a few days ago read a paragraph of a pamphlet, and so disagreed with the statements contained therein that she tore it up. Professor Henslow reminded her of this, and said he was reading it too at the time and heartily agreed with her action. He mentioned that it was written by "James," my wife remembered it was Rutherford, but it appears that the author is "Judge" Rutherford. I enclose all the portions of this pamphlet that can be found, and have marked the paragraph under discussion. Throughout the control by Professor Henslow, the voice and laugh were quite recognisable and in his parting words it is amusing to note that he said "C.C.," "I see you still wear funny shoes"; this is in reference to the fact that on one visit to him on a wet day, when he insisted on my changing my shoes, he remarked about their shape, and suggested that in such weather it would have been

better to wear boots; *this fact I did not remember until he made the above remark.*

The second "spirit" was one who asked to speak to my wife, and said that her name was "Emma"; so emphatic was the control that it was Mrs. E— H—, who passed over only a few days ago, she was a great character, aged 94, and the manner in which she spoke to both my wife and myself, giving the minutest detail of matters only known to us—leaves no doubt in my mind that it was she, especially by her saying that she was so happy now with her "daddy" to whom she was devoted, and had left with me her father's book entitled "Practical Information on the Deviation of the Compass" when she last came on a visit to us at Kingston. She also confirmed the action I intended to take in regard to a model cannon which was made by her father, and which I proposed should be presented to the Royal Artillery Institution, Woolwich.

Here again her voice and laugh was typical of her, especially one or two expressions such as her favourite of, "You silly old idiot," when one disagreed with some remark she made.

I now come to the most evidential part of the whole sitting as far as my wife and I are concerned. I had brought with me in my pocket a document written by my father, and when Professor Henslow mentioned that my father would take control, I quietly placed this in my hand as I held that of the medium; almost immediately came the words, (without any announcement of name, but just a shake of my hand by the medium):—"Why do you hold my writing in your hand," and when I told him it was an attempt to facilitate his coming, he replied that it was a great help. A few seconds previous to this my father controlled by wife's hand as she sat in the circle, and wrote saying he was about to control the medium. This was so definite that when my wife heard him mention something about the "writing" that I held in my hand she at first thought he referred to the fact that he had just written through her. My father then spoke most distinctly on intimate and private matters, calling to my mind the many messages he had given through my wife's hand in automatic writing from time to time. He then called my wife by her name "Betty," asking her to come nearer and hold the medium's other hand. He spoke of our home life and the children, saying "*How are the chickens and the invention*?" This refers to the fact that my small son Peter, who takes great interest in feeding six lately hatched *chickens* has been busy with an *invention* which he has thought out and partially made, whereby they can be fed automatically. He then referred to the fact that my son had broken a tool in my workshop (unknown to us), *I have since* ascertained this is correct, and that it was broken by him. He then mentioned the fact that I myself had gone into a firm, the day previously, in reference to a very important device which is being constructed, and that I was impressed to go there because this firm has recently put on the market a certain type of *roller bearing* which I think will overcome a certain technical difficulty. So recently has this been placed on the market that the diagram is not printed in their catalogue, and so they promised to forward to me a special diagram with particulars, and if this arrives on Wednesday as my father predicts, he is arranging that he will impress (as he often has done before I believe) the individual who is designing this particular piece of machinery. It was surprising to me to listen to the very minute technical detail given by my father—even to the fact of where a certain portion has to be rivetted, and I have no doubt whatsoever that he is quite *au fait* with the whole construction since he mentioned facts that were *not in my own mind*, and could not have been anticipated by me *until now*, and I realise that they are correct from a technical standpoint, and may solve the problem.

I have no doubt therefore that Miss Ridley is not only a genuine medium, but a valuable one.

We attempted to ascertain how the voice was produced, and it is obvious to my mind that the throat is used, the cavity of the mouth acting as "the sound box." We filled her mouth with water and could still hear the voice—water being a very good conductor of sound, this was to be expected.

SITTING WITH MISS RIDLEY.

May 10th, at 8 p.m.

Recorder: Mrs. Hewat McKenzie.

Present:—10 sitters.

"Grey Wolf" takes control at once. Speaks in broken English, saying he will do his best, then retires. Whistling voices comes.

(1) The name Flora is given. A sitter, Mrs. B., is indicated, but the name the communicator calls her is indistinct.

The name "Ernie" given is recognised by sitter in connection with "Flora" (who it appears is her mother).

"I was with you all day yesterday," said the voice, "that was an awful thing for you to do on Sabbath."

Sitter says she did a good deal of sewing the day before, a Sunday, likely to offend her mother's old ideas, though the remark seemed made jokingly.

Sitter: "Do you come to me at home?"

Voice: "Yes, I have tried to knock, and you have heard me for you have answered. (This is correct.)

Voice: "Annie is here too." This was recognised.

The communicator said good-bye, and a distinct shiver passed through me.

2. A spirit who brought a bad condition of choking tried to give a message to one in the circle, but could not be recognised. As he went, another shiver was experienced.

(3) Another came, giving a name, but found no one whom he wanted in circle, and went at once; a shiver was noticed as this one passed.

(4) "Elizabeth" unknown, called sitter in No. 2 note again, but could not be recognised. A message was given however, that she was to go on with what she had started three weeks ago, that it would work out quite well. (The sitter agreed that something particularly had troubled her at that time, and a line of policy begun.)

(5) Another unrecognised spirit gave a name, but went at once.

(6) The name "Kathleen" was called and responded to by a sitter.

Voice: "Auntie, Auntie Em is speaking." (Sitter recognises.)

"What's the matter with your feet? You are having a lot of trouble with them."

Sitter: "Yes, that is so, but I think it is psychic force that affects them."

This sitter is mediumistic and has had great trouble with her feet, a fact unknown to Miss Ridley. Miss Mooney then told me that Miss Ridley was herself troubled in the same way, and thought it had to do with her psychic work. Some sitters in U.S.A. had claimed to see cloudy formations round the feet and legs of the medium, and "Grey Wolf" has stated sometimes that he could not get on, because the power was only "so high," indicating the feet and legs.)

Voice: "You'll have to stop looking under the bed"—this with a laugh. Sitter acknowledges that she has a habit of looking under the bed, often seems to hear rustlings. Recently she has done this more often as her cat has been in the habit of going there.

Voice: "Don't worry, we shall keep you moving, you are better when you are moving."

This is distinctly right, as this sitter is always better when she is busy.

I did not notice any shiver when this communicator went. It may be that as the sitter to whom the communication came is very mediumistic, she supplied some force required, and I was not linked up in the same way with the medium.

(7) Another unrecognised spirit tries, and passes. Great shivering noted by me. It is interesting to note that the failures to get recognitions produced the same *physical Effects* of shivering as when the recognitions were successful.

(8) Voice: "Ernest, Ernest, Molly wants you."

A sitter acknowledges both names, his own and a known communicator.

Voice: "I want you to wear it, the ring in the box. Do it for my sake, I am quite satisfied, quite satisfied, I want H. to know."

This sitter was previously engaged to M., who passed over before marriage took place. He has subsequently married H. referred to, whom M. knew well in life. H. gave him a wedding ring at their marriage, which he has never worn. The reference is understood to be to this. The words "I am quite satisfied," were significant to the sitter. (No shivers noticed.)

(9) Unrecognised spirit who went quickly. Shivers noticed as spirit went.

(10) Voice: Calls "Annie," and added "I have brought Margaret." A sitter responds and is said to be the one Annie wants.

Voice: "I have brought "Herbert" along with me.

Herbert is recognised at once by sitter, and takes control, Annie leaving. Sitter asks what he used to call her.

The communicator Herbert replies that it would take him all night to tell her, but gives the word "Darling."

Voice: "Mother is with me." (This is right.)

Voice:—"The baby too."

Sitter: "Whose baby?"

Voice: "Nelly's baby," this is right.

Voice: "Good-night sweetheart."

(11) Voice: "John wants to talk to Will."

This is recognised by the sitter indicated at once.

Voice: "You're a nice fellow. You were nearly off your chair a minute ago."

This sitter, a man, is mediumistic, and often feels the psychic force about him. He states that he had felt a sensation of falling forward a few minutes before.

Voice: "Will you try sitting in cabinet next time? We can do something we think."

Voice: "Horry is here."

Sitter: "I do not recognise this."

Voice: "The boy who was killed five years ago, I lived near by and was killed by the car."

(This was recognised by this sitter and his wife, who was present, as a boy whom he had assisted to lift out from under a car about 5 years before. They recalled the name as Horace, but did not know him otherwise.)

Voice (from another communicator to same sitter): "Keep your feet on the ground, what are they going up in the air for."

The sitter is a master builder, and thought this referred to an incident of a few days before, when a ladder slipped from him, and he was in a perilous condition for a few seconds.

(12) "Mary" wished to speak to a sitter and said she had passed out with cancer, and knew the sitter in hospital. "Grey Wolf" had previously said conditions of passing out were bad. Sitter had at one time been a hospital nurse, but could not recall this communicator.

(13) "Annie" wanted to speak to a young lady in circle, but was not recognised. Said she brought "Will," recognised as a brother.

Voice of Will: "I was around a few weeks ago, seven weeks ago, something that disturbed you very much happened, but it is all right again. I just wanted to let you know that I was there."

This was clearly recognised as referring to a distinct incident at that time which had occasioned great disturbance and would have been a matter of concern to the communicator.

"When you write to D— tell him I was here" was another perfectly appropriate message.

(14) The name "Charlie" was given wanting to speak to Will, same sitter as in No. 11.

"Charlie" was recognised as a friend who passed two years ago.

Voice: "Why don't you like cabbage any more?"

The sitter and his wife recognised the joke, as the previous day, when some greens were served for dinner, Will said he didn't like the cabbage." Charlie also said he mustn't grumble if his wife wasn't always at home to look after him. This was understood.

Great shivers when this spirit passed.

This concluded the communications, and soon Miss Ridley came out of trance with a tremendous start, and said again she had felt "far away."

The above reports give a little indication of the simple, direct and homely way in which the communicators came and went through Miss Ridley. I could add many others, of equal value to those who received them. In closing this brief record I should like to pay a tribute to Miss Ridley's willing and honest exercise of her gift, and to Miss Mooney's cheerful assistance at the group sésances.

[NOTE BY THE EDITOR.—Some of our readers are disposed to regard all reports of Spiritualist sésances as out of place in "Psychic Science." But such reports have a very distinct scientific value if they are treated as data in the varieties of mediumship.

It is to be noted that every single one of the phenomena now being scrutinised from the scientific standpoint—water-dowsing, materialisation, telekinesis, psychic photographs, telepathy, crystal vision, automatism of all kinds, and prediction—have all, without exception, come through mediumship. The scientific side of the movement (to which we attach high importance) has discovered none of them. It is the function of science to test their genuineness, to analyse their origin and mechanism. For this purpose all data are useful and even necessary. Some of those which have been most strenuously denied and ridiculed have been the most fruitful of results.]

NOTES BY THE WAY.

MANY congratulations have reached the College on Mr. De Brath's appointment as the new Editor of PSYCHIC SCIENCE. These have come from both home and abroad, and are an indication of the respect in which Mr. De Brath's contributions to psychical investigation are held.

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The Executive Committee of the College has invited the following gentlemen to become Honorary Members of the College, in addition to those already associated with it in that capacity. All have accepted and expressed their appreciation of the work of the College, and the effort it makes to give opportunities for experimental investigation to as many of its members as possible. The new Honorary Members are:—

Dr. Eugène Osty, Director of the Paris Metapsychic Institute.

Dr. L. G. R. Crandon, Boston, U.S.A.

Mr. J. Arthur Hill.

Mr. S. G. Soal.

No words are needed to indicate that all four have proved their worth and devotion to the cause of Psychic Science.

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Mr. J. Arthur Hill recently lectured at the College to a large audience presided over by Sir Arthur Conan Doyle, on his personal experiences. He related how mediumistic facts, given him chiefly through the Yorkshire medium, Aaron Wilkinson, had assisted in his journey from Rationalism. After taking all other explanations into account, he was convinced that many of these facts pointed to spirit communication.

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The Editor hopes shortly to reprint Mr. Hill's paper for the benefit of those who could not be present, and also a very interesting paper read at the September meeting by Mr. W. Cotesworth Bond, on "The Family Circle," a valuable record of home experiences by a College member.

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Eleonore Zügen, a Roumanian girl, is the latest subject for the investigation of poltergeist phenomena. The National Laboratory of Psychical Research brought her to London, accompanied by her patron, Countess Wassilko-Serecko, of Vienna.

A good deal of newspaper publicity has been given to very small happenings, but those who have had any practical experience of this erratic form of mediumship, know how elusive it is, especially when close watch is being kept. It is to be the subject of a special report.

Countess Wassilko, who apparently has been very kind to the girl, intends to publish a book on the matter, and has contributed some excellent articles upon it to the American S.P.R. Journal. She lectured in London upon her experiences, and contrasted the forlorn and desolate state of the girl when first taken in hand with the well-cared-for Eleonore of to-day.

Readers of PSYCHIC SCIENCE will remember the remarkable experiences carefully recorded at the College with a Styrian girl (see PSYCHIC SCIENCE, January, 1923), and later with a Yorkshire mill girl (PSYCHIC SCIENCE, October, 1925), who were similarly affected. Both were released from the affliction—for only so it can be regarded—by the work done for them at the College, and are now normal, happy, and able to earn their own living.

Figs. 1 and 2 show G——, the latter, as she arrived and as she left the College, and a similar contrast was noted with the first subject.

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We are glad to note that Mrs. F. E. Leaning, so well known by her contributions to *Light*, and by her study of Hypnagogic Phenomena, and who recently contributed an article on "The Use of Books in Psychic Study" (October, 1926), to our own Quarterly, has become Editor of *The British Journal of Psychological Research*.

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A valuable gift has reached the College in the shape of eighty-nine original half-plate negatives of psychic photographs taken through the mediumship of the late Mr. R. Boursnell. His renown as a psychic photographer was great twenty-five years ago. The kind donor is Mr. S. W. Woolley, a reader of PSYCHIC SCIENCE, and a practical photographer, who co-operated with the work of the "Society for the Study of Supernormal Pictures," now unhappily defunct.

Mr. Woolley—whom we thank gratefully—says, "These were taken by Boursnell between 1897 and 1907, and I trust you will accept them unconditionally, as a slight acknowledgment of the splendid work that is being carried out by your Institution. Several of the negatives are evidential, but apart from that they are interesting historically. I am a skilled photographer, as well as a chemist, and all kinds of test methods were employed during the taking of the series of negatives."

Mr. Woolley has carefully tabulated each photograph with particulars, and the Editor hopes to give the collection his careful attention at an early date.

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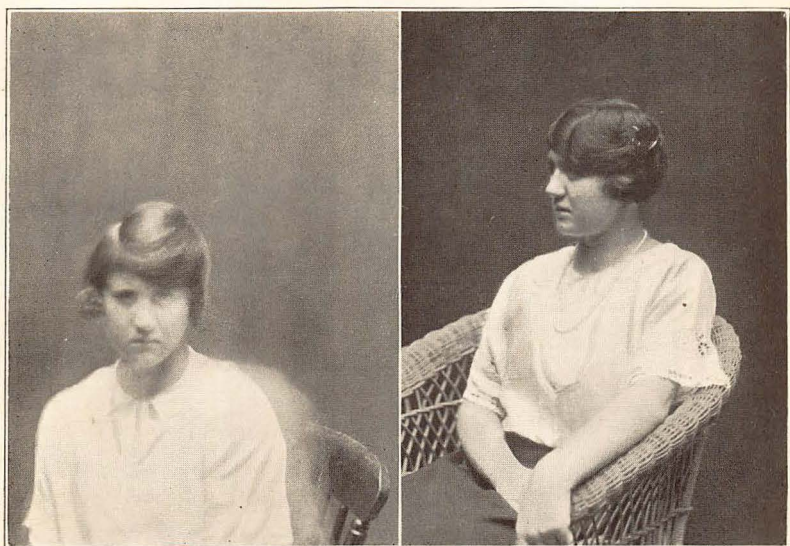
The article on "The Combermere Photograph" by Sir Arthur Conan Doyle, in our July issue, received support from Mrs. Champion de Crespigny, in the following letter published in the *Morning Post* :—

"Sir,—A print of the 'Combermere Photograph' has been in my possession for many years. It was given to me by Lord Kenyon, a personal friend of the lady who took the photograph, and of all others concerned. His account of the incident at the time he gave it to me was essentially the same as that given by Sir Arthur Conan Doyle. Lord Kenyon is under the impression that the door was locked during the exposure. The upper part of a figure with the arm resting upon the chair is quite plain.
Artillery Mansions, S.W."

ROSE CH. DE CRESPIGNY.

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Speaking of psychic photography, some readers may have missed an excellent article in the *Morning Post* in the series by Mr. R. N. Speaight, the West-End photographer, in his "Memoirs of a Court Photographer." As it is the first public record Mr. Speaight has made of his experiment, beyond the assurance he gave the Hon. Principal at the time that he was satisfied with the conditions given by the Crewe Circle, it may be of value to mention it.



G. THE GIRL AFFLICTED WITH POLTERGEIST PHENOMENA.

(a) On arrival at the College.

(b) On departure from College, cured.

Mr. Speaight records that it was at the request of Mr. James Douglas, the Editor of the *Sunday Express*, that he went to the British College, to assist him in investigating the claims of psychic photography.

There were present in addition, an M.P.; Mr. William Hope, and a woman medium (Mrs. Buxton), who claimed to get "spirit" photographs.

He made it a condition that he should bring his own camera, plates, and chemicals, and do things in his own way. This compact was not broken except with his consent.

For the first exposure, he was asked to use Mr. Hope's camera, as it was claimed that the best results had been obtained by its use. Mr. Speaight agreed—in order to get a comparison of results for later use. He describes the camera as a very cheap one—he carefully examined camera—dark slide and lens, and convinced himself that they were as when issued by their maker in 1896.

Mr. Speaight goes on:—

"I opened the package of plates in the dark room, and having placed one in the dark slide, repacked the remainder and put the package in my pocket. No one, while I was in the house, touched any of the plates before or after exposure but myself. On my return to the room, Mr. Douglas was posed as the material subject before the background. I adjusted the camera, etc., placed in the dark slide, and drew the shutter of the slide. I then covered the camera with the focussing cloth.

FAINT IMAGE OF FACE.

"In the course of development, to my surprise, in addition to the image of the material sitter I found three patches of light-action appear on the background over the sitter's head. It was not until the plate had been cleared in fixing it that any detail was apparent in these patches, but on examination in the daylight, in the centre of each patch—each patch vignettted into the background—there was a faint but distinct image of a face, the same face repeated.

"Then I made some attempts with my own apparatus, performing the whole of the operations, including the actual exposures myself, but obtained no sign of 'extras' on my plates.

"The one fact established was that a certain phenomenon occurred, as I was told it was likely to, in using a particular camera, but under circumstances that did not admit, in my critical judgment, of imposture, whereas no similar phenomenon occurred when using my own camera."

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Another gift has reached the College in the shape of the "Richardson Voice Cut-Out Machine" for testing voice phenomena. Dr. Crandon, of Boston, has sent this with all good-will to the College and its work, and trusts that very soon some medium will be found to test it out, as it is stated has been done by "Margery." We thank Dr. Crandon for his gift, and will be delighted to report when any voice medium volunteers to make the experiment.

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Houdini's death in November has produced many newspaper paragraphs. One states that a blow given him by a student—while he was addressing a group on spiritualistic tricks—to test the strength of his abdominal muscles, which he claimed could resist heavy blows without injury, was the primary cause of his fatal illness.

The magician's attacks on Spiritualism increased in virulence during the last few years, and aroused a great deal of feeling against him

in the States. His statements in connection with the "Margery" investigation, as a member of the "Scientific American" Committee, were particularly resented. It was felt that one who was a showman and devoting his life to stage tricks could not give a fair judgment on psychic happenings. As far as we know he remained unconvinced to the end of the reality of these facts.

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At a recent Church Congress at Southport the Archbishop of York (Dr. Cosmo Gordon Lang), advocated a bold and frank attitude towards Science. He claimed that the Church by its ultra-conservative attitude, was turned in upon itself, and lost touch with the great currents of human thought and effort—its worship became dull and conventional, its teaching hard and dogmatic. On the other hand, the free spirit of man finding itself strange and unwelcome in the Church, tended to break away, to become arbitrary and wilful, to lose reverence and self-control; and liberty, for lack of the restraining hand of some sympathetic authority, drifted into licence.

There was a new movement in the world of Science—feeling after a spiritual interpretation of the Universe. For long years Science was so inevitably occupied and excited by its amazing conquests of the power of nature that it had no time or care to look beyond. The Church must leave Science to take its own way to find its own road to truth, and the Church would be ready to accept whatever truths in the region of natural science or historical criticism seemed to be really established and to welcome them as new revelations of the Divine working.

* * * * *

When an acknowledged leader of the Church speaks out in so bold a fashion, we can be sure he has a body of liberal opinion behind him.

Liberal views of the same order were voiced by Dr. Osterley, the Bishop of London's Chaplain, on the stage of the Rudolf Steiner Hall, after a matinée of Mrs. St. Clair Stobart's play, "The Dean's Dilemma." The plot of the play gathers round the revolt of the Dean's daughter against teaching Sunday School children what she could not possibly believe herself, and of which she could find no proof from her elders.

A mediumistic maid in the household is the means of producing an etherialization of the girl's dead mother, who urges her to go on in her search for truth. The Dean and his young Curate also see the phenomenon, but while the latter accepts it as objective, the Dean, though startled, waives it away with the well-known plea of telepathy or collective hallucination. At a later stage, after a physical shock, the Dean himself clairvoyantly sees his dead wife, and passes out in the knowledge of the Communion of Saints.

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The play was splendidly produced by an excellent cast, who sympathetically interpreted its author's intention. The audience were visibly moved, at certain points, and it is a matter of regret that more did not rally to the support of this fine propagandic effort. We are not, however, without hope that it may be produced again.

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After the two matinées, discussions were conducted, and the speakers included Dr. Lyttleton, Dr. Osterley, Rev. Browning of Lambeth, Rev. Vale Owen, Sir Arthur Conan Doyle, Mr. E. P. Hewitt, K.C., and Mr. and Mrs. Hewat McKenzie, under the chairmanship of Mrs. Stobart, who received a magnificent reception from the audience.

The splendid Memorial gathering, at the Albert Hall on the morning of Sunday, November 14th, provided an object lesson to all as to the virility of the Spiritualistic Movement to-day. The difficulties are many, but a body of thought which can call together 8,000 people is to be reckoned with in the life of the nation.

The organisers, the Marylebone Spiritualist Association, and their Secretary, Mr. F. W. Hawken, are to be congratulated on the arrangements and the splendid response, numerically and financially, but above all in the heartfelt response from three-fourths of those present who rose as one man at Sir Arthur Conan Doyle's request to testify that they had been in touch with their dead.

An American College member, inspired by last year's gathering at the Queen's Hall, had the courage to make this year's meeting possible, and his faith was amply justified.

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While the *Morning Post* has distinguished itself by the fairness of its attention to psychic matters, the *Weekly Despatch*, in articles on "The Great Secret," has published contributions from well-known clerics and others which provide not a particle of evidence for any belief in a future life. The *Sunday Chronicle*, on the other hand, has got together a mixed Committee of scientific, medical, literary, and newspaper men and women, who announce their intention to investigate psychic matters and to make their results known to the public. The newspaper claims that this is the first really scientific Committee to make such an attempt, but this is not the case.

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The trouble with such committees is that they wish to start straight away with the most rare and difficult phenomena, and will not, even though advised, begin to examine and understand the delicate and strange psychology of mediumship before publishing results. That is the mistake of such a Committee being associated with a newspaper. However well-meaning the effort, copy has probably been promised for a given time and must be secured.

* * * * *

The fraudulence of one physical medium is claimed. This man, Evans, had already been exposed by a group of well-known Spiritualists in Exeter a year ago. He moved to London, and began to advertise in the pages of *Light*. His bona-fides should have been at once investigated if Spiritualists had wished to support their fellows in the West. Instead, he became "the talk of the town," and many will continue to swear that on occasion he was a genuine medium.

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As some of our readers may be perplexed or discomposed by these reports, a few words of explanation are advisable. Any experiments on *physical* phenomena are inept unless the medium is controlled by adequate precautions against fraud; and no method is more effective than crooking his little fingers into those of two reliable experimenters. It has been proved over and over again that adequate control does not inhibit genuine phenomena. Dr. Geley wrote long since:—

"Every séance in which the medium is uncontrolled is suspect, and in any case has no scientific value. Worse, it is dangerous from all points of view and deplorable as an example. Men of science, seekers in good faith, have been permanently deterred from further examination by

having been present at one of these séances of pseudo-materialisation. Any experimenter who consents to follow uncontrolled mediumistic experiments, puts himself on a level with the simpletons who allow themselves to be duped, and become the accomplice of the fraudulent."

Some experimenters in their anxiety to prove fraud have certainly invited it.

* * * * *

In experimenting on *mental* phenomena, it must never be forgotten that all such are the result of subconscious collaboration by at least two psychisms, that of the medium and that of the experimenter. Suggestibility is the primary condition of a sensitive; there could be no mental mediumship without it. If then one consciously invents imaginary "spirits," his conscious fiction will be reproduced subconsciously (and therefore innocently) by the medium. He is muddying the spring, and the medium unconsciously reflects his conscious falsehood, quite irrespective of his possibly good intentions. Such are, nearly always, the results to inexperienced "investigators."

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When it is a question of "communications" from the Unseen, a third psychism is involved—that of the communicator. It is not like a call on the telephone; the three psychisms have to get into accord. The first necessity is to establish a favourable environment by complete honesty and passiveness. For this reason it is absurd and useless to expect any result from competitions, challenges, or offers of prizes to mediums, or "investigations" by inexperienced persons. Even powerful mediums, when isolated and disturbed by the divergent or hostile wills of a "jury," are reduced to impotence. Experienced investigators (such as Hyslop, Myers, or Osty) know how to combine the severest criticism with congenial conditions. They get unexceptionable results. It is ludicrous to read reports by men who have not read, or who ignore, the work of really scientific experimenters, and endeavour to solve difficult problems by "experiments" made in ignorance of the first principles that govern the subject.

* * * * *

We note with regret the passing of an esteemed member of the College—Lieut.-Col. Sir J. Stuart-Menteth, Bart., of Rownhams Mount, Southampton. On many occasions Sir James openly testified to the comfort in bereavement he had gained from the facts of Spiritualism.

* * * * *

A generous donation to the College funds of £50 from Sir Arthur Conan Doyle, the Hon. President, is a further indication of the value which he places upon the work of the College.

* * * * *

The Hon. Secretary thanks the following for very kind donations towards General Expenses:—Mrs. Hull, £3 3s.; Mrs. W. Hadley (In Memoriam), £2 2s.

* * * * *

Members and readers of PSYCHIC SCIENCE might note in their diaries that a College Dinner will be held on Tuesday, March 1st. Particulars will be sent to members; readers and others interested should apply to the Hon. Secretary.

We have pleasure in presenting to our readers with this issue portraits, by Mrs. Dora Head's kindness, of two well-known College Sensitives.

Mrs. Blanche Cooper's work in voice mediumship has produced evidence of a very remarkable kind for many sitters, and has brought to hundreds a vivid and instant realisation of the reality of communication. The rapidity of her work is an outstanding feature, and often a puzzle to those who do not know what sensitivity means. A few who have followed Mrs. Cooper's work carefully, have proved that she has also the power to give continuous evidence of a unique order. This is witnessed to by records of book-tests recorded in *PSYCHIC SCIENCE*, and by the 1925 report of Mr. S. G. Soal to the S.P.R. "Nada," a Hindu guide, is a faithful helper and the chief guide. It is the wish of all who have been helped by Mrs. Cooper's excellent gift, that her health and strength be maintained for further and even better service.

* * * * *

Mrs. Barkel, a trance medium, has, during the last year, through her excellent mediumistic evidences, become widely known. Her work at the College has strengthened her mediumship in its relation to private sittings, and has also shown a continuous improvement in quality. Ability to undertake the public work of demonstration has lessened in proportion, an interesting feature in itself.

Mrs. Barkel has known of her gift since childhood, but not until the war period was any regular attention given to it. In 1922 a home circle was formed, and her husband, a business man, began also to show mediumistic power. It was at this home circle that "White Hawk," the well-known Red Indian "control," appeared, when one evening Mrs. Barkel apparently "fell asleep." Since then when "White Hawk" controls she is in deep trance. His first work was medical work—a reminder of the early work of the "Phinuit" control of Mrs. Piper—but later he has become the transmitter for the communicators. "White Hawk" has been found remarkably trustworthy and has earned the regard not only of the medium and her family circle, but of many sitters.

English mediumship has gained greatly by Mrs. Barkel's steady attention to her gift, and we are assured that the future holds still greater advancement.

We regret to have to intimate the passing of Mr. Leslie Curnow, after a brief illness, on Saturday, December 11th. He was happily without pain and conscious to the end.

Mr. Curnow had an almost unique knowledge of the early history of Spiritualism, and had collected a valuable library of early works, which we hope will not be dispersed. His article in the present issue will be read with peculiar interest. His assistance in compiling the indexes to *PSYCHIC SCIENCE* in previous years is gratefully remembered.

LETTERS TO THE EDITOR.

The Editor of PSYCHIC SCIENCE.

Dear Sir,

In Chartres recently I noticed in a bookseller's shop a book by Paul Heuzé entitled "Fakirs, Fumistes and Cie." The cover bore a photograph showing M. Heuzé with hatpins inserted in either cheek, the ends protruding from his mouth, and two hatpins through his neck. Running through the book I found it was a criticism of the performances in Paris of Dr. Tahra Bey, the Egyptian fakir, regarding whom notices appear in the last issue of PSYCHIC SCIENCE. I was curious, and bought the book. The contents seem of sufficient importance to warrant their being brought to the notice of your readers.

The book was published in Paris (Les Editions de France, 20 Avenue Rapp), and the preface is dated May, 1926. The first 100 pages deal amusingly enough with famous frauds among the mystics and fakirs; and then M. Heuzé whets his knife and turns to Dr. Tahra Bey. He declares roundly that the pain of piercing the cheeks with hatpins is negligible, and that no bleeding results. In proof of this he prints a statement by a doctor on the Riviera to the effect that he pierced M. Heuzé's cheeks and neck with hatpins, and that M. Heuzé stated that the pain was no more than that from the insertion of a hypodermic syringe. On withdrawing the hatpins no bleeding was visible; and 24 hours afterwards no trace of the wounds could be seen. Mr. Heuzé explains that the fakir does not really push the knife or hatpins *through* his neck, he merely pierces the skin and slides the point round under the skin for a certain distance. The blade of the knife is exceedingly flexible and bends round the neck. Hatpins may equally without pain be passed through the raised skin of the arm as is done by the fakir.

This was decidedly interesting. Arriving home, I took a fairly thick sewing needle, raised the skin on my forearm and induced my sister to pass the needle through it. The pain was indeed negligible, and no bleeding was visible.

M. Heuzé then prepared a board studded with nails, identical with that used by the fakir. In the presence of the doctor he stripped, stiffened himself, and was placed by two assistants on the points. He declares there was no pain, and none of the nails pierced his skin. He asserts that the fakir arches his body between his turban and thick loin cloth when the assistant stands on him. The red marks made by the nails could easily be mistaken for wounds.

With regard to the fakir's burial in the coffin, M. Heuzé declares that a simple calculation of the cubic content of air in the coffin shows that anybody could live for from 75 to 90 minutes in it, even though the coffin were hermetically sealed.

The book is thick (212 pp.), and M. Heuzé makes a number of other points. He is not so plausible on the subject of thought reading, but the book is worth reading. He does not deny the reality of psychic phenomena; he simply insists that Dr. Tahra Bey deceives his audience, and he challenges the fakir to prove his case in the courts.

Yours truly,

HENRY MEULEN.

September 10th, 1926.

[The article on "Tahra Bey the Fakir," in our last issue, has brought an interesting verification from the man (a well-known doctor), who put the question to the hypnotic subject *re* the winner of the Derby. He asks us to note, that the reply—was an answer to a mental question, and that the Armenian presumably knew only French and his own language. The answer came at once in French

in rather halting words, but perfectly clear. We are glad to have this personal confirmation—from the chief agent in the case.

Mr. Paul Heuzé draws a distinction between genuine and false fakirs with which my own Indian experience entirely agrees.

Besides the (Moslem) fakirs and the (Hindu) yogis, who are true ascetics like the hermits of ancient history, there are crowds of "religious" mendicants, who are perhaps 90 per cent. of the whole body and have no title to respect whatsoever. The ascetics do not give exhibitions.

There is also the caste of conjurors to whom sleight-of-hand (some of it very skilful considering their paucity of implements) is "magic" equally with the occasional supernormal powers which a small residue of their tricks may possibly imply. I do not here refer to the "mango trick," which can only be done in the mango season, nor to the "rope trick" which no reliable critic has ever seen (as far as I know), but to some apparently simple manifestations.

Besides these there are the out-and-out sorcerers from whom love-charms and death-charms are obtainable by those who are willing to pay sufficiently high for them. The sorcerer works by suggestion, by superstitious fear of the "religious" curse, and occasionally by compounding his "magic powders" with datura (atropin), aconite (*A. ferox*), by another plant whose seeds produce strong choleraic symptoms, or even by crude white arsenic. In cholera epidemics, when deaths amount to scores daily, it is probable that some are due to these "charms"!

The line of separation between these three classes of "magicians" is not always sharply defined.—ED.]

PSYCHICAL RESEARCH AND THE BIBLE.

To the Editor of PSYCHIC SCIENCE.

Dear Sir,—In the last two numbers of your magazine the origin of psychical phenomena has been discussed, that is to say, whether they are due to external spirit agency or merely to "the subconscious ideoplastic powers of the medium and sitters." In this connection there is one point which has not been mentioned, though it certainly deserves notice, the light thrown by the Bible on the subject of the controversy. Stress has often been laid on the service done by psychical research to the Christian religion in showing that many of the miracles recorded in the Old and New Testaments were similar to the phenomena with which we are familiar at the present day. But attention is rarely directed to the lessons which the psychical researcher may learn from the Bible. The Resurrection of Jesus Christ is a case in point. To show my meaning, I quote from a paper read to the "Quest Society" and partly printed in "Light" of May 15th, 1926:—Jesus must have felt that the successful achievement of the Resurrection and the manifestations following it was an object of the greatest importance for it would confirm the faith of His followers and furnish them with a strong argument in support of their mission. These phenomena seem to have been instances of what now-a-days we term materialisations of the full form. There is nothing in the recorded experience for which there is no parallel except perhaps the dematerialisation of the dead body, and that process may have been similar to the temporary disappearance of the limb of a sensitive which *has* been observed.

The extraordinary feature of the case is not so much the character of the phenomena as the foreknowledge and the preparation. Jesus announced His programme while still in the flesh, saying that He would rise again after three days (Matt. xxvii. 63), and meet His disciples in Galilee (Mark xiv. 28). He seems to have discussed the question at the Transfiguration (Luke ix. 31). He adhered to this plan, and to the best of my belief there is no parallel in the case of any other person to conceiving on earth a course of action for the after life and carrying it out on the physical plane after carnal death. These material manifestations continued till the Ascension, but there was no similar instance recorded subsequent to that event. This course was on a par with the history of many other cases in which spirit communications of a material type have been broken off because the spirit has been said to have gone out of reach of contact with the earth.

The foreknowledge and preparation on His part furnish a convincing answer to any attempt to attribute these manifestations merely to the sub-conscious ideoplastic powers of the disciples operating without His control and guidance. There is a very strong case in favour of the phenomena being due to the guiding influence of His spirit, though the ectoplasm was presumably drawn from those to whom He appeared. As the Spiritistic theory applies to this case it may apply to others in which the conditions favour such an explanation. It would almost seem that He took great pains to furnish the strongest proof of His own Resurrection in order to forestall the objections which might be raised by the scientific sceptics of the future.

Notwithstanding the modern psychical discoveries it is the Bible which furnishes the best reasons for belief in survival.

A. W. TRETHEWY.

Dear Sir,—I send for your inspection the accompanying photograph of a materialised form which was obtained by Mr. Searle, a professional photographer in his house in Hyde, near Stockport. Mr. and Mrs. Searle were well-known spiritualists, and he was very anxious to obtain a photograph similar to one taken of Sir William Crookes with the form of Katie King, and therefore when Mrs. Corner (*née* Florence Cook) came to Manchester (about 1902), he invited her to his house and give sittings with a view to accomplishing his desire. I was present an evening or two before that on which the photograph was taken, and saw the form of the tall slim young woman that appears in the picture; Mrs. Corner being short, rather stout, and of darker complexion than the spirit-lady.

Mr. Searle gave me the copy of the photograph with which he was greatly delighted. I was interested to read of Mr. Homer T. Yaryan's experiences on dematerialisation in the October number of *PSYCHIC SCIENCE*, similar to some that I also have witnessed at various times. The photograph enclosed is of a form materialised through Mrs. Corner, (Florrie Cook who sat with Sir William Crookes in 1874) in Mr. Searle's house in Hyde. He took the photo by flash-light after several sittings had been held to prepare for the experiment. The gentleman was one of the sitters in the circle.

Yours sincerely,

A. W. ORR.

37, Enys Road,
Eastbourne. October 11th, 1926.



Flash-light Photograph of a form materialized through
Mrs. Corner (née Florence Cook, who sat with Sir Wm.
Crookes), at a house in Hyde.





Flash-light Photograph of a form materialized through
Mrs. Corner (née Florence Cook, who sat with Sir Wm.
Crookes), at a house in Hyde.

BOOK REVIEWS.

THE SOUL OF JACK LONDON.

By E. Biron Payne. (Rider & Co. 1926. 5s.)

This is one of those cases of communication which lay stress on the consequential aspect of the life beyond, rather than on its externals. As such it has far more interest than attempted descriptions of a geography which must at best be symbolical, for they give descriptions of an unseen world in terms of Time and Space. It dwells on the moral relations of the present to the future life, and shows that it is the *state* of the discarnate soul, and not its past actions *per se*, that determine its happiness or the reverse.

Jack London is well known as a novelist and writer of singularly vivid Nature stories and novels of adventure which are widely read and have a great reputation.

The main point of interest is that he was a typical Westerner, brave, hardy, adventurous, a vigorous writer, kindly, and a thorough-going materialist, believing in forceful competition above all things. Perhaps 80 per cent. of men and 90 per cent. of women the world over are enamoured of forcefulness (provided, of course, that it is not applied to them), against the 20 and 10 per cent. who are more impressed by reason and beauty. Among the educated the disproportion is no doubt less; they admire strength applied to the ends of justice. Jack London was one of the former, admiring strength for its own sake. To him Life was the Great Fighting Game. He was enamoured of strength, power, energy; and because of the blustering speech, and the swaggering carriage of the "toughs" in his early surroundings, he thought that he saw in them superb specimens of strength and power. It is to this trait that much of the popularity of his books is due. Yet he had a vein of idealism with which this doctrine was always in conflict.

Mr. Payne's delineation of the man, says Sir Arthur Conan Doyle, is an extraordinarily lucid analysis of him and his work—such an analysis as only a very acute brain informed with much personal knowledge could have made. The book records some amazing posthumous communications purporting to be from "the soul of Jack London," and these certainly bear the stamp of his vigorous diction and style. The alleged speaker says of his attempts to get into communication with his friends and his new utterances—"They are new sounds to the ears familiar with my old materialistic yawn, but it is I, Jack London, and none other."

These communications, we are told, were received through a sensitive who has no predilections for "spiritualism," and no previous experience of the supernormal. His message is "What Life Means to Me Now," and parts of it are very vivid. He says, "I laboured, I taught—when I did teach—that man might set his material house to rights that these vital developments might not be interrupted by brutal chance. *Chance!* Man's dependence

upon Chance as an explanation of life determines the blindness of his vision. *Here is no Chance.* . . . My highest vision of service to my fellow man was to minimise evil chance through securing a propitious environment. The evil and the good lived after one: life joined the snuffed-out lights of countless candles. Death caught me unawares. I had no opportunity to watch his approach. He snapped me up and my face was not turned his way. I almost regret this. I believe it made my transition the harder. I awoke. Dreaming? I was sure of it. I dreamed on and on. I was not awakened. I dreamed myself into eternity. I am vague. I was vague to myself. My powers returned. I could think. . . . My earth-blindness was on me. It hazed me about. I fought my way through it. I had no goal. I had passed the only goal I had ever admitted. I was on the other side of it. I struggle to seize the correct term. I try vainly to translate the experience into terms of earth, which has no utterance for it."

"Margaret tells me it is four years. Time is an earth factor, but I measure it by my own change. I have no other scale. . . . *Life is Indestructible.* My scientific earth-prattle called matter indestructible. Matter alone is destructible. Life—spirit—soul—mind—reason—these things are eternal. They know no change but growth."

"I shouted over the whole earth, but made no ripple of sound here. . . . Life is, and always is. I am talking beyond the chasm, the ashes, the dust-to-dust lie. I am glad to be doing anything of service to others. I am beginning all over again—starting at the lowest round, and painfully dragging myself up from where I was."

Asked if he did not find helping hands, the answer came quickly: "Hands to guide, but I had it myself *to do*. The way of the transgressor is hard. That was of no meaning to me when I was with you. . . . the 'me of me' has been scourged, chastened, and beaten into shape. . . . No rest, no surcease—I longed for that. I was trying to escape. The baseness must be flogged out of me. I am facing a shut-out. To be great I must be good—the old platitude! I am painfully writing my copy-book's page."

It is perhaps not altogether curious that the conclusions should point to the well-known things which the mystics of every religion have found. Perhaps, as Mr. Kipling has said:—

"As I pass through my incarnations in every age and race,
I make my proper prostrations to the Gods of the Market
Place;
Peering through reverent fingers I watch them flourish and
fall,
And the Gods of the Copy-book Headings, I notice, outlast
them all."

The really curious thing is that the mystical truths should re-appear as experimental facts!

STANLEY DE BRATH.

COMING WORLD CHANGES.

By H. A. and F. Homer Curtiss, B.S.M.D. Published by the Curtiss Philosophic Book Co. Washington, D.C. Price 1 Dollar.

The founders of the Order of Christian Mystics, Dr. and Mrs. Homer Curtiss, are among the few really courageous persons, who boldly, through this and previous volumes, persistently call upon all thinking men and women to unite in sincere aspiration and prayer that harmonial instead of disintegrating forces may be at work among the nations. Many prophecies have come to them regarding the future of humanity—enlightenment follows upon subjects which have received earnest consideration and concentration of thought—and they feel that these forewarnings of changes, physical and mental, must be regarded in the light of opportunities for the correct orientation of the inner life.

Planetary changes, earth movements, ocean currents, radio-active forces, both in the earth and through mental forces, are some of the indications given that humanity is speeding up its course, and may soon be face to face with great changes.

No one who realises the power of ideas, but must realise how potent must be the hectic, disjointed thought of to-day, not only on sensitive minds, but also upon what we call inorganic matter. It is a world unrest, and Dr. and Mrs. Curtiss, are on the right lines when they would call all thoughtful souls who have grasped the power of Spiritual forces to unite in daily prayer, not a request to avert disaster, but to co-operate with the forces of unity, "Breathe into our hearts the understanding that only as we see ourselves as parts of the one body of humanity, can peace, harmony, success and plenty descend upon us."

The book is calming and helpful, and can be sincerely recommended.

WISDOM FROM THE WISE.

Readings for every day of the year, by M. Shack-Sommer. 5s. net. Skeffington and Son Ltd., Paternoster House, E.C.

The author of this volume has for years been a student of occult and mystical thought, and out of her wide reading has drawn forth precious reminders of the wisdom scattered through the ages and often so un-get-able, by busy people. Arranged under the form of short daily readings, from sacred and secular writings, it will be welcomed by many as a direction for daily thought.

In a foreword the author thanks "all those authors here and beyond who have lent their noble thoughts": she hopes, too, that the words may put others within the range of influence of those who wrote.

LIFE WORTH LIVING.

By F. Heslop. 2s. Published by Chas. Taylor, 23, Warwick Lane, E.C.

"Speaking Across the Border Line," a previous work by F. Heslop, has been of the greatest help to many serious inquirers in making natural the intercourse between the two worlds. In the book before us the author continues the same great work, realising how many must approach the subject in the simplest way, to whom scientific treatises would be of no avail. F. Heslop speaks to the human heart, in words of comfort which she claims are given to her word by word from her husband. The words of "Spirit Intercourse" also help and comfort those who have left their best beloved behind them, and who long for them quite as intensely as those still on earth long for the presence of the ones who have passed on," and reveal an aspect often forgotten.

Those who know "F. Heslop" in private life, know with what a pure intent she sends out her message, and thank her for it.

“ DAILY THOUGHTS.”

By Mrs. Ruby Fortt. Obtained from the author. Wentworth, Pennington Cross, Lynnington, Hants. 2s. 6d. net.

The above is intended as a guide in daily meditation. Mrs. Fortt, who has other mediumistic powers, claims that she has received the messages psychically from a group of Teachers in the Unseen.

Many of the thoughts are based on old texts but the commentaries are fresh, and express a true spiritual quality.

“ OUR WORLD INVISIBLE. RESURRECTION NOW.”

By G.D.C. Published by Robert Scott, Roxburgha House, Paternoster Row, E.C.4. 4d. net.

This booklet with a supplement by Miss H.A. Dallas will hearten and comfort all those who in investigating Spiritualism may think they have separated themselves from New Testament thought on these matters. The writer with a wealth of evidence shows how closely investigations are in true harmony with that thought.

“ THE STRANGE FAMILY.

By E. Lacon Watson. (Hodder and Stoughton. 7s. 6d. net.)

Character studies out of a country village and rectory, and later in London and at Cambridge, provide the author, who is himself interested in the newer psychology, with an opportunity of giving some views on Spiritualism and Psychical Research. A discussion is staged in a student's room to hear the views of the senior tutor of one of the Colleges who “ happens to have been one of the founders of the S.P.R.” The discussion proves rather a wooden one—kept in rigid limits—but views are aired which stir some faint interest in those present. This volume is the first of a trilogy, and we shall hope to see the views developed on stronger lines in future volumes.

CURRENT PERIODICALS.

The Am. S.P.R. Journal for October contains very interesting matter: “ A Sitting with Frau Silbert,” by Dr. Winterstein, of Vienna, confirmatory of many phenomena that have occurred at the College by her mediumship; an able defence of W. J. Crawford by M. René Sudre, whose critical faculty has the rare quality of being positive as well as negative; and a most remarkable experiment by Dr. M. W. Richardson with “ Margery.”

This latter is of very high importance. Dr. Richardson writes:—“ I publish herewith a photograph taken with “ Margery ” in November, 1924. For some time Walter had promised that he would, eventually, show his hand on the flapper of the bell-box, and on the evening mentioned, all preparations having been completed, the photograph was taken by (magnesium) flashlight, in the midst of red light. Our eyes saw nothing supernatural, but the quartz lens camera, through which ultra-violet light passes, records two psychic hands. This photograph shows several very interesting phenomena. First the irregular splashing of light which may represent teleplasm in a primitive state; secondly, Walter's large white left hand on the flapper of the bell-box (actually ringing it, as a matter of fact); and thirdly, a small baby hand in contact with Dr. Crandon's little finger.” If the red light was strong enough to allow of any material object being seen, the fact that nothing was visible to ordinary sight, but that the ultra-violet rays of the magnesium flash made the ectoplasmic hand visible, to the camera, but not to the spectators, is a scientific fact of very high interest.”

"The Banner of Life," October 2nd, 1926, gives a column to "Margery" phenomena at a special séance, and mentions that while Professor Hans Driesch of Leipzig, was in Boston, attending the Autumn Conference of Philosophers at Harvard, he attended with many other visiting Professors, two sittings with the medium.

Let us hope that the views of these men will be published, and truth declared.

In concluding his address at Harvard, Dr. Driesch is said to have expressed a hope that all scientists and philosophers would one day turn to the new science of psychical research, and commended all universities to provide study for the new science so closely related to human personality. He added that he was particularly glad to say this at Harvard, where William James had worked.

It is reported that Clark University of Worcester, Mass., is to conduct a public symposium on psychical research, for and against. The lectures will be published later in volume form.

"The Margery Mediumship." The November issue of the Journal Am.S.P.R. contains the account of a sitting by Dr. Henry Clay McComas, professor of Psychology at Princeton University, and Dr. H. A. Overstreet, professor of Philosophy at the College of New York, which excludes entirely any normal explanation of the telekinetic phenomena. The medium's wrists and ankles were bound with picture-wire passed through eye-bolts in the cabinet, and lead-sealed. Her knees were brought together and wrapped in surgical adhesive tape. Her garment was strapped to the skin at the waist, and at its lower margin with the same tape. Her feet were similarly strapped to her shoes, and fifty luminous-headed pins were disposed about her person. The experiments were conducted by red light. Thus immobilised, telekinetic and voice phenomena appeared as on previous occasions. After these decisive experiments on which we offer our sincere congratulations to Dr. and Mrs. Crandon, we hope we shall hear no more suspicions of "anatomical fraud," as stupid as they are indecent and insulting.

The *Revue Spirite* of September last, prints a translation of a pastoral letter published by Don Francisco Federio de Jizu, the Catholic bishop of Forade, Minas, Brazil, from which we extract the following:—

"Progress is the law of the world. To deny science and its developments is to deny progress and to hinder knowledge of truth. Science is not a belief reserved to a class or a party—it is truth, and is subject to none. . . . Truth always prevails in the end; imprisoned on one side, it escapes on another. Galileo was considered a heretic, and was excommunicated as such, but his theory was found true, and universally accepted.

"It will be the same with Spiritism, which rests on science, and has been able to reveal to man by incontrovertible proofs the existence of spiritual nature and its relations with incarnate beings. . . . I am not a Spiritualist, and I do not here undertake the defence of Spiritism—which is an evolution of beliefs now daily gaining ground in the five continents. But like many men of good faith I am an observer of incontestable facts, a student of modern ideas, and disposed to accept unknown truth whosoever may bring it to me under acceptable evidences. . . . In my special province I do not see in Spiritism any of the evils that it is supposed to contain. *Ex fructibus eorum cognoscetis eos.* They shall be known by their fruits, said the Christ of false prophets. What are the fruits of Spiritism? A living faith in God, a great love of the neighbour, a sense of universal fraternity. What is there of evil in all this? I find only good. Spiritism on such a basis cannot ruin the world; it holds its place between God and Love."

This is a remarkable document as proceeding from a Roman Catholic bishop. It is credibly stated that even in the Vatican there are two parties, one anxious not to repeat the episode of Galileo's condemnation in a new form, and the other reactionary, the latter being dominant for the moment.

The College Library.

The Honorary Secretary is grateful to Mr. E. Lacon Watson, to F. Heslop, and to Mrs. Ernest Bird, who have presented books to the Library during the last three months.

The following have been added to the Library since October, 1926, and members are advised to enter them in the blank spaces provided in their Library catalogues :—

- | | | | | |
|---------------------------|-----|-----|-----|---|
| *Bazett, L. Margery | ... | ... | ... | " Some Thoughts on Mediumship." |
| *Curtiss, H. A. and F. H. | ... | ... | ... | " The Coming World Changes." |
| Doyle, Sir A. Conan | ... | ... | ... | " The Wanderings of a Spiritualist." (2nd copy.) |
| *Heslop, F. | ... | ... | ... | " Life Worth Living." |
| *Lodge, Sir Oliver | ... | ... | ... | " Evolution and Creation." |
| *Montague, Nell St. John | ... | ... | ... | " The Revelations of a Society Clairvoyante."
(Crystal gazing.) |
| *Payne, Edward Biron | ... | ... | ... | " The Soul of Jack London." |
| *Schrenck-Notzing, Dr. | ... | ... | ... | " Die Physikalischen Phenomene Der Grosser
Medien." (In German.) |
| *Watson, E. H. Lacon | ... | ... | ... | " The Strange Family." (Fiction.) |

Two books " Phyllos the Thibetan " and " Heaven as Seen by Swedenborg " are missing from Library during the present year. The Librarian would be much obliged if any member who may find the above on their bookshelves would kindly return at once.

* New Books.

Library Catalogue, 1s. 2d. post free

BOOKS BY COLLEGE MEMBERS

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
Claude's Second Book.

Rev. DRAYTON THOMAS.

Some New Evidence for Human Survival.

Mr. A. W. TRETHEWY.

The Controls of Stainton Moses.

Mr. A. CAMPBELL HOLMS.

The Facts of Psychic Science and Philosophy.

Mr. S. DE BRATH.

Psychic Philosophy.
Psychical Research, Science and Religion.

Single copies, 2/6 net; 2/8 post free. Annual Subscription, 10s. post free

THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Vol. XVIII.

JANUARY, 1927.

No. 2.

Problems of Modern Psychology	...	...	PROF. HANS DRIESCH.
A History of Mental Healing	...	...	H. C. FOXCROFT.
Jottings on the Slavonic Josephus	...	...	HUGH SCHONFIELD.
Science and Preconceived Perfection	...	...	PROF. D. FRASER HARRIS.
Speaking with Tongues in Early Christendom	...	...	THE EDITOR.
How I Experience my Clairvoyance	...	...	RAOUL DE FLEURIÈRE.
The River of Life	...	...	BEATRICE PETTY.
A Frog in His Jump	...	...	ANNE TROTMAN.
Labour Leader and Buddhist	...	...	W. P. RYAN.
Thank God for Beauty	...	...	D. S. LEONARD.
Dance of Saul with the Prophets	...	...	S. TSCHERICHOWSKY.
Soul to Body	...	...	W. G. HOLE.

Reviews and Notices.

JOHN M. WATKINS.

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

PSYCHIC SCIENCE.

Vol. V.

April, 1926, to January, 1927.



*QUARTERLY TRANSACTIONS
OF THE BRITISH COLLEGE
OF PSYCHIC SCIENCE, Ltd.*

Published by the College at 59, Holland Park, London, W.11.

*Arrangements have been made with the Printers
for binding (in cloth) at 3s. per volume*

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