

SEVENTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College  
OF

# PSYCHIC SCIENCE

LTD.

VOL. VII. No. 3.

OCTOBER, 1928.

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# THE BRITISH COLLEGE OF PSYCHIC SCIENCE

Limited by Guarantee.

Ltd.

Founded by J. Hewat McKenzie, 1920.

Incorporated 1925.

59, HOLLAND PARK, W. 11.

Telephone : Park 4709.

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*Hon. Principal and Organising Secretary:*

MRS. J. HEWAT MCKENZIE.

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## EXECUTIVE COUNCIL.

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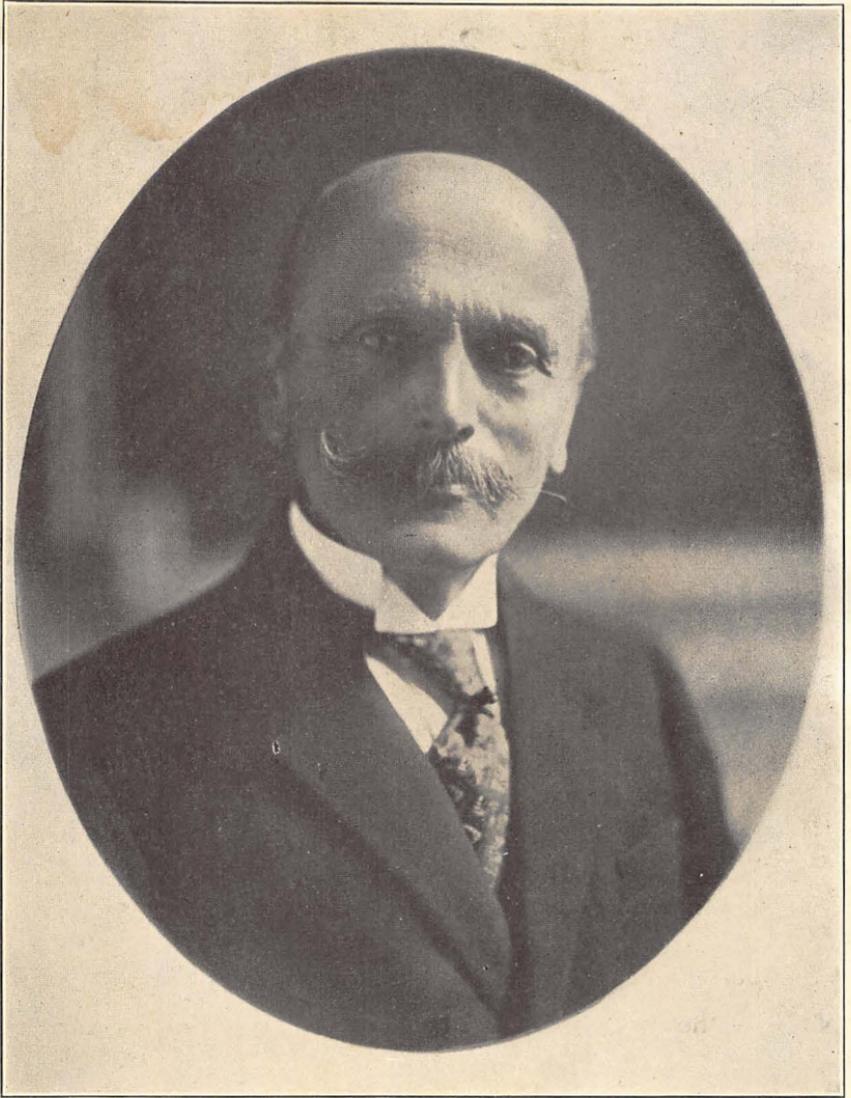
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M. JEAN MEYER.

Who is well-known among Spiritualists as the generous Founder and Endower of the International Metapsychic Institute and the Maison des Spirites, Paris, Director of the Revue Spirite and of the Spiritualist Editions which issue under his name.

## AFTERNOON DISCUSSION TEAS.

(Members 1/-; Visitors 1/6).

Thursday, April 14th, at 4 p.m.

*Dr. MONTAGU RUST.*

Thursday, May 12th, at 4 p.m.

*Dr. HECTOR MUNRO.*

Thursday, June 9th, at 4 p.m.

*COUNT RICHARD HAMILTON.*

Thursday, July 14th, at 4 p.m.

*(To be announced).*

(The Secretary will be glad if, when possible, members will notify their intention of being present.)

## DAILY CALENDAR.

Address.	Time	Date	Speaker
	8.15	April 13th.	Dr. Margaret Vivian and Dr. E. S. Reid.
Discussion Tea.	4	" 14th.	Dr. Montague Rust.
Lantern Lecture.	8.15	" 20th.	Mr. Horace Leaf.
Group.	5	" 22nd.	Mrs. Brittain.
Lantern Lecture.	8.15	" 27th.	Mr. Horace Leaf.
Psychometry.	3	" 28th.	Miss Jacqueline.
Group.	5	" 29th.	The Rohamah, Rhamah.
		May 4th.	<i>Seventh Annual College Dinner.</i>
Group.	5	" 6th.	Miss L. Thomas.
Clairvoyance.	8.15	" 11th.	Mrs. Barkel.
Discussion Tea.	4	" 12th.	Dr. Hector Munro.
Group.	5	" 13th.	Miss Jacqueline.
Group.	5	" 20th.	Mrs. Morris.
Lecture.	8.15	" 25th.	Mr. G. H. Lethem.
Psychometry.	3	" 26th.	Miss Jacqueline.
Group.	5	" 27th.	Mrs. Rous.
Lecture.	8.15	June 1st.	Dr. E. A. S. Hayward.
Group.	5	" 3rd.	Mrs. Livingstone.
Clairvoyance.	8.15	" 8th.	Mrs. Garrett.
Discussion Tea.	4	" 9th.	Count Hamilton.
Group.	5	" 10th.	Miss Geddes.
Lecture.	8.15	" 15th.	Dr. N. Fodor.
Group.	5	" 17th.	Mr. T. Austin.
Lecture.	8.15	" 22nd.	Mrs. Champion de Crespigny.
Psychometry.	3	" 23rd.	Miss Jacqueline.
Group.	5	" 24th.	Mrs. Brownjohn.
Lecture.	8.15	" 29th.	Miss Margery Bazett.
Group.	5	July 1st.	Mrs. Brittain.
Psychometry.	8.15	" 6th.	Miss Jacqueline.
Discussion Tea.	4	" 14th.	
Psychometry.	3	" 21st.	Miss Jacqueline.

## The British College of Psychic Science, Ltd.

Established 1920.

Incorporated 1925

15, QUEEN'S GATE,  
LONDON, S.W.7.

Telephone :  
WESTERN 3981

Secretary :  
Mrs. M. W. HANKEY.

Hon. Principal :

Mrs. CHAMPION DE CRESPIGNY.

Affiliated Societies :

{ The Society for Psychical Investigation, Reading.  
The West Riding of Yorkshire Psychical Society.  
Ipswich Psychic Society.  
Sheffield Society for Psychical Research.

## PROGRAMME FOR SUMMER SESSION, 1932.

### LECTURES AND DEMONSTRATIONS.

Questions and Discussion follow each Lecture.

Free to members. Open to non-members: Admission 1/- each.

Wednesday, April 13th, at 8.15 p.m. (members and associates only).

### Report of Experiments with Mrs. Duncan, Physical Medium.

*Dr. MARGARET VIVIAN and Dr. E. S. REID.*

Chairman: Dr. MONTAGUE RUST.

Wednesday, April 20th, at 8.15 p.m.

### "The Wonders of Psychic Science."

Materialisations (Illustrated with lantern slides.)

*Mr. HORACE LEAF, F.R.G.S.*

Chairman: Mrs. ELIZABETH FORD.

Seats will be reserved for this lecture: Members, 1/-; Non-members, 2/-.

Wednesday, April 27th, at 8.15 p.m.

### "The Marvels of Psychic Science."

Physical Phenomena: (Illustrated with lantern slides.)

*Mr. HORACE LEAF, F.R.G.S.*

Chairman: Miss NELLIE TOM GALLON.

Seats will be reserved for this lecture: Members, 1/-; Non-members, 2/-.

Wednesday, May 4th.

### SEVENTH ANNUAL COLLEGE DINNER.

Wednesday, May 11th, at 8.15 p.m.

### Trance Address and Demonstration of Clairvoyance.

*Mrs. BARKEL.*

Chairman: Mr. S. O. COX.

Wednesday, May 18th: NO MEETING,

Wednesday, May 25th, at 8.15 p.m.

### "Psychic Experiences and Problems."

*Mr. GEORGE H. LETHEM* (Editor of "Light.")

Chairman: Mrs. CHAMPION de CRESPIGNY.

Wednesday, June 1st, at 8.15 p.m.

### Lantern Lecture: "Modern Science in its Relation to Psychic Photography."

*Dr. E. A. S. HAYWARD.*

Chairman: Mrs. H. S. L. POLAK.

Seats will be reserved for this lecture: Members, 1/-; Non-members, 2/-

Wednesday, June 8th, at 8.15 p.m.

**Demonstration of Clairvoyance.**

*Mrs. E. GARRETT.*  
Chairman: Mr. R. H. SAUNDERS.

Wednesday, June 15th, at 8.15 p.m.

**"Two Bodies for One Soul."**

Chairman: Mrs. MURRAY CHAPMAN. F.R.G.S.  
*Dr. NANDOR FODOR.*

Wednesday, June 22nd, at 8.15 p.m.

**"The Conservation of Energy."**

*Mrs. CHAMPION de CRESPIGNY* (Honorary Principal).  
Chairman: Mr. H. AUSTEN HALL.

Wednesday, June 29th, at 8.15 p.m.

**"The Psychic Factor as a Harmonising Influence."**

*Miss MARGERIE BAZETT* (Author of "Impressions from the Unseen,"  
and "Telepathy and Spirit Communication.")  
Chairman: Mr. A. E. JAY.

Wednesday, July 6th, at 8.15 p.m.

**Demonstration of Psychometry.**

*Miss JACQUELINE.*  
Chairman: Mr. J. D. HOSSACK, O.B.E.

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**COURSES OF PSYCHICAL DEVELOPMENT.**

Members 21/-; Non-Members, 30/-.

*Leaders:—Miss FRANCIS, Miss JACQUELINE and Mrs. BARLOW.*

*Miss FRANCIS* will take two courses of twelve classes.

MONDAYS at 7.30 p.m. beginning April 4th.

THURSDAYS at 2.30 p.m. beginning April 7th.

*Miss JACQUELINE* will take a course of twelve classes.

TUESDAYS at 7.30 p.m. beginning April 5th.

*Mrs. BARLOW* will take a course of twelve classes.

FRIDAYS at 3 p.m. beginning April 8th.

(These classes are conducted with care, and places are limited. All new applicants must be interviewed by the Hon. Principal or the Secretary and the Class Leader).

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**VOICE  
MEDIUMSHIP.**

Miss HAZEL RIDLEY will be at the College from June 6th. Private appointments and Group seances may be booked.

**MATERIALISATION  
AND PHYSICAL  
PHENOMENA.**

MEMBERS ONLY are notified of all Demonstrators visiting the College for various Physical Phenomena.

**THE  
REFLECTOGRAPH.**

Private and Group Demonstrations may be arranged through the College, with Mr. Kirkby and Mrs. Singleton.

**PSYCHIC  
PHOTOGRAPHY.**

THE CREWE CIRCLE (Mr. William Hope and Mrs. Buxton) will visit the College during the Session. These appointments are reserved for Members Only.

**DEMONSTRATION GROUPS (Limited to 10 persons)**

Admission: Members 2/6. Non-Members 3/6.  
(Places for these Groups must be booked in advance).

CLAIRVOYANCE — PSYCHOMETRY — AURA READING

**Fridays at 5 p.m.**

April.

22nd.—Mrs. BRITAIN.

29th.—The ROHAMAH,  
RHAMAH.

May.

6th.—Miss THOMAS.

13th.—Miss JACQUELINE.

20th.—Mrs. MORRIS.

27th.—Mrs. ROUS.

June.

3rd.—Mrs. LIVINGSTONE.

10th.—Miss GEDDES.

17th.—Mr. AUSTIN.

24th.—Mrs. BROWNJOHN.

July.

1st.—Mrs. BRITAIN.

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**PUBLIC DEMONSTRATIONS OF CLAIRVOYANCE AND  
PSYCHOMETRY.**

By *Miss JACQUELINE.*

(Members free; Non-Members 1/-).

Thursday, April 28th, at 3 p.m.

Thursday, May 26th, at 3 p.m.

Thursday, June 23rd, at 3 p.m.

Thursday, July 21st, at 3 p.m.

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**PRIVATE APPOINTMENTS.**

<b>Trance Mediumship.</b>	Mrs. MASON.	Tuesdays, Wednesdays and Fridays.
	*Miss FRANCIS.	Daily.
	*Mrs. GARRETT.	Daily.
	Miss NAOMI BACON.	Mondays, Thursdays, and Saturdays.
	Mrs. BARKEL.	Daily.
	Mrs. ANNIE JOHNSON.	Daily.
	Miss LILY THOMAS.	Daily.
<b>Delineations, Psychometry &amp; Trance.</b>	*Miss JACQUELINE.	Daily, including Saturdays.
<b>Mental Mediumship. Psychometry and Clairvoyance.</b>	Mrs. VAUGHAN.	Tuesdays, Wednesdays, and Fridays.
	Miss GEDDES.	Daily.
	*The ROHAMAH, RHAMAH.	Daily.
<b>Healing Mediumship.</b>	*Mr. G. P. SHARPLIN	Daily.
<b>Voice Mediumship.</b>	Miss HAZEL RIDLEY	Daily, from June 6th.

\* Exclusive to the College.

# Quarterly Transactions

OF THE

## British College of Psychic Science,

Ltd.

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

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

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# Quarterly Transactions

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## British College of Psychic Science, Ltd.

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Vol. VII.—No. 3.

October, 1928.

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### EDITORIAL NOTES.

FROM the point of view of Spiritualism, the event of the quarter has been the prosecution of Mrs. Cantlon for telling fortunes and of Miss Mercy Phillimore for "aiding and abetting." It was thought that the police action, initiated by some "common informer"—a venomous woman, disgruntled enquirer, or religious fanatic of one kind or another—might be a move of policy against all spiritualist societies, and the L.S.A. found it necessary to procure the best legal assistance available.

I have before me as I write, the issues of the *Sunday Mail* of Glasgow, from October 18th to November 15th, 1925. They contain the names of Mr. Wm. J. Tylar (psychic expert) and Mrs. Starkey (medium), consulted by Inspector Brewer and Sergeant Fisher of the Boscombe police who had been urged by Sir Basil Thomson of the C.I.D. to "leave no stone unturned" to discover Allaway, the murderer of Irene Wilkins. The paper contains full details of the séance which put the police on his track. Subsequent issues contain other cases of the employment of mediums for the detection of crime.

Now even the police cannot have it both ways. If they follow the Continental practice by collecting supernormal evidence to put them on the track of criminals, and use a medium to reconstruct a crime from some small article belonging to the criminal or to the injured person, they obviously believe in the genuine power in certain cases, and the value of the legitimate use is manifestly great. But they are not expert psychologists and are quite unfit to distinguish the genuine from the fraudulent, or the strong from the weak, unless by results over a long period. Nor is it their business to do so. But their own practice debars them, or should debar them, from the hateful rôle of *agent provocateur*. They should call on the "common informer" to produce his, or her evidence, and act or forbear action on that.

This has been plainly shown by the attitude of the Press. The *Spectator*, the *Saturday Review*, the *Morning Post*, the *Evening News*, the *Daily Mirror*, the *Daily Sketch*, the *Liverpool Post*, and the *Dundee*

*Courier*, all take the same line of condemnation. Sir Arthur Conan Doyle wrote an excellent letter to the *Times*, exposing the action of the police as *agents provocateurs*, so foreign to the English sense of justice. Editors are more in touch with public opinion than any other class of men. They are aware of many cases of genuine mediumship, and their opinion is well expressed by the *Saturday Review* which says of the L.S.A. : " To strike at it because, independently of a serious body of researchers, a medium tells fortunes, is unfair."

Apparently it would cost some £2,000 to make a case for Parliament to repeal, or alter, the Vagrancy Act ; and even if this money were forthcoming it would possibly, or even probably, not be successful. Public opinion is the best safeguard, and it has been shown in no uncertain fashion. If spiritualists would come forward as a body and make up the £800 that this prosecution has cost the L.S.A.,—it could be done by general contributions however small—the feeling of the country would be even more manifest. But, as Fouché said : " Malheureusement, les honnêtes gens sont des laches."

Two of the articles in this issue of PSYCHIC SCIENCE illustrate two points which much need to be brought home to the persons who think that Spiritualism will be the religion of the future. This is true, but it will be a quite different spiritualism from that which is current to-day. I have in the last six months replied to near 600 letters. About 40 per cent. are from people who want contact with deceased friends to prove to them that there is a future state at all ; they think that communication is as simple as calling up a friend on the telephone. About 24 per cent. are from mystified enquirers who do not, perhaps cannot, read reliable works but get their crude notions from newspaper articles. Twenty per cent. are from fanciful theorists. Nine per cent. are from absolutely ignorant persons who want a cut-and-dried creed and imagine that this can be given in a letter. Four per cent. are from those who have rushed into experiments with planchette, unprepared, and have suffered illusion or obsession. Three per cent. cannot be classified, some are mere abuse, others are vague questioning ; and along with these there are the thousands who do not write, but say : " No one can know anything definite ", " One world at a time," and the like, without enquiring what has been proved.

Mr. Drayton Thomas' article will show all who are willing to learn, that long and patient enquiry is necessary to secure reliable results. It has been amply proved again and again, that complete mental accord is requisite between communicator, medium, and sitter. There may, as in Feda's case, be a fourth mind to be brought into the circle. It should be immediately obvious that a harassed, impatient, or perturbed temper hinders, or can entirely prevent, communication desired by the unseen friend. Scornful scepticism precludes communication altogether, and conscious fraud (such as fictitious names of imaginary relations) will shut it out or muddy the spring of truth. While a sitting is in progress, calm observation and attention should prevail. *Afterwards* is the time for criticism.

Mrs. Helen Lambert's article is also a demonstration of the extreme complexity of phenomena which seem simple to the uninstructed. To the ordinary alienist the patient would seem to be suffering the natural consequence of his misdeeds. In a sense that is so, but in a very different way from mere physical depletion. Whether the physical misdoing releases into activity certain group-souls that go to make up the personality, or whether (as seems much more probable) he is obsessed by external but invisible personalities, the actual *processus* of the disease is widely different from that which the alienist, ignorant of the supernormal facts, would imagine. I agree cordially with J.H.H. that "if you could only instil before adolescence a full picture of the consequences of yielding to wrong desire, we should put our finger on the key to much of the misery in the world to-day."

The future of Spiritualism can easily be foreseen from the history of the past. It rests on *facts*, which are always victorious in the long run. Those facts are certified by evidence which has accumulated in recent years into an immense mass, just as Faraday's simple experiment that the motion of a wire towards a magnet generates a tiny pulse of electricity, has grown into the immense electrical industries of to-day. It is objected that the S.P.R. does not admit the physical facts. It is debarred by its constitution from any corporate opinion, but a large number, probably a majority, of its members follow the lead of Sir Oliver Lodge who declares in his epilogue to *The Bridge* :

"That occasional communion between those still associated with matter and those who have entered on another phase of existence, —these things are to me not hypothetical or doubtful, but definite and scientifically ascertained facts. . . . I do not propose to qualify the statement with any apology or hesitation, for I am as convinced of these things as of any other facts of nature, and I feel sure that posterity will recognise their truth."

So explicit a statement by a man so well-known for his caution and scientific position, commands respect. Professor Lodge rests his belief on the experiments with mental phenomena such as are given in *The Bridge*, in which several mediums who did not know the deceased, gave concordant descriptions of scenes and events unknown to the sitters also. It is objected by the French School that after Osty's remarkable demonstration of the powers of the Subconscious, given in his *Supernormal Faculties in Man*, it is impossible to set bounds to the operations of these faculties. The conviction of survival seems fully warranted when the medium gives verifiable facts unknown to all present, and of this there are many instances ; not the least remarkable being the reconstruction of crimes.

But it is for this reason that I consider that the whole future of Spiritualism rests on what are called "physical phenomena." Telekinesis, materialisation, and supernormal photography cannot be explained away by the Subconscious. What we need is scientific *caution* in experimentation, but scientific *courage* in proclaiming its results.

The essence of the matter is that the religious aspect of the facts is widely ignored. Sir Oliver Lodge says : "A general conviction of the reality of a spiritual world is coming, is nearing, is at hand." This is a religious question, and the large majority of intellectual men feel it to be so. A distinguished military officer recently said to me : "If the supernormal facts are not religious, I have no use for them." This is what needs to be brought out. I feel certain that the vast majority of hesitants would welcome a distinct declaration on this point.

Since the war we have lived in a new world. There is a new order, a new distribution of wealth, new relations between the sexes, new ideals in art, new concepts of Justice, and new standards of conduct. Creeds have largely disappeared. You have only to compare any theological book published before 1870 to see the enormous difference from the outlook of the present day. The old theology is dead, and the new is barely born. Survival of death is permeating the land like leaven, and with that influence comes the question : "What follows on death?" and the answer : "We reap exactly what we have sown."

The ordinary sciences deal with the relation between Matter and Energy. The new science takes account of Mind. It is not fixed by the laws of Time and Space. The Medical Correspondent of the *Morning Post* writes (May 5th, 1928), after the report of a séance in open court in Germany :

"Facts such as are reported above astound the layman, but in a less dramatic form are common knowledge to those practising hypnotism and suggestion. Hypnotism came into discredit when the wave of materialism was at its height in medicine, and the discovery of chloroform as an anæsthetic gave the doctors the chance to eschew 'spiritistic influence' and rely on the quantitative methods of chemistry.

"Now the balance has turned, and there is no great London hospital that does not have on its staff a man who has knowledge of hypnotic methods. Two cases similar to the one recorded have recently come within my personal knowledge :

"The first was a trivial crime—a theft of whisky. A medium far away from the place described the thief, the circumstances and time of the theft, and the motive for it, when no one present knew any more than that the whisky had been stolen.

"The second case was of a man suffering from persistent headache and other troubles that would not yield to treatment. He was examined by a doctor practising hypnosis through a medium. It was found that he was convinced that he had been deserted and robbed by someone he had trusted as a friend. The story of robbery was true, though there were grounds of justification, but the medium was able to add that the friend was in a specified town, anxious to restore the money.

"Investigation showed that he *was* in that town : the money was returned, and the patient recovered.

"The reasons given by the practising hypnotist for such phenomena are : (1) that some are fraudulent ; but (2) that still unknown factor,

the mind, must be in some way independent of space and time adequately to explain the proven facts."

"The proven facts"! These are the great thing. During our earth lives we develop the soul-life which is the real cause of our outward life. Every cell in our bodies has the cell-soul which makes it, and therefore the soul-body is the counterpart of our bodily frame. It is a blessing to know that there is no "Devil," no "Hell," none of the terrors which well-meaning but ignorant men have foisted on the world. There is indeed the "outer darkness" to which many go "lest their deeds should be reproved," but all who love the light (and I mean this in a quite ordinary sense), all who have nothing to conceal, go into the light of love and goodwill and share in its happiness. Everyone who accepts this spiritual world finds the same, and the knowledge is spreading like wildfire through the European nations. Here in England there are now thousands in all classes who have heard it with understanding and sympathy, and its healing power is manifest in many lives. It is reasonable and natural. It is not "highbrow" or abstruse. It is just spiritual common-sense, and is in real agreement with all that Our Lord taught.

This is the outline. There is much more. No human being is sufficient to himself, neither in knowledge or in philosophy, nor in daily life. Love is the master-key "the more excellent way," greater than wisdom, greater than Faith, greater than all the gifts of the Spirit. Energy is the great entity in the material world, causing, sustaining, transforming all. Its minor direction is entrusted to Man; its evolution is directed by God Who is Life and Love. And the rule is simple:

From forge and farm and mine and bench  
 Deck, altar, outpost lone—  
 Mill, school, battalion, counter, trench,  
 Rail, senate, sheepfold, throne—  
 Creation's cry goes up on high  
 From age to cheated age:  
 "Send us the men who do the work  
 For which they draw the wage."

When through the Gates of Stress and Strain  
 Comes forth the vast Event—  
 The simple, sheer, sufficing, sane  
 Result of labour spent—  
 They that have wrought the end unthought  
 Be neither saint nor sage  
 But men who merely did the work  
 For which they drew the wage.

Wherefore to these the Fates shall bend  
 (And all old idle things—);  
 Wherefore on these shall Power attend  
 Beyond the grasp of kings:

Each in his place, by right, not grace,  
 Shall rule his heritage—  
 The men who simply do the work  
 For which they draw the wage. (RUDYARD KIPLING.)

\* \* \* \* \*

I have to thank the many who have expressed their satisfaction with the July issue which contained the Crandon experiments. Those were very carefully compiled and are a very full justification of this mediumship. There are still about 150 copies available for those who wish to have a complete record of this remarkable medium.

\* \* \* \* \*

## CHANGE OF COLLEGE HEADS.

Some recent changes in the College are a matter of interest not only to its members but to the large number of readers on the fringe of the work interested through the medium of "Psychic Science."

Mr. Hewat McKenzie, who as Founder and Hon. Principal, has borne the brunt of the organisation since 1920, has it in mind to devote some time to the production of a volume of experiences, gathering up some of the fruits of these years, and has asked the Council to release him from office. Mrs. Hewat McKenzie who has also felt the burden also sought relief while still agreeing to keep in close touch with the work. It was thought that Mr. W. Cotesworth Bond who had very kindly deputised for Mrs. McKenzie during her absence in the United States would accept the position of Principal, but after consideration, decided that his health would not permit of it, for the College work is no sinecure: it demands the closest devotion and attention, and ability to decide important and delicate matters relating to mediumship.

In view of his decision, and that no one else seemed ready to take the office, Mrs. McKenzie kindly agreed to act as Hon. Principal and Organising Secretary until other suitable workers arose.

The following minute passed unanimously by the Council testifies to their views regarding the work accomplished by Mr. and Mrs. Hewat McKenzie since the establishment of the work.

"The Council of the British College of Psychic Science desire to place on record their appreciation of the great services rendered by Mr. and Mrs. Hewat McKenzie. From their personal knowledge they would say that it is questionable whether in the whole history of psychical research any two people have given more devoted and unselfish service, in money, work and all other ways to this important end. They thank Mr. and Mrs. Hewat McKenzie for all the good work in the past, and rejoice to think that their friendly co-operation may be looked for in the future."

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The International Spiritualist Congress has been held in London from September 7th to 13th. It has been a great success. It was attended by delegates from the chief countries of the world, and public interest has been shown by the crowds that attended the lectures and by some 3,000 people who availed themselves of Sir Arthur Conan Doyle's invitation to the Queen's Hall. The Chinese script and "Walter's" thumb-print are held to be direct proofs of survival.

There is one inference from survival which is too often disregarded. We enter on a condition in which there is no money. We have to stand on our strict personal powers. It is less what we have done or left undone that will determine our position, than what we can do, make, or teach for the betterment of mankind. We have to stand on our own feet.

Those who feel this to be the case should exert themselves to carry the message, with all that it implies, to those of their friends who are still in ignorance or scepticism. As Editor I wish to call the careful attention of members to the financial position of the College. The expenses of upkeep are about £400 a year greater than the income. It is most unfair to ask the indefatigable Principals to make this good. If every member would exert himself or herself to bring in one additional member to the College, it would forthwith become self-supporting.

I have received some 600 letters in the past seven months asking for assistance in one form or another. It seems to me that the public cannot expect all the varied forms of help they desire to be furnished for them gratis. If they are in earnest in their requests they should permanently support those who have hitherto provided the means at great cost to themselves.

## "BLACK BEAR," THE PSYCHIC PONY OF NEW YORK STATE.

1. Phenomena.
2. Theory of Causation.

By ARTHUR GOADBY, LATE CHAIRMAN OF THE NEW YORK SECTION  
OF THE AMERICAN S.P.R.

The manifestation of an apparently high order of intelligence and of supernormality in certain animals, one of the great surprises of modern research, seems to me to be a matter of considerable importance to psychical students because of the side-light it should throw not only upon prevailing theories of evolution, but also upon the problem of the supernormal in all its aspects, and perhaps even upon that supreme problem, the primal nature of Reality itself.

For this reason we should welcome the advent (this time in America) of a new animal prodigy, a Shetland pony named "Black Bear," who is a worthy successor to that now famous line of pioneers in this field, Hans, Mahomet, Zarif, Rolf, Lola, Zou, and others, all of whom, however, have already, except the last, passed away.

Black Bear is a jet-black stallion, stockily built, with a thick arched neck, a sensitive nose and mouth and a keen expression of eye which is at times most uncanny. Ordinarily phlegmatic and dignified, he yet at times can betray lively and intense emotions. He was foaled about eleven years ago on the Mississippi River, and soon after came into the possession of his present owner, Mr. Thomas Barrett, former resident and ranchman of Missouri, but now living on the estate of Mr. W. W. Fuller, at Briar Cliff, on the Hudson River in New York. Mr. Barrett is now 85 years of age and while in some respects a rough diamond, he is a most interesting man, an original medley of mystic, religious enthusiast, experienced horseman and unsophisticated schoolboy, with a good deal of native wit and evidently genius for insight into the minds of animals.

Having early perceived the great intelligence of his charge, and in particular his remarkable memory, his quick comprehension of the spoken word, and his evident recognition of the meaning of letters and numbers, he was soon induced to teach him the alphabet, the spelling of simple words and the simplest elements of arithmetic. But to his surprise he discovered that Black Bear had no sooner learned the rudiments of these subjects than he seemed to develop an intuitive proficiency in them far surpassing that of his master, a phenomenon that has been so often similarly observed at Elberfeld and Mannheim.

Mr. Barrett has until very recently lived far from the centres

of cultural life, out on the cattle ranges of the West, after having had in youth the advantages of only a few years of schooling; accordingly he has no pretence to learning, but rather tends to under-rate it because of his religious turn of mind, and he is therefore more than perplexed at the variety of information, the mathematical skill and the wealth of idea and fancy that Black Bear displays.

Now these accomplishments of Black Bear's, which casual observers usually ascribe to trickery on the part of his master, who, they aver, is a genius, a professional showman, a profound student, secretly versed in historic and classic lore; for naturally they are perplexed. It was more or less in this very state of mind that I began my own investigations. But after many experiments in the course of the year I have convinced myself and proven to others, by tests which I will describe presently, that Mr. Barrett does not either intentionally or subconsciously prompt the pony during the performances nor rehearse any set programme beforehand; nor are any two of these performances ever alike.

My first acquaintance with Black Bear was made last August (1927), when Mr. Bligh Bond and I having just heard of him from a mutual friend, paid him our first visit. Arriving late at Briar Cliff we had that day only a few preliminary experiments in arithmetic, in one of which the square root of 169 was immediately and correctly given. The next morning, however, Mr. Bond, electing to test him in mathematics, engaged in a brilliantly, even sensationally, successful series of experiments that revealed at once that we were in the presence of an extraordinary phenomenon. I will here, however, only briefly refer to this visit, as an account of it has already appeared\*.

Black Bear stood facing two racks upon which were suspended several rows of leather tabs bearing metal letters and numbers. These he would use for his replies, picking them from the rack and releasing them into the hands of Mr. Barrett, who promptly restored them to their places, a system devised by Mr. Barrett, far preferable, I believe, to the system of stamping with the feet in a complicated and perplexing code as employed with "thinking horses" hitherto. Mr. Bond began by chalking on the blackboard a figure, which the pony at once correctly named, spelling out the word "Square." Mr. Bond then requested the name of a line drawn between opposite corners of this figure. Anticipating the answer "Diagonal," he was amazed to have it defined as "The line of the Hypothenuse," a very quaint but correct definition. He then requested the length of this diagonal when the sides of the square were five units in length, whereupon Black Bear instantly replied "seven," but retreating shook his head as if

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\*" Psychic Research," Journal of the American Society for Psychical Research, January, 1928.

demurring at this result, realizing evidently that the correct amount being a surd cannot be exactly measured, "seven" being the nearest approximation in whole numbers. However, on request for the amount of divergence he selected the numbers "1" and "50," indicating that the length is 1/50th more than seven, an amount arrived at by a method which Mr. Bond informs us was a conventional though inexact method of computing surds employed by the ancients, a fact which could hardly have been known to Mr. Barrett. Mr. Bond then having drawn within the square a circle, which the pony at once defined, he asked for the measure of the square when the circle was "22 units in circumference." At once Black Bear replied, "Won't go," but on the request to state what would go, he replied "21," again demurring at this result; nevertheless "21" was the nearest possible amount in whole numbers, for it is likewise a surd. Mr. Bond now concluded his own series of experiments by requesting the lengths of the hypotenuse in two right-angled triangles where the sides were three and four, and five and twelve respectively. The answers were at once correctly given, whereupon he turned the pony over for experiment to me.

Throughout these proceedings I had closely watched Mr. Barrett, endeavouring to detect any code of signals, in particular noting his actions at each time the letter "e" was about to recur in the spelling, but I could detect no signalling whatever. So feeling temporarily assured in respect to this, yet thoroughly convinced that this demonstration, if genuine, was beyond the powers of any ten-year-old being, equine or human, however great a genius or well-trained, I concluded it could be explained only upon supernatural grounds and decided to test the pony first for clairvoyance. Accordingly I asked him if he saw any colour around my head. Immediately Black Bear nodded and approaching craned his head forward and softly placed his nose against my forehead. "What colour?" I continued, whereupon he answered "Light." Expecting still to get the name of a colour, I asked: "Light what?" and much to my surprise he spelled out the word "Raÿs." He had rejected my suggestion as to colour and seemed to be describing an independent impression of his own.

To satisfy myself as to any telepathy from Mr. Barrett, I now concealed in my hand a knife and asked Black Bear to name it. He nuzzled my hand for a minute, but failed to answer, whereupon, beckoning Mr. Barrett to one side, I disclosed the knife to him, then returned and repeated my request, but in vain. I now asked: "How many people are there in this room, Black Bear, not counting yourself and that horse in the corner?" "3" he replied, meaning, of course, Mr. Bond, Mr. Barrett and myself. "Do you see any others present?" "Yes." "How many others?" "4." "How many are there then present altogether?" "7." "How many of the four are men?" "2." "How many

are women?" "2" "Can you get me any of their names?" Unfortunately at this moment Mr. Barrett interrupted, protesting that the pony was fatigued, so I resumed my questioning temporarily along less occult lines, and queried: "Black Bear, what American President was assassinated in 1881?" Without hesitation he spelled "Garfield." "Who assassinated him?" I asked, inadvertently expecting the answer "Czolgoz." The pony, however, greatly to my surprise and in spite of my own half-muttered protests and the consequent attempt on the part of Mr. Barrett to dissuade him, insisted on proceeding to spell the right name, but to our perplexity he spelled out "Geto," which was, however, presently recognized to be the phonetic spelling for the name "Guiteau," which was, of course, correct.

Reverting to my former question I now asked again for the names of any of the women whom he had declared to be present a while ago, but he answered that they were "Gone now." Withdrawing a little apart I then demanded "Do you see anyone near me?" "Yes." "Is it a man?" "Yes." "Can you give me his first name?" He turned to the rack and spelled "God," whereupon I asked: "Do you know God? Do you worship Him?" To these questions he nodded with a vigour and evident joyousness that were delicious if not amusing to behold. Further requests for names brought no response, and the session shortly ended, but at a later session, Black Bear having been asked whence he received his knowledge, replied, "From God"; but importuned further to declare whether there were any agents employed by God to give this knowledge, Black Bear responded that there were "Many Angels," and after some little further importuning he finally volunteered with some reluctance the names of Gabriel and Lodi. Now one hardly expects the Archangel Gabriel to be actually present communicating through our little four-footed friend, who was doubtless here merely repeating a name he had heard from Mr. Barrett; but the name "Lodi" seems to be original, and while it may have been improvised, for he often romances, nevertheless there are one or two considerations that may eventually disclose a real significance in that name.

Since these initial experiences, I have during the past year had about twenty more sessions for purposes of experiment with Black Bear, always in the presence of witnesses and always faithfully recording during the sessions the events as they occurred. Some of these experiments were held at Briar Cliff, others during entertainments given in private homes in New York City, for Black Bear has had quite a vogue this winter and Mr. Barrett has frequently driven him down in his motor-van, then leading him into his host's home or apartments he has placed him on lifts or walked him upstairs to perform in drawing-rooms, where bedecked in star-spangled surcingle and bejewelled hoof-pads, Black Bear has demurely paced between the racks, entertaining

children and confounding the wise. Not only has he been welcomed as a mystery and a wonder, but also as a delightful personality, or in the words of one of his admirers, "An adorable phenomenon."

These private performances have developed many amusing incidents, some of which I will relate. At an exhibition held by the New York Section of the A.S.P.R., Mr. Julien Ortiz handed me a card on which he had written the question, "What is the exact meaning in words of the chemical formula  $H_2O$ ?" As director of the session I read this question to the pony, but recalling the old college drinking song " $H_2SO_4$ ," which formula, I believe, connoted champagne, I inadvertently forgot that  $H_2O$  meant "water" and interpreted it as the formula for alcohol, so I prefaced my question with the remark, "This, Black Bear, refers to something we Americans enjoyed in those good days which, alas, are no more; so I don't suppose you ever heard of it, did you?" But Black Bear merely nodded, walked to the rack and spelled out the word "Hooch" (slang for illicit whiskey), much to the surprise and amusement of all. He had in a flash improvised on the themes  $H_2O$  (H, two O's) and the suggestion of alcohol and united them in the word "Hooch." Now this answer so apt, so humorous, so impromptu, causes me to reflect that somewhere within or around that pony there must be operating some sort of a genius with a gift for humour. As another example of improvisation, I will relate the following: At a private performance at the apartment of Mr. Goelet Gallatin, last May, someone asked: "What do you like best to eat, Black Bear?" and he promptly responded, "Buns," a food for horses which was new to me, so thinking he was romancing I asked if he liked them "hot or cold," whereupon he lifted from the rack the letter "X" and stopped. Now as we were wondering what this meant, Professor Pike, the mathematician, whispered to me, "X equals unknown quantity," but suddenly it dawned on me that Black Bear had given a subtle and cryptic answer, for he was signalling that he liked them hot, the "X" of course representing the mark that bakers stamp on their "Hot Cross Buns" at Easter.

Black Bear never forgets the day of the week and month, and Mr. Barrett finds in him an excellent calendar. He has also an uncanny faculty for finding out strangers first names, whether by super-refinement of hearing or by telepathy or otherwise. At one of the performances last December before the New York Section, as a test of telepathy, I requested Mr. Button, a Trustee of the A.S.P.R., to concentrate on the first name of any person in the audience, there being about fifty people present. Mr. Button and Black Bear silently faced each other for fully a minute, but apparently without result. A few moments later, however, Mrs. Sartoris Hirst, who was sitting on the stairs above, called down: "Black Bear, what name am I thinking of now?" and

immediately he spelled out the name "Olga," and as he was reaching for the letter "G" Mrs. Hirst called down to me, "He's getting it!" Mr. Button, who had not heard Mrs. Hirst's exclamation, a few moments later approached me and remarked, "It's very curious but 'Olga' was the name I concentrated on, and I have not mentioned it to anyone." This may have been a case of collective telepathy. "Olga" was known to few persons present and was an absolute stranger both to Black Bear, Mr. Barrett and myself. Mrs. Theus Munds, who was seated on the floor in front, next called out, "What is my first name, Black Bear?" And to her astonishment he replied, "Elsie"; but then he had given a performance at Mrs. Munds' only two months before, and he may have then overheard her name and remembered it. Black Bear was now being importuned for other first names, so that finally when one lady asked for hers he languidly spelled out "Does she know?" perhaps beginning to wonder if human beings ever forgot who they were. These public tests, of course, are not very conclusive, but Mr. Fuller and others have related to me several occasions where under excellent test conditions Black Bear has seemed to show uncanny omniscience in this respect.

A more conclusive demonstration of the supernatural, however, is the following, which occurred last spring before a large audience, witnesses to which were Mrs. Henry Warner and Mrs. Duncan Candler, of New York, and others. Mr. Barrett held up a blackboard and as a test in addition called for numbers from the audience, and the following were volunteered and at once chalked down:

8643  
3432  
2897  
6673  
1776

Mr. Barrett then waved the slate for an instant around the pony's head, then moved back, turned the back of the slate toward both the pony and the audience and said, "Now, Black Bear, do you know the answer?" And Black Bear, who had not given more than an instant's casual glance at the board, immediately nodded and picked off the consecutive figures 23421. He had not calculated, adding column by column, but had conceived the total by some mysterious intuition in a flash. Similar instances I have witnessed many times, and as he appears usually to know the answer as soon as the last number is called out, he may probably register these numbers through his hearing as well as through his sight.

As another illustration of his accuracy, I will cite the following: At the same "pony party" at the Gallatins, the following occurred:

Mrs. Gallatin : " Who was President of the U.S. in 1861 ? "

Black Bear : " Lincoln. "

Mrs. Candler : " Who assassinated him ? "

Black Bear : " Booth. "

Mrs. Candler : " In what city did that happen ? "

Black Bear : " Washington. "

Mr. Goadby : " What happened to Booth afterwards ? "

Black Bear : " He broke his leg. "

A Voice : " What was Booth's first name ? "

Black Bear : " Wilkes. "

Now I doubt if these questions had ever been asked him before. Black Bear does not frequent libraries nor read books. He never went to college nor had a private tutor and is only eleven years old and spends almost all of his life alone in his stall and only occasionally does he go forth to give entertainments, and when he does he is giving information not acquiring it. In the above conversation the reply concerning Booth's first name was a curious one. In the histories Booth is always " John Wilkes, " but to his friends he was known simply as " Wilkes. " How came Black Bear to state it that way? If he had learned it from books, he would undoubtedly have given the full name.

Now various explanations have been suggested by Black Bear's perplexed admirers to account for his performances and the first usually offered is that he is simply a trick horse. This would imply, of course, that there is a secret code of signals employed by Mr. Barrett directed to the eye or ear or skin of the pony; and so to convince these sceptics and myself as to this matter with absolute finality I had recourse to the following tests. At several private exhibitions I asked three people in the audience to choose a certain letter or number and to observe Barrett closely whenever any of these were likely to be chosen by the pony; one of them to note what sounds he produced, verbal or otherwise; another what motions he made with hands, whip, eyes, feet, etc.; and the third to observe what touches he gave with either whip or hands; then each was cautioned to observe whether identical acts were repeated when the same letter or number was about to be again selected. In every case these observers have confessed that they were baffled. Barrett at the critical moments when the chosen letter or number was about to recur never acted twice the same way; at one time he might be speaking, at others silent; he gave no secret whispers, coughs, sighs, nor snorts; sometimes for long periods the whip might be laid aside; or he might at one time be walking about; at others motionless, except when reaching for the tabs and replacing them, and this routine act was casual and unstudied. But since the materialist or the professional conjurer may cavil at these precautions and remind us that an animal can be directed by a secret glance of the eye

or the twirl of a thumb, I will relate further and perhaps more convincing tests.

On several occasions, each time in different surroundings, I have produced a pack of large playing cards and have had these shuffled for me by an associate; then manœuvring so that all the people in the room were behind me and the pony in front, I lifted off the top card, held it close to his eyes and asked him to name it. In every case he has successfully done so, no one but he, of course, knowing what it was; nor were there any mirrors, reflecting walls, nor hidden confederates around. Mr. Barrett used at first to be a little nervous about these experiments, for several people have tried in the past to trick Black Bear in order to discredit him, and he declares that the pony never makes a mistake, an opinion in which I for the most part concur. The following is rather an amusing incident during one of these tests:—

On one side of six uniform blank cards, about 5 by 6-in. square, I had drawn with crayons six different devices similar to those which the pony had often previously shown me that he could identify and name. So one morning last January Mrs. Janet Fuller and myself performed the following experiment: Mrs. Fuller having shuffled these cards handed them to me with their faces down, whereupon employing precisely the same tactics as with the playing cards I displayed them singly to the pony in the following sequence, as it afterwards transpired: 1, Heart; 2, Circle; 3, Cross; 4, Square, etc.

Now sometimes Black Bear waxes facetious, especially when bored with experiments, so after viewing the first card he languidly paced to the rack and replied, "I will tell you on New Year's Day." As this particular day was the 9th of January he was putting the answer off as long as possible. Anxious for the success of this experiment I urged him to answer, knowing well he knew it, but without avail. He only framed an excuse and regretted to inform me that he had "left his glasses." So, withdrawing this particular card, I raised the next and presented it to his exclusive gaze, but again with no success. He remained long silent until at last, still obdurate and tantalizing, he spelled the word "Square." At once I glanced at the card and in my disappointment I involuntarily exclaimed, "He has made a mistake," but at these words Mr. Barrett became very much irritated, for he is very jealous of the reputation of the pony, and expostulated, "He knows it well enough!" "Well, then, Mr. Barrett," said I, "please make him answer," whereupon I held up the third card in the same manner and Black Bear on command of his master at once correctly named it, spelling out the word "Cross." This, and the preceding experiments seem to me definitely to establish the fact of the pony's independence and to dispose of any charge as to prompting by Barrett either by any method of signalling or by telepathy.

Similar experiments have been successfully made with cards by others I could name, for instance, Mr. L. C. Thayer, of Ossining, and Dr. S. V. Lawton, of New York, who once in the absence of Mr. Barrett succeeded in getting the pony to state the denominations on a number of different silver coins by inducing him to deliver them to him in any amount requested, picking them off from the edge of a table; and Black Bear furthermore performed for him a little game he often plays at his entertainments with Barrett, making change for imaginary amounts. Again at the Gallatin party one of the international polo players present handed me a book with the title, "Sunset Gun" in small letters. This I exhibited to Black Bear, Mr. Barrett standing too far away to be able to distinguish it, nevertheless the pony at once, after an instant's glance, correctly spelled out the title, playfully substituting, however, an "m" for the last letter. Many other instances could be given which should convince even a physical scientist or a university psychologist, but I am not sanguine that they will. Right conviction is a subjective matter, and is possibly only where detachment and experience take the place of self-interest and emotion.

Now as for telepathy as a factor present in Black Bear's extraordinary and mysterious performances, it may be an occasional and concomitant feature, but it is not the essential factor, the *Causa Causans*. The card experiments are conclusive of that.

Naturally, Black Bear has been a nine-days wonder to us, for few in America have heard of the prodigies of Elberfeld, so even when convinced of his independence many of us are apt to marvel the more and to conceive an exalted estimate of the animal mind. But in my view this would be an unwarranted presumption for his ideas are far too recondite to be attributed to the cerebral processes of a ten-year-old horse. We used to anthropomorphise our Deity; we now are in danger of anthropomorphising our pets.

## 2. THEORY AS TO CAUSATION.

Whence then originate these manifestations of varied information, of tact, humour, comprehension? Certainly they cannot all have been elaborated in his normal surface consciousness. One feat alone is conclusive of that, namely where he instantly states the sum total of a column of five rows of numbers, the answer apparently welling up from the mysterious depths of his inner consciousness. We must therefore accord to the animal the same complex nature as to ourselves and recognize in him the existence of a subconscious mind. But we must accord to him a super-conscious mind also, for the subconsciousness is but that co-conscious area of the mind which records and reflects upon the contents of terrestrial sense experience, whereas Black Bear at times expresses ideas far transcending the experiences and reflections of a short and fettered life, ideas not to be accounted for by his circumscribed environment and training. In short, Black Bear

betrays all the evidences of being at times *en rapport* with a realm of reality that transcends the world of sense-experience quite beyond the domain of the subconsciousness, and this *rapport* is a function of the superconsciousness, that area of the mind which records and reflects upon the contents of supersensual experience.

Now if Black Bear is ever *en rapport* with the Cosmic or Universal mind, as some may claim, he seems to me to show considerable reserve about it. For instance, at my first interview I requested the name of the highest mountain in South America, and he seemed to ponder for a long while, but failed to state it. The Cosmic Mind should be presumed to know this and to be able to impart it to him, as well as it imparts other facts to him and helps him solve abstruse problems in arithmetic.

The theory of direct *rapport* then with the Cosmic Consciousness seems to me to have serious objections, but if we should proceed on the hypothesis of a superconscious *rapport* with the discarnate we obviate many difficulties. In the first place Black Bear during his performances exhibits the intellect of a highly cultured human being. His knowledge, tact, wit, courtesy and poise, even his occasional manifestations of boredom and indifference, of sophistication and dislike, are all distinctly human traits. He evinces neither the divine, the animal, nor the elemental, but distinctly the human.

Black Bear's genius seems to me to lie first in his gift for *rapport*, and second in the translucence of the various strata or planes of his conscious state. In respect to this second factor, translucence, we know from our studies in the dissociation of personality that the original and primal personality is often unaware of both the second and third personalities and the second is unaware of the third, but the third is aware of all three. The translucence tends to divert the stream of consciousness in only one direction, owing perhaps to some peculiarity in the modulation or striation of what I might call the crystalloids of the psychic essence. We find this peculiarity of one-way awareness very pronounced in the classic cases of Miss Beauchamp and Doris Fischer, and it may indicate the solution of the phenomena of Black Bear, for just as the lucidity flows from one more or less insulated and dissociated personality to another, so does it flow through the several co-conscious, but more or less insulated strata, of Black Bear's psychic organism; only, of course, in his case the lucidity at times flows in either direction.

Normal beings, because of early disuse of certain faculties, are only "one-way avenues" so to speak, whereas Black Bear is a sort of psychic shuttle. Or again employing the analogy of a telescope, Black Bear's psychic sections are so adjustable and his lenses so translucent that certain types of "pictures" presented at either end may be visioned at the other—an analogy very applicable to that type of communication named "pictographic"

by Professor Hyslop. Yet, I believe that Black Bear is not merely an automaton, for he often tinges the product according to the colour of his own momentary views, emotions and desires. An amusing illustration of this occurred last winter when some very sedate ladies were having an interview and he was most decorous and polite, but finally when one of them asked him if he liked apples he suddenly became very much perturbed, and replied, "Hell, no!" much to the surprise of the dear lady and the chagrin of Mr. Barrett. Now I doubt if the reverent-minded will ever admit that this reply was dictated by the Cosmic Oversoul or any of its intermediaries; and it is certainly to be hoped that the departed soon forget the name of that place to which we are so apt to consign our enemies.

But Black Bear's lapse from his usual decorum was due to the fact that whereas formerly delicious apples were grown on the Fuller estate, latterly all his apples have come from the village fruit vendor and he has objected to their odour and innocently enough he gave vent to his antipathy by employing a somewhat emphatic and colloquial term. As another indication that Black Bear is not merely a medium, there is the fact that during his performances he betrays no symptoms of trance, but rather appears to be at his best when most awake and especially lively and bright when in the presence of a brilliant and appreciative audience.

One therefore might well be justified in the conclusion that Black Bear is just a normal though very intelligent horse; but that there are certain modulations of his supernormal nature that enable him to enter into *rapport* with discarnate and therefore invisible human beings, who though they have passed from physical manifestation, nevertheless retain the memories of their incarnate existence and to some extent hold it in affection; and they may even desire to serve those still on earth by using any means they can to give them some evidence of survival. Now in favour of this theory of a discarnate influence as the essential causation, in at least a large part of the phenomena, there are several curious bits of evidence which, however, at present require a little more elucidation, which, therefore, I would prefer to present at some future time.

ARTHUR GOADBY.

## THE CASE OF MR. C. E.

ONE OF THE CURES MADE BY TITUS BULL, M.D.

*Recorded by* HELEN C. LAMBERT.

In attempting to give an outline of this case, I find it difficult to condense it within the scope of a magazine article and, at the same time, to describe all developments chronologically. When the case was completed, the record contained thirty-nine sittings, some as long as fifteen, and even twenty, typed pages, with additional pages of annotations. Not only is the case long, but it is extremely complex, involving many different personalities. For this reason it is confusing to the reader, and in order to simplify it I shall describe the group of entities before speaking of the progress of the case, instead of mentioning them in their order of manifestation during the course of the record.

It should be understood that in speaking as though the spiritistic hypothesis were accepted, or acceptable, throughout, I have no desire to impose a personal opinion or analysis. The method used by Dr. Bull is based upon the assumption of that hypothesis, and constant repetition of such phrases as "purporting to be," and "the supposed Dr. H." would greatly confuse the issue. The only possible way of conveying an idea of this case is to tell the story as simply as possible, without such cumbersome phraseology, assuming that the communicators are the persons whom they represent themselves to be. We, who have followed these records for two years, have received so many evidences of identity, that we have reason to accept the communicators of the group of healers as the personalities claimed.

As for the obsessing entities who communicate, some have been fairly well identified. The others are taken at their face-value; for, even allowing for masquerading, which all experienced investigators have encountered, we find that whether these entities are what they represent themselves to be, or not, they are consistent, throughout long records, as to characteristic speech, action, and purpose. Whoever or whatever they may be, they remain distinctly themselves to the end of the record, and even occasionally manifest later, in the same consistent manner, through other mediums. We have had such cases, with cross-references evidential, if not of the true identity, at least of consistent and persistent personality.

In a former article I have described the procedure followed. For those who may not have read this it may be said, briefly, that Dr. Bull's experience has led him to believe that many so-called incurable cases of neurosis and insanity are the result of spirit obsession; also that frequently, when a patient is merely suffering from a mild form of nervous maladjustment, it may be found to be caused by the too close contact of some entity whose memory of physical symptoms is impressed on the patient. Upon this assumption the patient is brought

into contact with a medium who knows nothing about him, and who is not allowed to converse with him. The medium gradually reveals the incidents and environment in his history, which have led to his breakdown; transmits communications from the helping forces of the Group which assists and directs Dr. Bull, who give diagnoses, advice as to regimen and other directions.

The medium is never wholly entranced, and always is able to inhibit demonstrations; but from time to time, by direction of the Group, she permits the manifestation of some entity who may be in contact with the patient.

When an obsessor manifests through the medium, Dr. Bull speaks with the entity and tries to make him understand that in seeking physical sensation through the body of another, he not only is injuring his victim, but sacrificing his own freedom and development. As Dr. Bull has found that he has a certain healing power by placing his hands on the patient, he treats the patient in this manner, either after the séance, or during it, according to the directions of the Group.

In the case of Mr. C. E., as in all of the serious cases which Dr. Bull has handled, group obsession is evident. That is, besides the first entity who has made contact with the patient, and whom we call the primary, there is a group of entities whose impressions are superimposed upon the primary obsessor, all of whom with one exception, are selfish in purpose. The primary obsessor seldom manifests in the early sittings. Just as he is the one most deeply imbedded in the patient's consciousness, so he appears to be the last to be removed. The process is similar to the removal of strata, or sheaths, layer by layer, until the primary obsessor is reached. In the case under discussion the primary manifested very slightly at the fourth séance, but was not completely severed from the patient until the last, or thirty-ninth session.

It is to be noted that in every case, symptoms increase just before the crisis, or complete severance of the contact of an entity. This may be attributed to excitement and confusion on the part of the obsessor when he realises that he must yield. It is also evident that when the false energy supplied by obsessors is removed from the patient, he becomes weak, and more or less prostrated for a short time. These facts, which seem to be quite in accordance with pathological experience indicate why a quick method such as "shocking," or forcibly removing an entity, might easily be injurious to both patient and entity, retarding the building up of the first, and the education and development of the second. However, at the present time the process, while gradual, is becoming very much more rapid than it was a few months ago. One may assume that as in all experimental work, the technique improves with experience. Another reason given for the more rapid progress will be found under the heading of "Abstracts," or communications quoted from the record.

The symptoms, facts of history and environment, and suggestions for regimen, are frequently given through an obsessor in control of

the medium. Apparently this is done with the double purpose of giving necessary information while at the same time training the entity by bringing him into communication with the doctor. When manifesting through the medium the entity can be made to realise more clearly that he has passed out of the body ; a fact of which many seem to be unaware until they have demonstrated once or twice.

For convenience of distinction I shall speak of the helping forces as "Communicators," and of the obsessors and other entities as "Controls." Not that there is a fundamental difference in the type of communication, save that the helping forces rarely choose to control the actions of the medium ; whereas the obsessors are permitted to do so for demonstration. Indeed, we are sometimes told of a "double control" in which a helper holds control of the medium while allowing, or even forcing, an obsessor to speak through her. The helpers appear to feel that this double control is a valuable achievement in technique.

In addition to these principal points which seem necessary for an understanding of the work, a brief outline of Mr. C. E.'s history is important to comprehension.

#### HISTORY.

When Mr. C. E. came to Dr. Bull it was difficult to obtain any facts by direct questioning, for he babbled ceaselessly and was unable to keep to any subject except his painting and inventions, and the fame which they would bring him. It was only by patient attention that the doctor was able to piece together some outline of his history, for the poor man was most wearisome and had no mercy upon anyone who would listen to him, although in other ways he was instinctively courteous. Most of the important facts of his early history were revealed, bit by bit, through statements made by the medium and confirmed by the patient.

Although only forty-nine years of age, this patient talked and acted like a senile old man. He was unable to concentrate enough to reply to a question. It seemed amazing that he had been able to appear and act normally enough while at work, to have kept a position. Up to the age of eleven he had been normally healthy, although his childhood was unhappy. His parents were poor, but not illiterate, and came of a better class, socially, than their neighbours. At the age of eleven he received an injury to the head from a blow. He developed epilepsy, the attacks increasing in frequency until he was taken to a hospital, where a surgeon planned to operate for pressure on the brain. The surgeon died and the operation was never performed. The boy was taken home. The epileptic seizures continued for some time. When they ceased they left him morose and inclined to solitude. He was unable to concentrate and his schooling, owing to bad health, was intermittent.

This injury to the head and the subsequent stay in hospital, were not mentioned by the patient. He only recalled these facts when they were

stated by the medium, and then said that he had been unconscious for several hours after receiving the injury. The period of adolescence was much disturbed by obscene visions and impulses. The habits of masturbation was formed, and continued up to the time of his treatment by Dr. Bull. This also was revealed by the medium and confirmed by the patient.

From early childhood the patient had a mechanical turn and loved to use tools. He went to work at the age of fourteen, but bad health interfered with his holding a regular position. He was constantly troubled by a dual stream of consciousness, causing mental conflict and preventing decision. This double stream of consciousness persisted, from boyhood, up to the time of the cure. An extraordinary feature was that it only attained a violent stage of mental conflict when the patient was alone. It confused him somewhat when meeting other people socially, which made him still more of a recluse; but as he grew older it seemed not to interfere with his work, and he was able to maintain himself frugally, and even held a minor position in one company for ten years. He lived alone in a rented room leading the life of a hermit, spending all leisure time in working on mechanical inventions, and later, in drawing and painting. He had a natural love of refinement and beauty.

A friend gave him a Ouija board. He found that he could obtain messages, and later he used a pencil for automatic writing and drawing. He received a message telling him to try crayons. Then followed a long period during which he drew, automatically, grotesque crayon pictures of creatures which he sometimes saw around him. A message in automatic writing then instructed him to buy oil paints. After some successful efforts at painting in oils, a mental conflict of a different nature developed. There seemed to be a force impelling the production of the grotesque figures, while another force urged an entirely different type of painting. He seemed to be directed, first by one, then by another control.

Finally a message by automatic writing informed him that the evil influence had been driven away, and that he would paint under the guidance of the communicator, who was a great artist. This entity claimed to be one Josef Selleny, and said he was born near Vienna, had exhibited in the Imperial Art Gallery, and accompanied the then Crown Prince Franz Joseph on a world tour, and had gone to Mexico with Maximilian. He told the patient that when he returned from Mexico to Austria he was made president of the Art League, and that he died in Austria. The work done under this influence is interesting, but as the patient was completing a large landscape under this control, another conflict took place. Mr. C. E. became so violently deranged that some of the persons who roomed in the house called an ambulance, and he was taken to an institution for the insane. After a period of restraint he appeared to recover an outwardly normal mental state, and was released; when he came to Dr. Bull and asked for help.

The entity who gave his name as Selleny, has not manifested since

this last violent conflict.\* The facts which he stated about himself have been verified and it has been ascertained that he died insane.

#### DRAWINGS AND PAINTINGS.

The earlier work is in pencil, and has intricate and lovely designs. One drawing, in particular, covers a large sheet of paper about two or more feet square, with delicate spirals and spider-web designs, in one unbroken line. The pencil has not been lifted from the paper. In the crayon work the lurid and repulsive predominates. The colours are heavy, and the figures are monsters with heads like gargoyles which have no bodies, but are set on what appears to be a mass of viscera. In spite of ugliness, these figures are far from being without artistic merit. The drawing is effective, and the leering, vicious faces are extraordinary.

Two of Mr. C.E.'s attempts at oil painting when not under control are landscapes of the crude sort, which anyone with a little sense of colour and perspective might achieve. The brush-work is clumsy and heavy, and they are evidently the work of a beginner, or of a clever child who has never before handled paints. I have seen but one of the paintings done under the Selleny control, the last, over which the final conflict occurred. It is a canvas about twenty-eight inches long, by twenty inches, and represents a lonely lake with masses of forest foliage around it. There are distant mountains in the background. It is almost impossible to believe that this picture was painted by the same hand which executed the two crude pictures which I have described. Perspective, colouring, and detail show astonishing technique. Hidden in the delicate masses of foliage are the heads of animals which C.E. did not discover until they were called to his attention by automatic writing, in which he was told of the symbolism in his picture. During the conflict which took place as the painting was completed, Mr. C.E. was impelled, against his will, to paint out a delicate sky by covering it with a lurid red. My son was so interested in this painting that he offered a liberal sum for it, with the assurance that it would be available at any time, for exhibition or for copy. The communicators of the Group, however, told the patient that he must not part with it.

#### GROUP OF OBSESSORS.

(i) *Old Man Relative*.—Had *paresis (dementia paralytica)*. Senile. An egotistical babbler. Was a drunkard. Sexual. Brings cough.

(ii) *Mahommedan Priest*.—Masquerades as benevolent wise-man. Very clever. Sexual. Violent. Stimulates ambition for fame and power.

(iii) *Sexual Maniac*.—Elderly man picked up at spiritistic circle. Not allowed to manifest because language too obscene. Brings cough.

\*I find that the entity made two errors : The painter spelled his name Joseph instead of Josef, and while he visited Brazil and N. Africa with Maximilian, I can find no authority who mentions Mexico.

(iv) *Half-Breed Mexican Indian*.—Inspired lurid pictures, and those of Aztec character. Very sensual.

#### SECONDARY ENTITIES.

- (i) *An Oriental*.—Man who assists priest.
- (ii) *Young Man*.—Brought later by priest, to assist him. A dipsomaniac. Diseased.
- (iii) *A Chinese or Japanese*.—Gentle character interested in painting. Willing to co-operate with Doctor for good of Patient.
- (iv) *Young Indian Girl*.—Easily removed.

Various relatives trying to help Patient. Names verified by him. A brother, John ; a brother, W.E. ; Aunt Mary ; Maggie, a friend ; an old man accepted by the helpers, who wishes, by working under the Group, to atone for trouble he "unwittingly caused the patient." (Primary ?) He seems to have a soothing influence upon Patient. Might be Selleny, but this is not stated. Instead of assisting the patient, the well-meaning relatives have added to his confusion, because of their own lack of knowledge of psychic laws.

#### CHARACTERISTICS AND EFFECTS OF OBSESSORS.

##### *Mahommedan Priest.*

This is the first obsessor to manifest through the medium. He demonstrates at the second sitting. The medium seems reluctant to allow him to speak, and asks the doctor if he wishes a full demonstration so that he may know with what a violent entity he is dealing. The doctor requests the medium to allow enough of a demonstration for full understanding. The entity is arrogant and defiant. Were the medium entranced she would strike the doctor with any convenient weapon, before speaking to him. As it is, she permits a certain amount of violence, depicting a vicious force and his passionate hatred of all who are not of his faith. She snarls, hisses, and springs at the doctor's throat.

After a few such violent demonstrations the entity, at the fifth séance shows confusion of thought, although he continues to display violent hatred. He declares that the doctor and his helpers are hundreds of years behind, in knowledge ; that he himself, and his caste, are "the aristocrats of learning." He says, "While your priests talk foolishness from the altars, we surely kill at the roots. When you call on your dozens, I, if I need, call upon thousands." He claims hypnotic power, and makes passes over the doctor. Is enraged at their lack of effect.

The communicators instruct the patient how to resist impressions from the priest, who boasts that he has made the patient, and many others, think him a great patriarch and a holy wise-man.

Priest shrinks from a light. It seems not to be the Recorder's lamp, but a light which is invisible to us. He cries out in fear of the light, and is told by the communicators that it would be worse for

him if they threw him into outer darkness, instead of forcing him into the light.

The medium appears to have a terrible struggle to escape from something; crouching, and convulsed with fear. The patient reacts to this struggle only by trembling. In his position (lying on operating table) he cannot see the medium. The medium is weak and nauseated after the priest's demonstration, but recovers quickly. A communicator says, "How could such hate have survived down through the ages?" The patient's improvement after this séance is marked.

*Young Man.*

At the thirteenth sitting, the priest, realising that he is losing control, brings an assistant to help him. This is a young man of modern times, *not* an Oriental. His language is so vile that the medium refuses much of it. The entity reproaches the doctor for "trying to throw them all out." Speaks of having been a drunkard. Is afraid of an Indian force among the helpers of the Group. He says he and the old man (Primary) are having a "rough time" to hang on, and that the old man "is a bit of a rake" in spite of his age. Says he feels heavy and sleepy (The usual effect produced by the helpers on a violent entity, to subdue him and to spare the medium). Feels all the symptoms of the results of former debauches. Says that he haunts places where he can smell liquor, implying that he feels certain reactions through the medium of persons who are drinking. Says he is diseased, and "just rotting away"; that the patient feels badly too. Says the patient is like a fiddle with four strings; when one is out of tune the others suffer also. He hears someone say: "Why don't you tune in with God." Replies that he cannot see Him. He goes on to explain that he was brought up under the sign of the cross, but never liked the way the churches harped on the agony and crucifixion, saying, "Do you think it is right to make Him die every minute, like they do in the churches?" Medium is weeping as entity leaves. Communicators say that this entity is now in a state of mind where he can be taught and helped by those on their side.

*Sexual Maniac.*

I have said that this entity was not permitted to demonstrate. At the fourth sitting he is described as "Madly sexual,—as crazy as ever any has been. I ask you if you know that that road has been worn, secretly, for years?" (Allusion to habit of self-abuse.) "Not implying that it is necessarily so now. It explains the attraction, and shows why he (Entity) is around. This one has held the patient, for hours, under domination. If the patient's characteristics had not been what they are, there would have been far worse conditions for him to meet. And crime would have been committed." (The patient is naturally gentle and refined.)

*Old Man Relative (Primary).*

This entity's first manifestation is at the fourth sitting, but is a very feeble one. He is said to have had paresis. Is very egotistical and argu-

mentative, but senile and foolish, babbling aimlessly, always about himself, as "We," which is his manner of speaking of the patient and himself as inseparable. The traits of the Old Man are characteristic of the patient; but the medium has not talked with the patient or seen him, except when he was lying quietly on the doctor's table. The entity is feeble, but can pull himself (Medium) out of chair and take little, trembling steps.

As the sittings proceed the entity complains that it is becoming difficult for him to talk, and reproaches the doctor for checking his talk. It is true that the doctor has checked the *patient* when he was garrulous, but this was when alone with him after the séance, and not in the medium's presence. The Old Man tries to sing in a cracked voice. He says that "sometimes five go into our house," which is his way of speaking of the patient's body. The entity says that Charlie (name of patient given for first time) was ill when a boy. That three doctors examined him and said there was something soft in his head. He, the entity, claims that something was "blocked."

This old man is not to be removed forcibly. Gradually he is being taught and helped, until he shall be willing to leave voluntarily, out of regard for the patient for whom he seems to have a selfish affection, and also because he will grow to realise that he himself will be better away from the contact.

The patient has an attack of erysipelas of the face, and goes to a hospital for a week. Through the medium, who is unaware of this, the Old Man tells of "their" experience. He speaks of seeing a man's leg put in plaster, and says that something was done to the patient which "shocked the old man out"; meaning himself. The communicators tell us that the shock mentioned was a painful treatment,—the application of ice to the inflamed face, which acted like a galvanic battery in its effect upon the entity. The Old Man describes a spirit doctor (W.T.B.) who has talked to him and who is going to help him. The entity says he will do as he is told, but that when he leaves the patient, as he now does at times, the patient feels "empty."

The communicators say that the brain control which the old man has had over the patient, has been severed, but that bodily memory conditions are felt. At a later sitting the entity says that he has lost interest in everything and feels as though he were "dying all over again." (This re-enactment of the death throes is a common occurrence with an entity at the time of complete removal.) He says that he no longer is attached to the patient, but cannot leave him yet. The medium appears very weak under this control, and can barely whisper.

At the twentieth-eighth sitting the Old Man manifests, and proudly shows how well he can walk. He says that he and the patient have severed partnership and that "We" are no longer we. The entity speaks intelligently, with humor and vivacity. He asks to have the Recorder sent from the room so that he can speak freely to the doctor, and finally explains that he wishes to tell the doctor that he now is free from sexual urge. Shakes hands with Doctor, expressing gratitude.

Speaks of his daughter Mary,\* and says he was born on "the other side of the water." Refers to his former antagonism toward the doctor and the Group. He still feels hostile toward churchmen. He calls attention to a slight brogue which has not been noticeable in his speech until recently, and says it has slipped back because he is now himself. He explains that he is not to leave the patient yet, although the connection between them has been severed.

### *Japanese.*

At the twenty-ninth séance an entity manifests who claims that he has painted through the patient's hand, and did only very small pictures. It is true that the patient, at first, used very small canvases. This entity is willing to leave the patient, but regrets the discontinuance of the painting. He is gentle, and not at all evil in type. He speaks of interference from other entities and says that the red background in some pictures represents evil. Says he himself has been allowed to remain near the patient, and was the only good entity found by the helpers in the patient's environment. He begs permission to have the patient continue painting but is not resentful when the doctor refuses to allow it.

### *A Stray.*

The medium is controlled by an entity who only makes unintelligible sounds. J.H.H. (Communicator) explains that it is a deaf mute who could have been sent away, but that he thought the doctor would be interested in the demonstration. He says that the patient came in contact with him only a few days ago. "The nearer each case comes to completion, the more you may expect the occasional stranger. It is a problem that is giving us much to think of. Sometimes I wish that we had a little less, for it is the 'Open Door' question." (This invasion by strays, toward the end of several cases, has been noticeable.)

Dr. Bull asks J.H.H. why, if it seems a law that the patient, to be well, must develop psychically, a control should not be given to him and he be allowed to develop. J.H.H. replies that they have their hands full.

### *Half-Breed Mexican Indian.*

This entity has inspired grotesque figures and pictures of Aztec character. He is very sensual. The patient recalls having been very friendly for a time with a young Mexican whom he thought had a trace of Indian blood. This young man stayed at the same rooming-house as himself. The patient suggests that this entity may have been contacted through him.

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\* Patient's Aunt.

## SYMPTOMS, DIAGNOSIS, AND PROGRESS OF CASE.

The communicators say that the patient has never had perfect co-ordination. He is told that if he persists in his painting, or in any other exercise of psychic faculty, it will bring about his destruction. In speaking of his garrulousness W.T.B. (deceased surgeon) says that if this automatic speech were taken from patient he would be left very poor; that some of the obsessors have been with him for so many years that he will feel stranded, empty, and lonely, when they are removed, and that it will be a slow and painful process for him to learn to function in his own personality.

The patient is advised to eat lightly as the blood current should not be diverted from the brain. There is said to be a pressure at base of brain which the helpers are trying to remove. They wish to have no sudden changes in blood current. Dr. Bull is told not to think it an alarming symptom if the patient becomes prostrated. The medium describes an oppression through the solar plexus, a bad head condition, particularly on left side, a pounding in ears, and a nervous, restless feeling. Also numbness and pain in right fore-arm. These symptoms are verified by patient.

Medium describes a cough which she says comes from contact of both the Sexual Maniac and the Old Man. She says the patient is anxious about trifles,—has magnified them for years. That he now has less trouble with dream imagery which has disturbed sleep; that tension is still high. She describes a faulty blood condition said to be caused by the Old Man's memory-symptoms of venereal trouble.

A communicator says that for eighteen years or more, one hemisphere of the brain has been just barely in existence, and that "We have had to devise ways and means, not only for rebuilding tissues that were senilely decayed, but to re-educate the patient to use the part of himself which has not functioned. The patient is just coming into his own for the first time since he was a young boy. He has lost years, and is just coming back to entity with a full stream of consciousness."

Medium speaks of the patient's sense of loss, and of his feeling pain in back of head. (Confirmed by patient.)

In March, 1926, the patient says he is just beginning to live, whereas heretofore he has only existed. His ambitious dreams are subsiding. (Eleven sittings have been held up to this time.) A communicator says that the removal of the Mahommedan Priest is like the tearing away of a growth, and leaves a soreness.

The medium says the occipital region is affected. She tells the patient that he feels a tingling between shoulders running up to his head (correct) and that it is a treatment being given. The patient has begun to feel more peaceful. His strength and endurance increase. Mediums says that the patient has painted pictures which he feels are very important. That he has become so absorbed in this that his work has begun to suffer. She describes the prostration after this absorption in painting, and says: "It was at the time of absorption, which

almost became possession, that he was in the greatest danger, but didn't know it. And if it were possible for him to retrace, mentally, he would find that it was immediately following, that he had his greatest lapses in the habit he himself wanted to break." (Verified by patient.)

Patient becomes resigned to giving up his painting. The medium states that he had a lesion of the inner plate of skull which has been relieved by the treatment of the helping forces. She refers to the patients having found things in his pictures which he did not know were there. (Animal faces in foliage, etc.)

The communicators assure the patient that his mechanical inventions and his paintings are of no value ; that they were inspired by evil forces, with the object of gaining control, through his absorption, and through stimulating ambitious dreams of greatness. The patient, from boyhood, has masturbated. His absorption in painting has amounted almost to complete obsessing control, and was usually followed by the self-abuse desired by the priest who thus gained vicarious satisfaction through the patient's reactions. Dr. Bull insists that the patient control this habit and that he avoid the psychic automatism, painting, writing, etc., which have led to such indulgence and have left him physically and mentally weakened. These instructions were not given in the presence of the medium, nor has the patient been allowed to speak in her presence except to reply "yes" or "no" to a question put by the doctor. The medium knew nothing of the patient's history, but gradually she gave it quite fully, and her statements were corroborated by the patient when alone with the doctor. In giving his history to the doctor in the beginning, the patient either forgot, or did not mention, the accident to his head. The fact of this injury and the contemplated operation was first mentioned by the medium and recalled and verified by the patient.

Neither had the patient mentioned his habit of self-abuse. This also first was referred to by the medium, under the control of the Old Man. The medium knew nothing about the painting, but first mentioned it as an "impression," when not under control.

At the thirty-first sitting the medium is shown a vision which she describes thus : "I am seeing the skull opened like the two sides of an egg shell. On the left side, as I saw it, I saw a hemisphere of the brain which looked much like a kidney in shape. I saw a network of blood vessels, and they seemed to function normally ; and this filled its place in the skull nicely. There was a thicker place that seemed like an exit. This is the normal side. I imagine I am looking at the front of this section. The rear is a larger lobe than the front. The other hemisphere is much smaller, and uneven in shape. And toward the back and right side is a partial separation following the line of cleavage ; and the edges near the back are uneven. They tell me this was the original condition when they took charge here. That even ten months ago, if you could have had a picture, it would have shown this appearance. If you wait a moment they will try and put over a picture of its present condition. In the last picture they omitted to state that the

exit was smaller on this side, and convoluted. Now in the present condition, the break has come together, and the thickened and slightly congealed blood vessels extend to the top of this. The space taken up is much larger, although not quite normal yet; and the exit, also, is almost normal in size, and no longer convoluted. It was this hemisphere which the Old Man used. It has been while they were rebuilding this that our friend had to remain in this slightly dazed condition, and it is also one of the reasons why sleep was so hard to obtain. This last week they have been trying to clear the blood vessels on that side which has not been well described in this picture. And they wish it had been possible for this to have been shown in a series of real pictures, for it would have been unique to have shown the actual rebuilding of brain tissue. They say that probably even then no one would believe it. You are aware, are you not, how this case would have been described by a brain man?"

(Control, J.H.H.) "Softening of the brain is the term. That's this picture, as seen by the Instrument (Medium). It was correct; and if the front should be the back, technically, turn the slide around."

J.H.H. tells Dr. Bull to prescribe a tonic for the patient. The communicators describe the attempt of the Priest to re-establish control through the help of the Young Man. The patient is stronger. A relative who communicates says that the Old Man is much better, and only visits the patient occasionally. He says that from the time the patient was nine years old he had bad companions. Speaks of his having had more rest lately (correct) and says that he can think more clearly.

An Indian helper of the Group communicates and advises a mild sedative as he says the patient is tired and sleeps very little, even now. Suggests massage, and says patient needs rousing. The Old Man manifests. He now says there were five, and sometimes six, in "Charlie's house," meaning patient's body. "They don't come close now but all are not yet gone." He says that the patient does not drink, but that he himself did.

Communicator, W.J. remarks: "When reason is unseated by vice or accident, people revert to animal instincts; and if an animal can't be natural he takes unnatural gratifications. That is why drink and abnormal cravings go together. When he cannot get one, he takes the other." And the Old Man continues: "That is why I had to take what I could get. The stupor brought on by one excess took the place of the other; and I've got to take all the blame for the first trouble."

At the thirty-seventh sitting, Mr. C.E. shows great improvement. He no longer moves like an automatist; is more animated, less apprehensive, thinks more quickly and clearly. The oppressed feeling in head is disappearing as is also the dual stream of consciousness.

The Half-Breed is removed at the thirty-eighth séance. As is so often the case during the final removal of an entity, he appears to re-enact his death throes through the body of the medium. The patient's

condition is peaceful and good. We are told the entity just removed has been responsible for visions preventing sleep.

At the final and thirty-ninth séance, the Old Man manifests and rejoices in the breaking of the last link between the patient and himself. Mr. C.E. now is normal and agreeable in conversation; considerate, and interested in others. Whereas once he thought and spoke only of himself, he now appears to be very sympathetic toward fellow-patients, keenly interested in their recovery, and ready to efface himself. He talks very little, but when he does enter into conversation his remarks are intelligent and well-informed. He seems grateful, and appreciative of what has been done for him, and tries to follow directions for maintaining his new-found mental and physical adjustment. Until recently he has lacked the will-power, or perhaps, the intelligence, to obey instructions.

#### ABSTRACTS FROM COMMUNICATIONS. REMARKS.

A few abstracts from this record will serve to give an idea of the type of communications received from the members of the Group of helping forces. They are very characteristic of the persons from whom they purport to come, and add greatly to the literary value of the records. Three of the communicators sometimes refer to themselves as "The Great American Triangle." These are J.H.H., W.J., and R.H. W.T.B. was a noted surgeon. F.W.H.M., H. W.B., P.B., and many others are well-known for their literary and scientific work. It is claimed that two French scientists lately have joined the group, and have been present as observers. Should the very natural question be asked why I have mentioned no women members of this group, (only one has been spoken of by the communicators, and that very rarely). I can only reply that the work appears to be conducted on very scientific lines; that the members of the group who take active part in the work were almost without exception, during life, eminent specialists in their several lines, medicine, psychiatry, surgery, psychology, psychical research, philosophy, and religious thought. It must be remembered that few women until recent years have attained such standing. Mention has been made of the "White Sisters," in connection with the training and development of entities who have been freed from contact with patients. Also of a band of "Mothers" for special work in this line. Our group of helpers is not supposed to follow up the work of educating the entities, but tell us that this is another branch of the work.

One thing in connection with this group is unique in my experience. This is, that it seems to work, absolutely, as a unit. Whereas, in most cases, communicators seem anxious to claim some personal credit for results accomplished, in this group one meets with nothing of the kind. Not one among them appears to have the slightest interest in whether he, or another, originated some valuable idea of method or technique. Accomplishment is the only aim. If Dr. Bull is not fully in agreement with them upon some point, the matter

is discussed as it would be by any group of consulting physicians who are only interested in making a correct diagnosis, and in the welfare of the patient.

#### ABSTRACTS.

J.H.H.—“ If you could only instil, *before adolescence*, a full picture of the consequence of yielding to wrong desire, we should put our finger on the key to much of the misery in the world to-day. It is no wonder they speak of the torture of damned souls over here. There is no greater suffering than an unquenchable desire for something unobtainable. You can expatiate and fill in much more than I have said, from your records. I think the only death we have over here is such wages for the sins of the flesh. I think that without exception, every case handled has shown, either in a small or marked degree, the effort of some so-called damned soul to find expression for lustful desire, through some poor unfortunate instrument on your side, who at some time has opened the door by taking a step in the same direction.”

J.H.H. (Speaking of Priest).—“ One might suggest a line of thought by saying that the old fellow is at least a triple personality.”

Dr. Bull.—“ Do you mean that the priest himself was under the dominance of other forces ?”

J.H.H.—“ Yes. One of our Group wanted to speak about mass hallucination. Well, I am touching on the issue. It is expressing myself on a complicated problem.”

(Probably an allusion to a group of which we have evidence, in which the members are under the dominance of very evil forces. We are told that most obsessing forces either have been obsessed during life, or are still under some domination in spirit.)

J.H.H.—“ I wish to draw aside the curtain so that our friend (Patient) may see. We had to wait for an inner change in him before entering this phase. The almost complete control of the old Priest and the Half-Breed was what actually drove him here to you. I think that, on the record, the nefarious purpose of the first already has been shown. The object of the second was exactly the same, but reached more directly toward gratification. And the last condition would have been the worse. Yet some readers would say, ‘ Why meddle in things psychic ?’ If what I have just sketched is possible, it is only by understanding the laws that we can save those who become enmeshed. Dynamite and electricity are dangerous, but that is no reason to stop using them. I’ll venture a bold saying: that in two year’s work here we have uncovered more data on which to base judgment of such laws than in any other time in the history of the movement. Knowledge is safety.”

J.H.H.—“ It has been quite apparent, in three cases being handled, that the very last one to be removed has been the one who made the original contact; and the process is slow and involved. They (obsessors) have been physical leeches for years, not months; and their

whole expression has been in the physical, as far as demonstration is concerned." J.H.H. goes on to say that as an entity is being eliminated from physical contact, his demonstration becomes more feeble, but that this does not mean that the entity is less than he was; merely that his physical expression grows less. He is being educated to do without sense expression, and "Naturally when it is the only thing they have lived for, it leaves little for them to express through a medium. You would find a great change, should such an entity manifest after a few months' absence; a demonstration more nearly approaching the real self."

W.J.—"There is no such thing as pure science, with the personal equation left out. It's too bad that the soul is not more concrete, like some people's heads. No scientist would admit such a possibility as anything that he could not dissect. And between some of your psychologists and would-be psycho-analysts, it is a wonder the poor souls under them have a shred of soul left." . . . "In passing, I will say that I, like the rest, have my regrets that I did not bend a little more of my energy to clearing the road that would have "broken through the last bit of the tunnel." I never knew how much undue credit went with my name while I was over with you. Now the main work is gone, and I have time to attend the the side-lines—which, I have discovered, are not the side-lines—but control the mainsprings of all the sciences."

W.T.B.—"From a medical view-point speech is sometimes automatic. Outside of the cases where we know it is automatic, speech is oftēn, in (I might say), the majority, not a thinking process at times. Also much an automatic association of ideas. . . . If we took automatic speech from our patient just now it would leave him rather poor. His own ego is like a hermit." . . .

W.T.B.—expresses sympathy for the patient and for the Old Man obsessor, for he says that the latter, also, was a man who through his mistakes, lost all. He remarks that the results seem out of proportion to the original stimuli, and adds that there is danger that a too wide acceptance of all this might do away with the feeling of responsibility. "It would be used as an excuse by many." To which J.H.H. says: "I hold that the original fault is individual, but the responsibility belongs to people at large, for improper training."

F.W.H.M. (speaking of obsessors).—"So-called villains, and yet what is their trouble except thought gone wrong?"

J.H.H. Speaks of conscious fraud on the spirit side, saying that it is confusing, and that investigators are "Trying to prove a kite by a small, detached fragment of its tail."

Communicators mention different types of psychic force used at these sittings. One type is said to be used for helping the patient; another for weakening the entities before their removal, to lessen the struggle and to spare the medium. This second type of force appears to act like an opiate.

The communicators say that much quicker methods could be used,

but that they would be hard on the patient ; that time-values, while not negligible to them, are of less consideration than to us. They speak of using a "healing ray."

The patient is told that he was right to refuse an offer. The medium did not know that my son had offered to buy one of the paintings.

When the patient seems worse we are reminded that, speaking pathologically, symptoms increase just before a crisis ; that this is true even regarding suppuration, and that symbolically such, recently, has been the patient's condition.

We are told that when an entity has made contact soon after his death, in the close way in which the Old Man obsessor has done, he becomes "interlocked" with the patient, and that the mentality of such an entity cannot be restored until he has given up the connection. J.H.H. says that "a rash exorcist" could have removed this entity quickly, but would thereby have wrecked both spirit and patient, physically and mentally. Of the patient's physical weakness the communicators say : "Obsessing forces are like strong drink in more ways than one. They hold up, and give false energy while dominant ; but their absence causes somewhat of a physical collapse." They say that they do not wonder that the patient broke down in the course of years, but rather, are amazed that his mind continued to function at all.

J.H.H. warns Dr. Bull against being too explicit in records for publication, reminding him that Oliver Lodge's honesty, in giving matter in full, was rewarded by hostility and ridicule.

No demonstrations are made at certain sittings after the removal of entities. We are told that these sittings are devoted to treatment for healing, after a literal "tearing away." We are instructed to make direct request for protection after the demonstration of an evil force.

Reference is made by the communicators to a period of ill-health through which Dr. Bull passed two years or more ago, and which has been experienced by several persons whose psychic perceptions are developing. The explanation given by the communicators is similar to that made by R. E. Bruce, in an article called "Harmony and Health," in which he speaks of an intermediate stage of development : "It may be a considerable time before the body, mind, and spirit are all adjusted to that new rhythm which the spirit now demands, and during the process of this adjustment ill-health is very likely to occur." (*Occult Review*, April, 1927.)

The communicators say that the attention which they have given to gathering evidential matter for the records has delayed the work of healing ; that now, after two years of careful recording and collecting of evidence they will cease to make it a special point, and will concern themselves chiefly with the pragmatic side of the work, feeling that enough evidence has been given to convince any open-minded person of the validity of their statements.

The foregoing extracts from the record refute the popular claim that only trivial and useless messages are received through psychics. Dr. Bull's records abound in serious and instructive matter which, says J.H.H., must be collected and arranged for a volume apart from the cases themselves. Certainly there is rich material for the purpose.

And now, a word for the obsessor. As Dr. Bull's attitude toward this work is as selfless as that of his collaborators of the Group, I believe he will not resent my speaking of a certain gradual change which I have observed in him. When I first began to record these sittings I often felt troubled because his sympathy for the patient, and his indignation at the condition, led him to take, at times, in dealing with the entity, the attitude of a stern judge arraigning a transgressor. This attitude has completely changed to one of a humble fellow-man filled with deep longing to help a soul in torment by showing him how to free himself from his spiritual and mental blindness. I believe that at the present time he is as eager to do this as he is to help the patient. And this is as it should be. I think it also has made the work more rapid.

Several persons have told me that while they were in sympathy with Dr. Bull's work, they failed to see why we, on this plane, should have any responsibility toward the entity. That such a spirit ought to be cared for by those in the spirit world. It is human to be illogical. Were I to say: "Why then do you expect so much help from the discarnate? Why look to any but the living, for help?" they would doubtless reply that the living are very busy, and that presumably the spirit world has ample leisure. I might argue that according to all we have learned, it seems to be a very busy world indeed, and that even in their orthodox heaven they may find themselves busy practising on harps and polishing halos! Useless! The thought of co-operation has no appeal.

But here is something to be considered: After many years of personal experience and study, I am forced to conclude that it is far from being an easy matter for the more highly developed spirit to reach, and to make himself understood by, an earth-bound soul who is completely immersed in sense-memories; who frequently is not even aware of having passed from his own body. According to all experience it is most difficult of accomplishment, unless—be it noted—approach be made through the medium of another person who is still in the body,—who still thinks in terms of the senses. Once contact has been made through this third, or intermediary, and the obsessor becomes conscious of his real condition, it is another story. But the first awakening is more possible to achieve through the intervention of some living person. Why? I hesitate to use the term "vibrations," so stamped as jargon of the platform, yet what other word have we by which to describe the ambience of the ego, incarnate or discarnate? But is it not reasonable to suppose that it would be difficult for one who has ceased to think in the terms of the senses, to reach the apprehension of one who thinks in no other terms? Let us call it a question of dimension.

As to our freedom from responsibility toward such entities as may be brought to our attention: No one who believes in survival, and who has studied this subject deeply, can retain a complacent sense of separateness. No longer can one say, with assurance, "This, or that, is not my responsibility." Very strangely interwoven are the threads of human existence in both worlds—which are but one.

However close this contact may be, let no one imagine that free, conscious intercourse between the incarnate and discarnate is easily achieved. So natural and fluent are the messages from this Group, and so confidently and surely do they proceed with the work of healing, assisted by Dr. Bull, that one forgets to marvel and is too apt to take for granted the apparent ease with which all this is accomplished. Only when some communicator refers to the years of thought and concentrated effort which have gone toward making this work possible;—the training of the medium;—the perfecting of a method of communication;—the procedure and details of technique involved in the healing;—is one reminded of a passage written by F.W.H.M., many years before he became a member of this devoted Group: "Not easily and carelessly do these spirits come to us, but after strenuous preparation, and with difficult fulfilment of desire."

## FROM OUR CONTEMPORARIES.

*The Daily News and Westminster Gazette* for June 25th, has an article by Robert Blatchford, which sounds with no uncertain note his assurance of survival.

"The man in the street says the chemist and biologist laugh in their sleeves at the magic of the Spiritualists. I would respectfully suggest that the chemist and biologist would laugh less if they knew more. I am a sceptical person, but I cannot controvert the evidence which the Spiritualist advances in proof of human survival. *When it comes to a question of evidence the Spiritualist stands out as the only witness who produce evidence of a positive kind.*

"I think if the man in the street will investigate Spiritualism for himself he will overcome the disquietude due to a too easy faith in the chemist and biologist."

## THE MODUS OPERANDI OF TRANCE COMMUNICATION.

By the Rev. C. DRAYTON THOMAS.

### SECTION I.—THE PROCESSES INVOLVED.

During my private sittings with Mrs. Osborne Leonard, only the medium is visible and the words spoken come from her lips. But everything points to the presence of two unseen persons by whose co-operation with the medium messages are spoken which cannot have originated in her mind, or in mine.

One of these inferred presences is a practised transmitter of messages (Feda the control), the other originates them and is termed the communicator. Among the communicators who thus come to speak to me are my father and sister and as they have frequently endeavoured to explain the process of communication I shall quote freely from their words.

They say that their messages pass to Feda in the form of thought, and that Feda then transmits by means of the medium's lips. Both they and Feda have described these processes from their respective points of view.

Very illuminating are the allusions to difficulties encountered. Should Feda and my father meet in their own realms of life they exchange thought with ease, either by words or by the more speedy method of intercourse by mind alone. But immediately they come into the unique conditions essential for trance communication, all intercourse between them is beset with obstacles.

Reception of thought is made difficult for Feda because she merges her personality with that of the medium. Only by this temporary merging is Feda able to speak to me through the medium's lips, yet it is precisely this merged condition which causes difficulty in catching my father's thoughts. When away from the medium Feda can receive unerringly, but cannot transmit; when merged with the medium Feda can transmit, but finds it hard to receive. Her position is then somewhat similar to that of a medium who, without going into trance, tries by clairaudience to get the messages of an unseen speaker. These normal mediums can of course easily speak that which they "hear," whereas Feda's only means of producing speech is by utilising a brain and vocal organs belonging to another person, and this is not easy.

Feda's difficulties therefore are two-fold; first, to understand the messages which are transmitted to her telepathically, and, secondly, to effect their accurate expression in words.

My father also, like Feda, finds himself in a like difficulty. For when within the conditions of a sitting his memory divides into its former earthly condition of conscious and subconscious; much which he had intended to say may remain in the subconscious portion of his

mind, where it is not available for use. This division of mind and memory constitutes one of the greatest obstacles which beset communicators, and severely limits their conversational ability. They are frequently checked for want of a word or fact which they know that they possess, but which they cannot then recollect. And worse still, the split in memory may deprive them of access to those facts which their friends on earth have difficulty in believing could, under any circumstances, be forgotten. The inexperienced investigator is naturally puzzled when his familiar friend purports to be speaking, and yet seems to have forgotten his name, his place of birth, or some outstanding event in his career.

It is astonishing how many evidential details communicators are able to give in the course of an ordinary sitting, but it is also astonishing to discover how very much they would seem to have forgotten. When the schoolmaster cannot spell, and the purist stumbles in grammar, their friends naturally wonder what is happening. The truth is that, for the time being, they are battling with a degree of forgetfulness and divided consciousness such as we ourselves have never experienced. For our sake they are speaking amid baffling limitations and distractions.

The divided memory of the communicators, and the difficulty of making Feda understand their meaning, account for much which puzzles the sitter; and Feda's slips in comprehension, and her difficulties with the medium's brain, account for yet more.

Besides which there is a further prolific source of trouble. This is the continual variation of the psychic emanation surrounding the medium. It would appear that this emanation plays some indispensable part in communication. But its fluctuations are comparable to that of the wind, so that what is possible at one moment becomes impossible at another. This variable element calls for skill and discernment in its use such as only long practice can ensure. As with a sailing boat on windy days, amid swirling eddies and submerged rocks, a straight course is impracticable, so for the unseen workers at a sitting much careful steering is required.

Gradually, however, they learn to navigate these cross currents. The proficiency of practiced communicators is in marked contrast to their earlier attempts.\* Experience teaches. Among other precautions they prepare beforehand what they propose to say, and can in this way somewhat lessen the likelihood of forgetting. Yet obviously this precaution cannot help them in replying to questions which a sitter may ask. The information demanded may, or may not, be in their recollection at the moment; and even when present, and successfully transmitted to Feda, it may yet fail to be spoken accurately by the medium.

I have selected and given below extracts in which communicators describe the way they project their thoughts to Feda, and also Feda's

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[\*] I have the same experience—the friend who has communicated with me by weekly writing for eight years is now very much more fluent than at first.—ED.]

own account of how she receives these thoughts and passes them to the medium's brain.

They say that general ideas are comparatively easy to transmit ; the chief difficulty being with specific words and especially with names. Where Feda has latitude in the selection of words her task is lightened ; for if some words will not pass, she can employ others which the medium's brain will accept. But there is no such alternative where proper names are involved. It must then be the right name or nothing. Not infrequently an important sentence turns upon a specific word, and that one word may be as great an obstacle as a name. Sometimes it gets through at the first attempt. But if it should be refused by the brain, or emerge in distorted form, Feda may vainly try and try again to achieve its correct expression in speech. Her very anxiety complicates the task ; the greater the effort the less is the chance of success. And yet on another occasion, prior or subsequent to the failure, the required word may come through quite smoothly without checking the flow of the sentence.

Nor have we completed the list of possible hindrances until the sitter's influence has been included. The force in play being that of thought, it is easy to realise that a strong cross current of thought from the sitter might seriously incommode communicator or control. It might neutralise the efforts of the former, or cause the latter to mistake the sitter's thought for that of the communicator. In the latter case Feda would combine the two streams of thought into a jumble of incoherent ideas.

Some communicators have learnt to dispense with Feda's services and to impress their thoughts directly upon the brain of the medium. But a communicator, while in this direct personal control, is still limited by his divided memory. Besides which, he is, to some extent, pre-occupied by the care required in operating the medium's brain. Practice is essential. The results, as in the case of my father and sister, are impressive. We enjoy intimate conversations of a delightful character, despite the considerable difficulties inherent in the situation.

Trance communication entails a double process. First, the message must be given to Feda in a way which is intelligible to her ; secondly, Feda must induce the medium's lips to speak the message aloud. We desire to know how thoughts are sent to Feda, and how received by her. Also the way in which she achieves their transformation into speech.

It is of special interest to learn what the actual communicators say of the methods by which they make Feda aware of their meaning. In the following extracts we have their explanation.

*Father controlling.*

" When I come here to speak, Feda is frequently puzzled as to my meaning and fails to catch it either quickly or accurately. That is when I am unable to make my meaning reach her in the form of words. If I then project a thought of some concrete object, Feda may

remark, 'I see so-and-so,' but though she may *seem* to be seeing the object, it is really *my thought* of it which has reached her."

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*Etta (my sister) controlling.*

C.D.T. : How do you give your messages to Fedá ?

ETTA : As a rule when I give Fedá a message it goes by thought in blocks. Say that I wish to give, "I have been in a garden at home lately." I should not give it in bits, but in a complete thought first of all. Suppose she then asks me to give it again ; the first attempt is already imprinted on her mind, but not necessarily penetrating through to that part which is working upon the medium's brain. It is not lost, but she may take time in getting the thought through ; so I help by splitting up the sentence thus :— "I have been in a garden . . . at home . . . lately." This permits her to get clearly any part which she had missed. Fedá's mind usually follows what I give, and while getting the first and second parts of a thought she would be mentally asking, "When ? Long ago ? Lately ?" And that prepares the way for me to give the other portion of it.

I will now add remarks by Fedá in which she describes the process from her own point of view.

FEDA : They try any way, feeling, seeing or hearing, but Fedá finds feeling the easiest. They can suggest hot or cold, if the object they think of is metal. Much is done by suggestion. They can make Fedá feel a thing is cold or hot, exactly as if she felt it with her fingers. You know how hypnotised people can be made to feel like that.

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FEDA : Fedá used to make bad mistakes when they showed symbols, because she did not understand them. Suppose they showed her a cross, she would know now that they meant trouble. Until they explained what their symbols meant Fedá used to get wrong over them. It is still difficult when new spirits shew them, but experimental spirits often come with them to help and show what symbols to use. They use them when it is too much trouble to explain their meaning in words ; for there are times when Fedá can see better than she can hear them.

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FEDA : . . . What ? . . . Wait . . . Cannot hear you . . . It is a nuisance. I was hearing him very well just then, but there is a vibration of voices coming now which mixes it all up. Can you shut the window ?

This break came in the midst of an interesting passage which flowed with ease and accuracy. I then noticed, for the first time, a sound of voices in conversation outside the room where we were sitting. On looking from the open window I saw two ladies on the

lawn ; I therefore asked them to speak more softly and, after closing the window, returned to my place. Fedra then said :

" It does not matter while your father talks mentally, but when he speaks in voice it does matter. Although you cannot hear his voice, it sounds like a real voice to Fedra while in the medium, and it is more like your voice, because Fedra listens to both of them from inside the medium. When controlling Fedra hears both the sitter's and the communicator's voices ; not always equally well, but sometimes so.

" Your father says that this is because Fedra has a double set of instruments to work with, her own and the medium's. He thinks these machines are occasionally interchangeable. He asks, Is it the medium's etheric brain or Fedra's brain which is used ? Either can be used, and the same process does not hold good even throughout one sitting."

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On becoming aware of the thought to be transmitted, Fedra operates upon the medium's brain. One says " brain " for short, but I think it certain that there is some portion of the mind alert within it. It is upon this *mind and brain* that Fedra operates, impressing it to action by her thought and will. Fedra tells me that it is not always easy to exert this influence successfully. It is essential to ensure that the message is " taken," otherwise it may, to use Fedra's own phrase, " Drop out of the brain " instead of being spoken. Fedra shall describe this in her own pictorial way :

" Fedra pictures something and wills it and that sets the medium's mind going. Suppose I wished to give the picture of an apple ; it would be necessary to think strongly of an apple, make a picture of it and put it in her mind. Fedra tries to jump on the right part of the medium's brain, but often fumbles, it is like touching the wrong string."

Here I asked Fedra how she found the right spot on the brain. She replied :

" When Fedra has got a picture of the apple it feels like holding it up above the medium's brain. Fedra feels it as if it were being drawn to a right place, attracted to a right part, but it has to be held till it is attracted there. Fedra wriggles it about until she feels that it connects, that it is taken up ; but all that is done with the mind, not with hands. Fedra thinks of the brain as something alive with sense in it. It is a little like a game in the dark when someone has to catch what you are holding. Fedra pushes it towards one part, then towards another part, until it is taken."

My sister interposed at this point to explain that this shifting process did not necessarily mean movement from place to place, but a changing of the idea of the apple.

Fedra then continued : " At last it feels like something sucking it in, like taking in a breath. All that does not take as long as it sounds

in describing. Whole sentences can be done quickly sometimes. The best flow of words is when long ideas are being worked out; that kind of talk is much easier than giving some specific thing like apple or orange. It would be more difficult to say 'An apple on your plate this morning,' than to give a long philosophical disquisition, or analysis of character."

## SECTION II.—THE CHIEF DIFFICULTIES.

Having now obtained a general idea of the processes involved in communication, it is important to know something of the difficulties encountered in carrying them through. We will first touch upon those met with by the communicator when endeavouring to convey his ideas to Fedá.

The first and chiefest of these relates to memory. My father and sister agree that while they are in the realms of spirit life they remember everything with utmost ease, but that during a sitting it is frequently difficult to recall even those things which they have come prepared to tell me.

This they explain by reference to divided memory, a temporary reversion to the conditions of earthly life. For at death they experienced a mental change which brought into consciousness that which had been previously subconscious. They describe this change as a uniting of the subconscious mind with the conscious mind. Shall we express it in this way; that which had been stored in the subconscious memory became available at will? Henceforth they seemed to have but one mental activity, the whole mind and all its memory stores being entirely at command.

I am aware that some thinkers would simplify this by saying that while in the physical body our mind operates in two brains, the physical and the etheric; and that what we term subconsciousness is the mind acting within the etheric brain; that at death the mind begins to operate entirely in its etheric brain and recollection is therefore perfect.

Whatever may be the actual processes involved, the experience of communicators is definite. On returning to the semi-physical conditions of a sitting, the division of memory again takes place, and this involves their forgetting much which they had hoped to say. Although they clearly remember that they had intended to speak of certain matters, it is often impossible to recall what these were. In short, their recollection is no longer under complete control, and they are again in the position, so familiar to many of us here on earth of being unable to recall at the moment something which they are aware that they know. It would seem that this reversion to conscious and subconscious takes place automatically when they enter the emanation which always envelopes the medium during the period of a sitting.

*Father through Feda.*

C.D.T. : You once said, "When I come here I feel as if I had left the best part of my mind behind." Can you explain that further ?

FATHER : I do not leave anything behind. I was wrong in expressing it so. It is that my mind will not function clearly in these conditions, it will not operate so well. The same thing applies to you if you try to enter our sphere while in the body. A medium who can see us and our surroundings does so in an imperfect way, an incomplete way, and is unable to bring full powers of observation to bear. It results from functioning in a condition that is not one's own.

"Compare it with a lamp ; take a fifty candle-power lamp into a clear atmosphere and it shines a certain distance. Then take it into a fog and it shines a less distance. It is the same light although it may look to be only a fifteen candle-power lamp in the fog. I am like that, I depend upon conditions here for the effect I can produce."

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On another occasion my father remarked : "Despite all that I am unable to say, it is a great joy to have this amount of touch between us."

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*Father through Feda.*

Certain details of a test message having been successfully given I inquired whether my father could give any further particulars about it.

FATHER : When away from here I know more about it.

C.D.T. : Could you remember anything further if we spent five minutes waiting for it ?

FATHER : I might or I might not ; for I am now in the "under sea" condition. Etta has, on occasion, gone away to get remembrance of what we required, but on returning forgot again before she could tell me. The different conditions are baffling, but I can remember better now than when I first commenced communicating.

This was my father's seventy-eighth time of speaking through Feda and Mrs. Leonard.

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*Father through Feda.*

FEDA : Your father wished to say something about your work, but cannot quite place it now. He thinks you will learn later.

C.D.T. : Does he know definitely what it was ?

FEDA : He says, I know when away and in my own conditions.

C.D.T. : Then he does not remember now ?

FEDA : No, but has the uncomfortable feeling that he ought to know. This forgetfulness would worry some people ; he thinks that it puzzles many communicators.

From the foregoing quotations it will be realised that our friends experience a considerable limitation of their powers during a sitting. The experience is definite, though the explanation may be partial and tentative.

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My father and sister tell me that, on account of the uncertainties of thought and other difficulties which may arise while they are transmitting, they make a practice of preparing beforehand what they propose to say. If one subject does not "take," they can then fall back on another. It follows that they are at better advantage when giving what they have prepared, than when dealing with topics introduced by me, or with questions, unless the latter should refer to life in spirit realms, or to processes involved in communicating.

*Father controlling.*

"I might succeed at one time, yet fail at another. My plan is to prepare a good amount of matter before coming here, and then I try to fit it in. If one thing does not fit, I go on quickly to another, and I continue with that which works until it is finished."

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*Etta through Feda.*

"I have recollected two different occasions of which to tell you, and you shall choose which I give to-day. Shall it be an experience soon after arriving in the next world—call it a day's round there, or one more recent?"

I asked for the more recent experience. Etta then said: "I will not forget the earlier one and can give it later on."

One was then given, and the other followed some months subsequently.

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While it is comparatively easy to give Feda a general idea of the message to be transmitted, there is frequently much difficulty over some special word or words. This is identical with the trouble so often met with over names, and which it will be convenient to treat of later.

It may be asked why my Father does not give his messages to Feda before she enters into control. He tells me that he has tried this, but that the division of memory affects Feda quite as much as it affects himself. I have occasionally heard Feda in conversation with him during the short period of whispering which proceeds her opening remarks. In these whispers I have caught references to topics which were presently introduced in the sitting. Feda tells me that this priming helps her to some slight degree, if only by making it easier for her to catch the ideas again when they are projected to her during the sitting.

During the early part of a sitting Feda had been unsuccessful in giving the name of my father's old colleague, Benjamin Browne,

although I had clearly recognised that he was the person alluded to, both from the description and the name, Benjamin, which came through. We spent some time over it, and I even went so far as to ask Fedra whether the name required was not that of a colour, but Fedra was unable to put it through. When my father was controlling, he remarked: "You must wonder what is doing when you ask for a simple name like Browne and I cannot give it."

C.D.T.: Was Browne the name you wanted Fedra to say earlier in the sitting?

FATHER: Yes, and so I got it in here. I dropped the attempt till I could introduce it myself.

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#### *Father controlling.*

"I am not always aware what Fedra says when in control. I am mentally following up what I am giving and so am not always noticing what she says. Thus I am not clear as to whether she has given my thoughts rightly or wrongly. As when telephoning, if a slip is made you may not realise now it has been understood at the other end, and not knowing that an error has occurred you cannot rectify it."

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#### *Father through Fedra.*

Immediately after a fluent description came the following remarks:

FATHER: It is a curious thing that I have known about this for some time, but was unable to broach it until now. Something which Etta has been saying to-day made, as it were, an opening for this, the one subject leading to the other. This difficulty is due entirely to séance conditions. There is difficulty in introducing an entirely new topic, introducing it to the medium's brain and to Fedra. I frequently prepare the ground by using words which lead up to my subject, something akin to it, in whatever I am talking about previously. The difficulty lies in this intermediate condition, and the association of ideas is all-important. However, I am frequently able to broach an entirely new subject, and probably I find fewer difficulties than do most communicators.

On looking back over ten years of investigation with Mrs. Leonard I notice how conspicuous has been my father's improvement in expressing himself. My sister's progress during her seven years has also been considerable. They both attribute this increased facility to a careful study of the various difficulties, as well as to their frequent opportunities for practice in speaking with me.

"We learn by these experiences, and are beginning to see why and where we fail. The difficulties have not been completely examined before, but we have covered much ground in that way lately. We are ensuring a greater proportion of success for sitters in the future. It is intricate work, but we are among the pioneers."

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Feda's part is obviously a most important one. It is beset with pitfalls which she does not always succeed in escaping. For example, she may not notice that the communicator has begun a new topic and if she then attaches the second message to the tail of its predecessor much confusion results. It may easily be the case that neither communicator nor siter notices that disconnected themes are being thus combined.

It frequently happens that Feda cannot grasp the idea which is being conveyed to her. Even when the conditions are so good that she seems to herself to hear the message in spoken words, some important part of a sentence may be missed and the resulting impression which she transmits to me, is inaccurate. More difficult still becomes the situation when Feda cannot receive the thought in the form of words, but catches only its general import. Omissions easily reduce a communication to chaos. Feda is perfectly aware of these frequent gaps in her transmission, and has discussed this, and other of her difficulties, with me.

There have been occasions when a fragmentary message has contained definite evidence that my father was aware of certain facts which he failed to convey to Feda in consecutive and accurate form. In some instances I could see what it was he wished to tell me; it was clear that he knew more than he could make Feda understand. When he persisted in trying to explain, Feda made a long circumlocution; and if for sake of experiment, I put leading questions, they only brought further proof that Feda could not understand something which was clear to my father and to me.

FEDA (addressing the communicator): I cannot get that . . . try again . . . (turning to me). Do you know there are times when I hear him, really hear him, and yet get only muddled sounds, not properly formed sounds. He says it again, and if it does not get clearer he has to show it, or get it through in some other way. He does not always know when he has failed to make Feda hear, and goes on with it. Then, if asked to repeat, he may not know what part Feda has not heard, and then there is a muddle of mistakes. He says there is a good deal to learn about it still.

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FEDA: Feda cannot hear all he says all the time. Isn't it a nuisance? Have to catch parts, like when many things are thrown at you and you catch what you can. Feda rarely hears all that is said.

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FEDA: I think he wants Feda to understand something which he knows, but cannot quite get through to Feda.

C.D.T.: Can he not tell you plainly in words?

FEDA: He could tell Feda, but Feda cannot hear.

C.D.T.: How is that?

FEDA: Feda can hear part, and part not, is able to hear some of it to-day, but not all of it. People often wonder why there seem to be extraordinary gaps in a sitting, not natural sequences. A communicator

has to break off and leave out something which he knows it would be hopeless or risky to try to get through. So that often a sitting seems disjointed, fragmentary.

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FEDA : Your father says that he may not be able to continue the present topic next time.

C.D.T. : But cannot he plainly tell you it is coming ?

FEDA : He might plainly tell me, but I might not catch it. At nearly every sitting there is something which Feda knows she has not caught. It is like losing something and not being able to pick it up again. Communicators seem unable to repeat, or else it is that Feda can't catch the repetition.

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Feda tells me that, on occasions, a would-be communicator who though present at the sitting, has failed to attract her attention, will to some degree mingle his thoughts with the messages she is transmitting for someone else. This causes confusion. In her opinion it is more likely to happen with communicators who are new to her, and especially when there are several of them present ; because in these circumstances it is difficult for her to know who gives the message.

Feda then added : " Etta says that it seems to her that no one yet understands the unique character of a sitting. It is a no-man's-land between the two conditions, yours and ours. It is considered that communication concerns earth people and spirit people, whereas there is also the peculiar bridgeway which has to be used and which belongs neither to one nor to the other, yet has some of the characteristics of each. Here lies all the difficulty. Medium and sitter are in part working in a condition which is not entirely theirs, and we work in one which is not entirely ours. It is a pooling of resources which creates the bridge. One gets out of one's depth sometimes on both sides.

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In the foregoing extracts we have seen Feda's first great difficulty, it relates to receiving the communicator's thoughts correctly and fully. Her second difficulty is connected with the medium's mind and brain upon which she has to operate in order to voice the messages. Feda finds that the medium's receptivity is continually varying, and this necessitates very careful management if good results are to be ensured.

While transmitting for my father, Feda remarked : "A picture of your Mother suddenly jumped into this. I did not wait to ask your Father what he meant by it, lest what I wished to say should drop out of the medium. Things sort of spill over if I do not keep them fixed on her brain. If I wait to ask anything, then what I am holding there may run out."

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My father had made numerous allusions to his father, but had failed to state either the name or the relationship. I remarked that

we both understood clearly who was being spoken of, but that I should like him to definitely say whom he had in mind.

FATHER : To put anything in a specific form is most difficult of all.

C.D.T. : Why so ?

FATHER : I have to dodge a machine. You see there is the medium's brain, and Fedra manipulating that brain, and I have to elude both. I find I get things through most easily when I take Fedra off her guard : when she is not looking for a word or name. You remember how easily names have suddenly come through. When there is a great effort and Fedra is aware that I am trying, she holds the brain in a strained condition. Suppose you are about to play a game, or something of that kind, say to shoot at a target ; if you know you must hit the bull's-eye or not make the attempt, you will have less chance of success than if you think it does not matter whether you do it or not. Anyone anxiously waiting to see you hit the bull's-eye makes for you a slightly strained condition ; this strained condition is not with me, but with Fedra.

#### *Father through Fedra.*

FATHER : Your father says that he refrains from saying many things which he wishes to give lest they should come through in a distorted form. Fedra feels that also ; for she does not always make the medium's voice speak as intended. Fedra touches something which wakes the medium's mind and then it goes off on its own account.

C.D.T. : Fedra, can you hear the words spoken by the medium ?

FEDRA : Yes, but cannot stop her speaking if what she says is wrong. Often Fedra cannot get the power to check the words.

FATHER : Your father says the over pressure taps the sub-conscious mind of the medium and then something escapes before Fedra can stop it. Even after hearing those escapes, the inaccuracies, Fedra cannot always so control the medium's mind as to put things right. As each thought is given it is fixed on the *co-operative mind* which is created partly by the medium and partly by Fedra. Once it is registered there a counter suggestion is not easily put through. Your father says that Fedra thinks she works directly upon the medium's brain, but he does not consider that this is entirely accurate. He says that Fedra really works upon the medium's mind-essence which, in its turn, works the brain. This mind-essence belongs to the medium's organism. To take a simile ; Fedra puts a match to the gas, this gas is not Fedra's, but its light might be termed hers, and she can regulate it. Fedra has produced a quite wonderful manifestation which draws its supply from the medium. That may explain why Fedra is occasionally less brilliant than at other times ; if it were Fedra's own gas it would always be equal, but being the medium's, it varies.

Yes, your father is sure that Fedra is wrong in thinking that she works the medium's brain. *It is the mind in the brain which Fedra works.* In the case of a trance or controlled medium, that part of the mind

which is quiescent is not so likely to reproduce impressions itself as is the mind of a medium who remains conscious.

Feda gives to the medium's mind and that mind then works the brain. Feda telepaths on to the medium's mind, much as the communicators telepath to Feda, but the operation is so instantaneous that Feda can scarcely realise in detail what is happening.

C.D.T. : Feda, did you find the medium's brain respond to your efforts as easily when you first learnt to control, as it does now ?

FEDA : No, it was dreadfully difficult then.

FATHER : That bears out my assertion. For Feda was then working upon the medium's mind, and found it difficult work owing to lack of practice and experience. But had Feda been working *direct* upon the brain, the trouble caused by the confused mental conditions of an undeveloped medium would not have arisen.

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*Father through Feda.*

C.D.T. : Does Feda ever find that your thought has reached the medium's mind direct ? Or must it always go to Feda first ?

FATHER : Feda may find a thought in the medium's brain and understand that I have thrown it there ; she would then cause it to be spoken. But Feda usually knows what I send to her own mind, and she then impresses it on the medium's brain. I think Feda succeeds in doing it either way.

C.D.T. : But would not the medium's brain automatically cause the thought to be spoken if catching it before it reached Feda ?

FATHER : No ; consider how, during sleep, your mind holds pictures, images, thoughts. Does your tongue therefore speak them ? Certainly not, although the images may be as vivid as a waking experience. Feda can manage it either way. She often catches what I say before she puts it through ; but the whole operation is either instantaneous, or nearly so. Feda would scarcely be able to say which came first.

Feda here added, on her own account, that while controlling she does not actually know whether she gets the thoughts from the communicator, or from the medium's brain. But what she does know most certainly is that she often fails to get something which she ought to get.

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SECTION III.—DIRECT CONTROL.

Up to this point we have examined what happens while Feda is in control. But further light is thrown upon those obscure operations by the recorded experiences of my father and my sister while taking Feda's place and transmitting their thoughts direct to the medium.

From their remarks one gathers that forgetfulness is still the supreme difficulty encountered. The situation, as previously stated, when describing communication through Feda, seems to them like having memory in two compartments, only one of which is accessible. Much

knowledge which they are perfectly aware of possessing is no longer within reach. They may know what fact is required, and clearly remember that they are familiar with its details, and yet be unable to recall it. They say "One of our greatest difficulties when controlling is our divided memory." Their condition would seem to correspond to that, so familiar to ourselves, when we fail to recall a name. We know that we know it, and that we should recognise it if we heard it spoken. We may even succeed in recalling it by some link of association, but all direct efforts of recollection are futile.

During personal control several matters demand simultaneous attention; there is the care of the medium's organism, the necessity of observing what will "take" and what fails to take, also of noting indications that a topic which made no impression at first is now ripe for voicing. The controller must also endeavour to mark what is actually spoken, and to avoid starting a flow of words which would misrepresent his meaning. When such a flow is once started it may be difficult to check, and practically impossible to follow it up with a contradiction or explanation.

My sister remarks that she does not know the exact moment at which she gains effective control of the medium's mechanism. This explains why one hears Feda whispering in apparent conversation with the communicators before the sitting actually starts. My father, usually begins by saying "I'm coming," a statement which would, in other circumstances, sound strange from one with whom I had already been conversing for an hour.

Further complications during personal control relate to the medium's mind, and the impossibility of directing all its operations as desired.

*Father through Feda.*

"Your father says he knows the intricacies of controlling, not only by observing Feda, but through doing it himself. He brings only a part of his intelligence into the medium's mind. All your mind is not in, or acting upon, your brain at one and the same time. You have your conscious and your subconscious mind. His mind also develops a conscious and subconscious section when he comes here, and in controlling he is sure that he works only a small detached part of his mind within the medium's mind. The part left outside the medium's mind forms, for the moment, his subconscious mind, but he is still in touch with it, just as you are in touch with your subconscious mind."

C.D.T. : "Is subconscious knowledge available while in control?"

FATHER : "No, when you wish to recall what your conscious mind has lost you try to obtain it from the subconscious. Very often he tries to do this while controlling, but it is more difficult for him than for you, because a smaller proportion of his mind is operating in the medium. In her brain there is some of her own mind, and also some of his; while in your brain there is only your own mind. In controlling it is, what may be termed, a co-operative mind. You

see therefore, why he cannot, while controlling, think so clearly, or remember so much, as you can."

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Notwithstanding his explanation, recorded above, that it is the mind-essence upon which he works while controlling, the process is usually termed "throwing thoughts upon the brain."

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During his controlling my father once suddenly remarked :

"Something makes me want to cough."

(The medium then coughed and cleared her throat.)

"When I think suddenly it gives the organism a jerk and I cannot control the breath properly until I cough."

Later he was checked in his attempt to explain something further, and proceeded : "I cannot make her say it. I know quite well what it is I wish to tell you, but it is like trying to strike a note on the keyboard when you cannot."

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On the occasion of my sister's first control I had no warning that she was about to make the attempt. But I noticed that the change of control was taking a much longer time than usual, and when the voice commenced it was slow and faint.

"I am trying . . . not father. I shall do it. I want to. Can you hear better now? . . . I shall speak more distinctly soon. S-S-S-S (the sibilants were clear and prolonged) I cannot manage her breath. I shall soon do it. Yes, now I think it is better . . . when I speak like that. I do not make the whistling sound. I wish to speak clearly, distinctly and well. I am so glad to be able to speak. I shall do it in time."

Etta continued in control for twenty-nine minutes, and towards the end of that time was speaking somewhat easily. She succeeded in pronouncing several relevant names, although failing to give others for which she was evidently trying.

A few weeks later Etta controlled for the second time. Among other things she said : "I want to practice names of people . . . I want to remember the sound of words while controlling and to make the lips sound, to give her brain the names and make her lips say them. But it is difficult to think, I fail to connect up my ideas. Even now I have a strong consciousness of having been often with you, but I find no detailed recollection of the things we have done. Do not tell me anything ; I wish to practice remembering."

During Etta's fifth time of controlling she succeeded in describing with accuracy a young officer who had recently died, and she transmitted several messages from him for his father. These messages were rich in evidential items and convinced the father of his son's identity.

Etta said that she was doing her best to give as much as possible, but added : " The extraordinary thing about it is that although he told me so much, I am now unable to recall it all. But later, when away from here, I shall remember everything."

*Etta controlling.*

" You remember how father described the conscious and sub-conscious division of his mind. The conscious is the lesser, because the brain holds but a small portion of the mind. When we passed over they both united. Now upon coming into control that division resumes, because the mind has once more to work through a finite body. We control with the conscious, the subconscious is not within easy reach meanwhile. We bring in as much of our mind as we can, but the situation for us is something like having to turn from a full compass piano to perform for a time upon one having but a single octave of notes. There is not much landing room."

One may enjoy the perfect reception of a wireless apparatus without in the least knowing how it works ; but if it begins to fail and disappoint us, we become curious to know what is amiss. With complicated instruments trouble frequently arises necessitating some delicate adjustment. An understanding of the mechanism enables one to do justice to the instrument, and to obtain its best results.

In trance mediumship we are dealing with living instruments, *viz.*, the communicator, the control, and the medium, each of whom should be working in adjustment with the others. The communicator has come prepared to speak and needs to convey his message to the control. The control has a double part to play ; first to ascertain what the communicator wishes to say, and then to ensure that the message shall be spoken by the medium. Only in so far as these processes are accurately carried through will the sitter receive the messages in satisfactory form.

I do not say that the explanation given in this chapter covers all the phenomena of trance communication. One does not know. But it is a definite achievement to obtain a working hypothesis which covers the phenomena observed with Mrs. Leonard. I have accompanied many sitters and listened to their communications, and I have sat with other trance mediums ; but I have not as yet observed anything which refuses to harmonise with the above explanation of how things are done. If this hypothesis be true of one trance medium, it may perhaps apply to all.

SECTION IV.—THE INFLUENCE OF THE SITTER.

It is certain that the sitter is an important factor ; his physical condition and his mental attitude react upon the medium and control. Should he be ill or exceedingly weary there is little likelihood of a good sitting. Anyone who is overwhelmed by grief makes

communication difficult, although an emotion which is kept under control may assist.

I am not aware that a sceptical attitude of mind makes any appreciable difference if such sitters are polite, kindly and tactful and are careful to speak as they would do if conversing with visible communicators. Anyone who imagines that the control may be a "secondary personality" of the medium, and the communicators merely dramatisations of the mind, would be well advised to take the speakers at their own valuation for at least so long as the sitting lasts. By so doing he gives them opportunity to prove their individuality. During the sitting it is essential that one should remain receptive, and indeed, if full justice is to be done to the occasion, careful notes must be made of all that is said. Some of the best evidence is frequently discovered when examining such records afterwards; and that is the time for criticism and the weighing of evidence.

Intensity of interest causes no obstruction while one remains passive. But to ply the communicator with a series of questions, or to be ardently expecting or wishing for some particular name or subject, makes a confusion of the mental atmosphere which may baffle the speaker and obstruct the passage of his thought to the control.

Should the sitting drag, one can often impart fresh vivacity by tactfully introducing a new topic, either by question or, preferably, by an expression of interest or curiosity.

*Father controlling.*

"We never know when coming here that our prepared material will be available. Some of the best we have given had not been prepared. Conversation with us may fit in and give ground upon which we can base what we have to give. Those whom Feda terms 'deaf and dumb sitters' are unlikely to provide good ground work. Sitters should talk with us in an ordinary manner without giving away information. Such talk helps us. When first I came here I used to give plentiful evidence of identity; you did not give things away, but you used to talk of the pleasure it gave you and so on."

Point blank questions are sometimes difficult to meet under the ordinary conditions of life, and they usually create confusion at a sitting by interrupting the speaker's prepared line of thought.

*Father controlling.*

"The things we give voluntarily are usually the best. We know what we can give; but when asked to supplement it, in response to questions, we have to conform to your conditions. It is like having to pour our thoughts into moulds which you prepare and which are not our moulds. It is difficult to explain but, as a rule, it is best that you should take what we can give. Questions are difficult in a peculiar way. As you are aware, we can often tell you things far more difficult than those for which you ask. In using the term 'moulds' I mean a form of words and selection of thoughts."

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*Etta controlling.*

"It is difficult to explain, but the expectation by you of some particular thing seems to impinge on some very delicate thought-fabric which we are weaving, and spoils it, so that we cannot gather together its threads in order. They become knotted up. So the advice is, go on keeping passive, and do not think of any particular person or thing; that will prevent your thought impinging on ours. Everything to do with our thought is much more delicate and subtle than yours, therefore our thought should impinge on yours and not *vice versa*. Father says that it would not be wise to rub canvas upon the paints; it has to be done the other way round."

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*Etta through Feda.*

"About difficulties in communication; people forget that it is not their plane where all this takes place. The difficulty is in speaking from one plane to another. We can pour down our own material far more easily than we can pour down the particular material you may wish for. If we wish and think of it first, it does not matter about your wishing, but if you wish and question before we have prepared the mould, it is very difficult for us, because we have already prepared a different mould. The book and newspaper tests were comparatively easy to give because you could not mentally influence what we were transmitting."

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Some friends of mine had occasionally taken their daughter Joyce to share their sittings with Mrs. Leonard. My sister Etta was interested in Joyce's approaching marriage and had referred to her in a recent sitting. One day, while on my way to Mrs. Leonard's house in Hertfordshire, I saw Joyce in the train and travelled with her to London. The incident then passed out of my thought until Etta, during Feda's control, made a very definite statement that I had just seen someone in whom both she and I were interested. She proceeded to elaborate until there needed only the addition of the name Joyce to complete the evidence of her awareness of our meeting that morning. I therefore pressed for the name to be given, and when Etta said that that was beyond her power, I enquired where the difficulty lay. "Partly in you and partly in Feda," was her reply. "Then if I thought of something else, say the moon, would it make a better chance of your giving the key-word of this incident?" I asked. Etta said: "Do so, and I'll try later on to give it." So I at once put it from my mind and waited to write notes of whatever came next. To my surprise these words were then slowly spoken: "*I hope it will help Joyce.*"

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I will say nothing of those who make false statements to the control, save that they will doubtless see exemplified the old proverb: "A fool is answered according to his folly."

Intelligent readers will have gathered that there is a purpose underlying the quaint interruptions and humourous remarks which Fedá so frequently makes. They are a calculated effort to break the tense concentration of the sitter's mind. Something similar is found in group sittings where singing or light conversation is asked for; the observer who complains that this causes waste of time, or that it is in bad taste, is unaware that he is being helped to maintain that easy mental attitude without which the whole purpose of the sitting may be defeated. Excessive eagerness, tenseness of expectation, and intensity of concentration, are progressive steps towards failure.

Again, it is useless to sit with a closed mind, watching for nothing but a confirmation of preconceived ideas. This attitude, especially with people of forceful and positive mentality, creates disturbance in the delicate thought-fabric so essential to communication.

I quote from my records the following fragment of conversation.

C.D.T.: Can you tell me, Fedá, how you distinguish between thoughts coming from the communicator, and those in the sitter's mind?

FEDÁ: It is a different feeling altogether, very different. Have trained myself to lean towards the communicator and to shut off the sitter. Fedá does not like sitters to be in front of the medium, but likes to have the communicator in front. I concentrate on just that place and so shut off other places. Your father says: "Even that would not prevent Fedá getting a thought, and not knowing it was from the sitter, if the latter happened to be willing something very strongly. A sitter might will his thought fifty times and miss, but Fedá might accidentally take it the fifty-first time."

C.D.T.: And would not Fedá realise from whom it came?

FEDÁ: He says, not unless she were very careful and on the watch for interference.

Fedá then confided to me an experience which related to a strong-minded lady who held certain ideas so forcefully as to make it impossible for her husband, who was communicating, to state the contrary. Whereupon, the husband told Fedá he would not continue speaking, as otherwise he would be misleading his wife. Fedá continued: "Fedá is careful not to start with the sitter's thoughts. Fedá thinks she would know if a sitter's thoughts came in, but your father says: 'That is not infallibly so, especially if the sitter has a strong way of forcing thought.'"

In Fedá's reference to the positively-minded lady we see how easily strong prepossessions can defile the springs of truth. Had not her communicator been sufficiently alert to notice what was happening he might have unknowingly confirmed the lady in her errors.

*Through Fedá.*

"Your father says it seems to me that only a certain portion of the sensitised region here at a sitting can be used and filled at once. If *you* fill and use it, then *we* cannot. It is as if we had canvas and paint, but you seized them and started to paint something you wished pictured. Then we are foiled. We should have to scrape off, or paint over,

what you had put there. I have come to realise that only lately. (*Note This was in our eleventh year of sitting.*)

“He says it is like double exposure ; it does not help when two impressions are on the same plate. There is confusion, muddle. It would not do for you as a sitter to fill the sensitised area with the impressions of what you wish.”

Here follows a quotation summing up much that a sitter needs to know.

*Father controlling.*

“It is easier for us to read your mind when away from here than it would be during a sitting. It is supposed by some that a medium reads the mind of the sitter ; but one has only to experiment to discover how difficult it is for us to answer questions. We can sail along giving details quite unknown to you ; but if you suddenly ask a simple question which comes into your mind, it presents a difficulty to us. Now if we were reading your mind there would not be that difficulty.

“During a sitting we are bent on keeping intact the link between ourselves and the control ; for if we lost it through giving too much attention to you, it would be difficult to regain. It is as a thread which will stretch a little, but if taken round you as well as the medium it would break. A question often breaks the thread of our thought and we have to drop the topic. We can often create another, and substitute it for the other quite quickly. We do not mind your asking questions because we know that, if we do not take them up, you will understand that there was a reason. But some sitters would feel distressed and disappointed, which makes it hard for their communicator. Our feeling of absolute ease with you makes it possible for us to do our best. We know you will not be distressed if we cannot do what you ask at some particular moment.”

We may hope that progress will be made on both sides in lessening the obstacles which at present beset intercourse between the two states of existence. It is encouraging to recall how the imperfections of early telephony were overcome by study and persistent experiment. When a like attention shall have been directed by many minds to this mental telephony its laws will be more fully understood and an increased facility of intercourse made possible.

Toward the close of my tenth year of investigation I remarked to my father while he was controlling, “I have been studying afresh the difficulties of communication, all I have noticed here, and all that you have told me of the processes involved in giving your messages. How different is the reality from my first ideas of it : for then I pictured you coming as a shining presence and talking with perfect freedom to Fedá.”

He replied : “I think it will be a long while before communication becomes as easy as you pictured it. But it should grow much easier when we have a more perfect type of medium and of sitter, people who can attune their mind to the requisite degree.”

## SOME RECENT POLTERGEIST CASES INVESTIGATED BY THE COLLEGE.

By J. HEWAT MCKENZIE.

"PSYCHIC SCIENCE" has in previous articles reported remarkable poltergeist activity which has come directly under the observation of the College; see PSYCHIC SCIENCE for January, 1923, which dealt with the lighter variety which afflicted "Hanni," the young Austrian girl, and the issue for October, 1925, which recounted the very heavy hand of that which accompanied Gwen Morley, the Yorkshire mill girl.

A happy issue for these girls was reported, and to date, now several years, we have heard of no recurrence. Through mediumship—Mrs. Barkel's in the latter case—the cause was found and dealt with. In that case it was distinctly traced to a dissolute and unhappy father whose tastes seemed still to keep him earth-bound, and associated with his daughter. There was no love lost between them either in life or after the father's passing. Poltergeist—annoying, disorderly psycho-physical happenings—are often bred of such dissension, providing an undeveloped sensitive person is in the family. Other causes may operate, but this is a fruitful source, and should be carefully watched for by all investigators of such activity. It has been hinted by an able communicator from the other side that the human disturber who is at a very dense level etherically, attracts spirits of non-human order. This might suggest an explanation for the very freakish and uncontrolled nature of the manifestations if these others are not amenable to human will power, but it would seem that if the human soul in contact can be awakened, the "others" are compelled to retire.

Several cases have recently come before the College with requests for examination and help. In fact there seems to be a plentiful crop recently, if we can judge from newspaper reports; or is it that the old fear of these things has gone, and that those afflicted are not averse to ask for help, and that however ignorant the sufferers may be, there is usually some knowledgeable neighbour who has heard of the College or some other centre as a means of help. Sometimes we hear of the priest being resorted to, with varying success.

### A Ghost in Suburbia.

In a recent case in South-West London I was asked to assist a family who for several months had been considerably annoyed during many evenings and nights by knockings, movements of objects, etc., for which no normal reason could be found. The long-continued annoyance was beginning to react on the health of various members of the family through interruption of sleep. A daughter who was delicate and a young son were very nervous. About the time of my contact with the case this son contracted

diphtheria, and had been removed to hospital, and his parents quite thought he had been predisposed to infection by the effect on his nerves of the strange experiences in the family.

Mrs. McKenzie and I paid a visit one evening and found a very nice family, consisting of father, mother, young married daughter and two sons. No maid was kept. Two Pekingese dogs were valued pets. The account of their sufferings can best be read in the following report supplied to us by the head of the household, whom we will call Mr. C. As far as possible it is wise to keep such cases quiet, for great annoyance and suffering may be inflicted on a family by the wild curiosity engendered in Press and public advertisement, though sometimes the matter cannot be hid, so startling are the occurrences.

Nothing happened during the visit paid, but a promise of assistance was given should a further outbreak occur. In three weeks the call came for help, and accompanied by Mrs. Garrett, the College trance medium, a second visit was made with happy results. Through her mediumship, a relative, F., whom the C.'s acknowledged had passed over six months before, was contacted, and declared to be unawakened on the other side, and considerably disturbed in mind over his affairs. A very bad physical condition affecting his arm and hand particularly was shown by the medium. Mr. C. acknowledged all the facts, including names and conditions, and said that no will had been found, much to their surprise, as F., the relative, was of very careful habits, and that therefore the estate had been wound up as intestate. He was the last person in the world they would have associated with such disturbances. The communicator, however, declared that he had been trying to make them hear him speak, and was very troubled that he could get no response. He stated that he could not find his wife anywhere. Mr. C. told him that his old home was broken up and his wife gone to a considerable distance. F. professed to be very annoyed that she should have done so without consulting him. Asked if he could tell anything about the will, he described a room and a desk he used, clearly recognised by the C.'s. He said that he knew his wife was most careless *re* papers—acknowledged to be true and a cause of complaint with him in life—and that he was anxious to put the will in a safe place in the wooden back of a picture, which he described. The picture and its position was recognised by Mr. C.'s daughter, who had been often with F. towards the end. Mr. McKenzie then sought to awaken F. to his condition, that he had left the earth body, and need not be troubled about his affairs. With a great cry he came to himself, calling on his wife by name, as it was said he always did when he needed her during his last days. The guide, "Uvani," then took control, and said that now they would be able to make him aware of his wife, and that all would be well. Her change of residence had confused him apparently, as he was very fond of his

old home. He was attached to the C.'s and being drawn to them, found in their house some mediumistic faculty which enabled his efforts to attract attention to be heard. "Uvani" said that he believed the disturbances would now be mitigated, though F. might not be responsible for all, as other wanderers might have been attracted by the psychic force, but that with his release the power of the others would be weakened. A spirit, H., was mentioned by the medium, who was probably the friend referred to later in Mr. C.'s report, also a woman, Sinclair, a former occupant of the house, unknown to C.'s but to whom letters have been addressed. All these matters were unknown to us or to Mrs. Garrett, who did not even know where or to whom she was being taken on the occasion.

Mr. C. writes me on July 20th :—

Dear Mr. McKenzie,

I am writing on behalf of my family and self to thank you for your kindness in coming here a fortnight ago, to endeavour to rid us of the rather disturbing happenings which we have had to put up with during the last four months. Your assistance would appear to have been quite successful, as we have not had the slightest recurrence to this date. Thanking you and Mrs. Garrett for your assistance and courtesy, I am, etc.

On asking Mr. C. whether he had been able to locate the missing will, he replied that the widow of F. declined to look for it as indicated, or to believe anything about the matter. But he promised that when he visits her he will endeavour to find out for himself. It would be valuable to know whether there was a true memory on F.'s part or only the remembrance of a confused intention to put the will in a safe place.

I asked Mr. C. to furnish me with an account of the affair from the start, which he has kindly done as follows:—

16th August, 1928.

J. Hewat McKenzie, Esq.,  
Principal, the British College of Psychic Science,  
59, Holland Park, W.11.

Dear Mr. McKenzie,

In accordance with the request contained in your letter of the 21st ulto., I have pleasure in giving you some account of the extraordinary happenings at this house.

We entered into residence here a week before Christmas last. My family consists of my wife and self, a married daughter aged 30, and two sons aged 26 and 22 years respectively. No servant sleeps in the house, which is an ordinary semi-detached villa. None of us has gone in for Spiritualism. My boys are both healthy fellows and ex-Public schoolboys.

We had no disturbance of any kind until March last, when on two occasions my bedroom door was burst open during the night; it has no key, but was always latched properly. I

then put a wooden wedge under after shutting the door, but this also was forced the following night. However, we thought nothing of it until a few nights after, when my sons, who slept in the next room to mine, called out to me and stated that there was someone in the house. I joined them, and learnt that heavy rappings on the wall of their bedroom adjoining the staircase to the next floor had been keeping them awake for some time. We looked all over the house from top to cellar, and finding nothing wong returned to our rooms. Less than ten minutes later the knocking all down the wall by the staircase was resumed, finishing on their bedroom door as though someone were loudly banging their open hands on the door. This was more disturbing, and my younger son, with a tall china candlestick in his hand, went along the landing to turn on the electric light; he placed the candlestick on a small table and crossed the lobby to turn on the light, and we all saw the candlestick smashed off the table on to the ground and broken into fragments. At the same time my elder son, who was standing by me outside my bedroom door, was seized round the shoulders. This upset him a good deal, although it was in the nature of a friendly hug. The conclusion was impressed upon me that these happenings must be supernatural, and I at once thought of a friend who died about eight years ago, a Captain in the Mercantile Marine, whom I had befriended since 1914, and in fact been his only hope in life, in consequence of which he was devoted to us all. [We understand that this man died in rather unhappy conditions.—J. M'K.]

“After the above happenings we heard nothing more until the next night (this would be about the last week in March), when my wife decided to have a try at communication by spelling out the alphabet. By this means we were informed by means of knocks that it was the spirit of our friend above referred to, named Henshaw, and that he had been trying to communicate with us for years, but could only do so in a haunted house, which ours was. These conversations went on for a few nights, when something much more unpleasant occurred. Quite apart and distinct from the friendly little rappings we heard loud heavy thuds or bangs in the cellar, which came nearer until they were shaking the walls of the landing in which we were assembled. Our friend said he must go, and advised us to go to bed at once. Afterwards, invariably when we were communicating with our friend this horrible banging and thudding commenced, and we were informed through the alphabet that it was the ghost of a man who had committed a murder on the ground upon which this house stands, about ninety years ago. We asked this evil thing if we could assist it by prayer, or by other means, and it seemed to go frantic with rage and shook the walls with its bangings, and then, and on several

subsequent occasions horrible scratchings were heard all round the frieze of the ceilings.

"This became so trying to us all that I approached the Psychical Research Society, and that same evening they sent down one of their investigators, Mrs. Brackenbury, who arrived about 10.30 p.m. Whilst we were waiting for her my wife was terrified on answering a knock at the front door to see a horrible looking form standing sideways in the porch, with a very white, pasty face. The figure made no remark or movement; she called out to me and I went out into the road and round the garden, but there was no one. Our friend Henshaw told us the next night that it was the ghost of the murderer. Mrs. Brackenshaw had no experience that night, but remained all night in hopes. She came on two subsequent occasions before having an experience, and then had a very good one, stating afterwards that it was the most genuine and authentic case she had ever met with. She also called with another investigator, Dr. Woolley, on two occasions, but in the daytime, when nothing happened.

"In the meantime we were still disturbed almost nightly, but not now by the evil thing. Some friends brought a medium down, a Mrs. Clegg, one afternoon, and I had a stormy time with what purported to be the spirit of the murderer. If it was genuine the poor thing certainly seemed to be a "soul in torment," and we all felt genuinely sorry for it. After two minutes of silent prayer it suddenly shouted out that its chains were being lifted, and that it could see the light. After expressing gratitude and promising not to annoy us any more, it went away, and another spirit took possession. In my ignorance I cannot say whether this was genuine or not, but it is a curious thing that since then we have never had the evil thing again.

"After the very wonderful seance we had here, when you kindly brought along your own medium, we had no more disturbance of any kind for three weeks, but they have recommenced since. I think it must be the woman Sinclair, whom your medium referred to, who is responsible. Someone of that name must have lived here, as letters have come addressed to her, but we cannot find out anything about her.

"Owing to my daughter's nervousness, my wife for some weeks slept upstairs with her, whilst my son-in-law was away at sea, and I had my two sons in my room, the younger one sleeping on a single bed. Hitherto all the disturbances had been on the landings, and we had not been annoyed in our rooms, but one night in early June, when my elder son was away for the night, my younger son and self had our room invaded. He had a very bad cold, and after I had been in bed about half an hour I heard a most weird groan and moan combined, which seemed to some from my wardrobe. Thinking it was my son

who might be taken worse, I stood it for two or three minutes, and then said to him, "What's the matter, old man? Do you feel worse?" and he at once said, "Thank God you have spoken, Dad. I thought you were dying, and was afraid to speak to you." We have heard this groan again once on the 28th July last. If it could be called a voice, it is more feminine than masculine.

"Two nights later I and my two boys were going to sleep, when I distinctly felt some small article fall on me. I said nothing, as I did not want to disturb the boys, but a few minutes afterwards something was flung across the room which woke them up. I turned the light on and found a magazine which I had been reading had been taken from the table at my bedside and dropped on me, and also found that one of my shoes, with a tree in it, had been flung across the room. I turned on both the electric lights, and we lay talking, and my younger son said, "Now they cannot do anything; they are awful cowards and do not like lights." He had no sooner said this than an empty tumbler which he had placed underneath his bed was lifted up, sailed right over his bed, and fell on my eldest son, who was in bed with me. Then we all saw a heavy travelling rug lifted from the little bed and flung all over my eldest son in bed with me. We put it back, and it was thrown over my younger son. Shortly after his pants and vest were lifted nearly to the ceiling and gently lowered again. During all this there were loud rappings on the mahogany panel at the head of my bed, of which we took no notice.

"At least six friends, apart from my family, have had wonderful experiences here at different times, and their names and evidence are available if necessary. One in particular, a very able man, slept in my son's room one night, and had such an experience, as he said at breakfast next morning, that he would not go through it again for £1,000. Three times during the night I had to go to them; the thuds and banging, sometimes on the ceiling and then right between their beds, were terrifying. Once my friend, who was sitting up in bed, was pushed down the bed by his neck, and the next minute his shirt with collar travelled from a chair and was forced round his neck from the front. Evidently "they" did not like him, and were hinting that he should go.

On the 8th May more disturbance in my bedroom. After putting up with rappings on my bed for some time I asked the disturber who it was, and it spelt out John Rogers the Martyr, and stated he was sent by the Almighty in answer to prayer to drive away the spirits, and that we should not be troubled any more. This rather interested me, as I am a direct descendant from that first Marian Martyr. But it was all bunkum, and to my mind is startling evidence of the daring

and impudence of these poor wandering spirits, who apparently have no reverence even for the Highest, and are only out to terrify, and if they cannot do that, to mislead people.

"I hope the foregoing will give you what you require. Anyhow, you can probably extract what you require for your files.

Yours very sincerely,

R—— C——

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No suggestions have been made that anyone in the family has been responsible for making these disturbances in any normal way. The daughter was in a delicate condition, and any annoyance was undesirable for her. One of the boys was nervous and subsequently became ill and was away from home. The disturbances continued in his absence. There remain, therefore, Mr. and Mrs. C. and another son, at business, who did not seem to be affected by them so much as his brother, though both he and his father suffered considerably through broken sleep. Mrs. C. is of a mediumistic type, and on occasions in her life has had experiences of soul-travelling, proving she has undeveloped psychic powers. The curious occurrence of the visitor at the door was reported to me, and Mrs. C. maintained that she experienced a feeling of great horror of the visitor, who would not speak to her, and who, a few minutes later, could not be found by Mr. C. when he was called. There is no proof beyond her own and her daughter's, but the description given would indicate a very crude appearance. They say the door was rattled violently. The story of the murderer cannot be verified. It was received first by the family through the rappings, by means of a code. There are still occasional rappings, but the family are now at rest regarding the matter, and no further annoyance has been reported to date.

It is said that occasionally during the disturbances the Pekingese, well-bred dogs, refused to go near the wall where the chief knockings were heard. The whole story is in harmony with the many accounts of such occurrences which have reached us in modern times, and which have been personally seen by us on the College premises.

It is the business of psychic science whose work largely deals with the examination of orderly psychic phenomena, to assist in relieving these cases of disorderly phenomena for the sake of the living who suffer through them and for the release of the earth-bound souls who are often associated with the disorder.

#### A Farmhouse Episode.

Within the last few weeks I received a request from a well-known woman in Surrey, asking help in dealing with an outbreak of phenomena on one of the farms upon her estate. She happened to know something about psychic matters, and at once gave the matter attention.

I visited the case with Mrs. McKenzie, but ascertaining that a medium would not be welcome, through foolish ideas put into the minds of the people concerned, did not arm myself with this valuable assistance.

The account given us described how for several days during that week the sitting room of the farmhouse had been in pandemonium, and a considerable amount of breakages had occurred. The clock had been lifted from the mantel-piece and had not gone since; chairs and tables had been thrown about, and articles of clothing and ornaments removed. Only on two or three occasions had anything been seen in transit, but so distressing had been the happenings that the farmer and his wife had been genuinely frightened, never having contemplated such happenings as realities, let alone experiencing them in their own home.

A more idyllic spot could not be imagined than the old house with its beautiful garden, very nicely furnished and kept, showing the attention of a house-proud woman. Mr. and Mrs. R. are thoughtful people in middle life, with one valued little son of eight, a bright, intelligent boy. The other occupants are a young man—a farm pupil—and a girl of 16, a daily maid who has been with them for two years. She has developed considerably during this time, and is very happy with the family, and devoted to the boy, as he is to her. She sleeps at home, some distance from the farm. Disturbances happened mostly when both she and the boy were present, but it was noticed that the girl always knew where things were even when they suddenly disappeared and had to be searched for, and were sometimes found at a distance. This would indicate a sub-conscious knowledge on her part, if the centre of the force was in her being. Mrs. McKenzie talked with her, and concluded that her physical development had outstripped her mental growth, although she did not lack in intelligence, and that some kind of release of psychic force, which has so often been noted as accompanying this age and development, had taken place, and was being used for the happenings.

The young man pupil reported on one occasion that in his presence the girl looked at a jar of marmalade saying she could make it move, and to his amazement it did so, being lifted from one part of the table and set down a foot away. Finding that she was the object of suspicion as to the happenings, the girl rather attempted to throw blame upon the boy as being up to mischievous pranks, a kind of instinctive self-protection on her part.

Mrs. R. was deeply perturbed in case her boy should be a medium, evidently thinking if it were so he might as well be dead, but we were able to comfort her and to encourage both herself and her husband to cease fearing and give the matter an intelligent attention, as something which might teach them valuable lessons.

Things had been quiet for two days before our visit, and the maid was just going for a week's holiday. I hear nothing

happened during the week of her absence, nor for a week after her return. Mrs. R. has regained control of herself and writes gratefully of the calming effect our visit had upon her. Her distress was most acute.

Here again is another case out of the blue—or the murk as we choose to regard it. To Mrs. R. it seemed positively disastrous that such things could happen in her well-ordered and harmonious household. To me it seemed a call for something at present unknown, to be put in order. As in life only a very mischievous or distracted person seeks to cause havoc and destruction, so we can imagine if it has anything to do with the other side, only a mischievous person or one ignorantly or desperately seeking some relief for some mental trouble would occasion such. It is a pity when misreport of the nature of psychic investigations, usually through religious ignorance, prevents help being given. These cases serve a double purpose, to call attention in no uncertain way to the reality of supernatural facts, and to indicate that the happenings are guided by an intelligence, even if a mischievous one.

#### Another Farmhouse Case.

I visited another case at a farmhouse in Kent, a few months ago, which was reported in all the newspapers at the time. Serious disturbances in the farmhouse and outhouses were reported, furniture being thrown about in the rooms, and especially in the sitting room. Manifestations took place most frequently in the presence of the farmer's son, a youth of 16, and had been going on for some months, often during both day and night, with periods of cessation, common in cases where the psychic force is not particularly strong, and where, as in this case, numbers of curious visitors attended to see the phenomena.

I was invited to visit the farm, and accompanied by Major Mowbray, a College member, and Mrs. Garrett as medium, did so. Working with her excellent guide, "Uvani," I discovered the presence of a deceased relative who showed considerable irritation towards one of the living members of the family, and who was probably the indirect cause of the annoyance, manifesting through the unsuspected mediumship of the boy. The statement was made through the guide that our visit would close the disturbances, and we have heard nothing since.

A few days before our visit it was reported that the boy had been at a public dance in the village hall. It was lighted by electricity, and it was said that on two occasions the lights were turned out for a brief interval while no one was near the switch, the lights apparently going off of their own accord. No other lights in the village were reported as being disturbed at the same time, and it was concluded that the mediumship of the boy was the cause.

Several instances of a similar nature have been observed at the College under regular mediumship, when by request the lights have been put on and off.

The youth in question was an intelligent boy, having no abnormality in his appearance or behaviour. The manifestations seemed to be confined to the buildings on the farm; nothing was reported in the open. The happenings were not of the violent order, and many of the villagers were sceptical regarding their reality. None took place during my visit of a few hours.

The details of some of these cases would be startling if they could be given, but as a rule they are of a private nature, bound up with the family history, and cannot be made public.

### A Poltergeist in a Huguenot Household.

"Poltergeist" is also a matter of historical record, indicating again that under conditions set up unconsciously by certain persons, often young people, physical noises and voices, showing intelligence, can be heard by everyone in the neighbourhood.

Two pamphlets by Father Herbert Thurston, S.J., reprints from the Catholic "The Month," have been sent to me, dealing with similar cases.

"A Poltergeist in a Huguenot Household" deals with a record examined by the Hon. Robert Boyle, one of the founders of the Royal Society. While in Geneva about 1642-44 Boyle met a Huguenot clergyman, Francis Perrault, who gave him a copy of the narrative drawn up shortly after the events occurred. The title runs, "The devill of Mascon, or a true relation of the chiefe things which an Uncleane Spirit did and said at Mascon in Burgundy in the house of Mr. Francis Perrault, Minister of the Reformed Church in the same town. Published in French by himself, and now made English by one that hath a particular knowledge of the truth of this story." Oxford. Printed by Hen. Hall, Printer to University for Rich. Davis, 1658.

Boyle encouraged the translation into English by Dr. Peter Du Moulin, a great scholar, and writes him that while his life and studies have made him backward in paying any attention to the fictions and superstitions usually associated with such tales, "The conversation I had with the pious author during my stay at Geneva, and the present he was pleased to make me of the treatise before it was printed, in a place where I had the opportunity to enquire both after the writer and after some passages in the book, did at length overcome in me (as to this narrative), all my settled indisposedness to believe strange things."

Perrault seems to have been held in the highest esteem by all who knew him. He relates how he had been absent with one of his elders on church business for a few days, and on their return home, found his wife and maid most distressed by occurrences during his absence. The curtains of his wife's bed were drawn with violence, so that the maid sharing the room rose, but saw nothing. The next night they slept together, and the blankets were pulled off, and the maid trying the door and unbolting it, felt as if a great weight pressed from the other side. She called a youth in the house to open it, and when she went in the kitchen found the pewter and brass thrown about, "and the following nights the evil spirit made such a noise as they used to make when they give a *charivary*, or when they will hive bees." (A *charivary* is a mad kind of serenade music of pans and kettles, says a footnote.)

M. Perrault could not believe the story, and credited a mischievous person or practical joker with frightening the women, and so personally saw to all fastenings himself on the night of his return. He went to bed and immediately

there began a great noise in the kitchen, as if a great piece of wood was being thrown about; knockings on the wainscot, as if made with the point of a finger, and sometimes as with a fist, and as if many things were being thrown about. He got up, and taking his sword, went to the kitchen, the maid holding the candle before him, but could find nothing. The noise was repeated and he again searched, but in vain. "Then," he says, "did I begin to know indeed that all this could not proceed but from a wicked spirit, and so did I pass the night in such an astonishment as any man may imagine."

Next day he made a report to the elders of the Church, and to a well-known notary, and a number of gentlemen came to see for themselves. For several evenings nothing happened, but they continued their visits, and one evening, "In the presence of us all, including the notary, he (the evil spirit) began to whistle three or four times with a loud, shrill tone, and presently to frame an articulate and intelligible voice, though somewhat hoarse, which seemed to be about three or four steps from us. It was a popular little tune, and then he repeated many times 'Minister,' 'Minister.' The voice was very terrible to us at first—I was long before I could answer anything, but only "Get thee from me, Satan; the Lord rebuke thee!"

However, they seem to have got over their fear and Perrault goes on to tell of long and bantering conversations held between the spirit and the visitors, who night after night assembled in the house. The communicator evidently amused himself at their expense. "He would repeat the Lord's Prayer, the Creed, and the ten Commandments. He said many things which might be true as to some particular passages belonging to my family, as among other things that my father had been poisoned, naming the man that did it, and why, and specifying the place and manner of the poison."

The spirit is also said to have told untrue and mischievous stories, but there was no doubt that he had a knowledge of past and distant things which could not be naturally known. "As his words were strange and admirable, so were his actions strange and powerful, tossing about very often a great roll of cloth of fifty ells." "Once he snatched a brass candlestick out of the maid's grasp, leaving the candle lighted in her hand."

A physician was in the house one day, and in one of the rooms the bedding had been thrown on the floor by poltergeist. "I called the maid to make the bed in our presence," says Perrault, "but presently we saw the bed undone and tumbled on the floor as before."

Perrault says that many of his friends associated "the coming of that demon" to the maid's presence in the house, for she was the daughter of parents suspected of witchcraft. "She would jest and be familiar with the spirit," and expostulate that he brought her no wood, whereupon a faggot would be thrown down for her at the stairhead. The maid left their service and the one who followed was "beaten by the demon and water poured on her in bed" until she also was forced to leave.

The climax was troublesome, says the good clergyman. "The evil spirit threw stones about the house continually from morning to evening, some two or three pounds in weight. The notary marked one of the stones with a piece of coal, and flung it out. One was thrown back to him, recognised as having his mark upon it. On picking up the stone he found it very hot, and said he believed it had been in hell since he handled it first."

The devil then seems to have taken his departure, probably the withdrawal of the maidservant lessened the psychic power, and M. Perrault gives thanks that "he was not permitted to do any harm neither in person nor in goods." M. Perrault was fortunate, as while rarely bodily damage is recorded in such cases, breakages are a common feature.

A spirit greeted as a devil probably behaves like one, and the above case is worthy of note, in so far as the methods of to-day used by psychic students show a considerable advance in intelligent dealing. If we can assist in the release of an ignorant spirit by

persuasion we are serving a large purpose; if we only drive him out, he probably takes up his abode elsewhere, and repeats the trouble.

Readers must not think because Father Thurston reports such a case that he is in sympathy with spirit communion as known to us. He takes exception to Mr. Dennis Bradley's books "Towards the Stars" and "The Wisdom of the Gods," arguing that the communicators are only deceivers, simulating the voices of the deceased, about whom undoubtedly they know a great deal. It is the old attitude of fear, as against the scientific examination of fact.

These matters have been often treated by priests through exorcism, which ceremony cannot be performed by every priest, and probably those into whose hands the knowledge is given are acquainted with the same laws as psychic students put into practice in dealing with similar disturbances. There is no mystery about the matter, if one can get in contact with the disturbing intelligence. This requires both patience and knowledge when dealing with ignorant and passionate spirits, and only instructed people who have no fear regarding the matter should undertake to deal with them.

Some years ago in a well-known case, which continued for many months to the annoyance of a whole neighbourhood, a minister of the Church of England endeavoured to exorcise the spirit by holding a prayer meeting in the home. There followed immediately a worse outbreak than ever, rising to a climax that nearly drove the family from their abode. Through my contact through mediumship with the spirit who was causing the trouble the disturbance ceased, though the sufferers are unconscious to this day of this fact, as the power was broken by a séance held away from their home, they being adverse to such practices. In that case the disturber was a deceased daughter of the household, who considered she had a grievance against her mother.

### **Spirits Who Bite and Scratch.**

Another article by Father Thurston deals with the "Zugun" phenomena at the National Laboratory of Psychical Research, and compares it with the "Schuppart Case of Giessen in the seventeenth century when a professor of theology suffered for six years, declaring before a committee that every pane of his study window was repeatedly smashed; that stones of six to ten pounds in weight missed him by a hair's breadth, and that his wife was repeatedly struck, but that the blows caused little pain. He said that he had been "bitten" so that marks of both rows of teeth could be distinguished, the two big fangs standing out plainly and that they were sharp as pins.

Another case of such bitings is quoted from a record by a well-known citizen of Bristol, Mr. Henry Durbin, called "A narrative of some extraordinary things that happened to Mr. R. Giles's children in Bristol, 1800."

So severely was Mr. Durbin ridiculed for his testimony regarding these things that the narrative was not published till after his death.

He notes that the two children concerned, girls of thirteen and eight, would suddenly develop marks on their flesh, as if made with a thumb nail. He watched this taking place and saw as if the flesh were pressed down, whitish, rising again and leaving the print as of a finger nail, the edges of which grew red afterwards. This hurt and smarted, the girls reported. Scratchings and knockings heralded the advent of these occurrences. Even in bed the children were not safe, but continually reported the pinches. On one occasion a great table was turned upside down, requiring two men to move it."

In the "Gwen Morley Case" at the College, similar incidents happened with very heavy furniture. "A wine glass," says Mr. Durbin, "was flung at a nurse by the invisible hand." (With Frau Silbert of Graz, at the College, under orderly mediumship, I have seen a wine-glass, half filled, rise in broad daylight, and place itself in the hand of a visitor without a drop being spilled.)

The physical phenomena with the Giles's children developed great and annoying power. Clergymen were called in who asked the spirit questions in Latin and Greek, to which correct answers were returned, by a curious scratching noise. It is noted that the power was greater in the dark than in the day time.

Altogether the case has many analogies with the Zugun and other cases where biting and scratching have been a feature. No cause was found, and we may suppose the force grew weaker, through the children's growth or through the curiosity engendered, which makes the conditions of manifestations more difficult.

As I consider psychic students are the only people in the world to-day whom sufferers from such happenings can safely approach with any degree of confidence, I think it is well to have particulars of such happenings, both past and present, before us.

I note in a recent Welsh case, where investigation was courted, that the visitors attributed the happenings to trickery on the part of a boy. This may be so in this case, but I would point out again how the force may under new and difficult conditions be confined to the very body of the mediumistic person, and only able to act through movements of his physical limbs. Under easy and good conditions independent movement can take place. This is why, if there is doubt, longer investigation is necessary, until the new magnetic condition brought by the investigator is adjusted.

Neither in the recent London case nor in that of the farmhouse was any notoriety sought. There was rather a great dislike to the idea that anything should be said about it. People will sometimes suffer for quite a while to avoid the fierce light of publicity, which never helps the matter, and can deal serious injury to the reputation of both the persons and the house concerned.

## AN ACCOUNT OF A SITTING WITH MRS. MASON.

By C. H. MOWBRAY.

One day when I was having a sitting with Mrs. Mason at the College, "Maisie"—her guide—told me that "Thomas" was there. On being questioned, "Maisie" told me that "Thomas" was the spirit's surname. I asked what the Christian name was, and quick as lightning came the reply: "He gives 'Nicky' or 'Micky.'" This was getting interesting, as Micky Thomas was in my regiment, and had been killed in the war, so I said to "Maisie," "Ask him if he can remember passing me on the range at Cairo in 1913, when I was marching my company up for musketry?" "Maisie" immediately replied: "He says he was riding an ass." This was excellent, so I asked her to find out what he said when he passed me; back came the answer: "He says he said 'March at ease.'" I asked what he was carrying in his hand, but after some delay, I got the answer: "A stick."

Now for the facts. Micky Thomas was an excellent officer, but much given to joking, and very popular with the men. He was a good deal junior to myself.

On this particular day, in 1913, I was at musketry, and when marching my company up to the ranges, we met Micky coming down by himself, having been on butt duty for another company. He looked a queer figure, riding a donkey, and carrying an open umbrella over his head (it was very hot). When he passed me, he said: "You may march at ease, Captain Mowbray," to the huge delight of my men.

Now I know all this was in my memory and might have been due to telepathy, but if so, why did telepathy suddenly fail in the case of the umbrella? I thought that perhaps the power had suddenly gone, so I next said to "Maisie," "Ask him if he remembers the cheery evening with old D——." "Maisie" said: "Oh, he is laughing so, he is putting something on his head, it has feathers on it, a lady's hat. Now he is putting something over his shoulders, why, it's a lady's cloak!"

Now for the facts:—

Micky had been asked by D—— to dine with himself, his wife and her mother, and to have a cheery evening. Micky accepted, but with reluctance, as he anticipated anything but a gay time. The dinner was very dull, but Micky's heart got warmed with the port, and on coming out of the dining room to join the ladies, he remembered it was up to him to have the cheery evening, and wondered what he could do to brighten things up. His eye fell on D's mother-in-law's best bonnet and cloak hanging on a peg in the hall; so he put them on and went into the drawing-room. The old lady, recognising her property, made a dart to retrieve them—Micky dodged, fell into a chair which collapsed under him, and the evening ended as it had started—anything but cheery.

Now if all this was telepathy (and admittedly it was all in my mind) I want to know why this thought-transference started brilliantly—faded away in the case of the umbrella, and immediately picked itself up and gave a good description of the cheery evening? Surely the explanation is that Micky was there in spirit, but he had forgotten that he had an umbrella, which of course, is an outrageous thing for an officer to carry in uniform.

Generally when I sit with Mrs. Mason now, Micky comes through, and "Maisie" tells me he is an excellent communicator.

Micky, I hear, came through to a brother officer in India during a half ragging table turning experiment, giving his name by raps.

## A FRAUDULENT MEDIUM.

By the HON. PRINCIPAL.

A series of four sittings was arranged at the College in June and July with a Mr. and Mrs. Keene, of Brixton. Mrs. Keene was said to be a trance and voice medium, and application had been made to various societies offering test sittings on the understanding that if the mediumship was vouched for, sitters would be recommended to attend séances at the Keene's own home.

The medium's husband accompanied her to the College sittings, and a sister, Miss Edwin, sat outside the circle and played a ukelele. The circle was limited to six persons. Some members of the College paying one guinea each had previously sat with the Keenes at their own home, and varied reports had been received. Evidences of identity were scarce, but occasional incidents seemed to point to some clairvoyance.

Major Mowbray was in charge of the College sittings on behalf of the Council, and after the first, suspicions were aroused that manipulation of the trumpet was fraudulent. Verification of this was obtained on following sittings, and a member of the College confirmed it during the same period at a sitting at Keene's own place. At the fourth séance, on July 24th, arrangements were made to deal with the matter. Keene did not appear on this occasion, and as the medium was being bound, the guide asked that Major Mowbray, who usually sat next to her, should take his seat in the middle of circle, in Mr. Keene's usual seat. From this we gathered that they had suspected the touching of the trumpet on the previous occasion. This necessitated a change of plan, and Mrs. Kitchen took the place on the medium's right. The medium insisted on being bound by waist and wrists in a kind of braces, and her feet were also fixed to chair legs. Luminous spots were placed upon toes and centre of waist, but sufficient play, at her request, was

allowed on her hands, so that she might occasionally touch her face. Two trumpets, one with luminous paint, were used.

The séance commenced and the luminous trumpet soon rose in the air, and various touches were felt. Mrs. Kitchen knew where the other trumpet was, and putting her hand across the mouth soon felt a stick trying to find the opening. She seized it, and quite a struggle ensued; then the medium let go, and Mrs. Kitchen gave the pre-arranged signal. Major Mowbray turned on the light, and the medium, making a pretence of coming out of trance, asked what it was all about.

Mr. Hewat McKenzie, who had been asked to be on the premises, was called. After considerable persuasion, Mrs. Keene made the following confession, witnessed by five persons:—

“I hereby acknowledge that at the sitting given at the College on the 24th July, I had taken from my hand while acting as a medium, a two-foot rule upon which was bound on one end, a piece of navy-blue fabric which was carefully tied with wool and which had been dipped in wax.

Under the circumstances I am prepared to give an undertaking to the College that I will not again act as a medium in Britain.”

Signed in the presence of five witnesses.

The article taken from her, which could easily be hid in her bosom, extracted and extended, was a folded ruler with cloth and wax topped end. The wax was no doubt intended to simulate an ectoplasmic extrusion. The sitter denied all knowledge of the matter. Keene came to see Mr. McKenzie, and also professed ignorance. He spoke of Mrs. Keene having queer obsessions when strange things had happened. The group had all been in the theatrical profession and Keene had also been employed at the Bournemouth Broadcasting Station, and claimed to have resigned an important position to stand by his wife's mediumship. They are a very clever group; the man is a clever and voluminous letter-writer, and hints of more wonderful things which would shortly appear in the mediumship were common.

Public announcement of the exposure appeared in *The Two Worlds*, of August 10th, and in *Light* of August 25th. Intimation was also sent to other societies known to be in touch with the Keene's.

I shall be obliged to any of our readers who should hear of any attempt at resuming the mediumship in the above form, if they will kindly communicate with me.

## CORRESPONDENCE.

It will be remembered that the Chinese script given by Margery was written in the presence of sixteen other persons, none of whom, including Margery herself, knew a single Chinese character. Reference to page 147-8 of the July issue will show Dr. Huang's translation. The script was submitted to Dr. Neville Whyment, the eminent Chinese scholar, who wrote as under :—

July 30th, 1928.

Dear Mrs. McKenzie,

Many thanks for your letter of July 20th, and for the copy of PSYCHIC SCIENCE. . . . Truth to tell, I have had so many poor scripts sent to me in the past few years that I did not expect much when I heard (before I saw them) of these in PSYCHIC SCIENCE. But, to my surprise, they gave evidence of connected sense and showed something of style. . . . A cursory inspection told me (a) that the characters are veritably Chinese script in normal form; and (b) that they are written through a foreign medium, *i.e.*, that they have not the outlines they would possess if written by a native. There is a lack of firmness about some of the strokes, and a lack of symmetry and balance which suggests that the hand holding the pen was that of a foreigner. Moreover, none of the characters shows any sign of abbreviation (*hsing shu* or *ts'ao-shu*), and no literate Chinese would write so many characters without some trace of this. The whole thing reminded me of nothing so much as of a page or two of Chinese written down by the late Professors Legge and Bullock, of Oxford, from the lips of natives; (c) that the words are not mere manuscripts of something learned from the Chinese classics. I once knew the classics almost by heart, and I do not remember this succession of characters; (d) that I should like to examine the whole report fully. . . .

Yours sincerely,  
NEVILLE WHYMENT.

Following this, I asked Dr. Whyment if he had been able to examine the script more fully. He wrote in reply :—

August 29th, 1928.

My Dear Sir,

I am sorry you had to remind me of my promise to Mrs. McKenzie. Here now I send you a few notes on the two figures reproduced in the July issue of PSYCHIC SCIENCE. I made my translation "in the dark," *i.e.*, I did them without consulting the notes of the sittings or the translations hitherto made. I have appended a few necessary notes to make the matter a little clearer. Of course you have every right if you so wish, to submit my versions to a native Chinese scholar for judgment, and the same applies to my copy of the Chinese script.

Yours sincerely,  
NEVILLE WHYMENT.

This valuable translation has been reproduced with hearty thanks to Dr. Whyment, in the plates herewith. I have reprinted plate 27, of the July issue to face Dr. Whyment's version for facility of comparison. It will be noted that the translation agrees with that by Dr. Huang quite closely.

Editor, PSYCHIC SCIENCE.

③

[For comparison with plate 27]  
Editor

二 Kung Tze

學而時習之不亦說乎。有朋自遠方來。  
不信乎。傳習乎。子曰學而

之有也。與之本仁孔子  
弟而好犯上者鮮矣。不好犯上而好作亂者未  
不知人。四不愠。不亦君子乎。子曰其為人孝

E

This part is jumbled - a few characters belong apparently to the preceding page and the rest, from the mark to the end are word for word the opening sentences of the Lun Yü or Maxims of Confucius. The last phrase is incomplete, however, it should continue 不亦樂乎。

I have copied out the whole of this plate to show the difference between the Kangsi - writing and mine. My own is by no means as neat as a native Chinese would make it but it is much nearer the idea than that of the plate which is quite amateurish. This may be an important point.

Richard Whymant

MAR 17 1927

二 King-Fly

不信乎傳習乎子曰與子而  
不信乎傳習乎子曰與子而  
不信乎傳習乎子曰與子而

之有也與之本信也  
弟而好犯上者鮮矣。不好犯上而好作亂者  
不知人而慍不亦君子乎有子曰其為人孝  
弟而好犯上者鮮矣。不好犯上而好作亂者  
不知人而慍不亦君子乎有子曰其為人孝

Margery writing in white light, no trance.

FIG. 27 OF JULY ISSUE.

CHINESE WRITING BY MARGERY IN WHITE LIGHT. NO TRANCE.



## ② Translation

(representing six unconnected Chinese characters  
taken from context).

Confucius said: Is it not pleasant to study without asking?  
If there is a friend who comes from a distant place  
----- (this is the end of the actual text but  
restoring the four missing characters 不 以 之 為 喜  
it comes and "is not that a great joy?"

"Not to know men (or not to be known of men) and yet not to  
be irritated by it, is not that the superior man's conduct?  
Yu-tzei said: That is a man indeed! It is seldom that  
I shall see will rebel against superior authority and those who  
will not rebel cannot bring about disaster. This is the  
root of the matter."

Kung tzei.

⌈  
⌋

Frederick Whymant  
29/8/28

## NOTES BY THE WAY.

By Mrs. HEWAT MCKENZIE.

Before this issue of PSYCHIC SCIENCE appears, visitors to the Third International Conference of Spiritualists will have come and gone. Among them have been many U.S.A. workers, and it is all to the good that there should be this frequent intercourse between the two nations which may stimulate the leaders in both to keep the work at a high level.

Amongst the visitors was Mrs. Cadwallader, Editor of the popular "Progressive Thinker," under whose auspices I paid an interesting visit to Rochester and the original site of the Fox Cottage at Hydesville, during my recent tour. Mrs. Cadwallader has been one of the leaders responsible for keeping the memory green of the place of the origin of Spiritualism, in 1848, and for the setting up of the fine granite shaft from the Spiritualists of the world erected within the railings of Plymouth Spiritualist Church, in Rochester, N.Y., the church itself is a very fine building, capable of seating 1,500 persons, and under the capable leadership of the Rev. Walter Foss and his able wife, does excellent work.

At the recent session of Lily Dale Camp, which is the first and largest of the Spiritualist National Association summer camps, Mrs. Cadwallader was presented with an illuminated address in recognition of her work in establishing the memorial.

\* \* \* \* \*

The Rev. Thomas Grimshaw represented the National Association of U.S.A. at the Conference. He is the head of the Whitewater College, Wisconsin, which labours under difficulties to establish a residential centre for the training of workers and speakers in the Spiritualistic movement. The best type of material has not so far been forthcoming, and the lack of endowments probably hinders likely people from being sent there, but the attempt is a regularised effort under the U.S.A., and the only effort of its kind in the World.

Rev. Ollah Toph of Indianapolis is a leader with a fine sensitive nature, a seer with an inspirational and poetic flow. She supervises the Answers to Correspondents in "The Progressive Thinker" in a helpful way. In this she follows the work of Mrs. Mary Longley, a devoted worker who passed in the spring, and who had conducted the column for years.

Mrs. Bessie Woodworth is a Chicago leader, pastor of a church, and a medium whose services are crowded each Sunday. The U.S.A. owes much to its women leaders and seers, and I mention these out of many other well-known visitors only because my path happened to cross theirs, and I saw something of their work and influence during my visit to Chicago in the Spring.

\* \* \* \* \*

Other U.S.A. workers were with us earlier in the season, and on July 11th, at a College reception, it was a pleasure to welcome Mrs. Cornell Woolley, Chairman of activities of the New York Section of the S.P.R., also Mrs. Judge Cannon and Mrs. Cornell, both very active workers in the Section, and rapidly making it the live end of the S.P.R.

The work of Judge and Mrs. Cannon with George Valiantine, the voice medium, has been consistent and remarkable, and a book is promised

in the near future, containing a review of the results obtained with him in their own home during the past three years.

I had pleasure in speaking to the New York Section during my visit in the City, and was delighted to note the fine practical work going on, on lines very similar to those at the College. A number of mediums are used regularly, and visiting mediums from other centres are obtained whenever possible.

Our friend, Mrs. Wreidt, of Detroit, and Mrs. Stewart, of the same city, made visits to New York just about that time. Many will remember Naomi Bacon (Mrs. Anderson) the fine trance medium who assisted in the London work so effectively about eight years ago. She is now established in New York, and her work is highly valued by members of the Section and others who have the good fortune to sit with her. I was able to tell her of a warm welcome awaiting her in London, should she cross the water.

\* \* \* \* \*

Among the College guests on the same evening was the Rev. Arthur Ford, leader of the First Spiritualist Church in New York, in London on an exchange visit with Mr. Horace Leaf. Mr. Ford's public work both in London and in the provinces, in Scotland, Ireland, Scandinavia, and in Berlin was highly thought of. An excellent platform manner, a good delivery, and above all a fine gift of clairaudience make Mr. Ford one of those whose missionary work should be of the greatest service to Spiritualism. Trained as a clergyman, he early became dissatisfied with the tenets of his faith, and sought truth, until his seeking led him to psychic facts.

I had the pleasure of speaking in his church in New York, and of meeting Mr. Francis R. Fast, the organising secretary; the associated work of these young men and Dr. and Mrs. Heiss should make a worthy centre for the exposition of the religions and philosophical aspects of Spiritualism. A monthly, "Immortality," is excellently produced by the Church, Mr. Leaf stepped into this work, and has commended himself in the tours he has since undertaken in many of the cities as far west as Chicago, where he has lectured and demonstrated with great acceptance. At Lily Dale Camp he occupied the lecture platform with other well-known people, including Mr. Von Bourg, once well-known as a private sensitive in London, but for some years now, an earnest worker in the U.S.A. National movement, and pastor of a church in Minneapolis.

\* \* \* \* \*

Mr. Florizel Von Reuter whose recent book of experiences has won fine commendation for its clarity and balance, was another welcome guest at the reception. He was accompanied by his mother, the partner in his mediumistic results. He spoke of the work he had recently shared in on the Continent, in Schrenck Notzing's laboratory, and at Braunau with the Schneiders, testifying to the genuineness of their work under stringent conditions. He also gave members some idea of the enthusiasm at meetings in Berlin, when Mr. Ford gave platform demonstrations. It is encouraging to think that Germany is awake upon this great inquiry not only on the scientific side, but in the popular aspects.

The recent trial of the trance medium Frau Gunthers-Geffers in Berlin, when she was allowed to exercise her gift in court and was

acquitted, provide testimony not to be ignored that the practical proofs are known to the powers that be, and that upon their demonstrability our whole philosophy stands.

Rev. R. W. Maitland of Norwich, present on the same occasion, spoke of a fine materialising medium in England, Mrs. de Crespigny, who presided, and Mrs. St. Clair Stobart, who spoke, both added largely to the pleasure of a memorable evening.

\* \* \* \* \*

In New York I had pleasure in meeting Dr. Titus Bull, M.D., whose work in obsession cases is becoming so widely known in U.S.A.

Mrs. Helen Lambert whose recent book "A General Survey of Psychical Phenomena," is so well worth reading, and who has acted as secretary for the records of the cases, made me aware of the needs of Dr. Bull's work. While cases are helped now in a most valuable way, much energy and time is lost in not being able to have the worst of these under observation in suitable premises. After a treatment they have to return to their own homes, and by the time another comes round much work has been undone. There is an organised effort to establish a "James H. Hyslop Foundation Inc." for this purpose, and one interested friend who has seen some of the excellent results achieved by Dr. Bull, assisted by the mediumship of Mrs. Duke, who is said to be inspired by the late Dr. Hyslop, has offered ten thousand dollars if three other persons will do the same.

I was struck in my journey in U.S.A. to note the vast sums being poured out on educational buildings and work everywhere, and trust that at this stage of U.S.A. prosperity there are surely some who will realise the call of this particular need when supervised by a medical man of Dr. Bull's standing.

\* \* \* \* \*

My readers will remember the similar work of Dr. and Mrs. Carl Wickland, of Los Angeles, who visited the College in 1927. I saw a good deal of their work while in California, and personally talked with a number of those who are now in health and sanity owing to the insight and treatment of these devoted workers. They are fortunate in having a pleasant home centre where a few resident patients can be taken.

\* \* \* \* \*

In view of my visit to Dr. and Mrs. Crandon, in Boston, it was a pleasure to meet Dr. R. J. Tillyard, M.A., D.Sc., of Australia, in London, on two occasions, recently, and to hear of his increased interest and satisfaction in the conditions afforded him in testing the "Margery" mediumship. He struck me as a great optimist, the kind of man we need to do battle with his fellow scientists. He recognises when he has first-class conditions, and does not negative his own results by a continual demand for new and fresh conditions. In this he is a happy contrast to a former pseudo-scientist who visited "Margery" within our memories, and who varied as a weather cock in his conclusions. Either, said he, in effect, the Crandons are the most wonderful people, or, impossible frauds. Let my readers decide. His readers who had

not been on the spot wished for his decision, and he lost the opportunity of his life in refusing to make one.

We welcome Dr. Tillyard as the Sir Galahad who has redeemed our friends in the eyes of scientific investigators from this impossible position. Dr. Tillyard is but breaking his first lance, but it is something to be able to do so in the columns of "Nature," and to have an editorial on the subject. He challenges biologists to take up the matter of psychic science as the facts relate to human energy.

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HERR FLORIZEL VON REUTER.  
The talented musician who wrote the book reviewed opposite.

## REVIEWS.

PSYCHICAL EXPERIENCES OF A MUSICIAN. (In Search of Truth.)

By Florizel von Reuter. Simpkin Marshall, Ltd. 7s. 6d.

Among the many psychic publications which pour from the Press, it is a pleasure to be able to recommend whole-heartedly, this, which presents a whole series of most interesting data without the usual half-baked conclusions on their origin.

Mr. von Reuter gives many experiments with the Hesperus-Additor—a little hollow box with a protruding point, whose name is derived from the Evening Star, and the Italian word "additor" signifying "indicating with the finger." One of the first messages received through this instrument ran: h c i e z t u h c s h c i e n o h c s h c i e t h c a b o e b h c i e n r a w h c i e t a r h c i e h c a w n e b e i s n e t h c i l f p e b a h h c i., etc., etc.

Long efforts by Mr. von Reuter and his mother were fruitless in interpreting this. At last they hit on inverting the order of the letters, and the message ran:

Ich habe pflichten sieben wache ich rate ich warne ich beobachte ich schone ich schutze ich. This may be translated, "Seven duties have I. I watch, I advise, I warn, I observe, I protect, I guard."

Chapter IX. contains messages in Norwegian, Russian, Hungarian, Polish, Dutch, Turkish, and Persian. These were given to persons who knew none of these languages, or in some cases, only a few words.

This is really the death-blow to the Subconscious-mind theory, for the messages, often inverted, are quite beyond any reasonable explanation except that an intelligent being is speaking who knows the language used. This, if we consider it analytically, is of the very first importance in reaching the real facts.

The intelligences that communicated spoke upon religious questions. One instance is the following: (p. 183.)

Q.—What form of religion do you consider best expresses the teachings of the next world?

A.—That is a difficult question to answer. You are demanding all the secret science of etheric existence. I do not know how far I am justified in proceeding to fulfil your desire to be initiated. I must seek counsel from those higher in authority than I. Such problems have not been explicated to me, and as yet have not come under my observation. I deal with souls who are already here more than with those who have not worked out their salvation.

This was a highly developed soul who gave the name "Quintus." The complexity of the true answer will be seen from the review of "What do you believe" in the present issue.

The book abounds with most interesting *aperçus* of the mentality of the writers. Among others we may quote Emil Zola, p. 190, a profoundly interesting communication on the same lines as Jack London's. He gives many aphorisms, of which the following are a selection.

Il y a seulement un être plus decadent qu'une femme incontinent; c'est l'homme qui fait possible pour la fe (faire).

Rien n'est plus rare qu'un homme juste.

Rien n'est plus souvent qu'un homme mal élevé.

Rien n'est plus idéal qu'un roi sans trône.

Rien n'est plus navrant que les pensées d'un souverain.

Rien n'est plus encourageant que la lumière lointaine.

Rien n'est plus menaçant qu'une maison sans lumière.

Rien n'est plus laid qu'une femme laquée de cosmétiques.

Rien n'est plus agréable qu'une jeune fille avec un teint de rose naturel.

Rien n'est moins agreable qu'une femme avec une voix grattante.  
Rien n'est plus déliceux qu'une jeune fille avec une voix comme des gouttes d'eau sur la mousse.

L'homme dit ce qu'il sait ; la femme dit ce qui plait.

Qui sert les malheureux sert la Divinité ; qui sert l'honneur gagne rarement la richesse.

L'espérance c'est le héraut qui proclame avec la trompe dorée dans sa main l'entrée de la jeunesse dans l'arène de la vie.

L'espérance est le peintre qui dessine le coucher du soleil pour les vieux à la fin de la vie.

L'art est la réponse du bon Dieu à la demande de l'humanité d'être toujours associée avec le divin.

L'artiste est celui à qui le bon Dieu a accordé la permission de parler sa langue et de l'apprendre à ceux qui n'ont pas le pouvoir de causer directement avec Dieu.

There is also an extremely interesting record of supernormal photography with the Crewe circle, which despite the hundreds of instances of genuineness, has not yet been examined by the S.P.R.

Mr. von Reuter concludes : " Having reached the end of the task I set myself, the unfolding of a plain unvarnished tale, I am almost tempted to place the manuscript under lock and key, and refrain from subjecting it through publication to ruthless dissection by sceptics, and scoffers against spiritual psychic science. And yet to do so, to withhold from the world a document of this sort, would, I am convinced, be the act of a coward ; and while I in no way desire to lay claim to the title of hero, yet I am equally loath to be numbered among the 'fraid-cats' who lack the courage of their convictions."

We can only congratulate Mr. von Reuter on his scientific caution in experiment, and his scientific courage in proclaiming the results. It gives us much pleasure to recommend his book to all who are bemused by the theory of the sub-conscious. S. de B.

#### YOUR INFINITE POSSIBILITIES.

By Margaret Underhill. (Published by Messrs. Rider. 5s. net.)

For five years Miss Underhill has laboured unceasingly in the gathering of the guidance for the inner life now presented in this book. Confronted in the midst of an artistic career by the demonstration of psychic facts through her own hand—and confirmed by others, the matter became for her a life search for the pearl of great price. This brought her to London and to the companionship and help of other seekers. Assisted at the British College by many of the sensitives and particularly by Miss Helen McGregor, her gifts developed and the written communication which came through her deepened. These she attributed, not without good cause and continuous verification, repeated again and again through the mediumship of Mrs. Osborne Leonard, to the influence of the late Prof. William James of Harvard. It is interesting to note how the influence of this teacher is one of the most potent forces to-day among old and young in the U.S.A., and his work from the other side whenever an attuned spirit meets him has been equally potent. Many who did not know him in life, acclaim him as a friend and teacher to-day, and perhaps none has caught his spirit so finely as the writer of "Your Infinite Possibilities."

In a sitting with Mrs. Leonard the Communicator "James" says : "What I am now teaching is to build up super-men and women. Not new souls, but those who are already here who can make themselves into the super type, and apply their soul power more and more.

Through Miss Underhill's hand on another occasion he writes : "To live only on one plane of being is not to live at all. In neglecting the gamut of spirit we provide no outlet for the higher forms of spiritual energy through

which a superabounding mental and spiritual energy could be drawn off and utilised . . . this should be drawn off through soul activity. When it becomes congested it is the cause of many of Man's troubles. It is not Sex which makes the mischief in your world, it is soul-idleness. Garner your sheaves, reap the wealth of soul and of mind as well as body."

This volume will give students some idea of the rich and fruitful thoughts which can be sent through from the other side when a suitable channel is found.

THE TRUTH ABOUT EVOLUTION AND THE BIBLE.

By Dr. and Mrs. F. Homer Curtiss. (From the Curtiss Pub. Book Co. 2\$ 50c. Washington, D.C.)

This is the fourteenth volume of the Curtiss Books and those who have enjoyed previous volumes will welcome this illuminating addition.

The old knowledge is transfigured by the new and inspired conception. Instead of the letter which killeth, we are given food for the growth of the soul. Again we have the theme of creative evolution revealing the purpose of the Cosmic soul.

"We can hasten or retard the dawn of a New Day and the coming of our spiritual springtime according to our response or lack of response to that Divine life which is the light of men and the resulting manifestation of the Image of God."

THE SCRIPTS OF CLEOPHAS.

Written by the hand of Geraldine Cummins. Rider and Co. 12s. 6d. 1927.

This is a very difficult book to review. I have tried to get two ecclesiastics to undertake it, both of them favourable to Spiritualism, but both have declined.

In the first place it is obvious that that a message "through seven intermediaries" (p. xi.) can be referred to the original "Cleophas" only in the most general way. I must assume that the message is genuine, but from whom does it come? If Cleophas had given us the full detail of the most interesting Walk to Emmaus, it would have been worth much more than the "by no means exalted level of these pages." We agree that "in tone, in general atmosphere there is much that cannot be explained simply as reproduction or dependence. The belief in the existence of magic and witchcraft, the employment of thaumaturgical forces and the almost explicit acknowledgment of the superior and invincible magical powers possessed and practised by the Apostles are in both equally prominent, and might be taken as a true reflection of the state of society in which the early Church had to make its way." There may be "a close and interesting resemblance almost amounting to a family likeness, between the present treatise and that whole body of apocryphal or pseud-epigraphical pendants to the Old and New Testaments to whose value attention has been drawn of late by the labours of Dr. Charles, in England, and Professor Kautzsch, in Germany." But these do not much assist the average man to picture these times. The most that can be said is that the use of special terms such as *Ethnarch*, *Archon*, *Politarchai*, and proper names, such as *Hanan* for the N. T. *Annas*, do point to the acquaintance of the author (though not the medium) with the times specified, and that there are other details that suggest a contemporary.

The Judas story does not impress me personally. That any companion of the Master should be capable of betraying him for the miserable thirty pieces of silver, has always seemed to me quite incredible. The motive of personal jealousy is scarcely more reasonable unless it were an attempt to *compel* Jesus to exercise the power which Judas knew him to possess. This would be more in accord with human nature, less monstrous, and more consistent with his suicide. The story of Ananias too, does not fit with the horror of *lying* from which the early Church had at all costs to be freed.

But the book contains so vast a field for thought that this criticism must be taken as a mere personal impression of the whole.

S. de B.

## ELIZABETH.

By J. T. Bee. Messrs. Rider and Co. 2s. net. (Illustrated.)

This is one of those intimate records of "communications" from a wife to a husband, which seems much more fitted for private than for public use, at any rate, it testifies to comfort and happiness following the dismay at the passing of a life partner. Some interesting psychic photographs by the Crewe Circle accompany the record.

## MIRACLES IN MODERN LIFE.

By Rev. John Lamond, D.D. (Illustrated.) Messrs. Simpkin Marshall, Ltd. 3s. 6d. net.

The successor to "Kathleen," Dr. Lamond's first essay on spiritualistic matters, provides further cogent reasons for his belief in the facts of psychic science.

The writer, out of a long experience in the Church of Scotland, sees clearly that no religious body has yet had the courage to deal plainly with this new body of knowledge, and in their reluctance to face what has for himself become vital truth, sees only increasing alienation from the thoughtful. Realising that the public continually asks for facts and experiences, this volume, which breathes sincerity and common sense, sets forth some of the occurrences which compelled attention in his own experience and among his friends. To all he says "Prove for yourself." "It is the personal contact with the supernatural that brings conviction. Memorable indeed in the life of every spiritualist, is the moment when he has consciously contracted the supernatural, and thereby has entered God's wider world."

A frontispiece to the book is the psychic photograph obtained by Lady Palmer (to whom the book is dedicated) in the church at Domremy. B.

## WHAT DO YOU BELIEVE ?

By Lloyd Williams. Rider and Co. 1s.

This little pamphlet raises the question that the ages have been unable to solve and therefore, is worth a more extended notice than its dimensions would imply. It says that every man is a part of GOD. That is true, but it does not mean that there is no difference between Jesus Christ and (say) Patrick Mahon, who posed as a bachelor, seduced a girl, stole her money "to invest for her," murdered her when she claimed it, and took another woman to the house while her dismembered body lay in another room.

The unity of the Religion of the Spirit was stated by St. Augustine, when he said: "For the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time that Christ came in the flesh, from whence the true religion that had previously existed began to be called "Christian"; and this in our day is the Christian religion, not as having been wanting in former times, but as having in later times received this name. (*Opera*. Vol. i., p. 12.)

This pamphlet gives one side of the truth, but the "God of Abraham" was not "cruel, greedy, vain, bigoted, vindictive, and a trifle childish." This concept was 700 years later, and even so, had three attributes that Mr. Williams does not touch upon, He was One, he was the God of Righteousness, and he was the protector of Israel only so long as they kept the Law. But we give undue value to a figure of speech when we treat human concepts as though our theologies revealed anything but ourselves. "Si le bon Dieu a fait l'homme à son image, l'homme le lui a bien rendu."

But the main contention is true, though impossible to express within the limits of a pamphlet and liable to the terrible misrepresentation that there is no real difference between Right and Wrong in our daily lives. S. de B.

## EVIDENCE OF THINGS NOT SEEN.

By Sally Keene. Bulletin VIII., of the Boston S.P.R., 346, Beacon Street, Boston. Compiled by the Research Officer, Dr. W. Franklin Prince.

This is a record of amateur investigation conducted by a Mrs. Keene, with the co-operation of a house assistant. Careful data were kept from the beginning, and this with letters of verification and the names and addresses of the persons for whom messages were received and identified, are in Dr. Prince's hands. With his usual painstaking conscientiousness these were satisfactorily verified.

The record is significant, not because of any outstanding brilliant tests, but for the above care in recording, and for the accuracy of the readings in a number of cases in which the persons involved were unknown to either of the two instrumental in establishing the "station" for reception. The mediumship (not at all at first acceptable to "Jane," the person whose hand was used) followed a well defined and progressive course *via* planchette, and automatic writing and drawing, into clairvoyance and finally trance speaking; on one occasion the medium in a time of weakness was used for transmission while she was asleep as has been known in other cases, cp., "The Psychic in the House," by Dr. Prince. Mrs. Keene found that it was necessary to be close to "Jane" when messages were coming—even to touch her—another well-known condition. When she remained at a distance messages were often confused and only very occasionally, when the need was great, did "Jane" get messages without her. Often both would record a tingling in the arm at the same moment, though in different rooms or further apart, and on coming together, found a message could be transmitted. The writing was often received upside down or reversed. The characters were very large to begin with, as if right focus was unobtainable; but later with practice, became like an ordinary manuscript. As each new step was about to be taken, warnings were given by the communicators—go slowly, new efforts need more strength, therefore caution not to strain the medium, and so on.

Power of diagnosis at a distance was well exemplified in a number of instances; the care of a father over his living children, of a boy over his mother. "How do you know when anything is wrong," was asked of "Doc" a darkey, and a valued helper, who seemed to be drawn into the circle of communicators. "Ah can't jus' 'splain so you can understand," he answered thoughtfully, "but when dey anyting de matter wid our peoples we knows it. We can't tell if you lost a handchef or a shoestring, but we knows sometin' de matter."

A later development of the mediumship, the power of inspirational music on the piano, which is sufficiently fine to impress musical listeners, is still being watched. Automatic control seems to be necessary for this, as it was for the writing and drawing, unless the operator on the other side, who is said to be a well-known musician, can get the medium to hear the melody he wishes to get through, but this seems to be difficult.

The value of this careful record is the re-emphasis it places on the now thoroughly well established conditions of experiment which if observed, will produce valuable results. The persons who suffer through mediumship to-day are those who through ignorance or through egotism refuse to make themselves acquainted with the known signposts. There is plenty of room for daring in subsequent explorations, but it is only the fool who refuses first to study the charts of previous explorers.

B.

## THE MAMMONISTS.

By Violet Tweedale. Hutchinson. 7s. 6d. net.

A novel from Mrs. Tweedale's prolific pen dealing with England during the great strike, and the power of international finance. Several of the characters are sensitive to and recognise unseen influences which affect their lives for good.

B.

## MAGAZINES RECEIVED :

"Bulletin du Conseil de Recherches Metapsychique de Belgique." (July, 1928). (French.)

"Revue Metapsychique" (Institut Metapsychique International). (July-August.)

Valuable articles by M. Warcollier on telepathic experiments between a group in Paris and others at a distance. Some remarkable results were obtained with a group in London, presided over by Mr. S. G. Soal, a College member.

"Psychic Research" (American S.P.R.). July, 1928.

An article by Mrs. F. E. Leaning on the Survival of Animals, is interesting and carefully compiled.

Reports of the mental mediumship in the Margery case by Dr. Mark W. Richardson add to our knowledge of this current important case.

Dr. Tillyard's article on "The Normal Production of Psychic Gloves" reproduced from the Nat. Laboratory Journal is valuable, but does not touch the conditions used at the Kluski séances. It is however, valuable to know of the *tourniquet* process.

## THE COLLEGE LIBRARY.

The following books have been added to the Library since July, 1928.

Amicus ... ..	"The To-morrow of Death."
Anon. ... ..	"Elizabeth."
Asano, Wasaburo (in Japanese) ... ..	"Lectures on Psychic Science."
B. Heather ... ..	"Silent Guides."
Besant, Annie ... ..	"Karma."
Besant, Annie ... ..	"Reincarnation."
Boston S.P.R. (D. W. F. Prince) ... ..	The Psychical Congress in Paris, and a Cure of Two Cases of Paranoia.
Boston S.P.R. ... ..	"Experiences with Physical Mediums in Europe."
Boston S.P.R. ... ..	"Evidential Incidents."
Boston S.P.R. ... ..	"Noted Witnesses for Psychic Occurrences."
Cooper, I. S. ... ..	"Reincarnation."
Curtis, Dr. & Mrs. F. Homer ... ..	"The Truth About Evolution and the Bible."
Dunne, J. W. ... ..	"An Experiment with Time."
Haines, D. H. ... ..	"Thus Saith Clephra."
Hunt, H. Ernest ... ..	"Why We Survive?"
Kingsland, William ... ..	"Was She a Charlatan?" (H. P. Blavatsky)
Lamond, Rev. John ... ..	"Modern Miracles."
Lodge, Sir Oliver ... ..	"Why I Believe in Personal Immortality."
Pixley, Olive C. B. ... ..	"Listening In."
Reuter, Florizel Von ... ..	"Psychical Experiences of a Musician."
S.P.R. Proceedings, December, 1927 ... ..	Library Catalogue.
Scott, Walter H. ... ..	"Progressive Studies in Spiritual Science."
Taylor, Lars ... ..	"Visions of God."
Underhill, Margaret V. ... ..	"Your Infinite Possibilities."

## ALSO RECEIVED FROM PUBLISHERS.

FIRST PRINCIPLES OF ASTROLOGY. By Wilber Gaston. Messrs. Rider. 3s. 6. net.

THE ASTROLOGICAL TAROT. "Astromancy." By Georges Muchery. (Translated from French). Messrs. Rider. 15s. net.

BEYOND THE GATES OF THE WEST. By Rev. J. Campbell Murray. Messrs. Rider and Co. 1s. net.

WHAT DREAMING MEANS TO YOU. By Mary Stewart Cutting. Messrs. Rider and Co. 3s. 6d. net.

NOTED WITNESSES FOR PSYCHIC OCCURRENCES. By Research Officer of Boston Society for Psychic Research. (May, 1928.)

# COLLEGE INFORMATION.

## DEMONSTRATIONS.

**GROUP DEMONSTRATION** for Mental Mediumship. (Bookings required)  
Tuesdays at 4 p.m. Fridays at 8 p.m. (*See Syllabus.*)

**MRS. VICKERS**—Trance Mediumship. Private Appointments.

**MRS. GARRETT**—Trance Mediumship. Private Appointments.

**MRS. MASON**—Trance Mediumship. Private Appointments.

**MRS. ROUS.** Trance Mediumship.

**MISS FRANCIS.** Trance Mediumship. Private Appointments.

**MRS. and MISS CAMPBELL**—Clairvoyance.

**MR. G. SHARPLIN**—Trance Diagnosis of Disease, and Treatment. Healing Groups: (*See Syllabus.*)

**PHYSICAL PHENOMENA.** The College is visited from time to time by important mediums; private intimation made to members.

**DEVELOPMENT CLASSES.** Particulars on application. The College undertakes the development of suitable subjects.

**LECTURES AND CLASSES.** Syllabus on application.

*An Excellent Loan and Reference Library is available for use of Members.*

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# THE QUEST.

A Quarterly Review.

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

Single Copies, 2/6 net.; 2/8 post free. Annual Subscription, 10/- post free.

Vol. XX.

OCTOBER, 1928.

No. 1.

The Present Position of the Slavic Josephus Question ... ..	DR. ROBERT EISLER.
Who are we? ... ..	B. C. S. SHARMA.
A Fresh " Fall " Fiction ... ..	THE EDITOR.
" Hypostasis " in Plotinus ... ..	K. M. EMERY.
Bunyan's Cinderella : A Mystery Play ... ..	ALICIA AMY LEITH.
The Secret Beatrice ... ..	FREDERICK J. GOULD.
The Creative Adventure ... ..	BRIDGET MORDAUNT.
The Quest of the Ideal ... ..	A. R. HORWOOD.
" Darwin in the Melting Pot " Again ... ..	H. REINHEIMER.
The Bitterness of Death ... ..	CLOUDESLEY BRERETON.

Reviews and Notices.

JOHN M. WATKINS,

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

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