

EIGHTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College

OF

PSYCHIC
SCIENCE

LTD.

VOL. VIII. No. 1.

APRIL, 1929.

CONTENTS :

Editorial on Dr. Carl Wickland.

On Apports and other Physical Phenomena. *Editor.*

The Direct Voice in Italy.

By Mrs. Hack and Professor Bozzano. (Illustrated.)

Margery's Chinese Script. Two Letters.

Experiments with the Crewe Circle,

By Chief Constable F. J. Crawley.

Three Blood Incidents.

By Mrs. H. C. Lambert.

Reminiscences of a Remarkable Medium.

By Miss H. A. Dallas

Human Radio-activity. *By Mrs. Hewat McKenzie. (Illustrated.)*

Annual College Dinner Report.

NOTES BY THE WAY. BOOK CRITICISMS. LIBRARY NOTICE, &c.

Published Quarterly by The British College, 59, Holland Park, London, W.11,
from whom it can be purchased, or from J. M. Watkins, 21, Cecil Court, W.C.,

or The Psychic Bookshop, Abbey House, Victoria Street, S.W.

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

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

Trade : E. Seale, 10, Imperial Arcade, E.C.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE Ltd.

Limited by Guarantee.

Founded by J. Hewat McKenzie, 1920.

Incorporated 1925.

Reg. Office : **59, HOLLAND PARK, LONDON W.11.**

Telephone : Park 4709.

Hon. Principal and Organising Secretary :

MRS. J. HEWAT MCKENZIE.

EXECUTIVE COUNCIL.

Chairman :

MRS. CHAMPION DE CRESPIGNY.

Vice-Chairman :

MR. HARRY C. SCOFIELD.

Members of the Council :

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

G. C. ASHTON JONSON.

MRS. KELWAY BAMBER.

CHARLES MARSHALL.

S. O. COX.

C. H. MOWBRAY (Major)

T. AUSTEN HALL.

LADY CURRIE (M.E.C.).

Honorary Members :

BRIG.-GEN. F. C. CARTER.

JEAN MEYER, Paris.

DR. L. R. G. CRANDON, U.S.A.

DR. EUGENE OSTY (Paris).

MR. J. ARTHUR HILL.

PROF. F. W. PAWLowski (Mich. U.S.A.)

MR. J. HEWAT MCKENZIE.

MR. S. G. SOAL.

MR. G. R. S. MEAD.

MR. JOSEPH DE WYCKOFF (U.S.A.)

Editor of PSYCHIC SCIENCE, MR. STANLEY DE BRATH.

Hon. Librarian - - - - -

MRS. KITCHEN

Conditions of Membership of the College.

All Applications for membership should be made on the College forms provided for the purpose. These should be accompanied by suitable references, and privilege is reserved to accept same.

The membership is limited to 500 full members, so that adequate attention can be given to individual needs, and the names and addresses of members are not published.

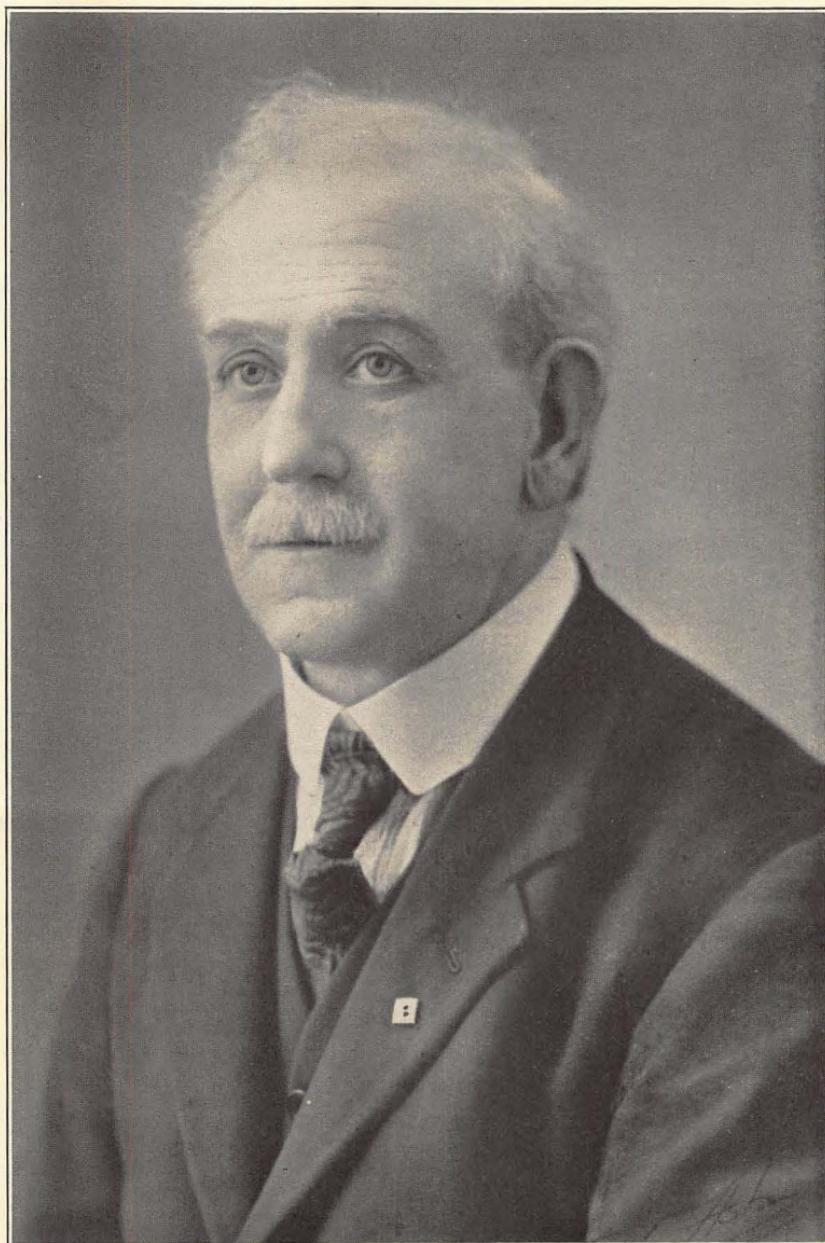
TOWN MEMBERS	—	Entrance Fee	...	...	...	1 Guinea
		Yearly Subscription	...	...	.	3 Guineas.
COUNTRY MEMBERS	—	Entrance Fee	...	...	...	1 Guinea.
		Yearly Subscription	...	...	...	2 Guineas
ASSOCIATE and FOREIGN MEMBERSHIP	{	Entrance Fee	...	...	...	1 Guinea.
		Yearly Subscription	...	...	...	1 Guinea.

Where more than one member of a family becomes a member the entrance fee for the second member is relaxed, and for such member the Town yearly subscription is fixed at 2 guineas and the Country at 1½ guineas.

Members may join at any time of the year by payment of current quarter's fee and entrance fee.

NOTE.—The Entrance Fee is relaxed between April 1st and June 30th, to encourage new membership.

Personal attention to individual needs.



MR. ERNEST WALTER OATEN, whose photograph is the frontispiece of this issue, is the President of the International Federation of Spiritualists and Editor of *The Two Worlds*. His development is a striking instance of the effect of spiritualism on a naturally enquiring mind. After a varied career he became President of the Spiritualists' National Union in 1915. He is a clear, forceful and leading speaker with a wide experience of all types of psychic phenomena and his kindliness of disposition is valued by many who seek his advice.

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.

Vol. VIII.

APRIL, 1929.

No. 1.

CONTENTS.

PAGE

Frontispiece : Mr. E. W. Oaten.			
Editorial Notes	1		
Apports and Physical Phenomena	7		
The Direct Voice in Italy	9		
<i>By Gwendolyn Kelley Hack, with notes of Professor Bozzano's. (Illustrated).</i>			
Experiments with the Crewe Circle	27		
<i>By F. J. Crawley, Chief Constable, Newcastle-on-Tyne.</i>			
Three Blood Incidents	31		
<i>By Mrs. Helen C. Lambert.</i>			
Reminiscences of a Remarkable Medium	37		
<i>By Miss H. A. Dallas.</i>			
" Margery's " Chinese Script. Two letters	41		
Human Radio-Activity—College Experiments	55		
<i>By Mrs. Hewat McKenzie.</i>			
Annual College Dinner Report	58		
COLLEGE NEWS	60, 69	BOOK REVIEWS	70
NOTES BY THE WAY	61	CORRESPONDENCE, &c., &c.	68

Published Quarterly by THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.
59, Holland Park, London, W.11.

Quarterly Transactions OF THE British College of Psychic Science, Ltd.

Vol. VIII.—No. 1.

April, 1929.

EDITORIAL NOTES.

ON CREDIBLE AND INCREDIBLE HYPOTHESES.

In the Library of the Society for Psychical Research, which I take as being the best in England, there are about 5,000 volumes dealing with the subject of supernormal happenings. On the one hand it is inferred that a large proportion of these are original or critical accounts of real phenomena ; on the other hand that they are all fictitious, illusory, or manifestations of the subconscious mind of the writers.

The general public interested in these phenomena has now made up its mind on the infinitesimal portion of these occurrences known to it, that there really is a large basis of fact at the back of these books. They wish to know what facts are real, and what they are to conclude from them. The conclusions drawn from the data fall broadly into two classes :

- (1) That the phenomena are real and involve communication from and with a real spirit-world ;
- (2) That the phenomena are mostly real but that they emanate from a subconscious stratum of the "medium's" mind.

So convinced are the latter section of the truth of their hypothesis, that M. Sudre, in his able *Introduction à la Metapsychique Humaine* will not even use the word "medium" ; he speaks of such as "metagnomic subjects."

As one very cogent instance of the former class, I will take Mr. Carl Wickland's book *Thirty Years Among the Dead*. Mr. Carl Wickland, M.D., is a member of the Chicago and Illinois State Medical Societies, and of the American Association for the Advancement of Science. His book was published by the National Psychological Institute of Los Angeles, California, in 1924. He says :

"Assuming spirit-forms which are the result of their thought-life on earth, millions remain for a time in the earth-sphere, and often in the environment of their earth-lives, still held by their habits and interests . . .

"These earthbound spirits are the supposed 'devils' of all ages ; 'devils' of human origin, by-products of human selfishness, false teachings and ignorance, thrust blindly into a spirit existence, and held there in a bondage of ignorance.

"The influence of these discarnate entities is the cause of many of the inexplicable and obscure events of earth-life, and of a large

part of the world's misery. Purity of life and motive, or high intellectuality do not necessarily offer protection from obsession ; recognition and knowledge of these problems are the only safeguards.

"The physical conditions permitting this impingement are varied ; it is often due to a natural and predisposed susceptibility, a depleted nervous system, or sudden shock. Physical derangements are conducive to obsession, for when the vital forces are lowered, less resistance is offered and intruding spirits are allowed easy access, although often neither mortal nor spirit is conscious of the presence of the other.

"This encroachment alters the characteristics of the sensitive, resulting in a seemingly changed personality, sometimes simulating multiple or dissociated personalities, and frequently causes apparent insanity, varying in degree from simple mental aberration to, and including, all types of dementia, hysteria, epilepsy, melancholia, shell-shock, kleptomania, idiocy, religious and suicidal mania, as well as amnesia, psychic invalidism, dipsomania, immorality, bestiality, atrocities and other forms of criminality."

If Mr. Wickland is correct, this discovery should have enormous effect in the world of to-day both in the treatment and in the prevention of insanity. He does not claim the discovery as his own, but gives a large number of authorities who have expressed concordant views, though he rests his conclusions on pure experiment—cases healed by him after incarceration in asylums as incurable. From one patient, Mrs. A., he states that thirteen different spirits were dislodged and allowed to control Mrs. Wickland ; and of these, seven were recognised by the patient's mother, Mrs. H. W., as relatives or friends well known to her during their earth lives. One of these was a minister, killed in a railway accident nine years before, but still unconscious of the fact ; another was her sister-in-law ; three elderly women, family friends for years ; a neighbour's boy, and the mother-in-law of the patient,—all entirely unknown to Mrs. Wickland. "This patient is now entirely well and actively occupied with social, musical, and family affairs."

Mrs. Fl., who had been declared incurably insane by several physicians, was a refined lady of gentle disposition, who had become very wild and unmanageable, swearing constantly, and fighting with such violence that several persons were required to restrain her. She was relieved of this spirit, and gradually of other obsessing influences, and several months later was pronounced entirely competent to sign legal papers, being declared normal and sane by a judge and jury.

Mrs. O., a cook in a restaurant, was raving and demented. The spirit said his name was Jack, that he was an uncle of a waitress previously relieved, that he had been a vagabond, and that he was dead. These and other cases are followed by seventy-five stenographically reported cases in which the patient was cured by the removal of the obsessing entities.*

* Dr. Titus Bull, of New York, one of whose cases was reported in our issue of October, 1928, is another practitioner who has worked by similar methods and with conspicuous success.

Mr. Wickland remarks (p. 28) :

"The serious problem of alienation and mental derangement attending ignorant psychic experiments, was first brought to my notice by the cases of several persons whose seemingly harmless experiences with automatic writing and the Ouija Board, resulted in such wild insanity that commitment to asylums was necessitated." He gives four examples under initials.

These persons might have been saved had they been aware of their danger and had they followed the instruction invariably given to automatic writers that psychic experiments of this kind always attract personalities no better and often much worse than themselves ; to begin all such writing by prayer for guidance ; never to hold such intercourse as necessarily higher than conversations with the living ; to use their own judgment on the matter written ; and never to write more than twice in the week at most, or for more than an hour at a time.

But in point of fact out of the hundreds who have entered on such practices there are numbers who observe none of these precautions, and are therefore readily obsessed by wandering spirits who are often not aware of what they are doing. The Roman Catholic prohibition of all such practices is by no means uncalled for ; but it is for the uninstructed.

The great difficulty that most persons have in realising their danger, is due (1) to positive disbelief in the existence of such spirits at all ; (2) to the notion that all belief in "spirits" is "unscientific" ; (3) to an absurd over-estimate of their own importance, (which indicates an already unstable frame of mind) ; and (4) to want of scientific knowledge how such phenomena should be investigated. If before experimenting they would read *and study*, they would be in no danger.

But many persons glance through a book without thought upon it. It is obvious that many, perhaps most, reviewers do the same, and pass on to the public their own prepossessions in the guise of a review.

The criterion for decision between the credible and the incredible theories depends on the acceptance or denial of the existence of spirits. This word is derived from the Latin *spiritus*—breath. It means the unknown cause of Life—that most powerful agent without which the earth, if it could exist at all, would be a mere dead and chaotic mass.

We need be in no way disturbed by charges that "no scientific conclusions can possibly be drawn from observations made under lax and uncertain conditions," when no conditions, however lax, could make the phenomena explicable. To take one instance only : no search of room or of sitters could affect such a phenomenon as that described by Bozzano on p. 304 of this review when the whole room and sitters were covered with finely disintegrated pyrites. It could be normally produced by an electric disintegrator and fan, but is that a "scientific" objection ?

Nearly all physical experiments are tried to prove their genuineness, nearly all mental experiments to prove the identity of the communicator. Let us assume that there is abundant evidence of both. What is the inference ? Man is a spirit by his inmost life. This acts by directing

his soul which is an ethereal organism, the nucleus of every cell in his body. His body is therefore the counterpart of his soul in its relation with matter. But his mode of living under the conditioned choices presented to him, warps and stunts his soul ; and, as Sancho Panza says : " Every man is as God made him,—and often much worse." But at the present time the powers of the spirit have broken loose in many constitutions. Hence comes " mediumship," and as the purpose of Evolution is the development of a spiritual being fit to survive death, by honesty, truthfulness, and love, this development should be helped by supernormal proof of the real existence of spirit. He can get messages from those who have passed over. These tell him that " heaven " and " hell " are states of being for which he fits himself by his actions here. There are " devils " in plenty, but they are human beings who have elected the way of death—lying, thieving, pride, selfishness, and all the category of " sins." We all survive and reap exactly what we have sown. We get a fresh chance in the Beyond. There are many that take it, but they have a weary way to go. For those of us who are kindly and do our work honestly in this world, there is no fear of obsession or of any mischance that matters much, and we shall awake in the Unseen quite healthy and ready to adapt ourselves to its conditions. Those who do not fulfil those conditions are centres of evil here and will be more or less earthbound. If they will not learn and change they will fade away into nothingness ; their souls atrophy, their personality perishes and the spirit returns to its Source, with the loss of the personality which pertains to the soul. This is the crude and general inference, and for most persons it will suffice.

M. Guyau says in his *L'Irréligion de l'Avenir*, " To affirm a Creator is, in fact to transfer Evil from the world to God as its primary source ; it is to absolve Man and the Universe, and to lay the onus on its author, who in freedom of action created it." If this charge were made by men who had fully followed the prescriptions of the Gospel and yet found evil dominant in the world, it would have a force which no one could deny. But who is there that does not see that all the real evils from which we suffer are created by Man alone ?

* * * * *

Dr. von Schrenck-Notzing died, we regret to say, after an operation for appendicitis, on February 12th. His death will be a great loss to German research, and also to the wider world. A careful and reliable experimenter he is best known by his " Phenomena of Materialisation " translated by Dr. Fournier d'Albe. He was not a spiritualist, inclining to M. Sudre's animistic explanation of the facts ; but his testimony and photographs are among the best evidences of the genuineness of the phenomena he observed. His precautions against fraud were minute and exhaustive.

* * * * *

Our sincerest sympathies go out to Sir Oliver Lodge under his trial by the passing of Lady Lodge at Normanton House after a long illness. No knowledge of the happy conditions of the Other Side can fill the blank left by the loss of a companion for 52 years.

ON "APPORTS" AND OTHER PHYSICAL PHENOMENA.

By the EDITOR.

It is a remarkable thing in the history of Spiritualism and Psychical Research that the first manifestations, some sixty years ago, were very largely physical. The mediumship of D. D. Home, of Eglinton, of Mme d'Espérance, and of Dr. Monck abound in such phenomena. The study of Mr. Livermore for communications from his deceased wife, which lasted over five years with every precaution against trickery, extended to 388 séances and were supported by the independent evidence of his brother-in-law and Dr. Gray, were all of materialisation and other physical phenomena. The very remarkable phenomena, reported in PSYCHIC SCIENCE of April, 1923, of Frau Silbert's sittings at the College, are elementary forms of the procedure required for "apports," though in this case the passage through other matter was not an invariable occurrence.

Dr. C. W. McCarthy's *Rigid Tests of the Occult* published in Sydney (Australia) gives a fully detailed account of tests applied to the medium, Bailey. The doctor, who was well informed on the possibilities of fraud, had the medium stripped, medically examined, clothed in a new suit, placed in a sack closed by cords tightly drawn at the neck and wrists, and further enclosed in a mosquito-curtain nailed to the floor. The sitters were also searched. The "apports" were of various kinds—a live bird and nest, clay tablets, a plant about five inches high, and even a living shovel-nosed shark about eighteen inches long. Twenty-one in all.

(Facts of Psychic Science, A. Campbell Holms, p. 352.)

Nevertheless, I cannot say that I believe this story. I do not, it is too like ordinary conjuring, but I can see that the "evidence" is not easy to rebut. I have an open mind to further evidence, which, if valid, would establish the fact of the seemingly impossible.

When studying mediumship in 1890, I attended the private séances of Mr. Cecil Husk, at Mrs. Campbell's house in Upper Norwood. A zither, with a spot of luminous paint beneath it so that it might be visible in the dark séance, flew about the room, passing between the heads of the sitters, and disappeared, apparently through the door, with a thud. The music was not interrupted ; we heard the fainter tune through the door. It returned into the room with another thud, and continued to play as it whirled about in the air.

It was explained to me that the instrument was de-materialised and re-materialised without stopping the playing of the tune. I did not believe this then, and do not believe it now, despite the evidence of my own eyes, and ears. My suggestion that a panel of the door was de-materialised, was not well received. I do not suppose that anyone there

present had an idea of the physical insufficiency of either theory ; but there are still those whose powers of believing are expressed by Tertullian's *Credo quia impossibile*—the more impossible the easier to believe.

And yet . . . it may possibly be true. Professor Bozzano's account of the pulverised pyrites is the first scientific statement I have met with, except Sir Wm. Crookes' experiment with D. D. Home (*Phenomena of Spiritualism*, p. 98) in which a large piece of China grass was passed through a crack in the dining-room table in good light. The grass was not bruised or abraided.

With regard to such phenomena we are still in the stage of proving that they are real. For this purpose such sittings as took place at Millesimo are valuable, but the sitters must be aware that the evidence for "apports" is not one-tenth of that for supernormal photographs, which are not yet accepted by many researchers. Patience and perseverance are the only stand-by, and we must respect the courage of those who certify to occurrences which seem to be impossible.

Professor Bozzano's last article contains matter even more astounding than "apports." This is nothing less than the removal of the entranced medium—the Marquis Centurione Scotto—from the séance-room to the stable, without his knowledge and unheard by anyone present.

We are here face to face with two "impossibilities"—(1) the moral impossibility that all the witnesses are fraudulent ; and (2) the physical impossibility of the event they certify.

One is tempted to appeal to the incomprehensible Fourth Dimension in Space. Anything to get rid of impossibility No. 2, but this would be only to bring in a fresh unknown.

Between these two we have no choice. There remains only the possibility that the senses of the sitters were momentarily obscured, so that the medium might have passed out of the séance-room unperceived by anyone and might have gone to the stables in his trance. Against this there is only the statement that the keys were in the locks. Important and would seem final.

The dematerialisation of the exceedingly complex living body is a theory too remote from known facts to be received without incontrovertible evidence.

As Editor, I feel bound to give the phenomenon as reported by the witnesses. I cannot even say as does Professor Richet with regard to other verified phenomena : "It is impossible, but it is true." What I do say is : As described it seems "impossible," but there must be *some* explanation. "Conscious fraud" is no explanation at all ; it is a denial of the certified facts. We commend the case to Dr. L. R. G. Crandon who might be able to conduct a series of experiments which might throw some light on the mystery.

S. DE BRATH.

THE DIRECT VOICE IN ITALY.

(For previous records see PSYCHIC SCIENCE, January, 1929.)

There is one other person who should be mentioned in connection with the work of the group, *i.e.*, Miss E. Maude Bubb, who has so excellently translated the Italian matter for the journal. In several respects she is linked with Italy having herself been born near Genoa (Ste. Margherita, Ligure), and resided for many years at Rapallo, though her home is now in Gloucestershire. She and her father, Mr. Henry Bubb, who are both life members of the College, have been students of Psychical Research for many years. Mr. Bubb is President, and Miss Bubb the Vice-President of the Cheltenham Spiritualist Church, which does excellent work in this Western town and largely came into being through their beneficence.

Some allusions having been made to the "lax conditions" of these séances, Mrs. G. K. Hack has sent us some particulars which were left to the good sense and imagination of those who know Signor Bozzano's long experience and scrupulous exactitude in experimentation. She assures us, with special reference to the sittings of August, 1928, that not only was the room thoroughly searched, but that the doors were sealed with sealing-wax and a signet ring. The sittings at which Professor Castellani was present were further safeguarded by all present wearing luminous bands by which any movement might have been visible to all. One thoroughly tested and controlled séance, which gave interesting results was held in the Autumn of 1928, in a residence and circle new to the medium. The room was totally bared save for the seats and the gramophone, a room exclusively reserved for mediumistic experiments. Later a number of séances were held elsewhere with full precautions and were furthermore formally attested by witnesses.—EDITOR.

CONCERNING the following SELECTIONS for PSYCHIC SCIENCE.

To make a selection from so many séances—replete with varied phenomena such as these with which we are here concerned—has not been easy. Much beyond what has been published in January PSYCHIC SCIENCE occurred even during the first year of the Centurione mediumship. It has been dealt with by Signor Paolo E. Rossi and by Professor Avv. Tullio Castellani, who discuss the identity of d'Angelo, the "guide" of the group.

A series of six séances in the Spring of 1928, at which I was present in Genoa through the kindness of the Marquis and Marchesa Centurione, which indicated the growth of power in the medium after his enforced rest, was followed by various strong séances, an account of which will be found in the fuller records given in *Modern Psychic Mysteries : Millesimo Castle*. These were again followed by the outstanding séances of July 15th and 29th, which, finishing on a great

climax, concluded the series. My readers are privileged to have reports of part of these, but much interesting matter remains to be placed on permanent record, corroborating and substantiating accounts of the greatest value to students.

In this issue we have dealt with Professor Bozzano's able arguments and accounts of several 1928 sittings in the more favourable "ambiance" of the ancient Castle—the mise-en-scene of the great apport séances. These of the second summer, were powerful, lengthy, and infinitely varied. Those of July 7th, 8th, 14th, 15th, 28th, and 29th, teem with interest. They should be studied in detail when the complete record is given.

The Sitting of July 14th was remarkable for striking "voice" phenomena combined with corresponding and exact identity, name, tone, and mannerisms, bringing to mind acquaintances a score of years forgotten, along with "apports" belonging to this communicator,

Unknown entities speaking various languages, entered unsolicited, and vigorously proclaimed some bond of past association with the Castle itself—some link, perhaps of war, a prison haunt, a burial spot, some long-left belonging—clues and ties intangible, but, it would seem still potent.

And finally, a scientific happening of much greater importance—the prediction, and then the "apport" of a certain silver box from Genoa by the "guides." Nor was this accidentally dropped in our midst; it was heralded and then deposited for the observation of Professor Bozzano and of the circle, for all to feel it while it was still hot, supposedly from the method of transit. Echoes of "Aladdin's Lamp"!

What do we know of such mysteries, whether ancient or modern? Possibly hidden therein lie the simple keys which would unlock the "mysteries," and open fresh doors to science. The discoveries of the past which now revolutionise our modern existence, have been opened by just such simple keys. We are surrounded by, and are masters of realms hitherto equally unsuspected.

It is probably in the order of things that Man should be forced to strive for himself, lest, were all to fall too readily into his lap, his powers of incentive might atrophy, and progress be arrested by lack of necessity to use his personal latent powers, striving and searching for elusive goals ever just ahead.

Our eyes are holden, but yet hints seem to be almost extended to us; and who may say that the solving of many a further problem may not lie within such "Modern Psychic Mysteries."

GWENDOLYN KELLEY HACK.

Sitting of July 15th, 1928, at the Castle of Millesimo.

(Reported by Signor E. BOZZANO.)

Present: The Marquis and Marquise Centurione Scotto, M. and Mme. Rossi, Mrs. Gwendolyn Hack, Mlle. Chiappini, M. Arrigo Passini, M. Gino Gibelli, and Ernesto Bozzano.

The two trumpets were placed in the centre of the circle, and



Fig. 2. Saw Apport.

M. Rossi sat near the gramophone. Mme. la Marquise and Mrs. Gwendolyn Hack took notes. The light was extinguished at 10.30 p.m., and the gramophone was started.

Then one of the trumpets rose and went round giving each person's knee a slight blow as a sign of greeting and knocking Marquis Centurione Scotto loudly on the head.

M. Rossi : " Dear Cristo d'Angelo, tell me what the conditions are like ? "

We heard the voice of the spirit guide answer : " Good, very good." The sound issued from the inside of one of the trumpets without it having moved.

M. Rossi : " Cristo d'Angelo, will you see whether, you, or Rabelais, or one of the other high spirits can reveal to us how you make these 'apports' ? "

D'ANGELO : " Now you must pay great attention. I am capable of explaining that, as you will see ! Ha, ha, ha ! " (Cristo d'Angelo gave a hearty laugh.)

The trumpet fell, only to rise again almost immediately.

D'ANGELO : " In the case of small 'apports,' the object itself is de-materialised and re-materialised again, but when the 'apports' are large we de-materialise a portion of the door or the walls, making an aperture, through which the 'apport' can pass."

We felt slight currents of air circulating around the room. Mme. Fabienne Rossi was seized with discomfort, which is the usual fore-runner of phenomena. The trumpet crossed over towards her.

D'ANGELO : " I need a quantity of power from you to-night, you must furnish a great deal of power for the other medium. There will be a very difficult materialisation, which will be divided into two parts, and you must help by giving a lot of power."

Mme. la Marquise Luisa, saw the medium enveloped in opaque light. Mme. Fabienne Rossi felt slight pricks all over her person, like needles, which denotes that a great deal of power is being drawn from her body. M. Rossi was tapped on the head by a metallic object, and Mrs. Hack was touched on the cheek by a hard body. One of the trumpets was violently thrown out of the circle. The other was standing near M. Gibelli, from which a voice, not that of Cristo d'Angelo, observed.

VOICE : " I see you quite well. There is no 'flex-a-tone' here, but there is a saw. If you can play it I will bring it to you."

At first we did not understand what connection there could be between the "flex-a-tone," a small musical instrument (we had lamented the want of it during the previous night), and a saw. But M. Gibelli explained that in some parts of Southern Italy they obtain music analogous to that of the "flex-a-tone" by holding a large saw between their knees and pressing the blade with greater or less force with one hand, and with the other giving it rapid little blows, musical notes are produced, on the same principle as that of the "flex-a-tone." The trumpet moved across to M. Gibelli, and the same voice asked : " Do you want, or do you *not* want the saw ? "

M. Rossi : "Cristo d'Angelo, can you tell us the name of the spirit who has just spoken ? "

D'ANGELO : "He is a common musician. He cannot materialise his legs and so cannot possibly play on the saw."

M. Gibelli felt a long, cold, metallic body brush his face. It was a large saw with a wooden handle, which was brought in the form of an "apport" from a chest placed in the entrance hall. It fell on the pavement and emitted a spark on hitting the marble floor.

M. Rossi : "Well, now that we've got the saw, why doesn't the musician begin to play ? "

D'ANGELO (speaking from beneath the trumpet which remained standing on the floor) : "How silly you are. I told you that he is unable to materialise his legs."

Mme. Fabienne Rossi gave a cry. She explained that she felt herself taken by the hand. The trumpet went across towards her.

D'ANGELO : "Calm yourself. They are caresses. What are you grumbling at ? "

Mme. Fabienne Rossi again felt a materialized hand caress her. We heard something fall on to the piano. The trumpet approached Mme. la Marquise Luisa.

D'ANGELO : "I know who took that object from your Genoa friend. I might return it to him, but then he never believes in anything, not even in the existence of the sun." An interesting conversation followed on this subject.

After a short pause the trumpet again returned to Mme. la Marquise Luisa, and a familiar voice issued from it.

MME. LA MARQUISE SAULI : "I am Mamma."

There followed a long and intimate conversation between Mme. la Marquise Luisa, and the grandmother, Mme. la Marquise Sauli. At the end of this conversation the trumpet returned to its place, to rise again almost immediately, and approached M. Bozzano.

EUSAPIA PALADINO : "You know who it is, it's Eusapia ! Listen carefully." (And here Eusapia Paladino, on behalf of my mother, proceeded to inform me of many family matters, giving me particulars quite unknown to me, and urgently proffering advice as to what I ought to do.)

M. Rossi : "D'Angelo, can you tell us whether we may try to light the small red lamp ? "

D'ANGELO : "There is no power left for the 'Voices.' I will explain to you another time about that red lamp. There is still enough power for a materialisation."

The trumpet moved across to M. Bozzano.

EUSAPIA PALADINO (who had been communicating with Bozzano on intimate family matters, earlier in the séance) : "O Ernesto Bozzano, pay great attention. This is your affair, but it is a very difficult materialisation."

A handful of some damp substance fell into M. Bozzano's lap, which appeared to him to be either sawdust or bran. Immediately afterwards

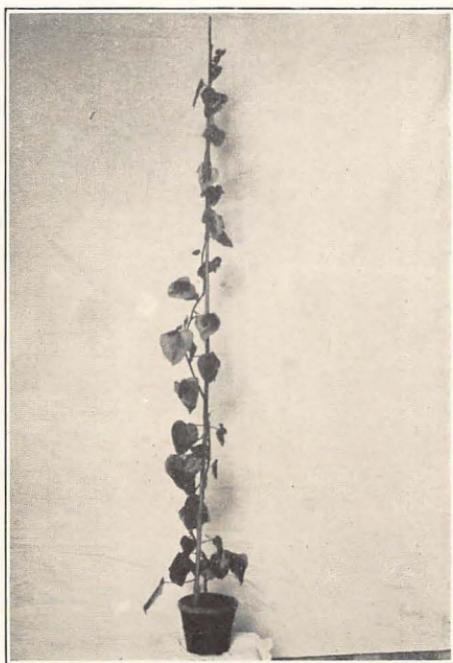


Fig. J. Ivy Plant Apport.

M. Gibelli, and then Mme. Rossi, had the same stuff sprinkled over them. It was Mrs. Hack's turn next, then the Marquis Centurione Scotto's, and lastly M. Rossi's. Mme. la Marquise Luisa remarked that she had not received anything. She had hardly had time to finish the sentence when she felt her hair, shoulders and hands thickly covered with the substance. She then felt her face brushed by a long branch covered with leaves, which moved away and touched Marquis Centurione Scotto, then M. Gibelli, and then Mme. Rossi.

The trumpet approached M. Bozzano.

EUSAPIA PALADINO : "I have brought a plant for you to study, and then I will bring you the flower-pot which I was unable to de-materialise immediately."

M. Bozzano felt a tall climbing plant deposited in his lap ; it was provided with a stick to support it. It was well rooted, and much soil adhered to it. Immediately afterwards we heard something being triumphantly banged on the ground at M. Bozzano's feet. It made a sound such as would be produced by a terra-cotta flower-pot hitting the marble pavement. (A pause.)

The gramophone and its table were levitated, and we heard the gramophone playing whilst it floated round the room.

M. Rossi : "Cristo d'Angelo, ought we to stop ? It seems to me that unruly spirits have entered the room."

M. Rossi received a blow on his arm.

More than once a very delicate perfume was sprinkled over Mme. Fabienne Rossi's face, shoulders, and hands. The same scent was sprinkled over Marquis Centurione Scotto, and then again over Mme. Fabienne Rossi. M. Passini felt himself grasped by two hands on his left instep. Mme. Fabienne Rossi was given a great push, and Mme. la Marquise's chair was pulled about. The light was immediately lit in the next room, and then in the séance room. The "substance," the nature of which we had been unable to guess, was wet mould extracted from the flower-pot, which was brought in the form of an "apport." Wet soil was sprinkled all over the carpet, on M. Bozzano's and on M. Gibelli's clothes, on Mme. la Marquise Luisa's hair and shoulders, on the piano, in fact all over the room. We found a tall plant of "variegated ivy" lying in M. Bozzano's lap and at his feet stood the flower-pot in which the plant had been growing. This ivy plant measured rather more than four and a half feet in height, and stood on the verandah near to the entrance of the Castle. To enter the séance room it had to pass through the massive front door, and through two doors in the interior of the Castle, all of them closed. We had heard something fall upon the piano, and it proved to be a small silver box belonging to Mme. Rossi. We found the large saw lying on the floor. It measured 24-in. long and 6-in. wide at the base, and about 3½-in. at the point.

It was half-past twelve when we closed the sitting.

Bozzano, commenting on the "apports" says : And now I come to the amazing "apport" of a plant of "variegated ivy," over four and

a half feet in height, provided with its little stick of support (a bamboo cane), and with its roots covered with earth. All the mould which had been in the pot was also brought to the séance room, and, evidently, the flower-pot in which the plant had been growing. In the annals of mediumship I know of only one other analogous case, the "apport" by means of Mme. D'Esperance's mediumship, of a lily plant seven feet high, having seven blossoms in full flower. "Yolande," the spirit entity, begged the experimenters to photograph the plant immediately, if they wished to keep a record of it, because it had to be restored to its owner.

The owner of the ivy plant being Marquis Centurione Scotto, we were spared the disappointment of seeing it disappear. I must point out that in the D'Esperance case, neither the flower-pot nor the earth was brought in the form of an "apport," "Yolande" having previously requested that a flower-pot containing moist earth should be placed in the cabinet. She then materialised the roots of the plant in the flower-pot. As already stated, at Millesimo the plant, earth, and flower-pot were brought at three separate times, and we were obliged to plant the ivy in the pot ourselves. Another interesting circumstance in Mme. D'Esperance's séance was, that the spirit-personality explained that the lily-plant had already been brought into the room in a fluidic state before the sitting commenced. "Yolande" became very anxious as to whether it would be possible to re-materialise it, because in the meanwhile the conditions in the circle had become unfavourable.

In our case we can assert nothing about the previous arrangements adopted in order to secure the success of the phenomenon, but it is true that the spirit guide must already have been making preparations, because at the beginning of the sitting Cristo d'Angelo turned to Mme. Fabienne Rossi, and told her that "there will be a very difficult materialisation, which will be divided into two parts, and you must help by giving a lot of power." I should add, in parenthesis, that Cristo d'Angelo, and Eusapia called these "apports" "materialisations"; they refer to the second phase of the phenomenon, but do not mention the first. Eusapia alluded to this at the end of the sitting when she turned to me and said : "O Ernesto Bozzano, pay great attention. This is your affair, but it is a very difficult materialisation." From the above quotations we see that both spirit guides agree in their affirmation that the "apport" of a plant of such large dimensions is an arduous undertaking. As already mentioned, Cristo d'Angelo predicted that the "apport" would take place in two parts. As a matter of fact it was accomplished in three phases, first the earth, then the plant, and, lastly, the empty flower-pot, which, it appears, was the most difficult of all. So difficult, in fact, that Eusapia remarked : "I have brought a plant for you to study, and then I will bring you the flower-pot which I was unable to de-materialise immediately." Another circumstance which demonstrates how difficult it was to produce this "apport," is proved by the fact that Cristo d'Angelo (who

had explained that in the case of large "apports" instead of de-materialising the object itself he de-materialised a portion of the door, or of the walls) evidently did not consider it opportune to do this in the third phase; inasmuch as Eusapia spoke of the difficulty they had encountered in de-materialising the flower-pot.

We must presume that the operating spirits had decided that it would be better to de-materialise the flower-pot, on account of its size in order to pass it through three doors. Otherwise it would have been necessary to de-materialise three large portions of the door panels in order to let it through, and this would have necessitated a great output of power, far greater than that which would have been required to merely de-materialise the flower-pot itself.

I still have to refer to that most interesting explanation furnished by Cristo d'Angelo of the way in which the "apport" phenomena are carried out. The great theoretic value of this explanation lies in the fact that it is absolutely identical with the explanation given us by our spirit guides in Genoa twenty-five years ago. As I remarked in my first report of our "Direct Voice" sittings, during a long series of experiments with the phenomenon of "apports" which I made many years ago, I asked our spirit guide how these were done, and why when the "apports" were of stone or metal they were sometimes hot to the touch, while at other times they remained at a normal temperature? I asked the reason of such contradictory results, and the spirit guide informed me that when the objects were hot he had rapidly disintegrated and then re-integrated the substance forming the "apport," and this caused greater, or less, thermic reaction according to the molecular constitution of the object chosen. When, however, the body remained at a normal temperature, it was because, instead of disintegrating the object itself, he had disintegrated the wood of the door, or window-frame. We considered this explanation quite satisfactory, seeing how well it agrees with the thermo-dynamic effects which Science would predict on the hypothesis of an instantaneous rearrangement of atoms. This we were able to verify in numerous cases of "apports." And now, twenty-five years later, when we ask another spirit guide about a similar phenomenon we are given exactly the same explanation in almost identical terms. In fact, Cristo d'Angelo said: "When the 'apports' are small, we disintegrate and rematerialise the object, but when they are large, we dematerialise a portion of the doors or walls."

I cannot say how pleased and interested I was by Cristo d'Angelo's reply, for you will observe that not only does it agree with the information we obtained many years ago, but it also agrees with that furnished by Mme. D'Esperance and William Stainton Moses, as given by their spirit guides, "Yolande" and "Rector." Now such an argument in itself has a high theoretical value, because if these spirit personalities agree amongst themselves, in spite of the fact that they do not know what explanation has been furnished by the others, it proves that these personalities have attained their knowledge through having similar experiences.

It is well known that such facts abound in these annals, including those most important thermo-dynamic phenomena, of which the only credible explanation is that furnished by the spirit personalities. There are also cases of "apports" which were not quite completed, or more correctly speaking were only half carried out, in which the "apport" is found in a disintegrated state in the séance room, in the form of impalpable dust. There are other analogous incidents such as those which occurred during Drs. Dusart and Broquet's experiments. They watched a lump of sugar dissolve and disappear instantaneously, and immediately afterwards it reappeared in the séance room. (*Comptes-rendu du Congrès Spirite de 1902*, p. 187). Other experimenters observed the reintegration of the "apport." Henri Sausse refers to many cases in which his medium, when in trance and in full light, formed her hands into a cup, in the cavity of which a small cloud was seen to form which instantly transformed itself into a small spray of roses, with flowers, buds and leaves complete. (Henri Sausse : "Des Preuves ? En voilà !" p. 11 *et seq.*) I think that if we take the above circumstance into account we shall be forced to believe in the phenomenon of disintegration and reintegration of substance in cases of "apports." One must, however, again reiterate the fact that this process is not invariably exercised on the "apport" itself, seeing that occasionally the operating spirit personalities exercise their powers, not on the "apport," but on the doors, windows, or walls of the séance room.

Sitting of July 29th, 1928, in the Castle of Millesimo.

It is necessary to suppress two pages of the present report. A long and exceedingly private dialogue was held between Cristo d'Angelo and the advocate, M. Piero Bon. What is left of the conversation is not very important, but in compensation, at the end of the sitting we had an extraordinary phenomenon, one of the rarest in the annals of metapsychical research, which caused us all the most terrible anxiety for two and a half hours.

There were present the Marquis and Marchioness Centurione Scotto, M. and Mme. Rossi, Mrs. Gwendolyn Hack, Mlle. Chiappini, M. Piero Bon, advocate, M. Tullio Castellani, advocate, M. Gino Gibelli, M. Arrigo Passini, and Ernesto Bozzano.

Everything was arranged as in the preceding séances ; the light was extinguished at 10.45 p.m. During the playing of the first few bars of music a violent blast of wind passed over the sitters. Others followed of extraordinary intensity. A heavy table covered with vases of flowers and knick-knacks, standing outside the circle, was dragged about with a great deal of noise. It stopped for a moment, and then moved on again making much noise. The table was completely outside the circle, yet it was displaced, and we discussed this as being an unusual circumstance.

D'ANGELO : "There are several spirits who wish to speak, but the power for the voice is getting weak ; however, there is still enough for a materialisation."

M. Rossi stated that there had been a movement of the medium in his direction. He had the impression that he was near to him, and therefore he asked the Marquis whether he was still in his place. The medium replied that he was still in his chair, and that he had not moved at all. After a short pause M. Rossi had the same impression, and again asked the medium whether he had moved? The medium replied in the negative, and to prove that he was still there he put out his hand to touch Mme. Fabienne Rossi, who was sitting on his right. He also did so in order to convince himself that he was not the victim of a strange illusion. Suddenly he exclaimed in a frightened voice : "I can no longer feel my legs!" At that moment the gramophone stopped, and in the general anxiety caused by the medium's exclamation, no one thought of restarting it. An interval of death-like silence followed.

MME. FABIENNE ROSSI : "I feel as though something extraordinary were happening. I feel around me an indefinable vacuum, which is very alarming."

Feeling frightened, Mme. la Marquise Luisa cried in a loud voice : "Carlo, Carlo!"

No answer.

M. CASTELLANI : "Hush, the medium has fallen into trance. Keep quiet. Don't move . . . M. Carlo, M. Carlo."

No answer.

M. CASTELLANI (to Mme. Rossi) : "Stretch out your hand to feel what position the medium is in."

Mme. Rossi stretched out her hand, and exclaimed : "He is not there!"

M. Rossi : "Let us look on the sofa."

He rose and felt along the sofa, but there was no one on it. In the short time which had elapsed from the moment in which the medium had exclaimed : "I can no longer feel my legs," until we noticed his disappearance, we did not hear the slightest sound in the room, no rustling or clothes, no sound of footsteps, no vibration of the floor, much less the sound of a key turning in the lock, or the door opening and re-shutting. The sitters began to feel terribly alarmed and agitated.

M. CASTELLANI : "We must be very calm. Everything depends upon Mme. la Marquise, who must show her strength of character. No harm can happen to the medium. (Addressing Cristo d'Angelo) : You see what a state we are in. You must tell us where the medium is. On you alone rests our peace of mind."

We waited anxiously, but in vain, for Cristo d'Angelo to reply.

M. BOZZANO : "It is quite useless to expect Cristo d'Angelo to answer us, in the absence of his medium he cannot speak."

We discussed the advisability of lighting the red lamp.

M. BOZZANO : "We are confronted by the phenomenon of the 'asportation' or the 'transportation' of the medium, a phenomenon which has occurred on former occasions. Therefore, the red lamp can be lit without fear."

The red light was turned on, but the medium was not in the room. The doors were still securely locked, with the key on the inside of the door, but the medium had disappeared. We searched for him in the adjacent rooms, but found no one. It was suggested that we should have a table séance, and this was tried, but the answers were vague and contradictory. One might almost have thought that they did not wish the medium to be disturbed during this period of restorative sleep, but we did not think of this explanation until after the solution of the mystery. At this moment a terrible anxiety tormented us all. With great caution M. Castellani and M. Passini searched all the rooms of the castle, but their return only increased our alarm, for they found no one, absolutely no one. M. Castellani remarked that according to the law of psychic rapport the medium would no doubt be discovered in a place which would be in sympathy with his tastes and interests, and sure enough it was in such a place that he was found. Mme. la Marquise, therefore, suggested that we ought to search the stables, on account of her husband's passion for horses. M. Castellani and M. Passini rushed to the stables and searched all the horse-boxes and all the carriages, but their search was in vain. Following a suggestion we had obtained by means of raps, we returned to the medium's own room, but found no one there. Then we all congregated in the séance room and sat in a circle holding hands, we persevered in this for twenty minutes without obtaining anything except some currents of air. M. Bozzano said he thought it was quite useless to continue, because the supernormal return of anyone "asported" in this way has never been recorded, and therefore, it was necessary for us to continue the hunt until we found the Marquis. Meanwhile, two and a half hours had passed in our vain search of the Castle. The cellars, the stables, the family chapel, and even the grounds had been explored. Mme. la Marquise prepared to send a car to Genoa in the hope of finding her husband in their palace in Via Caffaro. M. Castellani and M. Gibelli offered to start immediately, but before taking such a drastic step M. Rossi and M. Passini proposed that Mrs. Hack—who is gifted with fine writing mediumship—should try to get into communication with her spirit guide, "Imperator," for information. About 1 a.m. Mrs. Hack, acceding to their request, asked the help of her guides, who immediately communicated by means of automatic writing. Addressing Mme. la Marquise, they wrote in Italian : "Do not be anxious, we are watching and guarding." They persistently declared that the Marquis was lying prone on something and kept repeating the word, "asleep, asleep." They added that when found M. Castellani would know how to awake him. (This proved to be a sort of prediction for that is what eventually happened.) Some time later Mrs. Hack made a second attempt to get into communication with her guide, "Imperator," First the profile of a face was drawn and "White Eagle" was written (the symbol and name of her Red Indian guide) followed by three rough crosses, which is the sign that her guide "Imperator" is present. He wrote as follows :—

(Automatic script.)

"Carry one thought and ask. (Pause.) The medium sleeps but you will have some more searching to do before you find him." (Pause.)

MRS. HACK : "Where is he?"

"He is not in Genoa. He is on the premises, but remote. He is on the premises, but sleeps."

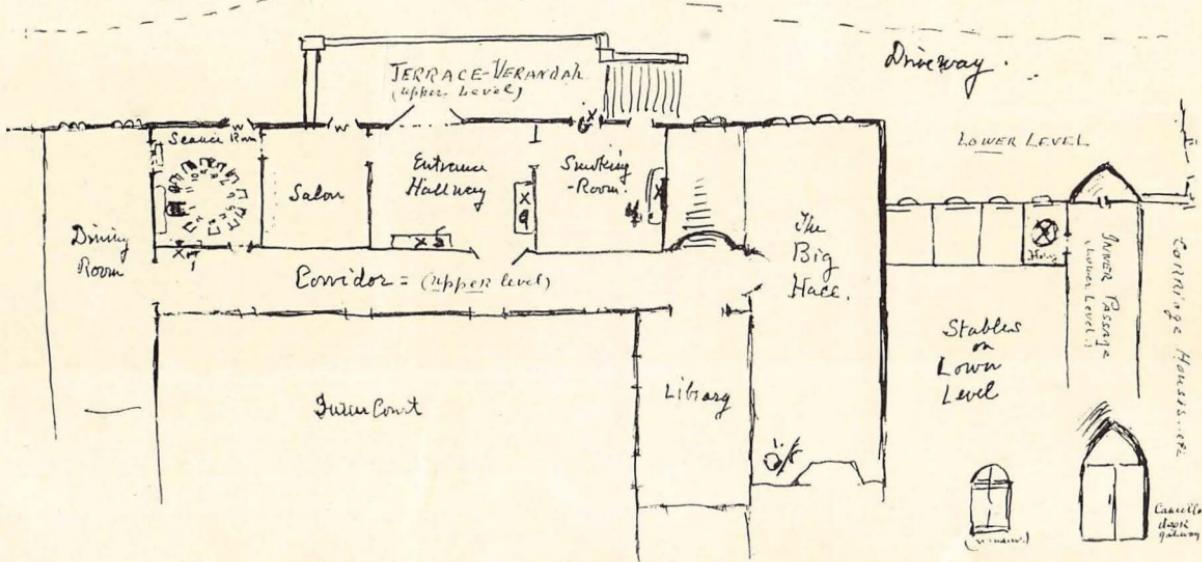
MRS. HACK : "But where?"

"Go to the right, then outside. Wall and gate. He is lying—hay—hay—on a soft place. + (Imperator's sign.) Try to go and look. (To M. Rossi) : Be careful of the servants and beware of an alarm. We are going to direct you. Take Fabienne and his coat."

M. Passini, Mino, M. Castellani, and Mlle. Chiappini ran towards the granary indicated, which was in the stable yard. When they reached the entrance to the stables they found that the great entrance door was locked, and that the key was not in the lock. Mino and Mlle. Chiappini ran to fetch it, for it was kept on a nail in the outer entrance of the stables. We entered, feeling our way in the pitch darkness, not taking a light because we had been specially warned not to wake anyone. Suddenly Mino stopped, saying under his breath that he heard somebody snoring in the granary. The reader will remember that "Imperator" had mentioned that the medium would be found fast asleep in the hay. We were all overjoyed. Mino switched on an electric torch which gave but a feeble light, and we saw a small door which had previously been overlooked.

This door was locked, the key being in the key-hole on the outside of the door. We opened it with the greatest caution, and we immediately saw two well-shod feet pointing towards the door. The light was extinguished, and M. Castellani entered the granary with M. Passini. On a heap of hay and oats the medium was comfortably lying, immersed in profound sleep. M. Castellani made a few magnetic passes over the Marquis, and almost immediately he commenced to move, groaning pitifully. When he first began to regain consciousness and found himself lying in the stable on the hay and oats, with M. Passini and M. Castellani near him, he completely lost his bearings, feared that he had gone out of his mind and burst into tears. M. Castellani tried to calm him, telling him that the reason why they were in this granary was because on the preceding evening they had drunk too heavily, and that they had fallen asleep in the hay. The medium was amazed. Then he exclaimed that this could never have happened, that he must be the victim of a practical joke, and that it was too bad to treat him so. He began to call loudly for his wife and son. His son immediately ran up, followed by Mme. Luisa ; at the sight of his dear ones he brightened up and became calmer, agreeing to await a more opportune moment for the recital of what had actually taken place. When we reached the verandah on our return, it was three o'clock in the morning. The phenomenon of the disappearance and "transportation" of the medium had occurred at 11.30 p.m.

The above description of the phenomenon of the "transportation" of the medium from a securely locked room seems to me to be sufficiently described not to need any further explanation. I will but add that in order to reach the granary one has to leave the castle, and walk a distance of sixty metres (over 60 yards) through the grounds. In order to deposit the medium in the granary on the hay and oats it was necessary to pass through four locked doors, namely, the door of the séance room, the entrance door of the castle, the large entrance of the stable, and the small door of the granary. How did the medium get there? How was it done? That the little door of the granary was locked, and that the key was in the lock on the outside, absolutely precludes the possibility of the medium accomplishing his own translocation by normal means, or while in a somnambulistic state. It will be noticed that in the very short period which elapsed between the time when the medium exclaimed : "I can no longer feel my legs," and his disappearance, absolute silence reigned in the room, so that it would have been impossible for him to make any movement without being heard; while the grating of the key turning in the lock, or the sound of the door being opened and shut would have been still more plainly audible. This does not take into account that were the medium walking in his sleep, when once he had passed through the door it would have been impossible for him to shut it behind him, and leave the key in the lock on the inside of the door. It is, therefore, utterly useless to advance the theory that the medium walked out of the séance-room while in a somnambulistic state. This theory cannot stand, for it is opposed by the facts. Another circumstance is very interesting, namely that in order to perform this "transportation" or "translation" of the medium, and for the searchers to find the keys in the locks, as we did, it would require two persons to be in collusion. In which case, the somnambulistic hypothesis would fall to the ground, but another theory might be advanced in its stead, namely that of a pseudo-medium who for the sake of amusement, and in order to create fictitious evidence of pseudo-supernormal power, had secured an "accomplice" to assist him by shutting him up in the granary, leaving the key in the lock on the outside. But on this theory it is necessary that the "accomplice" be one of our group of sitters, for he must be in the séance room at the beginning of the experiment ready to relock the door on the inner side after the medium had slipped out leaving the key in the lock; and this he must accomplish without the other sitters hearing any movement or being aware of anyone passing between one chair and another, in the circle (the chairs only being separated by a distance of about eight inches) and without our hearing the key being turned in the lock of the door, or the sound of a door being opened and shut. Then the "accomplice," after having followed the pseudo-medium as far as the granary, would have to lock him in, and then return to the séance room unobserved. This he would certainly not succeed in doing, because directly the absence of the medium was discovered we turned on the red light in the séance room, and when the



little red lamp was lighted not one of the sitters was missing. It is, therefore, useless to consider such vain and absurd theories : for the somnambulistic hypothesis, and that of " accomplices " will not stand the analysis of the facts, and one is forced to concede that we are confronted by the authentic phenomenon of the transportation of a living person. I realise that such a phenomenon must appear so monstrous and incredible, that the majority of my readers, not having been present themselves, will be unable to admit its possibility. All we can do in reply to these wavers is to quote one of Professor Richet's sayings : "Yes, you are quite right, we are describing an impossible phenomenon, *and yet it is true.*" In other words, facts are facts, and it is quite vain and unscientific to contest them, for our rudimentary senses cannot penetrate the mystery of existence. But must we really consider such a phenomenon to be beyond the bounds of possibility when viewed from the present limited outlook of our everyday senses ? Let us reflect a moment. Every student who is well versed in metapsychic research should admit the possibility of the phenomenon of the de-materialisation and rematerialisation of inanimate objects, but many students who would willingly concede this, cannot bring themselves to believe that such a phenomenon is possible in the case of the human organism. Why not ? And again, why not ? Is it not true that these students would be quite ready to admit the existence of the phenomenon of the double, and also that of bi-location, in which the spirit of the medium is temporarily separated from his material body ? Well, if they grant this, they would surely admit the possibility that the spirit operators before attempting the " transportation " of a living person might first arrange the temporary separation of the spirit from the body in the form of the phenomenon of the double. That is to say, they could first reduce the medium's organism to the state of an inanimate object, after which they could exercise their powers on his body, as on any other inanimate object. If it be conceded that the spirit operators can separate the spirit from the body, as happens when the " double " functions at a distance from the physical organism, then no more need be said. For the phenomenon then falls into the category of ordinary " apports," and, like any other inanimate object, the medium's body may be de-materialised, then passed through the doors, transported to another place where it can be re-materialised ; after which the spirit which animated it can be reinstated in the physical body. It follows that, from what we have been studying, so long as the possibility of " apports " of inanimate objects be admitted by means of dematerialisation and rematerialisation of the elements which constitute it, there can no longer be any reason to deny the possibility of such " apports " and " transportation " of living beings. The " apports " of live animals (fish, birds and small quadrupeds) have been reported at comparatively frequent intervals in the annals of psychical science, and competent students have always conceded the possibility of such facts. That being the case one must allow that if it be possible for " apports " of living animals to take place, there can be

no difference, except in degree, between that, and the "apport" of living persons.

I must remind the reader of the fact that our medium exclaimed, "I can no longer feel my legs," which proves that the process of de-materialisation had already commenced. A process which must evidently have been extremely rapid, for less than a minute later the Marquis had disappeared from the room. M. Rossi twice received an impression that the medium was so near to him as to almost touch him; this suggests that the centre of condensation of the disintegrated elements of the medium's body was close beside him. I should point out that whereas the chairs of the other sitters were placed at regular intervals, being about eight inches apart, between M. Rossi's chair and that of the medium the distance was greater because the small table for the gramophone was placed between M. Rossi and the Marquis. This would explain why this spot was chosen for the commencement of the phenomenon. We all agreed that the reason why our spirit guides obstinately refused to inform us for so long (over two and a half hours) as to where they had hidden the medium could probably be explained by their determination to prevent our disturbing the Marquis during that long period of sleep which was necessary to restore his vital forces, following such a great output of energy.

As already stated, "Imperator," the spirit guide, when he revealed the whereabouts of the medium, added : "The medium sleeps, but you will have some more searching to do before you find him. . . . He is lying . . . hay . . . hay . . . Try to go and look," which shows that it would have been imprudent to disturb him any sooner. In order that he should not be found before the necessary time had elapsed which would enable him to regain his strength, it was necessary to conceal him so successfully as to prevent twelve people from finding him, and this reveals the great perspicacity of the operating spirit personalities, for it would have been impossible to find a more secure hiding-place in the whole Castle and grounds than the one which they chose. Evidently we were intended to overlook that small, white door set in a white wall, during our nocturnal search lighted only by the feeble flame of a candle, and it quite escaped our notice as it was meant to do, so that there should be no risk to the medium's health through his being awakened during the early phases of his trance.

We must never forget that it was Mrs. Hack, who, by means of automatic writing, relieved our terrible anxiety, and through her mediumship was able to direct us to the hiding-place where we found the Marquis sleeping peacefully. We should not overlook the supernormal source from whence we received this important information. Mrs. Gwendolyn Hack, a distinguished American lady, was making a short stay in Genoa, and was invited to take part in our sittings. She was totally unfamiliar with the outbuildings surrounding the ancient castle of Millesimo, and above all she had no idea as to where the stables were situated. She writes to me as follows :—

"With regard to the information furnished by my guide 'Imperator,' whose instructions led to the immediate finding of the medium, I must point out a very important truth ; that I had no knowledge of the locality described, that in which the Marquis would shortly be found. It was absolutely impossible for such information (which was written without the slightest hesitation) to have come from my brain or from my subconscious mind. I had never been on that side of the Castle, and had neither seen nor entered the stables, which were on a lower level than that of the Castle. Therefore, these instructions must, of necessity, have come from a source outside my personal knowledge, conscious or subconscious."

The history of the "asportation" or the "transportation" of the human body has never yet been written, because the theme appears so compromising that no one has had the courage to embark on it. The author, however, believes that directly one is absolutely convinced of the reality of a phenomenon which one has seen with ones own eyes, it becomes one's bounden duty courageously to assert the truth of the matter, come what may. Anyone who shirks this obligation renders himself guilty of scientific cowardice and impedes the progress of human knowledge. What matter if many of his contemporaries do not believe him ? That is their concern. Facts are facts, and in making them known to the world a mighty service is being rendered to the science of the future. We are recording facts and the day must come when they will be recognised as such. If the pioneers of this new metaphysic science grasp the opportunity to publish all reliable information which they are able to obtain, then, when the time comes that these facts are recognised as true, future students will have much precious material at their disposal for the purpose of research. But if the present day experimenters are guilty of scientific cowardice, and keep silent over their most important discoveries, then the result of their labours will be lost to humanity. All honour to Sir Oliver Lodge, the author of "Raymond," who refused to be guilty of cowardice, but fully recorded what his deceased son had revealed to him about spirit life in the Beyond. Wiseacres and omniscient pressmen, attacked Sir Oliver, making him the victim of their stupid, nay, idiotic irony. The writer, in a long work which he published in a foreign Review, proved on the basis of fact, that the details furnished by Sir Oliver Lodge's son, far from being considered absurd and unlikely, merit the highest consideration, for, on the one hand some of them can be justified by the practice of psycho-therapy amongst the living, while on the other hand they can be reproduced in our world by subjects in a somnambulistic or mediumistic state.

In a not distant future these facts will be credited, when we have become accustomed to the idea that "asportations" or "transportations" of persons are possible instead of their being considered, as at present, as merely the fairy tales of hallucinated fanatics. No, he who writes these lines is not a fanatic, but a calm, imperturbable investigator, who has firmly resolved not to prove himself a coward.

I repeat : the history of the phenomenon of the "transportation" of living persons has never yet been chronicled ; I will therefore give a short résumé of these facts ; for, indirectly they tend to prove the incontestable authenticity of this case which occurred through Marquis Centurione Scotto's mediumship.

Up to the year 1875 seven cases of "transportation" of persons were known, such an incident having occurred with the following mediums : Mrs. Compton, Miss Florence Cook, Miss Lottie Fowler, Mrs. Guppy, Dr. Monck, Mr. Henderson and Mr. Herne.

I shall refer later on to the case of Mrs. Compton,* which took place in an experimental sitting, and is most instructive on account of the manner in which this phenomenon took place. Of the other cases cited I must limit myself to that of Mrs. Guppy, for it is the most marvellous of all, and was well vouched for. Mrs. Guppy-Volkmann was a most powerful amateur physical medium, who died on the 9th December, 1917. Mr. David Gow, Editor of *Light*, who knew her personally, quotes some extracts on the extraordinary incident of her "transportation," from an article by Mr. Leslie Curnow in the "Two Worlds" (*Light*, November 22nd, 1924) as follows :—

"Mr. Leslie Curnow recalls the historic flight of Mrs. Guppy, who was carried in a moment of time from her home in Highbury (North London) to a séance in Bloomsbury, in June, 1871, a distance of three miles.

"The episode—one of the most amazing in the history of mediumship—was the occasion of much drollery in the newspapers (although the *Echo*, a London evening journal, gave a serious report), and many a humorous writer made it a subject of sprightly comment. The really comic part of the story is that it was actually true—it was impossible, but it happened, as M. Richet would say.

"The wonder of it was increased by the fact that Mrs. Guppy was a lady of vast proportions—almost a giantess. And in a matter of this kind one looks for someone aerial and sylphlike. But probably her massive build was connected with the power of her physical mediumship. I recall her as a lady of excellent sense and great kindness of heart. She survived her flight a good many years, and her general mediumship, which was of an extraordinary kind, continued apparently unimpaired."

Dr. Abraham Wallace also writes on this subject :—

"This is one of the most remarkable instances of supernormal phenomena in the whole history of the modern spiritualistic movement . . . I shall here state the facts, as I have ascertained them from Mrs. Guppy Volkmann herself, and from the written statements of some of the persons present on that occasion.

"The following particulars of the extraordinary occurrence which took place on June 30th, 1871, are principally taken from a report made by a gentleman (Mr. Harrison) who was present when Mrs. Guppy was instantaneously conveyed from the parlour in Highbury,

* This has been omitted for reasons of space.

where she was making up her household accounts, into a dark room on the third floor in Lamb's, Conduit Street, the door being locked from the inside, and the key in the pocket of one of the sitters. There were present three ladies and eight gentlemen. The writer states that neither door nor window could have been opened without the admission of light. After various phenomena usual in dark séances had taken place, someone asked 'Katie King,' one of the 'controls,' to bring something. Another member of the circle observed, in a joking sort of way, 'I wish you would bring Mrs. Guppy.' Upon which a third remarked, 'Good gracious! I hope not, she is one of the biggest women in London.' Katie's voice at once said: 'I will, I will, I will' . . . Then John's voice was heard to exclaim: 'Keep still, can't you?' In an instant somebody called out: 'Good God! There is something on my head!' simultaneously with a heavy bump on the table and one or two screams. A match was struck, and there was Mrs. Guppy on the table with the whole of the sitters seated round it closely packed together as they sat at the commencement. Mrs. Guppy appeared to be in a trance, and was perfectly motionless. Great fears were entertained that the shock would be injurious to her. She had one arm over her eyes, and was arrayed in a loose morning gown with a pair of bedroom slippers on, and in a more or less *decolletée* condition. When telling me the story, Mrs. Volckman very naturally said how much she disliked having been brought in such a state into the presence of strangers. There was a pen in one hand with the ink still liquid, and an account book in her other hand, which was down by her side.

"From the first mention of bringing her, to the time she was on the table, three minutes did not elapse . . . Mr. Harrison observes: 'After the séance was over, three of us offered to escort Mrs. Guppy home, so that enquiries might be made at the house before she would have time to say what had been done . . . These enquiries were answered in such a way as to convince us that Mrs. Guppy was really sitting in the room with Miss Neyland, her companion, at the time that one of us wished her to be brought. Her husband also bore testimony to the fact that his wife, shortly before her disappearance, had been up to the billiard room where he was playing billiards with a friend. This visitor corroborated what had taken place.'

"This report published by Mr. Harrison, was followed by a certificate signed by all the sitters present at the séance, each of whom gave not only their name, but also their respective address. (*Light*, 1918, p. 259.)"

From Frank Podmore's *Modern Spiritualism* (Vol. II, p. 82) I quote the following supplementary account of the visit which three of the members of this circle paid to the Guppy's home.

"They there learnt from Miss Neyland, a friend of Mrs. Guppy's, who had come out as a medium under her auspices, that an hour or two previously she had been sitting with Mrs. Guppy near the fire making up the accounts, when suddenly looking up she found that her companion had disappeared, leaving a slight haze near the ceiling."

With regard to this case and its classification we should, I think, consider the experimental circle of eleven sitters assembled at Lamb's, Conduit Street, as the centre of the phenomenon, in which case the incident would resolve itself into a form of living "apport," rather than the "transportation" of the medium. Mrs. Guppy was of gigantic proportions and was transported in a few minutes a distance of three miles, and it still remains the most extraordinary event in the annals of psychical research. That the phenomenon was an instantaneous one can be deduced from this curious circumstance, that the medium was "transported" while still holding the account book and pen with which she was occupied while sitting at her own fireside, and it was found that the ink in her pen was still wet. In these "apport" phenomena one often finds that various objects connected with the main "apport" are also transported along with it. For example, in one of our sittings with Eusapia Paladino, I had noticed a plant of pink carnations in full flower standing on the terrace in front of the house. During the sitting I begged "John" to kindly bring two of the carnations from this plant, and almost immediately two blossoms fell into my lap; at that moment it was pouring with rain, and the carnations brought to me were soaked with moisture.

In going through my notes of these facts I find that since the year 1875 there have been thirteen further cases of the "transportation" of persons. Most of the authors of these works scarcely mention the fact, almost as though they had to excuse themselves for having referred to it at all. Their reason for barely mentioning the matter is their fear of not being believed, and that therefore, in the eyes of their readers, the authenticity of other phenomena which they have related would be compromised. It is a terrible pity that this should be so, because some of the accounts of the "transportation" of persons refer to celebrated mediums who are above suspicion.

ATTESTATION.

We, the undersigned, all present at the séance held in the Marquis Centurione Scotto's Castle at Millesimo on Sunday evening, July 29th, 1928, declare that we have read the report written by Professor Ernesto Bozzano, and that we find it absolutely correct in all its particulars, and corresponding to the truth.

FABIENNE ROSSI, Quarto dei Mille, Genoa.

PAOLO ROSSI, Quarto dei Mille, Genoa.

GWENDOLYN KELLEY HACK, New York City, U.S. America.

LUISA CENTURIONE SCOTTO, Millesimo, Savona.

PIERO BON, Zattere 559, Venice.

MARIA CHIAPPINI, Millesimo, Savona.

ARRIGO PASSINI, Millesimo, Savona.

CARLO CENTURIONE SCOTTO, Millesimo, Savona.

GINO GIBELLI, Piazza Manin, Genoa.

Advocate TULLIO CASTELLANI, Piazza T. Invrea 20, i. Genoa.

The first part of this important mediumship which appeared in January "Psychic Science," can still be had, price 2/9 post free, from the College, 59, Holland Park, London, W.11.

EXPERIMENTS WITH THE CREWE CIRCLE,

BY FREDERIC JAMES CRAWLEY.

Chief Constable of Newcastle on Tyne.

(This testimony to Mr. Hope's genuineness should convince those who discount evidence from unknown persons.)

I have during the past five years carried out nearly thirty tests with Mr. W. Hope and Mrs. Buxton, known as the Crewe Circle, in whose presence what are commonly known as "psychic extras" are precipitated on to a sensitized plate. I pronounce them genuine. I have borne in mind the report of the Magic Circle, but I do not consider, however, that conjurers, photographic experts, scientists (pseudo—and otherwise) are required to test the process, and I assert not only that the phenomena is provable by ordinary deductive common sense, but that if fraud supervenes it must be carried out by the experimenters. Take the procedure at ordinary experiments. We can dismiss Mrs. Buxton since she does not enter the dark room nor touch the slide or camera. Cutting out preliminaries, the experimenter finds himself in the dark room with an unopened packet of plates which he has bought elsewhere. Hope is also there. The experimenter has previously examined the dark room, slide and camera. A friend can remain by the camera after inspection, if one is present. The experimenter cuts open the packet of plates, inserts two in the slide, signs same, returns the remaining plates to his pocket, then proceeds to the camera and inserts the loaded slide therein. After exposure, he returns to the dark room, unloads and takes charge of the plates, reloads and repeats the process till all plates are used, then finally returns to the dark room and develops the plates, Hope being present all the time. It should be stated that the process is designated as a psychic one, and Hope's presence is a factor therein. It therefore follows that in proportion as Hope is kept aloof, so is the phenomena weakened till the line of non-success is reached.

To counter this, Hope's hands can, whilst maintaining all safeguards, be directed to the loaded slide in the dark room and he can also be given the slide to carry to the camera. Now if the foregoing conditions are observed, which they customarily are, it is impossible for fraud to be practised as I will proceed to demonstrate. The substitution of plates is out of the question if the experimenter retains possession throughout. It is equally out of the question if he hands to Hope after loading, since the developer produces the signatures, thus proving that they are the identical plates which the experimenter inserted. The slide itself may be marked, but that is superfluous. The signatures provide

the irrefutable test indications, and it is unnecessary to stress that the plates could not be changed without the operation being perceived, since this and all other contentions of handling are irrelevant. As to the image being impregnated in acid on the cardboard of the slide, this is refutable by the identical image being bound to appear in some degree on other plates laid against the same cardboard face. I say nothing of identifications at this stage. As to the image being in the camera or on the back cloth, the same image would be bound to appear on each plate exposed. If this statement fails to convince, I affirm that I have obtained psychic phenomena with the Crewe Circle when my own camera and slide were used, and again in Hope's apparatus when he has at no time entered the dark room. I have also had what purported to be an attempt at a psychograph on a plate which had not been in the camera or slide and was developed by myself alone in the dark room.

Altogether I have had through this circle 23 psychic effects analysed as follows :—

(a) Six extras of my late wife; she had already been photographed by Hope, but she is presented in the "extras" from 20 years of age up to the age of her passing, 49; Hope first met her at the age of 44; there is also in one a peculiarity of hair parting, of which the sitters and Hope were unaware, but which was later confirmed as her last style of parting.

(b) Two "extras" of one friend, and one of another, both had previously sat with Hope.

(c) An "extra" subsequently identified by friends as being that of a soldier.

(d) An "extra" identified by J. Briggs, my fellow experimenter, as being that of James McDougall, of Bamborough, Northumberland, who passed 35 years ago; I myself carefully carried out the identification tests in respect to this "extra," placing same amongst other psychic "extras" without comment; it was immediately recognised by all to whom it was shown, *viz.*, McDougall's three sons and the wife and niece of the aforementioned J. Briggs.

(e) Three psychic effects which cannot be termed "extras."

(f) Nine unidentified "extras"; I am satisfied that some of these latter are intended to be representations of certain of my deceased relatives, but prefer that they should be classed as unidentified, being aware of one's proneness to weave familiar features into such.

I have made enquiries in certain localities and entered into correspondence with persons of repute with the result that I declare that the *bona fides* of the Crewe Circle can be testified to in all parts of the country, particularly in the Sheffield area. I hold the names of other competent experimenters who have obtained phenomena in their own cameras and slides. I also hold

the names of others who have obtained "extras" identified beyond all doubt as being those of persons of whom the Crewe Circle had no knowledge whatever; these are equally as convincing as the classic one obtained by my friend, the Reverend Charles Tweedale. I advance the contention that it is only necessary to establish the identity of one such "extra," carrying sufficient detail of features, to establish both survival and the honesty of the mediums. I deal with the sub-conscious hypothesis later. The super-normality of the phenomena is easily provable, but the identification of "extras" with those who have gone before is more difficult, merely because it is logical to conceive that the characteristics of the time-worn earth features being absent, spirit operators are thus given a prodigious task to present recognisable fac-similes. I am certain, therefore, that James Coates in "Photographing the Invisible" is correct in asserting that the photograph of the deceased person is of value to such operators, although I have never carried one. I know this also by my association with the experiments of my late friend, Major Spencer, of Walbottle Hall, Northumberland, most "extras" obtained in his presence without a medium, being near fac-similes of existing photos and wood-cuts of such structures as Nelson's column, gargoyles, etc. Some may regard this as affording support to certain experiments of persons in the flesh who have in some measure revealed their spirit nature, by being able by strong concentration, to precipitate a shadow on to a sensitized plate when in an auric *milieu*.

I counter this reasoning by directing attention to the amazing psychographs obtained in Spencer's home, and also those quoted in "The Case for Spirit Photography," by Sir Arthur Conan Doyle, as occurring through the Crewe Circle; these psychographs prove the enlightened activity of discarnate minds which I challenge any psychologist, no matter how eminent, to refute. Further, the hypothesis of the casual operation of the subconscious to produce psychic "extras" presupposes that it has nothing better to do than construct, retain and impress such images, whilst on the other hand, our psychological friends are ever ready to tell us that its activities are legion, but always in other directions as revealed through hypnosis and different forms of automatism. This is a paradox; they cannot have it both ways. Excepting that harmony appears to be necessary in order that the right psychic atmosphere should prevail, there is also ground for thinking that much of the phenomena occurring with the Crewe Circle is not mental, nor the photographing of etherializations, but is produced by transfer or transparency with a radiant generated through the Aura, as contended by Spencer as the result of the experiments in his own home.

Hope dislikes tests. He has every reason to. I am satisfied that they produce real inhibition of power. Moreover, his point

of view is that he has been before the public for more than twenty years, he has been testified to by scores of competent observers, and he declines to be further treated as a possible charlatan.

He rightly declares that the crux of the experiments lies in the results and not in the process. It would therefore not surprise me if in time he provided his own plates and kept sitters out of the dark room. He lives in a most humble way and receives no monetary compensation for his humiliations, consequently he is disposed to confine himself to rendering service to simple, trusting souls. This man can prove survival, and in exchange for such proof, a gift of a five or ten pound note might well be made a condition.

THE CROSSROAD.

The crossroad is reached by every one
Who dwells in this world below,
Some reach it still in their tender years
Some in life's afterglow,
Some are battered and torn with pain
And some are old and gray,
Some must choose which way to turn
In the morning when life is gay.

But all in time must choose the path
Which leads up hill or down,
Leads to the beautiful heights above
Or below to the city or town,
None may wait too long to choose
For Time will hurry them on
And if they dawdle too long on the way
The Reaper will mow them down.

If you climb to the heights above
The air is pure and clear,
But if you follow the beaten path
Away from all most dear
Remember you will retrace your steps
Wearily one by one,
The lower you go the higher to climb
Before your journey is done.

AURA MAY HOLLEN.

THREE BLOOD INCIDENTS.

These are extracted, by permission, from *A General Survey of Physical Phenomena*, by Mrs. Helen C. Lambert. (Knickerbocker Press, New York). This lady is very experienced in the subjects on which she writes and is fully conversant with the higher developments and implications of metapsychic science. Her writings give the uniform impression of a well-balanced and careful mind.

During the summer of 1908, at Narragansett Pier, we entertained two guests who witnessed the first two of the following incidents. These were Mr. Glenn Alan Sykes and a lady whom I shall call Mrs. T. . . . In the course of the writing in June, a name was given : "Ortrando." The communicator said that one of his paintings was there. (He claimed to have been an artist.) The place was referred to later on, and this time it was spelled "Ortranto," and we were told it was near "much water of the same name." When I wrote to my father asking him to look for the place in an atlas, he replied that I must have referred to the Gulf of Otranto. The connection will be seen later.

FIRST INCIDENT.

On July 30th, Mr. Hannegan, the medium, was sitting in my boy's room waiting for him to go to sleep. He became drowsy, and suddenly found himself in a little drug store, dressing the arm of a tall, slender boy clothed like a miner or mechanic. The arm was badly crushed and bled profusely. Another boy with bright red hair assisted in dressing the arm. Mr. Hannegan then had a vision of the accident in which the boy had been injured, and on coming downstairs later he told us of this experience.

That night, about midnight, I heard five loud knocks on the head of my bed. At the same hour Mrs. T. heard knocks on her door. As I never heard such loud knocks unless they were intended to call me for some purpose, I thought something might be wrong with the child, and I opened the door of Junior's room. By the light which shone in from my room, I saw that Mr. Hannegan, who slept in a bed beside Junior's, was hanging half out of it ; his hands clasped and touching the floor. When I spoke, he said : "Oh, I must have been there again !" and held out his hands. I wish to emphasize the fact that I took his hands, which felt strangely wet and sticky, and held them firmly in my own while I helped him to his feet. Mrs. T. joined us just then, and we led him into my lighted room. We saw that his hands and wrists were covered with blood almost to the elbows. It was wet and very much clotted. On examining my hands, which had been grasping Mr. Hannegan's, we were astonished to find that on them there was not the slightest trace of blood. Mrs. T. filled a basin with water and Mr. Hannegan washed his hands. The water was deeply discoloured and clots floated in it. He told us that he suddenly had found himself with the injured boy again ; that he and the red-haired youth had dressed the arm which was bleeding as badly as when it

had been dressed the first time. There was no scratch or injury on Mr. Hannegan's hands. He seemed dazed and fell asleep as soon as he was in bed again. In the morning the bloody water and clots were just as we had left them in the basin.

SECOND INCIDENT.

Many communications in automatic writing were received concerning these two boys, who were said to be at a slate mine in Wales. Mrs. T. saw several crystal visions connected with them. Mr. Hannegan experienced a number of similar "trips" which he made to dress the arm. I pass over these incidents and communications, as this is only an abstract.

On August 4th we were told that I was to go, instead of Mr. Hannegan, to dress the arm. While I am sometimes conscious of having made such journeys during sleep, I seldom recall them, although certain persons have told me of my having appeared, spoken to them, and even assisted them in some crisis. I requested that a blood-stain be put on my hand to show me if I really went, that I had been out of the body. I went to my room about 10.30. Before getting into bed I locked the door and spent some time in meditation. Both Mr. Sykes and Mrs. T., who were in their rooms across the hall, heard me lock my door. Their account was as follows :—

Mrs. T. heard a loud whistle in her room, which she recognised as the guide's usual manner of calling her. As these manifestations have always frightened her, she did not move till the whistle had been repeated and her hair had been pulled violently a couple of times. She then went to Mr. Sykes and suggested that they go to my room to see if I were ill. Mr. Sykes reminded her that they both had heard me lock my door—yet Mrs. T. turned the knob and entered my room. She said that I came towards her and seemed bewildered, but declared that I had not yet taken the journey as I was still awake. She left me and I got into bed.

I was unable to sleep. Footsteps and voices about the room finally made me so nervous that I slipped on my dressing-gown, caught up a handkerchief and a small flash-light, and ran into Junior's room. The boys' beds were side by side. I turned on my electric torch and saw that both were fast asleep. Mr. Hannegan's head was over on Junior's pillow. His back was turned towards me and his right hand was clasped in Junior's left. I was afraid to arouse him for fear of waking the child, so, as I could not bear to stay by myself, I sat down in a chair beside Mr. Hannegan's bed, and with my right hand, caught hold of his free hand, the left one. The torch, extinguished, lay in my lap. With my left hand I held the handkerchief to my eyes; why, I do not know, for I never shed tears even when very nervous. I recall that the handkerchief was perfectly dry. I heard a deep voice just behind me say : "We are all right now," and at the same instant my handkerchief seemed to melt from my hand which was clutching it

tightly. After a few moments Mr. Hannegan turned over and said : "What's the matter, Mrs. Lambert, are you ill ? Can I get you something ? Are you frightened ? There is such a beautiful blue light over your head. Why, your hand is all wet and sticky !" I turned on the torch and we saw that the hand which was grasping his was covered with wet blood. It had left only a faint trace on one of his fingers ; but on the coverlet where my hand had rested was a large wet stain.

We called Mr. Sykes who told us that he felt certain I must have been in a trance when meditating, before Mrs. T. entered my room, for he could think of no other explanation of the blood, which must have been put on my hand during my journey in trance. We all searched for my handkerchief but could not find it. In the morning it was found by my maid, in my own room, about twenty-five feet from where I had been sitting when it disappeared from my hand. It was completely saturated with fresh wet blood after the several hours that had intervened. There was no appearance of clots, nor was there an odour such as we had noticed in the first incident, like that of a supplicated wound. The blood on my handkerchief was bright and fresh, just as it appears from a new cut in the flesh of a healthy person.

In the excitement of the moment I neglected to record an important detail. The record shows no statement as to whether I washed my hand, and if so, whether the water remained coloured. Memory should not be trusted about such things, but my recollection is that I did not wash my hands ; the stain on the coverlet was visible where my hand had lain, the next morning. I am positive my hands were not stained from handling the wet handkerchief when it was found, for both the maid who found it and I, were puzzled about this.

Mr. Lambert arrived from Narragansett two days later, and as Mr. Sykes was going to New York, Mr. Lambert asked him to take the handkerchief with him. It was submitted to three different microscopists, two of whom said that the stain was too old, after nearly a week, to enable them positively to determine whether or not it was human blood, although it was unquestionably blood of some kind. The third was fairly certain that the blood was human. It has not yet disappeared from the handkerchief—1927.

THIRD INCIDENT.

Among the communications about the wounded boy and his companion, was the statement that I had given them money ; that they had left Wales and had gone to No. 3 Waterloo Place, London, where they exchanged my American money and bought passage for Italy. Joe Wentworth said that his reason for wishing to save this boy's life was that he was an Italian whose father owned the little shop in Otranto where his painting was ; that if the boy died the shop would pass into other hands at the death of the old father. Joe was anxious that we should have the painting and had tried to influence the boy to go home and take charge of the shop. When Mr. Lambert was in London a few weeks later, we went to No. 3, Waterloo Place. He found

the number vacant, but the people next door told him that until the previous week it had been occupied by an Italian Steamship Co. which also exchanged currency.

In the fall, after our return to St. Louis, we used a book, instead of loose sheets, for automatic writing. One evening while Mr. Lambert, Mr. Hannegan and I, were waiting for the writing to begin, we were discussing the statements of the microscopists about my handkerchief. The pencil began to move and a circle was drawn on the page, and it wrote : "Now watch this spot. I am going to put blood upon it, and, MY DEARS, it will be human blood just like the other."

We waited patiently for some time. Then came an interesting and significant message. Joe Wentworth told us to wait no longer, and explained that the operators, when trying to produce a manifestation, were never sure just when it would take place. At times results were obtained very quickly ; at others greatly delayed. He said that many manifestations took place that were unobserved, simply because the operators were unable to tell just what they could do ; and that when such a manifestation was under way, if successful it proceeded to its culmination, whether anyone were present to witness it or not.

One evening several days after this message had been received, I was in my room dressing for dinner, while one of the maids was finishing the cleaning of my white furniture. The last piece that she washed was a white cabinet about 63-in. wide, 14-in. deep, and 48-in. high. It was divided into three compartments with shelves and glass doors which were lined with silk. The door of the right-hand compartment was locked because the automatic writing books were kept in it. Just before I left the room I went to the cabinet to get some slippers, noticing as I did so, its spotless appearance after the cleaning. At that moment Mr. Hannegan and Junior came in from a walk and I joined them in the hall on their way to the dining-room. As we sat at the table, anyone passing through the hall on the way to my room would have been seen by us through the door.

When we left the table I had occasion to go to my room. Immediately I noticed a stream of blood running down the whole length of the door of the right-hand compartment of the cabinet. A pool of blood lay on the floor beneath it. I rang, and Julia Purtell, another maid, answered the bell. I asked her if the maid who had cleaned the cabinet had cut herself. She was astonished at the sight of the blood and assured me that no one had been injured. The maid who cleaned the cabinet came in with the cook ; they were followed by Junior and Mr. Hannegan. Someone suggested that the incident might have a connection with the automatic writing books in the compartment. I took the key from my jewel box and on opening the door we found a stream of blood running down the woodwork on the inside of the door. There were no finger-marks. The blood, both on the outside and inside the door had the appearance of being splashed against it near the top, from where it had run down.

Julia Purtell brought a towel and wiped the cabinet and the floor.

She started towards the bathroom with the towel, but stopped just beyond my door with the exclamation : "What kind of blood is this ? It has all gone from the towel !" She showed us the towel upon which no trace of blood was to be seen. Five grown persons and a child saw the stains on the cabinet before it was cleaned ; saw blood on the floor and on the towel ; and then saw the towel perfectly clean. As far as I could judge from their statements our impressions were identical and simultaneous. I could detect no variation whatever. All agreed as to the appearance, the quantity and the location of the blood. In his comments in the Proceedings of 1908, Dr. Hyslop leaned towards the hypothesis of collective hallucination as an explanation of these three incidents ; but the letter quoted on page 72, which was written shortly after says : "It is more than probable that my straining of the mental theory will have to be abandoned in future."

One must indeed strain the mental theory to explain these three connected incidents in which so many different persons are involved. However, to Dr. Geley, who was more familiar with physical manifestations, these were interesting, but not at all astounding, since he himself had had a blood-stain put upon the photograph of a person who had been murdered.

If one gives a little thought to these three incidents, one finds points of great interest : (1) The sticky clotted blood, both felt and seen on Mr. Hannegan's hands, in the first incident left no trace on my hands, yet it discoloured the water for several hours before it was thrown away. In the (2) incident, although my hand was covered with blood, it left only a faint stain on one of Mr. Hannegan's fingers. The coverlet where my hand had rested was stained, and the stain remained till it was washed out. (3) My handkerchief, at some time saturated with blood, felt dry before it left my hand. Several hours later, when it was found, the blood with which it was soaked appeared fresh and wet, but did not stain my hands when I examined it. The stain remains on it now after all the years that have passed. (4) The blood inside a locked door, on the outside of the door, and on the floor, in the third incident, stained towel with which it was wiped up, but vanished from that towel in a few seconds.

Is it possible that these variations were intentional in order to make the details more unusual and impressive ? Dr. Geley's statement brings still more conviction to me that there must be a higher chemistry, just as there has been found to be a higher physics, of which the laws are as yet unknown to us, and compared with which the laws of chemistry and physics which are known, must be very elementary.

Personally I think that the first two incidents were materialisations of blood ; and that the third was a delayed and abortive materialisation. The last seems to me to have been an attempt to put a bloodstain on the page of the automatic writing-book which was in the locked compartment ; an attempt which dates back to the evening when we were told that such an attempt would be made.

This incident is but one of several in which blood has played a conspicuous part. It is a thousand pities that Mr. Lambert when in London could not have prosecuted his enquiries of the Italian Steamship Company which would have had a record of the two passages, if these really were taken, and if they were, one of the employees might well have remembered the changing of the American currency and its amount. It is perfectly evident on the testimony of Mrs. Lambert, who is a most careful and instructed observer, that the "blood," despite its appearance and clotting, is not ordinary blood. It is, therefore, not an "apport" of physical blood. What it actually was might possibly have been determined to some extent by the microscopists, who might have given evidence whether it was composed of red corpuscles and serum. The incidents are so remarkable that they deserve a place in the annals of psychical research, the rather that physical phenomena of every kind are quite unreasonably discredited though they have been proved up to the hilt by Continental experimentalists of the highest standing in science.—S. de B.

REMINISCENCES OF A REMARKABLE MEDIUM.

By H. A. DALLAS.

During the latter half of the last century Mrs. Everitt was well known to students of Modern Spiritualism. But each generation has its own gifted mediums and those who were remarkable fifty, or forty, years ago are unknown now to many interested inquirers into the mysteries of Mediumship ; more particularly if they have not been in the ranks of professionals, or subjected to scientific investigation.

Mrs. Everitt is briefly referred to in Sir Arthur Conan Doyle's recent "History of Spiritualism from 1870." He writes : "Mrs. Everitt's wonderful mediumship exercised, like that of D. D. Home, without charge, convinced many influential people." (Volume 1, p. 174)

She was a friend of Mr. E. Dawson Rogers, who was for many years President of the London Spiritualist Alliance. He introduced me to Mrs. Everitt and also related to me several experiences he had had with her.

The phenomena attending her mediumship were raps, apports, trances, very clear communications by the Direct Voice, and also direct writing. Her medium faculty came unsought, and as a surprise, and was used for the service of others.

One of the incidents which Mr. Dawson Rogers related to me is as follows :—

In August 1871, before his acquaintance with Mr. and Mrs. Everitt had developed into friendship, it suddenly occurred to him (I think he said soon after he awoke) to invite Mrs. Everitt to pay a visit to his family ; this he did promptly. The result may be recorded in Mr. Everitt's own works, for it has been printed in a small book, too little known : "The Life and experiences of Edmund Dawson Rogers." Mr. Everitt wrote as follows :—

During a conversation with John Watt, a frequent "Control" of Mrs. Everitt, he said : "Mr. Everitt you must let your wife go into the country ; she requires a thorough change, and the society and magnetism of Mr. Rogers' family will do her good." This struck me as very curious, for Mr. Rogers' family were comparatively strangers to us, and I therefore mentioned some three or four other families where I knew she would receive a hearty welcome—all of which John said would not do so well : "But, I said, I cannot write to Mr. Rogers and ask him to let my wife come and stay with his family," but John replied : "That has all been arranged with Mr. and Mrs. Rogers on our side. They are quite willing and will be delighted to receive your wife as their guest." Now imagine my astonishment when, on the delivery of the first post the next morning, a letter came from Mr. Rogers with a pressing invitation for my wife to go and spend a few weeks with them."

Was it during sleep that this matter was "arranged" ? It seems

not improbable ; "John Watt," at least, taught Mrs. Everitt to believe that friends on this side and on that side of the Veil hold communion during sleep ; if this is so we have a clue to the experience which many persons have had of awaking with a clearer mind on problems that have been perplexing.

Mr. Morel Theobald gave the following account of his first experience of "Direct Writing" in Mrs. Everitt's presence, in a book now out of print, called "Spirit Workers in the home circle."

"I was silent ; and thinking with some degree of perplexity of what had occurred, and how real and near the spirit world is, when we heard rapid but slight tapping on paper, similar to the click of an electric needle, or the dropping of water. Mr. Everitt said : 'That's some direct Spirit writing'—and counted one, two, three, when pencil and paper dropped on the centre of the table. When a light was struck, we found the following message, written apparently within five seconds—a physical impossibility for us—which we preserve as a precious gift from the Spirit World :

" You seem to be puzzled at our close proximity, but as regards your Spirits you are living in our world. You only require your material body to move with in this your material world. Remove your atmosphere, you are then present with us ; by giving us the conditions we are joined with you—in fact we make a part of yourselves.

" We influence you to do and say things that you believe are from your interior selves. By-and-by we shall be able to make ourselves visible to you, so that we form part of your family. You are now the medium of Earth and Heaven."

Mr. Theobald's comment on this writing is as follows :—

" We have had many hundreds of direct Spirit Writings since then, and many much more remarkable ; but the sensation which accompanied this will never be forgotten. As regards the paper itself, it had been previously marked and placed in the centre of the table, round which we were all sitting, with a pencil on the top of it. I saw it there when I turned off the gas. As soon as the paper was whipped up (as it seemed) into the air first in front of me, my brain felt for the moment in a most extraordinary state of ferment—quite indescribable—which state usually accompanies the process of these direct writings, when I am present. This first time I was dazed ; it was a *new* sensation ; but one I recognise, and which when it occurs, induces us to search for some writing." (*ibid.*, pp. 51, 52).

What was the connexion between Mr. Theobald's mental forces and the production of the writing ?

This is a problem which cannot at present be solved ; but as he was himself gifted with the mediumistic faculties it seems as if he contributed to the result, unintentionally, and in some way quite inexplicable at present. It would be worth while to investigate this aspect of the matter by making careful observations when the Direct Writing is produced as to the sensations not only of the medium but of the sitters.

Having heard often of Mrs. Everitt's remarkable mediumship, I was glad to have the opportunity of calling upon her in her home. She showed me some sheets of direct writing which dealt with early Church History, and she told me that when these were produced the "controls" themselves selected their circle of sitters, and among them were included some who were students of Church History. Why this was so she did not know, she suggested that perhaps this enabled the writers to get into rapport with spirits who were acquainted with Church History; this was a mere guess. It may be that the minds of the sitters were drawn upon, that also is a guess; the problem remains unsolved. The lines of writing were quite straight, about a quarter of an inch apart, and the margin on the left side of the paper was as exact and even as if it had been done on a typewriter. Mr. Rogers said that in his presence as many as nine hundred words were written in six seconds, and that on one occasion the writing filled the whole of a quarto sheet which had been previously initialled. I saw one sheet of this direct writing had been initialled by Mr. Edward Bennett, who was at that time Secretary of the Society for Psychical Research. These statements do not of course, carry evidential value for those who believe such phenomena to be impossible, but those who, on other grounds are convinced that these extraordinary phenomena occur, will be interested in the testimony of honest and intelligent witnesses.

It must be borne in mind that Mrs. Everitt made only one condition when giving her services, namely that they should be for the benefit of those who work for the cause; she made no charge whatsoever.

At one time she used to go into trance, but she wished to be conscious of what occurred, therefore in her later years she was not entranced; when she was entranced she sometimes remembered the environment she had been in during her unconsciousness of earthly surroundings; but she told me that this made her feel she did not want to come back, and she began to grow discontented with life on earth, after this the memory of the other condition was withdrawn from her.

On one occasion she described the house of a friend in a distant land which she had never seen; this was sent to her friend who replied that it was so correct that it might have been the description of an eye witness.

In reply to a question which I put to her, Mrs. Everitt said: "They tell us that Truth is light." This should help us to understand what is meant when some unhappy communicators tell us that they are "in the dark."

One of those who spoke by the direct voice in Mrs. Everitt's presence was a child spirit, called "Zippy." He said that he was an Indian spirit; when he first tried to speak through her, his English was very imperfect. Her usual "control," "John Watt," seems to have interested himself in teaching this child spirit of a primitive race.

Mrs. Everitt gave me an account of a curious occurrence which happened when Professor Sidgwick paid her a visit.

Zippy was talking with the "direct voice." Mrs. Everitt was conscious and could hear him. Those who have heard Prof. Sidgwick speak will remember that he often had a painful stammer. On this occasion Professor Sidgwick spoke to "Zippy" and asked him how he was able to make his voice heard, the Voice replied that he used Mrs. Everitt's breath. "Can you use other peoples' breath?" asked the Professor, "Could you use mine?" Zippy replied that he did not know; but presently he heard Zippy's voice talking and stammering. Mrs. Everitt thought the child spirit had done it for fun and she exclaimed: "Shame, Zippy!" "He called me to him," said the Voice. "I did not know what would occur." Evidently the imitation of Professor Sidgwick's stammer was quite unintentional.

During my visit, whilst Mr. Everitt was telling me that some of the direct writings they had received dealt with the attributes of God, His power and His love, I heard in a corner of the room some yards away, some rather heavy thuds on the floor. "Are you there friends?" said Mr. Everitt. The knocks continued but no message was given.

At a later date when I was having tea at Mr. Dawson Rogers' house, Mrs. Everitt being also present, I heard raps on the table. I asked that the raps might be made on my side of the table under my plate; this was done, at least the sound seemed to me to come from that direction, the object of these signals seemed to me merely to indicate the presence of unseen visitors.

The Everitts told me they had met many interesting people who visited them through interest in her wonderful gifts, among others, John Ruskin, and the French painter, Tissot.

Her wonderful powers do not seem to have drained her vitality, for she lived to old age. She was not what would be called a very educated woman and the philosophic discourses of "John Watt" were, Mr. Rogers said, of a kind she would normally have been incapable of producing.

One piece of writing, produced "direct" was in Latin; the first translation was given by automatic writing and the Everitts were told that this was not very exact—another translation was then given by the "direct voice," which Mr. Everitt told me he believed was correct.

It is now nearly a quarter of a century since I paid this visit to the Everitts, but I made a record of it afterwards and I have had this before me to refresh my memory whilst writing these reminiscences.

MARGERY'S CHINESE SCRIPT.

We have received the two letters reproduced below on this subject. There seems to be a divergence of intention between the two writers. Mr. R. F. Johnston concentrates on the question of the survival and presence of Confucius ; Dr. Crandon and his two collaborators are not concerned with this matter—indeed, they report Walter as saying, “Don’t make any mistake, Confucius was *not* here . . .” Dr. Crandon’s interest is entirely on the mediumistic production. It is therefore quite natural that whereas Mr. R. F. Johnston criticises closely the writing and arrangement (or disarrangement) of the Chinese characters, this is felt by Dr. Crandon to be aside from the main interest.

It will be noted that Dr. Whymant’s criticism of the script, given in PSYCHIC SCIENCE, of October, 1928, is in substantial agreement with that by Mr. Johnston. But neither of the Orientalists touch on the testimony of Dr. Crandon, and many other persons there present, that the marvellous thing is that the script (accurate or inaccurate) should have been produced at all under the conditions certified. This would be quite untouched if the whole of Mr. Johnston’s criticism be accepted.

Taking the “absolute *bona fides* of all persons concerned” as unquestionable, this occurrence is not merely “very strong” evidence for the cross-correspondence, but as near absolute proof of the existence of the Chinese dis-carnate influence (*not* Confucius *ipse*) as can be imagined. It seems to me worthy to take rank with the very best mental proofs of survival that have yet been produced—as good as the Chaffin Will case, the Nepenthes materialisations, or that of “Katie King.”—EDITOR.

GOVERNMENT HOUSE,
WEIHAIWEI,
CHINA.

To Mrs. BARBARA MCKENZIE,
59, Holland Park, London, W.11.

October 4th, 1928.

DEAR MADAM,

You have been kind enough to send me, with your compliments, a copy of PSYCHIC SCIENCE for last July (Vol. vii, No. 2). Assuming that it was the Chinese script to which you wished to draw my attention, I take the liberty of offering the following remarks.

Perhaps I should preface my comments with the statement that I know nothing directly and very little indirectly about Margery and her mediumship, and although I am aware that there has been much controversy, regarding the nature of this medium’s manifestations, I may confidently assure you that the question of the genuineness of her mediumship is one on which I have no bias either one way or the other.

A few minutes’ examination of the Chinese script revealed to me the fact—which I think every competent Chinese scholar, native or foreign, would corroborate—that whoever the communicator on this occasion may have been, he was certainly not the great Chinese sage whose name he adopted. It is also too obvious to need emphasis that the style of writing is not ancient, that the whole contents of the script consists merely of ordinary modern Chinese written by a very poor scribe,

and that both pages of script contain not a single word or line (barring a trifling exception to be dealt with later) that is not a quotation. The sentences written by Margery are all taken word for word from a famous classical work which is probably more familiar than any other Chinese book not only to all educated Chinese, but also to all Western students of Chinese literature.

I am amazed to find that although the script was submitted to the expert examination of "Dr. Hsieh, a Chinese scholar," and Dr. Huang "a Chinese of great learning" (see pp. 147-8 of PSYCHIC SCIENCE), by whom a translation was produced, which, by the way, is neither complete nor impeccable, these distinguished scholars were apparently completely ignorant of the fact that the whole script consisted of nothing more than extracts from the first book of *Lun Yu*, one of the Four Canonical Books of the Confucian Classics. Dr. Huang is quoted as saying, with reference to his own translation, that if he could have spent greater time upon it, or if it could have been undertaken by one who knew more than himself, "more precise meanings might have been brought out." Surely Dr. Huang, if he had received the ordinary Chinese education, must have known from what famous classical book he was translating; and it is difficult to believe that he, a Chinese of "great learning" who was also a student at Harvard,* was unaware that the *Lun Yu* had been many times translated into English under such titles as "The Analects" and "The Sayings of Confucius." He need not have troubled himself to produce his own admittedly imperfect translation of the sentences quoted in Margery's script. All he had to do was to refer his questioners to such well-known English translations as those of Dr. Legge of Oxford, Dr. Lionel Giles of the British Museum, Mr. L. A. Lyall of the Chinese Customs Service, and Mr. Ku Hung-ming.

On page 148 of PSYCHIC SCIENCE occurs a reference to "the marvellous celerity with which Margery transcribed the Chinese ideas" and the following comment is added: "as to these ideas we are assured by native Chinese scholars" (presumably Dr. Hsieh and Dr. Huang) "that they bear the hall-mark of 'original' Chinese literature to be found only in one or two libraries in this country." This is a little ambiguous, as it does not state clearly whether the "ideas" are original merely in the sense that at some time or other they must have been expressed by someone for the first time (a statement with which no one is likely to disagree), or whether, although they bear the "hall-mark" of "original Chinese literature" they were first given to the world by Margery's alleged Chinese communicator. However this may be, I hope it is not the case that copies of the *Lun Yu* are to be found only in one or two libraries in the United States. I was not aware that the study of Chinese classical literature in America was in such a deplorable condition as this statement would imply; indeed

*Dr. Richardson writes: "Without a special training in the classical language, which Drs. Hsieh and Huang disclaim, a rapid and accurate reading is not possible."

I have excellent reason for knowing that such is not the case. The *Lun Yu* in Chinese is doubtless to be found in hundreds of American libraries, public and private, and it is quite certain that thousands of copies of English translations of that classic exist in America as well as in England. Boston itself (where Margery's experiments in mediumship are carried on) must possess many libraries which contain both the Chinese text and English translations.

With regard to the calligraphy, it is not fair to be too critical, because no Chinese calligraphist can do his best work with a foreign pencil or a steel pen. Nevertheless the hand-writing is distinctly poor. I hesitate to say that no Chinese could have guided the pen that wrote those two pages of characters, but certainly no Chinese who was proud of his penmanship would care to claim this script as his own. Had it been put before me without any suggestion that it had been written automatically by an American medium, I should have said that it was probably penned by a fairly proficient foreign student of Chinese, who had had considerable practice in writing Chinese characters, but was no calligraphist in the Chinese sense of the word. I admit that I have seen pages of authentic Chinese manuscript much worse written than these two pages, but the writers were Chinese of very limited education. Assuming that these characters were not written by a foreign student of Chinese, I should have surmised that they were the production of a Chinese domestic servant or other humble employee who had been set by his (foreign?) master to write out a few sentences of elegant Chinese such as might pass for the work of a philosopher or scholar; and that (not being personally qualified for such a task) he carried out his instructions to the best of his ability by writing down a few paragraphs taken at random from the first book of the Confucian "Analects." He may have written them from memory)—every Chinese school-boy has at least a rudimentary knowledge of this famous book, which in Pre-Revolutionary days he was always compelled to memorise—or he may have copied them from any easily accessible copy of the Chinese text. It would seem probable, on the whole, that he copied them rather than wrote them from memory, for the order in which the sentences are written is haphazard, important characters in two or three places have been omitted, and there is internal evidence that the script was written by a man who did not grasp the meaning of what he wrote. Some of the sentences are written from the left to the right of the page instead of (as they should be) from right to left, but there is no uniformity. The very first characters on the first of the two pages suggest that the writer, if a Chinese, was very ignorant of his own written language, for they are taken from the middle of a sentence and as they stand are meaningless. This fact evidently puzzled the learned Chinese—Doctors Hsieh and Huang—who were asked to examine the script, for they leave these initial characters untranslated in their version and substitute a row of dots. They adopt the same expedient elsewhere in their translation, obviously because they did not understand the meaning of the characters which owing to their

wrong position seemed to have no connection with the rest of the sentences to which they apparently belonged. A little closer familiarity with the text of the *Lun Yu* would have solved the mystery of these untranslated passages. Dr. Huang did not perceive, for instance that the first ten characters of the first column follow the last character of the second column.

(There follow three pages of detailed analysis with Chinese characters which we cannot here reproduce, not having any Chinese type, but their general tenor can be gathered from the text. They contain illustrations of the imperfect script.—EDITOR.)

In an earlier part of this letter I referred to the fact that the first page of the script concludes with five characters regarding which my comments were postponed. The Pekingese transliteration of these characters is *yu wei ssu K'ung Tzu*. The literal meaning—strangely enough they were left unnoticed and untranslated by Dr. Huang—is “I am not dead. K'ung the Philosopher.” (*i.e.*, Confucius.) Now the three characters which stand for “I am not dead” are the only *original* contribution to the whole of Margery's Chinese script. The great sage Confucius, trying to prove the fact of his continued existence, could do nothing better than give a few quotations from a book which he never saw and append the abrupt remark : “I am not dead.” The thought inevitably suggests itself that the intelligence which prompted the writing of this Chinese script had not a sufficient knowledge of the Chinese to dictate an original composition, but determined to include at least one sentence that could not be traced to a classical original. The sentence is one which even a Western beginner in Chinese might well have been able to excogitate.

Besides the Chinese characters written by Margery, there are a few more (*see* Fig. 29 of Oct., 1928, issue) written by another medium, Dr. Henry Hardwicke, of Niagara Falls. They are said to indicate a Chinese cross-correspondence, inasmuch as Dr. Hardwicke's characters, written mediumistically at Niagara Falls, have reference to what took place at one of Margery's séances at Boston on the same day. It is not my purpose in this letter to discuss this alleged cross-correspondence, but if it is true that Dr. Hardwicke wrote (in Chinese) the proverb : “A roving philosopher gathers no gold” in response to a suggestion made to Margery's control “Walter,” that he should get his Chinese communicators to give through another medium a sort of Chinese equivalent of the English proverb : “A rolling stone gathers no moss,” then the case for a true cross-correspondence would seem to be very strong. Chinese love antithetical sentences of this kind, and the two proverbs quoted make a good pair. The two experiments took place on the same day, and Niagara Falls is 450 miles distant from Boston. Everything seems to depend on the absolute *bonâ fides* of all persons concerned, and on this subject I am necessarily unable to offer an opinion.

In addition to the proverb and a few other isolated characters believed to convey punning allusions to the names of two of Margery's sitters

(Judge Hill and Mr. Bird), there were three of Dr. Hardwicke's Chinese characters of which Mr. Lee (who does not seem to have been mentioned before but who may have been a native of China) could translate only the first. As a matter of fact they are all very badly written—especially the third, which is crude in the extreme but it is no very difficult task to decipher them. They are *yu wei ssu K'ung Tzu*, "I am not dead. Philosopher K'ung."

Now as these words "I am not dead" are identical with those which as we have already seen, conclude the first page of Margery's script (Fig. 26, Oct. issue), it is possible that here we have another case of cross-correspondence or telepathy, though its evidential value would be very small in view of the fact that Margery wrote her script on March 17th, and Dr. Hardwicke his on March 24th. On the other hand, if it was the same (non-Chinese?) intelligence which produced both Margery's and Dr. Hardwicke's scripts in may be that here we have no case of telepathy but merely an indication that the intelligence in question (whether incarnate or disincarnate) was incapable of producing more than one original sentence and therefore had to put it into both scripts. I have already expressed my opinion of *yu wei ssu* as a pretended utterance of Confucius. If this is the only contribution that the great Chinese Sage, restored to life in the spirit world, can now make to this world's store of wisdom, it is perhaps to be regretted that he did not remain dead.

I am, Dear Madam,

Yours faithfully,

(Signed) R. F. JOHNSTON.

P.S.—This letter need not be regarded as private. I am sending copies to Professor MacDougall, to Mr. G. R. S. Mead, and to the Society for Psychical Research.—R. F. J.

NOTES ON MR. R. F. JOHNSTON'S LETTER OF OCTOBER 4th, 1928.

By MARK W. RICHARDSON, M.D.; E. E. DUDLEY;
L. R. G. CRANDON, M.D.

Unfortunately Mr. Johnston did not possess all the facts concerning the production of the Chinese scripts for they were necessarily abbreviated in the article in PSYCHIC SCIENCE (July, 1928). In consequence, he has laid himself open to unmerited criticism. He realises, of course, that scientific investigation of psychical phenomena, like any other scientific work, is not the place for the exhibition of bias. We are all interested in ascertaining the facts about these phenomena and, as they accumulate, in constructing a satisfactory hypothesis upon which to found our future work.

In so far as Mr. Johnston has added to our knowledge of these facts, his comments on these scripts will prove of permanent value in the study of the phenomena. He has presented a most painstaking

analysis of the evidence in his possession. It is a matter for regret, however, that he did not have more of the detailed circumstances surrounding the receipt of these scripts. Such information might have modified his opinion as to the origin of the communications and their evidential value, as to which he expressly says that he offers no opinion.

The article in PSYCHIC SCIENCE contains references to Dr. Richardson's papers in *Psychic Research* (May, June, July, 1928) in which these and other cross-tests are treated more fully. These include three other sheets of Chinese script with cross-tests, through Margery, through Dr. Hardwicke, and through a third medium, Mrs. Sarah Litzelmann.

The proposal to introduce Chinese into these tests was first made at the sitting of February 18th, 1928, when Dr. Richardson suggested to Walter that it might be possible to carry out a cross-test in Chinese and added that Walter might be able to get "Confucius" to co-operate—perhaps through the connection which had been established with Valantine (George Valantine, a direct-voice medium in whose presence Dr. Whymant has carried on extended conversations in Chinese with one purporting to be Confucius). Walter wanted to know what good that would do as he (Walter) knew no Chinese and the test wouldn't prove anything about him and he did not see how it would identify Confucius. Dr. Richardson then suggested that Walter might get Confucius to give something from his works, something in ancient Chinese which could be identified. Walter replied: "That is easy. Consider it done." At the séance of February 29th, the matter was again brought up by Dr. Crandon and Walter said that he would confer with Confucius but could not do so directly. He implied that he would relay the request and in all subsequent discussions of this matter Walter affirmed that he did not reach Confucius directly but only, as he said, "in an impersonal way." March 10th, 1928, Walter said that arrangements had been made for some Chinese communications and this same evening, after the séance, Margery, while awake and in the presence of eight witnesses, in bright white light, wrote an introductory communication in English signed, "Tao." The signature was duplicated in Chinese. Following the next séance, March 15th, 1928, and under similar conditions, Margery wrote another communication in English which was signed "Lao-Tze," and again the signature was repeated in Chinese. This was done in the presence of twelve witnesses.

The sitting of March 17th was held as arranged. The list of sitters appears in the July PSYCHIC SCIENCE, and in the September *Psychic Research*. Margery entered the trance state promptly when the light was turned out, and Walter said that he had suggested to Confucius (indirectly) that he wanted something which could be checked up. We heard many faint raps, first on one side of the cabinet then on the other. Walter then asked for light and directed its adjustment, by means of a rheostat controlled by Dr. Crandon, until the red light was half its normal brilliancy and until we could see Margery and all

members of the circle. With the light out, Walter told us that the medium would act as an automaton in doing the writing and that we should not interfere with the control. He then asked for red light of the intensity just described.

Dr. Richardson had provided a pad of marked sheets of paper and pencil which he placed on the table. Margery sat straight in her chair (an unusual position for her while in the trance state), then disengaged her hands from those of Dr. Crandon and Dr. Richardson, and began to write at the upper left-hand corner of the sheet and working down. The movement of the pencil was very rapid. It was clear that the movement of the hand down the column was regular, that there was no hesitation and no interpolation. The longest time for one column was 17 seconds and the shortest time was 12 seconds. When this sheet was filled *it was torn off the pad* and handed to Dr. Richardson but almost at once Walter, speaking in independent voice, asked that it be returned for numbering. Dr. Richardson replaced it on the table and the single dash was placed in the upper left corner. Again Margery's left hand returned it to Dr. Richardson, but again Walter intervened and asked that it be again returned as he wished to countersign it. It was placed on the table and the date and name "Kung-tze," were written by Margery's hand which again returned the paper to Dr. Richardson. *All of these operations were carried out in the same period of red light.* The written sheet remained in Dr. Richardson's possession after the last operation. While writing in red light Margery sat bolt upright, body rigid, eyes tightly closed.

Just before the light was turned on Walter said that "Confucius" might answer questions and, a little later, one of the sitters remarked, "I wonder what is the use of it all," meaning, of life in general. At the next séance Walter said that this had been answered. (In the red-light script).

As soon as Margery came out of trance, at 9.53 p.m., we adjourned to the brightly lighted book-room, two floors down, and Margery, now awake, took the same pad of paper and pencil from Dr. Richardson and wrote the second page of Chinese. Each character was written in the order in which it appears on the sheet beginning at the upper left corner, without hesitation and without interpolations. Following the completion of the second column she returned to the first column and put in the second "stop." The first two columns were written a little less rapidly than those done in the red light while she was in trance. The overscored characters were also written in order and the time for each was approximately thirty seconds. All of the work was done with the same pencil. Sheet number one is witnessed, on the back, by those who were seated near enough to the medium to see clearly what has been described above.

The second sheet was signed by the whole group since all could see the writing in detail. The names are in PSYCHIC SCIENCE, July, 1928, p. 146.

Early in the séance Walter said that it might not be possible to

get results through the other two mediums (Valiantine and Hardwicke) at this sitting and we made no attempt to develop a cross-test. We felt that it would be sufficiently evidential to get Chinese writing since it was a language unknown to all present.

The next séance was on March 22nd, and Dr. Richardson, thinking that writing might be done in the dark, provided himself with a pad of special paper the sheets of which were privately marked. Some Chinese ink was ground up and two brushes were provided. During the séance we heard the sound of one of the sheets being torn off the pad and this sheet was handed to Dr. Richardson. The ink slab was removed from the table at Walter's request and a few moments later another sheet was torn off and handed to Dr. Richardson. Walter said that two columns of Chinese had been written on this sheet with pencil. *All this was done in total darkness, on specially marked paper.* Referring to the sitting of the seventeenth, Walter said that there were three Chinese guarding the table while the writing was being done and that they were disciples of Confucius. He added, they directed the writing and passed the message along. He said further : "Don't make any mistake, Confucius was *not* here, he worked from a distance. He was not here but he may be some time."

Between the sitting of March 17th and that of March 24th, there had been no communication between the Lime Street group and the Niagara Falls group. In fact, the latter had been kept so much in the dark as to what was actually being accomplished that they had become restive—this was for evidential reasons, since even the simplest communications, over and above the acknowledgement of their reports, might be construed by critics as evidence of collusion. It was at this latter sitting that Walter said that he was prepared for a cross-test with Niagara Falls and asked Mr. J. Malcolm Bird, Research Officer of the American S.P.R., to pick out a sentence which should be given through Hardwicke, in Niagara Falls, in Chinese. Mr. Bird selected the sentence "A rolling stone gathers no moss," and after a time Walter said, "I have told John (Hardwicke's control) to have Hardwicke telegraph you. He has written Chinese. The Chinese tell me that they have translated that phrase to read : 'Stones which roll collect no moss in their depths.' I told them a stone has no depth but they disagree with me." During the séance no one left the séance room or communicated with anyone outside the room. When the séance closed at 10.08 p.m., we went downstairs and found that the telephone operator had tried to deliver a telegram by telephone just before we left the séance-room. The telegraph office was called and delivered the confirmatory telegram referred to by Walter and, a few days later, the original witnessed copy which is reproduced in PSYCHIC SCIENCE and in *Psychic Research*, came by mail. The Maltese cross within the circle, the rectangle enclosing the name "Kung-fu-tze," the symbols for Bird and Hill, and the Chinese sentence which is variously translated but with the general meaning : "A travelling agitator gathers no gold," are clearly the elements of a cross-test. Each of these

elements has a relationship to the happenings of the same evening which were taking place at 10, Lime Street, 450 miles away, and at the very time that this script was being written. We are now advised by Mr. Johnston, and for the first time, that the left hand column reads, "I am not dead, Confucius," and that the duplicate of this is found in the Margery script of the 17th (right column). Thus we have another cross-correspondence. (Perhaps we may be forgiven if we do not regard with too much seriousness the theory that a medium and sitters who know no Chinese can by telepathy send such a phrase, or, in fact, any Chinese characters, to another medium and another group of sitters who are equally ignorant of the Chinese language. Probably Mr. Johnston intended this as a sort of humorous interlude to a more serious discussion.)

At the next séance, March 28th, Walter said that Bird's sentence might be translated from the Chinese written by Hardwicke as : "A travelling preacher (or teacher) gathers of gold but none." Walter made it clear that, since he knew no Chinese, the Chinese who acted as intermediaries, who were, as he said, the disciples of Confucius, had a sufficient knowledge of English to translate the elements of these tests from one language to the other. Dr. Richardson has noted the difficulties in the way of a complete understanding of the actual process involved in this translation of English into Chinese and of Chinese into English (*Psychic Research*, September, pp. 513-514), and has suggested some sort of thought transference as described by Walter when discussing the general problem of transmission and reception. But we also have the evidence of the two communications, one signed Tao and one Lao-tze, both of which are in English of a peculiar, somewhat stilted sort to be sure, and the fact that a communicator or control (giving the name of Ching Wee who often, or always, precedes the personality "Confucius" when he talks through Valiantine), speaks English quite fluently. Again, the one describing himself as Confucius also speaks a few words of very stilted English, but in such a manner as to indicate that it is done with difficulty. It appears that somewhere in this group of communicators, who may be described as the "Confucius Group," there is one or more than one who is sufficiently familiar with English to act as interpreter.

November 17th, 1928, to a sitting at which Dr. Wasaburo Asano (1601. Higash-Terao, Tsunumi, Yokohama) was present, Walter invited a Japanese discarnate. Dr. Asano prepared thirteen cards each with a Chinese (Japanese) number written on it. He then, in the dark, presented Walter with one from this pack well shuffled. This he did with five cards in succession. Later in bright white light, Margery wrote the numbers correctly in *English*. Mr. Valiantine wrote the numbers correctly in *Chinese* script, and Sary (Litzelmann) four miles away in trance, wrote them correctly in *Chinese*. Here, then, is a repetition of the Chinese script cross-correspondences, under the critical eye of a strange Japanese gentleman.

And now, since Mr. Johnston has brought up the point that so

little of the Margery script published in PSYCHIC SCIENCE is original, it seems necessary to quote the more complete article in *Psychic Research* for September, where we find the details of another cross-test of March 31st, which started in English at 10, Lime Street, and was completed in Chinese through Dr. Hardwicke at Niagara Falls and another medium, Mrs. Litzelmann, sitting with a group at Ogunquit, Maine, eight miles from Boston. Mrs. Litzelmann had never been in trance before, and, it is almost needless to say, had never written in Chinese and knew nothing about the language. She wrote more than twenty-four characters (excluding repetitions) in complete darkness. The three simultaneous séances brought out several perfect cross-tests involving the two languages. Not the least interesting of these revolves about Walter's request for another sentence to be transmitted and translated into the Chinese. One of the sitters said, under his breath : " Honesty is the best policy," and in Hardwicke's script only we find the word " Honesty " inscribed with a border around it. Water explained this at a later sitting by saying that the Chinese did not understand how the word " policy " could be used in connection with Honesty ! (A mild Oriental rebuke of Western ethics.)

The Chinese script written by Margery *in total darkness* on March 22nd, contains some forty-one characters, of which a number are made up of from ten to fifteen strokes accurately joined. The alignment is far better than could be expected if it had been normally produced, and yet *it was done in complete darkness*. The Hardwicke script of March 24th includes seventeen characters, also written in complete darkness. While his script of March 31st involves more than fourteen characters, to which should be added the ornamental border around the character for " honesty," and the square enclosing the semi-circle with the Chinese numeral 21. Mrs. Litzelmann's script of the same date includes more than twenty-four characters, written in *complete darkness*, several of which are made up of ten or more strokes, and again the vertical alignment is remarkably good. Returning to the Margery script of March 17th, we find that the minimum number of strokes of the pencil in one column is about eighty, and the maximum is one-hundred and twenty-three, while the nine columns require approximately nine-hundred and seventy-two strokes. The greatest number for one character seems to be fifteen. We draw attention to these points because of conditions under which these scripts were produced, and especially because of the rapidity with which this particular page was completed.

Most automatic writing is done without lifting the pencil from the paper, but in trance writing the words are sometimes separated. These scripts, on the other hand, are made up of many short strokes connected or accurately related to each other in such fashion as to lead one to believe that the writer could see the writing. In the red light test of March 17th, Margery's eyes were closed throughout, in the March 22nd test she wrote in the dark. Dr. Hardwicke and Mrs. Litzelmann also worked in the dark. Apparently the conditions estab-

lish the supernormality of the writing, while its content and the fact that it is Chinese, indicates *the intervention of some mind or minds other than those of the mediums or the sitters.*

If the question of originality is to be raised it seems proper to determine this upon some such evidence as whether the meaning of script is definitely relatable to the events of the séance at which the particular script is obtained. On this basis, more than one-third of the total script may properly be termed original even though some phrases may have been quoted from the Analects of Confucius or from other source of like quality.

The persistent reversal of the writing from right to left is an interesting element in the problem. It is not impossible that a discarnate control might be able to direct the detailed movements of the hand of an entranced psychic, and yet find an almost insuperable difficulty in overcoming such a powerful subconscious habit as that which compels us to begin each sentence at the left of the page. Or again, this may be an example of the partially mirror-reversed writing which occurs with many mediums of the physical type. Walter has said that this may result from the failure of the communicator to obtain complete control of the medium. Studies of hypnotic subjects have shown the persistence with which they follow certain habit tracks, especially when they believe that the suggested course is ridiculous or inherently foolish. In the presence of such a barrier as this writing habit it is not at all unreasonable to assume that a Chinese control, for instance, might prefer to sacrifice a detail such as the proper right to left order of the columns in order that the energy might be conserved for the more important work of correctly forming the characters.

Following Mr. Johnston's hint, we have found Legge's "Chinese Classics," in the Boston Public Library, but it is evident, as he indicates, that one would have to be Chinese or a master of Chinese to be able to relate the Chinese characters to the translations. To the untrained Western eye these ideograms are difficult of recognition. But the presence of these books, of which we were none of us cognizant, does not seem to bear any particular relationship to the problem in hand. If the scripts were a mere jumble of unrelated characters or of sentences bearing no relation to the experiments one might, by some not incon siderable stretch of the imagination, postulate something like a book-test, based on clairvoyance at a distance, as Dr. Richardson has noted in *Psychic Research*. But Mr. Johnston has shown that, while the script of March 17th, is jumbled in parts, it is possible to reassemble it so as to form connected sentences. He also says that he had no great difficulty in interpolating the two or three omitted characters.

In view of the peculiar disorder of the sentences and the fact that they seem to have been taken, in part at least, from a book already in existence, it is possible that they were intentionally disarranged by the control in order to give them greater evidential value. (This refers to those quotations which seem to have no specific relationship to the experimental work.) Such a hypothesis seems at least as reasonable

as that advanced by Mr. Johnston (that is, copying by a hypothetical Chinese servant and recopying by one or more mediums) and is more nearly in line with the well-recognised proclivity of Walter to present all phenomena in an evidential manner.

Mr. Johnston has drawn our attention to the sentence : "I am not dead," which he seems to find some difficulty in accepting as evidence of the supernormality of the script, although it is accompanied by the clean-cut cross-test. This refers to "A rolling stone gathers no moss," which Mr. Bird presented on the spur of the moment, and also the references to Bird and Hill, the geometrical figure, and the card in the lower corner.

If these characters are correctly interpreted, then the phrase "I am not dead, Confucius," is, or should be, of great interest to all students of psychical phenomena, but it does not contain within itself that corroborative evidence which we consider necessary to establish, the identity of the communicator. We have nowhere said that these scripts are actually the work of Confucius ; we did not even know whether they were really made up of Chinese characters until they had been passed by Dr. Huang, Mr. Hsieh, Mr. Y. W. Lee, Professor W. E. Soothill, of Oxford, and, later, by Dr. Whymant, and others, weeks after the writing. To them is due the statement that the writing is in "original" or classical Chinese. *We have presented no claims in connection with these scripts other than the fact of their production under controlled conditions, which, we believe, establish their supernormality.* The evidence presented by those Chinese scholars who have so kindly assisted in their translation indicates that they did not originate in the minds of either the mediums or the sitters. A more important claim is that they form essential elements in a series of valid cross-tests involving both English and Chinese in varying proportions. To this evidence Mr. Johnston has contributed data, which, we hope, may be confirmed by other scholars. In rejecting the alleged authorship of the scripts he is at odds with the scripts themselves and not with us who have presented them as a part of these cross-tests.

In the same way, the question of whether they are written in "original" Chinese is one for the Chinese experts to determine, about which we have never ventured an opinion except upon their authority.

It has been noted that the Margery script of March 17th seems to stop abruptly. In connection with this, and related to the question of authorship, Walter said, on June 30th, 1928, speaking to Dr. Richardson, "Chief, there is something I want to bring up. When you started that Chinese stuff you spoke to me thusly : speaking thusly you said : 'Now, Walter, I have been thinking that it might be possible for you to do something in Chinese,' and I said I don't know any Chinese. And then Chief, you said, 'I thought that perhaps you might get hold of Confucius and have him put through something.' I said, what good would that do ? I don't know Chinese : it wouldn't prove anything about me and how could it prove Confucius ? And you said, 'Perhaps you could get Confucius to give something that could be identified, a

page from his writings, perhaps.' Do you remember that? Well, this is important,—*I did it*. If you find that the page of Chinese is chopped off rather short don't blame me. Those Chinese were going to stay here for life. That page of 'ink' writing had to be stopped short for they were going to stay the rest of the night. They came in and asked me what I wanted and I said, I want a page of Confucius, and I got it—even if it was stopped off short."

We have regretted the necessity for condensing the reports of the many sittings which have a bearing on these various tests, but to have published them *in extenso* would have taken up many times the space already used. Even these notes on only a portion of the problems involved have been much condensed.

While the construction and alignment of the Chinese characters may, with some justice, be open to criticism on the assumption that the medium is the actual writer and is able to follow the operation visually, the facts as herein presented show that the medium's hand is a mechanism which is not guided by the medium's eyes. The rapidity of production and the relative accuracy of the constructions of both the characters and the sentences show the operation of a mind with some knowledge of Chinese, and that this controlling intelligence can perceive in the dark and in red light too dim for the normal eye to see the individual lines.

It is hoped that some Western expert in Chinese will attempt to write a similar number of Chinese characters of equal complexity and under the same conditions of red light and darkness in order to determine the possible speed and accuracy of normal production. The results of such a test should be of interest. (The red light is a 25 watt lamp in a box painted white inside and having an 8 x 10 inch opening covered with three thicknesses of red tissue paper. The whole is situated approximately 7 ft. from the centre of the table and more than 3-ft. higher. Only *reflected* light reaches the table.)

We are endeavouring to learn all that we can about these phenomena, their causes and modus operandi, and welcome any constructive contributions which may shed more light on their relationships.

SUMMARY.

The Chinese element in these tests was introduced because none of the mediums or the sitters knew the language.

There was no thought that the identity of the communicator or communicators could be established by presenting scripts in that language.

No assertion has been made that such identity has been shown other than the claim intrinsic in the scripts themselves.

There was no understanding on the part of the control (Walter) or the sitters that the Chinese script of March 17th, 1928, was a part of a cross-test.

The quotations from the Analects, as of the above date, were presented as answers to questions or remarks made by the sitters.

It was hoped that these tests might show that minds other than those of the mediums and sitters are essential to the successful completion of such English-Chinese tests under these or similar conditions.

On two occasions Dr. Hardwicke, in trance and *in complete darkness*, wrote Chinese which bore intimately upon the events taking place at 10, Lime Street, 450 miles away, and in the same séance periods. He had never before written Chinese.

On one occasion Mrs. Litzelmann, never before entranced and knowing nothing of Chinese, wrote Chinese script constituting a cross-test with the Lime Street group. This was at a distance of eighty miles, *in complete darkness*, and was related to the Hardwicke script of the same evening and the same séance period.

Margery has written about 151 Chinese characters in red light, 43 characters in white light, and 42 in *complete darkness*. Most of these were done rapidly and, on the whole, accurately.

Cross-tests involving sentences and numbers, given on the spur of the moment, have originated at 10, Lime Street, in English and have emerged in Chinese through one or more distant mediums and within a few minutes.

Tests involving numbers and geometrical figures or designs have been correctly transmitted and have appeared in their Chinese equivalents, or, in the case of the designs, in intimate relation thereto.

A portion of the Chinese script is original in character as determined by its relationship to the events of the séances.

The fact that a cross-test has been completed in Chinese has been announced by Walter at Lime Street, before any communication was received from the distant medium.

The conditions surrounding the presentation of the scripts, as well as their content, are evidence that they are supernormally produced.

Suitable precautions have been taken to make sure that the scripts were actually written at the time and on the paper provided.

All the evidence has been witnessed by responsible persons who have signed their names to the individual sheets.

At no time was there any communication between the groups relative to these tests other than the transmission of the signed scripts from Niagara Falls to Lime Street, and the single script from Ogunquit. These were sent to Lime Street by mail, and from there to the translators. Each test was completed before any translation was available.

The full details of these most interesting experiments will be found in a reprint from the journal of the A.S.P.R., from January to December, 1928.—EDITOR.

HUMAN RADIO-ACTIVITY.

EXPERIMENTS AT THE COLLEGE.

By Mrs. HEWAT MCKENZIE.

The question of human radio activity was a favourite subject for experiment and discussion by the late Miss Felicia Scatcherd, who in her writings had marshalled many well-known instances which had come under her own long observation in psychic matters. The work of Dr. Baraduc of Paris,* was personally known to her, and many experiments with the Crewe Circle, including the famous "Rose" result, dealt with by Mr. De Brath in the first "F. Scatcherd Memorial Lecture," (*see Book Reviews in this issue*), was an outstandingly perfect instance of this nature obtained by herself with the Crewe mediums.

In the work of that Circle, such results have been usually associated with the mediumship of Mrs. Buxton, Mr. Hope's devoted co-worker, though the combined force of Mr. Hope was certainly utilised. The result achieved often seemed to follow the holding of a box of plates to the forehead of Mrs. Buxton during a photographic séance. Very often Mr. Hope was able to predict which plate would be affected, and on development this was frequently justified, the indicated plate bearing an image of some kind, while the others remained in the packet totally unaffected. I have, however, personally noticed in experiments with Mr. Hope at the College, that unexposed plates left by a sitter after an experiment for a psychic extra," when exposed "later in a camera by some one who had some small degree of psychic power for this purpose, would on rare occasions show results. This was specially noticeable when these were used by Miss Aimée Earle, and indicated that the magnetisation of the plates by Mr. Hope, by holding in the hands, had left some latent image.

Prof. Darget held that in a course of experiments which he inaugurated the concentrated thought of a group of sitters resulted in the production of images upon photographic plates. (*See "La Photographie Transcendantale" in Library.*)

Many sporadic and isolated instances have been reported from time to time, but the data at our disposal for deduction is but scanty.

It is therefore with pleasure and much interest that I am able to report some recent work at the College along this line, and can give some examples of results.

Last autumn a Miss S. wrote to the College *re* psychic development, and on an appointment being arranged, called and related some experiences which she and a sister had carried out some time ago in psychic photography with some success, using a camera. As happens in many such cases, results were infrequent and disappointments many, and the experiments were discontinued to give more attention to automatic

* "The Human Soul ; Human Radio-Activity," in College Library.

writing, with which the sisters had considerable success. Many of the best early negatives were destroyed, and this action was sharply rebuked, it is said, by their communicators, but some I saw bore marks claimed to be of psychic origin.

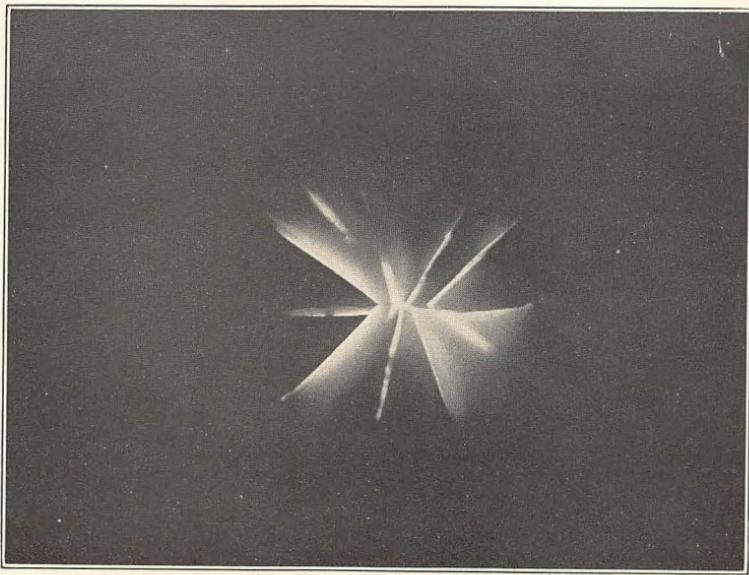
Both sisters became members of Mrs. Kitchen's class for psychic development at the B.C.P.S. in the autumn of 1928, and at her suggestion they agreed to hold a negative with one hand of each upon it during the class hour. They had never adopted this procedure before. The negative, a quarter-plate Imperial Special Rapid, is initialled, packed, and sealed in several light-tight envelopes by Major Mowbray at the College, and given to Mrs. Kitchen before her class. When the class, about ten members, is formed, she gives the plate into the hands of the Misses S., who hold one hand each above and below the packet during the whole of the class, which lasts about one-and-a-half hours. It is taken from them at the close, and developed by Major M. on the following day. The class is for mental psychic development, and a very good red light is hung in the centre of the circle during the whole of the proceedings. Mrs. K. has noticed that the hands of Miss S. remain warm throughout, but the hands of Miss W. S. become extremely cold even though the room is very warm. This is noticed on every occasion and indicates the polarity often noticed in mediumistic function when two forces are used.

Major Mowbray is perfectly satisfied that the condition of the seals and envelopes returned to him for development are as he gave them.

The first few sittings gave no results, but on November 12th, a very clear result showed, giving an impression of movement (Fig. 1). The following two weeks were blank, but December 3rd gave a result with a similar impression of movement, intensified (Fig. 2). The result of December 10th was different, and complicated (Fig. 3); an enlargement shows a structure like coiled wire with definite nuclei placed horizontally, and more or less regularly spaced. December 17th gave no results.

The Christmas holidays intervened and Miss S. asked us to pack up three plates that they might experiment with during the vacation. This was done, and these were returned to us early in January. On development one plate revealed a small mark about quarter-inch length in the centre of the plate, the other two were blank. From this it was deduced that the two mediums required the strength of the circle or of some members in it, to produce the more definite results, and from her observation during the class hour Mrs. Kitchen confirms that this psychic help is probably given. The same members have been kept beside the Misses S. all through, except on one occasion at the start of the new class, January 14th, when the only result showed a blanking out of three-quarters of the plate over its full length. On January 21st the sitters were as in the autumn experiments, and Fig. 4 resulted, reminiscent of the results of November 12th, and December 3rd, 1928. It will be noted that the designs are all exceedingly clear, and placed well in the centre of the plates. The illustrations are from

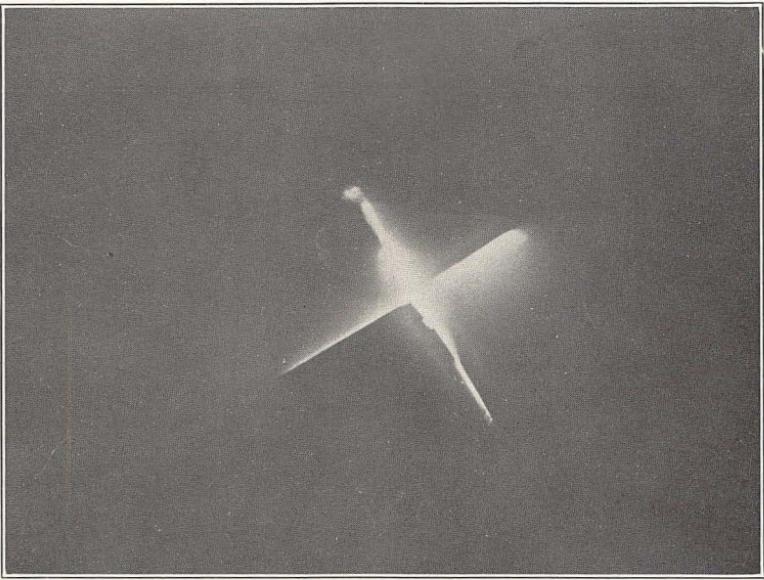
No. 2.



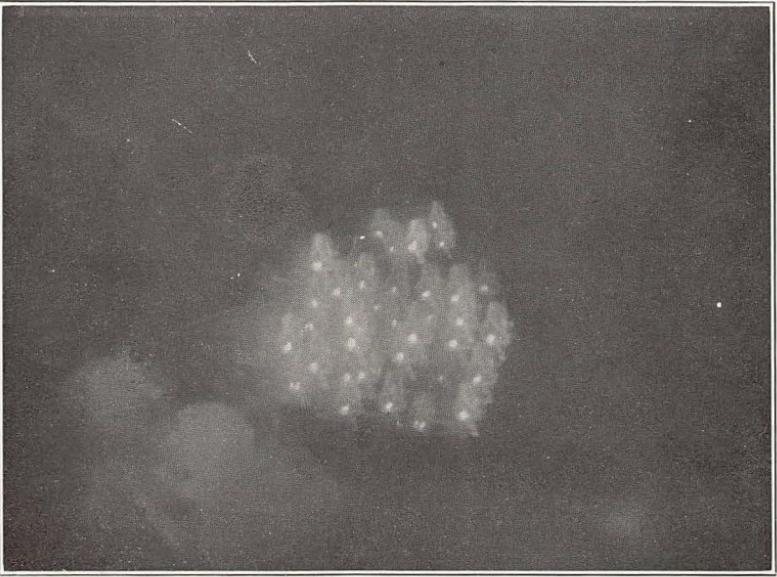
No. 1.



No. 4.



No. 3.





the original quarter-plate prints. The rest of the glass of the negative remains perfectly clear.

On January 28th an Ilford Iso Zenith plate, more sensitive, was packed up for use. On this occasion Mrs. Kitchen noticed that one of the sisters, Miss S. was very much inclined to sleep, as if force was being concentrated upon her. The result was negative, as to an image, but it was noticed on development that the film was darkened all over as if it had been exposed to light. The following week an Imperial Special Rapid plate was again used. Again the semi-trance condition was noticed, and the plate showed the same darkening of the film, and was completely covered with hundreds of tiny dots, which when printed resembled an astronomical photograph. Several similar results have followed, but these will be reported later.

I made inquiry of the Misses S. as to whether the designs bore any relation to their own thoughts, but nothing could be traced.

If any reader has any ideas about these images I should be glad to hear.

That the Misses S. have both psychic powers is apparent. This was previously known to Mrs. Osborne Leonard, Rev. C. Drayton Thomas and others, and it remains to keep the same conditions about the mediums until the force is sufficiently strong to produce regular results concentrated in their own psychic activity. They are business women, keenly interested in all that relates to psychic phenomena, and likely to develop further if their forces can be conserved.

I have thought it worth while to give these early experiments in detail, in order to encourage others to make similar attempts at producing radio-active or ectoplasmic results. They may be either. If any readers think they have proved such power and wish to further this by experiment, the College will be delighted to assist them.

ANNUAL COLLEGE DINNER.

The Fourth College Dinner was held at Prince's Restaurant on Thursday, 28th February, when about one hundred and twenty members and guests were present. It was generally agreed at the close of the function that it had been one of the most successful so far.

Among many distinguished guests were Lord and Lady Gorell, Sir Wm. Arbuthnot Lane, the Hon. Lady White Thompson, Sir Edward Inglefield, Baron and Baroness Amerongen (Holland), Miss Mary Conan Doyle, Mr. David Whitelaw, Editor of the *London*.

Mrs. Champion de Crespigny, the College Chairman, presided, and apologised for the absence of many who were prevented from being present, including Mr. Robert Blatchford, Miss Winifred Graham, Mr. Ernest Raymond, Sir Frank Benson, Mr. A. M. Thomson, Mr. and Mrs. Dennis Bradley, Mr. and Mrs. Osborne Leonard, Mr. Stanley de Brath, Mr. H. C. Scofield (Vice-Chairman), Mr. and Mrs. Ashton Jonson and Mr. Hewitt Myring. Mr. Blatchford wrote : "I wish I could have been with you, but can only send you my best wishes for the success of the Dinner and the Movement."

Mrs. de Crespigny spoke of a recent article in *Nature*, dealing with the discussion in the *Daily News*. While appreciating that science is slowly becoming interested in the facts, though it deplores our "unscientific" methods, she claimed that in scientific experiments many failures occurred, even under carefully arranged conditions, and that many laymen have trained minds careful of exact observations. That the Editor admits that scientific inquiry into psychic facts cannot be much longer delayed, she regarded as a very hopeful note.

Mr. Austen Hall proposed the toast of the guests, and Sir William Arbuthnot Lane replied in a charming speech, saying that there was no branch of life and no study more important than spiritualism, because if it was not true, all religions are false. He thought the Spiritualists were the only people dealing with this matter scientifically, and in doing this they were serving humanity. For himself he had intense interest in the subject, feeling that such knowledge made for the happiness and welfare of the world.

Mr. Hannen Swaffer, who replied for the Press in an able speech, said that more and more the press was playing a part in spreading the news of psychic facts. The Editor of the *Daily News* had been astounded to find that even among non-conformist readers, no fewer than 7,500 had been willing to stand for a belief in Spiritualism. He spoke of personal evidence received through a friend which left him in no shadow of doubt as to survival. He had been surprised at the number of writers who quite openly acknowledged when questioned, that they realised a remarkable inspiration in their most brilliant successes, which often seemed to point to an influence other than their own ; only the Spiritualist recognised that this was a fact.

Mr. E. W. Oaten, Editor of the *Two Worlds*, in proposing the toast of the College, said he spoke as a convinced Spiritualist out of thirty-six years continuous investigation. He had probably sat in something approaching five thousand séances, and seen every known phase of phenomena. In these we were dealing with the study of human consciousness in its most delicate aspects, and it was here that the scientist felt at sea, for the human does not react regularly like a piece of inert metal. He claimed that many laymen, through long and careful observation, had made themselves the scientists of the subjects. A very remarkable case of poltergeist activity, which had been dealt with by him personally, was related by Mr. Oaten. A valuable speech closed with the words : "Truth must prevail in the end ; if you will get hold of the coat-tails of truth and follow it wherever it compels you, you are bound to pull the scientist and the world with you."

Mrs. Hewat McKenzie replied to the toast, recalling the origin of the College out of war sorrow, and the nine years of work which had been accomplished. The work of the past had been largely done in homes rich and poor—Sir William Crookes', Schrenck Notzing's, Dr. Crandon's of Boston, Mrs. Curran's of St. Louis, the Golighers' of Belfast, the Crewe Circle, Mr. Dennis Bradley's, Miss E. B. Gibbes', and many others. There the foundations had been and were still being laid, and societies such as the College came along to regularize and often to tighten up some of the conditions, preparatory to the time when orthodox science might wish to examine the phenomena,—either mental or physical. Such societies everywhere should be supported as indicating a real advance in freedom to carry on such work. She deplored that in the whole world there were but one or two endowments for such research and one of these at Stanford University, U.S.A., was not being applied to research work as the donor intended.

Mr. Shaw Desmond, in a speech both humorous and serious, held his hearers between fairies and politics. He believed that the College which investigated the nature of man and what happens to him out of the body, was doing a very important work. In France and Germany continuous investigation was going on, but he thought Ireland should really be the psychic centre of the future, and once more be a missionary to the world.

Dr. Lamond followed with some thoughtful remarks on the general growth of the subject as noted in his experience as a clergyman ; the Rev. Drayton Thomas cited an excellent piece of evidential matter, and Mr. Hewat McKenzie closed the evening by giving a valuable personal experience which seemed to prove the continued influence on world affairs of those who had passed out of the body.

LIFE MEMBERSHIP OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.

All who have experienced the value of the facts of Psychic Science should to the best of their ability endeavour to support such Societies as are seeking to put forward the public aspect in a reliable manner, by providing opportunities for experiment, for wise psychic development, for classes, lectures, and the loan of books. The College provides all these facilities and notifies members of particular opportunities for investigation.

It is established to examine the facts of Psychic Science, and to consider the bearing of these in relation to man in his present life and to consider also how far these facts point towards the survival of man after death.

You are therefore strongly encouraged to take up a *Life Appointment* now by a donation of

£100 for Life Patronship.
£50 for Life Membership.
£25 for Life Associateship.

There is no other financial responsibility attached to membership ; this is clearly defined in the Articles of Association of the College.

THE FUTURE OF THE COLLEGE.

A circular has gone out to all Members of the British College of Psychic Science and to all readers of this magazine which is owned and published by the College, regarding a proposal by the Executive Council to secure the premises at 59, Holland Park, London, W., from Mr. J. Hewat McKenzie, as a permanent home for the College. The Freehold property is valued by responsible surveyors as worth close on £7,000, and Mr. McKenzie agrees to dispose to the College for £6,000. It is estimated that the sum of £8,000 would cover the acquisition of this valuable asset, suitably furnished and altered, to meet all the needs of a live centre for the carrying on of the important work in Psychic Research and Spiritualism inaugurated during the last nine years at the B.C.P.S.

Non-interest bearing Founders Shares of £10 each are offered to those who can help in this way, but all donations to this good end will be gratefully acknowledged by the College Council which considers the proposal provides an excellent investment and one which would considerably relieve the future finances of the Council.

NOTES BY THE WAY.

By Mrs. HEWAT MCKENZIE.

Psychic investigation has had a serious blow in the passing of Baron Schrenck Notzing, whose many years of devoted work in Munich provided a focal point of investigation in physical phenomena for the whole of Europe. Travelling in Germany in 1922, I can remember the hearty welcome he gave my husband and myself, and though we differed in our deductions owing to varying experiences, we were at one upon the serious importance of psychic facts to the world. Many friendly greetings have passed between Schrenck Notzing and the College since then, and his latest request, that the "Zeitschrift für Parapsychologie," the important Leipzig publication, should be allowed the use of the many excellent blocks used in the "Margery" articles in July, 1928, PSYCHIC SCIENCE, was gladly acceded to with Dr. Crandon's permission, with the result that the January, 1929, issue of the "Zeitschrift" contains practically the whole of the matter with an excellent illustrated inset. In this way the Baron felt that students in Eastern and Northern Europe would be made acquainted with the work of our Boston collaborators.

* * * * *

The Munich group has suffered heavily of recent days in the loss some time ago of Herr Grüber, who did such excellent work with the medium Willy Schneider, reported in this same issue of the "Zeitschrift," and Herr Krall, whose death occurred suddenly in January. The name of the latter will always be linked with the famous animal experiments at Elberfeld, and his later association with the Munich psychic work was of value. A few weeks before his death, I received an appreciative note from him regarding Mr. Goadby's article on the pony, "Black Bear," in October PSYCHIC SCIENCE.

Now follows the leader himself, but his work is fruitful, for in Berlin, Vienna and Italy, new societies are taking up the work, inspired by the long years of work in Munich.

* * * * *

The passing of Lady Grey of Fallodon, who was warmly interested in the College, recalls the work she accomplished during the trying years of the war, when, bravely bearing the loss of her eldest son, she spared no pains to bring to others the comfort she had herself experienced. On various occasions I assisted her with groups of bereaved widows and others whom she invited to meet various mediums in her London home, and I have heard remarkable evidence and comfort given on such occasions. Lord Glenconner, her first husband, sometimes shared in these, and both were deeply interested in the remarkable "extra" of my son which Lady Grey received through the Crewe Circle, and which might forever have remained unrecognised had not psychic communication through Mrs. Osborne Leonard supplied me with the information of its existence. In 1916, I was able to assist Lady Grey, in making contact with her son, and in 1918, it seemed as if this son on the other side gave some help with the above-mentioned result.

Another story runs parallel with this "extra," and related to an unknown one received by Mr. McKenzie at Crewe, recognised by Lady Grey and others, as that of a very near relative also killed in the

war; I have always thought that this was an effort at "cross correspondence" in psychic photography.

* * * * *

Mr. Cotesworth Bond's passing (Feb. 14th) was sudden, though his health had for long been indifferent. I remember gratefully that he made a long holiday possible for me in 1927-28, by acting as Deputy Hon. Secretary at the College. His interest in psychic matters, aroused and educated by experiences in his family circle, was deep and sincere.

* * * * *

It was good to have even a flying visit in December from Dr. Crandon of Boston, and to be able to preside at the lecture he gave on behalf of the "Felicia Scatcherd Memorial" at the Grotian Hall, arranged by the L.S.A. and the College. The term "popular" could not be applied to it, though it was illustrated by many remarkable slides dealing with the mediumship, it was rather an instruction to the many interested psychic students who were present, for Dr. Crandon has brought his matter to a fine point—*multum in parvo*, and managed to give a broad yet intensive view of the conditions under which "Margery's" mediumship has developed to the present moment.

Dr. Crandon was present at a sitting at the College, one of a series with Mr. Guy L'Estrange, of Great Yarmouth, and was interested in the phenomena he saw.

* * * * *

Mr. L'Estrange is one of our younger physical mediums, and some remarkable materialisation phenomena is reported at some of his circles. This high water mark was not reached at the College, but some excellent photographs of other phenomena were secured at the later sittings. These will be reported later in PSYCHIC SCIENCE. The College will have the pleasure of another visit from Mr. L'Estrange next autumn to continue the valuable work.

* * * * *

Mr. J. Lewis, of Wales, visited the College in January, when some good photographic results were secured by Major Mowbray, showing the table in movement at a distance from the medium.

* * * * *

A visit in March from Mr. T. Lynn, the "apport" medium from Tyneside, has endorsed the excellent photographic results obtained last autumn in his own home. The Editor hopes to find room for an article on this mediumship in a coming issue of PSYCHIC SCIENCE.

* * * * *

A visitor from Sydney, New South Wales, tells me that the "apport" medium, Charles Bailey, is sitting under the care of a responsible group, and that some remarkable results have been obtained during 1928, reminiscent of the early work under Mr. Leland Stanford, and Dr. McCarthy.

Notice of these two mediums who possess this rare gift is appropriate at the moment in view of the "apports" reported in the Centurione group at Millesimo Castle in this issue.

* * * * *

Mr. J. Ashton Jonson, a member of the College executive, who, with Mrs. Jonson, made it their pleasure to be in South Africa at the same time as Sir Arthur and Lady Conan Doyle, and to assist them in

the heavy secretarial and other duties arising out of the lectures, writes me how well these have been received. The Colony has been thoroughly enthused, and South Africans have rejoiced in hearing a first-class exponent of the subject.

Sir Arthur himself writes gratefully of the splendid help afforded him by Mr. and Mrs. Ashton Jonson, and of the great distribution of literature in every city visited, and thinks generally that the visit has been perhaps better worth while than any others of his tours ; but we shall hear all about it in one of his racy books when he returns, as we hope, invigorated from the holiday in West and Northern Africa, which has followed the lectures.

* * * * *

In the "Bookman" for February, we notice that on December 19th, our College chairman, Mrs. de Crespigny, was the speaker at the Bookman Literary Circle, taking for her subject, "The Influence of Psychic Research on Literature." "Her audience followed every step with engrossed attention, and were obviously appreciative," says the report.

* * * * *

Mrs. de Crespigny's contribution to the recent excellent *Daily News* symposium on Spiritualism, aroused animated discussion on the part of many sceptics, who could not find room in their minds for the recital of her experience in handling a red hot log in the presence of a medium, although to psychic students with similar instances before them, and psychic marvels on other counts, this experience finds its due place in our facts.

Other contributors among our members were, Mr. H. Dennis Bradley and Lord Charles Hope, who both dealt with "voice" phenomena.

Mr. Hewitt Myring, who had the discussion in charge, is reported as being, with his colleagues on the *Daily News* staff, amazed at the enormous correspondence for and against Spiritualism which rained upon them, and particularly at the response to the questionnaire. That Spiritualism was considered proved by so large a majority of readers may be responsible for the excellent editorial which concluded the discussion, in which it is stated, "That the number of people who dismiss spiritualism altogether as stuff and nonsense, if not positive fraud, is relatively much smaller than might have been supposed, and is probably declining."

* * * * *

Among speakers during the term at the College we have been glad to welcome Mr. A. H. Hankey, a new lecturer on the marvels of Radio, Television, and Nocto-vision (photography in the dark), and Mr. Noel Jaquin, who deeply interested members in relating how the gift of "voice" phenomena came to him, after sittings with Mr. H. Dennis Bradley and Mr. George Valantine. An interesting point to me was his statement regarding his attempt to speak with his own vocal organs while the "independent" voice addressed some one in the circle which is sometimes regarded as an impossibility. His report is that the alleged difficulty to himself lay not so much in finding the words, as in incoherence of thought, which hindered speech, but by an effort he mastered this and spoke simultaneously with the voice.

In an early spiritualist publication Mr. T. Everitt, the husband of the "voice" medium of whom Miss Dallas writes in this issue, stated that when the masculine voice of his wife's "control" was heard singing in the circle during the singing of an opening hymn, he often noticed that his wife had ceased singing. On speaking to her upon the matter, she alleged that she noticed no difference, that she had been singing all through; this rather implies in her case that the *breath* was drawn upon for the independent voice; but it is a subject on which we know but little at the moment.

* * * * *

Mrs. Hilda Byatt's lectures on the symbols and customs of primitive tribes were a mine of information for psychic students, and we hope we may have the pleasure of hearing her in another series.

Mr. W. S. Hendry and Mr. G. P. Sharplin have been of the greatest service to the groups who gather for instruction.

Mrs. Murray Chapman is also new to our lecture platform, and her talks were greatly enjoyed.

* * * * *

I learn that Mrs. F. E. Leaning is unable to continue the Editorship of the "British Journal of Psychical Research," and regret the loss of her erudition and wisdom in this contemporary publication. All serious students who value her contributions will send out health-giving thoughts to her.

In the January issue of the above Journal, Mr. Harry Price, the Hon. Director of the National Laboratory of Psychical Research, writes an article entitled, "A Plea for a Better Understanding," which will please or provoke according to the mood or knowledge of the reader. For myself, the title contains the best of it, for when I come to deal with the plaint of woes as to Mr. Price's own "enemies" in the subject, and the jealousy, envy and petty spite he has met with in his endeavour to establish his Laboratory, I begin to wonder if things are really so bad as he pictures them. In very plain speaking and in somewhat crude phrasing he paints a very black picture of the lack of amity among psychic societies and individuals all over the world. Friction is one of nature's ways of stimulating us to do our best, and to expect much unity in a subject on which such diverse views can be held as those of the extreme type of Psychic Researcher and the "uncultured Spiritualists of the North," as Mr. Price rather inaptly puts it, would not make for progress, and he does not expect it; but I see the same difficulties likely to arise between investigators less widely separated and whom he pleads should be working together. We are at the sowing of the seed in psychic investigation, and the field is so wide and the need so great, that each society feels it sees a particular angle of that field, and can till it in a particular way. Let us each mind our own plot as best we can, as long as we can, while holding the others in respect.

* * * * *

After all, Mr. Price's Laboratory is the latest comer in London, and he began it with a heavy handicap as to good feeling from various branches and individuals. He acknowledges that disunity with the S.P.R. was its origin; does he also remember the Price-Hope case of 1922-23, when, as it was firmly believed because of clear proof adduced and published, he and a friend conjurer and the late Research Officer of the S.P.R. (now an "enemy"), conspired to ruin the reputation of Mr. Hope of the Crewe Circle? Mr. Hewat McKenzie, then Principal

of the B.C.P.S., where the experiment took place, probed every aspect of this matter, and found, from the wrappings, that the packet had been secretly opened and substitution affected. Motive was easily proved in the case of one of the group—not we think Mr. Price—but his culpability lies in the fact that he never attempted to clear his name in the case, but associated himself with Mr. Dingwall in writing a pamphlet, "Cold Light on Spiritualistic Phenomena," which detailed the whole case from their point of view. This pamphlet reached Editors in other countries, and under the *imprimatur* of the S.P.R., spread the libel broadcast. Editors in those days were not averse to retail anything to their readers which discredited the survival hypothesis, and it was widely reviewed in a way quite impossible to catch up. This deeply hurt and annoyed Spiritualists, and many researchers throughout the world—echoes regarding it reach one to this day.

* * * * *

Later, Mr. Price received such evidence of the reality of psychic activity that he became an enthusiastic researcher, but I hold that he has still a debt to pay to psychic facts and to Spiritualism. Has he not found through this, a mission in life, a home for his society and members for it, and recognition for his work? I believe a great wrong was done to Mr. Hope at that time in a very subtle way, and that it would clear the air for Mr. Price and for others if he would assist in righting this. A psychic investigator who builds on anything but truth is in a parlous position, for he is brought into contact with subtle forces which are best utilised with understanding and truth. The fight is so big, the ignorance so great, that the Laboratory and all serious Societies simple or learned are needed, and it would be a pity for lack of a little help of which many supporters have a plethora, that any should go under at this stage of public interest, as Mr. Price hints may be the case if more workers and more monetary assistance cannot be found.

* * * * *

Mr. Price claims various achievements for his work at the Laboratory, one of which quite amuses me: The term "Poltergeist" he claims has been given by him to the Press. I should have thought it was a hoary term even in Fleet Street. At any rate, in 1922, when PSYCHIC SCIENCE reported the Austrian girl "Hanni" phenomena, I find in October, 1922, an article with heading in large type, "An Authentic Poltergeist," and in January, 1923, "Poltergeist Phenomena at the B.C.P.S." This and "The Haunted Mill Girl" phenomena (1928) was freely reported in the Press as occasioned by "poltergeist."

* * * * *

Donations to General Expenses.

The College gratefully acknowledges the following kind donations during last quarter:—

					£	s.	d.
Miss Byrne	..	..	..	..	1	1	0
Mrs. Campbell	..	..	..	..	7	18	0
Mr. W. Hadley	..	..	..	..	2	2	0
Mr. Curtis	..	..	..	..	0	9	0
Mrs. Bennett (for PSYCHIC SCIENCE)	..	..	..	..	0	9	0
					<hr/>		
					£11	19	0

I could not refrain from contrasting the wise and ripe outlook given to our subject by a distinguished scholar, Prof. Fryer, of Berkeley who saw its true place in the scheme of things, with some of the narrowness shown towards it by some occult and New Thought groups in the States, an attitude which I took occasion vigorously to combat as revealing complete ignorance of the best aspects of the subject.

To spread fear and mistrust is certainly not the business of New Thought—though we are at one with them if they will suggest a wise caution in undertaking psychic investigation.

I spent a few days at the "Rosicrucian Fellowship" at Oceanside, California, which is under the leadership of Mrs. Max Heindel. In a leaflet, used broadcast, I found the following :

"The Rosicrucian Philosophy teaches that man possesses a latent sixth sense which has been developed in some, and which will eventually be developed by all. This sense enables its possessor to perceive and investigate the superphysical realms where those live whom we call dead. However, we strongly disapprove of mediumistic methods of contacting these realms."

There is only one way of "contact," by mediumship at one level or another. It is still mediumship even if it is not of the professional order, and even when accomplished by oneself, and most persons can only open the door by the opportunities offered with the simpler aspects which psychic science advocates.

* * * * *

At the Unity School of Thought in Kansas City where I met many pleasant people, two leaflets for free distribution purport to be a reply to the question, "Would you advise me to investigate Spiritualism?"

Answer: "No, we do not advise anyone to investigate Spiritualism. A large number of the people who appeal to us for help, attribute their trouble to dabbling in Spiritualism, to sitting in circles and to following the advice given by mediums. We do not advocate Spiritualism, it is our work to tell our students that they will escape much hard experience by having nothing to do with it. No spiritualistic ideas are ever sent out from this centre . . . Spiritual truth and Spiritualism are as wide apart as the poles. The Bible is an exponent of Spiritual truth and in every instance where the subject of Spiritualism is mentioned in the Bible it is with disapproval . . . No truth can be discerned in its purity by seeking through mediumship the advice of those who have fallen asleep.

Many of our Spiritualist friends write that we are ignorant of Spiritualism. I was a Spiritualist for about twenty years before coming into the understanding of Truth. I was more or less acquainted with mediums and speakers in the Spiritualistic cult during that time. For many years I thought that Spiritualism solved all the problems of existence, but I now see that it falls short of a comprehension of the absolute.

So Mr. Charles Fillmore, the respected leader of this movement which numbers millions in the States, and into whose offices thousands of pounds pour daily in freewill offerings for absent healing treatments. Mr. Fillmore, if a Spiritualist for twenty years, should know better than to speak of "advice from our friends who have 'fallen asleep.' "

I had personal talks both with him and with Mrs. Max Heindel, pointing out that with many other Spiritualists, we were deeply interested in the advance of Truth in every aspect, and that our end of it, the borderline where people stepped off from the materialistic outlook into the world of the subtler senses, was a most important strategical point, embarrassed with many difficulties, but which, safely passed, resulted in their own and other New Thought movements being constantly fed by such students. Neither of them seemed to be aware of the serious work going on in Psychic Science.

* * * * *

The great Christian Science Movement adopts a similar attitude. No guidance is given on the uprisings of psychic activity, which visit individuals and which have to be dealt with, only warnings—"Keep off"—"Ware"—"Evil"!

One Sunday in San Francisco in a church crowded with an audience of upper and middle class people, I listened to an address, or rather readings on "Modern Necromancy and Its Dangers," the subject for the day not only there, but in every Christian Science church throughout the world. Happily the matter, in my estimation, was thoroughly innocuous, reflecting the atmosphere of Mrs. Eddy's early days in its reference to "animal magnetism," etc. If the handling had been an "informed" one, Spiritualists might well fear such a mass attack, listened to by millions of sincere souls.

It is well that Spiritualists should realise that not only have we to fight orthodoxy, but many branches of newer thought. This attitude is unworthy, and in the name of the message they themselves are seeking, in the face of many difficulties to bring to the world, I would call their attention to this matter. Happily, however, we have interested students among individual members in all those bodies.

CORRESPONDENCE.

To the Editor of PSYCHIC SCIENCE.

SIR,—Common justice requires correction of the widespread accusation of dishonesty and untruthfulness made against the Christian Science Parent Church and its officers in the Press of Great Britain during the past six months. These intemperate and foundationless charges were made by Mr. Charles W. J. Tennant, the official spokesman of the Boston organisation, and his staff of subordinate Committees of Publication. These charges were in relation to the announcement made by the Christian Science Parent Church in adopting Bye-laws authorising its members to co-operate with medical practitioners by supplementing the efforts of the physician and surgeon with mental treatment, and pointing out that Mrs. Eddy herself resorted to morphine and the aid of physicians on various occasions when unable to obtain help from her students. It was pointed out at the time that "legitimate" Christian Science justified such co-operation not only by the statements but also the Bye-laws by Mary Baker Eddy, and her own example in the use of drugs.

Despite the documentary evidence proffered, the above Committees continued to declare that the Parent Church had maliciously libelled Mrs. Eddy, that there was no truth whatever in the assertions, and that no loyal Christian Scientist would believe them. The Board of Directors of the Boston organisation, in full possession of the facts, remained silent and permitted their uninformed representatives to continue the misrepresentation. After six months, public opinion has compelled an explanation. They have now issued a signed statement in their official publication, the *Christian Science Sentinel*, of January 26th, 1929, admitting that Mrs. Eddy did resort to morphine to allay severe pain, although failing to state that such medical help covered a long period of years.

These officials and the membership they control have made the fatal mistake of believing that Mrs. Eddy's resort to physicians in emergencies was inconsistent with Christian Science, whereas it demonstrated the practical necessity for the step now taken by the Parent Church.

In addition to this belated admission, the Trustees of Mrs. Eddy's estate, *a majority of whom are Church directors*, have been also compelled to comply with the demand of the Parent Church to revise the "official biography" of Mrs. Eddy "to conform to the facts" in regard to her recourse to physicians and drugs.

Hundreds of thousands of copies of this biography declaring that "for fifty years" Mrs. Eddy's "only physician" had been "The realisation of Life," have been placed in libraries throughout the world, as the true record of Mrs. Eddy's life.

Thus has been built up an illegitimate opposition to humane co-operation with doctors which has condemned thousands to needless suffering.

In the interest of fair play we request the British and Colonial Press to give reasonable publicity to the facts herein stated.

Faithfully,

(Signed) Sir HENRY JAPP, K.B.E.
Press Committee, The Christian Science Parent Church.

To the Editor of PSYCHIC SCIENCE.

Re our inquiry in PSYCHIC SCIENCE, of January, as to whether any reader had experienced interference with electric lights through psychic activity, as instanced in Lewis and Frau Silbert séances, Mr. Geo. North, of Gee Cross, Hyde, Cheshire, at the request of Mr. McIndoe, Secretary of the Glasgow Spiritualist Association, writes as follows:—

DEAR SIR,—A brother of my own died, and a sister who had been a Spiritualist for forty years stayed with me for some weeks following this. One night she suggested that we make some arrangements that which ever of us died first

would try to communicate with the other to prove continuity. I suggested this if she did she should come to my house and turn off my electric bells, but if that was too difficult, to put out the electric light. We little expected that she would be dead two months afterwards. She died in 1926: some six months after her death my housekeeper, Miss M., heard the door bell ring, but on answering it found no one. On my returning home she told me of this, and shortly afterwards the bell rang again. She went to look, and came back saying no one was there. The bell continued ringing. I went to look, and came back with a similar report. The bell continued ringing. I went to the front door and asked Miss M. to run down the path and see if anyone was in the lane; she did so with no result. All this time the bell continued ringing. I told her to stand where she was at the open door while I tried the bells, but could only get a tinkle.

I was reminded of my sister's promise, and going into the kitchen said, "If it is you Lizzie (my sister) ringing the bell, then you can stop it." The bell immediately stopped. I said, "Now then, to prove that you are present, please start the bell." The bell rang again. I asked if she could answer questions by this means by a code. I got no reply and the bell did not ring again that night.

On returning home the following night, the bell began to ring. I went to the door and down the garden path myself, but could find no one. I tried conversation, but could only get a tinkling of the bell, so I asked her to cease.

About a year later, I had a further experience. I had just got into bed when the electric light went out, and in a few seconds came on. A few seconds later it went out again, and I said "Is that you Lizzie?" and the light began to flicker in and out just as though she was laughing at me, as she might have done in life. The light steadied and went out again. I said "Good night," and the light came on, after which I turned it out at the switch.

About a month afterwards I was present at a Spiritualist meeting, and the medium, in giving clairvoyance, pointed to me and described three ladies with me, my mother, sister, and wife, and said "The middle lady, your sister, says, Tell him I fulfilled my promise, I not only rang his bells, but put out his light."

My housekeeper, Miss M., who has been with me about 5 years, is mediumistic, and this may have made the remarkable phenomena possible.

(Signed) GEORGE NORTH.

THE COLLEGE LIBRARY.

The following books have been added to the Library since January, 1929:—

- *Barrett, Rosa M. "The Seekers," Talks by "Dr. Lascelles."
- *De Brath, Stanley "The Felicia Scatcherd Memorial Lecture" (1928).
- *Gibbs, Philip "Darkened Rooms."
- "Psychic Science" Bound Vol. VII, 1928-29.
- *Ramayandas, Swami S. D.... "The Mystery of Man."
- *Roos, Anna Maria "The Possibility of Miracles."
- *Scott, Mrs. C. A. Dawson "Is this Wilson?"
- *Sowden, Wilfred Rex "Ghosts I have Seen and Heard," From "The Tatler."
- *Weird Stories"

* New Books.

BOOK REVIEWS.

MAN'S PLACE IN CREATION. 1s. WORDS OF WISDOM FROM THE SPIRIT KINGDOM.
1s. MAN HERE AND HEREAFTER. 2s. 6d.

Spiritual Wisdom Series. (Simpkin Marshall & Co.).

These books, each complete in itself, are communications to Mr. F. H. Haines, a Fellow of the Institute of British Insurance, by automatic writing. He assures his readers that the script is not edited by him in any way. As such they are valuable instances of automatisms. They are consistent, and are on a higher level than most of the automatisms which aim at proving personal identity. It deals with the vexed subject of Reincarnation (p. 31), and its general drift can be gathered from the quotation here following :—

“The ‘soul’ is the vitalised unity of conceptual experience—the thought-body created by the interactivities of Spirit and Body. I am now speaking of the soul of Man. It partakes of the substance of the body, and re-echoes its form and other physical qualities, even after death. It has substance without solidity, shape without linear limitation. It can supply the astral ‘double’ which perplexes scientific investigators in the phenomena of spiritualism. But in all these aspects the soul is not ‘in the likeness of God.’ The physical in no way resembles the spiritual, which transcends all verbal description.”

S. DE B.

THE FELICIA SCATCHERD MEMORIAL LECTURE (1928).

Illustrated. By Stanley De Brath. Price 1s. From the Psychic Bookshop, 2, Victoria Street, S.W., the L.S.A., or the College.

In memory of the vivid personality of Felicia Scatcherd, whose labours for Spiritualism, both in its scientific and philosophical aspects, were untiring till her death, an annual Lecture and a Benevolent Fund were founded. This nicely produced booklet contains the first Memorial Lecture which was given by the Editor of PSYCHIC SCIENCE, on March 8th, 1928, at the London Spiritualist Alliance, and all who want something in handy form to pass on to others should possess a copy, which can be obtained at the College.

The lecture gives the reader scientific facts relating to physic phenomena as a basis for philosophical consideration, and the deduction of survival, and some original and valuable charts show the evolution of the mind of man and his approach to matters dealing with the spiritual principle within him, with which the proved spirit hypothesis is consistent. This comprehensive view of our subject should be read by all serious students.

B.

Is THIS WILSON?

By Mrs. C. A. Dawson Scott. Published by Dutton and Co., 4th Avenue, New York.

The contents of this little book of 165 pages, is by an author already known to many readers by her previous work on psychic matters, “From Four Who are Dead,” and as the author of various novels, several of which deal with “hauntings.” Mrs. Scott is also the organiser of the P.E.N.—an International Literary Movement, and has a keen interest in many matters which come under international survey.

Her labours to achieve the power of automatic writing are well related in the introduction, and the matter in the present volume—said to be from the mind of the late U.S.A. President, Woodrow Wilson—is quite an achievement in its intrinsic interest, and the easy flow of language apart from the evidence of identity which it offers. I should call it a suitable book for early students of the subject, as it attempts to set forth the kind of life the average man may realise immediately after death. It reveals, too, his limitations as to the greater knowledge available, and betrays rather a woeful ignorance of what constitutes evidence of survival. Because of, and in spite of these limitations, I should be

inclined to think there is some justification for the claim as to the identity of Wilson, though Mrs. Scott herself does not press this.

The scholarly mind interested in a large group of social questions, is characteristic. Wilson's well-known meticulousness in selecting, arranging, and rewriting his written matter appears in Mrs. Dawson Scott's note that over and over again she felt impelled to re-write a portion several times, until her communicator was satisfied. His sanguine temperament is indicated and his egotism as regards his own judgment is shown by his reiterated conviction that if the world knew his present views on many subjects action would follow.

Some clairvoyant pictures were given to the medium, of scenes in President Wilson's life, which have not at the moment been verified. If a second edition is called for, as it well may be, we may learn whether any of these have proved correct. The communicator assured Mrs. Scott she would find a ready publisher, not her own view, and curiously through the MS. having been sent by a friend to Mr. E. S. Martin, Editor of *Life* and Harper's magazine, who thought it worth while submitting to Messrs. Dutton, the prediction came true.

It is not yet published in England, but the Psychic Bookshop, 2, Victoria Street, have copies on sale.

In a thoughtful introduction Mr. Martin says : "Mr. Wilson, as reported in these messages, considers the knowledge that communication can be had with the dead, of vital importance to humanity. These opinions of his are shared by most intelligent people who believe in communication, and try to spread the faith that is in them. The messages themselves are seldom so important as the fact that communication can be had." It is indeed heartening to find a leading Editor in the States speaking out in this bold way. J. McK.

THE POSSIBILITY OF MIRACLES.

By Anna Maria Roos. Authorised translation by Fred Rothwell, B.A. Rider and Co. 6s. net.

The writer of this book is a Swedish lady, and experienced healer, and with a philosophical grasp of the true basis of all healing, the action of the medium's spiritual forces upon the spirit body of the patient. She gives many interesting incidents of cures, using hypnotism, suggestion, magnetism, and regrets the amount of unnecessary pain in the world because the medical profession does not study and utilise this method of easing the sufferer, quite apart from a cure. She holds that such treatment is not at variance with the laws of nature, and goes on to give cogent reasons for her belief that the mysteries of the ancients consisted in instruction in the use of the psychic body, which enabled an initiate to contact knowledge quite impossible in his normal consciousness. Anyone who reads this book will realise that they are sharing the knowledge of "one who knows."

THE MYSTERY OF MAN.

By S. D. Ramayandas, D.Sc., LL.B. Published by L. N. Fowler and Co. 1s. 6d. net.

This is a useful manual with sound philosophical and spiritual teaching based on the reality of man's spiritual body as known to psychic students.

"However much we may believe that there is no death," says the author wisely, "it does not alter the fact that it is only when man has proved, by occult means, the possibility of existence apart from the physical body that there dawns within him the conscious realisation that he is a spiritual being."

"Philosophical religion without occultism is theory without practice, and in many cases degenerates into mere mental exercise."

"TELKA," AN IDYLL OF MEDIEVAL ENGLAND.

By Patience Worth. Published by "Patience Worth Publishing Co., " New York, and Kegan Paul, London.

We are indebted to Mr. Herman Behr, the devoted friend of the mediumship of Mrs. John Curran-Rogers of St. Louis, U.S.A., for this further volume

of the remarkable Ouija Board communications which have poured in a continuous stream for years through this sensitive. This is a novel written in a rhythmical measure, which flows harmoniously with excellent characterisations, charming bits of study and country life, and has in addition any amount of excellent dialogue. Mr. Casper S. Yost, the New York Editor, who was present at the reception of much of it, has called it a "miracle," a rhyming novel of sixty thousand words, with 90 per cent. of these pure Anglo-Saxon, is something to be accounted for. To the student of mediæval English, it is a mine of curious phrases, and yet few of them are obsolete, as if the dictator, "Patience Worth," wishes her story to be understood by our modern ears while making it perfectly clear that she had absolute control of her own tongue. It is a composite tongue too, and while, as Mr. Yost says, it can be compared to nothing since Wycliffe's Bible, and Layamon, for its pure Anglo-Saxon, it cannot be said that it is any particular pure English dialect. It is as if the writer would make a fair bouquet of the words of her own age and had blended these as she required.

The story is good, it deals with the spiritual regeneration of "Telka," an able, sharp-tongued farmer's daughter, by the drawing out of her heart in service to a blind girl. "Patience," with unerring skill, sketches the homely surroundings, the work-a-day tasks, the tending of the fields and the animals, the cooking, all the necessary needs of country folk, and also the gentler manners of the castle folk. She makes us smell and see and taste all that is going on. One might take it as a sketch of a life "Patience" herself had known, so intimately are we drawn to "Telka" and her group. The delicate growth of the spiritual instinct in the woman is beautifully handled.

The sustained quality of the novel is remarkable, and though it is not easy reading, it is very readable, and will repay the student who ponders what may be the meaning of getting through such a tale from "the other side." It may be, carries its message better than any sermon or philosophy and as it is "Patience's" alleged purpose to get her "song" through to the world, this may be her method.

The book is in the College Library.

B.

PSYCHICAL SCIENCE AND RELIGIOUS BELIEF.

By J. Arthur Hill. Rider, 5s.

It is not easy to criticise dispassionately a book with which one is in cordial agreement. That Psychical science provides a basis for a rational religion harmonious with modern science is a belief that I reached after twenty-five years of experience.

The modern concept of the universe is presented about as well as it could be in a small book, and Mr. Hill is perfectly right in his contention that the Copernican astronomy is even yet not generally recognised, at least in its implications. Mr. Hill's remarks on those who profess to believe the Church doctrines of Faith, Regeneration from Adam's sin, Atonement, Salvation, and the resurrection of the Body with mental reservations, are as crushing as they are moderately expressed. His instances of mental mediumship are all the more telling for the scrupulous accuracy and the balanced scepticism with which they are given.

The main purpose of the book is so much needed and so well expressed that I must quote it :

"And now think what would happen if all men, or even all civilised men, could regard themselves as members of one huge family, one in interest and further, one in reality and essence, being joined together in that subliminal region, the separation of the conscious minds being an illusion due to our ignorance of our real nature. It would effect a peaceful revolution in our way of looking at things. The Brotherhood of Man has long been a religious postulate, but it has had to rest its appeal on theological or historical grounds, which no longer seem sufficient to many honest and good people. It is now supported by biological and psychological science."

This is admirable ; it would abolish war, which threatens the very existence of Western civilisation in Europe.

But Mr. Hill says : "There is room for difference of opinion, and I welcome

any criticism that is based on first-hand knowledge." He says also that spiritualists may be wrong in attributing to spirits the physical phenomena which may be due to some undiscovered force directed by the subliminals of the incarnate persons present."

Now I have studied physical phenomena with great care because I think they necessarily contain the final proof of supernormality. In my book *Psychical Research, Science and Religion*, I have given a whole set of experiments on supernormal photography. Two of these are portraits. In the case of the much regretted Lady Grey of Fallodon the photographs of her deceased son were taken by a professional photographer with his own camera and appliances. All that the mediums did was to hold their clasped hands eight inches above the camera during exposure with the professional standing immediately behind them and watching them closely.

I agree with English spiritualists, generally, that proof of genuineness is the first thing to obtain, and the second is the proof of discarnate personal action. I have scores of photographs taken under the strictest conditions, which supply both. These experiments eliminate telepathy when the portrait is unmistakable and the persons represented unknown to medium and sitters. I offer this proof in no inimical spirit to Mr. Hill, whose book is otherwise an excellent presentation of the mental facts.

S. DE B.

DARKENED ROOMS.

By Philip Gibbs. (Hutchinson. 7s. 6d. net.)

This is one of the clever attacks on Spiritualism by a Roman Catholic writer of note, with which we were made familiar in Monsignor Benson's "None Other Gods" and other books. A Roman Catholic cannot deny communication with the other world—it is a foundation tenet, be it saints or devils, but rarely do we find them emphasizing the "saint" aspect for ordinary mortals; rather would they throw a cloud of suspicion and horror or a thin varnish of pseudoscience and unexplained powers over all psychic manifestations, and leave poor humanity who will not go for teaching to Holy Mother Church, to wallow in ignorance.

Philip Gibbs ought to know better. He is one of those who seeks a new and better day for humanity after the war years, and he refuses humanity that greatest boon, Light.

The book deals with a half-baked medium, who from the beginning resolves to play fast and loose with psychic force of a very indifferent order, learning his lessons from another such medium. Power and influence attract him, coupled with the lure of a lovely woman who is brought to a séance. Nothing holds him till he teases her into suicide by a pretence of materialising her dead lover.

It is a cheap theme round which to issue a popular novel, and probably will have the desired effect of blackening spirit communication in the eyes of the weak. Perhaps Sir Philip Gibbs will write another on facts he could very easily gather of people who have been saved from suicide, by helpful communications, which take place, not in "darkened" rooms, but in the fair sunlight. The discussion in the book by thoughtful people is not uninformed on psychic matters, and it is therefore a pity that the *mise en scène* of investigation was not placed in a more salubrious atmosphere all the way through, than the cheap room in Brixton. There are other reliable centres for investigation, but it did not suit the author to use one of these, or even to refer to them.

B.

THE SEEKERS : TALKS BY "DR. LASCELLES."

Edited by Rosa M. Barrett. (The C. W. Daniel Co., 46, Bernard Street, W.C.1.)

The first part of this book contains the more specially religious addresses—usually given on Sunday evenings; the second part the addresses given on week evenings to healers in training. The addresses purport to be given by "Dr. Lascelles" through Mr. Simpson as medium. They are brief sermons of a spiritual type, and practical. Love, Service, and Prayer are the key-notes. Those who read these addresses will see how devout, how full of love, of the

Christ-spirit they are. The most orthodox can hardly quarrel with them, but convinced spiritualists will find in them much to confirm their beliefs.

A spirit-photograph of "Dr. Lascelles" is given, and we note that it is the same as an unrecognised photograph given in PSYCHIC SCIENCE of July, 1926.

Miss R. M. Barrett writes : "I find that Mrs. Moore Browne was a patient at St. George's Square, and when she said she was going to Hope at Crewe to try to get an 'extra' of her sons, 'Dr. Lascelles' said that he would try to come too. Then he subsequently told Mr. Simpson that he had appeared as an 'extra,' and Mrs. Moore Browne sent the photograph to Mr. Simpson and Miss Scatterd." The former claimed to recognise his guide in the features.

On pages 164-167 there are some cases of spiritual healing which should be carefully considered. The Guild works at 29, Queen's Gate, Kensington, S.W.7.

THE HAND AND THE MIND.

By M. N. Laffan. (Kegan Paul. 4s. 6d.)

Mrs. Laffan is too modest. She has written her book "The Hand and the Mind" in the hope that her theories may be suggestive to others, better fitted by training and opportunity, to develop a modern system of hand reading. But after reading it, nobody can doubt that here is one of the few people who are likely to be able to grapple with the problems of the subject. Hand reading is gradually developing into an exact science ; as an index of truth it is less fallacious than human judgment, for an artist's hand will show success when his work is at its best, not when his fame is at its greatest.

In the study of Spiritualism, hand reading may well prove to be of the greatest value, indicating the true psychic, as the author's reflections on the hand of a clairvoyant suggests. We happen to know that this refers to the hand of Mrs. Vickers the College medium.

It seems unfortunate that so important a theme cannot be developed by one as eminently fitted for it as Mrs. Laffan, and perhaps we need not take too seriously her eagerness to hand over the torch to others. But even if this should prove to be inevitable, she has laid so sure and comprehensive a foundation in this volume, that one envies those who will be privileged to build upon it.

A SYNTHETIC PSYCHOLOGY.

By Percy Griffith, M.Inst. C.E.M.I. Published by John Bale, Sons and Danielsson, Ltd. 7s. 6d. net.

The author of "A Synthetic Psychology" writes frankly as an amateur but with the hope that his point of view may interest other students like himself, who may find it difficult in more erudite works to gain such a comprehensive survey of the mental life of man as can throw light upon some of the problems of living.

Mr. Griffith has a broad and altruistic point of view, and believes in the development of mankind in wisdom until he attains "union with the mind of nature."

FOLK LORE AND FAIRY PLAYS.

By Charles Buxton Going. Published by Walter H. Baker and Co., Boston, U.S.A.

This book of plays is interesting to us as it is from the pen of a College member, who from long residence in Brittany, has gained a first-hand acquaintance with past and present popular beliefs regarding elves, fairies, wishing stones, healing, etc. He presents these to us in dramatic form with all the seriousness and fun which gathers round such beliefs among country folk. This collection has been a labour of love to the writer, and its dedication to his wife—"To the radiant memory of her who wished that this book might be—of her whose spirit inspired it and took a joyous part in its making," tells us how closely he has been conscious of her dear companionship.

B.

LIVING SECRETS.

By Luna Valdry. Messrs. Rider. 5s.

An inspired prose poem with an introduction by Edouard Schuré, who is personally acquainted with the authoress. One of the chapters on "The Love of the Departed" may be read with interest by Spiritualists. "Their loving eyes watch us—their voices speak without effort. They are here, living our life, in delightful and unchangeable heart-to-heart intimacy." The other chapters pour forth a riot of words and ideas relating to super-life, which may either charm the reader or make him throw away the book in despair.

SELF-CONTROL, AND HOW TO ATTAIN IT.

By Philip Harrison. Messrs. Rider. 1s. 6d. net.

A very useful, clearly written little book for students who are "Self-developing" on their own lines. It clearly explains the difference between meditation and concentration, and shows the danger of "getting into a groove" in either.

N.

MEDIUMSHIP, ITS LAWS AND PHENOMENA.

By Swami S. D. Ramayandas, D.Sc., LL.B. Messrs. Fowler and Co., E.C.4.
Post free 1s. 8d.

A useful little book of practical instruction, indicating a knowledge of the subject, and urging an all-round development on the part of the one who seeks to develop mediumship.

PSYCHIC SCIENCE PRIMER. Symbols and their Interpretation.

By F. Brittain, published by Psychosensic Institute, 28, St. Stephen's Road, W.2. 1s. 6d. net.

The above is a primer for beginners who may be puzzled as to the meaning of the symbols which often form a part of spiritualistic communications. Mr. Brittain treats the matter in a very useful manner, and illustrates by symbols seen by Mrs. Annie Brittain, the well-known medium.

HOW TO FORM A CIRCLE.

By P. B. Beddow. "Spiritual Truth" Offices, 46, Anerley Station Road S.E. 7d. post free.

HARTMANN'S WHO'S WHO.

Published by the Occult Press, N.Y., U.S.A., price 5 dollars. Deals with Occultism, New Thought, Psychism and Spiritualism for 1927. It is a curious and interesting compendium in which professors, psychic researchers, spiritualists and occult societies of all kinds touching the inner side of life, are strung together rather loosely. Occasional inaccuracies are almost unavoidable in the far flung net thrown by the compiler, Mr. Wm. C. Hartmann, who has a sincere interest in the labour he has undertaken.

THE GOLDEN KEY.

By Ethel Welsford. Messrs. Stockwell.

A book of communications to a mother from two boys on the other side. These must have been eminently comforting to the receiver, but contain little of any interest or value to others. The letters, however, swell the testimony regarding survival.

THE FOLLOWING ARE AMONG THE
Life Supporters of the College.

Life Patrons :

ANON. (T).	Mr. G. L. J. D. KOK (Sumatra).
Mr. HENRY BUBB.	Mr. and Mrs. HEWAT MCKENZIE.
Lady CURRIE.	Mrs. ST. CLAIR STOBART.
Mr. A. C. HARRIS.	Mr. JOSEPH DE WYCKOFF (U.S.A.).
Mr. ROY HOLMYARD (U.S.A.).	

Life Members :

Mr. W. COTESWORTH BOND.	Mrs. HEELAS.
Mr. W. R. S. BOND.	Mrs. ROUGHTON HOGG.
Mr. H. DENNIS BRADLEY.	Mrs. KITCHEN.
Miss O. M. BUBB.	Mr. STUART. McDONALD.
Miss E. M. BUBB.	Major C. H. MOWBRAY.
Mrs. CHRISTIE.	Major J. R. PINSENT.
Sir ARTHUR CONAN DOYLE.	Mrs. T. RITCHIE.
Lady CONAN DOYLE.	Mrs. R. E. SPENCER.
Mr. D. GRINLING.	Mr. A. W. TRETHEWY.
Mrs. HACKNEY.	Mr. STANLEY WALTERS.
Mr. J. HEELAS.	Mrs. NICHOLAS WILLIAMS.
Mr. F. A. HERON.	Mr. R. WILSON.

Life Associates :

Mons. J. H. ADAN.	Mr. ASHBY GILLETT.
Mr. F. E. ANDREWS.	Mrs. CHESNEY JACKSON.
Mrs. KELWAY BAMBER.	Mr. J. ASHTON JONSON.
Mrs. BLAMIRES.	Mrs. ASHTON JONSON.
Mrs. CHUBB.	Mrs. LINDLEY.
Mr. LIONEL CORBETT.	Lady MARY LOYD.
Mrs. CHAMPION DE CRESPIGNY.	Miss MANBRE.
Dr. ALLERTON CUSHMANN.	Major R. A. MARRIOTT.
Mrs. DEVENISH.	Mr. CHAS. MARSHALL.
Mrs. DUFFUS.	Mrs. WALTERS.
Miss EISSNER.	

The College will welcome Bequests; a suitable form is provided for this.
Bankers: The Midland Bank, Ltd., Notting Hill Gate, London, W.11.

COLLEGE INFORMATION.

New Syllabus for Summer Term on application.

TRANCE MEDIUMSHIP. Private Appointments.

Mrs. VICKERS, Mrs. GARRETT, Mrs. MASON, Mrs. ROUS, Miss. FRANCIS.

TRANCE DIAGNOSIS OF DISEASE AND TREATMENT.

Mr. G. PHILIP SHARPLIN.

PSYCHIC DEVELOPMENT, PRIVATE AND CLASS.

Mrs. KITCHEN and Miss FRANCIS.

PHYSICAL PHENOMENA.

Visiting Mediums. Private intimation to members.

LECTURES AND CLASSES. Syllabus on Application.

Fine Library, for Loan and Reference.

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.

APRIL, 1929.

No. 3

Spiritual Experience, its Function and a Criterion of its Value	...	...	...	Prof. G. H. Langley.
The Needs of Modern Mysticism	...	...	...	Prof. VITTORINO VEZZANI.
The Physio-Philosophy of Lorenz Oken	...	...	...	Capt. E. J. Langford Garstin.
The Mysticism of Bach's "Passion" Music	...	...	...	EDOUARD SCHNEIDER.
The Call: Come unto Us	...	...	...	The EDITOR.
The Origin of Christian Theology	...	...	...	Prof. VITTORIO MACCHIORO
An "Other Side" Estimate of Modern Psychical Phenomena	...	...	...	A. N. ONYmus.
Messages from the Mighty Dead	...	...	...	DAVID GOW.
E. Tenebris...	...	...	...	JOHN ALLEYNE.

Review and Notices.

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

SPIRITUALIST COMMUNITY SERVICES

ARE HELD

EVERY SUNDAY

At 11 a.m. and 6.30 p.m., at the

GROTRIAN HALL

115, WIGMORE STREET, W.I.

(Tubes - Marble Arch and Bond Street)

President : Sir ARTHUR CONAN DOYLE, M.D., LL.D.

The aim of the Spiritualist Community is to provide a platform for those who seek to present Spiritualism under its religious and philosophical aspects.

THE PSYCHIC BOOKSHOP, LIBRARY AND MUSEUM.

Proprietor - - Sir ARTHUR CONAN DOYLE

A fine selection of psychic works always in stock ; also French and American Books, together with a stock of second-hand books on the subject.

Books on any other subject supplied to order.

Circulating Library 2/6 per month ; books sent by post at small extra expense.

Museum of Psychic Objects of great interest. Entrance 1/-

Priced Catalogues of new books sent on application.

ABBEY HOUSE 2, VICTORIA STREET, S.W.1.

OPPOSITE WESTMINSTER ABBEY.