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JULY, 1930.

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*[Photograph by Dora Head,
106, Holland Park Avenue, W.11.]*

MRS. HEWAT MCKENZIE.

Co-Founder of the British College of Psychic Science.

Quarterly Transactions

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Ltd.

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

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

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Vol. IX.—No. 2.

July, 1930.

MRS. BARBARA MCKENZIE.

It is not yet a year since we had to record our loss in the transition of Mr. James Hewat McKenzie; and now, in April, 1930, we have to chronicle the resignation of his indefatigable partner and wife—the Mother of the College.

It would be hard to say how much we owe to her untiring energy, her acute discrimination, and her skill in dealing with individuals not always of the plastic kind; but a scrupulously fair sense of justice and a singularly even habit of mind won for her the trust and affection of all with whom she was brought into contact.

The earliest introduction of Mr. and Mrs. McKenzie to psychic knowledge arose out of one of those instances of kindness which often have far-reaching results. While engaged upon social and educational activities Mr. McKenzie met, one Christmas, a stranger, a travelling artist from abroad, and pitying his loneliness, offered him hospitality on Christmas Day, 1900. In the course of casual conversation, he discovered that this man was a spiritualist and a medium.

Mrs. McKenzie's brother has kindly given me the ensuing details which will, I think, be specially interesting to the many members of the College who have valued and appreciated her work.

"Mrs. McKenzie's Scottish home was as near that depicted in Burns 'Cottar's Saturday night,' as might be, were the scene transferred from the country to a small town. The big 'ha' bible,' the family worship on a Sunday evening—the reading of a chapter—commentary by Dr. Hewies, the singing of Paraphrase or hymn—was a matter of course. But Sunday was not a day of gloom; with the exception of newspapers and 'idle books' no reading was banned. *Good Words*, *The Quiver*, and *Sunday at Home* were in order, and the stories in the last named we found were as interesting as some in the books we could only read on weekdays.

"On the paternal side the family sprang from the small farming

community, which gave to their descendants a sturdy health background so valuable to all pioneers. As in many simple Scottish homes, poverty was never far off, but there was always sufficient and to spare by unremitting industry, and the parents succeeded in bringing up four out of seven children and giving them education and a good start in life. For their eldest boy they had the usual Scottish ambition that he should 'wag his pow in the poopit,' and as duke's son and cook's son had an equal chance in Scottish Universities, once they got a footing, this was accomplished. This son was a fine Greek and Hebrew scholar, and was associated with one of the early heresy trials in Scotland in acting as assistant professor for Professor Robertson Smith during his famous trial in the eighties. The weekly budget of news regarding this, the young Barbara had to read out to the family circle, and this may have sown the seeds of a love of freedom of thought and hatred of theological tyranny which bore good fruit in later life.

"Another boy who died at the age of nineteen, gave promise of remarkable brilliance as a journalist, and he is remembered by his companions, among whom was numbered Mr. Ramsay MacDonald, to this day.

"The mother had the best brains and native wit and worth, and her family history also contributed a tradition of love of liberty of thought, her father being a saintly man, distinguished as a local bold leader in the Scottish Church Disruption Controversy.

"The father possessed a robust independence of character which held its own against aggressions on individual liberty, and had also something of the seer and mystic in him. Deeply religious, he also possessed 'second sight,' and in his family was an old Highland aunt who was something of a 'witch.' Again and again he had uncanny forewarnings of coming deaths, on one occasion of his own daughter. These warnings were sometimes associated with vagaries of an old family clock, a feature known in other Scottish homes. The warnings seemed to be a psychic fore-picturing of coming events, days or weeks ahead, as if some deeper and wiser self took this means of informing the outer man, so that forewarned might be forearmed. His wife stood somewhat in awe of these mystic moods of which she saw so many instances, but in which she had no share. To his family, when grown up, he was reticent about his second sight. More than once, when I had got him well on the way with a recital of some happenings, he would break off with, "But you're better to know nothing of these things," and for that occasion nothing more would be forthcoming.

"If Mrs. McKenzie has the perfect balance of the psychic and intellectual nature—as she has—it comes from her douce Scottish parents, and her moral earnestness has its far off roots in the Calvinism of John Knox. As a child she has had the much envied

'gift of the gab' as we call it. Speech and book learning came easily to her. As a child I remember how, in a winter evening round the fire, she would be set to read out of the weekly *People's Journal* or *Friend*, while father went on with his hobby of wood carving, and mother 'Wi' her needle and her shears gars auld cla'es look a'most as weel's the new, as she could do so cleverly. By and bye she became a pupil teacher at the Elgin Girls' School, but not for long. She had a deep instinct that London called her and in due time qualified for a post as one of the early members of the Women's Civil Service Department in the London P.O.S.B., one of the first from her native town to secure this then coveted post. It was in this way she came to meet and marry James McKenzie, whose fortunes had also brought him to London from Edinburgh. Their first meeting was the result of an incident arising out of church bigotry against Mr. McKenzie, at the time a good Presbyterian, which was resented by a group of young people, among whom was his wife to be. Mr. McKenzie, a pushing young man determined to make his way in business, followed up the acquaintance, and often in later years declared that even then he was aware that something deeper than the marriage tie was to develop out of the union, although at the time there was not the faintest inkling of this. He was whole-hearted in whatever he did or followed, so when the facts of psychic science came to him he went at once to his Minister about them, never doubting that the good man would hail modern spiritualism eagerly as proving the spirit world of which the Bible taught. He was speedily disillusioned. His Minister would have none of it and warned him against it in strong terms. But a new revelation of immense promise for human good had come to him and in loyalty to it he forthwith resigned all the church activities and went heart and soul into psychic investigation, with what result of happy import to himself and to the community we all know. Mrs. McKenzie, sharing his experiences, was equally convinced and soon was conscious of a psychic awakening, specially helpful in her work at that time as Hon. Organising Secretary of the Women's Section of the National Union of Adult Schools, a religious and social organisation initiated by the Society of Friends. It was given to her to speak the right word at the right time at whatever meeting she was called upon to address. On many occasions no preparation was possible, but this power never failed her. It was her conviction that the power had come to her during a long series of sittings that she and Mr. McKenzie had given for the helping of a young man with mediumistic gifts. In assisting his unfoldment this gift had been given to herself, though only disclosed when the occasion to use it arose.

"Much as her platform work may be valued—and many rate it very highly—the most valuable of all her work in the College was the individual personal interviews she had with so many investigators whom she could meet on their own ground, however

varied this might be, and give clear testimony to psychic experience. To mourners, her quick sympathy was her 'open sesame,' and she entered into their lives with the balm of healing and restoration of hope and courage.

"Some of us know that this is so, but none would wish for instances, least of all herself.

"The two lives were intertwined, as her husband foresaw, for a greater purpose than even the happy family life which they enjoyed without a break for thirty-four years."

The Headship of the College has now fallen to Mrs. Philip Champion de Crespigny, who has relinquished some of her many activities to take up its direction. We welcome her with sincere pleasure and best wishes for her health and the success of the venture on which we are all engaged—to bring home to the public at large the fact of personal survival.

EDITORIAL NOTES.

THE MARGERY MEDIUMSHIP.

An able writer on our special subject, Miss Dallas, once said that a *Psychical Researcher* is often a spiritualist turned inside out, and *vice-versâ*. There are probably few spiritualists who do not from time to time need fresh evidence to support their opinions, and there are certainly many psychical researchers who do not seem to remember the vast array of evidence for personal survival but concentrate on the "evidence," often very doubtful, of ancient "frauds."

It is therefore well that the old evidence should be continually supplemented.

The last addition is "Margery's" astounding mediumship, of which a summary was given in the April issue of these *Transactions*.

In June, 1924, I was the guest of Dr. and Mme. Geley in Paris. While staying in their house I saw the casts from metapsychic moulds of hands, about half life-size, but with all the delicate and personal lines in the skin which may be seen on the top joints of any normal fingers. These are distinctive each of one personality, and their delicate patterns have been analysed with such care that among many thousand prints at the Criminal Investigation Department, a given finger-print can be picked out in a very short time. When examining the prints on the casts, I wondered if identification of a supernormal personality could be made by this means. The difficulty is (1) that materialising a hand appears to be an unusual faculty on the Other Side; and (2) that only professional criminals seem to have their normal finger-prints taken

for comparison; two facts which considerably restrict our field! I have, however, made my own finger-prints for future reference, and am aware that others have done the same.

But at that same time, or shortly afterwards, Walter Stinson was working with his sister "Margery" on these very lines. According to his mother (*vide* Journal Am. S.P.R. of January-December, 1928, p. 89) he met his death in a railway accident, August 8th, 1911. The razor he had used that morning was put away by his mother and not touched till March 19th, 1927, when the case was handed to Mr. John W. Fife, the New York finger-print expert, who writes in the same Journal "I found that the print was a partial one, that it lacked detail, and that it was consistent with the upper portion of the wax prints which Dr. Crandon had previously submitted to me for study" (p. 92). This certificate is given with full detail of procedure, and under the remark "I wish to state that my entire interest in this matter was that of a finger-print expert called upon to give an expert opinion."

It is not fully conclusive evidence that the thumb-prints reproduced *are* in fact those of Walter Stinson, but it is concordant with the theory that they are. This is a minor matter in comparison with the exhaustive experiments, from which every possibility of simulation is excluded, which have given 124 prints, all perfectly concordant (positive and negative), of a single human thumb, and therefore of a single human personality. There are also two of John Richardson (deceased); one of a child four years old; two of a child two years old; two each of two strangers (November 5th, 1929); and one of another stranger (November 25th, 1929).

If now these prints of Walter's thumb are fictitious, and are not proof of an existing personality, the whole science of criminological finger-prints falls to the ground; but if they are genuine then they are final proof of the survival of an individual whose thumb-print is, as Walter's should be, 70 per cent. like that of his mother and 45 per cent. like that of his sister.

Dr. Crandon has sent us the following "credo," which we think it opportune to print.

THE MARGERY MEDIUMSHIP.

ITS RELATION TO THE PROBLEM OF PERSONAL SURVIVAL AND COMMUNICATION.

Individual survival has apparently been demonstrated through this mediumship, without any admixture of faith or revelation. Five years of experimentation, conducted with unemotional critical observation, by a group wholly scientific, has established apparently, the following facts:—

Walter deceased in 1911, brother of Margery, has talked with the circle freely for four years. His voice, loud and clear, con-

tinues and is in no way impeded when Margery's mouth, lips, teeth, tongue, and cheeks are wholly controlled by mechanical means.

Walter can produce, under strict mechanical control of the medium, on a marked piece of dental wax, in the presence of one or many expert observers, a constant finger-print, not that of any sitter. One-third of a thumb-print on Walter's razor handle is identical, line for line, with the séance print. This print also resembles Margery's thumb 45 per cent., and that of the mother of Walter and Margery 70 per cent., which is a proper relationship of prints between brother and sister, and son and mother. A thumb-print means an individual.

Walter in the dark, in the absence of Margery, can perceive a word or figure on a card selected by mechanical chance, and later, the same night can cause Margery, eight miles away, another medium 250 miles away, and another 450 miles away, so to produce, each, a partial description of the selected card, that the combined descriptions make an accurate whole—a perfect cross-correspondence.

Thus Walter, identified by a thumb-print which has been subjected to world-wide police expert criticism, can make intelligent cognitions in the absence of a medium and convey them, most ingeniously sub-divided, to three different mediums. This experiment separates Walter from Margery. Therefore Walter is not a subconscious impersonation.

Certain telekinetic phenomena have occurred repeatedly in the house, in the absence of Margery. This is a true "haunt." The other phenomena of this mediumship, first and last, include every kind recorded in metapsychic history. Their variety and significance are overwhelming.

It is believed with confidence that the observations made and the technique employed are truly scientific and will endure. Established science is "perhaps the cleanest thing in the modern world," but the attitude of orthodox science towards "the spiritual problems of man, needs no longer to be regarded as stultifying; it is merely irrelevant."

From the identified Walter one gets a vista of his present life which suggests the "desirable" survival of Lowes Dickinson; one in which "a continuity of experience analogous to that which we are aware of here is carried on into life after death, the essence of that life being the continuous unfolding, no doubt through stress and conflict, of those potentialities of Good, of which we are aware here as the most significant part of ourselves."

There are other phenomena associated with the thumb-prints which are less obvious, but not less interesting, than the data so clearly expressed above. Ever since the mirror prints were obtained there has been much discussion how to account for the observed results.

The hypothesis accepted by Messrs. Dudley and J. Malcolm Bird is as follows:—

“ The passage from normal imprinting to the mirror effect is obtained by rotation of the teleplasmic original through a fourth physical dimension without alteration of the identity of the resulting ridge pattern in any essential respect.”

The authors continue:—

“ Long after we had accepted this hypothesis, and quite apart from any statements of Walter's, Mr. Dudley took advantage of an opportunity to discuss the process with Walter, in the hope of gaining more light on certain details. The results were both interesting and surprising. Walter said ‘ When I make a thumb-print that you call normal, it is to me a mirror-print. That is, my thumb over here in this fourth dimensional world is the mirror reversal of the thumb I had on earth. So, whenever I come into your three-dimensional world, I make a print which corresponds to your world, and it matches the print on the razor-handle. Why does a photographer make a picture upside down? Well, that is the reason that I make a thumb-print on your plane that is mirror-reversed from my real thumb over here. It is the simplest and most economical method of using the energy of your three-dimensional world. It takes less energy to do it that way. If I could get enough *perfected* energy I could make perfect mirror-reversed prints, that is, perfect prints of my thumb as it is over here When I made a mirror print I had to turn myself inside out. I can't just turn my thumb inside out. I have to turn my consciousness also. Now if I do not have enough of this perfected energy, only a part of the thumb gets turned. That accounts for the partial reversal.’* (Reprint, p. 66.)

We heartily congratulate our transatlantic cousins on the progress made by acceptance of the evidence for Walter's personality after meticulous care to eliminate subconscious interferences. We hope that English researchers will be equally open-minded.

It is often said, despite some evidence to the contrary, that no scientific truth has been revealed to us from the further side of life. Perhaps those who thus object, forget that this may be due to the facts (1) that to them our “ matter ” has nearly disappeared and is of very little interest; (2) that not one per cent. of those who pass over had any interest in the scientific aspect of “ matter ” here; and (3) that among those who had, such as Crookes, the environment created by a fourth-dimensional world

* This is by no means clear. In a mirror the normal image of face or hand is reversed, left for right and right for left, but there seems no reason at all for a similar reversal of the discarnate. All that seems to be deducible is that Walter, without a knowledge of Physics, is attempting to give something he does not himself clearly understand. The photographic inversion is not to the point, it is a simple consequence of the optical law of refraction through a lens. Still, Walter's remark is the beginning of a light on a very abstruse subject to which I have made some allusion in the present issue. Cf. *Why More Is Not Told*, page 129.

and higher and more perfect states of energy, may well reduce them to be learners rather than teachers, especially of persons who disbelieve in their very existence!

Well, here is one who has certainly laboured to enlarge our view, and has given not only convincing proof of survival—a scientific fact of high import, but has also attempted to throw a side-light on those fourth-dimensional conditions which most people set aside as incomprehensible.

The British Medical Association holds its 98th Annual Meeting this year at Winnipeg, Manitoba, August 26th to 29th, under the hospitality of the Canadian Medical Association. One part of this meeting will be of special interest to students of Metapsychics. There is to be a "Hobbies Exhibit"—“to show that medical men are not simply immersed in professional pursuits, but find time *desipere in loco*, or shall we say to have a hobby, much to the relief of the tension of modern life?” Among the unique features of this exhibit will be a display of photographs of teleplasmic phenomena in many forms; obtained by Dr. Glen Hamilton, of Winnipeg, during his recent researches in Metapsychics, of which examples have been given in recent issues of the TRANSACTIONS. By way of introduction, following a special luncheon, Dr. Hamilton will deliver an illustrated address dealing with some scientific aspects of these investigations, of special interest to medical men.

We heartily congratulate the British Medical Association on their permission to admit within their conservative walls, a paper which implies that metapsychics is not only a scientific verity, but has a real bearing on medical knowledge.

* * * * *

Mr. Duxbury sends us a translation from M. Gabriel Delanne on Reincarnation. I have noted upon it as an open question. In the present case this reincarnation is stated to be immediate.

Madame Samona was in the depths of grief over the loss of her little daughter of five years old. The child died March 15th, 1910. She was told within the next few days that Alexandrine would be reborn “before Christmas”; but that communication would cease after three months, the child being then too immersed in matter to communicate.

On November 22nd, 1910, twin girls were born after eight months gestation, one of whom has certainly marked characteristics of the dead child. Conception would therefore appear to have taken place in April, 1910. This seems an altogether exceptional occurrence. Most rebirths are said to take place only at long intervals, which may run to 1,500 of our years or even longer. But it is always possible that that intense desire to return to earth-life may operate independently of our time. The whole subject is well worth exploring. Full allowance in this case must be made for the strong feeling of the mother and her absorption in the character of the little girl she had lost.

* * * * *

I have felt that Signor Ernest Bozzano has been treated ungenerously and with injustice in respect of his statements regarding the Millesimo sittings. It is not fair to assume that so distinguished and experienced an observer should be mistaken in his facts; and it is worse than discourteous for anyone who was not present to impugn his veracity. I have therefore opened our columns to his reply to Professor Lambert. It is most curious, but exceedingly common, that in respect of physical phenomena, despite the most carefully conducted experiments such as those of Professor Crookes, Drs. Geley and Richet and Schrenck-Notzing, to name only four leading men of science, that the very possibility of such phenomena should still be denied. If however, the testimony of first-rate men of science is admitted, that should at least make men cautious in denying other phenomena of the same type. One would have thought that the discoveries and inventions of the last century from the steam-engine to the wireless telephone which were decried as "impossible" at their inception would have made men abandon *a priori* conclusions. One can only suppose that certain men must have a constitutional inability to synthesise evidence which is contrary to their habitual modes of thought.

* * * * *

Previous articles dealing with the valuable present-day physical mediumship given by Dr. Glen Hamilton appeared in *PSYCHIC SCIENCE*, of October, 1929, and January, 1930. These are very complete records of most remarkable and scientifically conducted researches. Copies may still be obtained from the College at 2s. 9d. post free.

* * * * *

Mr. T. A. R. Purchas writes from Johannesburg :—

"Paragraph 2 of the review on *Spiritual Adventures of a Business Man* closes with the words ' . . . and maintained with intervals till the death of his wife in 1925.' I am happy to say that my wife, who was the medium responsible for *all* the strictly evidential phenomena related in the book is still with me in *this* world."

We ask his pardon for this mistake which our reviewer cannot explain.

STANLEY DE BRATH

TELEPLASMIC PHENOMENA IN WINNIPEG.

ARTICLE 3: MARY M. TELEPLASMS, INCLUDING ANOTHER MINIATURE FACE.

By T. GLEN HAMILTON, M.D.

The phenomena which occurred on September 22nd, 1929, and form the subject of this paper, are in some of their aspects the most unusual so far encountered in our work with the two mediums, Elizabeth and Mary M. Indeed, in no other instance have we found so whimsical a medley of various psychic manifestations as those disclosed by the flashlight photographs of this date.

For some months previous to this time, in fact, throughout the summer months when experiments took place only at irregular intervals, and early in September when regular work was again resumed, it was noted that the Mary M.-Walter control frequently alluded to the coming of an important "picture," the nature of which he refused to disclose. Throughout this period also, he frequently refused to produce teleplasm in any quantity, claiming that the "power" was being stored and reserved for the production of something special. Curiously enough, the four teleplasms photographed during this interval were in each instance small in area and showed little or no manipulation or organisation.

That Walter regarded the coming manifestations as important was evidenced by the care with which he made his preparations. Former séance regulations were reviewed and new ones issued; new séance names were given to the mediums to overcome, he said, certain inhibitions set up in their mental mechanisms; careful instructions were given regarding Mary M.'s séance dress and the kind and amount of food she was to eat on the day of a special experiment. On September 6th he rehearsed the signal to be used for firing the flash, and, as well, had a trial photograph taken (Plate 3) to see that everything was in proper order. On the 15th he again rehearsed the signal, and in addition, revealed for the first time the nature of a manifestation which he said would be recorded. A man would be "given" who had a broad forehead, high cheekbones, piercing eyes and the initials W. E. G. The initials were given through Mary M. in trance and the description relayed by means of a second medium's trance control. The description and initials meant little to us at the time, but we promised our continued co-operation, and awaited results. What they were the reader will presently see.

A word now regarding the experimental details under which the phenomena of September 22nd (and others in this series of experiments) were obtained. With the exception of some changes in the precautionary preparation of the medium and in the personnel of the supporting group, they are the same as those detailed in the first article of this series (October, 1929), and to

these the reader is referred. But as further aid to a clear understanding of our séance technique, a diagram of the experimental room (kindly prepared by Mr. W. E. Hobbs, Plate 1) and a photograph showing the camera and flashlight equipments, are included among the illustrations which accompany the present article.

The cameras, it will be noted in Plate 2, are grouped for the most part upon two double-decked stands placed in front to the right and left of the medium. To the right-hand side of the photograph will be noted a door which is the only entryway to the room. In the centre of the photograph is an open doorway to a small closet and on the top left door-facings are placed three flashlight devices, A, B and C, which are always loaded with flash powder ready for action. To the left, attached to a heavy cord, the observer will notice a group of three push buttons, D. These buttons when pressed, explode the three flashes respectively. In the closet, closely adjacent to the ceiling, a small exit has been made, through which the smoke from the flash is rapidly driven out by the circulation of air which is maintained continuously during the time of an experiment by an electric fan at the opposite end of the room. (See diagram.)

High to the left will be noted the deck E, on which is placed a phonograph with repeater and suspended is a motor-driven mechanism which, when turned on, plays the phonograph continuously. This motor is controlled by a switch attached to the writer's chair.

The camera equipment consists of (1) a Goerz Stereoscopic camera using plates or films; (2) a 5-in. \times 7-in. rapid Rectilinear camera; (3) a 5-in. \times 7-in. rapid Rectilinear camera; (4) a 4 $\frac{1}{4}$ -in. \times 6 $\frac{1}{2}$ -in. Thornton Picard Portrait camera; (5) a 5-in. \times 7-in. Quartz lens camera; (6) a 5-in. \times 7-in. Wide-Angle lens camera; (7) a Seneca Portrait 5-in. \times 7-in. camera; (8) a Woollensak Stereoscopic camera; (9) a Doppel Anastigmat 5-in. \times 7-in. camera; (10) a Zeiss Anastigmat 5-in. \times 7-in. roll film or plate camera; (11) a rapid Rectilinear 5-in. \times 7-in. camera. Cameras are placed on occasion by visitors at other points.

It is hoped that these various sources will provide adequate information regarding the more important details under which our experiments are conducted.

The precautionary preparation of Mary M., involving as it does some additions and changes from the procedure previously given, will now be outlined. In a room separate from the séance room and in the presence of two or more ladies of the group, the medium, Mary M., is disrobed, and her neck, arms, under-arms and shoulders bathed with warm water and left moist. She is then dressed in one undergarment which covers the lower part of the body, slippers, and a one-piece, sleeveless, low-necked gown which we provide. Care is also taken to see that neck ornaments and pins in the hair are removed. These preparations are carried

out by Miss Turner, whose special duty it is to see that no detail is omitted. She is then accompanied to the séance room, where she takes her seat in the uncurtained cabinet.

EXPERIMENT OF SEPTEMBER 22ND.

The Mary M. sitting began at 9.30 p.m. with the full group and two mediums present in the following clockwise order:— Mr. W. B. Cooper, Elizabeth M., Dr. T. G. Hamilton, Mercedes, Mr. Hugh Reed, Miss Ada Turner, Mr. H. A. V. Green, Mrs. T. G. Hamilton, Dr. J. A. Hamilton, Mary M. Two guests, Mr. A. C. Whittaker and Mr. J. McDonald (who acted as note-taker on this occasion) were seated outside the circle at the back of the room. Immediately prior to the sitting, Mary M. had been prepared by Miss Turner exactly as outlined above. The usual séance conditions prevailed: darkness, music at intervals, all hands in chain formation, Mary M.'s hands carefully controlled throughout the entire experiment.

The following cameras were focussed on the medium: Two stereoscopic cameras, on Seneca Portrait, a Quartz, one Zeiss Anastigmat, two Rapid Rectilinear and one Doppel Anastigmat, making in all ten lenses. The Zeiss Anastigmat, which belonged to Mr. Reed, and one of the Rectilinears which belonged to Mr. Whittaker, were set up and loaded by these gentlemen respectively and with them the writer had nothing whatever to do.

As we have frequently found when major phenomena appear, there were no visible or audible manifestations of any kind apart from the medium's passing into trance and some talking on the part of the Walter personality. As the words of the control have a direct bearing on the phenomena in question, the text in which they are included is given:—

“ At 9.40 we sing Walter's favourite. In a moment or two he speaks: ‘ Well, you have obeyed orders for once.’ He says there is a crowd; he asks them to stand back. He gives the signal, striking the table three times with the medium's right hand (controlled by J. A. H.) and then one stroke as arranged. Flash fired at 9.50. A few minutes after Walter's voice (the entranced medium's voice) is again heard: ‘ It's a failure. There was a crowd here; the person I wanted to give you drew back. *The person I told you about is here.*’ . . . ”

Mr. Whittaker and Mr. Reed accompany T. G. H. to the dark room, where they develop a number of the plates. Signed, “ J. McDonald.”

What the Cameras Show.

Although all the negatives exposed at this experiment are excellent as to light, exposure and details, those of the Seneca Portrait, the Anastigmat (Reed's) and the Goerz Stereoscopic gave the finest results; and it is from these that the enlargements seen in Plates 4, 5 and 6 are made. We will now examine the

phenomena which they record, under the following subdivisions:—

- 1.—The trance state.
- 2.—The teleplasms.
- 3.—The miniature face.
- 4.—An alleged apport.
- 5.—Humor in teleplasm.

1. *The Trance*.—It will be noticed that the medium's eyes are widely open with the eye-balls directed upward and to the left. I draw attention to this fact for the reason that we have here excellent proof of the exceptionally deep nature of this trance condition. The fact that the medium on regaining consciousness at the end of the experiment appeared to be wholly unaware that the flash had been fired, indicates that her visual sense must have been effectively blocked. The writer has never before seen—and he has now observed many hundreds of trance conditions—a medium's normal personality so isolated from its sense reactions. Anæsthesia of the skin is commonly present, but what amounts to anæsthesia of so obtrusive a sense as that of the vision shows that the trance state must have been extraordinarily profound.

2. *The Teleplasms*.—The teleplasms are four in number and are comparatively abundant.

The head portion which is curved to fit the cranium, extends across the head laterally from one temple to the other and is approximately seven inches long and three and a half inches wide. It is curiously fenestrated, the openings being placed regularly, one in the centre of the mass and the other two about equally between the centre one and the end. Filaments of the substance are seen to lie across the two lateral openings, that on the medium's left dividing the open space into two almost equal parts. In appearance the fibres of this head mass resemble the fibres of compressed cotton wool. So far as can be seen, including the view obtained by the highest placed camera, this portion has no visible connection with any of the others. Cap-like formations of teleplasm have also been reported by other investigators, notably Baron Schrenck-Notzing and Dr. Crandon.

A study of the findings of the stereoscopic camera placed to the medium's right shows that that portion which appears to be dependent from the ear-tip is in reality carried down from behind the ear. The moulded surface and outline of this ear mass, lead us to surmise that it has been subjected to manipulation, its resemblance to a long ear-ring being striking.

That the small mass emerging from the right nostril already possesses considerable density and plasticity is seen in the view afforded by the camera to her left (Plate 6), which shows the thickened strand standing well out from the lip with a corresponding shadow beneath.

The most remarkable of the four, however, is the teleplasm which emerges from the mouth and at once expands into a bowl-like structure over-covering and hanging below the medium's chin.

The upper part, which is about two inches deep and four inches across, narrows at its lower portion as if held by a knot beneath which it again expands to form a decorative loop or string to the bow. Within this bow and loop may be seen many irregular openings which appear to be tears where the substance has become too attenuated. The same fleecy appearance is here manifested as observed in a number of preceding Mary M. teleplasms.

3. *The Miniature Face*.—The main point of attraction to the eye, however, is the tiny face which reveals itself in an opening in the central part of the bow—a miniature which discloses several interesting features. In the first place, whereas all the preceding faces, with one exception, are closely adjacent to the surrounding teleplasms and in some cases partially overcovered with it, the one of this date stands well apart in a clearly-defined opening. The peculiar monocle effect surrounding the right eye is seen, when viewed under magnification, to be a darkish ring including almost the whole of the nose, a part of the right cheek and the right eyebrow, the beginning, apparently, of a degenerative process probably akin to that recorded in the third Spurgeon face*. If this is regarded as the outcome of some such process, weight is added to the control's statement that the experiment had been a failure. The eye surrounded by this ring appears to be unimpaired.

The "failure" probably also accounts for the relative flatness of this miniature. The excellent three-dimensional aspect of the preceding faces—particularly that manifested in the Spurgeon group—are almost entirely lacking. Nevertheless, in spite of its flatness and its "monocle" it exhibits a peculiar "living" quality which marks it as a manifestation not to be lightly ignored.

As to the identity of the face, there is little to say. The facts of the case are before the reader, and on these he may, if he wishes, base his conclusions. The control's subsequent statement regarding the identity of the W. E. G. face may be of interest to those who accept, or at least are not antagonistic to, the survival hypothesis. He claims that the teleplasmic face is a representation (although an imperfect one) of the face of W. E. Gladstone, the former statesman; that he (Gladstone) came to be so represented by the invitation of W. T. Stead; and that he is still greatly interested in the work of psychical research.

Such statements are, of course, outside the bounds of scientific verification, but when we recall the fact that the Walter-Mary M. personality has now established in every photograph recording teleplasmic phenomena so far obtained, indisputable proof that he has access to supernormal knowledge, his statements may be given the same consideration as those of any other truth-telling witness.

4. *An Alleged Apport*.—It will probably surprise the reader to learn that the beads seen in the photograph were not, to the

* See PSYCHIC SCIENCE, October, 1929, Plate 11.

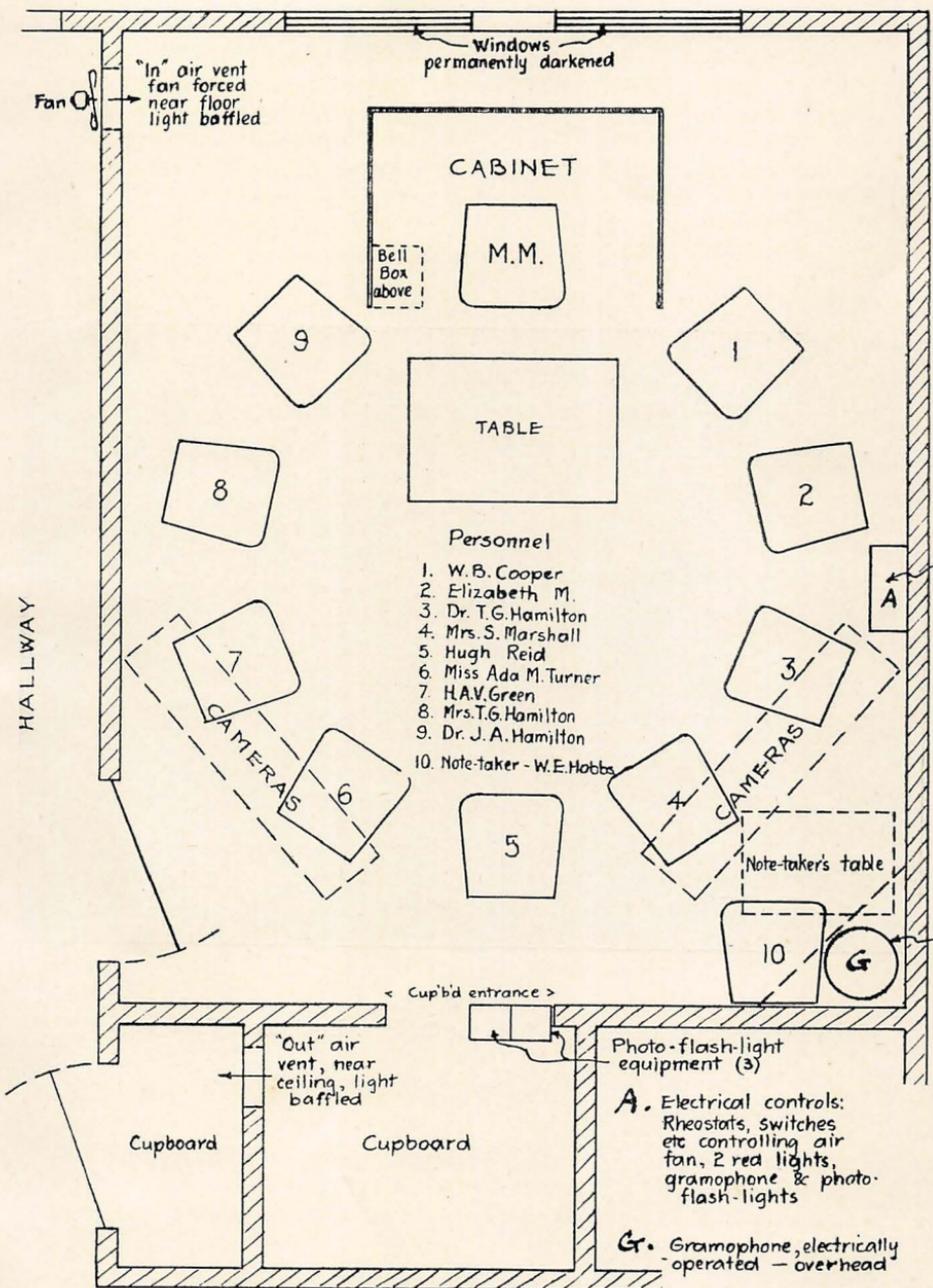


PLATE I. DIAGRAM SHOWING SEANCE ROOM ARRANGEMENT FOR MARY M. EXPERIMENTS.



PLATE 2.

View of Séance Room, taken from the Cabinet. Equipment photograph.

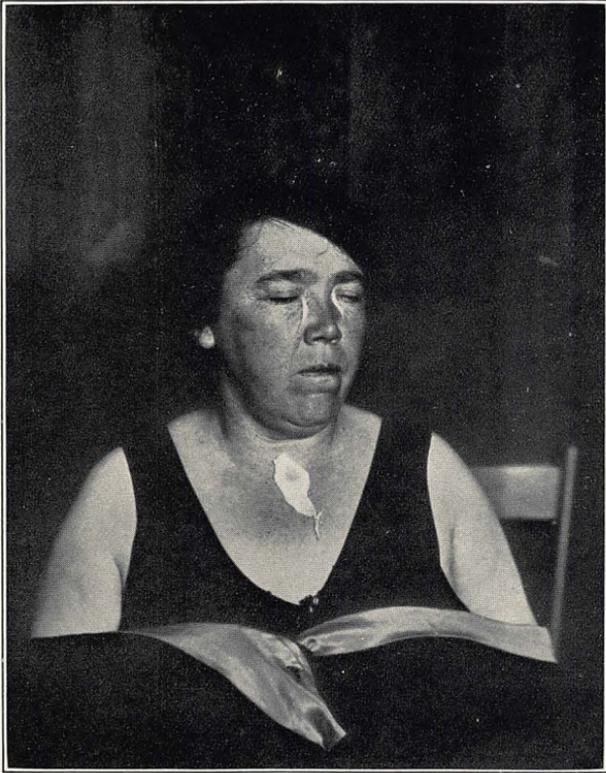


PLATE 3.

Trial Photograph of September 8th, 1929.



PLATE 4.

Enlargement of Photo by Mr. H. A. Reed's Camera, Zeiss, No. 10 in Equipment Photo.



PLATE 5.

Enlargement of Photo by Seneca Portrait Camera.

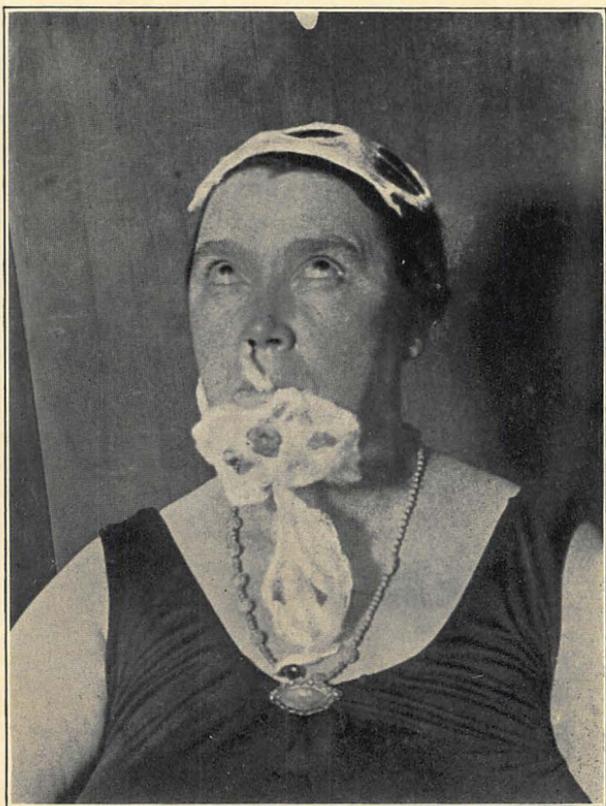


PLATE 6.
Enlargement of Goerz Stereo-photo showing left side of
Medium's Head and Neck.

best of our knowledge and belief, on the medium's neck or in the séance room either before or after the experiment, and further, that these beads are not recognised by any of our acquaintances, including the medium and group members, as belonging to them or ever having been seen by them. In other words, we cannot account for their presence and removal unless we offer the same explanation as does the control—that they were placed on the medium's neck by supernormal means and by the same means removed. And should we do so, we are at once confronted by two almost insurmountable difficulties—first, the fact of our inability to establish a scientific basis for such an hypothesis, and second, the conflict with present-day theories regarding the constitution and stability of matter which it would at once set up. Scientifically speaking then, we are here at a standstill.

On the other hand, the fact that this incident does not stand alone, either in our own experience* or in the experience of many other investigators, increases the probabilities, disconcerting as it may seem, that these phenomena have as sound a factual basis as telekinesis or teleplasm. And it is an interesting speculation that should this prove to be so, it will eventually lead to radical changes in our ideas regarding matter and energy.

5. *Humour in Teleplasm.*—Many readers will, no doubt, have noticed and perhaps smiled at the fantastic appearance of the medium in this case, due to the unusual form and arrangement of the various teleplasms. Why this undoubtedly deliberate whimsical effect? Only the whimsical trance personality calling himself Walter can answer; and his answer is a boyishly simple one: since the medium was wearing a "party" dress, she must have all the trimmings—hence the beads, the "ear-ring," the "bow" and the "cap"—a fairly successful attempt, it must be admitted, of "having his little bit of fun." Whether we accept this explanation or not, it is obvious that in this phenomenal registration of humour we are but once more face to face with the fact that behind all these strange happenings there lies the enigma of the directing intelligence.

The reader is now acquainted with the type and variety of manifestations occurring at the experiment of September 22nd; an amazing number of phenomenal incidents intricately interlocked; pre-knowledge on the part of the control; a profound trance condition in the medium; the presence of teleplasm; modifications of this teleplasm including a known face; the presence of mysterious beads; and interwoven with these, manifestations of a highly intelligent and purposeful personality.

* *Note.*—At an experiment held early in 1928, a large centre bead was removed from its string without the string being broken; on August 2nd, 1929, a flower was mysteriously brought into the closed and locked séance room; and on August 4th, strong perfume was dropped, seemingly from the air, on the back of the writer's hand, both mediums being in deep trance at the time.

THE MARGERY MEDIUMSHIP.

SITTINGS IN LONDON, DECEMBER 6th, 7th and 8th, 1929.

By L. R. G. CRANDON, A.M., M.D., F.A.C.S.

(Reprinted with permission, from "Psychic Research," N.Y., U.S.A., June, 1930.)

In the summer of 1929, Mr. Theron F. Pierce, of New York, and Mr. F. Bligh Bond, of New York, both members of the S.P.R., for themselves and for Dr. L. R. G. Crandon, of Boston (also a member of S.P.R.), requested the use of the séance room of the S.P.R. for some time in December, 1929. This request was made under a privilege given the members of S.P.R., for private sittings (*See Journal "S.P.R.,"* November, 1928, 351.)

The request was granted through the kindness of the Council, and the arrangements were put in written form as follows:—

PROTOCOL OF ARRANGEMENTS FOR MARGERY SITTINGS IN S.P.R. LABORATORY, DECEMBER 1st TO 17th, 1929, IF AND WHEN MARGERY VISITS LONDON.

(1) It is understood that all details of arrangements and conduct of the Margery sittings shall be wholly in charge of Mr. Theron Pierce and Dr. Crandon (hereinafter called managers). They herewith take all responsibility for any damage that may occur.

(2) For the purposes of the observational experiments, the managers herewith declare that they have sought the use of the S.P.R. rooms in the same spirit in which their use has been granted, namely, to provide an easily accessible place, specially devised for such experimentation. The sittings in these rooms have no more relation to the S.P.R. officially, than if they occurred elsewhere.

(3) Since, from the point of view of the sitters, these meetings are purely observational and not for research, the personnel of those who attend ought to be, and is, a function of the managers. The managers, therefore, may invite whom they will unless good reasons are given for the exclusion of any one person.

(4) The managers desire that Dr. V. J. Woolley, the Honorary Research Officer, shall be present, if possible, at every meeting. The managers intend to invite many members of the Council, who will be named later.

(5) The managers retain the right, however, to exclude any person except Dr. Woolley.

(6) A stenographer (Mrs. Hankey) will be present at all sittings, and notes concerning apparent *facts* will be dictated to her by anyone who chooses to do so. The conditions under which a phenomenon occurs will be dictated also. No one will be asked to sign these notes, but will be given the privilege of doing so.

(7) For the purposes of the trans-Atlantic experiment, if made, Dr. Woolley will be asked to provide the material to be used (details later).

(8) The Hon. Secretary has spoken of the possibility of an experiment or two under the auspices of the S.P.R. The managers see no objection to this in principle. Decision cannot be made now. The details will have to be worked out in December. Experiments conducted by S.P.R., however, would carry with them the agreement to publish.

(Signed) L. R. G. CRANDON.
THERON F. PIERCE.
V. J. WOOLLEY.

FIRST SITTING AT S.P.R. LABORATORY, LONDON, DECEMBER 6th, 1929.
THE SITTERS.

The sitters were : Dr. F. C. S. Schiller, Dr. V. J. Woolley, Dr. William Brown, Mrs. Hewat McKenzie, Miss Mercy Phillimore, Mr. Stanley de Brath, Miss M. J. A. Hyde, Lady Florence Barrett, Capt. E. N. Bennett, M.P. ; Dr. L. R. G. Crandon, Lord Charles Hope, Mr. W. H. Salter, Major C. H. Mowbray, Mrs. E. Brackenbury, and Margery, the medium. Mrs. H. A. Hankey (recorder).

EXAMINATION AND MECHANICAL CONTROL OF THE MEDIUM.

(1) Lady Barrett describes her examination and search to the stenographer.

(2) Medium (M.) has been entirely stripped and examined by Lady Barrett and then clad in a one-piece garment (tights), and then in a searched gown and stockings. M.'s hands were held by Lady Barrett until M. was seated, in bright light, in chair in cabinet and under charge of Dr. Woolley.

(3) Dr. Woolley describes to stenographer the fastening of the wrists of M. to arm of chair by surgeon's tape, made further safe by designs with blue pencil by Dr. Woolley and Dr. Brown, marking what design they pleased from skin to plaster to skin. Ankles were similarly fastened and marked and upper torso was tied by rope harness to back of chair and ends of knots sealed by marked surgeon's tape. Thus held, the medium could only move forward, at most, a few (two or three) inches.

(4) It was then made impossible for white light to be turned on either by accident or design.

(5) The M.'s chair was within a three-way screen, for cabinet. A low table, same dimensions as that of W. J. Crawford, was in front of M. Her knees under the edge of table nearest her.

(6) Dr. Woolley was on M.'s right, Dr. Schiller on her left. Circle was completed by hands, but did not include the Medium.

(7) Dr. Crandon now opened the session with remarks to this effect : " I will, because of my experience, dictate a continuous story of what happens. Anyone, at any time, may dictate to the stenographer anything he pleases concerning what seems to him to be a matter of fact. The matter of politeness is not to be a factor. It is to be assumed, therefore, that anything in the notes apparently happened, and that anything not in the notes did not happen."

All lights were put out except a dim red light, under the table of the stenographer. This light shows up through an insert of plate glass just bright enough to allow shorthand writing.

THE EVENTS OF THE SITTING.

Cognitions and Levitations.

(Following is a running narrative of the events of the sitting. The original notes, with a few obvious typographical errors changed, may be seen in possession of Dr. Woolley, at S.P.R., or the American S.P.R., in New York.)

The electric gramophone was started. The repeater would not work, so Mrs. Brackenbury had to shift the needle back to the beginning of the record when necessary.

Snoring trance appeared in a few moments, followed by Walter's voice. He was introduced to everybody, and greeted everyone in his usual jolly way, and then recited a short verse for Lord Charles Hope:—

There was a young fellow called Hope,
Who never took time off to mope.
He brought me a basket, though I didn't ask it,
And now he'll fill it, I hope.

A basket, which had been brought by Hope, was passed around in the dark for personal objects to be put in it. For obvious reasons, Dr. Crandon was not allowed access to this basket. It was then put on the table in front of the Medium. The table was heard to move. Walter said, "That was me." Walter then described what he found with more or less running fire of comment and conversation. He recognised and described matches (Hope); pencil (Hyde); box cigarettes (McKenzie). Walter said, "Three cigarettes." McKenzie, "Your wrong." Walter said, "Then there are four." McKenzie then said, "I think you are right, Walter." Pencil (de Brath). Walter, "At your feet, Mowbray." (Correct.) Key (Woolley). Metal then heard on the floor. Walter said, "Near Dr. Schiller." A sixpence. (Dr. Brown and Capt. Bennett both say they put in a sixpence.) Walter then made raps with the money on the table and it fell to the floor. A ring (Phillimore said, "Don't lose it Walter") Walter, "I have just put it in the pocket of the M.'s gown." (Question if this were possible by normal use of M.'s hand.)

Walter now asked Dr. Schiller to count the cigarettes, and four was found to be correct.

Dr. Woolley asked whether anyone could see any light, and all agreed that no one could see any light except the faint red light of the stenographer's table quite outside the most distant part of the circle. All agreed that no one could recognise objects by that light.

Walter calls for "doughnut" (this is a stiff paper ring about five inches in diameter, and luminous on one side) and for luminous handled basket and for xylophone. Lord Charles Hope put them on the table. The xylophone hammers fall to the floor. Walter orders red light till they are found. Mowbray says hammers were under the middle of the

table, exactly where Walter said one of them was. Walter is heard plying the xylophone in good tune, as if by hammers accompanied by an appropriate aria which he whistled. Playing lasted 40 to 50 seconds. Then one of the hammers was thrown at the head of Dr. Crandon, after which the other hammer was heard on xylophone.

A sound now, as if of a coin, struck on table. The xylophone is struck at the same time the coin like noise was heard. Walter asked which sounds the best to a Scotchman, wants to know in case of emergency. Walter said, "Hope, I am going to scare you now." Then came a sound as if xylophone had fallen to the floor. Walter said, "It is at the left of Hope and the right of Schiller." Walter then asked that the doughnut be put on the table, bright side down. Hope reports the doughnut is moving about on the table.

At Walter's request the S.P.R. luminous banjo and tambourine are put on the table. Noise as if cymbals of tambourine are heard. Tambourine is seen moving on top of table. Tambourine rises off table in vertical position. Capt. Bennett estimates it at about one foot.

Mrs. Brackenbury, at request of Walter, moves cushion from under M. Walter said she was slipping. When Mrs. Brackenbury did it she was touched on the arm.

Tambourine vertical again. Tambourine next in the air moving a foot back and forth, accompanied by whistle. It now moves three or four feet in several directions, Walter whistling at the same time.

It is pointed out that if the whistling comes from M.'s mouth she cannot be using a reaching rod, and on the contrary if she is using a reaching rod the whistling voice must be independent.

Walter tells Woolley to put bell (property of S.P.R.) on table. Dr. Woolley puts it on table at farthest edge near Schiller. Everyone can see the luminous bell on the table. Walter moved the table forwards, away from him. Bell rings violently and then falls to the floor.

Walter calls for S.P.R. zither and it is put on the table. It has three luminous stripes painted on it. It is placed by Dr. Woolley, with long edge corresponding with far edge of table. Walter now whistles and accompanies the whistling by playing on zither and on xylophone, imitating a jazz band, lasting 40 seconds.

Walter said, "This thing is too heavy to hold, but I am going to do it if it breaks a leg." Twice a noise was heard as if the zither had fallen on the table from above. Schiller and Hope report a breeze at the same time.

At Walter's request, luminous doughnut is put on the table, bright side down. Doughnut now moves back and forth about two feet, and is seen by everyone. Walter talking while this levitation is going on. Doughnut is now flashed down to level of the floor. Everyone sees it. Now it goes up to level of the table. Now higher than table; now to the floor again, and now up again like a crazy firefly. Walter whistles and then repeats the above exhibition.

Dr. Woolley said, "I see the doughnut still in the air on M.'s right; now to the left; now down to the floor behind Schiller." Dr. Woolley

then saw it behind Dr. Schiller in the air. Major Mowbray also sees it. Tambourine on the floor at M.'s right is heard playing.

Walter now instructs Hope to get on the floor and hold M.'s foot in addition to the strapping. At the same time Capt. Bennett holds Dr. Crandon's two hands and knees. All the original control is as was described. Tambourine is now heard to be playing while it is on the floor behind the M. Lord Charles Hope confirms the position of the tambourine which Walter has described.

Walter throws xylophone hammer and hits Dr. Crandon's ear, and it then bounced from Dr. C.'s left shoulder to Hope's right shoulder.

Walter asked the room to be kept out of use till next sitting, and Dr. Woolley so agreed.

Control of Margery examined and declared to be as it was in the beginning of séance by Dr. Woolley, Mr. Salter, Dr. Schiller, Capt. Bennett and Dr. Brown.

Sitting closed at about 10.30 p.m.

NOTE.—During the sitting Walter amused his guests with more specimens of his characteristic rhymes, as follows :—

There was a Professor called Brown,
In London he's fairly renowned ;
He once sat with Rudi
But simply concluded,
There were no live ghosts in the town !

There was a researcher called Woolley,
Who worked up some ropes with a pulley ;
He worked hard at research,
Left them all in the lurch ;
We have him convinced, but not fully !

Now I lay me down to keep
The S.P.R. from going to sleep.
If they should wake before I die,
I'll be the first one in the sky !

SECOND SITTING, S.P.R., DECEMBER 7th, 1929.

THE SITTERS.

Stenographer, Miss W. A. Shafto. Present, beginning at left of medium, the sitters were : Dr. Schiller, Dr. Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton Jonson, Mr. Ashton Jonson, Miss Phillimore, Mr. Harry Price, Lady Barrett, Capt. Bennett, Dr. Crandon, and Lord Charles Hope. On the couch Dr. Woolley controlled the shoulders and arms of Dr. Crandon. Beside Dr. Woolley, on his right, Major Mowbray, Mrs. Brackenbury attending the victrola.

Sitting began at 9.15 p.m. All lights out except the stenographer's red light. Dr. Crandon made his same announcement of regulations and implications and agreements which he made the night before (q.v.).

IDENTIFICATION OF WAX.

Dr. Woolley had in his possession an unopened box of dark red dental wax called Kerr). This was to be ready for thumbprint experiments if there were any. Dr. Woolley had been told to mark, for identification, any pieces of wax which were used during the sitting. He was told that the responsibility was wholly his ; to mark the wax so deeply and thoroughly, and in so many places that its identification would be sure after the wax had been subjected to the hot water.

MECHANICAL CONTROL OF THE MEDIUM.

The surgeon's tape and rope were used as last night, and the pencil markings were made by Dr. Woolley and Mr. Price.

Lady Barrett, who had examined and searched the medium before the sitting, was asked to describe what she had done and found. She said, "I examined the medium thoroughly, as I did last night, and found everything quite right about her."

EVENTS OF THE SITTING.

COGNITIONS AND FINGER-PRINTS.

Trance came on within three minutes, and the Walter voice came through with greetings to the sitters. Says he isn't going to give us anything to-night—we hope there is a twinkle in his eye!

Walter asked for Hope's basket to be filled with personal objects for identification. The purpose of this each time seems to be to get things warmed up and in working order. After the basket had been put on the table the table was heard to move.

Walter says : "Here's a cigarette case that seems to be full as it can be." It was heard to fall on the table and then on the floor. (Mr. Ashton Jonson said he put in a full cigarette case.)

Walter says : "We seem to have a number of them. Who would have a cigarette case which had about four cigarettes in it?" (Miss Phillimore said it might be hers, whereupon it hit the table and opened and then shut.)

Walter says : "This is very nice. Someone has put in a cigarette holder for me." (Capt. Bennett admitted that he had done so, whereupon something was heard to hit the floor.)

Walter says : "We are having a nice time, are we not, Woolley? Here's a comb." (Mrs. Wm. Brown said, "I put in a comb." Whereupon, something was heard to hit the floor.)

Walter : "Here's a leather case." (Mr. Price says : "Mine.") Walter adds : "I guess he took something out of it." (Mr. P. "Correct.")

Walter now said, "Pencil." (Dr. Woolley says "yes." whereupon something hit the floor.)

Walter says : "I don't know whether this is a thumb tack, it is a curious thing. It is like a nail with a big head."

(Hope says : "I did that, I killed Cock Robin.")

Walter says : " It isn't a nail is it, Hope ? " (Hope says : " Not quite.") Walter apparently studied it for a time and then said, " It might be blessed," and threw it at Hope.

Walter : " Here's a curious pencil, a short pencil." (Dr. Woolley says that would apply to his pencil, whereupon Dr. Brown said, " I put in a pencil.")

Walter : " Here's a ring." (Mrs. Ashton Jonson says, " It's mine.") Whereupon, Walter said : " I will put it in the medium's pocket."

Walter says : " Here's a brooch." (Mrs. de Crespigny says : " That's mine." Whereupon a sound was heard as if the pin were twanged.)

Walter : " Here's a key." Metal was heard to hit upon metal. (Lady Barrett claimed the key as hers.)

Walter says : " I can make as much noise as that stenographer, listen ; whereupon basket was heard to strike on the table. (A paper was heard crackling loudly). Walter speaking : " It is an envelope, not a piece of paper. " Loud crackling heard again.

Walter : " What's this ? An envelope with nails in it or something ; an envelope with beads in it or something." (Major Mowbray says : " It is mine.") Walter says : " It is on the table."

Dr. Woolley says, to Walter, " Is that the lot ? " and then dictates that from the time the basket was on the table Dr. Woolley had contact with Dr. Crandon's wrist with his own hand.

Major Mowbray : " When Walter said the envelopes contained nails, he is right. They feel exactly like nails. They are mummy beads from Luxor."

Walter says that with these cognitions he works about a foot from the medium, and the less he has to go from the medium the better. It is my hand, he says, every time.*

* One of the sitters later wrote that these cognitions could be done normally. Dr. Crandon cannot accept this possibility without being shown. In Boston M. has sat for this experiment scores of times in a glass cabinet with hands lashed, through portholes, outside the cabinet. Under these conditions the basket handling and cognitions were similar to those in London.

A FINGERPRINT EXPERIMENT.

TWO WALTER PRINTS.

An Unsuccessful Attempt for " Old Lady " Print.

Some repartee now followed between Lord Hope and Walter, and then Walter said, " What do you say if we make fingerprints ? " Dr. Schiller asks if we could have a mirror print.

Walter : " No, not to-night, lucky to get any print." Whereupon Dr. Woolley taking full control of Dr. Crandon, Hope was free to fill the hot water dish on M.'s right from the tea kettle. Dish on table on Psyche's left contains cold water. The hot water dish contains a piece of napkin which protrudes at each end to enable Walter to pull the wax out of the water without putting his fingers in it. These arrangement of the dishes and hot water were made in red light. After the light was out, movements of dish could be heard on table, and Walter

said, "You do not mind if I move this about, do you?" He then added, "I feel I will have to correct you, it was the table moving and not the dishes." And, again speaking to Hope, he said, "I will arrange the dishes myself if they are not in the right position."

Snores of the psychic could be heard from time to time. Walter says: "Schiller you never thought you would get a thumbprint in this room." Schiller said, "Oh, yes, I did." Whereupon Walter quoted Scripture about having faith like a grain of mustard seed.

Walter said: "Put on the red light and have Woolley put his marked wax in the hot water dish." During this time, in the red light, Capt. Bennett had control of the right hand of Dr. Crandon and Lord Hope had Dr. Crandon's left hand. Lady Barrett declared that her examination of Margery included mouth and pharynx. Walter adds: "She went clean down her throat, I saw her gag." Walter: "If these thumbprints are so easy to make, why doesn't someone make them?"

9.50 p.m. (estimated three to five minutes after wax had been put in water) Walter says: "There's a good one made, thank God for that!"

Three people thanked Walter for the print. He assigns it to Dr. Woolley and adds: "Eve, listen and you can hear something tapping on one of the dishes." And there was a sound as if something had dropped in one of the dishes.

Under Walter's instructions red light was turned on. Dr. Woolley resumed control (of Dr. Crandon) and Capt. Bennett and Hope both testified they had such a control.

While Hope prepares for a second fingerprint Capt. Bennett has both Dr. Crandon's hands. Walter puts another piece of wax in the hot water and Walter said, "Stir your stumps."

Walter says: "At our next sitting, whether it be to-morrow or the next day, I will make a print of a lady who has died recently, not meaning a day, month or year necessarily. There will be found a print which has been taken before the death of this lady to compare with the print which I promise to provide and the knowledge of this will come through a subjective medium."

Walter now says: "This is a terrible piece of wax, three miles long, all doubled up."

After a few minutes, Walter says: "You better give this to Harry, it's a corker. It looks like looping the loop. Put on the light, do not break it, Woolley, just because it's Harry's." (Meaning Mr. Price.)

Walter now orders them to prepare for another print. While Hope does this, Bennett controls both Dr. C.'s hands. Walter said, "Good enough," to Hope and whistles, both in semi red light. Walter then adds: "Come on Woolley," (speaking still in red light), and Dr. Woolley puts the third piece of wax in the hot water. Complete control of Dr. Crandon was resumed by Capt. Bennett.

Walter says in effect to Dr. Woolley, this lady that I will bring at our next sitting may be only able to make us one print. I hope, Woolley, your identifying marks will be ample, and I hope you will have some

way of putting the print under a lock so that it may be preserved for identification which we'll look for later.

Walter called for additional hot water, and it was done as ordered. Bennett assumed control of Dr. Crandon at that time. Walter spoke several times during this period of red light.

Walter speaking, said : " Schiller, you're going to be sent for soon by a medium. I cannot tell you by whom." And then breaks out into the whistling of the " Wedding March," saying it is his theme song.

Walter says : " I have put the finished print into hot water instead of the cold, and I'll have to roll it up and make a new one. Turn on the victrola and let us relax a bit. Personally, I'm nearly dead."

Dr. Woolley was shortly instructed to pick the third piece of wax from the cold water and did so, and Lord Charles Hope filled the hot water dish anew in red light, Bennett having control of Dr. Crandon. Walter told Hope to substitute a folded handkerchief for the bit of rag. Says he wants a smaller piece of cloth because he wants Dr. Woolley to break his piece of wax into two pieces.

Walter seems to imply that the unknown lady is standing by because he had more or less promised to help her come ; but he corrects this by saying he had not promised her. Anyway, it is better for her to sit first to-night than to-morrow night ; then to-morrow night she can do a better job. Walter directs light to be put out and half piece of fresh wax to be put in dish by Woolley and this was so done. Walter says he wants a smaller piece of wax so that the visiting lady should not be messed up with a bigger piece, and he wanted the smaller cloth because it would carry the small wax.

A piece of wax was heard to hit against the dish. Walter says : put on the light and fill the hot water dish with boiling water, and he thinks he will try to allow the visiting lady to make a second attempt. He now thinks he is used to her vibration.

Walter spoke during this period of red light several times. Control of Dr. Crandon was carried on throughout.

Walter observed, " There will be a hot time in the old town to-night."

Something was heard coming out of the water, and some noise as if it were hitting the table.

* After the sitting Margery, in the presence of several people (Dr. Woolley, Mrs. Brackenbury, Dr. Crandon) tried, with characteristic thrift, to retrieve the handkerchief which was rolled up with the wax. She did not succeed because everyone, especially Dr. Woolley, cried out to her not to touch it. She may have put a finger or more on it. This piece of wax which was left there overnight under orders might well have Margery's own print on it. If it has a Margery fingerprint on it it is of no importance, because :—

(1) It was not a piece of wax which was a part of any experiment.

(2) It was warm at the end of the sitting and would make a print of anyone who touched it.

(3) The conditions of the sitting of December 8th, where Woolley and Brown held the lashed hands throughout the experiment, exclude normal production of the prints.

(4) Both of the wax pieces with the Walter prints and the " Old Lady " print show only the one unique print desired.

Walter says the wax got rolled up in the handkerchief and it is ruined. He thinks this will do for practice. Walter says, this thing was all stuck up, but I am getting it somewhat unstuck.

Walter says he has an apport for us, a wax thing in handkerchief all rolled up in a ball.*

Walter says everything must be left as it is, dishes just as they are for to-morrow night. He says he has to stay here over night and keep things as they are.

Walter says he has not force enough to use the voice machine to-night. "I have not the force to kill a mosquito."

Walter says he thinks the lady's prints are much more important than his fingerprints, because a print to identify a lady is just what you are looking for.

Walter orders a dim red light to let the medium out of her somnambulance. Time: 11.10 p.m.

Dr. Woolley says that when the medium came out of trance the adhesive tape and rope were examined and found to be intact, except that the tape on the right ankle appeared to have moved round about one-eighth of an inch from its original position.

Lady Barrett examined the medium after the sitting and found everything as before.

THIRD SITTING AT S.P.R., DECEMBER 8th, 1929.

EXAMINATION AND CONTROL OF THE MEDIUM.

Lady Barrett reports that she has made examination and search of Margery and her clothing with negative results. This examination includes mouth, pharynx, nose and ears. The medium has on a one-piece garment from neck to ankles with all the orifices sewed tight. M. was lashed, hands, feet and body, in the way already described in previous notes of this series. The pencil markings for identification and precision were made by Dr. Woolley, Mr. Lambert and Dr. Brown. The knots which held the rope around the torso were covered with surgeon's tape also, and pencil marked. It should be noted that the hands are palm-down, held by eight turns of plaster, so tight, that rotation of the forearm and hand is impossible.

THE SITTERS.

The sitters to left were: Dr. William Brown, Mrs. Brown, Mrs. de Crespigny, Mrs. Ashton-Jonson, Mr. Ashton-Jonson, Miss Mercy Phillimore, Rev. C. Drayton Thomas, Mr. G. W. Lambert, Dr. Crandon, and Lord Charles Hope. On the couch behind the circle and directly back of Dr. Crandon were: Major C. H. Mowbray, Lady Barrett, and Dr. Woolley. Mrs. Brackenbury attending the gramophone. Dr. Woolley proposed to assist in the control of Dr. Crandon at critical moments. Dr. Woolley has in his possession an ample supply of dental wax, some of which is already marked for identification.

EVENTS OF SITTING.

"Old Lady" or "Well-Known European Lady" Print.

Circle joined hands at 9.10 p.m.; Walter came through at 9.12. Walter says he finds the tights to be different from those worn on previous nights. This, of course, was done in good faith, but Walter finds out that it makes a new condition, and Dr. Crandon points out that it is well known that the production of teleplasmic rods is a birth process, and, therefore, there is no reason to try to block that sort of process and adds that he should have been consulted in regard to this matter. Dr. Woolley records that he was in no wise aware of this change of underwear. Walter says: "If we get a print, mind you, it may be a poor one."

Walter directs that later, when he so orders, Dr. Brown is to stand and put his right hand on the medium's left hand, and similarly, when ordered, Dr. Woolley is to stand and put his marked wax in a fresh dish of hot water and keep his (left) hand on the M.'s (right) hand, thus, keeping tactual control of both hands in addition to all the lashings. Walter adds: "I want every minute item carried out. Do precisely what I tell you. I want the table free because I am going to be on it and the (known European) lady will be in control, and it may change all the conditions."

Under orders from Walter, Mrs. Brackenbury takes Dr. Crandon out of the room and stays there with him. As Mrs. Brackenbury had to take Dr. Crandon out of the room, Lord Charles Hope attended to the gramophone. He dictates: "I moved across the room, restarted the gramophone, and sat next to the note-taker putting both my hands on her arm." Dr. Woolley dictates: "At Walter's direction, Dr. Crandon and Mrs. Brackenbury left the séance room. Dr. Woolley and Dr. Brown were instructed to stand one on each side of the medium, Dr. Woolley holding the M.'s right hand with his left hand; Dr. Brown holding M.'s left hand with his right and the two joining their unoccupied hands as far as possible away from the medium. Before doing this, Dr. Woolley had put a piece of wax into the dish.

After some time Dr. Brown was instructed to lift the finished wax impression from the table by the side of the cold water dish. He lifted first a lump of wax which Walter said was the wrong impression. (This was the piece of wax which was rolled up with the piece of handkerchief the previous night, but was left on the table, as a part of the general instructions were not to remove anything of the previous night.) Dr. Brown later found what was said to be the right impression on the table and handed it to Dr. Woolley, and both resumed their seats. Walter tells us that the first piece was spoiled owing to the water being too cold, and that the piece which was handed out as to proper result was the second piece of wax, divided. (Dr. Woolley believes this word should be "provided") Walter adds that the "old lady" made a pretty good print at that.

Dr. Brown dictates: "*Two or three additional facts that I observed while forming a circle with Dr. Woolley and the two hands of the Medium;*

I distinctly heard sound of the splashing of the water just before Walter instructed me to pick up the impression. I felt around the cold water dish and found something wrapped up in a rag between me and the cold water dish, and Dr. Woolley was told that that was not the right one. (This refers again to the rolled up wax and handkerchief of the previous night.) I then followed around the dish again and discovered another impression on the other side of the dish and handed this to Dr. Woolley."

After Walter had said that the lady's print was good he directed everybody to leave the séance room except Lady Barrett and Mrs. Brackenbury.

Lady Barrett said: "I found that the Medium's clothes had not been torn through, but remained as they were when put on." (She then went into physiological details which may be found in the archives of the American S.P.R., and in the private possession of Dr. Woolley). Profuse hæmorrhage was taking place, and *the hot water was bloody.*

The sitters were gathered in the outer room, and in the white light the piece of wax in Dr. Woolley's possession showed a good print, not a Walter print. This will be described later. (Copies are in the possession of Sir Oliver Lodge, Dr. Woolley and Dr. Crandon.) "The wax carrying this print showed no blood on it, added Dr. Woolley, but since it came from the dish of water it might not have any blood."

Lady Barrett added: "I should like to say that Walter spoke in red light when I was examining." The sitters now having assembled again, Walter says: "The finger-print is the "lady's."

Examination of the straps around the ankles and wrists of medium, and harness around the shoulders showed them all to be as they were at the beginning of the séance. This examination was made by Dr. Woolley, Dr. Brown, and Mr Lambert.

Sitting closed at 10.15 p.m.

* * * * *

These notes were signed by F. C. S. Schiller, Charles Hope, E. N. Bennett, C. H. Mowbray, G. C. Ashton-Jonson, Ethel Ashton-Jonson, M. J. A. Hyde, Stanley De Brath, Rose Ch. de Crespigny, Florence E. Barrett (with additional medical notes by herself), Barbara McKenzie, Mercy Phillimore, William Brown, C. Drayton Thomas, L.R. G. Crandon. V. J. Woolley made the following notes and signature:—

I have read through the typed notes of the Margery sittings held here on December 6th, 7th, and 8th, 1929, and am of the opinion that, subject to the following corrections, they are an accurate report of what was dictated by me and others to the note-taker at those sittings. (Mr. G. W. Lambert and Mrs. E. Brackenbury sign and agree with Dr. Woolley.)

- December 7th. p. 1. 1, 12. For "medium" read Dr. Crandon.
 p. 5. 1, 6. For "Walter" read Dr. Crandon.
 December 8th. p. 3. 1, 21. For "right" read "left."
 p. 1, 14. For "divided" read "provided."
 p. 6. 1, 9. For "and" read "until" and, 1, 11.
 For "strap" read "strapping."
 (Signed) V. J. WOOLLEY.*

It is understood in signing the notes, that each person only signs for the night that he was present. It is understood, further, that each signature is only to cover personal observations, that these notes were dictated openly, that every sitter had the privilege of interpolating any matters of fact. Signatures then only form a kind of attestation as to a running picture of what happened at the sittings and imply that anything not recorded was not observed by any one.

In other words, the notes contain all the facts with no additions or omissions (except typographical errors) in so far as they were observed by the sitters on each night.

Dr. Crandon is happy to declare that during this series of sittings, Margery and he received all co-operation, hospitality and courtesy from Dr. Woolley, Mrs. Brackenbury, and such members of the Council of the S.P.R. as were present. Our thanks are due also to Lord Charles Hope and to Major Mowbray, who were tireless in their help. Finally, may we add that but for the devoted professional contribution of Lady Barrett, the sittings could never have been exempt from adverse scientific criticism.

Dr. Woolley, in writing of a forthcoming paper of his, was good enough to say "I hope I have made it quite clear that our paper will only be a criticism of your method and not at all of the *bona fides* of either you or the Psychic."

* * *

These three unofficial sittings at the S.P.R. Laboratory exemplify at least two categories of the Margery phenomena :—

* In Dr. Woolley's separate notes, December 8th, p. 4. 1. 14, it is the writer's memory that the word "divided" is correct and refers to the fact that Walter wanted the wax to be broken in two before the hot water, and meaning thus to identify the given piece with the given experiment.

One observer says: "All the phenomena of telekinesis and cognition of objects in the dark could have been carried out by normal means under the conditions of control used. I have seen them so done."

As to this statement Dr. Crandon can only make a reservation of doubt and ask to be shown.

The same observer says: "The impressing of the wax with any desired imprints could equally have been done by normal means if the stamp or die to be used could come in any way into the medium's possession." In other words, if she had a Rolls-Royce, she would have a Rolls-Royce! But even this seemingly obvious statement of the critic is not true. *Vide Infra*: "Summary concerning thumb-prints, paragraph (5). Furthermore, if the "stamp or die" was not found before or after by Lady Barrett, one might assume there was none.

(1) *Levitations.*

(a) Playing on xylophone with two hammers with whistled aria.

(b) Luminous tambourine (property of S.P.R.) rises about a foot above table ; tambourine moves three or four feet in several directions.

(c) Luminous paper ring (doughnut) moves back and forth two feet.

(d) Doughnut from level of floor to level of table and then above table ; doughnut in air on M.'s right, then over to her left, down to floor behind Dr. Schiller, then behind him in the air.

(e) Tambourine on M.'s right is played, then it is played on the floor behind the medium ; Lord Charles Hope on the floor himself, observing it.

(2) *Thumb-Prints.*

(a) Two characteristic and excellent "Walter" thumb-prints were made under strict conditions of examination and search of medium before and after. They were made on wax from Dr. Woolley's custody and the wax was identified by him afterwards. These prints are identical with the 124 "Walter" prints already made. (May 17th, 1924 to November 25th, 1929.)

(b) One good print, not that of Walter, but declared to be that of a lady who will later be identified. During this experiment, Dr. Crandon was out of the room. This print is identical with one obtained in Boston, November 25th, 1929.

SUMMARY CONCERNING THUMB-PRINTS.

The total experience of the Margery Group in the matter of thumb-prints may be summarised thus :—

(1) 124 of the prints are of the same identical thumb, with only such differences as one would get in making normal prints, namely, from differences in pressure, in rolling, in temperature of thumb, wax and water. There are 17 other (stranger) prints.

(2) The presence or absence of any sitter or group of sitters does not alter the type or nature of the prints obtained nor the apparent ease with which they are produced.

(3) The prints, apparently may be made in any locality. For example, at Niagara Falls, N.Y., at Newton, Mass., at 10, Lime Street, Boston, at 353, Commonwealth Avenue, Boston, and at S.P.R., London.

(4) The prints are not a function of the conditions of control. Thus, Margery may be lashed ankles, wrists and body in open cabinet with or without hands held ; in glass cabinet, extremities and head lashed and hands outside portholes ; or in a strange house with one sitter, and hands held.

(5) The prints are not a function of any normal mould or model. Thus, they are never a print of any person present ; an enlargement, 100 diameters, shows not the texture of any artificial material but only the perfect details of normal skin anatomy, namely, with sweat glands, oil ducts, etc.

(6) The Walter print can be obtained through a medium other than Margery. Thus, it was made in Buffalo in the presence of

Hardwicke, the medium, under strictest control, both as to normal production and to identified wax.

(7) A different finger-print pattern can be obtained on request. Thus, see Dr. F. C. S. Schiller's sittings in Boston.

(8) A different finger-print pattern may be unexpectedly presented. See report of the "Old Lady."

(9) A deformed print of the Walter thumb may be obtained without prior notice, and a normal one may be obtained on another piece of wax later, and later still both deformed and normal prints on one piece of wax. See sitting of Dr. Schiller and Mr. Fife.

(10) The same finger-print pattern can be obtained through two mediums widely separated (450 miles) within a short space of time (77 minutes).

(11) Margery can be in her normal state of consciousness while Walter prints are being made through a distant medium.

(12) Margery may be rigidly controlled while the Walter print is made in the absence of *any* sitter.

(13) Margery's presence is not necessary to the production of a Walter thumb-print.

(Detailed records of the experiments which cover the summary above may be found in "Psychic Research," New York, from 1924 to January, 1930, inclusive.

* * *

The London experiments are satisfactory to the Margery Group. They were carried out before strangers in a strange country. Neither these conditions, nor the alleged austerity of the S.P.R. Laboratory seemed to suppress the phenomena or the elf-like and sometimes rough humour of the Canadian "Walter."

The occurrence and supernormal quality of the physical phenomena are established. Real scientists who have studied them know that they occur and are not explicable by normal means. Any "scientist" who has *not* studied them and says "They don't occur" is not worthy of the name. In fact, the only "scientists" who deny the occurrence and supernormal character of the physical phenomena are those who have not had the *séance-room* experiences.

No other science with so many data has ever waited so long without an attempt at evaluation. Seven years in the Margery circle with its constant progress makes further repetition of elementary experiments, such as those at S.P.R. here reported, unnecessary. The hope of infra-red photography, the possibility of full form materialisation, lead us on. Telepathic and cross-correspondence experiments have only just begun in this mediumship and are full of possible future development.

Finally, it seems now as if the ultimate achievement to be desired may be the reproduction, in the *séance-room*, in three dimensions (that is to say, on wax), of prints of persons now living, who, *ante-mortem*, leave in proper custody, their prints in two dimensions (that is to say, on paper), for *post-mortem* comparison.

THE PROBLEM OF REINCARNATION.

By E. W. DUXBURY.

So much interest has lately been expressed in the doctrine of Reincarnation, that it seems worth while to give some of the evidence on which that interest is based.

It is not denied that the theory explains quite satisfactorily the inequalities in human lives, it reduces the immense number of survivals to more reasonable proportions; it explains the self-development of human beings, and it seems to be supported by a large number of Continental communications. It appeals to many able men and produces profound conviction. It is universally held among Easterns with the exception of Moslems. On the other hand, most communications in England either deny it or profess ignorance. I think, myself, that it must be treated as an open question.

The following striking account is translated from the French work of the late M. Gabriel Delanne entitled "La Reincarnation," which represents an attempt to place the doctrine on a scientific basis (p. 340).

THE TWIN-DAUGHTERS OF DR. SAMONA.

"I come now to a fact quite remarkable, not only by the amount of confirmatory testimony, but also on account of the circumstances which preceded the reincarnation of the young Alexandrine and those which followed her second earth-birth.

"Dr. Samona is well known in scientific circles in Italy, and the report which he sent to his friend, M. Calderone, appeared in the inquiry published by the latter. It is a model of precision and a conscientious analysis of all the circumstances concerning this veridical account. I shall make use of all the documents published on the subject in Colonel de Rochas' book 'Les Vies Successives,' pages 337, etc., in my 'Revue scientifique et morale du Spiritisme,' for October, 1913 and 1917, and in the recent work of M. Lancelin, 'La Vie Posthume,' page 307, etc., in which the last-named with his usual erudition, has carefully collected everything which relates to this sensational event.

"Here, in the first place, is the historical account which Dr. Samona gives us in a letter addressed to the Editor of the 'Filosofia della Scienza,' Dr. Innocenzo Calderone.

"MY DEAR CALDERONE,

"In spite of the very intimate character of the facts which preceded the birth of my two daughters I do not hesitate to give them publicity in the interests of science through the agency of your estimable and well-known review, without concealing the names of the various persons who have had knowledge of them, as and when they occurred. If I abstain from discussing them myself, I think it useful to divulge them, in order that others may do so.

“No science can progress if it remains in ignorance of the facts. If, in the sphere of metapsychics, through fear of ridicule or for other reasons of the same order, everyone keeps to himself these kinds of more or less rare cases which may happen, then farewell the hope of progress! I send you an absolutely faithful and synthetic account of the facts as they occurred, without the least discussion on my part relative to the interesting problems to which they give rise, namely, premonitory dreams, mediumistic personalities, etc.

“The present case is favourably presented, I believe, from the scientific point of view, since the persons who, from the beginning, were ‘au courant’ with the various successive details, and who observed them with great interest, enjoy general esteem for their integrity and intelligence. Besides the narration of the facts I send you the declarations of certain of these persons which confirm my statements, and I am ready to furnish other evidence of the like nature and all the information which might be deemed useful for scientific investigation.

“With the high esteem of your affectionate friend,

“CARMELO SAMONA.”

SYNTHETIC STATEMENT OF THE FACTS.

On March 15th, of the year 1910, after a very grave illness (meningitis) there died, aged about five, by adored little daughter, named Alexandrine. My grief and that of my wife who was nearly driven insane, were profound. Three days after the death of my little girl my wife dreamed of her; she seemed to see her as she was when living, and heard her say, “Mamma! do not cry any more. I have not left you; I am only removed from you. See now! I shall return as small as that.” And she showed her at the same time what seemed like a complete little embryo; then she added: “You are about to begin suffering again for me.” Three days afterwards the same dream was reproduced. Having heard of this, a friend of my wife’s, either through conviction or with the object of consoling her, told her that such a dream might be a warning from her little girl, who was perhaps, preparing to be re-born in her, and to better persuade her of the possibility of such a fact brought her a book by Leon Denis, dealing with the question of reincarnation. But neither the dreams nor this explanation nor the reading of Denis’s work succeeded in assuaging her grief. She remained equally incredulous about the possibility of a fresh maternity the more so from having had a miscarriage which necessitated an operation (November 21st, 1909) and being followed by frequent attacks of hæmorrhage, she was almost certain that she would no more become *enceinte*.

Early one morning, a few days after the death of her little girl, when crying as usual, and still sceptical, she said to me: “I see only the atrocious reality of the loss of my dear little angel; this loss is too great and too cruel for me to snatch a thread of hope from simple dreams such as I have had, and believe in an event so improbable as the re-birth into life of my adored little girl, through my agency, especially when I take into account my present physical condition.”

Suddenly, whilst she was lamenting in so bitter and despairing a manner that I did my utmost to console her, three sharp, clear raps, as though struck with the knuckles by some one wishing to announce himself before entering, were heard at the door of the room in which we were and which opens into a small hall. These raps were at the same time heard by our three little boys who were with us in this room. Thinking that it was one of my sisters who was accustomed to call at such a time, they immediately opened the door, crying "Come in, Aunt Catherine!" But great was their surprise and ours when we saw no one, and, looking into the adjoining room, plunged in shadow, realised that no one had entered. This incident impressed us greatly, so much the more than the raps were struck at the very moment of the supreme discouragement of my wife. Could they have had, by any chance, a metapsychic cause and some relation with her deep depression?

The evening of the same day we decided to begin some typological mediumistic sittings, which we continued methodically for at least three months, and in which my wife, my mother-in-law, myself, and sometimes the two oldest of my boys took part.

From the first sitting two entities presented themselves, one representing herself as my little daughter, and the other as a sister of mine, who died a long time ago at the age of about 15, and who, as she said, appeared as the guide of the little Alexandrine.

The last-named Alexandrine expressed herself in the same childish language which she used when still living; the other used an educated and correct speech, and usually did the talking, either in order to explain some sentences of the little entity who sometimes could not make herself properly understood, or in order to make my wife believe the affirmations of the little girl.

In the first sitting Alexandrine, after having said that it was herself who had appeared in a dream to her mother, and that the raps heard the other morning had been struck in order to indicate her presence and to try and comfort her mother by more impressive means added, "My little mother, do not cry any more, because I shall be re-born through your agency and before Christmas I shall be with you." She continued, "Dear papa, I shall come back; little brothers, I shall come back; grandmother, I shall come back. Tell the other relatives and Aunt Catherine that before Christmas I shall have returned," and so on for all the other relatives and acquaintances with whom the little Alexandrine had the best relations during her brief existence.

It would be idle to transcribe all the communications obtained during about three months, because, apart from the variation of a few tender phrases with regard to persons who were most dear to her, they are almost always a constant and monotonous repetition announcing her return before Christmas, specified as at the first sitting, to each of her relatives and acquaintances. Many times we tried to stop so prolix a repetition, assuring the little Entity of our care in communicating to all her return, or rather her re-birth, without forgetting anyone; but it was useless, as she persisted in not being interrupted until she had exhausted the names of all her acquaintances. This fact was strang

enough ; one might have said that the announcing of this return constituted a kind of monoideism on the part of the little Entity. The communications almost always ended with these words : " Now I leave you, Aunt Jeanne wants me to go to sleep." And, from the beginning, she announced that she would only be able to communicate with us for about three months, because afterwards she would be more and more attached to matter, and would go to sleep therein completely.

On April 10th, my wife had the first suspicions of pregnancy. On May 4th, there was a fresh warning of her coming from the little Entity (we were then at Venetico in the province of Messina) : " Mamma," she said, " within you there is another." As we did not understand this sentence and supposed that she had made a mistake the other Entity (Aunt Jeanne) intervened saying, " The little girl is not mistaken, but she has not expressed herself very well ; she means that another being is hovering about you, my dear Adèle ; it wishes to return to this earth."

From that day Alexandrine, in each of her communications constantly and obstinately affirmed that she would return accompanied by a little sister and, from the fashion in which she said it, she seemed to rejoice at it. This, instead of encouraging and consoling my wife, only increased her doubts and uncertainty ; after this new and curious message it appeared to her that everything must end in a great deception. Too many facts, in truth, would have to be realised after these announcements, to permit the communications to be veridical ; it was necessary, in fact, first, that my wife should really become *enceinte*, secondly, that given her recent suffering she should have no miscarriage, as had happened previously, thirdly, that she should bring into the world two beings, which appeared still more difficult, such a case having had no precedent either in her own case, or in that of her ancestors or of mine, fourthly, that she should be confined of two beings who would be neither two males, nor a male and a female, but two females. It was truly still more difficult to add faith in the prediction of such a complex assembly of facts, against which arose a series of contrary probabilities.

My wife, in spite of all these fine predictions, until the fifth month still lived in tears, sceptical and with an anguished soul, although in her last communications the little Entity had besought her to show more contentment, saying : " You will see, mamma, that if you continue to yield to sad thoughts you will end by giving us very indifferent constitutions." In one of the last sittings my wife having expressed the difficulty she would have in believing in the return of Alexandrine, because it would be difficult for the body of the coming child to resemble that of the child she had lost, the Entity Jeanne hastened to reply : " On this point, Adèle, you will be satisfied ; it will be re-born quite similar to the first, and, if not much, at least a little more beautiful."

On the fifth month, which coincided with the month of August, we were at Spadafora ; my wife was examined by an able accoucheur,

Dr. Vincent Cordaro, who afterwards said spontaneously : " I shall refrain from giving any definite opinion, for at this period of pregnancy it is not possible to state it with certainty, but all the facts incline me to diagnose a pregnancy with twins."

These words had on my wife the effect of balm ; a glimmer of hope began to shine in her sorrowful and afflicted soul, which was ere long to be tormented anew by an event which occurred. She had hardly entered on the seventh month when an unexpected and tragic piece of news shocked and impressed her so greatly that she was suddenly seized with internal pains ; other symptoms which transpired for nearly five days rendered us anxious and in dread, from one moment to another of a premature confinement, which would render the creature or creatures, brought to light incapable of life, seven months not having elapsed. I leave you to guess the physical sufferings of my wife, and the anguish which rent her heart from this thought alone, after the hope which she had begun to conceive. And this state of mind still further aggravated her condition. On this occasion she was attended by Dr. Cordaro ; happily, and contrary to all expectation, every danger was dispelled. My wife having completely recovered, and now having the assurance that the seven months had elapsed we returned to Palermo, where she was examined by the celebrated obstetrical physician Giglio, who diagnosed a pregnancy with twins ; thus one part, already very interesting, of the communications, was confirmed. There still remained many other facts as important to be verified specifically, the sex, the birth of two daughters, and the specified detail that there was to be a physical and moral resemblance between one of them and the deceased Alexandrine. The sex was confirmed on the morning of November 22nd, on which day my wife gave birth to little daughters. As to the recognition of possible physical and moral resemblance, these certainly demand time, and can only be verified in due course, as when the little girls grow up. It nevertheless seems strange that already from the physical point of view, certain characteristics are manifest which would confirm the prediction, encourage the continuance of observation, and authorise us to think that, in this same respect the communications would be literally verified. The two little girls at the present time do not resemble each other ; thus, they differ very perceptibly from each other in height, complexion, and figure ; the smaller seems a faithful copy of the deceased, that is to say, Alexandrine, at the moment when she was born ; an extraordinary thing is that she has in common with her the three following peculiarities, hyperæmia in the left eye, a slight running in the right ear, and a slight irregularity of face quite identical with that which Alexandrine presented at the time of her birth.

DR. CARMELO SAMONA.

Let us add that the twin-sister of Alexandrine came into the world first which, according to generally accepted ideas, would indicate that she was conceived second ; finally the nine normal months, which should have ended at Christmas, did not elapse, because double confinements are always a little earlier.

Documents relative to this account published by the "Filosofia della Scienza," of January 15th, 1911.

A.—Declaration of Catherine Samona Gardini, Sister of Dr. Carmelo Samona.

"From regard for truth I can attest that my brother's account in the matter of the two dreams experienced at three days' interval from each other, by my sister-in-law, is in perfect conformity with reality, both as regards date and statement. These dreams were personally related to me by my sister-in-law a few moments after their occurrence, as soon as she awoke, since I was accustomed to go and see her every morning early. On one of these morning visits, still in the month of March, the little children who came to meet me related that a few moments earlier they had heard three sharp raps on the door, and, believing that they came from me, had opened it but without finding anyone outside the door. This was confirmed by my brother and sister-in-law, who were still feeling impressed by so strange a phenomenon.

I had never taken part in the mediumistic sittings which my brother and sister-in-law conducted at home, but, and quite before they left Palermo to go to Venetico, which occurred in the early part of April, my sister-in-law related to me that in these sittings two Entities had presented themselves, calling themselves the little Alexandrine and my sister Jeannette; these Entities had said that in the dreams it was really the little girl who had appeared, and that it was she who had made the raps on the door, and, finally, they had announced that before Christmas the little girl would have resumed her place in the family with the help of her mother.

When my brother returned, in May, from Venetico to Palermo he told me nothing on this head, and it was the children who, coming to see me at Palermo, where they passed an examination in June, related to me this fact. They told me that for a long time their little sister, Alexandrine had announced, by means of the table, that she would not return alone, but accompanied by a little sister.

"I can affirm that the two little girls, since born, have no resemblance to each other. One, of short stature, has a perfect resemblance to the little Alexandrine (the one who died), when she came into the world. I can attest this from having been present at her birth, and from having always had her under my eyes from her first day until her death.

"I can also corroborate that the little girl who has just been born presents the same physical peculiarities as the little dead girl, in the eye, in the ear, and on one side of the face, the peculiarities mentioned by my brother.

"CATHERINE SAMONA, VEUVE GARDINI."

Palermo, Villa Amata,
January 1st, 1911.

Declaration of Adèle Mercantini, daughter of the eminent Professor Mercantini.

"Towards the end of March of last year, 1910, Mme. Adèle

Samona related to me the dream which she had had, then again, a second time, immediately after the death of her dear little girl, and it was only in June that I learned that in several mediumistic sittings the birth of twins had been announced, in conformity with what Dr. Carmelo Samona reports on this point.

“ADELE MERCANTINI.”

Palermo,

January 2nd, 1911.

Letter from Professor Raphael Wigley, evangelical pastor, to Dr. Carmelo Samona.

“MY VERY DEAR FRIEND,

“On May 5th, of this concluding year you were returning to Palermo from Venetico, where business had retained you some days; there was no carriage at the station, seeing that they were all taken on account of a display of aeroplanes. You therefore made the journey on foot from the station to the Villa Amata, in order to rejoin your relatives. We met each other at the Place Verdi and walked together on the road to the Villa, about two kilometres.

“On the way you related to me the two dreams your wife had, one three days after the death of the dear Alexandrine and the other three days later. You spoke to me of the three raps struck very distinctly on the door of your room whilst your wife was in despair from the loss of her child, and unable to believe in the dream which promised its return, the more so as, in her opinion, certain reasons precluded even the material possibility of it. You finally spoke to me of the mediumistic sittings, in the course of which the little girl had twice announced her return, and you added that, according to the last sitting, she would not return alone, but with a little sister.

“The testimony which I here give you may confirm the sincerity of the case.

“Kindly accept my deep esteem and affection.

“Devotedly yours,

“RAPHAEL WIGLEY.”

Palermo.

December, 31st, 1910.

Letter from the Marquis Joseph Natoli, a well-known personality in literary and artistic circles, addressed to Dr. Carmelo Samona.

“VERY DEAR FRIEND,

“I also declare how marvellous, in my opinion, from the meta-psychic point of view, is the fact which is affirmed in your home. During the course of last August, the Princess de Formosa, your mother-in-law, revealed to me that your wife, after the loss of her adored little girl had seen her in a dream predict her return to this world, and that this dream had been confirmed by several mediumistic sittings in the course of which the deceased little girl announced her return, accompanied by a little sister.

“I embrace and salute you.

“Yours affectionately,

“G. NATOLI.”

Palermo,

January 1st, 1911.

Letter from the Princess de Niscemi, mother of the honourable Duke de l'Arenella, deputy in the Italian Parliament, to Dr. Carmelo Samona.

“VERY DEAR FRIEND,

“I have participated in the consolation of Adèle and yourself by the birth of the little girls, and I attest that before their coming into the world I had been informed of the mother's dream and the prophecies which had been made to her; these are truly marvellous things.

“Remember me affectionately I pray you, to our dear Adèle, and accept my sentiments of esteem.

“N. DE NISCEMI.”

Villa Niscemi,

December 28th, 1910.

Declaration of Count Ferdinand Monroy de Ranchibile, an eminent personality of the political and literary society of our city, to our Editor, Dr. Calderone.

“VERY DEAR FRIEND,

“Speaking of the facts which are well known to you, and which Dr. Carmelo Samona made known to you in writing, I can assure you that last year, at the end of May, his wife, Adèle Monroy, daughter of my regretted brother Albert, Prince de Formosa, thought that she was ‘enceinte’ and was to give birth to twin children of feminine sex. Her manner of predicting to me the early birth of the two children brought to my lips a smile of incredulity; however, she hastened to declare to me that she had dreamed of her beloved daughter Alexandrine, whom a cruel illness had snatched from her a few days earlier during March; the little girl had announced to her that she would return to earth; Adèle added that she knew, I am ignorant how, however, that the little girl would return with a little sister.

Such assurances, many times repeated by the dear woman, were greeted by me with manifest incredulity. Great was my surprise, therefore, to see the happy presage verified, and what is more, to remark that one of the twins is the exact image of the dead little girl.

“I do not intend to discuss the phenomenon, distrusting my knowledge in this matter, but I affirm, nevertheless, that the fact is simply marvellous.

“You may make what use you like of this letter, if you deem it useful in the interests of your studies.

“Fraternal greetings from your

“FERDINAND MONROY DE RANCHIBILE.”

Palermo,

January 4th, 1911.

The preceding attestations affirm the authenticity of the facts and permit us to observe that it is not a matter here of a series of more or less fortuitous coincidences, since from the beginning, the phenomena

follow and connect with each other with a logical sequence which forbids every explanation by chance, pure and simple.

This being established, can we suppose that by a phenomenon of auto-suggestion Mme. Samona could have been the author of the dream in which she saw the little Alexandrine tell her that she would return?

I do not hesitate to declare that this supposition is improbable, not only because the doctor's wife was not acquainted at this period with the theory of reincarnation, but also because she was absolutely persuaded that the state of her health forbade the hope of her again being a mother. This would confer on the sub-conscious a rôle which is without justification, whilst the intervention of Alexandrine as the producer of the phenomenon is the most probable explanation, for it is justified by her physical action by means of raps, unexpectedly in broad daylight, in order to affirm her presence in an indubitable manner. From this time, in every sitting she continues to predict her return and, better still, announces that she will return, accompanied by another spirit which will be of feminine sex. This appears so improbable to the poor mother that she is plunged again into all her perplexities, which only ceased when she was certain that the pregnancy was one with twins.

Here again, the intervention of the subconscious is quite improbable, and if there has been clairvoyance the phenomena do not remain less extraordinary, for the ulterior facts have ensued with a mathematical exactitude, and the previous knowledge of these facts does not demonstrate in any way that the little Alexandrine was not the author of them.

We have seen that after her reincarnation the new Alexandrine has presented the same physical aspect as during her former life; irregularity of the face, hyperæmia of the left eye, and a slight running in the right ear; she is indeed, as her father said, a faithful copy of the first Alexandrine.

Bah! will say the sceptics, it is the sub-consciousness of the mother which has modelled this second figure in the image of the first; it is a caprice of heredity. Although we do not possess many examples of a second child being the faithful copy of a first one, which has died and been deeply regretted, let us admit for a moment this ideoplastic hypothesis; we shall see that it does not suffice to account for the intellectual similarities which exist between the two Alexandrines. Here is, in fact, another letter from Dr. Samona, published in June, 1913, in the "Filosofia della Scienza," the translation of which I borrow from M. Lancelin's book ("La Vie Posthume").

"The case of my two twin girls, previously published in the 'Philosophie de la Science,' No. 1, January 15th, 1911, and reproduced by various reviews and in several works, foreign as well as Italian, has aroused the interest of a large part of the intellectual world, as appears from many letters received, both by the editorship and by myself personally.

"On this account I assume a certain responsibility in continuing

to spread the knowledge of it, for I do not presume to possess the whole faculty of observation which would be necessary to fathom the study of a case which is important to the point of seeming of general interest.

"I fear, however, that I have not noted certain details worthy, perhaps, of special attention, and that I have, on the contrary, inscribed others which merit none. But my qualification as a father, by putting me in a position to have constantly under my eyes my little daughters and to know the peculiarities relative to the little dead girl has made of me the unique observer and the only possible witness.

"Nevertheless, I hasten to insist on this fact, that my qualification as a father has not troubled in any way, as some might be led to suppose, the serenity of my observations; also, and for that very reason, I have sought to maintain an objective attitude, without letting myself be led away by pre-conceived theories 'à priori' or simply sentimental.

"As I have said in the above-mentioned issue of the 'Filosofia della Scienza,' It was necessary in a case of this kind to allow some time to elapse in order to be able to collect usefully certain observations, if ever the opportunity should present itself, and in fact, now that two years and seven months have elapsed since the birth of the twins, it has been possible for me to note a few which merit a certain attention.

Let no one expect, however, sensational facts; there has occurred, at least up till now, nothing of that nature, and yet what I have gathered merits a few reflections.

"From the physical point of view the dissimilarity between the two twin-girls has been constantly maintained, and now this dissimilarity is not only physical, as could be observed from the start, but it also exists from the moral point of view. I wish to emphasize this difference; in fact, although at the first glance it does not seem to have any importance in the matter, it has, however, its proper value, which is this: It makes still more evident, on the one hand, the resemblance of the present Alexandrine with the previous Alexandrine, and tends, on the other hand, to eliminate the idea of the possibility of a suggestive influence on the mother's part, in the material and moral development of the present Alexandrine. In any case, in accordance with the decision I made when I published this case, I shall abstain from any personal opinion or interpretation, limiting myself to the simple exposition of the observations made, and leaving each to draw therefrom the conclusions he wishes.

"The present Alexandrine continues to show a perfect resemblance to the other, who is dead. This cannot be clearly seen in the photographs which I publish, either because they do not reproduce identical poses, which are difficult to obtain, or perhaps and still more so because the photographs of the little dead girl represent her at a more advanced age than at that of the present Alexandrine. At all events, I can affirm in an absolute manner that, apart from the hair and the eyes which are at present a little lighter than those of the first Alexandrine at the same age, the resemblance continues to be perfect. But, much more than from the physical point of view, the totality of the psychological manifesta-

tions gradually developed in the child give to the case in question a new interest still greater. As soon as the life of the two little twin-girls began to enter into relations with the outer world it soon proceeded in two different directions, to the point that we can already recognise in them two natures absolutely distinct.

“ I omit to speak in any special way of the characteristics of Maria-Pace, because the knowledge of her psychology and its differences from that of Alexandrine has interest only for myself and does not present any for the reader. I approach as soon as possible what constitutes the interest of the problem, the study of the psychology of Alexandrine.

“ I shall first indicate various details of her nature which will strike the note of her affectionate character and of her intellectuality.

“ She is generally calm, contrary to her sister, and this tranquility extends even to the manifestations of her affection, which is neither less tender nor less caressing. One of her chief characteristics is her way of passing the day ; if she happens to be within reach of linen or clothing she will spend whole hours in folding and smoothing them with her little hands and in putting them in order according to her own idea, on a chair or chest. If she cannot apply herself to this pleasure, her favourite pastime is to remain leaning against a chair on which she places the object of her choice, which acts as a plaything ; from time to time she talks alone and half-aloud, and can even remain a long time at this occupation without being tired. It will be readily understood that being self-sufficient in a way, she gives little trouble ; it is the opposite with her sister Maria-Pace who, very lively and always active, can only remain a few minutes in the same occupation and needs the company of some one to amuse her. Now this calmness and these special occupations, which were particularly characteristic of the dead Alexandrine, have therefore attracted our attention.

“ Undoubtedly the twin-girl, Maria-Pace, tenderly loves her mother, and often comes to her to caress her and cover her with kisses ; but these manifestations, performed tumultuously, are of short duration, and she feels the need of returning to her games. Alexandrine, on the contrary, who equally seeks her mother is, as I have said, calmer in her affectionate manifestations, much calmer but not, on that account, colder. Her caresses are delicate, her manners are gentle, and, when she is on her mother's knee, she no longer wishes to leave her ; this makes the sole exception to the tendency which she shows of being self-sufficient, and when her mother wishes to free herself to betake herself to her occupation, it is difficult for her to do so without exciting cries and tears.

“ Then it is a charming spectacle to see how differently the two little girls behave in society, when they are admitted to the drawing-room. Maria-Pace advances quickly without hesitation, and gives her little hand to everybody, whilst Alexandrine goes first of all to hide her face and her tears in her mother's bosom. But in a few moments the scene changes. Maria-Pace, tired of society, wishes to leave the drawing-room, whilst Alexandrine, familiarised with the new faces, no longer

wants to go away and remains on her mother's knee, as attentive as if she were taking an interest in the conversation. Again in all this (I am speaking of her way of showing her affection and of her bearing during conversation) Alexandrine is the faithful reproduction of the one who has preceded her.

"I am now going to cite a few more special details of the child's character, which will contribute towards showing a perfect similarity to the habits and impressions of the first Alexandrine.

"A great silence prevails around the villa in which we live, which is far from the town, so that the noise of a passing carriage in the neighbourhood is clearly heard. Now this racket greatly troubles the mind of Alexandrine who, every time that it occurs when she is not absent-minded, hides in her mother's bosom saying: 'Alexandrine si spaventa' (Alexandrine is afraid). All this, in precisely the same words and the use of the third person, recalls the manner of acting and speaking of the first Alexandrine in a similar case. Like her also, she has a great terror of the hair-dresser every time she sees him coming to the house. It is needless to say that Maria-Pace does not suffer from such fears. Alexandrine has little love for dolls and prefers children of her own age, a preference which was also remarked in the other Alexandrine. Like her again, she always wants her little hands to be clean, and demands persistently for them to be washed, as soon as she sees them a little dirty. Again, like the other, she experiences repugnance for cheese and refuses her soup, however little it may contain, even when disguised.

"The first Alexandrine died without being able to free herself completely from the defect of being left-handed, in spite of our constant efforts to try and correct it; to-day the present Alexandrine has already shown herself obstinately left-handed, and naturally we have re-commenced with her the same efforts to correct it. No other of my children, including Maria-Pace, has ever shown such a tendency.

"In her brothers' room there is a little cupboard in which shoes are put away. When she can enter this room and open the cupboard it is a great diversion for her to pull out the shoes and play with them. This was a passion of the other Alexandrine, but what has most impressed us is that the present one, like the other, always wants to cover one of her little feet with one of these shoes, naturally too big for her, and walk thus across the room.

Finally, another peculiarity is worthy of note because it was very characteristic of the other Alexandrine, and my sister, to whom it specially relates, concealed it as an evidential criterion, and awaited its realisation in the child as a heart-secret, without speaking of it to anyone, for fear that the child might be led by suggestion to repeat it. The first Alexandrine, at the age of about two years, began through caprice, to change names; for example, of Angelina she made Caterana or CATERONA, and came thereby, still through caprice to call her constantly 'Aunt Caterana.' None of us had then remarked this detail, and it was my sister herself who verified the fact in question

at the same age in the new Alexandrine ; she reminded us of this peculiarity which astonished us all.

"It is needless to say that none of these characteristics has been manifested in Maria-Pace.

"Another thing has, in addition, attracted my attention, but I do not wish to speak of it now, not having yet its full confirmation.

"Certainly, for strangers who have not known the two little girls and have not lived on intimate terms with them the simple exposition of these facts cannot show what a perfect correspondence there is between the two little lives (the two Alexandrines). For us the resemblance is so perfect that, in order to express the impression of the whole family, I cannot do better than make this comparison : The development of the life of the present Alexandrine, as regards appearance, habits, and tendencies, is for us as though we were seeing again developed the same cinematographic film already developed in the lifetime of the other.

"At all events, if strangers cannot feel and judge exactly like ourselves in the family, or like our intimates as to the correlation of these facts, and the general and peculiar mode of being, at an age in which the field of consciousness is still limited, they will, nevertheless, be able to consider how difficult it is to seek the explanation of the facts in fortuitous coincidences or in heredity, especially if they recall particularly the other circumstances which preceded the birth of the two little girls.

"DR. CARMELO SAMONA."

In the "Journal du Magnétisme," for September, 1913, Dr. Fugairon published an article in which he criticises the reports of Dr. Samona, asserting that this case is in no wise demonstrative from the point of view of reincarnation. In the first place, because Alexandrine had said to her mother : "See, I have become as small as this, when showing her an embryo." In the second place, because the conception of the two twin-girls must have been anterior to the death of Alexandrine, by reason of the fact that the twins were born prematurely, and that, in short, if she had re-incarnated it was impossible for her to manifest typtologically to her parents.

Dr. Samona replied to these criticisms in the "Filosofia della Scienza," No. 4, of December 15th, 1913.

He remarked in the first place that it was in consequence of an erroneous French translation of his article that Alexandrine was made to say "See, I have become as small as this," whilst the text reads : "I shall become as small as this."

In the second place, concerning the conception of the two twin-girls, Dr. Samona, in the double rôle of father and doctor, is better qualified than Dr. Fugairon to inform us exactly on this point.

The births of twins occur very frequently before the nine months of gestation is fulfilled. Now these girls were born in eight months, which is perfectly normal for multiple births.

"Finally, the objection that the little Alexandrine would not have

been able to manifest, if the reincarnation had commenced, is quite incorrect, for we know that the incarnated spirit can perfectly well give communications, and, with stronger grounds, when it is not yet completely attached to the body which is in the act of being constituted.

The habits of Alexandrine No. 2 cannot more reasonably be referred to the influence of environment and education, for her twin-sister Maria-Pace who was submitted to the same conditions of existence, differs completely from Alexandrine; it is indeed the latter who has returned, for physically and morally she is the resurrection of the first Alexandrine.

These legitimate inductions are further fortified and become certitudes when it is stated that a memory of the first Alexandrine has been awakened in the second in so clear a manner that doubt is no longer possible.

Here is the last document, which I again borrow from M. Lancelin, which definitely establishes the return to this world of the regretted daughter of Dr. Samona.

M. Lancelin, having been constantly in touch with Dr. Samona, has obtained from him information of the keenest interest concerning Alexandrine No. 2. These are a few passages published on page 362, etc., of his book "La Vie posthume." It was written on March 20th, 1921.

"My twin-girls, who have already exceeded by some years the age of the first Alexandrine, are well-developed physically and morally. They still continue to be very different from each other, as regards physique they even seem of different ages, since Maria-Pace is of a much taller and robust figure than Alexandrine. The latter continues to resemble the other Alexandrine in a surprising manner, and has even the same repugnances. She is still left-handed, to the great despair of her governess, who always strives to correct her of this defect.

"The two little girls, who are, besides, very intelligent, have quite different inclinations. Maria-Pace is more inclined towards domestic occupations, whilst Alexandrine has a passion for things spiritual. Maria-Pace still amuses herself with her dolls, while the other runs to her books. This little one, though playful like the generality of children, loves to concentrate in a kind of meditation which often gives rise to reflections above her age. I mention this in order that you can form an idea of her psychical development.

"I shall now narrate two facts, the only ones which I have remarked in the little one, capable of proving some reminiscence of her former life. Firstly, you know that the first Alexandrine died of meningitis; this illness began with severe headaches. Now the present Alexandrine has an extraordinary terror of headache. This fact, certainly, has only a relative importance. What follows appears to me surprising and alone, I think, proves in the child the persistence of a memory of her preceding life.

"Secondly, two years ago we spoke to our twin-girls about taking them on an excursion to Monréale. As you know, we have at Monréale the most splendid Norman church in the world. So my wife said to the little ones, 'You shall go to Monréale, where you will see things which you have never seen before.'" Alexandrine replied, 'But, mamma, I know Monréale, I have already seen it.' My wife then remarked to the little girl that she had never been taken to Monréale. But the child replied, 'Yes I went there; don't you remember that there was a large church with a very tall man (statue) on the roof with his arms open?' And she imitated the gesture with her arms. 'And,' she continued, 'do you remember that we went there with a lady who had horns, and that we met some little red priests?'

"We are not at all conscious of ever having described Monréale; in fact, Maria-Pace had no knowledge of it. We can, however, admit that someone else in the family may have spoken to her of the large church and of the Saviour over the principal portal of the monument, but we did not know what to think of the lady with horns or of the red priests. Suddenly my wife remembered that the last time she went to Monréale was with the little Alexandrine a few months before her death, and that we had taken there a lady we knew, from the provinces, in order to consult the doctors of Palermo with regard to some large excrescences on the brow; and that, moreover, at the entrance of the church we had met a group of young Greek priests, who were wearing blue vestments embroidered with red. We then recollected that all these details had greatly impressed the little Alexandrine.

"Now if we may admit that someone may have spoken to the present Alexandrine of the Church of Monréale it is scarcely to be supposed that anyone at all would for a moment have thought of the lady with horns and of the little red priests, since they were for us very insignificant circumstances. Such is the fact in all its childish simplicity, but as the little one persisted in her three memories in order to prove to us that she had already been to Monréale, we did not wish to press the matter further, because at that age it is very easy to suggestionise children by asking them questions. So we contented ourselves with listening to the simple accounts she gave us, and avoided making any allusion to her supposed connections with the other Alexandrine."

A FEW REMARKS.

The phenomena concerning the prediction of a future incarnation are by now sufficiently numerous to impress us as realities. I could have multiplied them further if I had taken account of all which have been sent me; but I have had to eliminate some, not only through lack of space, but also, because, whilst presenting evident characters of authenticity, they were capable of being interpreted, either by auto-suggestion on the part of the parents, or by transmissions of thought from the circle to the medium.

It will have been recognised that I have striven to cite only examples in which these interpretations appear to be devoid of foundation; it will be noted, in fact, that in the first case it is the little girl who

predicts her early return to her mother ; another time the spirit who has to return manifests to its first mother and to the second independently of each other, the sex and physical appearance of the new-born child corresponding perfectly with the image seen in dream. In the case of Captain Batista the remembrance of the soporific cradle-song is an evident demonstration of the awakening of a memory which was sleeping in the child's subconsciousness. This account should be compared with that of the second Alexandrine Samona ; it proves the perennial character of memory, in spite of the change in the physical envelope of the spirit. These spontaneous cases have great value, since those who reported them had no knowledge of the laws of reincarnation. In spiritistic séances we must evidently be on our guard against the cause of error which may result from the auto-suggestion of mediums. I have examined in every case the value of this hypothesis, and I think I have demonstrated that it was insufficient to explain the phenomenon, especially as regards the accounts of Mm. Bouvier, Toupet, Engel, de Reyle and Jaffeux.

Finally, we reach the very well-documented case of Dr. Samona ; here no reasonable doubt is possible ; the identity of the two Alexandrines, physically and intellectually, is affirmed with so much evidence that I deem it useless to insist further thereon. It is indeed the same being who has twice come to take her place at the family hearth-side ; if all the other cases had been studied with such minute care and so precisely documented, we should be able to assert aloud that the scientific demonstration of successive lives is henceforth an accomplished fact.

If we have not yet reached that point, it does not remain less certain for all who will study impartially the examples related here that there is such a probability in favour of palingenesis that it constitutes a moral proof of the first rank.

It is scarcely doubtful that the future will bring us new and decisive confirmations, and that this great law of reincarnation will take a definitive place in the domain of science.

E. W. D.

June, 1927.

THE CASE OF FLORINA.

By HERR KONRAD SCHUPPE, Berlin.

Since 1920, for exactly ten years, I have dealt with the study of occult phenomena. Very soon after the first successful trials I began to take notes and protocols, at the same time criticising them with other sitters, and writing down the results statistically.

Therefore, I am able to guarantee fully the reliability of the following report. But of course phenomena and apparitions, which according to circumstances and conditions, only allow of a supernatural explanation, and which are in that sense "singular," have excited my special interest, and, for these the general public shows the greatest interest.

Such is the case "Florina," therefore, I should like to pick it out from my notes and offer it for special criticism:—

On Sunday, January 8th, 1922, I received in Berlin a visit from one of my near relations, who had come there on business for two days. The gentleman is a commercial manager of an International firm in Switzerland, and resides in a flat of his business house in Zurich.

He has never taken the slightest interest in occult matters and entirely disbelieves in spiritualism. That he possessed medial faculties and inclinations was known neither to him nor to me, and there was, at all events, never any question on the subject between us and others.

On that very day I talked to him of occult phenomena, and he answered that he did not believe in supernatural happenings, but only in natural facts, but nevertheless it would interest him to be present at a sitting.

There was no medium to be had on that Sunday. But after supper, he, my wife and I myself, wished to arrange a sitting in spite of it.

I should like to state here, that I myself have no medial powers, I am not even what is generally called "sensitive"; my wife, however, is sensitive, but during the long years of our experiments I have never been able to state that remarkable phenomena could be ascribed to her especially. Very often, however, she has predicted correctly special telekinetic phenomena shortly before their appearance. The medial influence of both of us is rather of a passive nature, and we always try to sustain a harmonious atmosphere during the sittings.

All that was known to us of the past life of our relation, whom I shall call, by his wish, "Mr. Hall," was that after leaving school he entered a commercial profession as a foreigner.

On that Sunday evening, about nine o'clock, we sat down in our house at a small four-cornered table. The light was turned

off, but there was some light coming through the milky glass of the door-panes.

We joined hands and put them on the table. It soon began to tilt, which surprised Mr. Hall, and caused him to watch our hands and feet.

Spelling by the tilts of the table, alphabetically it indicated the letters f l r, soon after that, A b c.

In joke we put the question: "Perhaps a little schoolboy is coming?" Now the table spells: "florin." Now Mr. Hall jumps up excitedly and says: "I know what is coming; I shall take my hands off the table." The table now finished the word it had begun with an "a," without Mr. Hall's participation, that is, "Florina." Mr. Hall says that this was the name of a person well known to him, but at that time (1922) already dead 16 years. Being asked for the family name, the table spells, without Mr. Hall touching the table, x y z. We interrupted by saying: "This is nonsense; there is no such name." But Mr. Hall begs us to go on with the spelling, and there resulted the word "Xzylander." Mr. Hall says it is the correctly spelt name of a Creole lady, whose acquaintance he had made about 18 years ago in St. Martinique, and the spelling of the table in the beginning reminded him vividly of the writing exercises he had done at that time with the Creole, when she could not read and write and was being taught by him.

Further, the table continued to spell in bad French, with many mistakes. The intelligent "Florina" shows therewith an interest for the welfare of Mr. Hall, and declares that she is often near him. This conversation lasted for about 20 minutes.

Mr. Hall explained that the patois French, which was spelt by the table, was spoken by the Creoles of St. Martinique, and had been the first conversational efforts with Florina.

Next day Mr. Hall returned to Switzerland. I had taken notes in my control book of the sitting, which enables me to state the above-mentioned facts. As there was no question of Mr. Hall returning in a definite time, the first great interest in the news about Florina soon diminished. Quite unexpectedly, however, six weeks later it was raised again.

The protocol of the sitting that caused it is the following:—

"Berlin, February 19th, 1922. Those present being Mrs. Barbara Seck, Mr. Fr. Seck (Engineer), Doctor Fr. Schwab (Editor of the book 'Teleplasma and Telekinese,' copyright by Pyramidenverlag, Berlin), Mrs. Kramm, Mr. and Mrs. Schuppe, who all are living in Berlin-Schöneberg or -Wilmersdorf.

"The light is turned off, but through the milk-glass panes of the door comes enough light from the corridor to enable the outlines and movements of the participators to be easily watched. For the mutual control, their little fingers are hooked together. After a few minutes the little table, weighing 12 lbs., in the

centre of which had been fastened a cardboard box covered with soot, begins to tilt. Phenomena are requested, especially for the appearance of letters written on the sooty box. Soon noises are heard as if someone writes with a slate pencil or some similar object.

“ The table tilts several times and spells very decidedly, letters and words, in distinct pauses. They are written immediately down by Mr. Schuppe as follows: ‘ mirranco, foghi, kabufi, fu dshia, kacadu, imoa, dilgruz, I greet you!’ After the finishing words, ‘ I greet you,’ no signature nor name of the author followed. These words were incomprehensible to all the sitters, besides no one was able to verify a special language. Half jokingly Mr. Schuppe said the words kacadu and imoa recall the South Seas, perhaps they are coming from Florida, of the trance personality, that made some communications here six weeks ago.

“ The next day they were sent to Mr. Hall at Zurich, who answered, he did not wish his name to be brought into publicity in connection with occult séances on account of his business occupation. He only wished to say that there was no question of a South Seas dialect, as supposed, but of a patois, as it was spoken in Tuscany, North Italy, and, indeed, it reminded him vividly of a dialect which an acquaintance of Florina in Milan, after she had removed to Italy, had spoken.

“ This acquaintance was the charwoman, who came to clean her rooms, and who had to speak to Florina, who, not knowing Italian, made the first attempt to make herself understood. After an urgent request to Mr. Hall he explained the following words:—

mirranco=mirra con=look, with . . .
 foghi=fuoco=fire, ardour . . .
 kacadu=casa tua=your house, at your home . . .
 fu=was . . .
 dshia=gia=already . . .
 kabufi=hurry . . .
 imoa=imota=unshakable, not to be shaken . . .
 dilgruz=no translation given . . .

“ Therefore these words indicate an assurance of a personal presence and of the faithful care of a nameless personality; that they do come from ‘ Florina ’ and are directed to Mr. Hall cannot be doubted, as they found expression in a form of language that was only comprehensible to him, who was absent, and were merely a puzzle to the sitters. . . .”

In addition to this I showed them to an Italian expert on the Italian language, lecturer at the Humboldt Academy, Mr. Sguazzini, Charlottenburg, who declared this translation to be exact and correct—“ that he could not have translated them any better himself,” confirming the dialect, according to the sounds, as the well-known Milan dialect.

For the séance on January 8th Mr. Hall is to be considered,

without doubt, as the medium, even though neither he himself nor his fellow-sitters had any notion of his being so. The only sign which gave any probability of his mediumship was that the little table tilted easier and spelled more exactly with his help than when the other sitters made attempts by themselves, and that soon after the séance had begun he said: "I have a feeling as if I were soaring in the air and see beneath me a sea of cloud."

At the séance of February 19th, at which time Mr. Hall was in Switzerland 800 km. away, and which produced such puzzling words for all the sitters: "mirranco, foghi, etc." Mrs. Barbara Seck, wife of Mr. Fr. Seck (engineer), was the medium, in whose presence already remarkable phenomena—such as direct writing upon sooty paper and more than two hundred perfect demonstrations of table lifting—had taken place, but there had never been an indication of such perfect spelling in a foreign language.

Neither the medium nor the other sitters, except the relations, Mr. and Mrs. Schuppe, had known Mr. Hall nor had any knowledge of his existence.

"Florina" never sent a message again, nor could another sitting with Mr. Hall be arranged, as we see him only once a year, and then only for a very short time.

CONFIRMATION.

1.—I confirm the sitting of January 8th in the protocol of Mr. Konrad Schuppe, Berlin-Schöneberg, and especially all reports concerning myself and "Florina," as perfectly correct and true in all details to the best of my knowledge and belief.—Zurich, March, 1922. Signed: Albert Hall.

2.—The signatures below confirm that, according to the best of their knowledge and belief, they have only a very slight knowledge of the Italian language, and that dialect idioms, especially those of the Tuscany and the Milan dialect, are entirely unknown to them.—Berlin, March, 1922. Signed: Barbara Seck, Fr. Seck, Fr. Schwab, E. Kramm, Konrad Schuppe, Maria Schuppe.

3.—The signatures of the below confirm that, according to the best knowledge and belief, never before February, 1922, had they any knowledge of the existence of Mr. Albert Hall from Zurich.—Berlin, March, 1922. Signed: Barbara Seck, Fr. Seck, Fr. Schwab, E. Kramm.

WHY MORE IS NOT TOLD.

A SYMPOSIUM.

Once more the party met together at the house of the Engineer for a discussion on the vexed question. The Artist was absent—he could not get over his dislike of the whole subject ; and his place was taken by the Rector of the parish. The Physician set the ball a-rolling.

PHYSICIAN.—I have been looking over the books mentioned at our last meeting, and I certainly must admit that the evidence for a super-normal force is overwhelming, and that there can be no reasonable doubt that it is directed by intelligence of some sort ; but I am by no means convinced that this intelligence proceeds from those who have passed over from this life. In fact, in some cases it obviously does not.

ENGINEER.—Well ; I can only say that I respectfully agree with Professor Hyslop that “there is not nearly as much evidence for telepathy between living persons as for spirit-intercourse,” and that “the telepathic theory seems to be favoured mainly because it is supposed not to involve the credulity which spirit-intercourse is held to imply.” Telepathy between the living is a proven fact ; as such it must be a psychic faculty ; why should it not operate between the incarnate and the discarnate ?

P.—You are assuming the discarnate to exist. Why should not the “messages” proceed from the subconscious mind of the medium, or from those of the sitters, or for both ?

E.—No doubt it may, and is often, perhaps always, tinged by them, but the messages themselves are the best answer to that. It would be extremely difficult without making large and unwarranted additions to the known facts of telepathy, to make that theory cover such cases as that given by the Société Universelle d'Études Psychiques (Paris) in their issue of December, 1914, where parts of a message were given to one automatist in Paris and parts to another automatist at Wimereux, near Boulogne, within a few minutes of each other, the two making no sense till combined. These were given by an alleged communicator “Rudolph” for the express purpose of proving his real existence.

My objection to the theory is that it “proves” too much. The only authority for it that I know is the pontifical pronouncement that “Spiritualistic phenomena are produced by the subconscious mind of the medium due to the fact (*sic*) that the subconscious mind of a man knows everything in the material world, and can consequently reproduce not only faces but knowledge not even known to those present, if the conscious mind can be made to vibrate synchronously with the subconscious mind.” Besides, you will agree that the burden of proof lies on those who put forward a theory.

P.—Yes I admit that, and I do not say it is so. But biologists now refer what used to be called “instinct” in animals to the subconscious mind giving rise to unerring knowledge. If the blind Driver ant and the semi-blind caterpillar can proceed straight to distant sources of

food, why should not the subconscious mind of Man have access to information of which the conscious mind knows nothing ?

E.—It certainly *may* for aught we know to the contrary ; but if we agree that the whole subject is experimental, the holders of the theory must show that it *does*. And I think that the theory claims too much—it not only involves the assumption of a practically omniscient subconscious mind at the disposal of every half-educated medium, but it does not account for the exceedingly low, ignorant, occasionally dogmatic, and frequently untrue, nature of many quite genuine automatisms. The theory may be true *in posse*, in the sense that the Divine Power is omniscient and spiritual contact with that Power, if close enough, might be supposed to enable the percipient to reach anything pertinent ; but it is contradicted *in esse* even by Scriptural errors and imperfections. This omniscient subconscious mind ought not to make the mistakes as to facts that it does. Professor Hyslop, Dr. Hodgson and Sir Oliver Lodge have pointed out that the errors in communications are more consistent with discarnate intelligence than with subconscious knowledge ; intricate personal relationships being correctly given, while in other matters many mistakes are made. Let us keep to the simplest theory that covers all the facts ; there may be a subconscious mind in living persons to which are ascribed all the powers that are denied to the spirit, but the spirit hypothesis is more in accord with the evidence and has much more practical bearings. I take it as a provisional hypothesis, severely limited by conditions not yet fully understood.

P.—But if the communications really proceed from those who have passed over, what about their declarations that they live in a world like this, with lands, seas, trees, houses, colleges, &c., &c., all as solid to them as ours to us. These are said to be in “spheres” around the earth and other planets. Now if that were so these lands and seas must be perfectly transparent and non-gravitational matter. How do you explain that ?

E.—I hardly dare to say—you will think me horribly pedantic and mystical at the same time.

P.—Go on. I am not frightened.

E.—Well then, I think that they live under fourth-dimensional conditions, and we under three-dimensional ; hence we can only understand such conditions of theirs as ours include. I give up the “spheres” surrounding the earth—that probably came from Ptolemy.

RECTOR.—What *do* you mean ?

E.—I said you would be appalled.

P.—But you must explain yourself.

E.—To do so I must prove mathematically that space can be of four dimensions. For the full proof you must go to Riemann, Gauss, and Klein, W. K. Clifford, Sir R. S. Ball, Einstein and the publications of the Mathematical Society. I am really afraid to go on. But they show that different kinds of space can exist.

P.—I am not going to bow before any authority, scientific or clerical.

E.—Well then : A flat “ pencil ” is formed by all the lines through a point in a plane. Take a flat pencil in a plane. It contains ∞ lines, and each line contains ∞^* points, while each point in the plane lies on one of these lines. Similarly, each line cuts a fixed line to a point. But this line is cut at each point by ∞ lines and contains ∞ points. Hence there are ∞^2 lines in a plane. It is of two dimensions.

R.—I find it much simpler to say that a plane has length and breadth.

E.—So it is : but that is a finite plane, and we are reasoning about infinities, which is your province. Am I to go on ?

P.—Yes, though I can attach no meaning to ∞^2 .

E.—As to number, no ; but why should ∞^2 not represent a plane ? But you will doubtless attach less meaning to what follows ; and to relieve myself of responsibility I will quote from Professor Henrici's article in the Encyc. Brit. Vol. xi, p. 689.

“ To count the number of points in space, we observe that each point lies on some line in a pencil. But the pencil contains ∞^2 lines and each line ∞ points ; hence space contains ∞^3 points. Each plane cuts any fixed plane in a line. But a plane contains ∞^2 lines, and through each line pass ∞ planes ; therefore space contains ∞^3 planes.

Hence space contains as many planes as points but it contains ∞ more lines than points or planes. Every line cuts a fixed plane in one point but ∞^2 lines pass through each point and there are ∞^2 points in the plane. Hence there are ∞^4 lines in space. The space of points and planes is of three dimensions, but the space of lines is of four dimensions.

P.—Great Heavens ! I don't understand a word of it. It makes me dizzy.

R.—What is the object of all this jargon ?

E.—The object is to show mathematically that there are functions of space that we do not understand. You must remember that on these axioms there is built a science of Projective Geometry which gives correct solutions to actual problems ; just as the Differential and Integral Calculus do, which deal with infinity in the diminishing direction and are quite easy to understand.

R.—I feel like a fish out of water.

E.—What ! Among the infinities ? And you a parson !

R.—Don't chaff. Do you mean to say you *understand* this ?

E.—Frankly, I don't, I can follow the reasoning, but I cannot visualise it. But Professor Henrici does, apparently.

P.—I think we may understand it better by referring the “ dimensions ” not to space, but to substance. Three-dimensional matter we are all familiar with, though mathematically the cube is only a shell bounded by planes of no thickness ; nothing is said about the interior of the cube. But as the motion of a point produces a line ; the motion of a line produces a plane ; and the motion of a plane produces a cube ; so the motion of a cube should produce a something. That something is a hyper-cube. It is called a Tesseract, and has 24 square faces,

* The symbol ∞ should be read as “ an infinite number of.”

32 edges, and 16 right angular corners. And as the Ether permeates, and perhaps composes, the atoms that form a material world, it seems rational to think of the Ether as fourth-dimensional substance; it being sub-stantial to solid forms. Therefore, an ethereal body would perhaps have fourth-dimensional attributes. I can go so far.

SOLDIER.—I look at it somewhat differently. I do not follow the fourth-dimensional reasoning. Our known realities are Matter, Energy, and Mind; but Space and Time only *seem* real.

R.—They seem real enough to me. They *are* real.

S.—No, I don't think so. Time is measured by the spin of the earth which gives us the day; its movement round the sun gives us the year. It is also measured by a pendulum about 39 inches long which beats seconds. On a larger planet it would beat faster, on a smaller one slower. Therefore, time is a function of matter, it is strictly dependent on mass

$\left\{ t = \pi \sqrt{\frac{l}{g}} \right\}$ So also is Space, which is the real or imagined distance between masses, whether the walls of a room or the fixed stars. If our notions of Matter are changed by death and we pass to what I may call an ethereal state, our present notions of time and space must be changed too. Einstein says the same thing.

E.—I put this question to a friend in the Unseen who has never let me down. These were my questions and the answers:—

Q.—Where are the lands, seas, fields and all places which all the communicators from Swedenborg to Vale Owen, describe?

A.—That is the difficulty. I do not know if I am right, but they seem to me to be in, or round, your own places. We call yours "counterparts," and I believe there must be other planets we go to. The woods and places are here alright, and very beautiful, too. You will realise when you change your body.

Q.—That is some help. I am inclined to think that our notions of space and distance are the real obstacle to comprehension. When our senses are enlarged, matter will disappear, and we shall see Nature in a new way.

A.—My dear, you have answered yourself. That is what I wanted to convey.

Q.—Why could you not tell me? I am not mocking. I want to know.

A.—I could not; only as I did. You do not know how difficult it is to find words to express things as we see them here; only by symbols.

Q.—You mean that you must use similes which, in our relativity, would produce the ideas? Then all communications which tell us of the next phase are symbolic when they try to express your modes of life?

A.—Very nearly all; except when describing beings. And the rays of love do go from us as rays of light, healing, and so on.*

* (This is a genuine communication made to me; only punctuation added.—EDITOR.)

P.—How do you know that your medium was not reading your mind ?

E.—Well, my mind was not made up ; I do not know that it is now. And I have very often been contradicted, as Stainton Moses was. Besides, the Rev. Vale Owen, when communicating with his mother asked “ How he could know that it was not his imagination ? She replied, “ My dear boy it *is* your imagination ; what else could it be ? We have trained you for many years, before you knew, so that we can use not only your hand, but the whole of you, including your imagination, and by that imagination we have built up the images that you see.” (Preface to Vol. iv, p. 11.)

P.—That is very remarkable. Then we must suppose that the “ darkness ” to which those go who have lived selfish and evil lives, is a mental darkness,” a *mental* obstruction, like that of a man who is uninterested in history, evolution or the Bible ?

E.—Probably ; but we must omit all reference to the many honest, hardworking, but intellectually undeveloped souls who pursue their daily duties unhampered by doubts, and do to others as they would be done by. We are now concerned with the eager enquiring minds who cannot leave any problem untouched, and require at least some indication of the direction in which solution is to be sought.

R.—But if we *cannot* understand the conditions of their world, what is the use of working at the subject ? One world at a time, I say.

E.—Because there is much that we can understand—their mental and moral conditions, and some physical ones. They do not use money, therefore everyone has to stand on his own character, on what he is and can do, *i.e.*, on beauty and power ; they can see into and through persons and things, therefore none can deceive ; they have no time as we know it, therefore there is no hurry. These are interesting as they carry the inference that it is not worth while here to gain money at the cost of character and knowledge.

R.—But the Church has always taught that.

S.—Undoubtedly ; but is it believed ? Why not ? Because men have also been taught to look for “ forgiveness.” And even of their physics we can understand something. Science has found it necessary to postulate an immaterial substance—the Ether—and the properties it must have, its almost instantaneous reactions, its interpenetration of Matter, and its subtle nature eluding all our organs of sense. These are all of the same nature as the psychic manifestations.

P.—That seems fairly intelligible, but of course, it is not proof.

E.—Certainly not ; but it is explanatory and agrees with the facts as far as we know them. Now let me read you an alleged spirit-message from Allen Kardec's Vol. ii, p. 277. I translate the French freely :—

“ We communicate with incarnate spirits, as with spirits properly so-called, by the simple radiation of our thought. (Telepathy.) Our thoughts do not need the garment of words to be understood by spirits ; they perceive the thought we desire to convey by the mere fact that we direct our thoughts towards them ; and they can do this in proportion to their intellectual faculties—that is to say, such and such a thought can

be understood according to their degree of attainment ; whereas in the case of others, our thought, awakening no remembrance or knowledge, is not perceptible by them.

“ With a medium whose actual or latent intelligence is well-developed, our thought is communicated as from spirit to spirit. In this case we find in the brain of the medium the elements necessary to give our thought the garment of words . . . That is why, however great the diversity of communicating spirits, the script obtained by a medium will always carry a stamp of form and colour peculiar to himself. . . . We are like a composer who has, it may be, a piano, a violin, a flute, a bassoon or a penny whistle. With the three former the piece can be rendered so as to be comprehensible to the hearers, but not so with the two latter.”

R.—What has this to do with the fourth dimension ?

E.—Only this, that the power we call telepathy agrees with fourth-dimensional ideas, and is stated to be the means of communication.

P.—When was this book published ?

E.—I am not sure ; my copy is the 11th edition, dated 1869. Why ?

P.—I wished to know whether it ante-dated Clark-Maxwell’s *Electricity and Magnetism* and his concept of the Ether.

E.—It was certainly before any definite experiments in telepathy. I think our discussion has shown that if there is a discarnate state, it must be etherial ; and if so, that there are very good reasons why its conditions can only be described in terms of our present conditions. This must be inadequate, and to some degree misleading if taken literally.

P.—Yes. I agree to that. The strongest part of your argument is that the objective facts are certain and that the moral ideas in the “ messages ” do not vary from ours ; which implies the spiritual nature of mind. The weakest is that you have to admit an unknown degree of influence by the medium.

E.—That is so. But my experience agrees with the much more extended experiences of A. R. Wallace, Crookes, Myers, Hyslop, Lodge, Geley, and I may say of nearly all the men who have really investigated, that the evidence of discarnate minds amounts to proof.

S.—And that there are good reasons why any descriptions of the discarnate state must necessarily be given in figurative language.

HOSTESS.—We may, I think, leave it at that. We are not likely to get any further to-night.

PROFESSOR E. BOZZANO ON THE MILLESIMO MEDIUMSHIP.

A REPLY TO PROF. R. LAMBERT.

Luce e Ombra, of February, 1930, in an opening Editorial calls attention, to the greater world-wide significance of certain important aspects involved as well as the individual virility of its article by Professor Ernest Bozzano, of Italy. We therefore present a translation from the Italian kindly furnished for us by Mrs. Evelyn Hamilton-Gordon. In this article he replies to a third attack by Prof. Rudolf Lambert, of Germany, relative to the case of Marquis Centurione, etc. It will be recalled that some of the phenomena which had occurred at Millesimo Castle were cited in 1928 in *PSYCHIC SCIENCE*, prior even to the appearance of the book herein referred to "Modern Psychic Mysteries," Rider and Co., London.

It is also essential to bear in mind that Professor Bozzano neither opened any controversy, nor attacked anyone in any land whatever, in chronicling his own *first-hand* knowledge of the unusual case; nor did Mrs. Hack.

Referring back, *Luce e Ombra's* Editorial ("Recall to the Truth") begins in the article entitled "The Crisis in Psychical Research" published about two years ago (*L. e O.*, April, 1928, p. 145) we spoke explicitly of a crisis in the field of our studies extending over the whole world. *The letter of Sir A. Conan Doyle*, in the current issue, constitutes in this connection a *new and definite document*. In the course of 30 years we have, too often to reiterate, analysed and deplored the causes which lead Research to such hard turnings in its onward path.

It has to do, substantially, with those acute phases which are reached by the dualism between the two tendencies: those inclining to Faith and those of Rationalism, both of which find incentive for their most extreme deductions in the self-same unusual realm of Psychical phenomenology.

As this Editorial states, broader and deeper issues are at stake, as will be observed by those who read with care what such manifestations indicate, as is emphasised in the following article by Professor Ernesto Bozzano:—

REPLY TO A THIRD ATTACK BY PROF. RUDOLF LAMBERT.

(Translated by Mrs. Evelyn Hamilton-Gordon.)

Professor Rudolf Lambert, whose previous attack I had already disposed of, now publishes a third citation against the experiences at Millesimo, in which he makes a pitiful exhibition of his impotence. On the basis of the true facts of the case I had already confuted all the insinuations and accusations hurled by my opponent at the members of the experimenting group. I did so categorically, passing in review all the manifestations displayed in those experiments, in such a manner that if he wished to rebuild as best he could what I had demolished, he would be obliged to refute one by one all the proofs that I had provided in opposition. Instead of doing this, he prudently abstained from attempting this impossible task, except by taking one solitary incident, in which, by allowing free flight to his imagination, he encouraged himself in the hope of being able to present even the tiniest sample of disproof to his German readers so that, as they have not read my reply, they could imagine that he had weakened my feeble defence. I will shortly return to this little incident, but I must first expose a new insinuation which stands unexpectedly in the midst of one of my adversary's periods. Referring to his own polemical

annotations, he observed : " All the more that Bozzano occasionally—perhaps for " pedagogical " reasons—suppresses suspicious incidents." My reply is that if I were allowed to relate the numerous incidents that I have been obliged to suppress the invulnerable genuineness of the Millesimo experiences would be revealed, and manifest such amazing proofs that even Professor Lambert could not have dared to attack them. I remember numerous incidents suppressed, in which, the personalities communicating conversed with me, or one or other of those present, about the most private family affairs of which nobody else in the room could have had the very slightest suspicion. I remember that when I was the *interlocutor* in one of these conversations, Cristo D'Angelo ordered all who were present to stop their ears, as the matter to be cleared up, was of such a private nature. I remember above all, some impassioned conversations in the Romagnolo dialect with the entity of a person of high political position, though personally unknown to anyone present, conversations of such delicacy that it is not possible even to allude to the matter they dealt with. It must be noted that the Romagnolo dialect is most difficult, and that nobody present knew how to speak it, except Prof. Passini, who had lived in Romagna. I must state that at the sitting of July 29th, 1928, Cristo D'Angelo before renewing the discussion, ordered everyone present to leave the room with the exception of the writer, Count Bon, and the two mediums. After which the " direct voices " began impassioned discussion, sometimes vivacious and dramatic, which lasted half an hour, the interlocutors being the Marquis Centurione and Count Bon on one side, and the " direct voices " on the other. Bear in mind that there were only four of us in the room. That memorable interlude had theoretically a most important sequel of which Count Bon has given an inkling in his own account of experiences with the medium Valiantine. In fact, on page 440 of *Luce e Ombra* (1929), he related as follows : " Cristo D'Angelo turned to me and said that he had many personal matters to tell me. These were principally elucidations of the greatest interest to me on dialogues that he had had with me at Millesimo in July, 1928 (medium the Marquis Centurione), on matters so private that Bozzano omitted them from his account. Also, our actual dialogue was impressive by its naturalness and for the exactitude of Cristo D'Angelo's memory. He referred not only to our meeting at Millesimo, but to what he had previously told me in America." Nobody can fail to see the immense theoretical importance of the paragraph quoted, from which one learns that the personality of Cristo D'Angelo which manifested in Venice through the mediumship of Valiantine, continued a discussion on a most delicate theme which he had upheld ten months previously at Millesimo, fully remembering what he had said on that occasion. From this arises an inference of supreme importance, namely that if Cristo D'Angelo manifests with two mediums in different countries, and shows that he remembers what had been discussed on the previous occasion on a subject implying grave personal responsibilities (and with a certainty

that nobody could have been indiscreet about the subject), then such a fact signifies that Cristo D'Angelo is a spiritual entity independent of either of the mediums through whom he manifests. *And if this is so, the super-normal origin of the "direct voices" of Millesimo and Venice is clearly proved.* Another proof which can be exactly settled arises from the point of view of the genuineness of the facts. What does Professor Lambert think about it? I seem already to hear him getting out of the dilemma by objecting that he believes neither myself nor Count Bon. Both Count Bon and I could answer him by presenting the testimony of all the experimentalists of Millesimo and Venice. But would the already confuted Professor be satisfied? How is it possible to convince a person who does not want to be convinced? In fact, henceforth, it is clear that he remains negative because he has already made up his mind and is determined not to change it. However that may be, I must remind my amiable adversary that the incidents that I suppressed "for pedagogical reasons," as he ironically remarks, are all of a similar kind to those already demonstrated.

Returning to the subject already hinted at, and considering the only answer that my hypercritic may venture to express in contradiction to my long list of refutations, I may state that the episode concerns the levitation of the medium. On this point I had disclosed that my adversary, in order to contradict me, had prepared a summary of the phenomenon, in which he speaks of the medium's *chair*, whereas I had described it as a *very heavy antique armchair*, a most important difference, inasmuch as either the armchair, or the medium, had struck up against the central chandelier, which was some nine feet or so from the floor. My adversary explained this incident by observing that the medium, instead of having levitated, had hit the chandelier by waving his *chair*. The fact of the *chair* being such a *heavy armchair* that one man alone could not possibly wave it, puts an end to this supposed explanation. In spite of this, he again returned to the incident, objecting that the medium could easily touch the chandelier either with his hand or with a ruler. I observed that neither the hand or a ruler could reach up as high as the chandelier, but as I wished to be condescending to my adversary, I allow that it could be reached with a stick. After which, seeing the abundance of proofs that I have at my disposal, I left the incident of levitation without troubling to discuss the matter any further.

These proofs can be found in the imposing sheaf of facts and arguments contained in my reply, which he has passed over in silence, making the childish pretence that "the only criticism which contains anything new" is the reference to the armchair being too heavy to be waved by the medium. It seems incredible that such lies can be formulated in such a way, since it is well known that his piled-up accusations of all sorts against the Millesimo experimentalists had to be confuted by replying to all his insinuations, and in consequence I had most certainly to say "something new." But logic certainly does not enter into Professor Lambert's polemics. Finding the impossibility of

confuting what I stated, he was induced to use specious arguments in order to preserve an appearance of reason before his German readers who have not read my reply.

It only remains for me to briefly mention the arguments based on the facts that I demonstrated, to prove that they really did contain many new observations and inferences, for which reason they were distasteful to my adversary, who lightly passed them by, and attempted to retire by means of sheltering himself under the subterfuge that they "contained nothing new." In the first place I had accused him of *never quoting my own words*, for the manifest purpose of being able to re-state them in his own way whenever some particular cropped up that did not agree with his own elaborately wrought explanations. This was a serious accusation, and to escape from it he would have to hold on to any pretext or subtlety that he could clutch at. Alas, no particular existed that he could lay hold of to save himself, so he must submit to be accused without daring to open his mouth to reply, and limit himself to sorrowfully informing his German readers that I had "accused him of falsifying the facts." Precisely so, but why not prove to his German readers that I *had* calumniated him? I certainly should not have accused him of falsifying the text unless I could clearly prove my statements. I have limited myself to citing proofs which refer only to episodes on which I was writing, but there are many others that I could give later on, should circumstances arise to make it necessary to do so.

In the second place, I commenced my refutation by observing that the insinuations of falsehood aimed at Signorina Ferraris, the clairvoyant medium, are proved to be untrue by the fact that when at a certain moment she announced the presence of a phantom, at precisely the same time the "direct voices" gushed from the trumpet, speaking in Latin, Spanish, and the Piedmontese and Venetian dialects, languages that, moreover, were unknown to the medium. All these facts are of theoretical importance, and demanded a confutation on the part of my opponent, who, however, prudently abstained from mentioning them.

In the third place, regarding the episode of the "direct voices" speaking from the interior of a trumpet placed in the centre of the circle, an episode which proves the genuineness of the facts, inasmuch as no trickster could possibly get his mouth to a *luminous* trumpet without betraying himself. I repeat that my opponent had taken this episode for the purpose of using it as a squib to throw at my presumed credulity, and I had returned it to him as merited. As usual, he could not find anything to say in confutation, so he passed it by in silence. He also ignored the other most important episode of the melodious music that was played on a little North American instrument, whose technique and execution require considerable skill, an instrument new to everyone present, so it is impossible to explain that incident as a fraud. The little instrument was played whilst flying about the room, sometimes rising up to the ceiling,

and then descending low so as to make the metal plate vibrate harmoniously in the ears of the sitters, likewise proving that the unknown player could see in the dark. Moreover he ignores the question of the "apports" and "asports" in a controlled seance, although I had proved that they could not have been produced by fraud, as seals had been placed on all the doors so that they could not be opened during the sitting. It is true that finding the "apport" that I had described as a "beautiful big richly dressed doll" somewhat embarrassing, he hastened to make a resumé of my words *in his own way*, reducing the size of the "apport" to that of a rag doll that could have been concealed in the inside pocket of the medium's coat." That may be true, but it is still more true that my most accurate adversary is miserably mistaken, for the apported doll was far too large and plump to have been concealed anywhere. This proved the genuineness of the "apport" so completely that my sagacious adversary remains as dumb as a carp, being able to find no other explanation to get out of his difficulty. Another proof is that when any important "apport" takes place, the medium is always taken with a fit of nervous exhaustion, his whole body quivers and shakes, and his digestion is more or less arrested, symptoms that would not have occurred of the "apports" had been produced by trickery. My competent hypercritic also ignores the phenomena of *Xenoglossis* which we obtained when the "direct voices" conversed not only in languages and dialects absolutely unknown to the mediums, but also in other dialects, unfortunately of too private a nature to repeat. Amongst the languages spoken that were unknown to the medium, a conversation in German between Signor Gibelli and the "direct voices" deserves to be especially mentioned. I have already pointed out to my adversary that no trickster who had been able to learn a few sentences in German like a parrot, could have understood the questions put to him in that language by Signor Gibelli. The proofs given in my confutation were sufficient to weaken and overcome the opposition of any adversary, whether sincere or insincere, and this includes Professor Lambert, who against his will is obliged to remain dumb. He had likewise to keep silent when he read the account of the phenomenon of the strong gusts of fresh wind, that for two consecutive nights whirled about the room keeping the assembled sitters cool during the stifling, suffocating dog-days of August, gusts which he had tried to explain by the childish suggestion that they were puffs of wind, hidden who knows where, by the medium, and whirled round the room like a weather cock. Nor does he explain how this could have been done in the dark for two hours, without hitting some unfortunate experimentalist in the eye. Again, he passes over the phenomena of the "asports" of the medium in silence, although in his second criticism he had built up a fantasy of base insinuations about it. Moreover he is silent on the subject of the wonderful diagnosis achieved by Cristo D'Angelo from London to Millesimo, concerning which my opponent had accused Signor Rossi of having connived with the medium to hoodwink

their fellow sitters. I at once demolished this accusation by observing that as the diagnosis *dealt a malady that was unsuspected even by the person concerned*, in other words, it concerned a malady of which *no living person knew the existence*, our friend Rossi would not have been able to connive with the medium to simulate a super-normal diagnosis. It is clear that such observations admit of no reply, so the eloquent silence of Professor Lambert is explained. He also remained silent, obstinately silent, when I defied him to explain how the following incidents could have been obtained by fraud : The incident of Eusapia Paladino speaking to me in her peculiar Neapolitan dialect, and in the same tone of voice that had distinguished her when living, and with the same idiosyncrasies that she had *used solely when talking to me* ; the incident of an entity, which declaring itself to be my mother, revealed to me the most private family affairs of which *I was quite ignorant at the time, but afterwards verified* ; the third episode of Cristo D'Angelo who read the thoughts of persons both absent and present, replied to mental questions, giving an account of what was taking place at another experimental circle far away ; revealed the author of an anonymous letter ; made an unerring diagnosis, and accurately foretold events. The fourth incident refers to Signorina Ferraris, a new acquaintance to us all, to whom an entity familiar to the Turin experimental circle, spoke in the Piedmontese dialect and gave her some information that she had asked for a month previously ; and finally the fifth incident which occurred to the same young lady, in which a spirit guide of the Turin group manifested by the "direct voice," *speaking with the same curious faulty pronunciation that it always has when speaking through the voices of the Turin trance medium*. I peremptorily demanded of Professor Lambert to elucidate these episodes, and to explain to me how they could be obtained by fraud, if he were capable of doing so. This undertaking being too arduous, he was once more obliged to take refuge in silence. It seems to me that this should be sufficient. The persistent and eloquent dumbness of Professor Lambert through all my analysis of the manifestations at Millesimo, exonerates the writer from the trouble of further confutation. Should he refuse to admit this, I categorically invite him to prove his own point of view by the facts of the case, that is to say, by confuting, one by one, all the arguments that I have enumerated above, but deriving the data from my previous article, and, moreover, adding the episode of Cristo D'Angelo having continued to speak about a subject in Venice that had been discussed ten months previously at Millesimo. To speak plainly, I intend by the above invitation to prevent my adversary from evading the arduous task of confuting my statements, which he has already attempted to do, sheltering himself by his declaration to his German readers that he had already replied to them all, whereas he has replied to none, a somewhat puerile stratagem which aggravates his moral responsibility.

I now think that it will be instructive fully to expose the method of scientific criticism adopted by my adversary in his three attacks, a method of primordial simplicity. This is how he carried out the undertaking of demolishing our experiences at Millesimo at any cost. He commences by accusing the principal medium of continuous fraud, regardless of the fact that the experiences took place in the intellectual surroundings of a family of the oldest nobility, and without taking into consideration that the tragic death of the medium's adored eldest son, killed three months previously, was the original cause of the experiences, which had been started on the suggestion of a friend in the hope of being able to communicate with his spirit. The Marquis Centurione had never previously taken any interest in metapsychical investigations. The incidents are undoubtedly of the greatest importance in proving the genuineness of the facts, and, combined with the numerous manifestations that are literally impossible to produce by fraud, should dissipate all doubt as to the truth of the phenomena. Professor Lambert, however, evaded and passed by imperturbably the pathetic psychological impulse which gave rise to the Millesimo experiences, attempting to explain everything on the supposition of the medium's fraud. However, he soon perceived that the manifestations were frequently so complex, and on such a large scale, that they could not be explained by the fraud of only one person, so he hastened to accuse the other medium of being an accomplice. He then recognised that he could not elucidate a great part of the phenomena by such an expedient, and therefore conceived two "comrades" listening at the doors, always in readiness to provide the medium with anything that he might require for the mystification of his friends, who conveniently slept like dormice and did not notice anything. Unfortunately for him, even with the help of this latest fable, he was unable to explain the numerous incidents in which the most private affairs of some of the sitters were mentioned. So he did not scruple to accuse the persons concerned of lying. He thus cruelly slanders four of the experimentalists, amongst whom were two distinguished gentlewomen. In spite of such audacity he may not be equal to explaining the facts, and then he may run to the extreme of declaring that he does not believe any of the circumstances related by me whenever they contain facts that cannot be explained by "fraud." And one cannot deny that any obstacle could be overcome in such manner. However, it had not occurred to him that his genial system of scientific criticism would demolish any series of metapsychical and scientific experiences if it were applied to them, naturally comprising those most remarkable experiences of his friend Professor Schrenck-Notzing. Also, that his triumph might become a personal disaster, for there is nothing to prevent me from imitating his system by declaring that I do not believe anything that he has ever said, or may say, about his own experiences, past, present, or future, thus settling the account between us, but making use of a senseless ridiculous basis, and a method of criticism anything but scientific.

In the course of my long contest in defence of a great cause, I have often had to try my strength against opponents who, although inwardly convinced of being mistaken, continued to carry on the controversy by means of subtleties and evasions, with the object of diverting their readers' attention from the main point, in such a way as to disguise their own discomfiture. Professor Lambert does likewise, and although he is quite aware that he is in the wrong, he continues to subtilise, evade and offend, as he is unwilling to acknowledge his defeat. Very well; I own that though such behaviour is unseemly, still it is human nature, and it is rare to find anyone who would act otherwise under similar circumstances. It would therefore be an opportunity for showing oneself tolerant and indulgent, even to this last adversary, having observed adversaries of the past who, though knowing themselves to be mistaken, continue to defend their own points of view. Such points of view, however, consisted of theoretical divergencies in the interpretation of facts and so while they offended the Truth, they still did *not insult individuals!* Professor Lambert, on the contrary, knowing himself to be wrong, persists in a contest that does not consist in theoretical difference, but in making accusations of fraudulent practises and falsehood against the honourable ladies and gentlemen experimenting. It is therefore obvious that by this behaviour he not only offends against Truth, but vilely insults individuals, and this is extremely serious. It must be noted that in making this statement I have no intention of ignoring the legitimate rights of critics, who are at liberty to make their own reservations concerning the given facts in a series of experiments, as they are also quite free to adduce *generically* by what means such phenomena could be fraudulently imitated. But whenever they come up against manifestations that are *literally impossible* to produce by any kind of fraud, these critical gentlemen have no right to blindly accuse one or other of the experimentalists personally of complicity or of lying, in order to avoid the obstacle. All this is monstrous and cannot be tolerated. In all my forty years of contests and study, it is the first time that I have ever come across a critic who dares to trample on the most elementary rules of social fellowship, of criticism, and of justice as Professor Rudolf Lambert has done.

(Signed) ERNESTO BOZZANO.

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HOLIDAY ARRANGEMENTS.

The Demonstrating Staff have their annual holidays during August. Someone will be in attendance at the College every day to deal with the Library and Enquiries, and to make appointments with psychics, who will be available from August 18th.

NOTES BY THE WAY.

Our lecture programme was opened on April 30th, by Mr. J. M. McIndoe (President of the Glasgow Spiritualist Society), who spoke on "Objective Voice Phenomena." Mr. McIndoe had made a wide and varied study of this subject, and though admitting that as yet comparatively little is known of the laws governing the production of voice phenomena he was able to put several theories before his audience, and to quote many incidents illustrating his remarks.

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On May 28th we were privileged to hear Captain E. N. Bennett's address on "The Dew Men of Crete." Captain Bennett has not himself witnessed the curious phenomenon on the island of Crete, but he has collected a mass of evidence from those who have seen it, and he presented the narrative in a very vivid picture. In the discussion that followed the lecture several hypotheses were propounded but there is no definite explanation of the phenomenon.

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Captain Bennett is now Sir E. N. Bennett, M.P., an honour conveyed by the King in the last Birthday List, on which we offer him hearty congratulations.

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THE CREWE CIRCLE.

An address of exceptional interest was given at the British College of Psychic Science on Wednesday, May 21st, when Mr. William Hope showed a number of lantern slides depicting some of the best results of the many years' excellent work in Psychic Photography which has been accomplished by the Crewe Circle.

Mr. Hope, who was accompanied by Mrs. Buxton, was accorded an enthusiastic reception by a large and appreciative audience who were obviously intensely interested not only in the wonderful photographs that were shown, but also in the vivid explanations which were given punctuated by the dry humour of Mr. Hope's unique personality.

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Mr. Noel Jaquin in his lecture gave us some interesting facts about palmistry, which he claims to be an exact science of the greatest importance in detecting and diagnosing disease. He instanced cases of people who had been to him and whom he had warned; some not heeding the warning, the predicted disease had occurred, while with many he was able to avert trouble by his diagnosis.

Palmistry is also of special value in the choice of the most suitable occupation in life as the lines indicate the special bent of each particular person. He instanced the examining of the hands of various mediums, and pointed out that there were similar lines in the hands of "Margery," Rudi Schneider and Valiantine, though clairvoyance and other forms of mediumship were shown by other lines.

With regard to the question as to whether a man's fate is predestined he told us that he had come to the conclusion that we possess free will in a certain broad sense, though certain events must happen unless by knowledge they are averted. He showed us the hands of various people, before and some few months after his diagnosis, and in these cases the lines in the former had completely died out in the second impression taken. These people had accepted his diagnosis and acted accordingly.

A lively discussion followed, and he was asked whether the reading of the hand was allied to mediumship, but Mr. Jaquin would not admit this.

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The College hopes to secure the services of Mr. George Wehner, the famous American trance medium for the Winter Session.

Mr. Wehner had possessed psychic power since childhood. He has led a very interesting life, full of amazing psychic experiences, which are fully set forth in his recent book, "A Curious Life" which all psychic students would be well advised to read.

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Mr. Florizel Von Reuter, the world famous violinist, was recently the victim of a very unfortunate accident. His dog was attacked by another, and while pluckily separating them, he was badly bitten through the top joint of the left hand middle finger. This was particularly unfortunate, for him, as all arrangements had been made for Mr. Von Reuter to give two important concerts in London, and as a result of his misfortune, he was obliged at the last minute to cancel his engagements.

The College are keenly looking forward to hearing another of Mr. Von Reuter's interesting addresses, which he has promised to give during the next session. Mr. Von Reuter's mother, is accompanying him, and, it is hoped, may give some sittings at the College with the "Additor,"—the instrument they used for many of the experiments. These are fully described in his very interesting book, "The Psychical Experiences of a Musician."

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The Discussion Teas at the College have proved to be a most popular and successful innovation. So far two have been held, both of which were very well attended, the room being crowded.

At the first one, which was held on May 8th, Capt. Lowry, who lost his sight in the war, gave a most interesting address. He described how, since becoming blind, he has acquired a sixth sense which enables him to run, box, and to sail a racing yacht. He is able to find his way about with the aid of this extra sense. After his lecture, Capt. Lowry answered many interesting questions.

The second tea was on May 28th, when a very animated discussion took place, led by the Rev. Drayton Thomas, who raised the point of the clerical attitude towards spiritualism, and went exhaustively into the question of the Church's apathy to this subject. When the speaker had concluded his remarks, a general discussion took place, in which many members joined.

An interesting case was recently heard in a Czechoslovakian Court. Erik Jan Hanussen, a clairvoyant, was arrested on the charge of obtaining money by false pretences. Although many of his clients gave remarkable accounts of his psychic gifts, he was forced, in order to clear himself of the charge, to exhibit his powers to the court. Among the strict tests demanded of him were the following.

1. To find a concealed object.
2. To give the characteristics of three persons from specimens of their writing.
3. To do the same with two specimens in the possession of the court.
4. To describe the fate of a man, on the strength of an object associated with him.

He passed all the tests to the full, while his clairvoyant results were magnificent. He amply vindicated himself, and was acquitted, receiving an ovation as he left the court.

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All spiritualists will be glad to hear that Mr. Denis Conan Doyle, son of Sir Arthur Conan Doyle, the famous Author and Spiritualist, has decided to devote his future to the cause we all have so much at heart. He has joined the College in an honorary capacity, and has already accomplished much good work, both as a researcher and interviewer.

He is supported by Mr. Robin Sanders-Clark, who has offered his honorary services to the College, when available.

Mr. Sanders-Clark holds the distinction of being the World's youngest Air-pilot, and is a great addition, for despite his youth, his considerable psychic experience and sound common-sense render him of great value as a researcher.

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Changes at the College include the retirement of Miss Barbara McKenzie from the office staff. Miss McKenzie rendered excellent and devoted help, first as a voluntary worker in the Library for several years, and later was given an appointment on the secretarial staff. As one of the younger people interested in Psychic Science her point of view was often valuable and refreshing.

The vacant position of Organising Secretary is now occupied by Mrs. Muriel Hankey, who was an original member of the College staff, and whose keen interest and abilities in so many directions are recognised by many. Her fine work as a reporter has made her known to a number of distinguished researchers with many of the best mediums, and on the recent visit of Dr. and Mrs. Crandon, she was chosen for the special reporting. Under her care the business and other aspects of the College will be adequately attended to.

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The College staff wish to acknowledge many gifts of flowers and vases from Mrs. Walter Sykes, which have beautified our premises during the past session. We are always grateful for such expressions of interest and good-will.

Our thanks are due to the following donors for practical financial assistance during the past quarter :—

	£	s.	d.
A.C.H. (Switzerland)	75	0	0
Rev. R. W. Maitland	10	10	0
Lady Cumming	5	0	0
Sheffield and Bradford S.P.R.	2	2	0
Mr. G. B. O'Neil	1	9	0
Mr. E. Warren	0	18	0
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	£94	19	0

It is cheering to have such practical recognition of work which is both onerous and expensive.

ANNUAL COLLEGE DINNER.

The fifth annual College dinner was held at the Cafe Royal, Regent Street, on April 3rd, when about 150 members and guests were present, among whom were the following : Countess of Clonmell, Sir Lawrence Jones, Lady Greenwood, Sir John and Lady Foster Fraser, Mr. Shaw Desmond, Miss Estelle Stead, Professor E. W. and Mrs. MacBride, Mr. E. A. Radford, the Rev. Drayton Thomas, Mr. Stanley de Brath, and Mr. David Gow (Editor of *Light*).

Among those who were unfortunately unable to attend were Mr. and Mrs. Hannen Swaffer, Sir Richard Gregory (Editor of *Nature*), while the Coal Bill prevented the Rev. Gordon Lang and several other M.P.'s from attending.

Mrs. C. de Crespigny, the Honorary Chairman of the College, who was in the chair, opened the proceedings with a speech welcoming the many guests, and also reading a message of greeting from Sir Arthur and Lady Conan Doyle. Mrs. de Crespigny, in the course of her speech, declared that the College stood for the scientific side of investigation, while she hoped that attention would be given in the future to the development of phenomena in red light, she considered to continue holding séances in total darkness was abortive, excepting those for Direct Voice. She then called upon Mr. Drayton Thomas to propose the health of the guests. Mr. Drayton Thomas said it was a great pleasure to be permitted to do this, particularly as one has to couple with this toast such names as that of Sir Lawrence Jones and Miss Estelle Stead. Although there were many earnest students and fellow workers present, he thought that others, having but a languid interest in this subject, would after giving it some thought in a quiet moment, realise that the work we are doing is well worthy to be done. Mr. Thomas gave an interesting example of "Spontaneous Phenomena," stating that in his opinion (shared by many fellow students) such phenomena were hints given from time to time from the Supreme Intelligence, drawing man's attention to something that would be of great use to him. He concluded by touching on the clerical position towards Spiritualism.

The next speaker was Sir Lawrence Jones, who responded for the guests, and said that the reason they were present there this evening, was that one and all felt that there was something more than this material universe of which we are so painfully conscious, and it behoved them all as wise men and women to thoroughly explore and investigate

the subject. He spoke for sometime on the subject of evidence, stating that in his opinion this was, and would be, more of the historical and juridical type, that is to say evidence of persons of what they have heard and seen, than of the scientific. He was glad to see the increasing number of men and women of good sense in the movement, who are able to give evidence of their personal experiences, as this would lend great weight to the evidence.

The next to address the assembly was Miss Stead, who seconded the reply. She spoke about the founding of College, and work it had successfully accomplished in proving to those who came to them for consolation that they could get in touch with their loved ones, also in bringing the subject before scientific minds.

Mr. A. E. Radford, late member for Salford, who proposed the toast of the College, said that his experience of psychic research was limited to two séances, yet those two experiences were so striking as to absolutely convince and satisfy him of the truth of spiritualism. He also spoke of the comfort and joy the British College must have brought to many hearts.

Mrs. Hewat McKenzie spoke of how well she remembered the founding of the College, and added that the last ten years had been well worth living in for this subject. She said that they were the people who were bringing this truth home to England.

Mr. Austen Hall, a member of the Council, paid a great tribute to Mrs. McKenzie, who was soon relinquishing her position as principal of the College. He felt sure, however, that her sympathy would reach them on all occasions when they needed her.

Mr. Shaw Desmond touched upon the colossal importance of this subject, while Major Mowbray, Honorary Research Officer, wound up the evening with a very witty speech, this being a short account of the many wonderful photographs he had taken of three physical mediums, Mr. L'Estrange, Mr. Lewis, and Mr. Lynn, at the College.

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Many College students will regret to hear of the passing of Miss Grace Collyns, after a lengthy illness. For a period she used her psychic gift at the College, with individuals, with groups, and in public gatherings. She was most successful in demonstrations of psychometry, clairvoyance, aura-reading and health-diagnosis.

She had a pleasant approach to sitters, and had almost uniform success, especially in her public work. She had some remarkable experiences with metals and stones. Her gift was used for a period by an engineer who was engaged in mine prospecting, and reported considerable success in this work. Owing to her failing health, it was difficult for her to fulfil most of her work during the past year, but she had an extraordinary aptitude for diagnosing cases and helping others by her cheerful disposition.

Those who knew her will mourn her deeply. Our kindly thoughts go with her in her new life.

BOOK REVIEWS.

THE APOCRYPHA. REVIEWED BY A SPIRITUALIST.

By Mrs. M. A. St. Clair Stobart. Kegan Paul. 6s. net.

Readers who have enjoyed Mrs. Stobart's previous popular and valuable books elucidating the value of psychic facts in the religion and philosophy of the past, will welcome this new volume in which she seeks to give the gist of matter contained in the various canonical Apocryphal books so that a lay reader may, with ease, grasp essentials without incurring the labour of struggling through a mass of verbiage.

The reproach continually arises in her running comments on each book, as to why, if the Church values these writings, which in almost every case are only valuable, even ethically, because they instance *spirit intervention*, does it refuse to recognise the same kind of instance multiplied a thousand-fold in the records of Spiritualism? Revelation, Mrs. Stobart's word, was not closed in the Old Testament, it was continued in the Apocryphal literature and carried on in the Gospels and the Epistles. Who had the audacity to close down the "word of the Lord?"

It is a timely question, and this volume, sketchy as it must needs be, will embolden many others to go on asking, as the author does, "Is it too late to suggest that the church should seek to supplement their erudition in Jewish history and tradition by a study of the modern Science of the Soul?"

Following this question, Mrs. Stobart says: "But they, the Church leaders, must first learn to distinguish psychism, which is the science of the séance room, from spiritualism, which is the science of the soul; they must then learn that this spiritualism, this science of the soul, is the science which makes religion real."

Personally, I cannot see where we can draw the line. The séance room, whether it be in our psychic colleges or where the private home circle meets, is the only place where the facts can be studied from which the deductions of spiritualism are drawn. The Church cannot have the one without the other, they stand or fall together. All students will be indebted to Mrs. Stobart for the time and pains she has taken to bring out the high lights as they relate to our truths in these blurred pictures of ancient Jewish religious history.

B.

PSYCHO-ANALYSIS AND ART.

By George Whitehead. Bale & Sons and Danielsson, Ltd. 5s. net.

This is a useful and simply-presented recapitulation of modern theories dealing with social development and artistic expression.

Referring to artistic inspiration in fiction the author quotes Charlotte Brontë in the preface to her sister's book, "Wuthering Heights," as follows: "The writer, who possesses the creative gift, owns something of which he is not always master, something that, at times, strangely wills and works for itself. . . . Be the work grim or glorious, dread or divine, you have little choice left but quiescent adoption. As for you, the worried artist, your share in it has been to work passively under dictates you neither delivered nor could question, that would not be uttered at your prayer nor suppressed nor changed at your caprice."

Our psychic inspirational writers could tell us the same tale as the artist.

GESAMMELTE AUFSATZE ZUR PARAPSYCHOLOGIE.

Union Deutsche Verlagsgesellschaft, Berlin.

Embraces papers on various psychical and psychological matters written by the late Baron Schrenck Notzing, previously published in various magazines.

These are collected as a memorial of his work by his wife, the Baroness. This has been a labour of love on her part. The volume is beautifully bound and printed, and contains an excellent portrait and many illustrations.

Some of the articles on the Baron's experiments with sensitives in hypnotism and suggestion are highly instructive, and for those who can read German the book is a mine of knowledge, for there is scarcely an aspect of psychic science demonstrated by the best-known sensitives during the last decade that is not dealt with in a vivid and cultured manner by this practical scientist. Included also are In Memoriam articles on various comrades, Dr. Geley, Dr. Karl Grüber and others, couched in language of great beauty, and praising their devotion as pioneers of scientific psychic study. Dr. Hans Driesch, of Leipzig, writes an appreciative foreword.

PAUL IN ATHENS (THE SCRIPTS OF CLEOPHAS).

By Geraldine Cummins. Rider and Co., 7s. 6d.

A new book of Miss Geraldine Cummins at once awakens interest. "Paul in Athens" is a continuation of the "Scripts of Cleophas," but as a book it is complete in itself. The wide interest awakened by the publication of the former volume will be sustained and deepened by a perusal of this work which gives a vivid description of the experiences of the Apostles in Athens, of his visit to Berea and Corinth and of the shipwreck that befell him in setting out on his voyage to Ephesus. The inner knowledge revealed in the book has startled our theological experts, and more especially those who are familiar with the literature of the sub-Apostolic period. Miss Cummins has stated on several occasions that her personal knowledge of the doings of the Apostles, previous to the writing of these volumes, was limited to a Sabbath school education! How then have these volumes been produced? If we assume as do many theologians, that inspiration has ceased, then "Paul in Athens" is a book that cannot easily be explained, but if on the other hand, it is admitted that some supernormal intelligence can control the hand of Miss Cummins then the mystery is solved.

The contention that all such books have no abiding value will soon be untenable. The wide public who are already interested in the writings of Miss Cummins know that they contain genuine treasure. She makes the past live before us; the men and women who were the contemporaries of Paul become real characters, their beliefs and superstitions are vividly portrayed whilst the Apostle himself is seen pursuing his mission with a chivalrous heroism that neither opposition nor persecution could daunt. It is not merely a biography of Paul that we find in this book. We have a revelation of the conditions that obtained throughout the Roman Empire during his life-time; and the interest of the narrative grows with each succeeding page. It will be a surprising *dénouement* if our ecclesiastical historians have to betake themselves to Miss Cummins for their information!

J. L.

L'HOMME ET LE MONDE.

By Hans Driesch, Professor of Philosophy at the University of Leipzig.
(Translated by G. Gobron. Ed. Jean Meyer. 12 francs.)

We have long awaited a system of philosophy which should take rational account of the supernormal facts and link them to practical life. In this little book we have it.

Professor Driesch begins by asking What is Real? He finds that by the successive steps of modern knowledge "nothing at all remains of the representation of the world by primitive man. We have taken away space, time, and even number, objects, qualities, and many other things. (p. 35.) All

these things belonged to the world of appearances which made up the world of primitive man, whether he be a negro from Central Africa or an inhabitant of the Western Europe of To-day. (p. 15.)

We may here miss out the steps by which the professor reaches the conclusion (p. 60) that "to exist *really* means to be "there" in itself—not merely in respect of my (the observer's) existence, and not only to be "there" independently, so to speak. There is a reality existing in itself, and in this sense it exists even without its being perceived (*vecu*); and when I 'live through' some event consciously, I seize the real under the form of its appearance."

In fact the one certain reality is Consciousness; and only human destiny seems to us essential.

So far we have not got beyond Descartes', "Je pense, donc je suis." The change comes with the definition of the "I."

The perceiving "I" is a living soul. This concept cannot endure without the support of "energy," without that is, something which may be designated "Matter" in a vague sense. (p. 78.)

He then contrasts the view that "all is matter" with the view that "all is spirit," and, in respect of the distinction between that which has life and that which is inanimate, he decides that "there are *really* two separate kingdoms of the real in so far as the real is presented to us *under the form* of the material world." (p. 81.)*

The dogmatists of the mechanical assimilate causality to mechanism; they forget that "the sum" is not identical with "the whole." There is an antinomy between the facts that make up the (observable) sum, and the facts which go to make up "the whole."

It will now be obvious that philosophy has made the step which spiritualists have intuitively perceived, that when "I" reflect or remember anything, the movements of the body are not in question "I am *doing* nothing in this connection, my soul acts and presents me with the results of its action under the form of Consciousness." (p. 93.)

"All history comes back finally to the spiritual life of individuals and the exchanges between thinking persons . . . the sign of their unity, of their community is a still higher sense in the moral consciousness implanted in each individual." (p. 104.) "That which we know is only that the particular theories which attach to the names of Darwin and Lamarck do not deal precisely with the capital fact—the original cause of differentiation and on this account are insufficient (I do not say 'false'); Natural Selection in the struggle for life, in particular, is only a negative factor of action which may be eliminated. What is it that forces life to *select*?" (p. 101.)

This was plainly seen by Alfred Russel Wallace who went behind Darwin's "Tendency to Variation" and inferred that its cause is psychic. In this he was in harmony with this latest advance in philosophic reasoning and its forerunner.

Professor Driesch draws a distinction between evolution and accumulation of facts. There is in history an accumulation of spiritual, economic, and individual orders which may be suggestive, but this is not an "evolution"; for a simple transformation in the course of time is not necessarily an "evolution."

Thus we come back to the fundamental fact that all history is the story of moral reactions, of intelligent beings on one another. The place of the super-normal in this system will now be clear. It depends on Soul-faculties which, in their very essence are not amenable to our powers of measurement. We know evolution with certainty only in the field of the organic constitution of the individual, from embryology onward—we *assume* it in respect of origins, but this is not *knowledge* properly so called. He ends: "The earth is certainly a valley of sorrow. But we live on it, and it is not given to us to abolish sorrow, but to diminish it. . . . Never can we create on earth a kingdom of pure spirit. But we can work for that kingdom and at least realise it in part. The

* I have more than once insisted that there are two relativities, the one that of the normal personality in a material (atomic) world, and the other of a non-material world beginning with the electron.

first commandment is the suppression of egoism, whether personal or national. . . . Let us believe that we are the combatants of the Spirit ; let us believe in the value of our great mission and its victory on the earth plane." (p. 222.)

Professor Driesch says in his preface : " Science has never ceased to be cosmopolitan, but philosophy lost this character at the end of the Middle Ages. There is but one way to overcome this obstacle—translations. I am happy that the present work, which is the best introduction to my philosophical system, should be presented to the French nation in their own language, and am very grateful to M. Jean Meyer for publishing it."

S. DE B.

YOUR LATENT POWERS.

By Margaret V. Underhill. Rider, 5s.

This is one of the many books received by automatic writing, and is a continuation of *Your Infinite Possibilities*, by the same author. Those who have appreciated the former work will probably like this also. It has many passages of interest. For instance : " Looking at you—each and all—I can see that you have a soul body as well as a physical one. That soul, or etheric body, interpenetrates the material body ; it is of a substance which, though akin to physical matter, is not perceptible to you by means of those senses which you accept as normal." " You will find that when contact from both sides of the veil has been established, either personally or through a medium, that there is real sickness of the soul if the contact is broken through doubt or misunderstanding. . . . This is a fact which is little understood, but you will find that all people who have had genuine contact with loved ones, are very unhappy souls if they grow distrustful and cavil as to the genuineness of the communication." This is true, and there are many remarks of the same kind, but there is also much that is commonplace.

S. DE B.

LA RICERCA PSICHICA.

Preface by Professor Richet. By Dr. Emilio Servadio, Rome, 1930. Lire 6.50.

This book is an attempt to collect in one small volume of 145 pages, examples of the chief metapsychic faculties recognised as true at the present time. It is intended for the general public as well as for students. Professor Richet says :—

" This important work has a somewhat rare primordial equality—impartiality, or to use a more current expression, objectivity. Every work that claims to be truly scientific should give impartially the diverse and often contradictory opinions without alteration of terms and even without definite conclusions. From the list of the facts a conclusion follows, which the author does not always formulate, but which is immediately apparent. In this book the principal data on the intricate questions of occultism, metapsychics, spiritualism, parapsychology or the supernormal are treated with a sure, methodical and abundant erudition in relating the facts which have haunted the spirit of man from remote antiquity."

The book contains an adequate and well-arranged list of general bibliography of no less than 235 titles selected with the utmost care, suited to an ideal library. We highly recommend this book to our Italian-reading students. It shows the lively interest of learned Italians in psychical research and its quality is well expressed by the famous French Academician who gave to modern Metapsychics its scientific principles and formulation.

RUDOLF STEINER ENTERS MY LIFE.

By Dr. F. Rittelmeyer (Translated from German). George Roberts, 24, Gt. Russell Street, W.C.1. 5s. net.

This is a deeply sympathetic study by a liberal German clergyman who, only after years of close study of the teachings and observations of the life of

Dr. Steiner, became convinced of the value of the message of Anthroposophy to the age.

As an introduction to the study of the writings of Rudolf Steiner it will prove of value to the student.

MAN MADE PERFECT.

By Mabel Beatty, C.B.E., Messrs. Rider. 8s. 6d.

The teachings in this volume received by psychic scripts are claimed to be from "The White Brotherhood," an order of unseen teachers anxious to guide mankind in his understanding of his soul and its powers. The psychic through whom the teachings have been given, claims that these are outside her own volition. They cover however, most of the accepted teachings in Theosophy and advanced Spiritualism, and are sensible and worth perusing. Chap. XIX has excellent matter dealing with the healing power in various aspects.

POETRY AND THE SCIENTIFIC SPIRIT.

By R. Dimsdale Stocker. Messrs. Rider and Co. 2s. 6d. net.

The author so well known as a lecturer and teacher sympathetic to the study of psychic facts and their value, endeavours in this volume to carry serious modern thinkers beyond the bare facts which science deals with and which sometimes imprison the mind, to unfold to them the beauty and spiritual significance of life as revealed by the poets. Blake, Wordsworth, Tennyson, the Brownings, and many less well known seers give up their deepest thought in life to us under Mr. Stocker's intuitional eye and provide us with a clue to self interpretation by which life is seen on a whole.

"Science proceeds by way of the objective to the subjective, art originates in the subjective and uses the objective as its material." "And though science hitherto has sought to divest itself of the factor of 'feeling' in dealing with the data of knowledge, it cannot much longer ignore the claims of the subjective."

The psychic student will appreciate these quotations from this thoughtful study more than most readers.

HARTMANN'S INTERNATIONAL DIRECTORY OF PSYCHIC SCIENCE AND SPIRITUALISM (1930).

Ed. by W. C. Hartmann. The Occult Press, Jamaica, N.Y., U.S.A., 1 dollar.

Mr Hartmann continues his useful handbook of information regarding occult and psychic societies throughout the world. This is a unique publication, and provides for workers and students an interesting book of reference.

BRAIN.

A Play of the Whole Earth. By Lionel Britton. Putnam's. 5s.

It has apparently been produced at the Savoy Theatre, by the Masses Guild, April 27th, 1930.

If one is to take these new young playwrights who want to use the whole earth as their material seriously, we see them as much under the dominance of material impulses as ever.

Consciousness is a correspondence between energy-effects and the senses (p. 17). These are English words, but what do they mean? That consciousness is feeling? Brain can be started with stone and steel (p. 27 and 96). The Brain Brotherhood, connected by wireless with every country, every town, every house all over the world, analyses, classifies, indexes all humanity. The entire ability, talent, and genius of the world is turned into one current. This secret Society lasts 200 years (p. 31) before the old men know of it. Then follows an Impressionist presentation of the "final frenzied effort to save the old order." "Thirty, or sixty, centuries later"—tired young men, "When you don't know

what you want, always go for feminine sympathy." Bedroom with doors opening into other bedrooms (p. 74.) Naked young man. Naked girl (p. 75). Very mixed bathing "Whurrrup! boys and girlies" (p. 78.) Chemical laboratory. "My nerves are in rags. Still, only one life—then we dissolve" (p. 81.) "Laboratory-fertilisation." "'Marriage' *ad lib.* no children. Sixty 'marriages' in a life" (p. 115.) Collision with dark star. Explosion. *Finis* to all consciousness.

Delightful universe! So very restful! Da capo! Is this a satire on Materialism? Or is it a serious anticipation? Is it worth considering at all. Sexuality is the only reality in it. Very young.

If this sort of rubbish were general I should despair of humanity. But it is not general, thank God. Even Europe as it is, is better than this.

COMMUNICATION WITH THE DEAD.

By J. G. Carew Gibson. Published by Messrs. Rider. 6s. net.

The writer of this book, who spent sometime in investigating psychic facts, and experimenting in automatic writing, and with a Ouija Board, comes to the conclusion that all communications are engineered by "familiar spirits," who read the mind of the sitter and are generally unreliable. Impersonation of dead friends, misleading advice, remarks made by the communicators such as "You cannot speak to anyone who can do you any good," make the writer prefer to leave the whole matter alone.

Not everyone is fitted to receive clear and trustworthy communications, and the training necessary for all reliable work in any walk of life is often neglected in psychic matters with consequent disaster. Happily where reliable mediums have been used, we have many testimonies to reliable intercourse.

MY LARGER LIFE.

By Violet Burton. Messrs. Rider. 5s. net.

Those who have listened to Violet Burton speaking under inspiration will welcome this volume of talks from her teachers, and the biographical detail which accompanies it, and which helps the reader to appreciate how these powers develop in a sensitive.

THE AFTER-DEATH LIFE.

By Lt.-Col. A. E. Powell. Besant and Co., Ltd., 21, Orange Street, W.C.1. 1s.

This is a brief exposition of the teachings of Modern Theosophy on the above subject. It is pleasing to read in a Theosophical Manual the following: "The claims of Spiritualists are quite definite and simple; there are literally millions of spiritualists, and thousands of mediums of varying grades and powers, whilst amongst those who have been, by careful experiment and repeated observations, convinced of the possibility of communication under proper conditions, are many men and women famous in the world of letters and of the professions and especially perhaps in that of science."

Lt.-Col. Powell goes on to encourage inquiry into these matters, assuring readers that such will well repay them, and that the proved facts will convince them of Life after Death, and bring courage and joy into their lives.

A useful bibliography of Spiritualistic and Theosophical books is appended.

THE BRONTËS AND THEIR STARS.

By Maud Margesson. Rider and Co. 12s. 6d.

This is an original study which to a lover of the Brontë's familiar with their novels and their lives, cannot fail to be deeply interesting in the light it throws on those subtle influences for good or ill which astrologers claim we carry with us from birth. The author has in some cases to work backward,

as the exact hour of birth is unknown, but in doing so, she seeks to justify her decisions on events by collateral evidence. Charlotte, Emily and Anne Brontë, their stern father, and their brilliant and wayward brother, Patrick, Charlotte's husband and friend and loved Professor and his wife, are all dealt with, for in astrological science, no life stands alone. Our successes, our weaknesses, are seen in reaction to life and to those persons most closely associated with us.

It is a book any reader can pursue with enjoyment, even though unversed in astrology, but to those who are readers of the Stars, it will possess an added attraction.

FROM SPHINX TO CHRIST.

By Edouard Schuré. Rider. 12s. 6d.

Edouard Schuré's genius is unfolding the progressive religious aspirations of mankind to the modern world, has never been more finely manifested than in this volume, a translation of "L'Evolution Divine" from the able pen of Eva Martin.

The reader is called upon to view an ever unrolling panorama, from the birth of worlds and gods, to the time when man, firmly fixed on the earth, tries out, for one need or another, his conception of the worship of that towards which his deepest longing continually draws him. We are shown with the eye of the seer what worship may have been in Lemuria, Atlantis, Egypt, Chaldea, India, Greece and then Judea, where in the human form the manifestation of the God idea in Jesus, blesses mankind.

The author pleads for a place in modern life for the Mysteries, for the cultivation of the higher intuition, that it may be united to the scientific study of man's nature: then, thinks Schuré, we may have a religious ideal and a method such as the prophets and seers of the ages have longed for and pictured for humanity.

PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE.

By Walter H. Scott. Rider and Co. 3s. 6d.

The writer of this book deals in a broad and general way with the approach to the study of man's finer faculties, the right use of which should lead to spiritual development.

Re Occultism, Theosophy, Psychic Research, Spiritualism, New Thought, and other kindred movements, he says, "Each has its particular and valuable note to add to the spiritual chord, and what is needed is a synthesis of the best and most workable elements in these, suitable for the everyday needs of ordinary people." In this we most heartily agree, and commend the volume to students.

WAS SHE A CHARLATAN.

(A critical analysis of the 1885 Report of the S.P.R., on the phenomena connected with Mde. H. P. Blavatsky.) By William Kingsland. Paper cover 1s. 6d. Published by the Blavatsky Association, 26, Bedford Gardens, London, W.8.

SILENT GUIDES.

By "Heather B." Fowler and Co. 3s. net.

Those who are familiar with the previous work of the author, Mrs. Bellairs (author of "Healing Thoughts," etc.) will welcome this new group of talks in which she urges the guidance and control of temperaments for higher ends.

This author's advice is always thoughtful, and with a refreshing and elevating spiritual bent, valuable not only to the sensitively inclined, who long to enrich their psychic powers by higher inspiration, but to all who would attune themselves to the noblest things in the Universe.

The Rev. C. Drayton Thomas writes a thoughtful introduction.

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THE QUEST.

A Quarterly Review.

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

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Annual Subscription, 10/- post free.

Vol. XXI.	JULY, 1930.	No. 4.
Thanks and Farewell	THE EDITOR	
A Dedication	DR. CLAUDESLEY BRERETON	
The Evangel of Kerinthos : the Book of Lazarus the Beloved Disciple ..	DR. ROBERT EISLER	
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JOHN M. WATKINS.
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