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RIGID TESTS

... OF ...

THE OCCULT.

Being a record of some remarkable experiences
through the Mediumship of Mr. C. Bailey, with
a critical examination into the origin of the
Phenomena.

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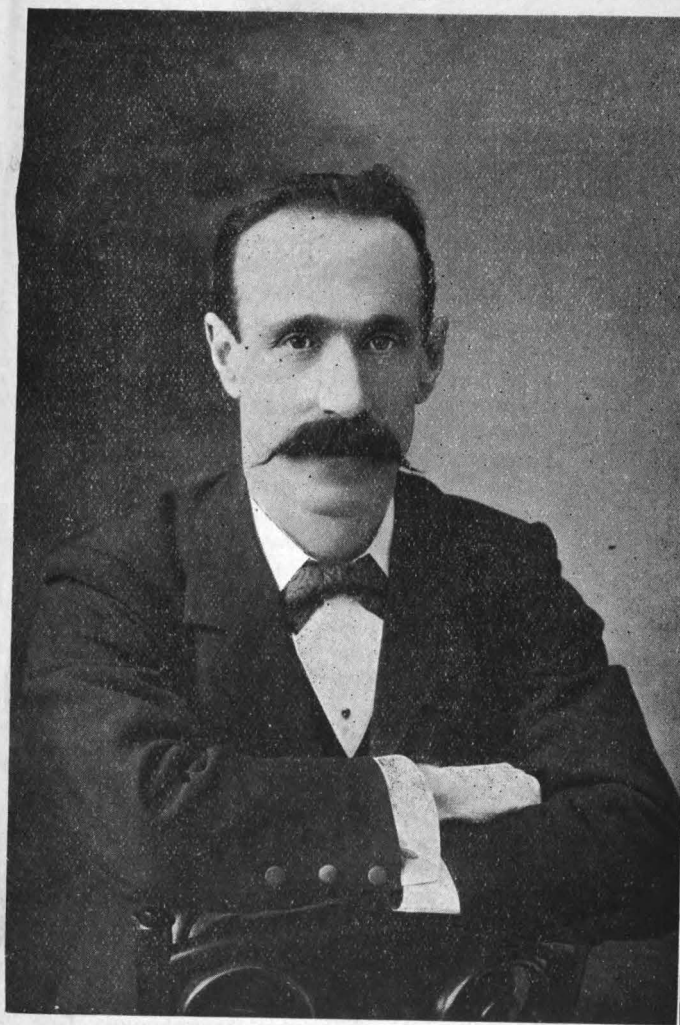
Melbourne :
J. C. STEPHENS, PRINTER, 146 ELIZABETH STREET.

1904.

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MR. C. BAILEY.

Preface.

All do not possess "the gift of faith." There are, I venture to say, even amongst professing Christians by no means a few who are at heart agnostic. Many thinking minds will refuse to accept as final mere belief or intuition. I take it that most thinkers, at one time or another, dwell upon the great problem of a future existence—the all-absorbing question of the perpetuation or annihilation of the individuality after the dissolution of the physical body, and that not an inconsiderable proportion of them will regard as unsatisfying the late Professor Huxley's comfortless salve, as embodied in the beautiful lines of his self-inspired epitaph:—

"And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid ye waiting hearts that weep,
For God still giveth his beloved sleep,
And if an endless sleep He wills—so best."

An "endless sleep" (if that can be called "sleep" which is annihilation) will not satisfy the natural craving for perpetual happiness, or the natural instinct that many of us possess to develop more fully than practicable within the short limit of earth-life, latent possibilities within us. That instinctive desire was well exemplified in the late Victor Hugo, when he thus expressed himself:—

"For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, with many others, I have finished my day's work, but I cannot say I have finished my life."

And so it is with many of us, great and small. Our ambition of intellect is dwarfed, often by physical impediment, always by time-limitation. We crave for a higher and yet higher measure of individual evolution; we look for the realisation of un-

satisfied longings and aspirations; we spend a few short years striving towards the perfection of our God-given faculties, and when, after "toiling upward in the night," we have got, so to speak, the first flavour of the sweets of knowledge, it would be the reverse of comforting to feel, however unselfish our desire to benefit others by that knowledge, that our individual efforts should be nipped in the bud by the "endless sleep" of death!

WILL THE EGO BE PERPETUATED? Does its existence depend solely on the life of the earth-body; or is that Ego that intelligence, that soul within us, the real self which cannot die—a thing apart from its physical envelope, and which uses the body merely as a temporary instrument through which to manifest? Will it be able to manifest under more favourable conditions in an evolved state in the hereafter?

We may try to reason up to a conviction of this evolution into a future existence, by a line of argument commencing with the consideration of the primordial germ; the intelligence that must have preceded its presence and its life; the various stages of evolution it passes through in the mineral, vegetable and animal kingdoms, until, after a cycle of years, individual intelligence is evolved in that noblest of God's creatures—Man; but though, hereby, as in other ways, we may arrive at proof of a Supreme Intelligence, we shall never thus get proof of a future state for the Ego.

The one and only means through which we may obtain a solution of this great question, is a patient and clear-headed investigation of the truth or otherwise of spirit-return.

The desire to come thus into a reasonable knowledge of a future existence, has been my special motive for following up, for years past, an investigation into psychic matters; though my study of this absorbing subject has also been prompted by scientific interest.

It is deplorable that one cannot, without being by a comparatively large section regarded as a fool,

and made to suffer in person and pocket, follow up openly a subject which has, it should be known, engaged the attention of some of the greatest intellects of this and the past century—a subject the methodical study of which, that master-mind, the late Mr. Gladstone, referring to the undertaking of the Society of Psychical Research, of which learned body he had just then accepted honorary membership, pronounced to be “THE MOST IMPORTANT WORK DONE IN THE WORLD—BY FAR THE MOST IMPORTANT.”

Seeing the attitude of great minds towards this great subject, one can readily despise the unreasoning opposition of an ignorant people and of a prejudiced and too often pandering press—an opposition which makes one feel shame for the intellectual calibre of the masses, let alone the justice and toleration of this time of boasted advancement.

In regard to dealing with those intermediaries known as Sensitives, through whose unconscious, or to be more accurate, sub-conscious instrumentality when under “control,” most, if not all psychic results, take place, the pity of it is that one has at times to wade, so to speak, through the slough of deception for the discovery of a few golden grains of truth. There are false “Sensitives” as well as true. This I very soon learned. Some popularly regarded as false, I found by satisfactory proofs, to be genuine; others I frequently discovered fraudulently superadding to their psychic power. One has to sift the chaff from the grain. In no investigation is caution more necessary. Hence the necessity for ample tests.

By close observation I have made myself acquainted with various methods of fraud. The quality of caution has, by experience, necessarily been developed in me. For these reasons, perhaps, I have been the better able, in the present instance, to conceive and formulate stringent tests. Though having had, from the beginning, an intuitive belief in the honesty of Mr. Bailey, through whose mediumship the remarkable results recorded herein were ob-

tained, yet faith in the Sensitive is one thing, an investigation on scientific lines is quite another matter; and that such an investigation has, in his regard, been gone through rigidly, without favour or affection, those associated with me can testify. My name, which for business reasons is withheld, as well as the names of co-investigators, may be had on reference to the publishers, provided that our wishes to remain incognito, except to earnest individual investigators be respected.

I must say that Mr. Bailey and his controls afforded us every facility in our varied tests. Never was an obstacle put in our way by him or them. One meets with so much pretension and subterfuge in this direction that it is refreshing to find a Sensitive who will thus cheerfully submit to any reasonable conditions imposed.

The following record of sittings, with remarks thereon, will, I think, be read with interest, even perhaps by sceptics. For myself I can truly say that these sittings, as well as certain spontaneous phenomena witnessed by me in the presence of this remarkable Sensitive, have been not alone of intense interest, but also the chief means of revolutionising my preconceived opinions on the origin of occurrences of this nature.

Notwithstanding my long experience of psychic wonders, the supersensuous nature of which I fully recognised, I commenced my investigation through Mr. Bailey, steeped in varied theories of the non-spiritistic though occult origin of such manifestations, all of which I more than half believed were produced by the sole psychic agency of persons in the flesh sub-consciously operating through the intermediary. As regards the great question of a hereafter, I was still imbued with a spirit of agnosticism. Long before that investigation was at an end, I was forced, by the logic of facts and the light of reason and common sense, into a firm conviction of life beyond the grave.

X—

Sydney, 1903.

AN EXAMINATION INTO CERTAIN PHENOMENA OCCURRING IN THE PRESENCE OF MR. C. BAILEY.

By X.

Mr. Bailey, of Melbourne, Mr. Stanford's well-known Sensitive, visited this city of Sydney in March, 1903, arriving here on the 2nd of the month. I met him and his wife on arrival at the wharf. Mr. Bailey, whom I had never met previously, and who, as far as I know, never saw me before, came straight up to me in the crowd, saying he felt I was the person who had written to him. (It was at my invitation, and with Mr. Stanford's consent, which was readily and courteously given, that he came over here. His condition of health necessitated a change, and he readily assented to my proposal to come and give us a few sittings.) I was at once impressed by his quiet, unassuming and sensitive disposition and manner. He is a man of average intelligence, but one can see that he is not deeply read or by any means highly educated. Honesty, good nature and innate refinement are stamped upon his face, and in his presence one feels a peaceful and good influence. After knowing him for some time one is inclined to say: "If he be not honest and truthful, then there is neither honesty nor truth in the world!"

Mr. Bailey had agreed with me, by letter, to give a series of six private sittings. His terms were extremely moderate, showing that he did not wish to trade upon his mediumship.

The special phase of this Sensitive is the sudden translation of objects, living and inanimate, from a distance into the seance room. The phenomenon of materialisation is also occasionally manifested through him, as well as many of the varied phenomena of trance.

CONDITIONS AGREED UPON.

1. That I, aided by my committee, was to select the sitters, Mr. Bailey not to be given the option of recommending or rejecting any sitter.

2. That his wife should not sit in any of our circles. (He himself suggested this, Mrs. Bailey also seeing the wisdom of it.)

3. That he was not to have access to the seance room except on each seance night, and then only when all, or nearly all, had assembled.

4. That just before each sitting he was to be carefully searched by two or three of the sitters.

5. That after the searching he was to be enveloped in a bag, leaving his head and hands free,* the bag to be tied closely around the wrists and neck, and then sealed. That in order to preclude the possibility of its being a "trick" bag such as used by conjurers, it was not to be made by himself or by anyone connected with him.† That the seals were to be examined and certified to immediately after each seance.

6. That the seance room was not to have in it any means of concealing articles, or have any means of ingress or egress except through the door, which was to be locked prior to and during each sitting, the key being kept meanwhile in the possession of some trusted person of my selection, not a spiritualist; this person to sit next to me during each seance.

These and other minor details having been agreed upon, we, on our part, were to conform with the psy-

* The hands were allowed to remain free, because it was explained that sometimes fragile articles were brought in his presence by occult means, and sometimes birds and other living creatures, either of which would require to be caught in the hands.

† I know the mechanism of the conjurer's bag, and how the trick is done. Once tied and sealed up in the bag employed by us in Mr. Bailey's case it would be as difficult to open and reclose it without breaking the seals, as for a camel to pass through the eye of a needle.

chical conditions, giving our sympathy in order that the magnetic chain would not be, so to speak, short-circuited, and also permitting a fair light, or dim light, or absence of light as required by controls. Mr. Bailey explained that, no doubt, if the circle were sufficiently harmonious, and were to sit for some weeks or months in order to develop sufficient psychic power, advanced physical phenomena (such as the instantaneous importation of objects from a distance), might be produced in a fair light, but that such phenomena with a new circle necessitated darkness during at least the few moments of their occurrence. (I shall have occasion later on to fully recapitulate test conditions under which trickery would be rendered impossible in a circle held in darkness.) I shall now describe briefly the seances.

FIRST SITTING.

Queen's Hall, Pitt-street, Sydney; Room 17.

Wednesday, 4th March, 1903; 8 p.m.

The room selected was a large one on the second landing, empty of everything except a table and a number of chairs for the sitters. It had one door, and was not accessible through the windows. After engaging this room we took care that nobody should have access to it, but Mr. R. (an honest, careful, though somewhat sceptical co-investigator), myself and our astute secretary, Miss L., except only at the time of each sitting.

About 25 sitters were present, all selected by me, and all, except three to whom he had been introduced by me on his arrival in Sydney, meeting the Sensitive for the first time.

This seance eventuated in introductions of controls and some trance speaking, its chief object having been, apparently, to set in motion the necessary harmonic vibrations, which it was hoped would develop sufficiently to allow of physical manifestations at the next sitting.

The first to control Mr. Bailey was his special guide, Dr. Whitcombe, who represented himself as having, while in the flesh, practised as a medical man in Melbourne. It was at once apparent that Dr. Whitcombe's individuality was distinct from Mr. Bailey's—distinct in voice, verbiage, manner, clearness of idea, facility of expression, indication of culture, etc. Though one or two lapses in grammar occurred in the case of one other control of a presumably high order during the evening, there were no such errors in the case of Dr. Whitcombe. I am aware that mistakes of this kind are explainable because of the higher intelligence having to be filtered through an imperfect channel (rendered still more imperfect perhaps as regards function, because of defective or undeveloped conditions in the circle); but I have noted that the underlying *ideas* were invariably good, sometimes super-excellent, and always put consecutively and well.

Other controls followed, including an Egyptian, who wrote his name and occupation in earth life, in apparently, hieroglyphics. (This hieroglyphic writing was subsequently translated. See further on.) Dr. Whitcombe again took possession, and promised good physical results at next meeting if the conditions should be favourable.

SECOND SITTING.

Queen's Hall, Sydney (same room).

Friday, March 6th; 8 p.m.

Same sitters, with two or three added with my consent, and without the medium's knowledge. They were previously unacquainted with the medium.

Door locked; key secured. Medium, while under control of Dr. Whitcombe, thoroughly searched by three chosen sitters, and placed in bag which was tied securely. No possibility of the string being looped and pulled down after the manner of conjurers.

Medium controlled in the light by a high-caste Hindu, through whose means, aided by other Hindu

controls, physical manifestations take place in Mr. Bailey's presence. The Hindu personality was particularly striking. Mr. Bailey's personality was, so to speak, obliterated, and we were, to all intents and purposes, in the presence of another, and totally distinct individual. Even the medium's facial expression had altered in a marked way. One felt that no amount of consummate acting could have produced such ease of Oriental mannerism and bearing, and such naturalness, so to speak, on the part of the control in his effort to make clear his meaning in broken English.

The Hindu, having ordered the light to be extinguished, in a little while announced that he had got something. On relighting there was seen in his hands a live bird sitting on a nest. The control described it as an Indian jungle sparrow, saying there were thousands of them in the jungles. He gave it to a lady (Mrs. P.) who subsequently presented it to Mrs. W. The bird was "very much alive" indeed, and fluttered and chirped a good deal in a little basket in which it was placed. (It was subsequently brought away by the lady and caged.)

Light was again ordered to be put out. Some heavy object was heard to fall. It proved to be a clay tablet, sun-baked apparently, with some indecipherable inscription on it. It was given to Rev. Mr. W. (I may here mention that on the same day, about 11.30 a.m., another tablet of a somewhat similar nature, but having on it two figures in bas relief, fell in broad daylight into my study in presence of the Sensitive and myself, the Sensitive having been suddenly controlled by the Hindu in the course of conversation with me. The tablet in falling, struck and indented the edge of a piece of mahogany furniture. This remarkable phenomenon was no doubt made possible by the perfect sympathetic link and other favourable psychic conditions at the time between the Sensitive and myself.)

When the tablet had fallen into the circle, another control, Dr. Robinson, took possession of the Sensitive.

tive. Dr. Robinson, when in the flesh, was professor of Syro-Chaldaic literature in the Theological Seminary of New York. He took, it appears, a keen interest in Eastern archæology. For one of his essays he received, we are told, in 1851, the gold medal of the Royal Geographical Society of London. This tablet, he said, had been suddenly transported from a mound on the site of the ancient city of Babylon. This control surprised many of the sitters by the minute and learned and highly interesting detail into which he entered regarding the origin of these tablets, their meaning, their manufacture, the various dynasties in existence at the time, special events connected with those dynasties, etc. He then translated the inscription in cuneiform letters on the one produced, which, he said, was identical with the soap-shaped specimens from the same source in the British Museum.

Light having been again extinguished, the Hindu again took possession, and two other such tablets came in the same mysterious way. They were given to me. (See further on for translation of inscriptions.) Meanwhile a mango seed, which was sent to me from Melbourne by Mr. Stanford, was placed by me in a flower pot full of earth, the flower pot and earth having been supplied by me, the earth not having been tampered with by the Sensitive or by anybody. In about twenty minutes the seed had sent out a shoot two and a half inches long from clay to tip. The control then took the pot, and with his hands dug up the seed showing the roots. He broke away portions of the outer husk, which had already partially decomposed.

The Hindu directed us to extinguish the light, as he had something more to bring. In a little while he said: "Oh, I have something good this time," and immediately handed me what he said were Burmese rubies, with another whitish stone, afterwards described as a star-sapphire, and also an Egyptian scarabeus. There were ten uncut reddish stones. (At a subsequent private sitting I asked the control was he quite

sure they were rubies, not garnets. He replied that he believed they were a species of ruby—that they might be ruby-garnets—that in earth life he was not a judge of precious stones; but this much he could tell me, namely, that he got them at the ruby mines in Burmah.) After some remarks by the control, Dr. Whitcombe, the seance closed.

THIRD SITTING.

Queen's Hall, Monday, March 9th; 8 p.m.
(same room).

Usual safeguards; same sitters with three or four, one a pronounced sceptic, added by myself and unknown to Sensitive. Door locked; key secured. Sensitive searched and enveloped in bag, which was tied tightly and securely sealed by Mr. M. and Mr. E. R. Light extinguished. Hindu took possession. Three objects immediately fell with a good deal of noise, on table and floor. Then there was a rattling resembling the chink of small metals, and the control handed me what he described as valuable ancient coins brought from Egypt. His exact words were; "Dead men's money from Egypt. Oh, very old; very scarce." There were seven coins. Dr. Whitcombe took control, saying these coins were ancient Egyptian and some ancient Roman specimens, found in Egypt; some, the brighter ones, taken from mummy coffins by the Hindu, under the guidance of Egyptians once in the flesh, and others, the verdigrised ones, from mounds in Egypt; that they were of the Greek period, and that Dr. Robinson, at a private sitting, would tell me all about them. He then announced that an effort would be made to materialise a hand.

At the right side and in front of the medium, at whose left side I sat, I saw a small luminous object. It got gradually larger and more luminous; then it came in front of the Sensitive and over to the left, close to where I was sitting. The control desired me to examine it closely. I stooped over it and saw distinctly a luminous hand, perfectly formed. It ended

at the wrist. The hand was rather small, the fingers long and well shaped. It then glided away and vanished. We had, by the direction of the control, previously placed a pencil and a piece of writing paper on the table, hoping for some direct writing, but apparently the power was not sufficient for the attempt to be made.

Another control now took possession—Mr. Creswick, a deceased actor. Recitations, dramatic and humorous, were given, after which the sitting came to a close. These recitations were much above Mr. Bailey's capabilities in the normal condition.

Seals on the knots of the strings tying the bag were examined and found unbroken.

FOURTH SITTING.

Queen's Hall, Sydney, Wednesday, March 11th ; 8 p.m.
(same room).

Same safeguards. Sensitive not having slept well the previous night through suffering from toothache, the control, Dr. Whitcombe, said the sitting would necessarily be short.

Medium searched by two sitters and tied securely in bag. The knot sealed. Got immediately under control of Hindu. After a little while the control said he had another Indian jungle sparrow, a little mate for the first one. He said something to me, and, mistaking his meaning I reached over to take the sparrow, when he said, "No ; it is for Mullah's wife." (Rev. Mr. W.'s wife.) "But, you like one?" I said, "Yes, very much." He answered, "But why you not say so before? Well, me bring you one. You see! But turn up light first, till we make this one safe." The light revealed a little speckled-breasted bird, same as one previously brought. In the absence of a cage, it was put under a hat, the control (who appeared concerned about its life) directing that a pencil should be interposed to allow air to enter. Then he said : "Now, put out light

and me get yours." In a few seconds he said, "I have him; turn up light." Sure enough there was the sparrow. I took the bird and secured it under another hat. (The little creature, at the conclusion of the sitting, escaped from me, and flew around the seance room, but I recaptured it.) It chirped a good deal.

Light again put out. I desired that something should fall with a noise. Something *did* fall with a noise. It was subsequently discovered to be a clay tablet with a bas relief figure on it, and a cuneiform inscription around the figure. While yet dark, and before we had seen the tablet, Dr. Whitcombe took control and said it was "a pity I had asked for something to be thrown down, as the tablet, a really good one, was thereby broken," which it proved to be on our turning up the light.

FIFTH SITTING.

Queen's Hall, Friday, 13th March (same room).

After usual precautions and preliminaries (Colonel B., a sceptic, though an honest one, having been one of the searchers), Dr. Whitcombe took control, saying he was sorry to announce that the medium's father, who had been ailing for some time, had taken a bad turn; that probably this would be their last sitting, because the medium, unless his father's case should take a better turn, could not delay in Sydney. He also said that the bad news the medium had received, superadded to the fact that the night was oppressive (it was terribly so), and the atmosphere laden with electricity, would necessarily minimise the psychic results; however, they would do their utmost consistent with possibilities, and having due regard to avoidance of injury, under the circumstances, to the medium's health.

Hindu took possession. He spoke little—in fact, was unusually quiet. I felt an air of depression. I asked: "Could you bring another Indian sparrow?" He said: "Me only do what Doctor-man (meaning his

directing spirit, Dr. Whitcombe) wishes to-night. But, any case, what's use bring birds when 'em escape?" (I may here state that my bird, which I gave to a lady to cage for me, escaped, and that the two others given to Mrs. W. also escaped, but in what she and Mr. W. regard as an unaccountable manner, the bars of their cage being so close that, in their opinion, it would be impossible for the birds to have squeezed through. It was subsequently explained by another control that sometimes the Hindoos take these birds away occultly on finding that they are likely to die in a new atmosphere or under other new conditions.)

Light again extinguished. We soon heard a kind of flapping sound. In the darkness the control handed me what felt like a sea-crab. (It was one.) It did not feel as if it were alive. I held it in my hand until the light was switched on. We then saw in the hand of the control a live fish, a shovel-nosed shark about a foot and a half long, and on the table a quantity of sea-weed, from which water freely dripped when I squeezed it. Previous to the switching on of the light the control had also squeezed a stream of water on to my disengaged hand. The shark soon died and remained limp like a recently-dead fish.

On the light being again extinguished, some ancient coins were produced.

One gentleman (Mr. W——s.) a man of keen intelligence, who was previously a sceptic, now freely admitted that the power was occult. He was one of the searchers. He had searched every inch of the medium's person and clothes, with the utmost care and minuteness. The bringing of the live sea-fish settled the matter as far as he was concerned.

SITTING AT MY HOUSE, SYDNEY.

Monday, March, 16th ; 8 p.m.

This sitting took place in an unoccupied room on the second landing. The room was carpetless and quite empty of all furniture except chairs to accom-

moderate the sitters chosen by me—twenty in all. Some of these sitters were sceptical. Mr. R., a sharp-witted and highly intelligent man, and one who, like myself, has a knowledge of the various kinds of fraud that might be practised on such occasions, aided me in securing the non-possibility of deception on the part of the Sensitive. I say, "on the part of the Sensitive," because to satisfy people not acquainted with the sitters chosen it would also be necessary, in order to make sure of the non-possibility of collusion, that each sitter should be searched at the time. In the present circle, however, composed as it was of ladies of refinement, well known for their sincerity and earnestness in the cause of truth, and of gentlemen of standing and integrity, who came to investigate sincerely, the proposal of a general search would be calculated to offend and to disturb the necessary harmony. Indeed, such a search would, under the circumstances, be uncalled for, and I do not regard its absence in this instance as of the least weight against the genuineness of any manifestations at that sitting. On another occasion, as we shall see, such a search was made.

The preliminary precautions taken by Mr. R. and myself were as follows:—Having seen that no article was hidden in the room, and having covered the one window in the room with brown paper, with due regard to ventilation, we placed the chairs and one small table in position, laid a black cloth and a fan (both desired by the Hindu control) on the table, and locked the door. Mr. R. took the key and went away. That was about 6.30 p.m., and between that hour and the hour of the seance Mr. R. did not come back to the house.

As there was only one key, the door could not have been opened in his absence. Even if another key were in existence, it could not have been opened without my knowledge. I myself was guarded the whole time by another sitter, Mr. K. (The control, Dr. Whitcombe, had suggested previously to me that once the room was arranged, we should allow nobody to enter it until the time of the seance. I saw the force of

this suggestion, and acted upon it strictly.) The Sensitive came about 7.30 p.m. He did not go into the seance room, nor did anybody until all the guests had arrived, and then we all went in together, bringing the Sensitive with us, Mr. R. unlocking the door.

Three of the sitters, amongst whom was the sceptical Colonel B., there and then searched the medium, while he was under the control of Dr. Whitcombe, the control pointing out as usual any omission in the search and making them search closely. They took off, searched and left off, the medium's coat. They searched the medium very closely, and quite satisfied themselves that nothing was concealed on his person or in his clothes. The door was meanwhile locked, and the key kept by one of the sitters (Mr. R.) We sang awhile. Meanwhile the medium was controlled by the Hindu, who directed us to put out the light. Soon we heard a rattling as if from coins, and, on the light being whisked on, the Hindu control produced some old coins which again he called "dead men's money." These were subsequently described by Dr. Whitcombe as having belonged to the period of the Ptolemys. He gave a particular description of each coin.

Light was again extinguished, when the Hindu, addressing me, said: "You were promised Babylon cylinder. See how quickly me get it; now turn up light." Our electric lamp was switched on, and there was seen in the medium's hand, an elongated, many-sided cylindrical object five or six inches long, and found to be hard and weighty as well as bulky. Meanwhile Dr. Whitcombe explained the nature of these cylinders, or Babylonian books as they were called, saying that for every hundred clay tablets found, there might be perhaps but one or two cylinders; that they were rare and valuable from an archæological standpoint, etc., and that Dr. Robinson would, at a private sitting, translate the inscription on the present one. (See further on for translation.)

Another Hindu control, Abdullah, now took possession, told some stories of Eastern romance, and sang

a descriptive song, apparently in his own language, after which the first Hindu again controlled, and said he had brought something else to us. On whisking on the electric light we saw a newspaper in strange characters. He described it as a newspaper in Arabic, from Turkey-in-Asia, and began to translate certain passages from it relating to the plague; also to some tax about to be placed on the natives by the Sultan. There was also some reference to Mahomet the Prophet, and something about "defiling the temple," etc. But he said his director, Dr. Whitcombe, would not allow the paper to remain, as it was about three weeks' old, and people might think it was brought over in a ship in the ordinary way. Col. B. said: "But it could not possibly reach here in three weeks." The control said he was not sure, but that "the Doctor-man" would not allow it to remain. I expressed a strong wish to get it. He said he would ask, and that perhaps I could get it another time. We did not see the paper subsequently that night. (I since got it in broad daylight while the Sensitive was under the control of the Hindu in my study. It fell on my couch. I heard a slight rustling such as produced by paper. I looked over and there it was. The Sensitive was sitting about two yards away from the couch at the time.)

The Hindu, on the light being again extinguished, whispered to me that my mother's hand was about to materialise. I saw a luminous hand in the process of materialisation. It advanced towards me, glided up to, and rested a few seconds on my head. I felt its pressure distinctly. It then glided away, rested on the table, and began to de-materialise. I looked down upon it while it was de-materialising, both the medium's hands being held by me at the same time, by direction of the control.

The Hindu now had some conversation with one of the ladies present, about, amongst other things, a certain cake made in India called "Chupatti" (some name like this.) He promised to produce this cake at next sitting. The seance then closed.

SIXTH SITTING.

At Queen's Hall, Sydney (same room).

Tuesday, March 17th; 8 p.m.

His father having got better, Mr. Bailey decided to remain a day or two longer. I was not able to be present at that sitting. Mr. R. has kindly written out the subjoined account of it.

"Sitting commenced at ten minutes past eight o'clock. Door locked as usual, and key in my pocket. Mr. X., who could not be present at beginning of sitting, had arranged to be admitted to the circle later on. The medium was controlled almost immediately by the Hindu, who asked me for a piece of paper and a pencil, so that some Hindu magic might be produced. A piece of blank paper measuring about 7 x 8 inches was handed to control, who thereupon proceeded to tear it into an oval shape resembling a human skull. With the pencil he marked round outlines to resemble eye-sockets, and other marks for the nose and mouth. A cardboard lamp-shade that was in the room was then given to control, and he arranged the black cloth which was upon the table, within it, and then placed the piece of paper at the bottom. The lamp was then put out, and it was noticed at once that a certain luminosity was proceeding from the receptacle containing the paper skull. This gradually grew in brightness, and after a very few minutes the Hindu control announced that it was ready, and that he would show the sitters some magic illusion. He took up the lamp-shade with black cloth and paper skull, and passed it round the circle, showing it to each of the sitters in turn. One lady, upon seeing the thing, fainted away, and had to leave the room. It was seen that what had previously been but a piece of simple paper had now become a luminous object resembling a human skull. It was held quite close to each sitter, and was then seen very plainly. There was no possibility of producing this illusion by smearing the paper with phosphorous, for up to the time that the paper had been placed within the lamp-shade,

the room had been illuminated, and any manipulation of this kind would easily have been seen. I have already said that immediately the lamp was extinguished the luminosity was noticed proceeding from the paper within the lamp-shade. The Hindu stated that any further illusion connected with the piece of paper would not be proceeded with, as one of the sitters had fainted. He said that had this not have happened he would have caused that paper skull to leave the lamp-shade and to have floated about the room.

After a short interval a sound, as of falling pebbles upon the table, was heard, and the control informed Mr. R. that he had some gold which he had got from a mine, and which Doctor-man (meaning Dr. Whitcombe) said was for Mr. X. and Mr. R. He explained that what he had on the table was not all gold, but that it had gold in it. "Doctor-man" called it something which he could not remember. Mr. R. suggested "alluvial." "Ah, yes, that it," he said, "alluvial." "Doctor-man come now and tell you all about it." The control was then changed, and Dr. Whitcombe took charge of the medium. He said: "This alluvial is from a spot which is fairly rich in gold. The mine has not yet been worked, but very good results may be obtained by so doing. The specimen which we have here contains gold, but not in large proportion. It has been taken just off the surface by our Hindu friend. To-morrow, Mr. R., I will give Mr. X. and yourself a private sitting, and will then tell you where the mine is situated. I may inform our friends here that sometimes we in spirit-land assist those in the flesh by putting in their way the means of obtaining wealth, when we know that it will be used for a good purpose, and for the advancement of knowledge and the good of mankind."

The control was then again changed back to the Hindu. Very soon we heard something soft fall upon the table, and the Hindu laughed, and said that he had the "Chaputi" cake which he had promised to bring. It was an Indian cake, he said, and had

just been brought across from India. The cook who had made it had just put it into the oven to cook when he took it. When we felt it we found it to be still hot.

Just about this time Mr. X. arrived, and I admitted him to the circle. The medium had, however, already regained consciousness.

During the sitting I should also have mentioned that various other controls were present, who remained for a short time, each in turn. One was a Cockney; another appeared to be a very old woman who had come to see Mrs——, the lady who had fainted and gone out of the room. This person was evidently very old and weak, and during the time of the control the medium partly swooned, but upon receiving a drink of water recovered. Thereupon, a control, who announced himself to be an Irishman, took charge, and said that he had come to see Mr. X., and was very disappointed when he found that he was not present. He informed us that his name was Flynn.

SECOND SITTING AT MY HOUSE.

Thursday, March 19th; 8 p.m.

It was agreed between the control (Dr. Whitcombe) and myself that, if possible, this seance should be one for the giving of some small souvenirs, chiefly to my lady friends. I suggested some simple jewels or old coins, and he said that he would speak to the Hindoos and try to arrange in accordance with my wishes.

The circle was a small one. The following unusual precautions were taken. Two hours before the sitting, the seance room (same room on the second landing beside my bedroom) was examined by Mr. R. and myself, and found free from any concealed article. There was no means of concealing anything except up the chimney, and we accordingly covered the whole grate closely over with mosquito netting, and sealed it all round. Indeed, this appeared quite an unnecessary precaution, as neither the Sensitive nor anybody else had access to the seance room. I then locked the door in the presence of Mr. R., and gave the key to him. One of the sitters, Mr. K., having arrived when Mr. R. was leaving, I got him to seal the locked door with sealing wax, and to impress it with his stamp. The medium on arrival at 7.45 p.m., was stripped of his clothes in my bedroom by two sitters (Mr. R. and Mr. D.) in presence of myself and two others, and, his body having been thoroughly searched by us, he was dressed in a new suit of mine, which had just come parceled from Mark Foy's, the parcel having been opened for the first time. The new clothes were searched. The coat was not put on him. The night was too warm; (I should have mentioned previously that at all other sittings, except the preliminary one, Mr. Bailey's own coat, having first been searched, was removed by the searchers and left off during the seance by direction of the control, as the nights were generally oppressive, and the covering afforded by the bag was more than sufficient.) My slippers were put on him. We, the men sitters, then searched one another

thoroughly in presence of the medium. The lady sitters were, at my suggestion, meanwhile searching one another in my study. During all this time, and until we went into the seance room, we never for an instant lost sight of the Sensitive.

All having been ready, and satisfactory reports made as to the absence of any suspicious article in the possession of the medium or sitters, we broke the still intact seals on the door, and entered the seance room with the Sensitive. The door was then locked, the key secured, and we took our seats.

Abdul took possession, and remarked, amongst other things, that a lady who sat next to me resembled his favourite wife in earth life. Her name, he said, was "Zubidee." The electric light was on at this time. He asked if we had faith in the influence of certain precious stones, saying that his countrymen believed that certain stones were peculiar to certain people. He told the lady at my left that her special stone was amethyst. Would she like a heart-shaped amethyst? Yes? Well, he would bring her one just now. Each other lady present was told her particular stone. Then, while the light was still up, the Hindu raised the little fan which I had left for his use on the small table before him (as I was in the habit of doing at each seance), and underneath it we saw a number of stones which proved to be as follows, viz., a heart-shaped amethyst, two uncut ruby-garnets, a cut ruby, an uncut crystal topaz, and some unnamed stone. These were distributed by the control to the ladies present. Two were given to one lady. My son, to whom Dr. Whitcombe at a previous sitting had promised a small stone as a souvenir, said to the Hindu: "You did not keep your word." The Hindu answered to the effect that he made no promise, but that if Dr. Whitcombe promised, he (the Hindu) made a mistake in giving the stones to the lady—that evidently one belonged to him, and that he should take it. My son refused. I told him he was breaking the harmonic conditions. Dr. Whitcombe then took control, and on explaining the mistake on the part of the

Hindu, my son rather reluctantly took the stone, and the Hindu again controlled the Sensitive. I asked if he could make the already sprouting mango grow further. He said the roots were broken (showing us the broken condition), but added it did not matter; he would try later on to-night.

The light was extinguished. We soon heard the rattle of coins as if in the control's hand, and, on the light being whisked on, the Hindu produced and distributed a number of ancient coins, about which he said "the Doctor-man" (Dr. Whitcombe) would now come to tell us. Dr. W., on taking possession, explained that the coins were of ancient date—one of them of the reign of Ptolemy Soter, another an Antiochus coin, another of the celebrated Cleopatra's reign, another a Ptolemy and Berenice coin, etc.

The Hindu on again taking possession, addressed once more the lady on my left, saying he had asked the other Hindoos to come and see how like his former wife, Zubidee, she was. He paid her one or two compliments, whereupon my son, in a bantering way, remarked: "Oh, you flatter, Sahib; perhaps you want her to say nice things of you?" It was at once apparent that the control was displeased. I felt that the harmony was still further disturbed. Shortly afterwards the pot containing the mango shoot was flung down at my son's feet and broken to pieces.

After some reading of characters from hands on the part of the Hindu, who, by a certain bluntness, which indeed was hurtful to a too sensitive lady sitter, gave evidence that the disturbing effect was still working adversely, the seance broke up. I was, however, directed to remain, and when all the other sitters had left the room, the control (Dr. Whitcombe) told me that because the Hindu was hurt at my son's remarks (though made unwittingly and in joke) he did not grow the mango; that these Orientals were not yet sufficiently acquainted with Western ideas; that, as a rule, they took things seriously and did not understand joking; that the Hindu regarded what my son said in a serious light, and this also explained why he was blunt and uncouth, but that the meaning

attributed to him by the lady whom he had apparently hurt by his remarks was not quite correct, and that his imperfect manner of expressing himself in English should be taken into account.

TRANSLATION OF CUNEIFORM INSCRIPTIONS; DESCRIPTION OF TABLETS, COINS, ETC.

Sittings for the above were given me in my house, generally in daylight, always in full light. I have written the translations as nearly as possible in the words of the control.

CLAY TABLETS.

No. 1. Flat, oval shaped tablet, $3\frac{3}{4}$ inches long, by $3\frac{1}{4}$ inches wide, and five-eighths of an inch thick. This tablet, apparently of sun-dried clay, has on it two figures in low relief, with some strange lettering partially obliterated. The control, Dr. Whitcombe, in the absence of Dr. Robinson, said he understood it was a sun-baked specimen, and that it came from a mound on the site of the ancient city of Babylon.

"It represents," he said, "Bel Merodach casting out Tiamut, the evil spirit, and is of the reign of Essar Haddon, son of Senacherib; about 620 B.C."

No. 2. Soap-shaped tablet (apparently sun-baked), 3 inches long, $2\frac{1}{4}$ inches wide, three-quarters of an inch in depth at centre. Dr. Robinson, who translated it and the remaining specimens, described this one as of the period of Antiochus, who reigned subsequent to the time that the Greeks took possession of Babylon under Alexander.

Translated Inscription:—"Antiochus, the great King, the King of multitudes, the preserver, decreeth in the month of Tamuz (June), Nebo (a God) commandeth, the great lords directing, the priests of Bel in the temple of E-Sagilli. I command—I, Antiochus, the great King, the mighty King, the King of multitudes."



Bel Merodach casting out Tiamut.

No. 3. Soap-shaped tablet. About the same size as one just described.

Translated Inscription.—“Nebuchadrezzar, the mighty King of Babilu (‘meaning the gate of God; in English, Babylon’), to the dwellers in Elam, that they pay tribute . . . and I delivered the King Maduk (‘an Elamite King’) for a great ransom of gold and of silver . . . impaled at the gates of the city.”

Dr. Robinson explained that this was a record of a King who was ransomed; that no doubt the full amount of the ransom was stated, but the writing was in these places obliterated.

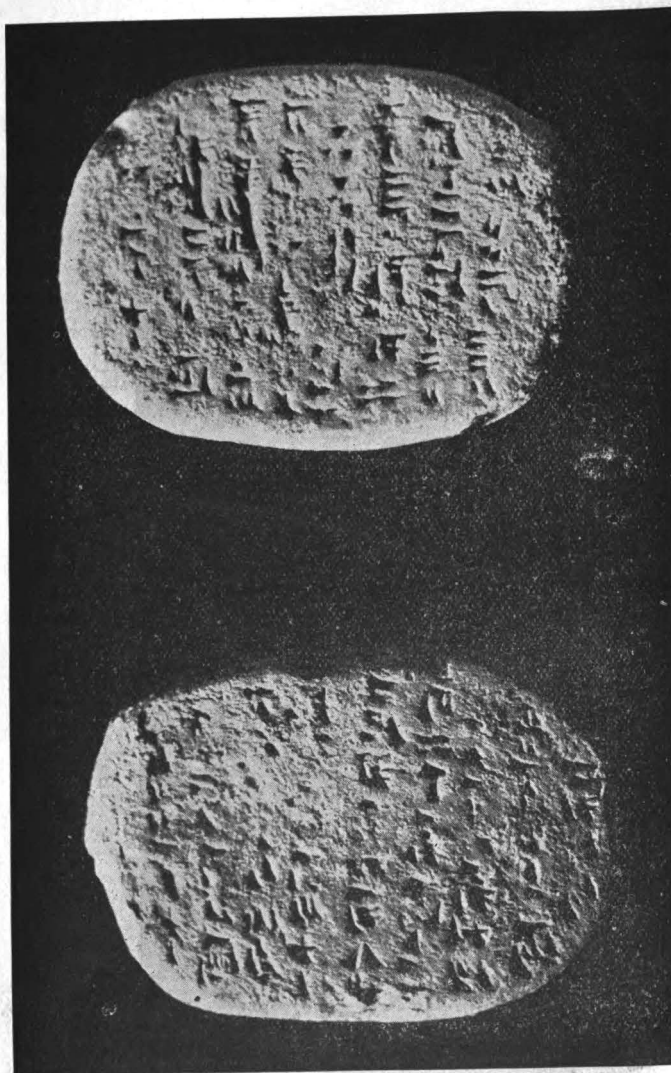
No. 4. — Soap-shaped Tablet, described by the control as a copybook tablet; merely examples of writings in cuneiform characters—nothing in order, but simply like present-day copybooks.

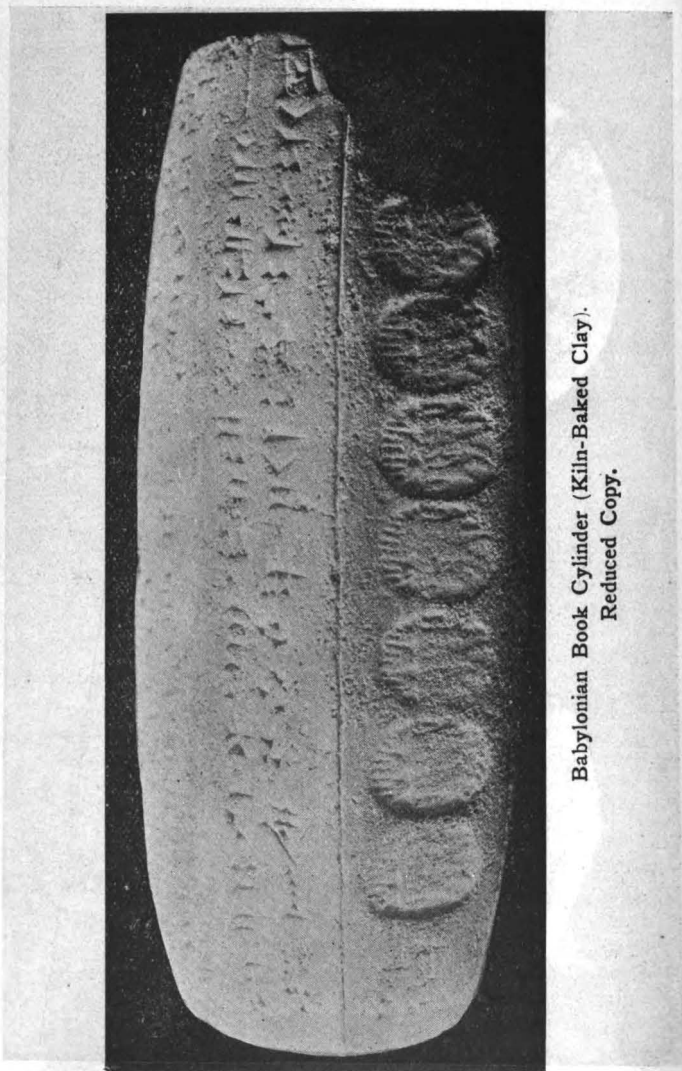
No. 5. — Soap-shaped Tablet, stated by the control to be inscribed with the names of certain gods, viz.: “Ashur, San, Bel, Nebo, Istah or Ishtah (the Assyrian Venus), and Mylitta.”

No. 6. — Soap-shaped Tablet, Dr. Robinson described this as simply a tablet of weights and measures.

No. 7 — Flat, Oval Tablet, somewhat smaller than No. 1, and having on it a strange figure in low relief. The control described it thus; “A lion-headed, eagle-footed man bearing a sceptre in one hand, in the other a dagger. There was an inscription, but it is obliterated. This tablet is probably of the reign of Assur Bani Pal.” He further said that “Layard, when excavating in Ninevah, found two colossal figures at the entrance of one of the temples. This is probably one of those figures in miniature.

BABYLONIAN CYLINDER. — This is a seven-sided terra cotta cylinder, $5\frac{1}{2}$ inches long, $2\frac{1}{2}$ inches wide, and weighing 1lb. 2oz. avoirdupois. Six of its facets are covered with inscriptions, described as of the cuneiform kind, and on the seventh are a number of seal impressions. When procured, the markings on its





Babylonian Book Cylinder (Kiln-Baked Clay).
Reduced Copy.

surface were partially obliterated with earthy deposit, and I had to carefully clean the specimen to make clear the writings and seals. I found the cylinder hollowed out.

Dr. Robinson, on looking over it, and before translating, as he did in the presence of Mr. R. and myself, remarked that thereon was a distinct allusion to the Jewish people in Babylonia. It was a record, he said, of certain warlike dealings with the Jews and certain other nations.

Translation. — "These are the acts of Essar Haddon, the great King, the mighty King, the builder and restorer of the temple of the Gods, the favoured of Ashur ('the chief Assyrian divinity'). The people called the Jews ('in Assyrian Yahud') have sent unto me ambassadors many, offerings not a few, and the people of Khita ('meaning in Assyrian the people of the Hittite nation') gold and silver, precious stones and chariots. My favour would they regain. Subdued are they. Also the people of Elam. The great lords commandeth. In the temple of Mero-dach placed I the records ('cylinders and tablets') sealed by my hand. And the inhabitants of Kir-dush" (does not recognise this as the name of any town in ancient history, but remarks 'no doubt the names of many towns are not found in present-day historical records') "were conquered and subdued with the fleet horses and men of valour. These are the acts of . . . who dispenseth justice and exalteth his people. The great Gods, Assur, Bel, Nebo, commandeth and I obey. Which shall be as a given sign and a witness ('here follows the line of seals, impressed possibly with the Royal signet. Then again'). The men of Erech came against me: their mighty men I slew, and impaled I their mighty men alive. Amati-Bel ('the name of some Assyrian'), their towns burned with fire, and their women captive took. These are the acts of the great King."

OLD COINS. — Ten already in my possession. The control described two of the larger ones as bronze

coins of Ptolemy Philopater; about 226 B.C. One of the larger specimens, and three of the smaller ones, are covered with verdigris and much corroded. He said the corroded specimens were got in mounds in Egypt, the cleaner ones in mummy coffins, where possibly they were placed as toll-money (that no doubt I remembered that the Greeks and Romans sometimes put money into the mouths of the dead to pay Charon to ferry over the Styx). Three of the smaller ones he described as Roman coins of different reigns; that the Egyptians, during the Greek dynasties, had intercourse with the Romans. (I may mention that the surface of two of these coins is so corroded that not a vestige of an image or lettering is left, but on the third specimen I can readily trace a man's figure garbed in Roman fashion, something like a sword or a sceptre being held in one hand.

The four other small coins are of a metallic combination, which he said was known as *electron*, and is probably an alloy of silver, copper, and a little gold. On the reverse, he said, was the head of Zeus, the Greek deity; on the other side, the double eagle holding thunderbolts. He explained that the double-eagle coins belonged, generally, to the later Ptolemys, the single-eagle ones generally to the first members of that dynasty. Two of them, he said, were of the time of Ptolemy Euergetes 2nd (nicknamed Pt. Pot-belly) another was of the Ptolemy and Berenice reign; another of the Cleopatra reign; another of the reign of Ptolemy Soter. He pointed out (and all this description was given with closed eyes) that while all the other Egyptian coins before us had on them the head of Zeus, this Ptolemy Soter one had on it Ptolemy's own head.

JEWELS.— Questioned as to the morality of abstracting these articles, cut or uncut, from their rightful owners and bringing them into the circle for distribution, the control explained that no injustice was done, inasmuch as they, as well as the far more valuable ancient coins, were generally found, chiefly buried in the earth, and that the finder had a right

to them, and could dispose of them as he wished. That when these and other articles were not found, they were taken by permission of psychics, chiefly Easterns, to whom they belonged, and who, at the request of the control, put them by for occult abstraction, this being sometimes in fact a voluntary practice amongst Easterns

SCARABEUS.—He described this as a sacred beetle of the time of Rameses the Great, found at Thebes; that it was nearly 4000 years old. These scarabei were, he said, placed in the right hand of deceased royal persons when the bodies had undergone the process of preservation. They were an emblem of resurrection, the Egyptians believing in the immortality of the soul and the ultimate return of the spirit and "Ka" to the body. He pointed out the nature of the hieroglyph on the back of the Scarab—a cartouche in the centre, a flail at either side, and what was called a determinative underneath, somewhat the shape of a wide, shallow goblet. On the upper part of the cartouche was a representation of the sun's disc "Ra"; in the centre was that of some Egyptian agricultural implement, and below was a well carved diminutive beetle—the whole being translated Ra-me-ses (Son of the son)—that the top of the flail on one side was gone, therefore he could not be precise, but he believed it was Rameses the 2nd, that is R. the Great, called by the Greeks Sesostris. He said that nowadays in Egypt, and out of Egypt, were to be found any amount of imitation scarabei, but I had only to compare the imitation with the true Scarab to see at once the difference (I have since done so; the difference is striking).

HIEROGLYPH Written by High-Priest Control.—This was described as a cartouche with sun disc on top, a harrow (I think) in centre, and running water below, under which was the determinative. The cartouche rested on a base, underneath which were represented a flail and other articles. The translation would run, he said, "Ra Men Nefur, Priest of Osiris."

DESCRIPTION OF MUMMY.— I have in my possession a mummy, of which the control promised to get a description through the High Priest. The following information was given to me:—

"This is from Thebes, and is 3000 years old. It is the mummified body of Hoph Ra, son of Ta Menes, cup bearer to Pharoah Men Kaura, known as Sheshouk; about 22nd Dynasty. Tanite Kings they were called."

A hieroglyph of the name Hoph Ra was also written by the control.

Note.—Translation of Portions of Newspaper in Arabic.—Writing to me from Melbourne after his return there, Mr. Bailey informed me that, as he hoped soon to pay another visit to Sydney, one of his controls has, he understands, promised to translate a column or two of this newspaper. As we expect him here very shortly, I hope to get this translation, and to have it verified or otherwise, for I am acquainted with a gentleman who speaks and reads Arabic. I shall duly publish the result.

It is well to mention that the private sittings at which all the above descriptions, translations, etc., were obtained, were held in my house, sometimes between the medium and myself alone, sometimes Mr. R. or he and my son being also present.

INTELLECTUAL PHASE.

QUESTION OF DISTINCT PERSONALITY. PRONOUNCEMENTS OF MR. R. AND MY SON.

Mr. R., writing of private sittings at my house, says;—

When I first saw the medium, Mr. Bailey, I was at once impressed by a certain simplicity of manner, which did much to build up within myself a conviction of the man's honesty. In the course of conversation I found that Mr. Bailey was by no means an educated man. No matter how much an individual may try to appear ignorant, there is always an indescribable something which tells one of the secret learning held in reserve. I am perfectly satisfied, therefore, that.

in the case of Mr. Bailey, the want of education and deeper learning was not assumed. When I afterwards heard the learned discourses which issued from the lips of this man, I could not imagine for one moment that they had originated within his own mind, but felt compelled to believe that some intelligence far superior to his own was using Mr. Bailey as a medium through which to manifest.

I was fortunate enough to be present at several private sittings held at the house of Mr. X., at which the persons present consisted only of Mr. X. and myself, together with the medium. On one occasion Mr. X.'s son was also present. At these sittings the controls known as Dr. Robinson and Dr. Whitcombe dealt with subjects of a very deep nature in a masterly manner. Discourses on Egyptology, Archæology Occultism, and other subjects of a like nature, were given through the medium, and were handled in a way which showed that a thorough knowledge was possessed by the manifesting entity. There was not the slightest detail forgotten; the small fact of misspelling some of the difficult names of persons who had lived many thousands of years ago, on the part of Mr. X. when taking notes, was immediately noticed, and corrected by either Dr. Robinson or Dr. Whitcombe, according as one or the other controlled.

The following fact impressed me considerably. During the sitting which was held at Queen's Hall on February 17th, some alluvial was thrown upon the table, which the Hindu control stated had been taken from a certain mine, and which Dr. Robinson intended as a present for Mr. X. and myself. The control being changed from the Hindu to Dr. Robinson, the Doctor told me that on the following day he would give Mr. X. and myself a private sitting, and would tell us where to find the mine. On the following day, the 18th February, we had the sitting—the one at which Mr. X.'s son was present—and the control, Dr. Robinson, named the locality in which the mine was situated, saying that it was two miles north of the railway line, and $1\frac{1}{2}$ miles east (the railway line ran in a north-west direction). Upon the following

day, the 19th February, we had another sitting, and I brought with me a plan of the particular locality. Mr. X. and myself were present, with the medium. I asked the control, Dr. Robinson, if he would point out the spot upon the plan where the mine was situated. Asking for a pencil, he instantly traced the railway line, with eyes closed, and he immediately placed the point upon a particular spot. Afterwards I measured the distance of the spot from the railway line north and east, and found it to be 2 miles north and $1\frac{1}{2}$ miles east. Now, beyond all doubt the medium's eyes were fully closed, and also it must be remembered that none but a practical surveyor could pick out any spot upon a map or plan which has been made to a particular scale, so that the spot will measure so many miles from another point. I consider this as a very substantial piece of evidence in support of the theory that an entity possessing abnormal faculties was manifesting through Mr. Bailey.

In reading the inscriptions upon the various clay tablets and cylinder which had been given to Mr. X., at the different sittings, we had a display of accurate knowledge in regard to matters connected with the ancients, which I feel most confident could not have been possessed by Mr. Bailey. The same in relation to various coins we had received. When dealing with matters of occult science, there was undoubtedly a display of subtle reasoning and deep thought, and however much I may differ in opinion from that of the control regarding some of the phases of life and the phenomena connected therewith, I am bound to admit the logical sequence of argument laid down.

I am most certainly of opinion that some intelligences, other than the ordinary intelligence of Mr. Bailey, were manifesting, and, further, each of these intelligences showed an individuality of its own. I am quite aware that a man may act many different parts, but I am quite sure that no man, unless he had devoted a life to deep study, could have displayed such varied knowledge as that of the controls Drs. Robinson and Whitcombe.

E. J. R.

My son, writing of one of the private sittings for translations, etc., says:—

"At this sitting, there were present (besides the medium, Mr. Bailey) my father, Mr. R., and myself. What struck me most was the transposition of the medium's intelligence and general bearing into a condition absolutely different to that of his normal state, and plainly indicative of the presence of a personality distinct from his own.

"According to repute, and to my own observation and that of my Sydney friends, Mr. Bailey is a man of but medium intelligence and small education. This is apparent from his letters (some of which I have seen) and his conversation, which betrays commonplace ideas, a poor knowledge of books, and, at the same time an indifference to rudimentary rules of English grammar. I have noticed that he is of a highly nervous temperament. Such is the every-day mediocre man, who is the medium of much that astonishes the curious, and that equally astounds the more serious and not less sceptical student of the psychic.

When purporting to be possessed by Dr. Robinson (who, in the flesh, was, it appears, an Antiquarian and linguist of renown), the submergence of the medium's self was remarkable. With calm ease he grappled the most difficult and abstruse problems, being manifestly a controversialist of mature experience, and a deep scholar. There can be no doubt whatever about his extensive knowledge of "Eastern" customs and history the most ancient. It was a treat to hear the lucid manner in which he discussed questions on these subjects, or, indeed, on any others introduced, whether belonging to the domain of archæology, philosophy, psychology, or science, speculative or precise; while the offhand way in which he criticised and corrected loose or misleading statements, showed a professorial bearing and a knowledge that could only be the habit and acquirement of a long life of specialised study. I might add that his tout ensemble was all on a par, his English being perfect and his style and manner of address faultless. In fact, so great was the con-

trast between the medium in his ordinary condition and this development, that recognition of identity would be nigh impossible were it not for the features before us—the form of the features only, however, the expression having undergone a complete change. The man was plainly in a trance condition, Indeed, keenly watched in broad daylight by three pairs of yes, there could be no deception, and I might add that, for my part, not the faintest suspicion of simulation crossed my mind from anything I saw or heard that morning; the reading with closed eyes and the translating of inscriptions, etc., on coins and other relics, being to me thoroughly genuine.

“The awakening stage was also convincing, the medium being quite dazed and then gradually recovering. One point in regard to the awakening is worth noting. The sitting was rather a protracted one—fully an hour—during which time the control was in full conversation and argument with us, all of us recognising him as facile princeps in point of intellectuality, reasoning and display of knowledge on all questions introduced. Well, the control began a sentence when, in the middle of the unfinished sentence, he stopped short, as if suddenly interrupted by some one unseen by us, and without finishing it, said hastily, “Good-bye; hope to meet you again.” It looked as if he were peremptorily called upon for some other purpose.

One would really require to be present to adequately grasp the various situations of this, to me, remarkable sitting. Intuition, not always to be trusted alone, taken in conjunction with tangible facts, must always be a powerful aid towards catching the truth. And, on this occasion, though honestly I can say I was not previously prejudiced either way, I do believe that intuition of itself would have been enough to convince me, so strongly did I feel impressed by the genuineness of Mr. Bailey's mediumship.

Then there is a scarce conscious absorbtion by the observer of innumerable details which swarm the mind and compel assent. In this case, they must have all

tended in one direction, for I have not the faintest shadow of a doubt that the man was for a while under the influence of an intelligent force, which so eclipsed him and anything he of himself, in his own normal condition, could do, that it might be taken as an evidence of the presence of a distinct personality."

J.

The above independent opinions on certain intellectual phases of Mr. Bailey's mediumship are of themselves sufficiently important items of evidence. I shall, however, supplement them briefly.

It was apparent to me, as also to Mr. R., and my son, that the evidence of culture, deep thought and refined expression were far more marked in the private sittings, with one or more of the three of us, than in those attended by a large number of sitters. No doubt this is explained by the probably more perfect psychical conditions in the former instance, the controls having thereby been able to make better use of the channel of communication; and perhaps also for the reason that the necessary energy, instead of being divided between physical and intellectual manifestations, was concentrated solely on the intellectual. When the energy was, so to speak, divided, and also when, no doubt, the psycho-magnetic current was short-circuited to a degree, owing to a certain disharmonious admixture in our larger circles, I noticed that some of the controls in the intellectual phases did not invariably express themselves in sound English, though, as already mentioned, the underlying ideas were good—indeed, were sometimes excellent, and generally well-grouped. On the other hand, in the case of the smaller sittings commented upon, not the minutest error in grammatical expression was noticeable during our protracted conversations on deep and sometimes abstruse subjects, with the two controls, Drs. Whitcombe and Robinson; neither was there the least redundancy in speech on their part, nor the least want of precision in argument. In fact, occasional want of precision on our part was corrected by the manifesting control. For instance, in a sitting in presence of Mr. R., my son and myself, I was giving

my idea roughly (an idea with which, in the main, the control agreed) as to the *modus operandi* which I thought obtained in the sudden translation of objects from a distance, and the passage of matter through matter. I said: "Taking, for example, a live bird; it, like all other living creatures, had a physical body and an etheric double of that body. The etheric double could, under certain conditions, be flashed, somewhat after the manner of the Marconi waves, in an instant across the globe, but the physical body could not, unless first reduced to a hyper-molecular condition approaching, at least, the etheric state. That this was brought about occultly in a manner I did not pretend to understand, by intelligences having an intimate knowledge of and control over the finer vibratory forces in nature. That life and form were still maintained in the physical body, because the molecular change was effected without any breach of continuity, or any alteration in the relative position of the molecules, and because the still-attached etheric double contained the life-principle. That now both bodies were in a condition to be flashed across together, and could pass if required through the inter-molecular spaces of solids, just as the Rontgen ray can pierce solid matter. Lastly, that the material part of the bird would then be occultly re-integrated, each molecule meeting each molecule of the etheric body." Here I was interrupted by the control, who said: "You mean, of course, meeting each corresponding molecule?"

I accepted the correction. It was a small slip on my part; a want of accuracy detected on the instant by the clearer intelligence. I may mention that during more than an hour's continued conversation and argument, all three of us having done our level best, but in vain, to confound the control in questions philosophical, psychological, scientific, historical, or otherwise, we were amazed at the readiness and aptness of the replies, the clearness and conciseness of explanation, the logical acumen, the refined bearing and perfect language, and the profundity of knowledge on all introduced subjects, displayed by the remarkable intelligence before us.

ORIGIN OF THE PHENOMENA.

To arrive at a reasonable explanation of the origin of intellectual manifestations, and of such phenomena as the sudden and mysterious translation of objects from a distance, into the seance room, at least six distinct hypotheses may be considered, viz. :—

1. The hypothesis of fraud.
2. The hypothesis of occult physical power of the double and multiple personality of the Sensitive, plus, in the mental phases, hypnotic suggestion, telepathy, etc., these latter agents acting on his subliminal mind.
3. The hypothesis of occult physical power in the entranced Sensitive, plus the abstraction of ideas by his subliminal mind from thought repositories in space.
4. The hypothesis of occult phenomena produced from a distance by adepts in the flesh, these adepts using the hypnotised Sensitive as their instrument.
5. The hypothesis of occult action through the instrumentality of elementals and nature-spirits.
6. The hypothesis of ex-carnate spiritual entities controlling the Sensitive and manifesting, intellectually and physically, by means of his psychic powers, plus any psychic aid derived from the sitters.

The Fraud Theory.

This (as other hypotheses formulated) will apply equally to the physical and intellectual manifestations. I shall first take the physical. As, however, various distinct methods of fraud may be employed in the production of various physical phenomena, I shall, for the sake of clearness and brevity, consider one phase of the physical only in this connection; that phase for which our tests were specially applied, viz., the mysterious translation of objects into the locked seance room.

Fraud in this respect would necessarily occur in the following directions, viz. :

- (a) Solely on the part of the sensitive.

(b) On the part of the sensitive, aided by one or more of the sitters, or by some accomplice hidden in the seance room, or having access to it secretly.

(c) On the part of some trickster, who, for the sake of tricking, would simulate occult manifestations, and thus deceive both sensitive and sitters.

The sensitive, unaided by an accomplice, would have many ways of concealing objects on his person, without using for their concealment the seance room if that were within his reach. I shall enumerate them :

On the Body—

Small articles in the hair or beard (or the head-gear if a woman); in and behind the ears; in the mouth or nostrils, or palmed, or placed between the fingers or toes.

Moderately-sized articles in the hollows of the arm-pits, or between the folds of the legs.

In Wearables—

Small and moderately-sized articles in pockets, ordinary or secret; in lining of clothes; in head dress; in boots, in hollow heels or false soles of boots (or shoes); in stockings; in special receptacles suspended from or strapped on the trunk or the limbs (this especially in a woman.)

Large articles. Except in the case of a woman, who has much facility for concealment in her clothes, or by means of receptacles suspended from her person, it would be difficult to conceive where any large article, such, for instance, as the terra-cotta cylinder already mentioned, could be concealed without immediate detection.

Reply to the Question of the Fraudulent Production of Apports.

Now let us see whether Mr. Bailey could have concealed on his person any or all of the articles produced during the seven sittings held for physical manifestations. I shall group those produced, viz. :—

Small Articles—

10 coins, described as of various reigns of the Ptolemys.

- 3 coins, described as Ancient Roman.
- 1 coin, described as an Antiochus specimen.
- 1 Egyptian scarabeus.
- 1 amethyst (cut).
- 1 topaz (cut).
- 1 crystal topaz (uncut).
- 2 cut ruby-garnets.
- 13 uncut ruby-garnets.
- 1 moonstone (uncut).
- 1 star-sapphire (uncut).

Medium-sized Articles—

- 3 live Indian jungle sparrows.
- 1 bird's nest.
- 2 flat oval-shaped clay tablets, the larger one $3\frac{3}{4}$ inches long, $3\frac{1}{2}$ inches wide and 5-8 inches deep.
- 6 soap-shaped clay tablets, 3 inches long, $1\frac{3}{4}$ inches wide, and $\frac{3}{4}$ inch deep at thickest part.
- 1 newspaper in Arabic.
- 1 sea crab.

Large Articles—

- 1 shovel-nosed shark, a foot long.
- 1 lot of dripping sea-weed.
- 1 semi-baked "Chupatti" cake, 6 inches in diameter.
- 1 lot of alluvial earth.
- 1 terra-cotta cylinder, $5\frac{1}{2}$ inches long, $2\frac{1}{2}$ inches wide, and 2lbs. 2oz. in weight.

That is to say, in all 54 (fifty-four) articles. The manner of searching was as follows:—

The medium, when we had all taken our places, was first controlled on each occasion by Dr. Whitcombe. He then stood up in presence of the sitters, two of whom, or sometimes three (mostly sceptical individuals) commenced the search there and then, in the light. The coat pockets were searched, the lining was felt all over, then the coat was folded, placed on a chair beside me, and left there during the sitting. The control meanwhile separated the arms, so that the arm-pits could be searched by sight and touch; the

hands, including the spaces between the fingers, being also examined by at least two pairs of eyes and hands. Then, while the arms were still extended outwards, the cloths were searched, the pockets turned out, the linings examined, the non-possibility of secret pockets or receptacles noted, and every inch of the body from head to foot felt, pressed hard, and stroked down deliberately and systematically, somewhat after the manner of massage. As one of the more sceptical searchers remarked, when asked if he was satisfied: "Satisfied! Why, not a threepenny bit could have escaped us!" Nor could it, on the person or in the clothes, down to the boots; but the latter were not removed at that and other sittings in the Queen's Hall, though they were removed, as well as the other articles of clothing, at a subsequent sitting at my house. The non-removal of the boots and socks in the Queen's Hall was of no consequence, for two reasons; first, because the sensitive, after each searching process, was enveloped in a bag (made by us) which was not a trick bag, and which was secured beyond the possibility of opening without detection; secondly, because admitting the possibility of the concealment of small articles in the shoes or socks, or between the toes, it would be absolutely impossible for the larger or medium-size articles produced to be thus concealed; for instance, the clay tablets, the sea-crab, the shovel-nosed shark, or the weighty $5\frac{1}{2}$ inches long terra-cotta cylinder, not to speak of the live birds. Hollow boot heels twice the depth of those of Mr. Bailey's boots would not have accommodated the two of these birds produced at one of the sittings—one of them almost instantaneously. But supposing an impossibility, namely, that they did fit, one in each heel, of the particular boots worn on that occasion by Mr. Bailey, how could the sensitive, enveloped and closely tied in a sealed bag, have got them out and secured them? If, on the other hand, the birds were concealed on the body or in the clothes, would they not be likely to chirp during the search as they did when produced at the seance—that is to say, if not already killed by the manner of searching?

It is plain, therefore, that we have to look for other methods of concealment besides on Mr. Bailey's person or in his clothes. The only remaining means of concealment on his part would be in the seance room, including articles of furniture therein; or else near the seance room, provided he had access during the sitting, to the place of concealment outside it. These possibilities were precluded, because the room at Queen's Hall was engaged, with chairs and table (the only furniture employed), and the room searched and locked and kept locked, before the sensitive was aware of where the seances were to be held; the only persons having meanwhile access to it, except at the time of each sitting, being Mr. R. and our Secretary and myself—three individuals determined to take, and actually taking, every possible precaution against fraud. Again, it was impossible for the sensitive to get outside the seance room during a sitting, for the door was always locked and the key secured. He had no means of getting a duplicate key made, and if he had a duplicate he could not have used it without imminent risk of detection. Moreover, there were also the sittings at my house for physical phenomena, when not alone did we strip and search the sensitive and dress him in clothes not his own (these clothes also having been searched), but we likewise took the precaution of previously covering up and sealing the grate in the seance room, minutely searching the room, locking and sealing the door and breaking the seals and opening the door when we all went in together with the completely searched and newly dressed Sensitive, of whom we had never lost sight for an instant since the thorough searching he had undergone. He could not have opened the door with a duplicate key without certain and immediate detection, because the circle of chairs on which the sitters were placed, went right across the door in such a manner that the sensitive could not get behind them.

We have now come to the only other channels of deception, namely, collusion between the Sensitive and one or more of the sitters, or with a confederate having

some means of conveying articles into the seance room from the outside; or else the independent or conjoint work of some tricksters in the circle.

I cannot entertain for a moment the idea of collusion in any of our circles with Mr. Bailey. He arrived here unknown personally by any of the sitters, all of whom had to be introduced to him. Our conditions on this score were very stringent. Mr. Bailey had not the option of suggesting or accepting or rejecting any sitter, and neither a relative nor any person who would be likely to aid him, was ever once allowed inside our circles. It is in the highest degree improbable that Mr. Bailey, meeting the sitters for the first time in his life, would have had the temerity to ask any one of them to assist him in perpetrating a fraud. Unless I myself could be suspected of aiding Mr. Bailey in a series of fraudulent transactions, certain it is that suspicion could not reasonably rest on any other individual present at the seances. To make assurance doubly sure, however, as amongst others present, there were some ardent Spiritualists, I eliminated them from one of the sittings at my house, and had myself and every other sitter searched as well as the sensitive. Still, we had the same phenomena.

As regards the possibility of a confederate aiding from the outside, it will suffice to say that there was no access to the seance room during any of the sittings, and there were no means of getting articles through the windows at the Queen's Hall or the one window in my room. (Even the grate in my room was covered up at one of the sittings.)

And now, last of all, could the importation of articles into the seance room have been the work of a person or persons in the circle tricking and deceiving the sensitive and sitters? This is an absurd supposition on the face of it. To begin with, it is far-fetched to suppose that any amongst persons well known as honest inquirers into occult matters, however sceptical some may have been, would, at the circles held in the Queen's Hall, have paid their money for the purpose of deceiving everybody else concerned. Secondly, even if one or more had determined to do

so, it is too absurd to suppose that not alone could they have in the nick of time procured for the deception such articles as a stock of ancient coins, precious stones, live birds with nest, a sprouting mango seed, a sea fish, dripping sea-weed, curious clay tablets covered with cuneiform writings, and some of them with bas reliefs of strange figures, etc., but also that they could have conveniently produced them at the psychological moment without detection, when the sitters' hands were supposed to be joined; and could, moreover, have placed some of them, including the live birds, in the hands of Mr. Bailey without his knowledge! Then, again, the deception of Mr. Bailey by the tricksters would not be at an end, for subsequently the translation of the inscriptions on the tablets, etc., with also a full description of the coins, had to be given by the control. Are we, then, to suppose that such translation was effected under hypnotic power of the tricksters?

But even admitting these manifest absurdities in regard to the theory of tricking at the Queen's Hall sittings, how are we to explain, on this supposition, the phenomena in my house at the last sitting, when every member of the circle was searched?

Indeed, as regards the sudden and mysterious importation of articles into the locked seance room, the fraud theory from every standpoint falls to the ground.

Reply to the Supposition of Fraud in Intellectual Phases.

In the intellectual phases, fraud on the part of the Sensitive can only be judged by a comparison between his normal intellectual capabilities and the mental capacity displayed by the alleged controlling intelligence. A mis-statement, or even a deliberate deception on the part of the control, would be no evidence of deception on the part of the hypnotised Sensitive. That Mr. Bailey during "control" is in the lucid stage of hypnotism, and absolutely unconscious, I have no doubt, judging by not alone well marked

physical signs of his removal from the normal condition, but also by the complete and striking transformation in his mentality. Reference to the pronouncements, already given, of Mr. R. and my son, supplemented by my own remarks, on specially intellectual treats which we enjoyed at sittings with Mr. Bailey under control in daylight in my house, will show the opinion we formed of the mental lucidity then shown by the controlling intelligence, and should at once set at rest the question of distinct personality. The evidences of educational culture shown by the control on these occasions were, to say the least, startling, and could not have been the result of any mere smattering of knowledge derived, for instance, from the study of an encyclopedia, but were indicative of that precise, particularised knowledge derived, as my son remarks, "from a long course of specialised study." In fact, the faultless language and perfect method of expression of the controls at these special sittings, transcended Mr. Bailey in his normal capacity in as great a degree as the soaring eagle would eclipse in flight the diminutive wren.

As in the physical, so also in the intellectual phenomena obtained through Mr. Bailey, the 'fraud theory is untenable.

SOME EVIDENCES OF GENUINENESS OF THE SENSITIVE.

Having failed, conjointly or individually, to detect fraud on the part of Mr. Bailey, I shall now state a few facts as collateral evidence of his genuineness as a sensitive.

(1) During my experience, as a close investigator for many years into psychical matters, I have never met a Sensitive as willing to undergo tests as Mr. Bailey. I have heard other of our sitters saying the same. His chief control and director of seances, Dr. Whitcombe, I also found at all times most willing to accede to any reasonable suggestion in the matter of tests. I have more than once seen this control

point out omissions in the searching process, and insist, there and then, that the searchers should do their work more thoroughly. The same control also once pointed out our omission to seal the bag in which the medium was placed, and on another occasion insisted on the necessity for locking, and keeping locked, the seance room after searching it, prior to a sitting in my house.

(2) In regard to the abnormal state known as "control," I have, over and over gain, critically watched, in broad daylight, the transition into that state in Mr. Bailey. After much experience in such matters, I can say, unhesitatingly, that he, each time, merged into that complete condition of subjectivity known as trance. I shall describe the transition in detail. Mr. Bailey comes into my room; we engage in ordinary conversation. Suddenly, perhaps in the middle of a sentence, he says, with a shiver, that he feels an influence. He tries to keep up conversation, but can only do so in a disjointed way. He is forced to desist, and becomes semi-convulsed, closes his eyes and leans back in his chair. His breathing is somewhat stertorous. I watch his face closely; it is semilivid. The expression gradually changes; it is no longer Mr. Bailey's expression; it is that of somebody else. His breathing gets gradually normal, and he—and yet not he, but a transformed personality—awakes to consciousness, but with the eyes closed. His manner is completely altered. That his individuality has been supplanted by another, distinct from his own, is at once apparent. Facial expression, address, voice, intonation, mannerism, general bearing—all have undergone a complete metamorphosis. It might be a Hindoo or other Oriental who now addresses me, who sings in his own language, and perhaps, translates passages selected by me in a newspaper in Arabic in my possession; or it might be a medical man fully capable of conversing on medical subjects, and who gives me salutary advice on my health; or, again, it might be a savant deeply versed in ancient historical lore, and who, with the utmost facility, translates hieroglyphic and cuneiform inscriptions, entering, with

a professorial accuracy into details of ancient customs and writings, dynasties and dates ; one whose language is faultless, and whose culture and bearing show at once the refined gentleman and profound scholar. However we may account for so remarkable a transformation, there can be no doubt that we are in the presence of a personality absolutely distinct from Mr. Bailey's.

(3) In describing the coins, the medium's eyes were invariably closed tightly. Nevertheless various details on each coin were specified with the utmost facility. Mr. R. and my son can corroborate this statement. When I took coins with the previous description of which I was familiar, and so resembling one another that, by the sense of touch alone, it would be impossible to differentiate between them, the re-description of each was identical with that already given. The same point struck Mr. R. very forcibly. All descriptions and re-descriptions were unhesitatingly and readily given.

(4) In translating the inscriptions on the tablets and cylinder, the eyes were also closed tightly the whole time. (Mr. R. closely watched the medium while I took down the translation of the cylinder inscription). Yet the following facts were noticeable, viz. :

(5) Whenever any blurring or obliteration, however small, occurred on the cuneiform characters, the control, still with closed eyes, immediately drew attention to the fact.

(6) On my reading over the manuscripts, any mistake therein, such as the substitution of a word resembling in sound the word given by the translator, was at once corrected by the control.

(7) Though the special clay tablets having on them only cuneiform writings, are all of the same size and shape, yet it was noticeable that increased length of translation, though given with closed eyes, invariably corresponded with increased number of cuneiform characters on the special tablet. I noticed, too, that when he described one as a "tablet of weights and measures" the interlining on it would reasonably suggest something of the kind ; and when he described another as

"a copy-book tablet," one would reasonably suppose it so from the size and arrangement of the letters. It would require an inconceivably marvellous sense of touch to detect the difference in the arrangement of the lettering in the various tablets, the lettering being minute and not raised, but cut into the clay.

(8) The eyes were also closed tightly while, map in hand, the control rapidly traced with a pencil a line of railway, and came upon a spot which, as regards points of compass and distance from a certain place, was identical with a spot already indicated by the control without the aid of a map. Mr. R., who was with me during that sitting, fully corroborates this and other statements of mine made in regard to phenomena he also had witnessed.

(9) Another evidence of genuineness occurred at the fourth seance. It was the incident of the bringing to me, on the spur of the moment, of the jungle sparrow, in satisfaction of my then expressed desire—a palpably spontaneous act on the part of the control, who evidently wanted to make up for my disappointment in not getting the one just produced.

(10) The blunt and uncouth character of the Hindoo's remarks under disturbed conditions at the last seance, would form another link. The medium in his normal state would be far from speaking hurtfully as he did then. Were he self interested it would be manifestly against his interests to have done so, especially in the case of a lady whom he had met on friendly terms.

(11) The value of the articles brought is yet another link. Without taking into account the tablets, the genuineness of which I have not had as yet the opportunity for testing, and which, if genuine, would be very valuable from an archæological point of view, there were 14 ancient coins, 20 precious stones, four of which were cut, and one scarabeus. The latter, which I have had judged, is pronounced to be real, and valued at a round figure. The jewels, though not very valuable intrinsically, would, in the aggregate, amount to a fair sum. The ancient coins have been pronounced by competent experts to be real. They are

undoubtedly very valuable. Are we to suppose Mr. Bailey to be constantly robbing museums and jewellers' shops, and all this for the satisfaction of coming over to Sydney to delude a few sitters? If not, would it pay him to purchase those articles (if indeed he could get certain of them at all) and distribute them here for a sum not one-fiftieth their aggregate value?

FURTHER EVIDENCES.

There are other considerations, which, though chiefly of value from a Spiritualistic standpoint, in regard to the identity of the controls and the reliability of their statements, yet would, in a measure, point to genuineness on the part of Mr. Bailey. They are embodied in the following questions, satisfactory replies having been given to those in regard to which information has been as yet obtainable.

(1) Did such persons as Dr. Whitcombe and Dr. Robinson exist in the flesh? If so, is the account they give of certain events connected with their earth-lives correct? For instance, does information obtained from reliable sources regarding the nature, cause, time, and place of death of Dr. Whitcombe, correspond with the statements of that control in regard to these particulars? Was Dr. Robinson professor of Syro-Chaldaic literature in a Theological Seminary at New York at the period mentioned, and are the control's statements regarding his archæological and historical bent in earth-life, including his reception of the prize from the Royal Geographical Society of London, correct?

(2) Are the statements of controls in regard to the nature and source of the articles brought occultly at the seances, truthful in every respect? In this latter connection there are the following considerations, viz. :—

(a) The genuineness, or otherwise, of the coins, jewels, scarabeus, tablets, and cylinder.

(b) The genuineness, or otherwise, of the hieroglyphic figurings made by the high-priest control, and if genuine, the correctness of the translations of these and of the hieroglyphics on the back of the scarabeus, etc.

(c) The question of the genuineness of the alleged cuneiform writings, and the correctness of their translation.

(d) The correctness, or otherwise, of translated portions of the newspaper in Arabic.

(e) The correctness, or otherwise, of the statement as to where the mummy in my possession was discovered.

(f) Verification, or disproval, of statements regarding the gold mine.

To collect full and reliable information on certain of these points, or to verify certain of them personally, is a matter of difficulty, and may take a considerable time; but time shall not be misspent in a matter of this kind.

Admitting, for the sake of argument, the "Spirit" theory (and later on I shall give this important theory full consideration), then, in weighing the accuracy or otherwise of the statements of controls, I should necessarily take as reasonable a view as I would in the case of statements made by ordinary mortals, making due allowance for exaggeration or possible errors of judgment, while, at the same time, looking closely for evidence of lying or impersonation.

I may state that I have found no such evidence up to the present. On the contrary (1) the statements of Drs. Whitcombe and Robinson regarding certain phases of their earth-lives, have, as far as I can yet discover, been found correct; and (2), as regards the nature of the articles brought occultly into the seance room, I have been satisfied, on expert evidence, that the jewels, coins, and scarabeus are unmistakably genuine. I have not yet been able to get expert opinion on the tablets, cylinder, and alleged cuneiform writings and hieroglyphic figurings; nor have I yet had opportunity to test the statements made in regard to the alleged gold mine, but I hope eventually to satisfy myself on all these points. In regard to the cuneiform lettering, I may mention, however, that two educated Syrian gentlemen to whom I showed the cylinder and tablets, and to whom I gave no hint whatever of their nature, at once pronounced the

writing to be in the old Syro-Chaldaic characters. On this point they expressed themselves as positively certain.

It has been remarked that the figures and inscriptions on the tablets and cylinder are more or less sharply cut, and have a look of newness. Some are rather sharply cut; others not so. Given a terracotta or sun-baked clay specimen buried in dry earth away from the atmosphere, there is no reason why modellings or cuttings thereon should not retain for centuries their original accuracy of detail. As regards design, the bas-relief figures and seal impressions have upon them the stamp of ancient fashioning which it would be difficult to simulate.

The ancient coins have undoubtedly upon them the impress of age. Their surfaces show a condition that could not possibly be the result of artificial friction or corrosion with acid, the latter giving an unmistakable look not easily confounded with that which age alone can impart. In the case of those not verdigrised, there is that dull, dark, distinctive colouring of age; an appearance which no known process can simulate. I notice the following points with regard to the coins:—(1) No two of the thirteen produced are alike in detail (making due allowance for the effacing effects of attrition and corrosion, whether natural or artificial), though certain of them possess general characteristics in common, as, for instance, the double or single eagle, the head of Zeus, etc. Notwithstanding partial effacement, it is easily seen that the fashioning of the eagles and of the Zeus profile differs in detail in those coins described as of different reigns (as nearly all have been, there being only two sets of duplicates). Such details, for instance, as certain strands of hair on the Zeus profile, are quite dissimilar in direction and method of waving. The general proportions and the measurements between certain points also differ. If we suppose the coins to be mere replicas, or else imitations, then, in order to produce them, thirteen separate moulds should have been employed. It is far more likely that spurious coins would be multiplied from one die, or

two at the utmost, whether such coins be on the market, or whether Mr. Bailey himself is such an adept at producing moulds, mixing and liquifying in his special furnace the necessary alloy, whether of bronze or "electron," and successfully casting such diverse and excellent imitations, that, after further manipulation by him, with the object of giving them the appearance of great age, he actually succeeds in deceiving experts who unhesitatingly pronounce upon their genuineness. If, on the other hand, Mr. Bailey, not being able to manufacture these coins, is in touch with a dealer in them, one would naturally wonder that he would subject himself to such evident risk of detection as the constant purchase of these articles would entail. Then, if neither self-manufactured nor purchased, and if museums or coin fanciers cannot be robbed at will, where does he get them?

In regard to statements made in reference to the mummy in my possession, while some of them are impossible to verify, the one statement possible of verification is correct. The mummy was found at Thebes. Mr. Bailey had no means of finding out this fact, except, perhaps, telepathically, but even if in this way it would be a link in proof of his sensitiveness.

I must here remark that while the verification of statements made by the controls would, in a limited measure, aid in confirming Mr. Bailey's genuineness as a Sensitive, the actual discovery of falsehood on the part of one or more controls would by no means either disprove Mr. Bailey's occult capacity or show that he has been consciously attempting to superadd to his psychic power by false representation. One single object proved to have been brought occultly through him, however spurious and valueless that object might be, would settle the question as far as Mr. Bailey's occult power is concerned; and on the other hand, admitting his possession of occult power, which, as we know, is expressed in the subjective or hypnotic condition, Mr. Bailey, while in that condition, could not reasonably be held responsible for lying or exaggerated statements on the part of his controls, whether they be

disembodied spirits or merely evidences of distinct phases of the subliminal self under the hypnotic influence of the sitters. It is well known that when the minds of some sitters of positive tendency are imbued with ideas of fraud, such ideas are possible of conveyance to the Sensitive's mind as an actual suggestion of fraud. It is, in my opinion, marvellous that one of Mr. Bailey's type, with nervous organisation strung to the very extreme of sensitiveness, can continue to escape unscathed from such influences as cannot invariably be eliminated from the circles in which he sits.

Personally (and my opinion is borne out by observant people who have come in contact with him during his visit here), I feel convinced that Mr. Bailey, thus far, is incapable of attempting the least superaddition to his remarkable power. I breathe an earnest prayer that he may never be made even the unconscious medium of deception of any kind. But were he at any future time unfortunately to become fraudulent (as for instance by feigning occult power when it might be minimised in him or temporarily absent) it would not take from the fact that I have already received through him ample proof of occult occurrences.

DEDUCTIONS FROM THE FOREGOING CONSIDERATIONS.

The theory of fraud on the part of Mr. Bailey or any of the sitters, not being tenable, as judged by actual as well as circumstantial evidence, the only other remaining explanations are that either we were, one and all, hypnotised into the belief of the occurrence of phenomena which did not actually occur, or that such phenomena having really occurred, the various articles enumerated were produced by some occult means, the nature and exercise of which ordinary mortals do not at present understand.

The theory of collective hypnotism, which, if such were really possible, would of itself have an occult significance, could not be reasonably entertained in

explanation of the phenomena, because amongst other reasons, the stones, coins, tablets, fish, sea weed, and other articles still remain as ocular and tangible evidence against such a supposition.

This hypothesis being out of the question, therefore, and the fraud theory, whether as regards the physical or the intellectual phenomena, having fallen to the ground, we are forced, by a process of elimination, to the conclusion that there is no other explanation for the production of those articles at our sittings than that of some occult power exercised by an intelligence or intelligences having a knowledge of the application of certain hidden laws, and of the wielding of subtle forces at present unknown to us.

The Theory of Inherent Occult Power in the Sensitive, Operating Without Disembodied Spiritual Aid.

Some years ago the late Mr. Myers, of the London Society of Psychical Research (a gentleman who spent the best part of his life in the study of the occult, but who, notwithstanding all his theorising, died in the full and acknowledged belief of the spiritual origin of certain otherwise unaccountable manifestations), propounded the theory of an inner or "subliminal consciousness." This subliminal part of us was supposed to be open to the influence of hypnotic suggestion, the potency of which had long been established by Braid and others, and is, at the present day, recognised even by medical scientists, notably in the French schools, and taken advantage of by medical practitioners in the treatment of certain forms of disease, chiefly in neurotic subjects.

Telepathy.—Again there is the well-known fact, demonstrated by heaped-up, world-wide evidence, viz., that a receptive mind may receive impressions telepathically from, and be influenced by, another mind in the distance. This may happen during waking moments, but will be more likely to happen during

sleep, or in that negative, subjective state known as trance, which, in some instances, may be regarded as a condition of auto-hypnotism. In waking moments, the phenomenon of telepathy is only possible to one in at least the semi-passive state of mind, the transmitter being in the opposite or positive condition. Moreover, there must be some subtle harmony between the mental vibrations of both. I have used the word "transmitter" for want of a better term. It might, perhaps, indicate that such transmission is necessarily effected by a conscious effort. It is not invariably so, indeed it is very seldom so. On the other hand, there are on record numerous instances of telepathic communications without the exercise of conscious will power on the part of the transmitter.

Going from the lower or physical plane upwards, telepathy, according to theosophical teaching, is possible between the etheric, astral, and higher mental brains.

The existence of telepathy (an astounding phenomenon which is itself well within the domain of the occult) has been long recognised, even by such learned societies as the one abovementioned, which has on its roll of members such men as the late Mr. Gladstone, Mr. Balfour (ex-President), Sir William Crookes (also ex-President), the latter being the discoverer of Crookes' tube, which made the Rontgen ray possible, the discoverer of the metal Thalium, the demonstrator of radiant matter, etc.; one of the most famous scientists of modern times, and yet the writer of "Researches in the Phenomena of Spiritualism," and the fearless avower of his unaltered belief in the occurrence of certain occult phenomena which (in a late Presidential address to the British Association), whatever their explanation, he insisted, ought not to be lightly passed over by science.

Thus we have (1) the theory of subliminal consciousness; (2) the fact of the potency of hypnotic suggestion, and (3) the fact of the telepathic action between minds in harmony. Now, superadded to these facts or theories, the following other theories have been

propounded, namely (4) the existence of an etheric double of the physical body, and the possibility of the separation of that double from its grosser vehicle, to which it still remains attached by a slender life-thread, and its appearance and possible recognition, clairvoyantly or otherwise, at a distance from the physical body; and finally (5), the possibility under certain conditions, of the splitting up or segregation, or, in other words, multiplication of the personality.

While there is abundant evidence of the existence of the double, the multiplication of the personality is but a mere hypothesis. It has been suggested that a segregated personality may be projected and materialised. However this may be, at all events there is reason to believe that the double can be materialised, or, more likely, etherealised, and rendered objective to some or all visions, still maintaining the form and characteristics of the physical body. The late Madame Blavatsky has stated in regard to the double, that at seances held for materialisation, she has seen it transformed under her own will, or the strong will of one or more sitters in the circle, into physical resemblance of a departed friend.

As the law of suggestion enters largely into any materialistic explanation of spirit phenomena, it is as well here to explain, what it means. In a nutshell it is as follows, viz.:—That any strong suggestion made to an individual, either in the process of the induction of hypnotic sleep, or, especially, during that sleep, will, under suitable conditions, have potent effect. The mind gets imbued with it, and even the effect of the suggestion can be made to remain post-hypnotically, that is to say when the hypnotic sleep has passed off. This suggestion is generally oral, but, with an already influenced subject, it may be written or even telepathic.

Now, applying certain or all of the foregoing facts and suppositions to account for occult manifestations usually represented as occurring through the agency of disembodied spirits, certain plausible theories would suggest themselves in regard to the origin of both in-

tellectual and physical phenomena. We shall take the intellectual first.

The phenomenon of Control, it is urged, would be explained thus, without the need of appealing to spirit agency, viz. :—

(a) That the Sensitive is either self entranced (auto-hypnotised) or else controlled by the hypnotic power of the sitters.

(b) That the sensitive, believing in spirit control, such belief acts as a potent auto-suggestion on his or her subliminal mind ; this effect being heightened by the combined verbal and telepathic suggestion of the sitters, most of whom have come for spirit manifestations.

The varied and distinct character of the controls would, it is advanced, also in a measure depend on auto-suggestion. In other words, the Sensitive's mind being imbued with a set of ideas in regard to familiarity with certain "spirit guides," his mind is consequently haunted by these supposed entities, and so he unconsciously simulates control by them when in the hypnotic sleep.

INTELLECTUAL PHENOMENA EXPLAINED (?).

Intellectual phases of control would be explained according to the non-spirit hypothesis, as follows :—

(a) Such a manifestation, for instance, as the entranced Sensitive speaking in a foreign language unknown to him in his normal condition, might result through his being in telepathic rapport with some living person understanding the language.

(b) An exhibition (whether in speaking or writing) of superior culture on the part of the uneducated and entranced Sensitive might be similarly explained ; or else it might be regarded as outward evidence of pure, clear mentality coming direct from the high or subliminal consciousness—that all-knowing, far-seeing self within us in touch with the Divine, and even the partial manifesting of which, in many with latent mental possibilities, is prevented in the normal state by the gross impediment of an undeveloped physical

brain. In other words, inasmuch as that during trance the functioning of the physical brain is in abeyance, the sub-conscious self is free to tap the fountains of knowledge at the Divine source, utilising the now conserved energies normally expended in conscious mental and physical effort, and so this knowledge can flow unimpeded and be made manifest, whether in speaking or writing, by the automatic mechanism under the control of the higher inner mental constitution.

(c) An extension of the theories of telepathy and suggestion as applied to supposed spirit manifestations would be as follows :

On the supposition that "thoughts are things," and that, as has been alleged, especially by theosophists, the accumulated thoughts of the learned amongst others—some of whom perhaps have long since left this earth-life—are registered and stored up in special psychic repositories in the spiritual zone of the earth's aura, it has been suggested that these crystallised thoughts may be drawn from this "inspirational" zone by a psychic whose inner mental vibrations are consonant with those of that particular sphere. This, in a measure, would explain inspirational speaking and other evidences of lucidity of mind and thought in the entranced state. While in that condition the psychic, if his inner mind be pure and lofty, or being pure, has in it at all events the germs of loftiness, his spiritual aura sends vibrating rays into the special reservoir of materialised thought in the corresponding spiritual aura of the earth. Through this inter-contact his inspirations are abstracted. As these inspirations are characteristic of the great departed, from whom in earth life they radiated into this auric storehouse, they are regarded by the hearers as coming direct from the disembodied spirits of those men or women, and this positive belief reflects back, and is indelibly impressed on the brain of the Sensitive, on whom, in the ecstatic state, the power of collective telepathic suggestion has most potent effect. Hence the Sensitive declares not alone that the spirit of the particular departed being is speaking through him,

but even when the actual hypnotic sleep is over, this suggestion clings to him tenaciously.

Thus far we have considered the telepathic and subliminal consciousness theories, plus that of hypnotic suggestion, and also the above mentioned extended telepathic theory, as possible explanations of certain of the intellectual phases of mediumship. In regard especially to varied controls, the possible splitting up of the Sensitive's personality, has been suggested. According to this supposition, the phenomenon of distinct controlling intelligences would be explained as merely showing that in the entranced Sensitive, peculiar traits, which might be regarded as the result of distinct metamorphoses of personality, come to the surface.

PHYSICAL PHENOMENA EXPLAINED. (?)

As in the case of intellectual phases of the occult at seances, so also in regard to the physical, it is contended that if such manifestations admit of an explanation other than on supernatural grounds, it is not reasonable to attribute their origin to disembodied spirits.

Admitting the occult production, through a genuine Sensitive, of the various manifestations at seances, the following plausible explanations, on grounds other than the hypothesis of disembodied spirits, might be given for the more important physical phenomena.

"Spirit" rappings, and the movement of ponderable objects without physical contact, might be regarded as, simply, exhibitions of psychic energy, put into special operation by the invisible, yet active double of the Sensitive, and therefore, when required, showing evidence of a direct intelligence.

"Spirit" lights might be explained (on the well-established principle of the transmutation of forces) as a mere modification of psychic energy—not blind energy, however, for it is directed by the Sensitive's externalised, etheric, sub-conscious self—and so these lights may, in accordance with a recognised code, flash out answers to questions.

The occult importation of articles into a locked and otherwise secured seance room, and the passage of matter through matter, might be regarded as an extension of occult power on the part of the double, the vehicle of the subliminal self—that higher self capable of abstracting from the great Divine source a lucid knowledge of the laws of energy and vibrations necessary for dematerialising—that is to say, reducing or rather raising matter to the etheric condition, and thus flashing it through space, causing it to pass, if required, through the inter-molecular spaces of solids, and rematerialising it.

Materialisation, in living form, with direct voice, etc., would be explained on the ground of a still further extension of occult possibilities of the subliminal self of the Sensitive, including not alone an occult knowledge of the finer vibratory forces in nature, but also the method of applying these forces to the moulding and modifying of the etheric double into human form, by means of psycho-plastic emanations from the Sensitive and sitters, as well as from material in the surrounding atmosphere (the ether-borne “Akasa” of the Theosophists). The life-principle would be supplied by the vehicle thereof, namely, the utilised double itself; the special physical characteristics of the form, and the mental also when exhibited, would be determined by the predominant thought-force of the sitters.

Those instances in which two or more forms materialise simultaneously through the same Sensitive, would be explained on the supposition of multiple personality, including the coincident splitting up of the double.

The materialising of thought forms distinct from the double, but yet taking evanescent life from it, is also regarded as a possibility. Further on, I shall reply to these and other suppositions.

THE THEORY OF THE INTERPOSITION OF OCCULTISTS IN THE FLESH.

It is well known that there are to be found, especially in Eastern lands, human beings endowed with

the power of producing, by means of their own inherent and unaided gifts, phenomena usually classed as miraculous. While conjuring is sometimes practised to simulate such performances, and also while certain phenomena which cannot be explained on the ground of conjuring, can be on the hypothesis of hypnotism, there is also no doubt, judging from abundant, nay, overwhelming evidence, that the only explanation that can be given for certain of these marvels, is their production as objective realities through occult power, howsoever that power may be wielded.

This hidden art is classed as "black" and "white" magic, names determined, chiefly, by the manner of its production and the purpose of its employment. The necessary power, like that of the sensitive of Western lands, does not exist in the same degree in all. There are, in fact, various grades in occultism. Persons belonging to the higher grades are termed Adepts. All possessing this psychic power, in greater or less degree in a developed state, are called occultists.

In the production of the phenomena of occultism, will-power is said to be the great determining factor.

One of the powers stated to be exercised by such people is that of projecting, it might be to an enormous distance, the double of the physical body, and of making it active at will, or even evident by materialisation.

Now, given occultists in the flesh capable of performing these marvels, why should it not be possible for them to take control, even in the distance, over the production of such seance room phenomena, as, for instance, we have witnessed through Mr. Bailey? It is a question that needs serious consideration. I shall give it that consideration further on, when I shall also consider the hypothesis of the intervention of nature-spirits and elementals.

ANALYSIS OF THE FOREGOING SUGGESTIONS.

The various explanations and suggestions above outlined in regard to the origin of mental and physi-

cal phenomena at spiritualistic seances, are in part the views of certain writers opposed to the spirit explanation, and in part my own grouping of theories while my mind remained, during a long period, in a state of transition on the great question of individual immortality—a question which never could be settled, as far as I am concerned, by mere belief or intuition, and could only be set at rest by the actual knowledge of continued individual existence in another sphere, as established by spirit-return.

As showing my mental attitude on this, to my mind, greatest of all questions, I expressed, some little time ago, after an earnest and varied investigation of over twelve years, my still half belief, half doubt, as to the spiritual origin of the phenomena at seances, in a letter written in reply to one received from the eminent spiritualist, Dr. Peebles, whom I had the pleasure of meeting during his last and a previous visit to Sydney. I mention this to show that, with me, conviction should come through hard facts, accumulated evidence, and honest reasoning; and also to give some idea of the impression that must have been made upon me by Mr. Bailey's controls, inasmuch as that I recognise his mediumship as a potent and final factor in solving the problem for me.

Now, taking in globo the explanations we have been considering, and with which, as well as with other minor explanations of the non-spiritistic origin of the phenomena, my mind was for years imbued, the first thing that would strike one is the voluminous nature of the theories set forth, as well as the rather strained reasoning in the effort to account for all the phenomena.

At the outset I may state that I admit occult possibilities without the aid of spirits of the departed; in other words, I am a believer in occultism proper.

I am satisfied on the following points—viz.: (1) The existence of hypnotism, and the potency, within due limits, of hypnotic suggestions; (2) the existence of telepathy in the case of the living, and (3) the existence of the double of the physical body and its

possible materialisation when externalised. (4) I also accept, though with much reservation, the theory of the existence within us of a subliminal consciousness. (5) Moreover, from accumulated evidence, including statements made to me by those on whose judgment and truthfulness I can rely, I believe in the probable existence in India and elsewhere of occultists who can exercise their marvellous power even in the distance. These things being understood we shall now proceed with our analysis.

If we could take for premises what, in reality, would be a greatly-to-be-desired conclusion, namely, the continued existence of the individuality in another sphere, then the belief would be forced upon us that if the occult wonders of hypnotism, telepathy, the projection of the ego in human form into the distance, the bringing of apports through locked doors, the dematerialising and rematerialising of objects, etc., be possible with those trammelled by the flesh, such wonders should be more easily possible to a spirit untrammelled by such gross impediment.

Here I may state that my conception of an independent spirit entity does not exclude its possible connection with matter in some form. I can conceive spirit and matter eternally correlated; the former manifesting through the latter, and even possibly clothed in sublimated, etherialised material—having, in fact, a body, however vastly removed, in its material nature, from the gross one of earth. I can also conceive the ease with which such an entity could come into rapport with its analogue in mortal habilitation.

I shall now reply in detail to the various non-spirit theories already outlined.

Reply to the Proposition that when Occult Occurrences can be explained on natural grounds, their explanation on the Supernatural Hypothesis of the agency of Spirits of the departed is not reasonable.

The answer to the above proposition is not difficult to find :

(1). It is unreasonable to take for granted that the phenomena at seances are explainable on supernatu-

ral grounds. The more reasonable assumption would be that, just as in the case of occultism proper, their production is due to the wielding of the finer forces in nature, solely by nature's subtle laws. If we do not ascribe the phenomena of the occultist to supernatural agency, neither can we reasonably so ascribe spiritualistic occurrences. The results in both instances are supersensuous, not supernatural.

(2). The acceptance of belief in the independent occult power of living persons, whose spiritual part is in evidence in the production of astonishing phenomena at a distance from the physical body, should be quite as difficult a matter as to accept belief in the possession and existence of the same power by disembodied spiritual entities.

(3). In seeking to discover the origin of occult phenomena usually designated spiritual, one should weigh all the facts and all the circumstantial probabilities. If the theory of occultism proper, or other kindred theories, be not found to fit in as easily with all facts and probabilities; if, in fact, they do not cover the whole ground, while the spiritistic theory fulfils these requirements, then it would be reasonable to accept the latter as the truer explanation.

INTELLECTUAL PHASES.

Reply to the Theory of Subliminal Consciousness plus Hypnotic suggestion, Telepathy, &c.

In accounting on the above hypothesis, in a manner already specified, for certain mental phenomena of control, some awkward considerations would obtrude themselves.

Taking, for instance, the controls, Drs. Whitcombe and Robinson, we are forced to argue that if Dr. Robinson's lucid and profound knowledge of ancient lore, his vivid descriptions of the lives and times of ancient dynasties, his facile translations of hieroglyphic and cuneiform writings, his faultless language and general and particular evidences of great learning and refinement, be received telepathically from some cultured individual in the flesh, conversant with

ancient history and Eastern archæology ; and if Dr. Whitcombe's keen judgment, remarkable reasoning faculty, and other evidences of intellectuality and scholarly attainments, foreign to the sensitive, be likewise received telepathically from some constantly obliging person or persons in the flesh, then, by no straining of the theories of telepathy, suggestion or subliminal consciousness can be explained the facts that the archæologist not alone calls himself Dr. Robinson, but tells us what he was in earth life, giving a detailed account of his earth experiences, just as Dr. Whitcombe does of his special experiences in the flesh, of his sensations just prior to and during the transition called death,* of his awakening into the consciousness of another existence, of the conditions obtaining in that existence, the position he now occupies in it and the object of his present mission, etc.

Hypnotic suggestion will certainly not explain the recital of these detailed experiences ; nor will telepathy, because if we suppose the ideas received telepathically, we must pre-suppose some individual who not alone thought himself dying but found himself dead, and, though still actually experiencing the conditions of life in another sphere, yet is not out of the flesh at all ! Admitting the existence of this imaginary individual, we must also presuppose his unvarying ability to oblige the sitters by being in the exact psychological condition for the transmission, at the exact psychological moment, of his mentality to the sensitive at those seances at which this special telepathic exhibition of distinct intelligence is given in simulation of spirit utterance on the part of the supposed Dr. Whitcombe. But it is well known that the possessors of this necessary psychic capacity are not at all times in the psychological condition to do their positive part in the production of such an oc-

*On my asking this control whether the actual death struggle was painful, he said, "No, because ultimately the nerves are anaesthetised, and in fact, in some instances, where a certain limit has been passed, the sensations are in a high degree pleasurable." He instanced the experiences in this regard of some people barely rescued from drowning.

cult result as telepathy; such power varying according to mental, physical and other conditions, and being often latent and sometimes absent. Mr. Bailey's negative psychic capacity, for instance, is generally latent or absent when he is otherwise engaged. It leaves him during greatly disturbed conditions in the circle, as instanced by the immediate cessation of phenomena at the last seance in the Queen's Hall, owing to the fainting of a lady sitter. If this be so in the case of Mr. Bailey, the supposed recipient of telepathic impressions, it will also hold in the case of the transmitter, whether the transmission be conscious or sub-conscious. The necessary psychic energy, and the capacity for directing it, must, in him also, be present under suitable conditions. The energy employed psychically, cannot at the same time be employed in other directions, and the conditions (if present), for its psychical employment, must be undisturbed.

Now come the following grouped considerations:—

(a) Conscious transmission of mental impressions during a seance presupposes the knowledge that the occasion has arisen therefor. It is hardly conceivable that the transmitter should be always the convenient possessor of this knowledge and always ready to act upon it. Indeed, telepathic impressions occur, as a rule, sporadically. They are very seldom consciously transmitted.

(b) If the transmission be sub-conscious, the subjective condition being purposely self-induced, the occult mechanism employed must be in a state of efficiency, its fine working unimpeded. But such occult, self-induced, sub-conscious, working, presupposes previous conscious knowledge that Mr. Bailey is about to hold a sitting. Whence does this knowledge arise? It cannot be transmitted from Mr. Bailey. He does not transmit; he receives.

If the previous knowledge of an approaching seance be not necessary, and consequently (c), if the sub-conscious state be not purposely self-induced, but, let us say, be the result of accident, the psychical fit-

ness on the part of the transmitter must be present all the same. In its absence, or being present, if it be nullified by disturbance, there will be no telepathic transmission. This invariably convenient, accidental, sub-conscious state of the transmitter, with this invariable presence of undisturbed conditions, and this invariably accommodating transmission of mentality just at the special psychological moments at Mr. Bailey's seances, it too far-fetched a theory for acceptance.

(d) If, on the other hand, we suppose a mere abstraction of the impressions by Mr. Bailey's subliminal self, the fact of his drawing them from the other's mind implies that he, the recipient, is the active agent, while the transmitter is the passive, which is absurd. But even if this abstraction, or attraction, of mentality from the distance were possible on each occasion Mr. Bailey holds a seance at which suitable conditions are present to bring, say, the distinct intelligence known as Dr. Whitcombe, proper conditions must also be present invariably on the other side, else there will be no Dr. Whitcombe manifesting. But there invariably is a Dr. Whitcombe manifesting at every seance; for this control purports to be the master of ceremonies on each occasion.

(e) Even admitting the existence of some such obliging mortal, who is always in a state of psychic efficiency for the abstraction of his mentality by the Sensitive, including his (the transmitter's) memory of the minutiae of his earth-experiences, as well as, strange to say, a wealth of recollected detail of his experiences in the other existence, and including also his ideas on certain scientific and abstruse questions—ideas couched in his own language, after his own special style; language and style being far removed from the Sensitive's unaided capabilities—then, if there be one such extraordinary living person for Dr. Whitcombe, there must be another for the distinctly different personality, Dr. Robinson, and so on for each separate control!

The various above considerations amount to an unanswerable argument against the supposition that tele-

pathy can account for the spoken ideas, manner of utterance and general bearing of the distinct and almost invariably present personality known as Dr. Whitcombe. *Ex uno dice omnes*.

Now, putting aside the telepathic hypothesis, as advanced in explanation of certain mental phenomena at spiritualistic seances, and taking the supposition that the subliminal consciousness may be acting a part, either independently or under the influence of hypnotic suggestion, we must admit, judging by the manner and bearing, the mental depth and evident spiritual excellence of certain of the manifesting intelligences called "controls," that in knowledge and refinement, as well as in every feature indicative of sincerity, earnestness and moral feeling, this subliminal part has reached a high level.

If the suggestion to lie and deceive might sometimes avail to make the grosser part of our subliminal nature lie and deceive, it is beyond my conception that such suggestion could have, and continue to have, this power over that other part, namely, the higher, transcendent, and, so to speak, heaven-born self within us. There is, to be sure, inherent in our nature the bad as well as the good, and it might be urged that the possession of a high degree of intellectuality is not incompatible with lying. True; but for the reason that while the intellectual part of an individual is distinctly in evidence, he does not, at the same time, give a manifest, and continued exhibition of ignorance, so while the spiritual part is in evidence, and while, as far as human judgment can avail to determine, he is showing every mark of honesty, moral rectitude, and spiritual excellence, he cannot, then, be persistently lying. That is reserved for him to do, if capable of it, when his lower nature is uppermost. This is the special, unspiritual, subliminal nature, that, when it comes to the surface, may practise deception, and this, too, is the undeveloped, unintellectual part that can itself be sometimes deceived by a mere idiotic suggestion.

There is a well-known fact in regard to hypnotic suggestion, whether verbal, written or telepathic, namely, that if the thing suggested be essentially wrong, such as, for instance, robbing or doing grievous bodily injury to others, it rarely takes effect, unless, perhaps, in the case of those inherently depraved, because there is opposed to it the natural auto-suggestion, not to wantonly inflict bodily injury and not to rob. If this holds in regard to physical injury, or to the injustice done by robbing, why not also in regard to that other injustice called deception? There is no species of lying or deception more heinous and more cruel than that which deceives those engaged in the most solemn and sacred enquiry that can be conceived, namely, the enquiry regarding that future state into which, perhaps, some of those dear to them have already gone.

In the reply to the hypothesis of suggestion, there is still another point worth consideration. If the subliminal consciousness be acting under the spell of the spirit-seeking sitters, why not also occasionally under the spell of those other positive-minded, strong-willed sitters who do not believe in spirit return, though, in many instances, convinced of the genuinely occult character of the phenomena? I have never yet seen this mental condition reflected in the Sensitive, though having attended several seances at which many persons of pronounced mental attitude, opposed to the spirit theory, were present.

I am, indeed, forced to one and only one conclusion in regard to this much obtruded theory of subliminal consciousness, plus suggestion, in the effort to account for certain spiritualistic phenomena (and, though already specified, it will bear repetition), namely, that it is absurd to suppose that an exalted inner part of us which can exhibit such lucidity, wisdom, intellectual grasp and keenness and accuracy of judgment, can be deceived and befooled by mere suggestion, however potent that suggestion may be on that other unevolved, unluaid, unspiritual, primitive nature, whence may come rude conceptions and

evil promptings, and which is on so low a plane as to be, in a measure, akin to the instinct of mindless animals; or, on the other hand, if not under the facile spell of this deceiving influence, but acting independently of it, that this exalted spiritual self can lie and continue to lie incessantly.

When, therefore, we hear the plausible argument that the sitters hypnotise the Sensitive, thus acting by the power of suggestion on his subliminal consciousness, and that, consequently, they get simulated for them just what they require, namely, spirits of the departed, who impart information derived, in reality, telepathically from the living, we should see what the true value of that statement is when viewed critically.

Multiple personality of the Sensitive is a theory that can hardly be taken seriously. It may be regarded as a despairing effort to account for phenomena on other than spiritual grounds.

This supposed splitting up of the personality suggests the questions, "Am I myself, or am I the other person? If more than one other, how many other persons am I, and where does it end?" Into what a quicksand of absurdities such theorising leads us!

Reply to the Theory that the ideas of the entranced Sensitive are abstracted from thought repositories in space

The hypothesis of psychic reservoirs in the spiritual zone of the earth's aura, from which inspiration (presumably coming through a spirit control), may be abstracted by a Sensitive, is too improbable for acceptance. In the first place thoughts radiate from the thinker, and this radiation implies both travelling and expansion or divergence of the ray in all directions, such divergence taking place in the absence of an agent for conducting it in its condensed form. Perhaps this is the reason why one who can sense an influence, senses it more keenly when near its

source. When and where come the convenient cessation of this onward motion, and the re-condensation of the ray, or any portion of it, in order that the thought-waves may be, so to speak, crystallised in their special etheric repository? Is it not, on the other hand, more likely that the ray is so minimised by divergence, and nullified by intermingling with other consonant waves, and perhaps by conversion into other forms of energy, that it ceases to be an independent ray—in fact, loses its form and identity?

But if it be not the ray we are chiefly to take into account, but rather the impression it makes upon, we will say, its medium of transmission, the all-pervading ether, then the further we go from the centre of its sphere of radiation, and consequently the more thinned the ray is, the less marked that impression will be, and the more likely to be distorted and transformed in character by other countless overlapping and commingling impressions. A psychic, at a long distance, therefore, will have but an infinitesimal chance of sensing this attenuated, time-worn and distorted thought-image; and it is hardly conceivable that, under these circumstances, the thread can be picked up even at or near the original radiating centre, out of the interminable tangle of countless billions of impressions radiating from other minds hourly, daily, and yearly from time immemorial.

In my opinion, externalised thought is potent only at the time of its projection. If, on the contrary, it retains its potency indefinitely, why should we not be able to obtain in this way, through Sensitives, a knowledge of the lost arts and sciences of the ancients?

There is yet another aspect of this question. The abstraction, by the psychic, of ideas or inspiration of a high order from these supposed reservoirs in space, necessitates the possession of spiritual and intellectual vibrations consonant with the ideas to be abstracted. We will suppose inspirational speaking as giving evidence of this successful thought-interflow

from etheric storehouses ; but now comes the stubborn fact that the controlling intelligence declares and repeats at each such exhibition of occult inspiration "I am the spirit" (not the "vibration," mark you), "of so and so, and my mission is such and such," etc. Self-deception under the power of suggestion, or, on the other hand, independent lying on the part of the subliminal self, may be offered in explanation. I have already proved the absurdity of this contention in the case of a Sensitive whose consonance with learned, lofty and spiritual ideas promulgated under control, points to a correspondingly lofty and intellectual inner mind, secure, in the first place, from such weak deception, and, on the other hand, if not self-deceived, then, because of its spirituality (necessary for the reception of spiritual inspiration from any source), incapable of wicked and repeated falsehood.

Reply to the Adept Theory.

Before accepting the theory of the agency of living adepts or occultists, in explanation of the origin of phenomena at spiritualistic seances, we must presuppose the following, viz. :—

(1) That these occultists are at the beck and call of the Sensitive—his obedient servants, in fact—whenever and wherever he wishes to hold a seance.

(2) That they aid and abet him, or rather, his sub-conscious self, in the ever recurring statement that his controls are the spirits of persons who have passed out of earth life.

(3) That they have some motive for the constant production in the distance of these occult phenomena, as well as for the constant lying as to their origin.

As regards the first pre-supposition, it is well known that the adept produces occult phenomena through will power. He is the active, positive agent controlling hidden forces in nature, and perhaps also controlling entities in the spirit realm. A sensitive, on

the contrary, is the negative, passive agent, who, in order that occult effects might be produced through him, must necessarily be in the subjective, negative, receptive condition, during which his will power is in abeyance. The one is, in fact, a hypnotiser, the other, a hypnotic subject. It is absurd to suppose that the passive, comparatively weak-willed sensitive can, for each sitting, command the co-operation of the strong-willed occultist. If he cannot consciously do so, it is still more absurd to suppose that he can do so while in the deeply negative, subjective state.

In regard to the second and third pre-suppositions, even allowing that occultists can, by some unaccountable means, use the Sensitive as their instrument, and thus, time after time, lie and deceive by deputy, it is at least reasonable to look for a motive for such conduct. It cannot be for the sake of doing good by making people believe in what, judging by the occultists' simulation of it, they themselves evidently discredit, namely, spirit return. If, on the other hand, they know spirit return to be possible, why give pretended proof of it, when under suitable conditions, real proof is obtainable? It cannot be reasonably alleged that it is because of supposed injury done to the sensitive or the spirit entities controlling him; for, in the first place, writers of authority on Eastern occultism admit that the higher spirits sometimes may come on a good mission through members of the brotherhood, and even through advanced Western psychics (e.g., the late Stainton Moses, M.A., Oxon.).

If these higher spirits may appeal to the intellectual and the spiritually evolved, or to those with at least corresponding spiritual possibilities, why should we not have mediocre spirit teachers for people of mediocre intelligence? A learned discourse impresses those only capable of receiving it.

Secondly, as regards injury to the Sensitive, I will only say that with the safeguard of good influence secured in the wise constitution of the circle of sitters, injury need never accrue. It certainly will not

through his spirit controls, if he and the sitters have good, pure minds; for like attracts like.

I will just touch upon one other point which has special reference to certain phenomena which occurred at our sittings with Mr. Bailey. If it be allowed, for the sake of argument, that the Hindu controls, through whose means the apports came mysteriously into the seance room, were mere obsessions of Mr. Bailey by occultists in the flesh, why should not this theory apply equally to the intelligences representing themselves as Drs. Whitcombe and Robinson? If it does not so apply, how then account for the fact that both of the latter acknowledge their acquaintance with the Hindoos in spirit life, Dr. Whitcombe, in fact, purporting to be their director at seances? If the two learned doctors on the other hand are personalities simulated through occultist agency, then the agents who can project these remarkable personalities, judging by evidences reflected therein, are themselves the possessors of a high order of intelligence and spirituality. But occultists of this class (usually called Adepts) are understood to be persons of probity, who will not descend to deception for any purpose, good or bad.

If they be not adepts, but dark magicians, when have we seen evidence of their dark designs reflected in these controls? Would that we could have many more of such "dark magicians" (?) to edify us with their lofty teachings and their promptings towards good!

The theory of the projection of "a vitalised shell or simulacrum," through the instrumentality of well-meaning occultists (a theory advanced in extenuation of such deceptive conduct as above mentioned), would not make the deception less condemnable, especially if the deceiving mentality be supplied by the occultists. But if not so supplied, whence does it come? If it comes by deputy, the onus of the deception rests with the occultists just the same. If it comes from the spirit of the departed being, then the controlling intelligence is exactly what it represents itself to be—the spirit has really returned.

Reply to the Theory of the agency of Elementals and Nature-Spirits.

If there be a wise design for the presence in nature of those astral beings, the evidence of whose existence, whether as fairies, sylphs, salamanders, or the ruder thought-creations termed elementals, rests on what may have been in all cases purely subjective vision, such wise design cannot reasonably include two opposite series of attributes and tendencies in them, viz., on the one hand, the possession of wisdom, refinement, superlative knowledge and great spirituality, and, on the other hand, when these faculties and principles are being exemplified, their application at the same time to the practising of base deception.

If such deception, nevertheless, be practised by nature-spirits and elementals at seances, the question arises, do they make use of the Sensitive's intelligence? They cannot do this unless by controlling him. But while credited by theosophical writers with the power of being able to "cast a glamour" over the senses, it is admitted that they rarely, if ever, can exercise control over the mind. (The application of the "glamour" theory, as regards Mr. Bailey's seances, is out of the question. There was no glamour over the senses of sight and touch in the case of the still preserved apports, nor was there over the senses of hearing and sight in the case of the still preserved translations of hieroglyphic and cuneiform writings.)

The half admission of the inability of elementals, etc., to control the mind, is intelligible enough. There is absolutely no evidence of such power.

Now, if not controlling the Sensitive, whence comes the superlative intelligence displayed in astounding physical results, showing transcendent power, before which the accumulated scientific knowledge of the present golden age of science, pales into insignificance? Whence also comes that evidence of deep culture displayed conversationally? Are they themselves the possessors of such knowledge and intelligence? If so, and if, as we have seen, their capacity for con-

trolling the Sensitive is infinitesimal or nil, by what other means can they make their superior powers manifest? Do they effect this by deputy, and in that case what is their deputy?

But it might be urged that there is no question of display of marked intelligence by them—that, in fact, they only control the physical phases, and that the production of apports by an elemental, including the de-materialising and re-materialising processes, does not necessitate an extraordinary display of intelligence on the part of entities in another sphere, though these processes may be hyper-scientific and marvellous from our point of view. But now we are met with the rather awkward fact that many of those apports have to be described, and their inscriptions to be translated, such translation and description necessitating an intimate knowledge of archæology—pre-supposing, in fact, high intelligence and special culture; moreover, there is the fact that the translator thereof acknowledges acquaintance with the conveyors of the apports, describing them as Hindoos once in earth life. Now, these facts, if we accept the theory of deception by elementals, would at once show collusion between them and the non-elemental control. To what order of beings does this highly intellectual confederate belong? Can he be a learned but yet lying adept in disguise? And who are these various other controls, some of whom have edified us by their teachings? Are they also brother adepts in this league of deception? I have already disposed of this far-fetched supposition.

THE SPIRIT HYPOTHESIS.

The spirit theory, as I take it, is as follows—viz., that just as a hypnotist in the flesh can control a living hypnotic subject, so an ex-carnate being may control and manifest through a living Sensitive, and just as occult wonders may be achieved through the will of an occultist having power over the finer forces in nature (if indeed such unaided power be his), so the same wonders can be achieved through the

will and operation of a controlling spirit-intelligence whose condition of evolved and sublimated existence, it may reasonably be supposed, admits of even a more extended and facile power over those hidden forces than either the hypnotist or the occultist can possess.

**Some reasons why I accept the Spirit-hypothesis
as the true explanation of the phenomena
occurring at Mr. Bailey's Seances.**

(1) Because any other explanation necessitates, as we have seen, the round-about and wholly unsatisfactory process of formulating and piecing together many diverse and some far-fetched theories, which with difficulty inter-blend, and then only in loose cohesion, and which, whether considered separately or in globo, cannot bring conviction to any reasonable mind.

(2) Because, after duly applying these several theories, separately and in combination, and subjecting them to careful analysis, I have eliminated them, one and all, by a fair and unstrained process of reasoning.

(3) Because while certain of them might be supposed to cover part of the field, none of them, singly or in combination, will cover the whole field such as the spirit-hypothesis does with the greatest facility.

There are many other subsidiary reasons, amongst which might be included the following, viz.:

(4) The positive, unvarying and re-iterated statement of controls that they are spiritual, ex-carnate beings, temporarily manifesting through the Sensitive (using his body as their instrument and medium of communication), the accounts given by them of their earth lives tallying with information received from independent sources.

(5) Their statement of motive for the production of occult wonders being distinctly reasonable and corresponding in each instance.

(6) The recognition of the same occult power, in varied form, being in operation in the mental and physical phenomena; the vast difficulty of explaining the higher mental phases otherwise than by spirit possession, and the still greater difficulty, nay impossibility, of finding a reasonable non-spiritual explanation when the physical and intellectual phases are considered conjointly.

To exemplify my meaning, and in part to briefly recapitulate (for this is a matter that, in one or more of its aspects, will bear at least condensed repetition) the method of reasoning which, after many years' study of the subject, has brought me, chiefly through Mr. Bailey's mediumship, to a full conviction of the truth of spirit-return, I cannot do better than to give an extract from a letter written by me recently to an intimate friend, and dealing with this very question—a matter with both of us of frequent discussion.

The extract runs thus. (In it will be found, perhaps, one or two points not previously touched on.) It must be borne in mind that it is but a fragment, though an important fragment, of my reasoning on this subject:

“You seek for immediate self-proof of the spiritual origin of the phenomena. But remember the time I sought patiently before conviction came—a conviction, mark you, based on the very ground-work which you despise, namely, physical manifestations, the pivot upon which the whole thing turns, the first and essential step towards proof of another sphere of existence. I have always held that a single “spirit rap,” or the least movement of a ponderable object without physical contact, or other physical cause, or the most trivial thing brought occultly, suggests abundant speculation in this direction, because of the invariable association of an intelligence therewith, apart from my own or that of the Sensitive or of others present. Let me run rapidly over the logic of the thing.

Take the production of apports as experienced through Mr. Bailey.

FIRST CONSIDERATION.—Fraud, conjuring, collusion or tricking by sitters. All these absolutely eliminated. (See my notes.) Collusion on the part of sitters effectually prevented by cage (See second series of sittings for cage test), and as regards conjuring, we know that a conjurer first of all has to acquire his art by close and persistent application over a number of years. He has his paraphernalia and confederates, his time and place; he makes his little preparations in clothes and linings and surroundings, and does his palming and other sleight of hand “turns.” But cut off his confederates; search, lock and seal the seance room (best if it be in your own house); know your sitters, nevertheless search them; remove the conjurer’s paraphernalia; strip him of his clothes, and examine his whole body in your own room; re-dress him in searched clothes belonging to yourself, and to which he and his confederates have not had access meanwhile; do not allow him to come in contact with any of the sitters; put him and seal him in a bag, not his “trick bag,” but one made by yourself, and double-machine-lock-stitched; or, for the absolute prevention of collusion, because of possibly defective search of sitters, put him into a well-secured cage, made under your own supervision, and you spoil his little game; no more conjuring under these circumstances. Remember, moreover, that the conjurer supplies his own conditions. We make ours for Mr. Bailey. We subject him to all the above and more, and he submits like a lamb. But we get the phenomena just the same. A sane person must admit their occult nature under such circumstances.

SECOND CONSIDERATION.—Admitting the occult production of apports, the question arises is this the result of blind force? Impossible; for knowledge of the existence and whereabouts of articles desired to be brought, is required; and knowledge

also of subtle forces and of the manner of wielding them through hidden laws, is essential for, say, such action on the intermolecular vibrations of solid matter as will effect the necessary reduction to, presumably, the etheric or sub-etheric condition, to enable it to be suddenly transported through space, and to pass, as ether-waves can, through solids, before being re-integrated. A thinking and directing intelligence is therefore at work—an intelligence, from our standpoint, of no mean order.

THIRD CONSIDERATION.—Whence comes the intelligence? Not from the Sensitive or the sitters, for ample reasons given in my analysis; they, moreover, being absolutely ignorant of the method of wielding the finer forces in nature here in operation. I have also eliminated the theories of elementals, nature-spirits, adepts in the flesh, etc. (See my analysis.)

To what order of beings, then, do these intelligences, these producers of apports belong? Are they ex-carnate beings? that is to say, did they once live in the flesh on this earth? The answer is plain. Not being nature-spirits or obsessions of the Sensitive by adepts in the flesh, and the theory of the sub-minal self—not that normal inner consciousness, the existence of which is intelligible enough, but that exaggerated conception of it, the creation of those who would have it fit in with their non-spiritistic theories; that presumably all-knowing, on-occasion-multiple, conveniently accommodating and wholly imaginary species of self, which is at one moment in its natural habitat, and the next instant away at the antipodes searching for relics on the site of Nineveh, Babylon, or Alexandria, invariably stating that it is the spirit of a person once living on earth, and lying persistently in that statement—being all too grossly absurd for acceptance, the conclusion is, therefore, that they, the producers of apports, are simply what they represent themselves to be, namely, spirits of departed human beings temporarily mani-



Senacherib on his Throne.

(Clearing this tablet from its outer coating of clay took a long time).

festing through the controlled Sensitive. Think it well over, and try if you can find a more reasonable explanation. No other to my mind is possible.

The question as to the origin of the intelligence will of course apply equally in the case of the mental phenomena; but in regard to the latter, we shall get the answer far more convincingly by taking the physical conjointly into consideration. This I want to impress upon you.

Here is the line of argument. Take, for instance, the remarkable lectures of the control, Dr. Robinson, on the Aztecs or on Chaldean Archaeology (see Mr. Stanford's pamphlet), with his description and translation of cuneiform writings on tablets and cylinders (see my notes). You might reasonably ask, have such phases really their origin in a spiritual being manifesting intellectually, or are they neither spiritual nor in any form occult, but simply emanating from Mr. Bailey's own conscious brain, the matter having been memorised by him for the occasion from books, repeated parrot-like, and palmed off as coming from a being in spirit-land? This theory of parrot-like utterance is nullified, however, by the ready and lucid answers to diverse questions of a deep and abstruse nature, given by the "control" in ultra refined and faultless language entirely out of keeping with Mr. Bailey's capabilities, also by the fact that occasionally, as in re-lecturing, certain previously expressed ideas are repeated and developed upon in different and still refined verbiage, and because it would be well nigh impossible for any ordinary mortal, unless he made a life-study of the various subjects, to memorise from books such a vast fund of minute detail, which, take him on any part of the subject matter you will, he has always ready in reserve; if indeed some of the items of information given are at all available from books.

Indeed, considering the profound knowledge exhibited, the high quality of culture and refinement seen in certain "controls" manifesting through him, and the information, often of a most learned kind,

which they have at command, Mr. Bailey, if he himself were the conscious possessor of such deep and varied knowledge, refinement and lucid intellect, should be regarded as a transcendent genius with fame and fortune within his grasp. One could not reasonably imagine such a man disavowing his knowledge, cloaking his genius, and descending to delude sitters at seances, running, meanwhile, the constant risk of detection and punishment, and all for the sake of paltry sums which could be earned by a mechanic, leaving entirely out of consideration the value, chiefly from an archaeological point of view, of many of the apports produced and distributed, some of which could not be purchased in Australia in the ordinary way for love or money.

Still, perhaps, a shadow of doubt will remain on your mind; but now we come to an important consideration. If, as we have seen, the production of apports be occult, why not also the intellectual phenomena? Proof is thus driven home. The occult nature of the intellectual phases is, on all accounts, evident; there is no retreating from such admission.

But again to our question of questions, whence arises the intelligence? In my analysis I have, as you know, eliminated as far as human reason and argument will allow, such theories as subliminal consciousness, suggestion and telepathy between the living.

You will ask, perhaps, might it not, after all, be some form of extended telepathy not easily explained or understood, and might not reiterated statements of even the higher-class controls, as to their being spiritual entities, be actually and consciously false? Some lingering doubt may, at all events, remain. More and yet more proof will be demanded by a mind long steeped in opposite theories and prejudices, such as yours and mine have been. If one could only test the reliability of the controls; and if one could more closely and firmly weld the whole chain of evidence? *Now I go back to the physical manifesta-*

tions—say, to the occult production of coins, which were discovered, de-materialised, conveyed and re-integrated, not by blind force, but by an intelligence other than that of the Sensitive or sitters; an intelligence, as I have shown, not that of an adept in the flesh, or of an elemental or nature-spirit, but of an ex-carnate being; a being, moreover, with whom the intellectual control, Dr. Robinson, claims acquaintance, and gives excellent proof of such acquaintance in, for instance, when finished with his description of the coins, telling me that the Hindu who brought them occultly was present and would speak to me next.

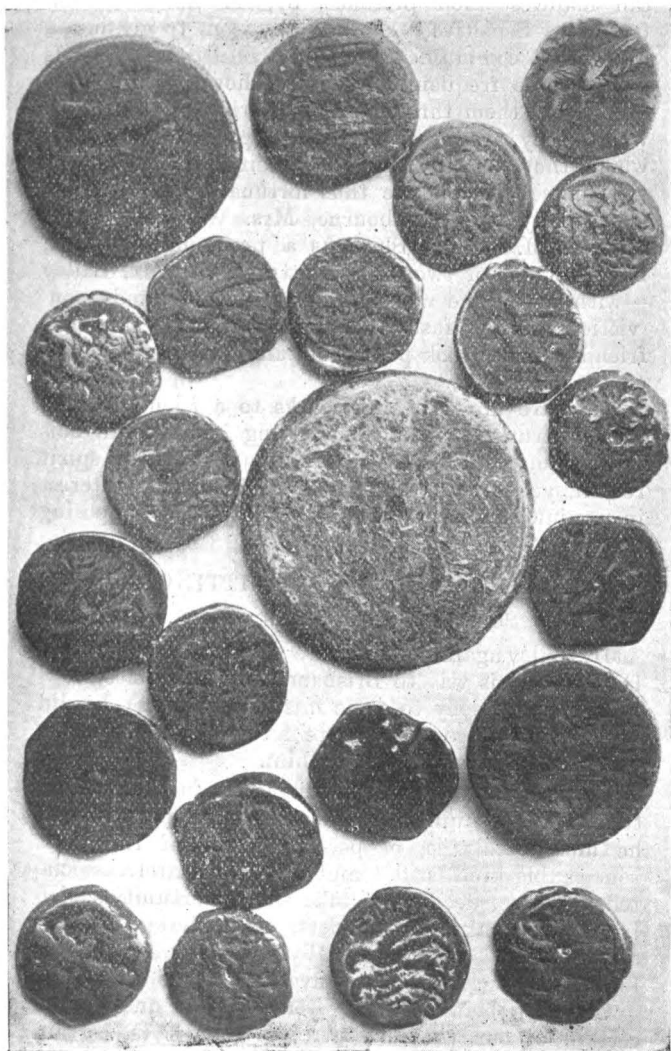
Here we have at once an important link in the chain of evidence in favour of reliability of statement as to spirit presence in intellectual phases, the production of apports by a spiritual ex-carnate being associated with the intellectual control having been already proved; and that link is further strengthened by the fact that the Hindu himself, the occult producer of the apports, speaks of and claims acquaintance with Dr. Robinson in spirit-land. So also in regard to the other controls. They all know and speak of one another and of their mission. This inter-acquaintance renders it absurd to suppose that while some—the producers of apports—are, as we have seen, nothing more nor less than spiritual beings once in the flesh, others—the intellectual controls—are merely manufactured by Mr. Bailey's conscious brain, or else manifestations of his subliminal consciousness under the influence of hypnotic suggestion and of telepathy between him and some person in the flesh! Thus the last citadel of mental opposition crumbles to the ground, and it is further demolished when the intellectual control describes accurately my friends who have passed away, and gives me ample proof of his acquaintance with them in the life beyond; his statements being borne out by the Hindu whose special function it is to produce physical wonders; this corroboration being if

itself a very strong argument against the idea of telepathy between the living as accounting for this knowledge. Thus not alone does heaped-up evidence culminate in reasonable conviction of spirit presence, but I have also advanced many strides towards proof of reliability of statement on the part of controls, on things on which they might reasonably be regarded as competent to speak; such proof arising in the first instance from my reasoning out satisfactorily the truth of the statement that they are spirits of departed human beings.

To test this reliability still further, however, I take to an expert some of the Ptolemy coins, produced by Abdul and described by Dr. Robinson (mark you, I go back again to the physical phenomena), and I find the doctor's description correct. His statements regarding the coins are fully verified. If he be reliable in his statements of things on this side, why not also of things on the other side?

Now you see that, step by step, not merely through the consideration of the mental phenomena, but of the physical and mental combined (for they cannot be dissociated in this analysis), I am brought, first of all, by a process of elimination, and then by fact upon fact, by the absurdity of opposing theories, and by the very naturalness of heaped up evidential proof, to a full and reasonable belief in spirit-return.

FOURTH CONSIDERATION.—Admitting the presence of our own loved and lost ones in the world beyond, can they also return to hold converse with us? I am convinced that they can and do. But we must regard the difficulties that may beset them in the effort to make themselves manifest. No doubt too great anxiety on their part or on ours is often a hindrance. Rightly or wrongly I believe also that as the possession of the psychic faculty (and we know how rare it is in its developed state) is essential to bring one into connection with the other sphere of existence, so the same developed quality is probably



Ptolemy Coins, chiefly Bronze.

essential in those who have passed over, before they can manifest their presence, by, for instance, controlling a Sensitive. Here is a reason, to my mind, why direct communication with our deceased friends is not more frequent. We may, however, get messages from them through other spiritual beings with whom they are associated. Happy are those for whom they actually manifest their presence at the very outset! Some are thus fortunate. I have just met a lady from Melbourne, Mrs. W. (well known by Mr. M. here). She was a pronounced sceptic, but after one or two private sittings with Mr. Bailey—with whom she was previously unacquainted—conviction came, fast and unmistakable. Departed friends at once took possession, and gave ample proof of their identity.'

Such are my written remarks to a friend seeking for the truth. Though embodying but a mere outline of my process of reasoning in proof of spirit return, yet I think they may be read with interest in conjunction with my full analysis of opposing theories.

SECOND SERIES OF SITTINGS. §

SOME EXTREMELY RIGID TESTS.

Mr. Bailey again arrived here the end of May, 1903. He was on his way to Brisbane, to which place, however, owing chiefly to some misunderstanding, he did not then proceed. We were fortunate to have another series of sittings from him.

Though, for my part, requiring no further conviction of his genuineness as a Sensitive, possessed as he undoubtedly is, of psychic power of the most remarkable kind, still I and those intimately associated with me, decided to take the opportunity, chiefly for the sake of outsiders, of applying tests as stringent and as scientifically accurate as possible for us to conceive in an investigation of this kind.

Collusion being the one item open to question in certain of our previous sittings, though in certain

other of them there was no room for doubt on this score (and it would be, in any case, absurd to suppose it in the case of sitters earnestly investigating), we were determined to set at rest this doubt once and for all.

While still turning over in my mind a number of plans to effectually prevent collusion, I happened to meet a friend (Mr. F.) and conversed with him on the subject. Mr. F. is a thorough sceptic, whose frame of mind somewhat resembled my own at the time when I first heard of spiritualistic occurrences, said: "Oh, I could stop the phenomena with a very simple device. No one could then possibly aid him. With my test, if you found nothing concealed on searching him, you might be perfectly sure you would get no result."

I asked him what his plan was. He said he would simply let a piece of mosquito netting fall right over him; covering him completely, and would secure it to the floor.

From this I got hold of the idea of a square wooden frame, covered top and sides with mosquito netting; this cage, with uncovered base, to be placed over the Sensitive and screwed to the ground, his clothes and person being searched previously. I consulted with a friend of mine, and we both proposed this to Mr. Bailey, who said at once: "The very thing; you can do it by all means." And we did it.

After the third sitting I even took the precaution of getting the seam in the netting closely top-stitched on the outside, and of having the tacks at the base of the cage so secured that they could not possibly be withdrawn. As a further precaution, Seabury and Johnson's wide adhesive plaster was stuck on and tacked to the base and floor at intervals, this adhesive plaster in our special tests (see further on) having been fixed and tacked in one continuous strip, all round the line of contact of the base with the floor, so that not even the tiniest slip of paper could be inserted underneath.

So **secure** was the cage against the introduction of articles that I **offered** my friend, Mr. F. £50 if he could get in a threepenny bit.

Now supposing the Sensitive **thoroughly** searched, kept, meanwhile, away from the sitters, **and** closely watched till thus secured in the cage, there **being** no possibility of the concealment of articles therein, or on or under the part of the floor enclosed by the base, then apports produced within the cage under such conditions should necessarily be regarded as produced by occult means. Passage of matter through matter would also be demonstrated.

FIRST SITTING, SECOND SERIES.

Queen's Hall, Sydney, Room 7, Monday, June 1st.
1903, 8 p.m.

Sensitive searched and placed in cage, which was screwed down to floor and further secured with adhesive plaster tacked to base and floor.

Apports, etc.:—

(1) Two live Indian birds and, by request, a bird's nest. The second bird and the nest mysteriously disappeared, the Hindoo saying it would be cruel to keep a mother bird. The other bird, given to a sitter, is still living.

(2) An Indian cap, richly wrought in gold and silver Delhi wire embroidery.

(3) Eight Ptolemy coins.

(4) A materialised hand appeared.

SECOND SITTING, SECOND SERIES.

Queen' Hall, Thursday, June 4th, 1903, 8 p.m.

Conditions similar to last.

Apports:—

(1) One live bird, described as a galluk or widow-bird, which was given to me. (It is still living.)

(2) Ten ancient coins, Egyptian and Roman.

(3) A newspaper from Scinde, in Arabic characters, Hindu language.



Leopard Skin Rug ; Indian Cap ; Bedoin Arab Woman's Head Dress and Witch Doctor's Belt. (See also pages 86 and 117).

(4) A leopard-skin rug (the skin untanned), 3 feet $1\frac{1}{2}$ inches long from neck to flank, and over $2\frac{1}{2}$ feet wide at shoulder. Control Abdul said it was brought from a bazaar in Delhi, the owner, a Sensitive, having been requested by spirit agency to place it by, so that it might be taken away as a present for a "Feringhi friend." It was presented to me.

THIRD SITTING, SECOND SERIES.

Queen's Hall Monday, June 8, 1903.

A sitting for materialisation. One, and then two, luminous hands appeared, then a small luminous figure.

The Sensitive came out of the cabinet, walked over, took hold of the hand of the sitter in front of me, while the materialised figure was still in evidence in the cabinet. A luminous head and shoulders which, we were told, was a materialisation of Abdul, subsequently appeared, also other hands, one of which advanced to right of cabinet then glided away and dematerialised.

FOURTH SITTING, SECOND SERIES.

Queen's Hall, Thursday, June 11, 1903, 8 p.m.

Covering on cage re-arranged during day more securely, its seams top-stitched on outside. Bag also re-made with stronger material, its seams double-sewn with machine lock-stitch.

Sensitive thoroughly searched, put inside cage and placed in bag of our own make, unlined and double machine-lock-stitched.

Bag tied firmly and sealed; cage screwed down, its base further secured with adhesive plaster fixed and tacked to frame and floor, so that nothing, however small, could be passed through.

Apports:—

- (1) A live bird.
- (2) A nest with one egg. (The nest and egg by desire.)
- (3) Sixteen ancient Egyptian and Roman coins.

(4) A shrub about five inches high, with leaves. The bird and coins were left; the egg, nest and plant disappeared.

Amongst the controls was a Parsee priest. In speaking of the worshipping of fire, he said it was incorrect to call his people fire-worshippers in the literal sense, as fire was only regarded as a symbol of the deity. What they really worshipped was "Agni," an esoteric word, meaning essence or spirit of fire.

At conclusion of seance, seals examined and found unbroken.

STRINGENT TRIAL TEST SITTING.

At my house, Sydney, Monday, June 15, 1903,
at 8 p.m.

Sitters present—Mrs. L., Mrs. Br., Miss B., Miss Ch., Mr. R., Mr. J.L.M., Mr. K., Mr. X.

Manner of testing.—Seance-room and contents, including cage, fully searched by committee; window and fire-grate covered with mosquito netting and sealed.

Clay in small flower-pot emptied, examined and replaced. When search over, door locked and sealed. Sitters then, male and female, completely searched in their respective searching rooms.

Sensitive stripped to underpants; his clothes, boots and socks put away; his body thoroughly and exhaustively searched from head to foot, including mouth, ear-cavities, palms, between fingers, between legs, between toes, etc. Sensitive then re-dressed in a suit of mine, which was fully searched, including socks and slippers.

Men and women sitters then left the searching rooms, the Sensitive being linked by one searcher on each side. Seal on seance room door then broken and all entered. Door locked on inside and sealed.

Sensitive, kept all the time under close observation, put in cage, which was then screwed down firmly to floor, and further secured at base with adhesive

plaster, not alone stuck on, but also tacked down, so that not even an article the size of a pea could be put through.

Apports produced under the above conditions:—

(1) A pair of satin slipper shapes, silver embroidered in Indian fashion.

(2) Four ancient Egyptian coins.

(3) A shrub, four or five inches high. This shrub, whose leaves were from one to two inches long, subsequently disappeared.

(4) A number of cut jewels, as follows, viz.: a blood garnet, two other light-coloured garnets or "spinifex" rubies, two green sapphires, a chrisobel or chresoface, two cinnamon stones and three moon-stones.

(5) A luminous hand materialised.

TESTING A SENSITIVE.

Before describing our special test carried out (though with more rigid attention to details), on the same lines as the trial test just described, and which of itself should satisfy any reasonable investigator, it is well that those who would try stringent experiments of this kind, without understanding the matter from the point of view of occult requirements, and would ignorantly lay down the law regardless of psychic conditions, should be made aware of certain important facts in this connection.

A Sensitive, as the name indicates, is one whose nervous organisation is so highly strung, that it responds in a superlative degree to influences and impressions, whether conveyed in the ordinary physical way, or from mind to mind (telepathically). In the Sensitive, the least impression made is exaggerated ten-fold. A trivial act of kindness, for instance, is felt with keen appreciation, and, on the other hand, a word or look, or even thought, betokening non-sympathy, antagonism or distrust, is taken to heart and brooded over fretfully.

Such is the individual (if a true psychic) to be dealt with in the application of tests in regard to a pro-

cess which essentially demands, on the part of the Sensitive, undisturbed nerves, mental tranquillity and absolute passivity, and in the case of both Sensitive and sitters, the all-important item, inter-sympathy.

The following, therefore, should be borne in mind by fair investigators, viz. :—

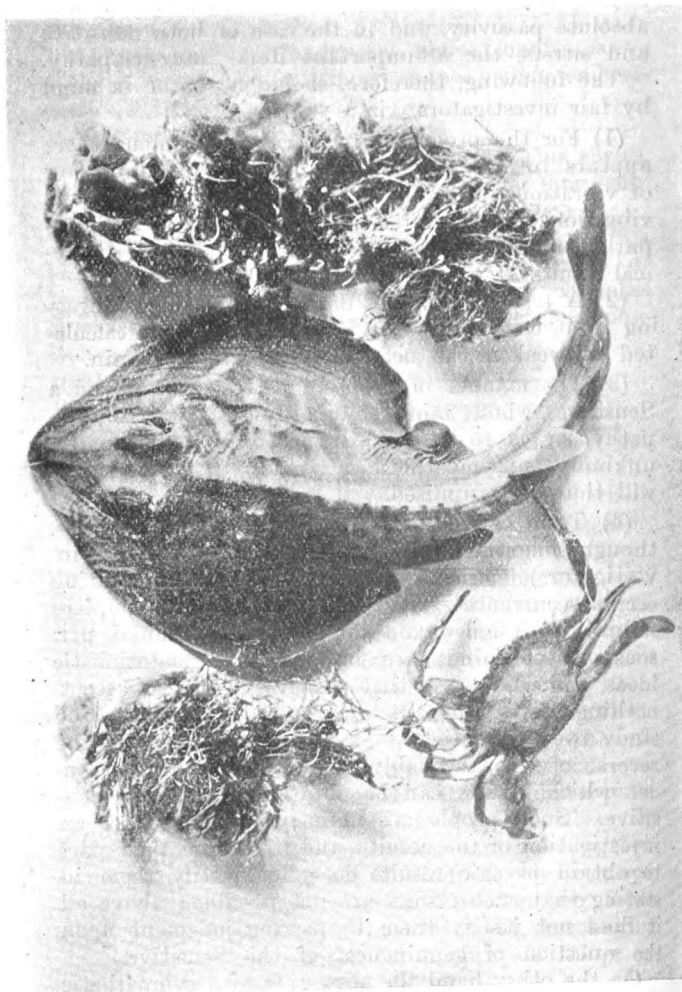
(1) For the production of occult phenomena, there appears to be necessary an out-flow and inter-flow of vibrations, probably of the magnetic order. These vibrations are liberated and set in action by sympathy or harmony, without which but meagre psychical results, if any at all, can be obtained.

(2) A test pre-supposes doubt. The fact of engaging in it may engender a degree of suspicion calculated to weaken the necessary sympathetic chain.

(3) The manner of proposing a test may offend a Sensitive, whose mind so readily responds to sympathy, or is so greatly disturbed by an uncouth, unkindly, unsympathetic attitude. Psychic results will thus be minimised.

(4) Tests carried out on rigid, scientific lines, though sometimes (i.e., when engaged in by fair investigators) eminently successful in demonstrating occult occurrences, will result in partial or complete failure if designed and applied by prejudiced persons, whose minds are imbued with materialistic ideas, and who are of that positive, dogmatic, accepting-nothing-else attitude peculiar to some of those who study the exact sciences—a mental calibre quite the reverse of the reasonably sympathetic condition under which results can be obtained through a Sensitive. Such people are eminently unfitted for an investigation of the occult; and failure on their part to obtain psychic results does not justify them in stating that such results are not possible; above all it does not justify them in passing judgment upon the question of genuineness of the Sensitive.

On the other hand the possession of a sympathetic nature, kept under due control, and of a mind open to the reception of truth, from whatever source it



Fish, Crab, and portion of Seaweed.

may come, is by no means incompatible with the possession of common sense, clear judgment and a pronounced scientific bent, as exemplified in such noted scientists and investigators of the occult as the eminent Professor Denton, the great Alfred Russell Wallace, primary demonstrator of Evolution; the learned professor Zollner, of Leipsig, propounder of the fourth dimension in space; the celebrated marion of the Paris Observatory; the world-famed Crookes (now Sir William Crookes, knighted because of his brilliant scientific achievements and discoveries), and many other able scientists who, like the foregoing, began the investigation under the mist of scepticism, but ended in full conviction of the occult nature of the phenomena tested.

(5) Absence of the female negative element in a scientific investigation of the occult, unless a fair number of the males be negative, will probably minimise results, inasmuch as an admixture of positives and negatives appears to be necessary.

(6) Certain vibrations, such as those of light, have a deterrent effect upon psychic occurrences. While light is advisable when it can be employed, and, as we have seen, and as further shall be exemplified herein, it can be employed under exceptionally favourable conditions, it would be unscientific to demand it unless the conditions were suitable.

It is well known that sudden light produces a shock to an entranced Sensitive—a shock that may result in serious disturbance of the nervous system.

(7) As certain "controls" of the Sensitive are accustomed to produce certain specific results, such, for instance, as the bringing of articles occultly from a distance, these articles having to be searched for, and permission for their abstraction (if that be necessary to fulfil the moral law) having to be obtained in advance, it is better, as a rule, not to ask at the onset for special apports (though these, as we have seen, have in the case of Mr. Bailey's control, Abdul, been asked for on the spur of the moment and ob-

tained, which to my mind is a most convincing proof of genuineness), and not to suggest other special phenomena at the outset, but to accept what comes if only under an absolute test.

It is also better to fix in advance, with the directing "control" of the Sensitive, the day, hour and conditions of the test.

RIGID TESTS.

The necessity for applying special tests to special phenomena will be readily understood. The test, in the present instance, was designed for one phase only, namely, the production of apparitions in darkness. Incidentally, however, the passage of matter through matter would be included in it.

It has often been said that a dark seance is not convincing. It may not be in a sense, under ordinary conditions, but it can be made absolutely so under conditions that to a certainty preclude fraud and trickery.

My intention in designing an exceptionally stringent test was not that I myself needed to be further convinced, having already received from the Sensitive's controls, more than ample conviction both in full daylight and in darkness. It was simply to attract the attention of others who have not been quite as fortunate.

The following details embody what, in my opinion, is

An [absolute test in darkness for the occult importation of objects into a locked and otherwise secured seance room.

PRELIMINARY REMARKS (made to those engaging in the test).—The sitters will please note that while the searching is thoroughly and satisfactorily made, it should be carried out in such a manner as not to hurt the feelings of either the Sensitive or any member of the circle. While every reasonable care is taken in the search, it should not be unduly

protracted; nor should the searcher allow his or her mind to foster unreasonable suspicion.

A sceptical condition of mind is only natural in those either not yet convinced of occult phenomena, or who are, for the first time, investigating occurrences which, to the uninitiated, appear to be impossible. While, however, naturally sceptical, one should be ready to receive truth, if truth should come, not by mere faith in the statements of others, but through personal experience and the reasonable exercise of individual judgment.

Such a mental attitude is not opposed to that interflow of harmonic vibrations without which occult results cannot well be obtained. On the other hand, a stubborn, antagonistic, mental attitude will short-circuit the necessary current, and will considerably weaken or entirely break the magnetic chain.

Certain vibrations, such as those of light, have been known from time immemorial to antagonise psychic results, whether spontaneous or produced. It would be as unreasonable to insist on spoiling a photographic sensitive plate by exposing it to light, as to demand light in the case of a human Sensitive, in whose presence the incomparably delicate mechanism for the production of occult phenomena is set in motion by Nature's finer forces in accordance with Nature's subtle laws. If the Sensitive and his controls submit to reasonable tests, we should yield acquiescence to psychical conditions.

It should also be remembered that we are investigating, perhaps, one of the most serious subjects that can engage the mind. Levy, therefore, either in the searching processes or at the seance, is condemnable.

If any sitter be not prepared to proceed on the above lines, especially in regard to a reasonable and non-antagonistic mental attitude, or else be not agreeable to submit personally, without demur, to the thorough searching process to be indicated, he or she should at once withdraw from the investigation.

THE TEST DESCRIBED.

The following committees shall be elected from the sitters, viz. :

(a) Two gentlemen for searching the seance room, the searching room, the men sitters, and the Sensitive.

(b) Two for searching the searchers.

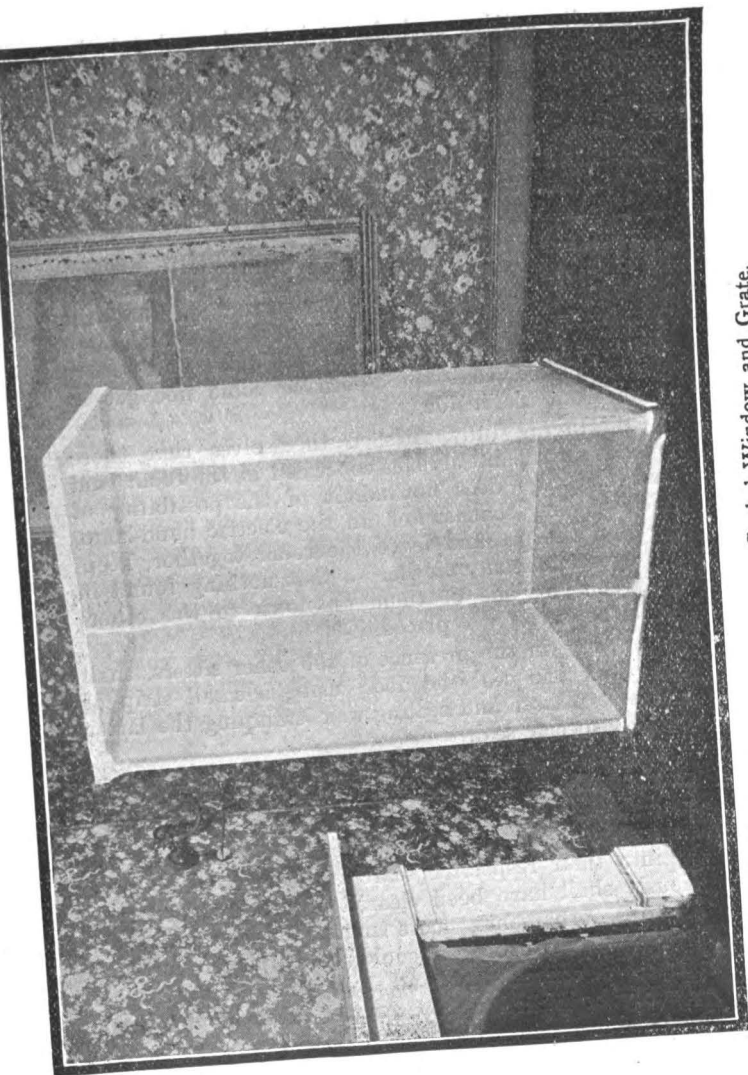
(c) One as a scrutiniser, and for detailing particulars of the search.

(d) Two lady sitters for searching both their rooms and their searcher.

Precise directions.—(1) The sitters having all assembled three-quarters of an hour before the arrival of the Sensitive, shall now proceed to elect the committees above enumerated.

(2) It being arranged that the Sensitive, immediately on arrival, shall be escorted to the searching room, the two men searchers chosen, having first been searched in the manner detailed further on, shall enter the seance room, bringing with them an electric hand lamp switched on.

(a) They shall lock the door on the inside, light the gas, see that the room is bare of carpet, rugs or mats, drapery or ornaments, and contains no furniture or other articles, except a large cage, covered with mosquito netting at sides and top (this cage to enclose the Sensitive), timber or cane-bottom chairs for the sitters, a small table, and such small articles as a cloth or fan or small bird-cage required for manifestations. They shall also see that the grate and the window are duly covered with mosquito netting, and securely sealed with wax all round. They shall then search the chairs, table, and small articles thereon, the floor (seeing that there are no loose boards or trapdoors), the wainscotting and other places of possible concealment of articles, and shall secure them, where defective, with adhesive plaster, stuck and tacked on. They shall search and closely examine the cage prepared for the Sensitive, making quite sure that the frame is secure, and that the



Cage for Sensitive. Sealed Window and Grate.

mosquito netting enclosing it is closely and duly top-stitched on the outside, and tacked securely, leaving not the least room for the getting of articles through any part of the contrivance. They shall, if deemed necessary, cover the seam with adhesive plaster on the outside, and carefully seal with wax, taking, of course, due care not to set the netting on fire, and shall satisfy themselves that the cage is so secured that it would be impossible for the Sensitive to make an opening by either withdrawing tacks or screws or by ripping the stitching. To further prevent the possibility of the secret conveyance of articles through the cage they shall see that the tacks and screws are so placed that the Sensitive could not get at them from the inside.

(b) Having fully satisfied themselves that there are no contraband articles concealed in the room, and that the cage does not admit of the possibility of trickery, they shall switch on the electric hand-lamp, turn off the gas and leave the room together, keeping eyes upon one another so that nothing found in the room by one of them unknown to the others could be secretly replaced.

(c) They, in the presence of the other sitters, shall then lock and seal the door, using a small strip of adhesive plaster and sealing wax, stamping the latter with a special seal.

3 (a) They, and the other men sitters and women sitters with, in their case, one special searcher (who shall be a competent person unknown to the lady sitters, and not herself a sitter) shall immediately go into their respective searching rooms, which previously shall have been cleared of bedding, drapery, pictures, ornaments, loose mats, fender, and such articles of furniture as could be employed for the purpose of concealment, and from which things might possibly be picked up by a sitter after having been searched.

(b) The respective doors are to be locked on the inside.

(c) Any drawer or other receptacle in either room, in such furniture as perhaps could not be conveniently removed, must be locked and sealed; one large trunk, with lock and key, being reserved in the ladies' room for the ordinary garments, each lady, after having been searched, wearing an outer garment instead; and one drawer or wardrobe compartment, with lock and key, being reserved in the men's room for the Sensitive's clothes, should it be deemed necessary that he should put others on instead.

(d) The windows (in either room) if open, shall be covered in the open parts with mosquito netting, well wide of the beading and sealed. Any rent in unremoved nailed-down carpet or matting shall be covered with adhesive plaster further secured by tacking; any slits or holes in the wainscoting or in other timber work, or in the walls, etc., to be similarly dealt with; sealing wax being used with the plaster if preferred instead of tacks; these precautions being taken to guard against the deposition of articles therein, which might be secretly abstracted subsequent to the search.

(4) It being understood that the searchers have already been thoroughly searched, the sitters to be searched shall now range themselves on one side of the room; the searchers shall keep on the opposite side.

(5) Each sitter shall be called in turn for searching. He shall divest himself of his boots and socks, and of his clothes down to his underclothing, and shall remove the latter if desired. All his clothing (including his boots, etc.) shall now be searched in the manner to be given presently, and deposited securely until his underclothing and body shall also have been searched.

(6) His body shall be searched in a manner similar to the search of the Sensitive's body. (See further on.)

(7) He shall re-dress, and (to prevent the possibility of the conveyance of articles to him from other unsearched sitters) he shall remain at the same side of

the room as the searchers until all the men sitters have been similarly dealt with.

Similar details will apply in the case of lady sitters, their committee first of all searching their special searcher, so that it might not be said that she could have had articles concealed which she might hand secretly to an already searched sitter. Moreover, after the completion of the search of their bodies, the lady sitters shall, each in turn, dress in a plain outer garment, previously searched; their ordinary clothes being deposited, meanwhile, in the trunk set apart for that purpose, and locked therein.

(8) The female searcher shall, before leaving the room, write and hand to the committee a signed and witnessed certificate of the result of her searching. Neither she nor any lady sitter shall leave the room till the time is announced by a given signal.

(9) The searching of the men sitters being over, they shall await the arrival of the Sensitive in their searching room.

SEARCHING THE SENSITIVE.—On arrival, the Sensitive shall at once be admitted into the searching room, escorted directly thereto by a person set apart for that purpose.

(1) He shall immediately divest himself of his boots, socks and other articles of apparel down to his underclothes, these also being removed if deemed necessary; his own clothes, should it be decided to re-dress him in other garments, being at once put into the reserved drawer or wardrobe compartment, which shall be then locked and sealed, and the search of his body proceeded with. If, on the other hand, it be decided that he shall re-dress in his own clothes (excepting his boots, which shall be put away, slippers being provided instead), each article of clothing, as removed, shall be searched as follows:—

(a) The socks shall be felt and turned inside out.

(b) All pockets in the clothing shall be felt and turned inside out, and a systematic search shall be made for concealed pockets or other receptacles.

(c) The linings shall be closely examined, and every inch of the clothes felt and pressed with the hands.

The same particulars will apply to the searching of clothes in which it may be decided to re-dress the Sensitive.

PARTICULARS OF THE SEARCH OF THE BODY.—The searching of the body shall be proceeded with duly, systematically, and with attention to the minutest detail, but at the same time expeditiously, so as to prevent the possibility of catching cold. The following particulars shall also apply in the case of other sitters, who shall submit to exactly the same searching process as the Sensitive:—

(a) The Sensitive, while standing, shall extend both arms outwards, shall separate the fingers of both hands, and shall keep arms and hands thus until the completion of the search.

(b) The searchers shall now examine the hair (and in the case of a woman, the headgear), also the cavities of the ears, nostrils and mouth, including the spaces between the cheeks and gums; also including possible hollow teeth, etc., in which jewels and other small articles might be concealed, and also the spaces behind the ears. The scrutiniser shall, meanwhile (and during the entire search of clothes and body), see that each particular is duly carried out. He shall also have the option of re-searching any part in the presence of the others, in order to satisfy himself.

(c) Next the arm-pits, hands, and between the fingers, are to be thoroughly examined. N.B.—To prevent the possibility of palming, or of transference of articles by leger-de-main, both hands are to be examined simultaneously by sight and touch. When finished, the palms are to be turned upwards, the arms and fingers still remaining separated (this to prevent the possible whisking of articles from the feet to the hands as is sometimes done by conjurers).

(d) The legs are now to be sufficiently separated, and an examination of the folds made.

(e) Lastly, the searchers shall examine under the feet and under and between the toes.

The Sensitive shall re-dress in the searched clothes and slippers, and at a given signal he, with the sitters, male and female, shall immediately proceed to the seance room. The Sensitive in proceeding there-to shall link arms with one searcher at each side, no person who is not a sitter, except the female searcher, being allowed meanwhile in the passage. The seal of the seance room door shall now be examined by the scrutiniser and broken in the presence of the sitters and Sensitive, who shall now enter together. The door is now to be locked and sealed on the inside, the wax being impressed with a special stamp.

DISPOSAL OF THE SENSITIVE IN THE SEANCE ROOM.—(1) The result of the searching of sitters and Sensitive having been duly announced, the Sensitive, who is not for an instant to be lost sight of, is now to be placed within the cage, which is also to cover the wooden or cane-bottom chair on which he is to sit, and a small plain table, with bird-cage, cloth, fan, etc., required for manifestations, and which had previously been searched, and may again be searched if so desired.

The cage being fixed in position, shall now be screwed to the floor, four or more sufficiently large screws being driven through the wood work at the base and into the flooring. The searchers shall satisfy themselves that the cage is tightly and securely fastened to the floor. Wide adhesive plaster is now to be stuck all round the line of contact of the base of the cage with the floor, and tacked to the frame and floor, so that not even a piece of paper could be here inserted.

The manifestations shall now proceed; all mysterious phenomena, such as the production of apports, living or otherwise, being accepted as genuine, because of the thorough and exhaustive safeguards applied, provided that at the conclusion of the seance

the cage is found intact, the tacks undisturbed, and all safeguards in the room still in evidence, and just as they were before the occurrence of the phenomena—points which it shall be the duty of the searchers to verify or otherwise, and to pronounce upon before any sitter leaves the room.

N.B.—It is understood that this being an essentially private investigation, the name of any sitter shall not be published in connection with it. Those who may speak of it to sympathetic friends should simply detail their own individual experiences.

EXPLANATORY.

It will be noticed that the above test is full of minute detail. It is this very detail that, when fully carried out, ensures its efficacy.

Two sittings modelled on the above lines, with varied sitters in each, were proposed and cheerfully agreed to by Mr. Bailey and his directing control, any possible omission in the first to be corrected in the second sitting, which was also meant as a further trial in the event primarily of failure to obtain results. As regards the contingency of possible omissions in the execution of the proposed test, it so happened that there was, in the first sitting, one point not considered of importance by the searchers, but which, in the minds of some outsiders, might, perhaps, be regarded as somewhat of an omission, namely, that the web underpants and also a flannel bandage worn for medical reasons by the Sensitive were not asked to be removed. (The Sensitive who is seen when stripped to be more or less attenuated, suffers from a weak back, and is prone to catching cold.) The search was as complete and as absolute as if these articles had been removed. As one of the searchers, Mr. McL., remarked: "Not a pea or a pin's head could have escaped notice." For my part, I consider, with other sane people, that it is reducing matters to an absurdity to require the removal of such wearables. If two or more astute searchers

cannot find whether articles, however small, are concealed in unlined web pants or in a loose bit of unlined flannel worn round the waist, they are incompetent for the performance of the simplest acts of every-day life requiring the exercise of common sense and common observation.

However, in order to give no loop-hole to outsiders, I fell in with the idea of one or two sitters that there might be a second test sitting, in which all articles of apparel should be removed from the Sensitive. This was at once agreed to by the Sensitive and by his guiding control, Doctor Whitcombe, who, in his usual direct manner, said: "As long as you do not injure him or disturb his mind, you can peel off his skin if you like!" The day was accordingly fixed. The doctor added that he foresaw some trouble for the Sensitive before the day appointed—that a letter to me containing some references which would have a disturbing effect on his mind, was on its way from Melbourne. (The doctor's prediction was verified. I received the letter that very evening. Its contents, which I was bound to make known to Mr. Bailey, had a most disquieting effect upon him.) Dr. Whitcombe, the following day, said he also foresaw further trouble, because the Sensitive, on the very evening of the sitting (Thursday) would receive another disquieting letter from Melbourne. (This prediction was also verified.) But that if we still persisted in keeping to the day named (for I was against a postponement) he promised that on the evening appointed, results or no results, the Sensitive should remove every garment off him, including his waist-band. And this promise was fulfilled. We made our search of his body to our hearts' content, thus fully consolidating the chain which bound him fast—so fast, indeed, that there remained not a shade of a shadow of possibility of escape from detection in any attempt at fraud on his part. Having, moreover, precluded the smallest possibility of collusion or of trickery by the sitters or others, we

were as satisfied as reasonable beings could be, that the apports produced within the cage came there by occult means.

SPECIAL TEST SITTING.

At my house, Sydney, Saturday, June 20, 1903,
at 8 p.m.

Sitters—Mr. McL., Dr. P., Mr. E., Mr. R., Mr. K., Mr. X., Mr. O'C., Mrs. L—d., Mrs. L—ge., Mrs. C., Miss L., Miss McC., Mrs. H., Miss C. Some of these sitters were sceptical; some never sat at a seance before. Though initials of sitters only are given, for business reasons, yet I have got permission from most of them to disclose their names to any friends desirous of having my description of this test seance verified. My own name and address can be obtained from the publishers.

All details above formulated were carried out strictly. Every precaution indicated was taken; dismantled rooms, sealed windows and grates, thorough examination of rooms, cage, etc.; the seance room, after examination, locked and sealed. The Sensitive and all sitters, male and female, including searchers, divested of clothes down to underclothes, in adjoining searching rooms, and closely searched.

The following certificate of the female searcher will give an idea of the accuracy with which details were carried out—details just as strictly enforced in the case of the male sitters and Sensitive as in that of the female sitters:—

"I certify that between 7 and 8 o'clock p.m., on Saturday, June 20, 1903, having first of all submitted myself to a search at Mr. X.'s house, Sydney, and having then most minutely and carefully searched the bodies and wearables of the following ladies, viz." (Here follow the names), "they having undressed, I having locked their ordinary clothes in a box in the searching room, and, after a close examination of their bodies, having seen them each redress in a plain outer garment which was also thor-

oughly searched by me; none of the searched ladies having been allowed, meanwhile, to come in contact with those yet unsearched, I failed to find any article whatever concealed on their bodies or in their clothing.

"Furthermore, I kept my eyes on all of them while they went, after the search, to an adjacent room which I understood was a seance room, and were locked therein, so that it was impossible for any of them to have been handed, or to have picked up, any article before entering that room.

"(Signed.) M. D—e,

"Matron of———, Sydney."

June 20, 1903.

Being the appointed scrutiniser and detailer of the search of the male sitters and Sensitive, I saw that the clothes and bodies of all were minutely examined by two searchers in accordance with directions. Not having been quite satisfied on one point in the searching of the Sensitive, viz., that the folds between the legs were sufficiently examined, I directed one of the searchers, Mr. McL. (a keenly intelligent and level-headed Scotchman, who was then having his first experience of psychic matters), to complete this part of the search, somewhat imperfectly done by another. He did so with the utmost minuteness, and discovered nothing concealed. Dr. P., amongst other things, thoroughly searched a flannel bandage worn round the waist of the Sensitive for some lumbar trouble, and he likewise discovered nothing. The underpants, which were not asked to be removed, were minutely examined. Every inch of the Sensitive's body was examined—hair, ears, mouth, arm-pits, folds between the legs, spaces between fingers and toes, etc., and nothing found.

I then asked the question: "Gentlemen, are you all satisfied?" The answer was an unmistakable affirmative. I said again: "Let there be no mistake about it; are you all absolutely satisfied?" To which there was again an immediate and unhesitating "Yes."

There was not a single dissentient. I then said, addressing Dr. P., "Are you satisfied, doctor?" To which he replied: "Yes, quite satisfied."

The Sensitive then, still wearing his thoroughly searched underwear, re-dressed in fully searched clothes, not his own, including provided socks and slippers, his own clothes being locked, meanwhile, in the wardrobe.

The searching also of the lady sitters having been completed, as known by a signal agreed upon, we all left the searching rooms together, the Sensitive linked between the two searchers. We then broke the still untouched seal on the seance room door, entered and locked and sealed the door on the inside, put the Sensitive, who was never for an instant lost sight of, in the cage, screwed it firmly to the floor and further secured it with adhesive plaster in the manner already given.

APPORTS, ETC., PRODUCED UNDER ABOVE CONDITIONS.

(1) A bird with speckled breast and red throat. This bird subsequently disappeared as mysteriously as it came.

(2) A bird's nest.

(3) Ten ancient coins; some belonging to the Ptolemy reigns, others to the reign of Constantine the Great.

(4) A materialised luminous hand also appeared.

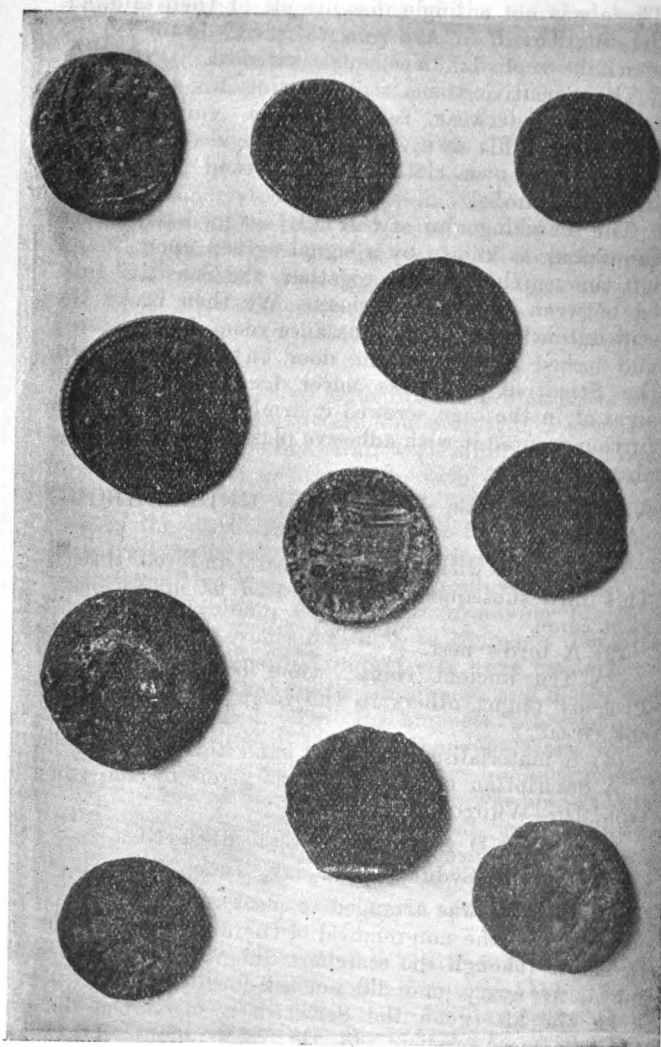
A description of the coins was given by the control, Dr. Whitcombe.

SECOND SPECIAL TEST SITTING.

My house, Sydney, Thursday, June 25, 1903.

This sitting was arranged to meet any possible objection as to the non-removal of the underwear of the Sensitive (though the searchers did not think its removal necessary, and did not ask for it.)

In the afternoon the Sensitive received the disquieting news predicted by Dr. Whitcombe. (I saw and read the letter.) He was greatly agitated there-



by. He got suddenly under control of Dr. Whitcombe, who a second time desired me, if possible, to put off the sitting for a couple of days if I would not run the risk of having meagre results or perhaps no result at all. I said all arrangements had been completed, and I preferred the test to be gone through that evening. The doctor again yielded to my wish. Abdul then controlled and said that the other Hindoos, Selim, Abdullah, and Mahmoud, had gone, as they could not understand the necessity for more tests; but that he himself would do all in his power. Subsequently, some lady sitters, seeing the agitated state of the Sensitive, requested a postponement. I so far acceded to their wish as to speak with them to the Sensitive on the matter. He absolutely refused to postpone the sitting, saying he would be at my house at the appointed hour; and he was so.

The sitters were—Mr. M., Mr. McL., Mr. J.L.M., Mr. X., Miss B., Miss S., Mrs. L. Some were sceptical; one sat for the first time.

The particulars of this test, otherwise than the searching of the sensitive, need not be gone through; they were practically similar to those of the previous test sitting.

Every garment of the Sensitive was removed, including boots, socks, and underwear. Purposely he did not wear his flannel waist-bandage. After a deliberate and most careful search of his whole body by appointed searchers, he re-dressed in other clothes, not his own, also searched, and was then linked to the already searched seance room. The seal, still intact, on the door was then broken, and all entered. The door was locked and sealed on the inside. The Sensitive, still kept under close observance, was, as usual, placed in the cage, with a chair, small table and fan. There was also included a small flower-pot, the clay in which had been previously turned out and searched thoroughly. The cage was screwed down to the floor, adhesive plaster placed as usual round its base. The light was put out and the phenomena began.

APPORTS, ETC., PRODUCED WITHIN THE CAGE.

(1) Three moon-stones—a souvenir for a lady sitter.

(2) A luminous hand.

(3) Eight ancient coins of the Ptolemy and early Christian periods.

(4) A small plant in the flower-pot. This plant I was directed to keep within a basket for three days. On subsequently examining it I found it still apparently healthy. It was subsequently, however, interfered with, but the control promised to make it right.

The result of this sitting, considering the very disturbed state of the Sensitive's mind, was eminently satisfactory. I myself really did not expect any phenomena.

I regret to say that because the Sensitive left off his waist-bandage, and because when re-dressing before the seance in other clothes he omitted to put on the underpants, he caught a very severe cold.

Supplementary Crucial Test ; simple, ingenious, and absolutely convincing ; proposed by an outsider and accepted.

An esteemed friend, already alluded to, Mr. F., a disbeliever in spiritualistic phenomena, and to whom I introduced Mr. Bailey, asked if he would be permitted to apply a test unknown to anyone but himself, and only to be made known when all had assembled on the night of the sitting. Mr. Bailey said: "Yes, as long as you do not injure me, you can do what you please with me for all I care. You can, if you wish, even nail me up in a wooden box, provided you put in it a few holes for breathing." Mr. F. would not give any idea of the nature of his test. I said this was unfair, as he, who understood nothing of the natural laws governing psychical matters, might be imposing disturbing and perhaps impossible conditions. The Sensitive, however, said he would risk

that. I then said to Mr. F.: "Well, if Mr. Bailey's controls succeed in producing apports in spite of your test, whatever it is, will you then have the courage to acknowledge the occult nature of the phenomena?" He said he would, and I believed him, for he is a straight and fearless man. A day was subsequently arranged for the sitting.

A number of sitters, in all about eighteen, many of them sceptical, some of them highly so, accordingly assembled at my house on Friday evening, 3rd July, 1903, at 8 o'clock.

Mr. F., owing to unforeseen circumstances, was unable to be present, but he sent his deputy, armed with his special test, and bound to keep it secret till the last moment. His deputy, Mr. W., arrived a quarter of an hour before the seance, and willingly signed the following undertaking:—

"If, after applying the test to-night, as designed by Mr. F., articles, living or otherwise, be produced in the cage mysteriously during the seance in Mr. X.'s room in——, Sydney, I shall admit the occult character of the phenomena, so far as the production of apports is concerned.

"Furthermore, having imposed Mr. F.'s conditions, they being accepted, I promise, on my part, to do nothing to disturb the psychic conditions during the seance, and not to make public that the seance has been held, nor to mention the names of any persons present without their consent.

"(Signed.) P——, S——, W——,

"Mr. F.'s representative.

"Friday night, 3rd July, 1903.

"Witness—E.J.R."

He said the test was of such a nature that he would not require to examine the Sensitive's clothes. I, however, insisted that he should examine them; and he did; and also the Sensitive's body, thoroughly, in an adjoining room. The examination of the mouth having been, to my mind, imperfect, I made him re-examine it, and insert his fore-finger all round

between the cheek and gums. He was perfectly satisfied there was nothing concealed anywhere, and emphatically expressed himself so. He then escorted the Sensitive into the adjoining seance room, never once losing sight of him until he placed him in the cage, which, as patent to him and everybody present, had in it no receptacle for the concealment of articles, he himself getting also inside it to apply his test, having first of all stated what it was.

And what was that test which was effectually to prevent the Sensitive from manipulating surreptitiously, abstracting hidden articles out of clothing or linings, etc.? One could never guess. It was simply a pair of the largest size boxing gloves, which were to be worn by the Sensitive, tied securely at the wrists and sealed. They were properly adjusted by Mr. W., two strings tied on each wrist, one round the glove, and the other higher up; connected with the glove string, and both knots on each wrist sealed, a considerable time having been spent in their adjustment, including the sealing process. So tightly and securely were the cords fastened that they had to be cut when the seance was over.

Mr. W. then retired from the cage, and aided in the screwing of it to the floor, and the sealing of it with adhesive plaster. He expressed himself as perfectly satisfied that everything was secure.

Dr. Whitcombe then took control, saying as follows, while the light was up: "I regret the gentleman (I shall not mention names) who proposed this excellent and, I must say, most ingenious and convincing test, is not present. I understand he could not be; but he did the next best thing, he sent his representative. Now, though not strictly a fair test, because of the necessity for bare hands to emit magnetism efficiently for the re-materialising of objects brought, and because the hands are, moreover, necessary for catching breakable articles or living objects, such as birds, and sometimes for acting on vibrations by fanning, yet we have accepted it. I understand

that if, under this test, any apports of a convincing nature be produced, the gentleman who has applied it will be satisfied." Addressing Mr. W., he said: "Is that not so?" Mr. W. said: "Yes, that is correct." After which Dr. Whitcombe resumed: "Very well; I promise that an apport sufficiently convincing shall be produced within two seconds after the light is turned off. After that, if you desire the gloves still to remain on, you can have it so; but if you wish for a living object to be brought, you had better remove them when satisfied. Only in that case I shall allow you to apply another equally stringent test. I shall insist that you come again into the cage and put the Sensitive into a bag, tying and sealing him in it." To which Mr. W. agreed.

The electric lamp was still switched on. The Hindu Abdul took possession. Mr. F.'s deputy sat at my left, close to the cage. It was, I thought, an anxious time for him. He was, I must say, a fair and honest investigator, though he came to confound the Sensitive, and make us all out as incompetent and deluded beings. (I myself had once this mental attitude towards others, so I cannot complain.)

Just a few moments of singing to produce harmony, and to get up the necessary magnetic power, when suddenly Abdul said, "Put out light." The electric lamp was turned off, and instantly (within a second) down fell something hard, with a noise, inside the cage. I heard Mr. W. say, "That's wonderful." We still sang, when, in a few seconds more, another solid article fell there as if from a height. I heard him again say, "Well, that is marvellous!" I asked him if he were satisfied, and he said, "Yes, perfectly." The light was immediately switched on, and we all saw inside the cage two baked clay tablets, one, unfortunately, broken from the fall. The control tried, clumsily, to move them off the floor by catching them between both gloved hands. With difficulty could he manipulate them.

They were specimens, with cuneiform writings, as already represented coming from mounds on the

site of Nineveh and Babylon, and similar to those in the British and other museums, or to those recently unearthed by the expedition under Professor Hilprecht of the University of Pennsylvania.

The test had failed to stop the manifestations. The gentleman who applied it honestly admitted its failure. I then said to those present: "In case the seals are unbroken, are you all satisfied that the test has failed to stop the phenomena! Hands up those who are satisfied." All in the room, except one gentlemen, immediately raised their hands. The odd gentleman hesitated before asking the question of Mr. F.'s deputy: "Did you search the Sensitive previously, and keep him under observation till you put him in the cage?" To which he received the unhesitating reply: "Yes, I did search him, and he never left my sight for an instant. I was thoroughly satisfied." The hesitator then at once raised his hand. We were unanimous.

(It would be difficult to conceive how, with Mr. F.'s test, articles concealed in secret pockets, linings, etc., supposing no search was made, could be abstracted therefrom, even after a good deal of manipulatory effort. Moreover, the first apport came in less than one second after the electric light was turned off.)

It was then decided by Mr. W., that provided the seals were undisturbed, there was no further need for gloves, and that the hands should be left free to grasp, perhaps, some live thing. The screws fastening the cage to the floor were accordingly removed, and Mr. F.'s representative once more entered it, bringing with him the bag (made under my direction, double-machined-locked-stitched and without lining). A small flower-pot, containing a plant produced by occult means at last sitting, and which had been interfered with and injured, was also introduced to be "made right" by Abdul. This plant I had Mr. W. to examine. He then looked critically at the seals, found them unbroken and announced it. He could not untie the knots, and had to cut them. He

then proceeded to envelop the Sensitive in the bag. He tied and sealed it securely at neck and wrists, then left the cage, which was screwed to the ground and secured in the usual way.

When we had chatted and sung for a while, the light was ordered by Abdul to be put out. In three or four seconds he was heard to say: "I have 'em," and on the light being switched on he was seen with two live birds, one in each hand; also a bird's nest.

I shall not proceed with further details, but shall, in brief, give a list of apports produced at this remarkable seance.

Apports:—

(1) One baked clay tablet with cuneiform inscription, produced instantly.

(2) Another tablet immediately after.

(3) Two live birds—Indian jungle sparrows, a few seconds after the light was again extinguished. (One bird is still living, the other died 48 hours subsequently, the Hindu Abdul predicting its death.)

(4) A bird's nest.

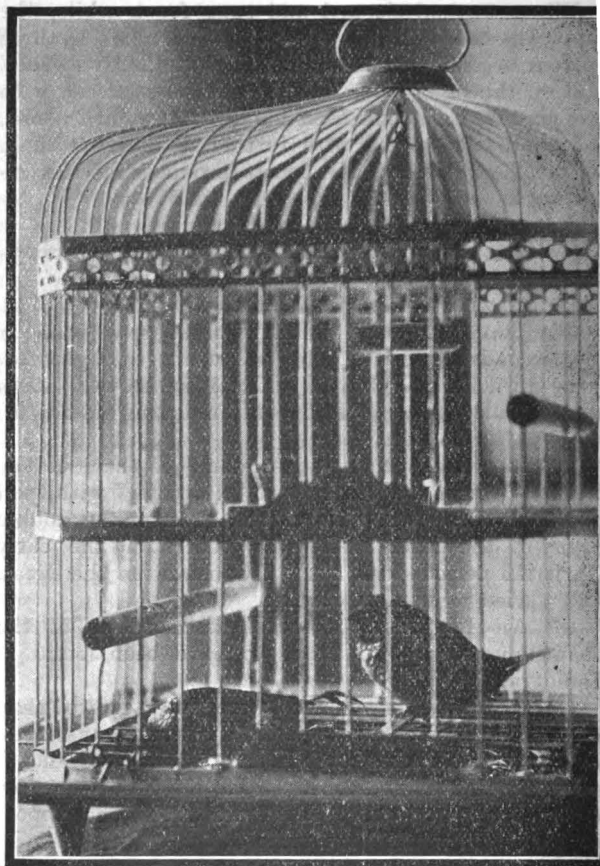
(5) Fourteen ancient coins; some of them of the Ptolemy reigns, in bronze and "electrum," with head of Jupiter Ammon, and, on the obverse, the double eagle of the later Ptolemys; others of the early Christian period, with head of Constantine the Great, and varied figures on obverse.

(6) An Egyptian scarabeus, described as of the soap-stone species, and said to have been found at Denderah.

(7) A plant, larger and more fully grown than the one put into the cage. It has abundant leaves, is about five inches high from clay to tip, and is green and healthy looking. In all twenty-one articles were produced. For mere proof one apport in each test would have sufficed.

Mr. W. then signed the following, having himself dictated portion of it, for instance, the words, "He withstood the test to my utmost satisfaction."

DECLARATION.—"Having fully applied the test as specified by Mr. F., and having thoroughly



Indian Jungle Sparrows, One having Died.
(As predicted by Abdul).

searched the Sensitive and kept my eyes on him until he entered the seance room and was enclosed in the cage, I found he withstood the test to my utmost satisfaction, and that of all present, who signified their perfect satisfaction individually and collectively. I am fully satisfied that the apports were produced by occult means.

"(Signed.) P——, S——, W——

"Mr. F.'s representative.

"Friday night, July 3, 1903."

This completed our specially stringent tests, though, indeed, every test was stringent, and should convince any reasonable person. Even though the sitters be not searched, the cage effectually precludes collusion. I shall briefly detail the phenomena produced under a test of this nature at my house, on Wednesday, July 1, 1903.

About 20 sitters present. Many sat for first time. Sensitive thoroughly searched by a non-spiritualist and absolute sceptic, who declared he was perfectly satisfied there was nothing whatever concealed. Sensitive then at once put into cage, which was screwed down firmly to floor.

Phenomena produced:—

(1) A luminous materialised hand which, in the etherealised state, passed through the cage netting, appearing midway, a short distance outside the line of the cage, then retreating within it, materialising into apparently a more substantial condition and slowly vanishing.

(2) Two clay tablets, described by the control as representing Oannes or Ea, the Fish-God.

(3) A Bedouin Arab woman's head-dress with sequins.

(4) A witch doctor's belt, said to come from West Africa.

(5) A "magic" plant about six inches high. It was shown to the sitters with the aid of the lamp, and it then disappeared.



Dr. Robinson controlled and gave a translation of the cuneiform impression on one of the tablets (the more elongated one) thus:—

"To the great lords I, Assur-Bani-Pal, beloved of Assur (chief divinity). In the temple of Nemiti-Bel, the sacrifice."

In answer to a question, he explained that the King's name was Bani-Pal, but that "he assumed the privilege of prefixing to his name that of the God Assur, of whom he claimed to be the 'beloved.'"

PHOTOGRAPHIC TRIAL. FAILURE TO OBTAIN RESULTS.

July 2, 1903, 8 o'clock p.m.

The Sensitive sat with a small circle at my house, in order that an attempt might be made to photograph a materialised hand by its own light.

Two cameras were employed, simultaneously focussed previously about three yards from where the hand would appear, as agreed on by the chief control, Dr. Whitcombe.

The hand appeared on the part indicated, on the back of a chair, which was covered with black cloth. It was a well-formed, luminous hand, and was distinctly evident to every sitter present. The Sensitive sat at the right. If he were fraudulently using his own hand it would naturally have been his left, not his right.

Half an hour's exposure was given. The hand then vanished, going towards the ceiling.

On developing the plates, which were extra rapid, no result was found.

SECOND PHOTOGRAPHIC TRIAL.

NO RESULT.

My house, July 5, 1903.

A much shorter focus was now tried, viz., one foot from the object, with Carl Zeiss lens, No. 2 series, full aperture. A high flower-stand with black cloth over its top was employed, the hand to rest, fingers

downward, at top in front, over a piece of paper, the lettering on which was focussed; the focus then brought a little in advance of the lettering to allow for the thickness of the hand. The Sensitive sat, as before, to the left. Difficult as it would have been at the previous sitting to have placed and kept his right hand in front of the chair, it would now be next to impossible for him, owing to the height of the stand, to have placed and kept any hand in the position indicated.

The luminous hand appeared duly in position, the lens having been uncapped and the plate exposed.

One hour's exposure was given, but on developing the plate there was no result. It was now quite evident the light from the luminous hand was not sufficiently actinic to impress the sensitised plate.

There was no smell of phosphorus (in fact, as previously mentioned, I had during the first series of sittings, one of these luminous hands within a few inches of my face, as I stooped and remained stooped over it, so that I could not help smelling the substance had it been employed); there was no wavy luminous upward phosphorescent radiation, such as seen from such a small point as a match-head; moreover, if phosphorus were here employed, its actinic nature would have ensured photographic results. Again, the luminosity would have greatly decreased long before an hour was at an end; whereas the luminous hand remained distinctly in evidence up to the last moment. Of course we might have tied the Sensitive's hands and adopted other precautions, but from the beginning it was determined that for the present we should only test for one phenomenon, namely, the occult production of apparitions. Moreover, a test generally minimises results, and we wanted the best possible result for our photographic trial.

FURTHER PHYSICAL PHENOMENA IN FULL LIGHT

Manifestation No. 1, second series, in full daylight.
Spontaneous phenomenon. My house.

EXTRACT FROM MR. R.'S DIARY.

"June 2, 1903. Called at Mr. X.'s house. Found Mr. Bailey present. After some conversation between Mr. X., Mr. Bailey and myself, I noticed that Mr. Bailey was going under control. Dr. Whitcombe took possession, and subsequently the Hindu Abdul, both controls talking to us in a general way.

After about half an hour the medium became normal. Saying he felt cold he sat before the fire and warmed his hands. He remarked his feet were cold, and pulled off one boot and felt his foot. Replacing the boot he sat down again, and leaning forward towards the fire he placed his hands over the blaze. Instantly, while both his hands were still over the blaze, something was heard to strike the back support of the wooden chair upon which he sat, and I distinctly saw fall upon the floor at his right a clay tablet. I picked it up and found it to be quite damp. There was some figure on the flat side. On the right back support of the chair we found a fresh dint where evidently the tablet had struck.

I consider this to be a fine test of Mr. Bailey's mediumship. There was no possibility of his throwing the tablet as his hands were over the fire. The room door was closed and only we three within. I was standing next to the medium, and in such a position that I could have at once seen any manipulation. Mr. X. was standing beside me. I was between him and Mr. Bailey, and the tablet struck the chair on the side away from both of us, so that neither Mr. X. nor myself could possibly have thrown it in such a position had we chosen."

DECLARATION.—I declare the above details are truly given.

(Signed.) X.

No. 2, SECOND SERIES, IN FULL DAYLIGHT.

Record attested by witness present.

A bird, the "widow bird," brought occultly by Abdul on June 4, disappeared this morning myster-

iously from its cage in my bedroom. At noon, the Sensitive, while chatting with me in a room underneath my bedroom, where the empty cage still was, suddenly got under the control of Abdul. A lady friend, Miss L., who was aware of the disappearance of the bird, was also present. In reply to a question Abdul said: "Selim took the bird away, fearing him die of cold." I earnestly desired him to try to get it back. He said: "Me speak to Selim about him," and turning he conversed in a foreign language, with apparent ease and fluency, to his (to our eyes invisible) companion; after which he said: "Selim gone to get him." In a minute he again said: "He put him back now, you go up and see." I went upstairs. The bird was back in its cage!

DECLARATION.—I declare the above is truly stated in every particular. M.L.

Sydney, June 6, 1903.

No. 3, SECOND SERIES, IN FULL DAYLIGHT.
SPONTANEOUS PHENOMENON.

Mr. Bailey in normal state.

Saturday, June 6, 1903.

About 3.30 p.m. Abdul controlled Sensitive in my room. Desired me to tell Sensitive to let him "have yellow bird (canary) to take away to friend in India." When out of control, Mr. Bailey, to whom I gave message, came to bird-shop in town and made purchase. Then, while I spoke to him, facing him, I heard something fall at his back. I looked over and saw, about two yards away from and behind him, a small object on the floor. It was an old coin, evidently of the Ptolemy period. By no means could he have thrown it there unnoticed by me, as I was close to and facing him when it fell.

No. 4, SECOND SERIES, SPONTANEOUS PHENOMENON IN FULL GAS-LIGHT,

Mr. Bailey in normal state.

Record attested by two witnesses present.

About 6 p.m., Monday, June 8, 1903, Miss L., Mr. R. and myself were making arrangements in a

room in Queen's Hall, Sydney, for a sitting that evening for materialisation. The gas was full on. As it was not to be a test sitting we brought the Sensitive with us to get information in regard to the position of the cabinet, etc. Dr. Whitcombe controlled, and gave us the necessary information. When Mr. Bailey again got normal he sat on a chair at the side of the room, I speaking to him, with my back towards Miss L., to whom Mr. R. was talking, she fully three yards away to the left of the Sensitive, and her body at right angles to the direction of his body; that is to say, her right side would be nearest to him. While the Sensitive still sat, I still speaking to him, and while Mr. R. was engaged speaking to Miss L., a good-sized clay tablet fell on the outside of Miss L.'s left foot, touching the outside of the heel. It was broken by the fall. On examination we found it to be a good specimen of baked clay tablet with a bas relief figure on it.

The possibility of the Sensitive having thrown the tablet could not be entertained. And even if he were able to throw it unobserved by me, while I stood facing and almost touching him, it could not have fallen in the place stated. Mr. R., who stood in front of Miss L., could not have thrown it without detection by her, and then it could not fall in the position it did. Miss L. could not have dropped it there without attracting his notice; moreover it fell with much force, as if from a height. The windows and door were closed. No others were present but ourselves.

DECLARATION.—We declare that the above details are correctly given.

(Signed.) M.L.
E.J.R.

No. 5, SECOND SERIES, IN FULL DAYLIGHT.
Tuesday, June 9, 1903, 12 noon.

Sensitive and myself in my bedroom; he sitting quite close to window, his back to the light. Dr.

Whitcombe controlled, saying the Hindoos would bring a rare old Persian coin. He thought it was of the Sassanidae dynasty, about 150 B.C., but that Dr. Robinson would give description and date more accurately. Abdul next controlled. He wrote some apparently Arabic letters from right to left with closed eyes. In making them more distinct, the pencil having been a hard one, I noticed he returned without hesitation to letters and lines, bringing the pencil exactly over them, still with eyes tightly closed. The same happened in regard to a rough sketch he made of a head with turban and puggaree. While chatting with him, our knees touching, something fell to his right. It was a large thick silver coin, which he said was the one just promised. No body else was in the room. The door was locked.

Subsequently, Dr. Robinson described the coin as a very rare coin of the Bactrian dynasty (not of the Sassanidae period as at first thought). On this point he got authentic information from a Magian priest Nuad Heddhin, who lived about that period. It was of unalloyed silver, struck within a die, and minted at Persepolis. The plaited hair and beard on the head were as seen on Ninavite monuments. On one side was Greek lettering, on the other Persian characters.

No. 6, IN FULL DAYLIGHT.

Record attested by witness present.

My house, 3.30 p.m., Wednesday, June 10, 1903.

Sensitive sat with lady friend (Miss S.) and myself. Dr. Robinson controlled, and at my request gave us, for about ten minutes, a most interesting account of cuneiform impressions on clay tablets, going into details which, while tallying with what I have seen in certain books on the subject, were far more minute and precise, and must have been the result of long and serious study.

Abdul now took possession. After a while he said, addressing Miss S., "You not afraid?" I saw at once he was about to produce an apport, so I said: "My lady friend is not afraid." I then watched his move-

ments closely. We both were sitting quite close to him, the light streaming in from the window. The door was locked. I had my Indian cap on my head. He asked for it. Seeing a small kerchief on the lady's knee, he took it and placed it slowly and deliberately over the cap, which was turned up-side-down. I riveted my eyes upon his every movement, especially that of his hands. All movements were very slow. I noticed as follows:—(1) Both hands were empty; their palms were evident. (2) The cap was empty, for he lifted the kerchief and showed us that it was so. (3) The cap rested on his knee, while he slowly re-covered it with the kerchief, I having a bird's-eye view all the time. (4) He never once touched any part of his body with his hands except his knees. (5) The hands were never once covered with the kerchief, nor did he slip his fingers underneath it. (6) There was never once any quick movement, such as in sleight of hand abstraction of an article from the clothes. All movements were, as I have said, slow, apparently on purpose to convince us. (7) His arms never once drooped, as in sleeving, nor did the fingers once incline towards the sleeves.

The control then with his right hand raised the cap, the hand and fingers still fully exposed to view, the fingers kept in place and not slipped under the handkerchief. While he still remained seated he held the cap well up in front of the window, spoke a few seconds to his invisible companion, Selim, and then said, "It come; what you think it is?" I said I did not know, but suggested a bird. He laughed, and as he slowly handed me the cap, I still watching his hands closely, he asked me if I ever saw a "ground bird." I raised the kerchief. There was a small live turtle underneath. He called it "a sacred turtle from Benares," saying, "You wished for something in light. What use light? All same to you. You see nothing till it there; it come so quick."

DECLARATION.—I declare the above details are correctly given.

June 12, 1903.

(Signed.) S.

No. 7, IN FULL DAYLIGHT.

Attested by witness present.

My bedroom, Thursday, June 11, 1903, 12 noon.

A medical friend, Dr. F., and myself sat with Mr. Bailey, he sitting in front of the window, we sitting close to him.

Hindu Abdul controlled. I said: "Will you bring my friend, Dr. F., something?" He replied: "Me try." Looking upward he slowly raised his left hand, the palm being in view, the fingers separated. Still keeping his gaze fixed upwards, he grasped at something in mid-air, and opening his hand when in the act of lowering it, before it was lowered, and without bringing the other hand near it, we saw in it a Ptolemy coin. N.B.—Palming was precluded, the palms being in evidence, the fingers separated. Sleev-ing was impossible because of the still raised position of the hand when opened, and the non-inclining of fingers towards the sleeve. Other sleight-of-hand means were impossible, because of invariably slow movement and non-contact with other hand, the body or clothes.

DECLARATION.—The above particulars are correctly given. F.

No. 8, IN FULL DAYLIGHT.

SPONTANEOUS PHENOMENON.

Mr. Bailey in normal state.

Saturday, June 13, 3 p.m.

A cold day. Mr. Bailey and myself at my bedroom fire chatting, he sitting, I standing over him, close to him at his right, the bedroom door closed and both windows down. He was just remarking that it was that very day twelve months that an interesting event happened between him and Dr. Peebles, when I heard something fall at my back and right side. I turned round and found on the floor, about a yard away, a large copper coin, apparently modern, with Oriental-looking characters on it.

(I subsequently learned it was a coin from Cairo.) Had Mr. Bailey thrown or flicked it, I should have at once detected him. It came with such impact that it evidently fell from a good height.

NO. 9, IN FULL DAYLIGHT, IN MY HOUSE.

Recorded by an independent witness.

Miss S., who was present with the Sensitive and myself, records this sitting as follows:—

"Having been promised by the Hindu, Abdul, two stones for a ring, I came by appointment to the house of Mr. X. on Monday, June 29, 1903, arriving about 4.20 p.m. Mr. Bailey arrived at the same moment. We both came in together, and went straight together to the room for the sitting, where we expected Mr. X. to join us. He had gone out and had not yet returned. Mr. Bailey sat on a chair close to the window, and about two yards from the fireplace. We chatted until Mr. X. arrived, about half-past four. The three of us then sat close together. Suddenly Mr. Bailey was controlled by Abdul, who addressed in some foreign language an invisible person whom he called Selim. He said Selim had gone for the promised stones. In half a minute or so he said: They here now; me not catch them in hand; you might think me had them there. Where you think they are?" We could not guess. He went over to the mantelpiece and, while we stood by, he lightly laid hold of the top of a stethoscope resting on it, lifted it slowly up and there were the two stones underneath. He then sat again on the chair (a large arm chair), we opposite to him, and while chatting to us with his hands on his knees, there fell at his right side, apparently from a height, judging by the force of the fall, six coins. We picked them up. They were thick coins, covered with various Oriental inscriptions. Five were of silver and one of copper. He described them as valuable old coins, minted by the native kings and princes of India, when they coined their own money, before



Old Indian Coins in Silver ; one in Bronze. Ancient Persian Silver Coin (note Plaited Hair and Beard.) (See Page 124.) Modern Cairo Coin.

the British took possession. One was a Kutch (?) coin, another of the time of Shah Ghan of Delhi, the Mogul King in whose throne were two peacocks of gold and jewels.

By no sleight-of-hand could he have thrown these coins without detection by either or both of us. As regards the stones (and they were exactly the kind and size of stones required). I can state truly that Mr. Bailey never went near the mantelpiece while I was with him, both of us having entered the room simultaneously. In fact I thought him rather ungallant not to have stirred up the fire while we waited, as the evening was cold. He remained seated the whole time.

(Signed.) S.

DECLARATION.—I declare the above account of this remarkable sitting to be fully correct. X.

NO. 10, IN FULL GAS-LIGHT. SPONTANEOUS PHENOMENON.

Mr. Bailey in normal state.

Monday, June 29, 1903.

At the Theatre Royal, Sydney, Mr. Bailey, unable to get a seat beside me, was seated just in front of me, a little to the right, in the next row. Between the acts, as he was leaning over, speaking to me, something bright struck his left shoulder and bounded on to the seat. He stood up and it rolled on to the floor. It proved to be a coin like those described as minted by the Indian Princes. It was thicker than any produced at the evening sitting.

NO. 11, IN FULL DAYLIGHT. SPONTANEOUS PHENOMENA.

Mr. Bailey in both entranced and normal conditions. Independent record (extracted from Mr. R.'s diary) attested by another witness and myself.

"On Tuesday, June 30, 1903, at a quarter past four p.m., Miss L., Mr. X. and myself sat with Mr. Bailey in Mr. X.'s room. Mr. Bailey sat on an easy chair

directly in front of an uncurtained window. While holding a conversation with him in reference to Indian coins, Abdul controlled and explained the value of a rupee, etc. We sat all round and close to the controlled Sensitive. Speaking in some foreign tongue to an invisible person, the controlled Sensitive slowly put up his right hand, the palm exposed to view. He suddenly closed the hand and produced an ancient looking silver coin which he said came from Nepal, his native place. It had on it Oriental lettering. The Sensitive now got out of control and, while in his normal state, another silver coin of a similar nature fell to the ground, striking Miss L.'s left side in falling. We conversed, and after about half an hour and while still grouped round the Sensitive talking to him, another coin, also of silver with Oriental looking device and letters on it, fell behind Mr. X.'s heels, getting stuck between two logs of wood lying beside the fireplace. Mr. X. was at the time standing directly in front of the Sensitive, who still sat quietly in the arm chair in front of the window. Miss L. and myself being directly at the left side of Mr. X., and also close to the Sensitive. No one else was in the room, the door of which was closed.

E.J.R.

DECLARATION.—The above particulars are correctly given.

M.L.

X.

No. 12, IN FULL DAYLIGHT.

Independent record by Miss S.

"Having been promised another stone of the same kind, but larger than the ones received, I sat with Mr. Bailey in Mr. X.'s room on Thursday, July 2, 1903, Mr. X. being also present. The medium was controlled by Abdul, who asked me to hold out my hand. I did so. He then took by its tip an elongated bit of palm leaf, about seven inches long by two inches wide, which Mr. X. had in his hand. He laid it on my hand, his own being away from it, then slowly raised it up, and there was the promised stone

resting on my palm. It was about one-third of an inch in diameter. I did not feel it coming there. By no possibility could it have been placed there by the medium." S.

DECLARATION.—This account is truly given. X.

No. 13.—IN FULL DAYLIGHT.
SPONTANEOUS PHENOMENON.

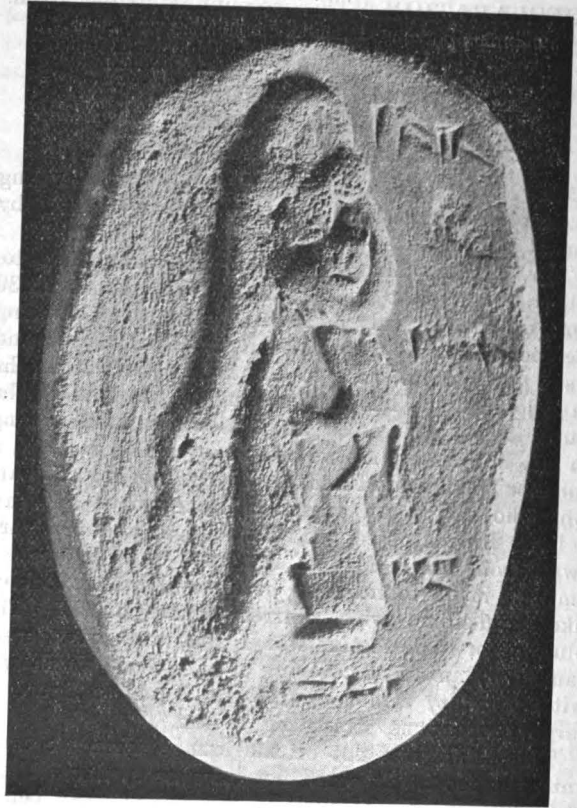
Mr. Bailey normal.

Independent record by P. M.

Mr. P. M. gives, at my request, the following account of a spontaneous occurrence witnessed by him at my house:—

"Mr. Bailey, Mr. X. and myself proceeded together for a chat to Mr. X.'s room, about 12.30 p.m., on Friday, July 3, 1903. As we were entering the room, Mr. X. was called away. Mr. Bailey and I sat down quite close to and facing each other, he on a lounge, his left arm resting on the side of the lounge, his legs crossed and his right hand resting on his left knee. As we were conversing, I heard a noise or thud behind and to the right of my companion, who sat at an angle. I looked over and saw a light brown object on the lounge, about a yard away from him. Mr. X. returned while I was examining it. I found it to be an oval tablet, looking like sand-stone, with blurred figures on it. The blurring or imperfection was, I afterwards discovered, caused by an outer covering of hard clay, which was with difficulty removed, showing a human figure of large proportions strangling a lion.

This tablet was not on the lounge when we came into the room. It could not have been placed there then by Mr. X., because he was called away before he actually entered the room. Moreover, I heard the thud of the falling object. Nor had Mr. Bailey any chance of placing or throwing it there when we sat down, because (1) we both entered and took our seats simultaneously; (2) if he had dropped it there in the act of sitting down or while we conversed, the



The Assyrian Hercules Strangling a Lion.
(Half Cleared of Outer Clay Covering.)

position of the object having been within my range of vision I could not have helped noticing it even if not attracted by the noise of its fall; (3) the position of Mr. Bailey's hands precluded any possibility of his throwing it there while we conversed. Being in close proximity, moreover, I could have immediately detected any suspicious movement on his part."

P.M.

No. 14, IN FULL DAYLIGHT.

Mr. R. and myself present with the controlled positive in my room, Monday, July 6, 1903, at about 3.15 p.m., the door being closed. While chatting to him another Indian silver coin fell in the room at some distance away. He could not have thrown it without detection. Mr. R. asked the control, Abdul, if it would be possible to get a coin with Sanscrit on it. He said later on he would try to produce it. (It has since been produced. I have it in my possession. Mr. R., who is acquainted with the Sanscrit characters, says they are undoubtedly on the coin.)

DECLARATION.—I declare the above statement is correct.

E.J.R.

No. 15, ANOTHER TURTLE INCIDENT.

THE SENSITIVE NOT BEING PRESENT.

The turtle, which was occultly produced on June 10, having been accidentally killed, another was promised, at request.

A country visitor, unacquainted with Mr. Bailey, and unaware of my present investigation, was reclining on a hard leather couch in my room, conversing with me, on Tuesday July 7, 1903, about mid-day. We were quite alone. My visitor got up to leave. I noticed on the couch, directly where the body rested, a good-sized turtle. It was alive. My visitor also noticed it and looked bewildered. I passed it off by saying it was a tame turtle that got there somehow.

That same evening Abdul controlled Mr. Bailey, and apparently enjoyed the joke, saying: "You



The Same, fully cleared.

thought it under friend. It was not; but when friend got up to go, me told Selim place it there quick." (This turtle is still living. It disappeared,—burrowed, probably,—for a couple of months, but re-appeared recently).

No. 16, IN FULL DAYLIGHT.
SPONTANEOUS PHENOMENON.

Mr. Bailey normal.

Wednesday, July 8, 1903.

On entering my room with the Sensitive this afternoon, about 3.30 p.m., two coins fell simultaneously, one in front and the other about two yards behind the Sensitive. One was a thick silver Indian coin, similar to those already obtained; the other a Ptolemy specimen. I was at his right side and somewhat behind him at the time. Had he succeeded in throwing or flicking the one in front, it would be difficult to imagine how the other could have in this way fallen simultaneously behind us. The coins struck the floor with forcible impact, but did not roll.

It may here be mentioned that other spontaneous phenomena of this nature happened in private sittings with others during Mr. Bailey's last visit here; but the foregoing will be sufficiently strong evidence—such evidence, indeed, as, within so short a period is rarely obtained in an investigation of the occult. To my mind the proofs of occult action herein given are overwhelming, especially when taken in conjunction with the significant fact that through all our sittings, test and otherwise, and through all our experience of spontaneous phenomena in full daylight and gas-light, notwithstanding that Mr. Bailey was incessantly watched with lynx-like eyes, he was never once found fraudulently simulating genuine manifestations, attempting anything of even a remotely suspicious nature, or superadding in the least to his psychic power.

The apports produced during the second series of sittings, including spontaneous results, are as follows:—

Eight live birds, three of which dematerialised, one having been subsequently restored.

One bird's egg (dematerialised).

Four nests (one dematerialised).

One Indian cap.

Eighty-seven coins, 16 of which were produced in full daylight; one in full gas-light.

One newspaper in Arabic.

One leopard skin.

Four shrubs, two dematerialised.

One pair of satin slipper shapes.

One blood garnet.

Two spinifex rubies.

Two green sapphires.

Two chrisobels.

Two cinnamon stones.

Six moon-stones.

Three turquoises, in full daylight.

Seven tablets, two in full daylight, one in full gas-light.

One Egyptian scarabeus.

One Bedouin Arab woman's head-dress, with sequins.

One witch doctor's belt.

Two live turtles, in full daylight.

That is to say, in all, 138 (one hundred and thirty-eight) articles, 24 in full daylight, two in full gas-light. Seven were dematerialised, one out of the seven having been immediately restored at request—surely a startling record of a marvellous power!

Such, then, is the record of our varied and sometimes startling experiences through Mr. Bailey. As regards our tests for at least one phase of his mediumship, the occult production of apports, I think it will be admitted we have taken ample precaution against deception, indeed, such exceptional precau-

tion, especially in the second series of sittings, as to preclude fraud on the part of the Sensitive, collusion with confederates in or outside the circle, or trickery on the part of the sitters. The hypothesis of collective hypnotism, advanced by some people who are ignorant of the A B C of psychic matters, being unworthy of serious consideration, and being at once set at naught by such objective evidence to the contrary, as seen in the apports, still preserved, as well as in the records of intellectual phases; then, unless we who have applied these rigid tests—and whose names and addresses shall, as I have already stated, be given to any honest inquirer who applies to the publisher—are (including sceptics associated with us), one and all liars and impostors, such testimony as herein recorded should be regarded as quite as important, as absolute and as worthy of credence, as human testimony can well be.

On the other hand, our reliability not being questioned, if the thoroughness of our applied tests or of any one of them be granted, then, even regardless of further heaped-up evidence of a conclusive nature, in expected as well as spontaneous phenomena, in broad daylight and full artificial light, and regardless also of the independent testimony, herein given, of a gentleman deputed to confound the Sensitive by springing upon him a most ingeniously conceived test of a crucial nature—a test which signally failed in the object for which it was designed, and which it was confidently predicted to achieve—every reasonable person must admit that, with such an array of overwhelmingly convincing evidence, we have driven home to the hilt proof of the occult character of the phenomena witnessed by us.

For my part, in critically and, I hope, fairly analysing, from various standpoints, the phenomena detailed, I have been engaged in a subject which, during a close investigation of it for more than twelve years, has been to me of exceptional interest,

not alone because of its scientific bearings, and because of the glimpse of the marvellous which it unfolds, but also, and chiefly, because through it only did I hope to obtain, as I have at length obtained, actual knowledge of an eternal hereafter for the self that is in me.

My only regret is that I am compelled to write over a *nom-de-plume*. In an age of boasted toleration, it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind, the momentous question of individual immortality. While this stupidly antagonistic and uncharitable attitude in regard to spiritualistic evidences and investigators thereof might be intelligible in those whose coarse material instincts even the educative process cannot refine, it is quite unintelligible in the quasi refined classes, and more especially in churchmen whose Bible proclaims charity, and teems with instances of spirit communion. As the late Rev. Mr. Haweis forcibly remarked: "Use your Bible and use your brains when the facts of spiritualism come before you, for they all fit in, in a very extraordinary manner, with the general mechanism and theory of the Christian religion. . . . All the Bible is full of spiritual manifestations—mighty rushing winds, tongues of fire, trances, automatic writings, visions and appearances of the dead, moments of high inspiration, power of healing and divine impulses, which made people act with a strength and ability beyond their ordinary capacities."

WHAT IS THE GOOD OF IT?

What special benefit is derived from psychical research? A very common question, and, to my mind, a very absurd one.

If such an investigation be entered into and followed up from a natural a scientific interest in an obscure subject, then the ultimate recognition of the

genuineness of astounding phenomena, to account for which, on scientific grounds, transcends present-day knowledge—such recognition necessarily bringing with it the suggestion of laws governing spiritual as well as material science; laws the nature and operation of which might yet be possible of discovery—must of itself be a keen intellectual stimulus. If, at the same time, the investigator be of that mental calibre which revels in speculative inquiry, including that very natural inquiry into the great question of individual immortality, can it be said that the effort to obtain precise knowledge in that important direction is not of itself reasonable and good?

And in those instances, not by any means few, in which an investigation, begun in scepticism, ended in conviction; an inquiry originating under the cold shadow of doubt or actual disbelief in things spiritual, went on, step by step, until, at length, the earnest searcher came into the sunshine of knowledge of a future life; who can reasonably ask in such a case, "where is the good?"

It appears to me that such a question cannot be put seriously, except by the densely ignorant, or by those who are yet in an extremely low state of spiritual evolution.

A recognition of the truth of spirit-communion brings with it a sense of comfort which can best be appreciated by those who, like myself, have by force of cumulative evidence and close reasoning, at last emerged from a condition of barren and comfortless agnosticism.



