

to the *Occult Review*, but in late December 1923 I did go to live with Mrs Travers Smith, who would no doubt have received complimentary copies of the August number. I have therefore to agree that it is *possible* that I looked at it, and also that I would have had some reason for so doing.

None the less I do not myself think it likely that I looked at Fawcett's actual article. My father, Prof. Ashley Cummins, died in mid-October 1923, and in consequence I was in Ireland from July to December 1923. After my return to London I was fully occupied with literary Journalism, and I continued my consciously written Irish, literary work when I had the time for it. So until some date after Miss Gibbes's death in 1951 I deliberately avoided reading about psychical research or the occult for fear that it would injure with its somewhat ponderous verbiage my prose style in my Irish literary work.

I never to my knowledge read the passage in the *Occult Review* published in it in 1923 by the living Colonel Fawcett. But Miss Gibbes was a very keen investigator and therefore read all she could find about him. It is quite probable that in 1948 Miss Gibbes conveyed telepathically to myself the passage from the 1923 Fawcett article, when I was writing automatically. For this there may even be a special reason. In the Fawcett article there is a passage about obtaining extra vitality from trees. When I was a weak and delicate girl of eleven I wanted to join in the lively games of my four elder brothers, all strong. I used often, when alone, to clasp the most ancient of the trees, imploring each 'Mr Tree, please make me strong!' This memory might have served the discarnate Col. Fawcett as a 'link' for knitting into his post-mortem account of Brazil some of what he had written in that article; at any rate the passages quoted fitted in well with what came both before and after, for the insertion is a sequence and not scattered as Mr Edmunds seems to imply by speaking of 'scripts' in the plural.

On the hypothesis of telepathy as the explanation, I remember that many years ago I gave a sitting to the poet W. B. Yeats. I obtained almost word for word an outline of a dramatic plot he was working on, though he said that at the sitting he was not consciously thinking of it. (See page 203 of my book *Mind in Life and Death*).

GERALDINE CUMMINS

#### *Harry Price and 'Rosalie'*

SIR,—At the risk of being tedious, perhaps I might comment very briefly on two matters of fact, questioned by Mr Cohen in

his reply to my review of his book, which I evidently did not make quite clear.

Mr Cohen queries my remark that his letter No. 5 (from Frank Whitaker to Price) makes it clear that Price did some editing before publication, in spite of his claim that his account was 'verbatim and uncorrected'. The point is simply that Whitaker quotes a passage from Price's account (evidently the original version) which he says is misleading, and in the final published version this passage turns out to have been duly amended. Therefore Price did some touching up though he pretended not to have done so. This was a bad habit of his, though not, so far as I know, amounting to dishonesty. Another instance occurs in 'The End of Borley Rectory', when he purports to reproduce Lieutenant Nawrocki's report (written, Price claimed, in 'perfect English'), without revealing that the perfection of the English was in part due to himself! I am indebted to Mr R. J. Hastings for letting me see a photostat of this report.

The second point concerns my remark that Mr Cohen did not acknowledge Mr Hastings's prior publication of the letter of Mrs Clarice Richards. I had not overlooked the reference on p. 119 of Mr Cohen's book, but this is merely a note under a general heading 'Other References to "The Spiritualists"' (i.e. to Mr Trevor Hall's book on Crookes) and would in no way make it known to the uninformed reader that Mr Hastings had made an important and prior contribution to the Rosalie case.

These are points of detail, and do not affect the interest of Mr Cohen's book, part of the value of which, as I said in my review, lies in the reproduction in full of the evidence available to him.

R. G. MEDHURST

#### *A Dutch eyewitness of 'Katie King'*

SIR,—As supplementary evidence and a contribution to the further documentation of the Crookes-Florence Cook-'Katie King' case, I would like to place on record the experience of the only Dutch eye-witness of that so controversial phenomenon: the materialization of 'Katie King', an eye-witness who also had the rare privilege of perceiving medium and phantom together.

The eye-witness was Mr A. J. Riko, a prominent Dutch psychical researcher who flourished during the latter half of the 19th century. He experimented with a number of well-known physical mediums (e.g. Williams) whom he invited to come over to Holland and demonstrate spiritual intercourse with the dead, and he enjoyed a good reputation as an objective and critical researcher—of course