

The Magical Library of Harry Price



An Exhibition of Books, Archives and Artefacts
from the Collection of a Psychic Investigator and Ghost Hunter

19th April – 30th October 2004
Admission free

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The Magical Library of Harry Price

This exhibition celebrates the treasures in the Harry Price Library of Magical Literature, one of the largest, most well-known and diverse collections in the University of London Library. Recently, major cataloguing and retrospective conversion of the printed books, archives and artefacts has been carried out on the Library, thanks to generous funding from the Vice-Chancellor's Development Fund. Work on this project is well advanced, and this exhibition is mounted to mark the milestone of the completion of cataloguing printed material and to reveal treasures in the Library, many on view for the first time, to new audiences.

The collection of Harry Price (1881-1948), the publicist of psychical research, developed from a childhood collection of conjuring books into a collection of materials for the cultural history of attitudes to the occult that is unique in the United Kingdom. Although its holdings are strong from the early modern period onwards, they are indispensable for the history of psychical research and spiritualism in the late nineteenth and early twentieth centuries. In 1937, it contained 4,376 books, 5,343 pamphlets and 725 volumes of periodicals, with extensive holdings comprising ephemera, press cuttings, manuscripts, film, photographs and slides recording the investigative activities of Harry Price and his associates. The printed collection has since been enlarged from a modest endowment and many gifts to approximately 14,000 volumes, and is growing steadily each year. To give an indication of the date range covered by the collection, an estimated 225 books and pamphlets were published between 1600 and 1699 and a further 325 between 1700 and 1799.

The Library's holdings on psychical phenomena, psychical research, spiritualism and hypnotism include the first editions of all the occult works of Daniel Defoe, Oliver Goldsmith's *The mystery revealed...*(1762 – containing the first account of a séance), and a large number of scarce British and foreign nineteenth century items. Works on witchcraft include several incunabula and the first edition (1584) of Reginald Scot's *Discoverie of Witchcraft*. Works by and about prophets and religious eccentrics are also well represented, with particular emphasis on Nostradamus (58 editions from 1533 onwards).

The Library's subject scope attracts considerable cross-disciplinary and inter-disciplinary use, and is of interest to researchers in fields such as early and modern social history and cultural studies.

The "Magical Library of Harry Price" was researched by Karen Attar, Rare Books Librarian; Feona Hamilton, Historic Collections Cataloguer/Project Officer; Roy Moxham, Conservation and Preservation Officer; Mike Mulcay, Team Leader, Historic Collections; and Christine Wise, Head of Historic Collections. Gillian Murphy, formerly Assistant Archivist, also contributed to exhibition planning and research.

The exhibition was mounted by Roy Moxham, Conservation and Preservation Officer, with technical assistance from Alexandra Bruce and Alison Hunter, Preservation. The accompanying promotional materials were prepared by Jacqueline Liburd, Administrative Assistant and John Moore, IT Officer.

We hope that you enjoy this insight into the Magical Library of Harry Price.

Christine Wise
Head of Historic Collections

HARRY PRICE, RESEARCHER AND SHOWMAN

Harry Price the man was as enigmatic as the psychical research which claimed most of his interest during his lifetime. Born in 1881, he apparently deliberately changed the details of his early life and his family, claiming that he was the son of wealthy parents and came from Shropshire. In fact, although he was born in Shropshire, he grew up in New Cross, a poor area of London. His actual parentage is unclear, but the father he knew was a travelling paper salesman.

In 1909, Price married Constance Mary Knight of Brockley, the daughter of Robert Knight, a jeweller. On her father's death, Mrs Price inherited considerable wealth, a fortunate situation for Price.

Harry Price was a controversial figure, partly due to his interest in psychical research and partly because of his habit of self-promotion. That he made a contribution to parapsychology is beyond dispute, but his love of publicity made him enemies as well as friends. He had a long-running dispute about the genuineness of some of the most famous mediums with Sir Arthur Conan Doyle, a convinced spiritualist. His most enduring friendship was with the philosopher C.E.M. Joad, who shared his enthusiasm for ghost-hunting.

One indisputable fact is that he built up a unique library of over 12,000 books, pamphlets and journals on all aspects of parapsychology and related fields during his lifetime. He left the entire collection to the University of London, along with his correspondence, archives, photographs and a collection of fascinating artefacts.

Price was a prolific author and documented his life via his writings, examples of which are displayed here.

He died in 1948, at his home in Pulborough, West Sussex.

Search for Truth: My Life for Psychical Research

Harry Price

London: Collins, 1942

The End of Borley Rectory

Harry Price

London: Harrap, 1946

Leaves from a Psychist's Case-Book

Harry Price

London: Gollancz, 1933

Framed 'diploma' presented to Harry Price at his testimonial dinner

The outside borders list the names of fakes which Price exposed.

Roman coins found in Pulborough, Sussex

2 coins in small case.

Magicians Club Vice-President regalia

Gilded metal insignia on broad ribbons.

Dinner and Testimonial to Harry Price, Esq.

University of London Council for Psychical Investigation

Paper read by Harry Price.

Rudi Schneider: a Scientific Examination of his Mediumship

Harry Price

London: Methuen, 1930

The Haunting of Cashen's Gap

Harry Price & R.S. Lambert

London: Methuen, 1936

Search for Harry Price

Trevor H. Hall

London: Duckworth, 1978

**Lease for the first National Laboratory of Psychical Research
offices at 16 Queensberry Place, London S.W.7, 11 February 1926.**

Letter from Harry Price to Sir Arthur Conan Doyle, 1924

Letter concerning his exposés of fake mediums. Price's carbon copy.

Poltergeist Over England

Harry Price

London: Country Life, 1945

Short-Title Catalogue of Works on Psychical Research, Spiritualism, Magic, Psychology, Legerdemain and Other Methods of Deception ... from circa 1450 A.D. to 1929 A.D.

Harry Price

London: National Laboratory of Psychical Research, 1929

Short-Title Catalogue of the Research Library from 1472 A.D. to the Present Day: Supplement

Harry Price

London: University of London Council for Psychical Investigation, 1935

Fifty Years of Psychical Research

Harry Price

London: Longmans, Green, 1939

This shows a letter from Harry Price to the Liberal politician Allan Heywood Bright (1862-1941). Bright himself bequeathed 1,951 volumes on psychical research and related subjects to the University of London Library, complementing Price's books.

Harry Price: the Biography of a Ghost-Hunter

Paul Tabori

London: Athenaeum, 1950

LEGERDEMAIN, 1

Harry Price's collection of magical literature began with books on legerdemain. He describes in his catalogue how as an eight-year old he saw his first magic trick:

'I demanded from my astonished parents an explanation as to how it was that an 'empty' hat contained two doves and would they please show me exactly how it was done. After about three days' bombardment they sought relief in the purchase of a volume called *Modern Magic* by 'Professor Hoffmann', the nucleus of this collection'

An edition of Hoffmann's work is shown here. Books on legerdemain remained the focus of Price's activities as a book collector until the late 1920s, and he continued even after that: Koran and Lamont's *Mastered Amazement*, shown, must have been one of his latest acquisitions. While his interest began for the content of the works, a collector's desire later took over. The works here provide a representative sample from Price's collection, from the seventeenth to the twentieth centuries, covering several European languages, and including archival material. Some are specimens of popular texts which ran through multiple editions (Hoffmann, Dean, Minguet é Irol). Harry Price was particularly proud of *Hocus Pocus Junior*, which the anonymous author wrote to clear himself from the accusation that such magical tricks as he had learned by watching and practising could be done only with 'unlawfull assistance'. Price described the book as 'excessively rare', and, indeed, the English Short-Title Catalogue (ESTC) records only two copies in Great Britain. A personal connection is present through Price's friendship with the magician Will Goldston, whose inscription to Price can be found in a couple of Goldston's books in the Harry Price Library of Magical Literature.

Wills's Cigarette Card Album

The Whole Art of Legerdemain

Henry Dean

9th edn

London: J. Bew, 1789

Engaños a Ojos Vistas y Diversion de Trabajos Mundanos Fundada en Lícitos Juegos de Manos

Pablo Minguet é Irol

Madrid: D. Pedro Joseph Alonso y Padilla, [not before 1733]

Hocus Pocus Junior

London: T. Harper for R. Mab, 1634

La Magie Blanche Dévoilée

Henri Decremps

Paris: J.F. Desoer, 1792

The Whole Art of Legerdemain

Derby: T. Richardson, [18--?]

LEGERDEMAIN, 2

Modern Magic

Professor Hoffmann

6th edn

London: Routledge, 1887

Mastered Amazement

Al Koran and Jack Lamonte

London: G. Armstrong, 1947

Will Goldston's Exclusive Magical Secrets

Will Goldston

London: Magician, [1912]

No. 853 of 1000 copies.

Carl Bosco's Zauberkünste

Carl Bosco

Berlin: Mode, [1866]

Magic No Mystery

W.H. Cremer

London: Chatto & Windus, 1876

The Boy's Own Conjuring Book

New York: Dick and Fitzgerald, [1860?]

The Book of Conjuring and Card Tricks for Drawing-Room and Stage Entertainments

R. Kunard

London: L. Upcott Gill, [1888]

GHOSTS

Borley Rectory – ‘The most haunted house in England.’

Harry Price conducted many investigations into ghostly phenomena. The most renowned of these took place at Borley Rectory.

The Rectory, on the border of Essex and Suffolk, was built around 1863, reputedly on the site of an old monastery. According to one legend, a coachman from the monastery: ‘fell in love with a nun attached to a convent nearby. Their clandestine meetings culminated in an attempted elopement in a black coach drawn by two bay horses, driven by a lay brother. The three were tried by their respective superiors. The maiden was walled up alive and the coachman beheaded.’

From 1900, various incumbents of the Rectory and their families reported strange phenomena, including sighting a phantom nun. Harry Price first visited Borley Rectory in 1929 to investigate its alleged haunting. Price’s arrival seemed to initiate a new kind of phenomena - the throwing of stones, spirit messages, and the unexplained manifestation of objects. Price reported at least 2,000 such incidents in 1930-5.

In 1935 the Rectory was vacated, and in 1937 Harry Price rented it for a year. A team of 48 investigators was recruited to examine the phenomena. In 1938, at a planchette sitting in Streatham, a communicator threatened to burn the Rectory down. In 1939 the house did burn down, and, Price wrote in his 1940 book, *The Most Haunted House in England*, ‘brought down the curtain on the most extraordinary and best-documented case of haunting in the annals of psychological research’. The alleged phenomena continued, however, despite the fire, and Price’s investigations prompted another book in 1946, *The End of Borley Rectory*.

Harry Price’s death in 1948 was followed by allegations of him producing some phenomena by fraud. An enquiry was conducted, at the invitation of the Council of the Society of Psychological Research, by Dr E.J. Dingwall, Mrs K.M. Goldney and Mr Trevor H. Hall. Their findings were published in 1955 in *The Haunting of Borley Rectory*. These are sceptical about the haunting, and also note: ‘the circumstances point somewhat directly to Price himself being responsible for the throwing of stones, keys and medals’.

The Alleged Haunting of B-- Rectory: Instructions for Observers

Harry Price

London: University of London Council for Psychical Research, 1937

Borley Rectory

Signed declaration form by R.C. Jonas, 4 June 1937.

Borley Rectory

Report and sketch by Margaret Wilson, 1938.

E.J. Dingwall's box of necessities for haunting and poltergeist investigations

A note found in this box reads:

'This is E.J. Dingwall's box of necessities for haunting and poltergeist investigations, an idea later borrowed by Harry Price who pretended it was his idea. See his 'Confessions of a Ghost-Hunter' (London, 1936), p. 32 with plate. If the University of London would like it as a memento of the donor of the indexes please let them have it.

E J D

7/vii/79'

The End of Borley Rectory: 'The Most Haunted House in England'

Harry Price

London: Harrap, 1946

Borley Rectory

Reports by observers, 1943.

Confessions of a Ghost-Hunter

Harry Price

London: Putnam, 1936

WITCHCRAFT, 1

Harry Price became an avid collector of early books, and in his own words: ‘There are so many facets to the alleged miraculous, that the student is compelled to explore a great number of queer by-paths of literature in order that he may acquire knowledge with which to combat fraud in its various disguises’. Among the almost 1000 pre-1830 items in his collection, there is a substantial amount on witchcraft, as the report from the Librarian to Senate on the collection, included in the Senate minutes for 16 December 1936, states: ‘An outstanding feature of the Price Library is its collection of rare books on witchcraft and legerdemain’. The volume and range of works published from the fifteenth to the eighteenth centuries represent an early example of the printing press giving expression to a debate. The active debate continued until the decline in the judicial prosecutions for witchcraft.

Price himself acquired the two incunabula on display, one of which is the notorious *Malleus Maleficarum*, effectively a witch-hunter’s manual, of Institoris and Sprenger and the other is the illustrated *De Lamiis et Phitonicis Mulieribus* by Ulrich Molitor. The other books in this case date from the sixteenth and seventeenth centuries when belief in witchcraft was widespread, and persecution of presumed witches was perpetuated from the fifteenth century. The active persecution occurred in a Europe troubled by enormous religious, economic and political changes often involving widespread warfare. It is now thought that around 40,000 – 50,000 people lost their lives in the witchcraft persecution, of whom the great majority were women. Persecution was often very localised, and took place mostly in Northern Europe, generally outside the sphere of influence of the Office of the Holy Inquisition, with smaller states and jurisdictions being most affected.

The books in this case represent proponents of the belief in witchcraft, and arguments as to what should be done to counteract its influence. Among them, Jean Bodin, the political philosopher and author of *Les Six Livres de la Republique*, is represented by his 1580 *De la Demonomanie des Sorciers*, here in an Italian translation published by the Aldine press in 1592. *A Discourse of the Damned Art of Witchcraft* of 1608 by William Perkins is the earliest major English anti-witch monograph.

Malleus Maleficarum

Heinrich Institoris and Jakob Sprenger
[Nuremberg: Anton Koberger, 1494]

Demonomania de Gli Stregoni

Jean Bodin
Venice: Aldus Manutius, [1592]

Nicolai Remigii ... Daemonolatreiae Libri Tres

Nicolas Remy
Lyons: Officina Vincentii, 1595

Daemonologie

James VI & I, King of Scotland and England
2nd edn
London: William Cotton and William Aspley, 1603

De Lamiis et Phitonicus Mulieribus

Ulrich Molitor
[Reutlingen, c. 1489]

Saducismus Triumphatus

Joseph Glanvill
London: J. Collins and S. Lownds, 1681

A Treatise of Witchcraft

Alexander Roberts
London: Nicholas Okes for Samuel Man, 1616

A Discourse of the Damned Art of Witchcraft

William Perkins
Cambridge: Cantrell Legge, 1608.

WITCHCRAFT, 2

Harry Price was concerned to enable students of the supernatural to distinguish between what he felt might be the ‘few grains of wheat’ of true phenomena almost lost among the fakes. This ensured that all evidence and opinions are represented in his Library. To this end, the works by proponents of the existence of witches were collected alongside those of sceptics.

Belief in witchcraft was not quite universal, and became less so by the eighteenth century. From the sixteenth century, works containing various degrees of scepticism were published. Some sceptics used theological arguments against belief in the existence of witchcraft. Scepticism came to be increasingly based on materialist grounds such as medical conditions, and, most crucially, standards of evidence in court. Wider awareness of scientific ideas began to affect some patterns of thought, but the co-existence of scientific knowledge and belief in the supernatural was to continue throughout the period; indeed, as this collection illustrates, well beyond the eighteenth century.

Reginald Scot’s *The Discoverie of Witchcraft* of 1584 was an early sceptical work, and the first major English work on witchcraft. Scot’s critique was theological, suggesting, for example, that attributing physical misfortunes to witches underestimated the power of God, but he also described fraudulent tricks employed by conjurors to demonstrate the existence of the supernatural. Johann Weyer’s *De Praestigiis Daemonium* (1563) put forward a suggestion that medical humours might be responsible for the behaviour of those accused of witchcraft.

Increasingly, sophisticated judicial bodies such as the Paris *Parlement* and the English judiciary stopped prosecutions. The improvement of procedural practices and higher standards of acceptable evidence led to the failure of court cases. By the late seventeenth century the climate of opinion was changing, and prosecutions generally became rarer. In France in 1682 a royal ordinance of Louis XIV ended prosecutions for *sorcellerie*. In England, although legislation was still in force, there were cases such as the prosecution of Jane Wenham in 1712 when the presiding judge reprieved the defendant after the jury returned a guilty verdict; two pamphlets illustrating this case are displayed. The *Act* of 1736 repealing the earlier statutes on witchcraft is shown.

De Praestigiis Daemonum

Johann Weyer

Basel: Johann Oporinus, 1563

A Full Confutation of Witchcraft

Physician in Hertfordshire

London: J. Baker, 1712

The Impossibility of Witchcraft

Francis Bragge

London: J. Baker, 1712

The Question of Witchcraft Debated

John Wagstaffe

London: Edward Millington, 1669

The Discoverie of Witchcraft

Reginald Scot

London: [Henry Denham for William Brome], 1584

Public General Acts. 1736. 9 Geo.II.c.5

[London: John Baskett, 1736]

OFFSHOOTS OF ILLUSION

As an offshoot of legerdemain, the Harry Price Library of Magical Literature contains several works concerning natural magic, or physics, where knowledge of natural phenomena is used to present an illusion. Hooper's *Rational Recreations* is an example of this.

The other works in this case show physiological phenomena which appear to be either miracles or impostures; which of the two they were was frequently debated in print. *The Falacie of the Great Water-Drinker Discovered* exposes a man who, upon drinking luke-warm water and Brazil water, appears to disgorge claret, beer and sack. *The Surey Impostor* concerns a Lancashire gardener, Richard Dugdale, who in 1689 was

supposed to have been possessed by the devil. Subsequent miracles claimed for him included prophesying, speaking languages he did not know, and oscillating in body weight between being as light as a bag of feathers and as heavy as lead. The sober explanation was that he was hysterical, and that, helped by his relations, he traded on the credulity of his many visitors. Mary Toft is supposed to have given birth to rabbits; the prophetess Joanna Southcott (1750-1814) to have been pregnant, as a 65-year-old virgin, with the second Christ, Shiloh. (An autopsy after her death revealed dropsy rather than pregnancy.) Ann Moor (b. 1761) claimed to have eaten no solid food and to have drunk very little since July 1807, a phenomenon which gained much attention. In both 1808 and 1813 a committee watched her for a prolonged period and ascertained her veracity; however, in April 1813 she confessed to having received liquid nourishment from her daughter when she kissed her each morning and evening.

Rational Recreations, vol. 3

3rd edn

William Hooper

London: L. Davis et al., 1787

The illustration shows a plated coat of glass (b), several jars (c-k) and cork balls which serve as an electrometer. From the end of the conductor (l) hang brass bells and knobs for a 'magic' dance. The metal rod (s) takes sparks from the conductor.

The Falacie of the Great Water-Drinker Discovered

Thomas Peedle

[London]: T. Dunster, 1650

Some Observations Concerning the Woman of Godlyman in Surrey

Cyriacus Ahlers

London: J. Roberts, 1726

An Account of the Extraordinary Abstinence of Ann Moor, of Tutbury, Staffordshire, Who Has, Since June 1807, Lived Entirely Without Food

3rd edn

Uttoxeter: R. Richards, 1810

A Letter from Joanna Southcott to Dr. Richard Reece

Joanna Southcott

London: J. Fairburn, [1814]

The Surey Impostor

Zachary Taylor

London: J. Jones and E. Johnson, 1697

SEANCES AND SPIRITUALISM, 1

Harry Price was keenly interested in psychic phenomena. He sought to expose what he saw as prevailing misconceptions about mediums, spirit guides and spiritualism. In his work, *Fifty Years of Psychical Research*, published in 1939, he reviews the history of spiritualism, concluding with his views on the present situation:

‘Spiritualism is, at is best, a religion; at worst it is a racket ... people who make money out of spiritualism are the mediums, real and alleged. A few successful trance mediums and clairvoyants earn large incomes, and at least one woman keeps two secretaries to look after her business. The big money is made by the mental mediums and rarely by the physical mediums for the simple reason that the ‘staying powers’ of the latter are not good. They are usually exposed by someone after a more or less successful run. But a really good physical medium, able to withstand scientific investigation in a laboratory, could literally make a fortune. Such reputed mediums appear from time to time, but after a while they are exposed, or their powers disappear just as the phenomena begin to get interesting.’

The Harry Price Library of Magical Literature contains many works about spiritualism, both early printed books of collector’s interest and new nineteenth- and twentieth-century printed works, necessary adjuncts for Price’s work as a psychical investigator. The first case shows a selection of works formerly owned personally by Harry Price. *The Rappers* has, loosely inserted within the volume, a postcard of the house in Newark, New Jersey, where, according to the inscription, ‘spiritualism originated March 31, 1848’. This and *The Death-Blow to Spiritualism* describe the unexplained rapping noises heard as young girls by Margaret Fox Kane and Catherine Fox Jencken.

The Death-Blow to Spiritualism: Being the True Story of the Fox Sisters, as Revealed by Authority of Margaret Fox Kane and Catherine Fox Jencken

Reuben Briggs Davenport
New York: Dillingham, 1888

A Guide To Mediumship and Psychical Unfoldment

E.W. Wallis
London: Mrs M.H. Wallis, [1903?]

A Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism

Samuel Byron Brittan
New York: Partridge & Brittan, 1853

Light

17 December 1921

Spookland: A Record of Research and Experiment in a Much-Talked-Of Realm of Mystery

T. Shekelton Henry
Sydney: Maclardy, [1894]

A Counterblast to Spookland, Or, Glimpses of the Marvellous

Psyche
Sydney: Maclardy, 1895

The Rappers, or, The Mysteries, Fallacies, and Absurdities of Spirit-Rapping, Table-Tipping, and Entrancement

Searcher after truth
New York: H Long, [1854]

SEANCES AND SPIRITUALISM, 2

The printed works in the Library are complemented by a very extensive archival collection. Two well-known and controversial cases are highlighted, those of Rudi Schneider and Helen Duncan. The young brothers Willi and Rudi Schneider demonstrated evidence of psychical powers, which Harry Price investigated. On 28 April 1926, Harry Price travelled to Braunau, in modern Austria, to witness two séances led by Rudi Schneider (1908-1957). E. Clephan Palmer, a journalist at the *Daily News* and one of the witnesses, subsequently wrote that he ‘could imagine no means by which the phenomena could have been fraudulently produced’. To investigate the phenomena – ‘telekinetic movements, cold breezes, materialized limbs ...’ – further, Harry Price devised what he called an ‘electric chair’, an ‘arm-chair with electrical contacts at every point touched by the medium’s anatomy’. The designs for this ‘electric chair’ are on display, alongside a description of Price’s ‘telekinetoscope’, equipment he devised during his investigation of another medium, Stella C.

Helen Duncan (1897-1956) was well known in inter-war Britain as a medium, conveying messages from the departed at spiritualist meetings. Following her arrest at a séance in Portsmouth on 19 January 1944, she became the last person to be tried under the Witchcraft Act of 1736, for obtaining money by deception. Numerous medical, scientific, religious and expert witnesses, including Harry Price, testified at her trial, which resulted in her conviction and imprisonment for nine months in Holloway Prison. Harry Price was intrigued by Mrs Duncan’s capacity when in a trance-like state to produce ectoplasm, describing her as ‘the most extraordinary materialising medium I have ever tested’. He offered the explanation that the ectoplasm, supposed to emanate from the body of a spiritualistic medium and to develop into a human form or face, actually consisted of cheesecloth swallowed in advance. The affidavit on display from Mrs Duncan’s former maid Mary McGinley details her eye-witness account of a sitting. Debates about Helen Duncan’s life and powers continue to this day.

Is Spiritualism a Fake?

William S. Marriott

London: Amalgamated Press, 1922

Testimony of Mary McGinlay made on 22 February 1932 regarding a séance with Mrs Helen Duncan

Séance held at 59 Ferry Road on 27 February 1930 with Mrs Helen Duncan

Special apparatus used in sittings: a telekinetoscope

Diagrams for controlling Rudi Schneider in a sitting (1932)

Two drawings and a graph showing the electrical controls for a medium.

ARTEFACTS

In addition to containing more usual archival material such as correspondence, manuscripts and press clippings, the Harry Price Library of Magical Literature includes various artefacts. In the introduction to his Short-Title Catalogue to the Library, Price mentions, for example, a numismatic section with medals and ventriloquial tokens, and marked playing cards used by gamblers.

The artefacts exhibited in this case cover some of the diverse range of his interests as demonstrated also by his books. Most famous is prophetess Joanna Southcott's putative box of sealed prophecies, opened on 11 June 1927 at Church House, Westminster, with its contents. Southcott left the box when she died, having instructed that it should be opened only in the presence of all the bishops at a time of national crisis. The identity of the box has been questioned, with an alternative contender remaining, locked, in the possession of the Panacea Society of Bedford. Also on display are paraphernalia for use in conjuring tricks and two items from the 1930s intended for use in séances, namely a rapping hand and a medium's trumpet.

Details of all the University Library's collections
may be found on the Library website at
<http://www.ucl.ac.uk>

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