

# Light.

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

LIGHT that reveals perils—shows also the way to safety.  
—ANON.

### A PERSISTENT GHOST.

It is not surprising to find that some of those persons who have visited the "Margery" séances are now publicly expressing their conviction of the reality of "Walter" (Walter Stinson), the brother and spirit guide of "Margery." Honest and plain-minded people have no alternative in such a case. Writing in the "Christian Register" (Boston, Mass.), the Rev. E. H. Cotton gives an intensely interesting account of talks with "Walter," from which we cull the following:—

The laugh and jest go around the table, with Walter the keenest wit of all. His presence is cheering. He interrupts serious comments with whistled tunes, quick retorts, and frequent exhortations to cheer up. "Laugh more, you people," he says. "You are too serious."

Just before he said good-night, the last evening, I said, "Walter, I am going to tell people about you; what do you wish me to say?"

Then, in that inimitable voice, with laughter behind it, came the reply, "Tell them—tell them I'm a persistent ghost."

Persistent he has been, and is. In more than three hundred sittings he has only failed to come through possibly a dozen times.

\* \* \* \*

### THE TRANSFERENCE OF DISEASE.

In the course of a letter we have received from Mr. A. W. Orr, of Eastbourne, he writes:—

I was rather surprised when reading Mr. Gilbert Collins' book, "Jaunts in Japan and China," to come on the account of a belief prevailing among the inhabitants of a certain city that ailing persons could get relief from their suffering by visiting a certain temple wherein was a wooden figure representing Buddha as a Healing Power, and rubbing the portion of the figure corresponding with that which in their own persons was the seat of pain; the idea being that their pain would pass into the figure, which (representing Divine Health) would rapidly throw off the ill effects, leaving them cured.

What interested me was that this superstition corresponded closely with an experience of my own—or perhaps I should say of my wife's. We attended a circle one evening when she was suffering from a painful sore throat. Soon a man sitting beside me said, "There's someone here has a very bad throat; very bad it is; I think it's a lady." I asked how he could tell that, and he replied, "They're taking it

away from her and passing it through me; they'll make me all right directly." My wife found that all pain had left her and that her throat was quite normal.

Did the Japanese superstition originally spring from such actual occurrence, or occurrences, long forgotten? It is certainly curious it should so closely coincide with an actual fact.

It certainly looks as though the pious Japanese had a true idea of the transference of pain which is a not uncommon phenomenon in some kinds of magnetic healing.

\* \* \* \*

### "PRACTICAL OCCULTISM."

It is gratifying to see that the "Two Worlds" Publishing Company have produced a new and cheap edition of a book first issued many years ago and entitled "Practical Occultism." It consists of a course of lectures delivered by the late Mr. J. J. Morse, one of the greatest of trance mediums. The book is one to which we have always attached a special value, so full is it of the healthiest and most instructive teaching regarding the interior powers of man. It is a handbook of wise counsel on all that pertains to Occultism (so called) and it sweeps away with ruthless logic all the ignorance and superstition which even to-day encrust the subject. The question of mediumship in all its phases is discussed with that rare ability that marked all the discourses delivered through Mr. Morse's mediumship. Especially valuable is that part of the book which deals with "Magic, Sorcery and Witchcraft," showing that all of them are the outcome of possibilities in the nature of man, confused, distorted, misunderstood and often misused, until they are brought into line with reason and intelligence and turned to high instead of low uses.

### THE SPIRIT OF CHRISTMAS FUND.

On December 15th, 1923, we originated this little Fund to relieve those cases of distress amongst Spiritualists which had come under our notice and called for special attention. There was a most generous response, and we have kept the Fund in existence since then under the title of "LIGHT Benevolent Fund," assisted by private donations. We know that in the period of its existence it has done good work in painful cases of need where the help had to be given privately out of regard for the feelings of those to be benefited. The Fund has been handled with greatest care, and a full account kept of all the receipts and disbursements.

While we know how many claims there are on the purses of our readers, and how heavily the conditions of to-day press on all of us, we feel that the time has come to make another Christmas Appeal, for not only is this the Season of Goodwill, but it is also a time which is acutely trying to those whose means at the best of times are insufficient for their needs. There are those to whom a little gift of money at this time is more than welcome, especially when they are fighting a battle against sickness and want. We, of LIGHT, have been enabled to give help and comfort to the needy ones in other ways, but as the world is constituted to-day, money is a hard fact and an indispensable one. We should like to gather in fresh supplies for our Fund on or before Saturday, 19th inst. Cheques and money orders should be made payable to the Editor of LIGHT, and all donations will be acknowledged in our columns. As we are shortly making a removal it is hoped that intending contributors will take note of the new address when it is notified in LIGHT.

DAVID GOW.  
FELICIA R. SCATCHERD.  
LEIGH HUNT.

# AUTOMATIC WRITING AND THE EVIDENCE FOR SURVIVAL.

## AN INSTRUCTIVE CASE OF SPIRIT IDENTITY.

By E. B. GIBBES.

(Continued from page 585.)

Miss Cummins having been engaged since the middle of April last on important scripts connected with Mr. Bligh Bond and having also many sitters, I had to a great extent dropped my own sittings and experiments with her which had been going on over a period of fifteen months or so. However, having in the interval traced the widow of Hubert Boyce and being anxious, if possible, for more evidence from this source I obtained a short sitting on October 8th last with the following result. Miss Cummins had no idea as to whom I was seeking.

OCTOBER 8TH, 1925.—Astor is here. (Astor, do you remember a stranger who spoke some time ago named Hubert Bois? Can you get him to speak to us again? He spoke twice.) Wait, it will be difficult but I will try. There was a pause of less than a minute and the handwriting changed from Astor's vigorous caligraphy to something rather faint:—

"A queer place this, all misty, I am puzzled. Is any friend of mine here? I know now that this light of yours means the world and the people living in it. I think I spoke to you before but my memory has all gone to pieces; I mean of the earth. I am quite sane and clear in my mind; in fact I can think a hundredfold quicker than when I was alive, but you human beings are just like stone effigies to me now, so cold and grey and silent." (I wonder if you are the same person who spoke to us before.) "I am called Hubert Boyce; you are a stranger to me, but in that time of terror just after my death your face appeared to me in this mist and I thanked God for it. (Tell us something about yourself.) I was really retired from my business, I mean I hadn't been very fit for it for some time; my illness made me confused. Before the end I entered into a curious time in which I seemed to be always awake, lying there in blinding light, seeing pictures of my life all the time from the very beginning, they wouldn't stop coming, that was what was so maddening about them. (Were you ill long?) I wasn't ill for very long; I was ailing before anyone knew for a while but I wouldn't tell. It didn't seem a matter for alarm and I was never a great talker. My heart was not in good condition; it seemed even to me before I saw a doctor to be irregular. (What was the cause of your passing over?) It was merely a complication; there were other causes. I think if my heart had been stronger I wouldn't have gone out as I did. (Can you tell us what was your profession or business.) My profession? Oh, handling money; I was buying and selling for a good part of my life and I have pulled off a thing or two in my time, but it is all a bit blurred. You would be surprised to learn that I remember my childhood best. I remember being brought up very strictly, and the little Highlander my mother made of me; the kilt I didn't like a bit, but it was the fashion in those days. Queen Vic., you know, made it popular. I got into fearful trouble for fighting with another boy when I had this on. It was my Sunday best. Curious the way you call up these memories for me. (Do you remember anything of your later life?) I remember things in a tangle. Listen and I will try. I was a serious man and I did not care for new-fangled ideas. I didn't believe in going with the times; I preferred that the times should go with me. (Can you tell us anything of your relatives?) Well, you are a stranger. I wonder whether you know my wife. If

you do I can understand your questioning me. (That is just what I want to ask you about, if you can tell us some more.) I understand you do not know her. I can only tell you that ours was a very rare connection. We were devoted to each other though we never said very much. We were not taken that way; she didn't know how I loved her. If you ever meet her tell her this. That is all I care about. You seem to be able to get in touch with people. I am losing grip now. Good-night."

The writing here became very faint and after a pause Astor vigorously wrote the following:—

He slipped away. A person of no great interest, I think. He seemed not to have lived to be very old. I think he must have died, perhaps in the fifties, at least he seemed not to have reached the ripeness of spirit which we associate with those who live to see seventy years or more. (Can you describe him?) He seems to me to have been about medium height on earth. He had quite a pleasing appearance. I think he was dark when he was alive, but he was dim to me; at any rate his hair had changed colour before he died.

It will be seen from the script that it was somewhat difficult to formulate a letter to the widow enquiring as to the correctness of the foregoing details and obtain an answer without explaining the reason. The subject being distasteful to many, I feared a rebuff before I received the evidence I required. However, I succeeded in so far as the widow corroborated the following remarks. I did not enquire regarding all; they would have appeared too strange.

For brevity I quote as follows from the widow's letter, placing the chief extracts side by side with those communicated through Miss Cummins.

ASTOR (Nov. 16th, 1924).

There is one here newly dead . . . he died perhaps in the fifties.

He seems to have been of medium height . . . had quite a pleasing appearance . . . I think he was dark.

HENRY BOYCE.

I was really retired from my business; I mean I hadn't been fit for it for some time. . . . I wasn't ill for very long, I was ailing before anyone knew, but I wouldn't tell.

I was never a great talker. I was a serious man and did not care for new fangled ideas.

THE WIDOW.

He died on November 11th, 1924. He was fifty-five years of age when he died.

He was of medium height, dark and of a very pleasing appearance.

HIS WIDOW.

He was ailing for two years but kept going to business. He was not fit to go but would not give in. On November 8th he was not very well. I called in the doctor who told me it was a gastric ulcer that had burst; he died three days later.

He was not a great talker. He was not a very serious man and did not care for some of the new ideas.

In his first communication Hubert Bois seemed anxious his wife should know he was in no pain. In her letter she said he suffered from arthritis for some years, which perhaps accounts for his remark. It is possible he was unaware of the actual complaint of which he died, because of the suddenness of his last illness. She contradicts his statement that he was a serious man, but

she may have taken this query wrongly. In a letter she wrote to me asking why I was making enquiries about him, she remarked that I was asking about "one she dearly loved and for whose memory she had great respect." He says, "We were devoted to each other, etc." I must add that since I wrote giving the message and explaining my reason for tracing her I have received no reply. In this respect it appears she unconsciously endorses her husband's doubts concerning her ability to believe in his message to her.

I must mention that when enquiring for information from the widow I worded my letter, to a great extent, in a manner that might have induced her had she not been telling the truth to misrepresent him in order to proclaim the identity of a missing man, thinking she might hear of something to her advantage. For instance, asked if she would consider him a great talker, she replied that he was *not* a great talker, which confirmed his remarks regarding himself in the script. I must also state that I asked if she knew if he wore Highland costume as a child, but to this she replied she did not know, which is of course possible; "as a boy he wore velvet suits." I have not reproduced the letter entirely, as it is somewhat rambling and confused. I gather he suffered from arthritis for ten years, was "ailing" two, but continued to go to business up to within three days of his death.

From the above, not one but many facts emerge that are correct and could not conceivably have come from any source but the discarnate mind of this communicator. He gave his name and address (in a provincial town which neither the medium nor myself had ever visited) and details which it is impossible to attribute to any apparent cause. The correct description of the communicator given by the control—Astor—could only have been given by someone also dead, for no power of penetration on the part of the medium could have obtained this description except that of clairvoyance, in which case she would of necessity have had to see clairvoyantly the vision of a dead man, or into the mind of a woman of whose existence she was unaware. I may mention that I have so far failed to trace the death in any newspaper.

It must, however, be remarked that in this last script the name is correctly spelt. It is of course possible that my knowledge influenced this, but I should be inclined to attribute it to the communicator being now able to put through his name correctly without being affected by the conscious mind of the medium. When I asked her afterwards if she had any knowledge as to who had been speaking, she recalled with difficulty the name of Boyce and seemed to have forgotten the former connection of the name with her own mind. She made no allusion to it at the time. Since Hubert Boyce originally communicated Miss Cummins' mind has become as far as one can judge almost entirely disassociated from normal consciousness. In fact, when she indulges in automatic writing she writes from *one and a-half to two hours without break or pause* in a perfectly legible hand and in a state of almost complete trance. Perhaps I may be permitted to "coin" a word for this condition, and, emulating famous men, choose from the Greek language words which illustrate a state that is surely unusual in regard to automatism. In the place of "automatic writing," which is usually, I believe, a "conscious" method of communication and somewhat commonplace, perhaps one might in this case adopt the word "oneirography," *i.e.*, "dream writing." So far as Miss Cummins is concerned this seems an apt expression.

[The author of the above article informs us that she has made some slight changes in the details, to avoid too close an identification of the case, out of regard for the feelings of the family. But the full particulars can be furnished to any inquirers genuinely interested.—Ed.]

## BRITTEN MEMORIAL "ALL LANCASHIRE" BAZAAR.

In our last issue we gave a brief report of this event, which we are now able to supplement with a fuller account which reached us too late for insertion last week:—

A Grand "Indian" Bazaar was held on Friday and Saturday, the 27th and 28th of November, in the Milton Hall, Manchester, the object being to raise £1,000 to aid in the establishment in Manchester of a Spiritualist Library and Central Headquarters, in memory of Mrs. Emma Hardinge Britten. The Hall was beautifully decorated to represent a square in India, with domed palaces, and all the effects of a general mart. Ten stalls in all were laid out, in addition to an Exhibition of Psychic Photographs, and private consultation rooms for clairvoyance, character reading, phrenology, etc.

The Chairman called upon SIR ARTHUR CONAN DOYLE to declare the bazaar open.

SIR ARTHUR, who on rising to speak was loudly applauded, apologised for the absence of Lady Doyle. After a brief allusion to the passing of that gracious lady, Queen Alexandra, he spoke of Mrs. Emma Hardinge Britten, one of the great pioneers of the Spiritualist movement. It was most fitting that Manchester, where she had lived and worked, should be the centre of an endeavour to raise a monument in her memory. The day might come, he said, when she would be recognised as one of the great figures of the last century. The religion of the future, he thought, was going to be a very simple one. He believed it would be composed of two things: one, the spirit of the Sermon of the Mount; and the other, direct communion with the angels. He thought the day was coming when all religions under the stress of some great trial would show in a moment their insignificance, a day when the whole world would turn to us and say, "You get in touch with the spirits. For God's sake let them come and help us." Sir Arthur then declared the bazaar open.

On the second day the bazaar was opened by the Duchess of Hamilton, Miss Lind-af-Hageby in the chair.

MISS LIND-af-HAGEBY in her opening remarks expressed her pleasure at being present. She said there were wrong ideas afloat with regard to mediums. They were regarded as unbalanced and eccentric people. She thought that Spiritualism was passing into greater issues, and that it was penetrating throughout the thinking world as it had never done before. She had very great pleasure in introducing one who had come forward as a staunch Spiritualist, never fearing ridicule and opposition, and who had absolute conviction that Spiritualism carried a mighty message to a materialistic world. Miss Lind-af-Hageby then called upon Her Grace the Duchess of Hamilton to open the bazaar.

The DUCHESS first alluded to the horrors of war, and its results. People were no longer satisfied with dogmas. More and more people were feeling a need for the real and vital. "That which we call Spiritualism," she said, "is at the base of all religions, and all spiritual strivings. Let us try, not only to receive these great spiritual truths that we can receive through the means of Spiritualism, but let us make them into actions." She then expressed her pleasure in declaring the Bazaar open.

MR. E. W. OATEN, in proposing a vote of thanks, said they were sometimes told that Spiritualism had given no great thing to the world. Probably the greatest thing that had happened in the middle of the last century was the emancipation of the slaves, but it was not generally known that the declaration of emancipation was given to Abraham Lincoln from the Spirit world, through the mediumship of Miss Netta Maynard. There was no other person who worked harder than Mrs. Emma Hardinge Britten for that cause. Through every State in the United States, she toured, lecturing. In token of what she had done, Abraham Lincoln presented her with a diamond ring. Mr. Oaten then referred to the fine work of the old pioneers of Spiritualism. For the benefit of local Spiritualists he said that Mrs. Britten's first Lecture in Manchester was delivered in the Free Trade Hall in 1869. The then "Manchester Courier and Examiner" published a column of her address, and gave her the tribute of stating that she was the finest orator who had graced Manchester with her presence.

MISS LIND-af-HAGEBY read a Resolution regarding the prosecution of Mediums. Mr. Jackson in a few appropriate remarks seconded the Resolution, and it was carried unanimously. The Resolution read as follows:

That this Meeting of Lancashire Spiritualists emphatically protests against the persecution of Mediums and Psychics by the arbitrary use of the obsolete Witchcraft and Vagrancy Acts, which were never intended to be applied to psychic investigation, and expresses its conviction that such use of the Acts is a hindrance to scientific research, and to the investigation of the problems of human consciousness and immortality.

Nearly 150 workers did yeoman service during the Bazaar, and a high tribute of praise must be paid to the indefatigable Secretary, Mr. John Jackson, and the accomplished entertainers.

## AN OPEN LETTER TO MR. CLIVE MASKELYNE.

SOME SEASONABLE ADVICE TO THE ILLUSIONIST OF ST.  
GEORGE'S HALL, W.I.

FROM HARRY PRICE.

MY DEAR YOUNG MAN,—

History, as possibly you may know, has a curious knack of repeating itself. It was but a few months ago that, turning over a pile of Press cuttings, I read some most amusing "explanations" of psychic phenomena, written by yourself, which compelled me to indite an Open Letter\* to your late esteemed father and now you are at it again! I know that (being a showman) you hate all this horrible publicity, but I assure you that I am doing this more in sorrow than in anger—as the fond parent said when he carefully laid his son and heir in a convenient position across his knee.

A few days ago I was again going through my usual consignment of Press cuttings when my eye alighted upon your name. This time it was the good folk of Fife who have been benefiting by your vast experience in psychic matters; and in an article entitled "An Exploded Delusion," published in the "Fife Herald" of November 4th, you have been telling them all about it.

You commence by informing these simple souls of North Britain that at "somewhere about the time" the Cock Lane Ghost was doing its nightly walk in London, the Fox Sisters were experiencing their immortal raps! What on earth possessed you to perpetrate this awful "howler"? As a brother magician, I blush for you! The fact that the Cock Lane commotion—which immensely intrigued Dr. Johnson—happened in 1762 and the Rochester knockings occurred nearly a hundred years later is apparently quite unknown to you. As you have recently confessed to Mr. Hannen Swaffer and Mr. Dennis Bradley that you have never been to a séance in your life (Mr. Swaffer has just published the account of the "wiggling" he gave you, and when I read it I felt really sorry for you), I will forgive you your ignorance of psychic matters: but in these days of cheap literature and rapid transit, there is no excuse for your not possessing an encyclopedia! In mentioning Sir Oliver Lodge and Sir Edward Marshall Hall, and their knowledge of trickery, you say, "these famous men know less than I do." Perhaps; but can you imagine Sir Oliver gravely informing his readers that Robert-Houdin, the famous French *prestidigitateur*, lived in the reign of Julius Cæsar? Before you pose as a historian of our subject, you should first make sure that you have your *facts* right.

You further "enlighten" the good people of Fife concerning the medium, Home. I know that Fife is a terrible long way from London, but some day the canny Northerners will acquire some real information and then you will be undone! You tell the "Herald" readers that Home "was actually convicted of fraud, and his manifestations shown to be swindles of the very worst type." I admit that on one occasion the great Daniel was made to disgorge some money which had been freely given him by a lady admirer, but I defy you to point to any book or article in which the phenomena of Home are proved to be fraudulent. If there is a medium who is entitled to be compared to Cæsar's wife, that medium is Home. Eminent men of science, like Sir William Crookes and Professor von Boutlerow, attested the genuineness of Home's phenomena, after many sittings. You, who have confessed you have never been to a sitting in your life, calmly tell these simple newspaper readers that "his manifestations were shown to be swindles of the very worst type" when there is not a shred of real evidence for such a statement. In one way I am sorry for you, as I think someone has been "pulling

your leg." Perhaps the same person who informed you that the Fox Sisters were contemporaries of Dr. Johnson also told you Home's phenomena were proved to be swindles. Where *did* you get your "evidence" from? I have five thousand volumes dealing with pseudo-phenomena—I possess an account of every proved case of mediumistic fraud—but the niche which is to contain proofs of Home's alleged swindles is still empty. Not the slightest proof of Home's fraud is in existence.\* Give me your authorities for your statement that Home "was actually convicted of fraud, and his manifestations shown to be swindles of the very worst type"—or for ever hold your peace concerning this man. Instead of publishing this buncombe in the "Fife Herald," try it on *LIGHT*, the "Occult Review," or a journal dealing with psychical research, and see what happens!

In your illuminating article you say, in dealing with séances: "Consider the circumstances. The medium performs in the dark to an audience strongly predisposed to believe. Moreover, he makes his own conditions." How on earth do you know what takes place at séances if you have never been to one? Or did the same informant who primed you with information about Cock Lane and the Fox girls tell you all about it? Of the hundreds of séances I have attended, not half of one per cent. have been held in darkness; not a tenth of one per cent. have been under conditions prescribed by the medium; and I have never attended a sitting in my life where I was "predisposed" to believe anything till I saw it—if you will extuse the Hibernianism.

I have just returned from Austria where I have witnessed, in a red light where all sitters were visible, and under my own conditions and control, phenomena which you could not produce with your proverbial "two tons (or twenty tons if it comes to that) of machinery" without instant detection. Can you lower the temperature of a sealed room, containing 15 persons, twelve degrees in an hour? Could you make my handkerchief (with every stitch visible) casually thrown at the base of a bright red electric lamp, dance round that lamp like a moth round a candle? Could you materialise a half-formed hand and arm, under the same red lamp, with the medium controlled as in a vice? Could you produce, on a still night, in a closed room, a breeze strong enough to make the heavy shade of the lamp sway almost to the point of falling? Your conscience will supply the answers. Yet all this and more I have seen recently under my own conditions, and as plainly as I can see the paper on which I am writing. Show me these manifestations at St. George's Hall, under the same conditions, and I shall have no need to go to the Continent for them. You say that it "happens" to be your business to know how mediumistic frauds are done. It happens to be my business also, and it was my business long before it was yours. But whereas I have seen the genuine phenomena, which no magician in existence could produce under the same conditions, you, by your own confession, have never been to a *séance* in your life. So why write articles about psychical research?

You may excuse your "howlers" by saying that other people also make them. That is true. In the same pile of Press cuttings I found a clipping from the "Clarion," dated November 6th, in which a gentleman tells us about the "trickery of Paludosa, the famous medium of Lodge and Crookes." It is curious how secretive Sir Oliver has been about this "famous medium! It now occurs to me that perhaps the same gentleman was your informant who told you that Cock La—, but I won't rub it in!

I repeat that it hurts me more to write this letter than it will you to read it. The Yuletide is upon us—the time of goodwill towards all men—so I freely forgive you the curious information you dished out to the people "up North." The schools will soon be

\* See "On the Alleged Exposure of D. D. Home in France," by Petrovo Solovovo, in the S.P.R. Proceedings XV., 1912.

\**LIGHT*, July 26th, 1924.

emptying, which means that your theatre of mysteries will soon be filling, and everyone will be happy. If you want to buy yourself a Christmas present, purchase an encyclopedia and turn up the letter "C." You may not care a fig for dates, but the latter are important when assuming the rôle of expert. On January 1st of your new diary make a note to the effect that your first New Year's resolution will be to join the National Laboratory of Psychical Research and acquire a guinea's worth of real information concerning psychic matters.

That you may be "filled to capacity" (I refer to your theatre, of course) at this festive period is the seasonable prayer of your sincere well-wisher,

HARRY PRICE.

## LETTERS TO THE EDITOR.

### THE NEED FOR MORE PSYCHIC EVIDENCE.

SIR,—Bible readers and teachers often quote psychic incidents as recorded in the Bible to convince their hearers of the reality of a future life. Have you never thought of using one page per week for the publication of convincing incidents that occur nowadays? Your readers with their varied experiences could, no doubt, contribute such articles.

When discussing Spiritualism with my friends, I have to quote from your paper, and I find that stories about the direct voice séances have the most effect on unbelievers.

I think a page written on such lines would be the very thing to hand to one who is only slightly interested. I often lend my copy of LIGHT, but I find when I question my friends, they have read little or none of it.

Such a page as I suggest would demand comment and criticism, and your regular readers would undoubtedly spread such good and convincing news.—Yours, etc.,

E. JACKSON.

Elm Park,  
Shotley Bridge.

### FINANCE AND SPIRIT INFLUENCE.

SIR,—Respecting the passage from "English Traits," quoted in LIGHT, page 493, in which Emerson relates how an Englishman, when no one had claimed a £100 note which he had deposited for whoever could tell him the number of the note, considered he had settled forever the question of psychic phenomena, I beg to say that to-day it would be quite unnecessary to cross the Atlantic, or to hark back to the Victorian era, to find instances of this abiding faith in money as the one infallible test of truth.

Mr. Arthur Brisbane, whose daily "causerie" appears in most of the American papers, writes, on November 14th: "We know, by one interesting test, that the dead, while they might come back to tell us, actually don't do it. Dr. Gilbert promised his wife that he would get in touch with her, if possible, after she died. . . . Dr. Gilbert offered a reward of 500 dollars to any medium that would get 'the countersign' (certain dates) from beyond the grave; 248 of them tried; 248 of them failed."

Here we have Dr. Gilbert and Emerson's Englishman pledging the same amount of money in the same quest, and getting the same negative result; but Mr. Brisbane, lacking Emerson's insight, misses the philosopher's conclusion. And it must be borne in mind that if Dr. Gilbert's money-test has finally disposed of spirit communication, it has in like manner disposed of telepathy and mind-reading.

Americans are fond of saying that "money talks," and on the two occasions referred to above, the money involved seems to have deceived first the Englishman, and then Mr. Brisbane—not to mention Dr. Gilbert—into believing that the phenomena known as "psychic" have no real existence. But oracles are often ambiguous, and perhaps these votaries of the talking money-god have misunderstood their deity, who really intended to teach them that heaven cannot be won on a bet, and that gold in the hand is no substitute for reverence and faith and love in the heart, which are the prerequisites of spirit communion.

If Spiritualism were prone to financial considerations it were better named "Financialism," and it would indeed be a thing to avoid; in fact, it would soon be monopolised by the wealthy, who alone could afford its "spiritual" evidences! But it seems to be the law that as material interest enters the mind, spirit influence is driven out; and if it were more generally realised that this rule applies to the mind of the seeker, as well as to that of the medium, then Spiritualism would not so often degenerate into the futility of fortune-telling.—Yours, etc.,

B. M. GODSAL.

### THE WITCHERY OF PLACES.

SIR,—The extraordinarily interesting "note" on the Witchery of Places in LIGHT, for November 28th, makes me think of an experience I had some twenty-seven years ago, in the Lake District. At that time I should have been puzzled to say definitely what the word "psychical" meant, and I believe I had never heard of the "sub-conscious"; I was quite ignorant of theories, and have even now no certain idea of what can really have happened. But I remember to this day the moment, and the spot on Fairfield, above Grasmere, when in the full sunshine of a summer day, walking with a friend and "thinking of nothing at all," an extraordinary sensation of awe enveloped me. I should have said, if it were possible to put into words such an intangible feeling, that the mountain made itself felt; made its personality real to me, somehow; and I was overshadowed. It was not terrifying; it was simply a feeling of great sanctuary. The words "Thy holy hill" seem to fit. But there was a zone of it; and a few yards further on, it had quite passed off.

I am quite sure the earth has her sacred places, apart from anything that man has done to make them so. And strangely enough, places that are not so. A friend of mine also had a puzzling experience of something intangible and hostile, in that part of England which Miss Bligh Bond refers to—the Cornish Coast. She was in company with a very practical woman—a sanitary inspector—and as the narrow path did not admit of two going abreast, the other was some paces behind. The way led up and round by a gap in the cliffs. When my friend felt suddenly and inexplicably afraid of something, she knew not what, but she had the strongest possible instinct to turn back. The other lady wanted to go on, but what both felt most strongly, was that they should by any means get away from that spot as quickly as possible, and they did so. To this day they never knew why they felt so, for there was nothing whatever in the surroundings to account for it. But Boscastle is not far from Tintagel, and there may be "witchery" anywhere on that soil.—Yours, etc.

F. E. LEANING.

Elmstead,  
Tadworth, Surrey.

### THE TRANSMISSION OF THOUGHT.

SIR,—In recent issues of LIGHT there have been letters regarding the transmission of thought. May I here give my findings of fifty years ago at the time I first began to look into Spiritualism? Those were the days of J. J. Morse, who visited Newcastle-on-Tyne, from which my home in Northumberland was about six miles. On a Sunday night, now and again, I went with a companion to hear Mr. Morse, or to a séance of Miss Fairbank. At the end of five years I was left without choice, apart from my doubts at the beginning, that as sure as I now am I, the fulness of my real self would continue to live after what is called death. This subject of thought transference concerned me much; indeed as regards transmission of thought I had for some time been giving attention to mesmerism and phrenology. I then endeavoured to obtain evidence on the point through that channel, and did so. In my home with a friend or two I used to mesmerise my brother, who is now in America. When I had got him into a deep sleep I placed him with his face to the wall, while my friend and I sat at the opposite side of the room. It was understood by my friend near me that when he desired me to start my brother singing he would lift his hand. On his doing so I willed with folded arms that my brother should commence to sing, which he did every time. Furthermore, after singing for a time my friend near me (as understood between us), would again lift his hand (which, of course, could not be seen by my brother) when he would stop singing with the word half uttered.—Yours, etc.,

W. WHITEHEAD, J.P.

St. George, Bristol.  
December 3rd, 1925.

A TRIBUTE FROM BUDAPEST.—Major-General H. P. Enesy, Librarian of the Budapest Psychical Research Society, writes: "You cannot believe how intensely we enjoy LIGHT! It is the window through which to look into the wonderful, great world! Only an old and enthusiastic reader of LIGHT realises fully its non-arrival! The longer we are its adherents the more we like and admire and find it indispensable! It is our 'weekly bread'!"

WIMBLEDON SPIRITUALIST MISSION—OPENING OF A NEW CHURCH.—On Wednesday evening, 16th inst., at 7.30, the Rev. G. Vale Owen will conduct the dedication and consecration of the new church. There will be a collection towards defraying the debt of nearly £700.

## LIGHT,

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## THE HOMEWARD WAY.

According to Mr. James Douglas, the editor of the "Sunday Express," the spiritual hunger of our time "is growing in its intensity." The time is, indeed, full of unrest, and those who are sensitive to the spirit of the age feel that there is a blind craving for those things which are only fully to be found in all that is meant by the word Religion.

Perhaps the very lawlessness, the rebellious temper, the breaking away from all the old restraints—which are seen on every hand to-day—are good signs, marking just the transition from one order to a larger and better one.

Destruction must precede construction, and if this were better recognised we might not hear so many laments over the iconoclasm in religion, in science, art and politics. Dean Inge has brought dismay to many quiet minds by attacks on what appeared to be the very framework of Christianity. Einstein was at one time supposed to have abolished the ether, and Epstein to be intent on doing away with Nature—in the artistic realm at least. As for the revolutions in the political world it is needless to give examples—one has but to look around.

But all these things are symptoms not merely of discontent and a mutinous spirit. They indicate that a new order of life and thought is on its way, preceded by an acute analysis of old ideas and a challenging attitude towards the new. There is a merciless sifting and testing at work, but to us it is all in the right direction, for only that which is true will survive the ordeals. Moreover, we are confident that, unseen by the general eye, a new civilisation is being built up amid the ruins of the old.

It is clear enough, too, that there is a great religious urge. Some of the signs of it are apparent in those newspapers which are foremost in responding to the spirit of the age. Religion is being discussed in the "Daily Mail," and the question, as Mr. Harold Begbie told us in a preliminary article, is one on which "pains have been taken to get the considered judgments of only competent authorities." That shows a distinct advance on the old method of raising some subject of vital importance and then collecting the views of popular and interesting people, without regard to the question whether they had any knowledge of the matter or not. It is clear that the newspapers could not for ever flout the intelligence of their readers in this way. Mr. Begbie, as we observed at the time, had a significant remark to offer. He said:—

Not only in physical science are the leaders of thought pushing their investigations into regions of which the average man has no knowledge, but in theology, too, the seeker after reality is beginning to find a world of adventure whose order does not appear to be out of harmony with the profoundest conclusions of physical science.

It may well be, as we lately suggested, that the world-hunger for Religion comes as an effort to redress the balance of things as against a Science that, lacking moral inspiration and the human instinct, has led us very far from that peace and harmony which is the desire of every soul.

Mr. Douglas, in his "Sunday Express" article, has finely outlined his idea of the meaning of religion:—

The secret of order and harmony in the soul is now known to be within the grasp of every human being who is prepared to obey the law of the inner life. This law is not a rule of conduct. It is not a system of thought. It is not a code of ethics. It is not a dead body of dead doctrines. It is something that renews its power day by day in the soul of man. It is a living leadership and guidance and healing guardianship. Its simplicity is extreme.

That is a point to be reached easily only by a relative few. For the rest of us it must be attained by many by-paths of adventure or experiment in the outer life. But we are every one on the homeward way, and whether of our own will or of the greater Will which enfolds us, we shall at last find the Kingdom and be at peace in it.

## THE MARVELLOUS CHEMISTRY OF DEATH.

Death is a chemical screen—a strainer, a finely-woven sieve—through which, by the perpetual flow of the laws of Mother Nature, individuals are passed on to their true stations in the Summer-Land. The squares in the death-sieve are so exceedingly fine, that only finest particles and certain powers and principles can go through; while on the earth-side is peeled off and cast down a lifeless mass of bones and fleshly corruptions.

A process of refinement is this wondrous chemical sieve death-experience. The spirit with the encasing soul, hidden centres of life, all the characteristics that have distinguished, and all the motives that have influenced the person—all these easily pass through the death-strainer, the screen or sieve; while the physical body and its particles, which cannot pass through, are dropped; and what is more gratifying, with the physical body are left behind many of those hereditary predispositions and abnormal conditions which gave rise to discordant passions and false appetites, called "demons" and "unclean spirits." The causes of these demons and unclean spirits remain on the earth-side of the death-strainer, while the effects, which those causes exerted on the soul, being so fine and so mixed with the soul-substance, pass through, and remain with the individual long after he has attained to his social centre in the Summer-Land.

Persons, or rather, individualities, are not therefore destroyed by death. Nothing is changed save the dense physical form and the low material world in which they live. This chemical screenage, this extraordinary refining process and preparation, is one which all have to submit to at the end of the present life. The effect there is like the birth of each into the present world. Much is elevated to the world into which we come at birth; while, at the same moment, and by the same process, much is left behind in the reproductive sphere.

—From "Death and the After Life," by ANDREW JACKSON DAVIS.

## IN AIRY SPACES.

When the fetters of space and of time  
Fall away with this earth and its clime,  
Oh say, must we fare  
Through long regions of air  
On our way to the mansions sublime?

Will some mild and ethereal breeze  
Waft us out to the far Pleiades?  
Is the belt of Orion  
Our goal and the Zion  
We speak of in moments like these?

If the Fates have reserved us a place  
On the confines of outermost space,  
We never can know  
Of our friend here below,  
And our path we can never retrace.

Though, perhaps, through the solitudes vast  
Of that limitless flight all the past  
May still with us remain  
And our hearts will be fain  
For our loved ones on earth to the last.

E. HABVEY.

## FROM THE LIGHTHOUSE WINDOW.

The Duchess of Hamilton, writing in the "Weekly Dispatch" last Sunday on the question "When I am Dead: The After Life," covers the subject in a manner simple and direct, for she is, of course, writing as a Spiritualist. She makes an effective point of the fact that the Christian religion is based on what is known as psychic phenomena. She quotes appropriately St. Paul's epistle on spiritual gifts, which obviously describes the mediumship of his own day, and emphasising the close relationship of Christianity and Spiritualism the Duchess writes:—

I will go further: Every religion is based on the recognition of the supremacy of the spiritual life, hidden from the senses, but made manifest to the soul of man through psychic faculties of cognition.

The knowledge gained by Spiritualists of the conditions of the life beyond is set out with clearness and force, and the article closes with an impressive warning that we should "guard our thought-life from evil, from hate, lust, jealousy and all bitterness, for our thought-life is our spirit-life already functioning."

Further we are told:—

Deep spiritual truths do not fall like plums into the mouth of any greedy passer-by. We have to pay the price in self-sacrifice, and renunciation, and like the candidates for initiation of old, pass through the trials of the flesh.

In its account of the recent lecture by Miss Clemence Dane on "The Ghost in Literature," where "it exists as a symbol of man's eternal ignorance and eternal interest in things of the spirit," the "Morning Post" said:—

The matter-of-fact Eighteenth Century could not take ghosts seriously, but could not do without them all the same. William Blake was a man who seemed to live his whole life in the world of spirits. . . . Ghosts, generally, tended to die out; their power to haunt decreased with the years. In modern ghost-stories, also, it was curious how the writers were inclined to use children.

In our age the ghost had ceased to be ridiculous on the stage. It was Bernard Shaw who had restored the ghost to its proper place in "Man and Superman," "St. Joan," and "Back to Methuselah." The unalterable message of the ghost in literature was: "There is a beyond."

In the "Harbinger of Light" (Melbourne), for November, Mr. Victor E. Cromer gives a lengthy account of his discovery of "a new spiritual force," which he calls "Vril." He claims to have first noted the existence of the power in 1905, since which time he has carried on many experiments. He writes:—

The force has reached the stage now that when I sit on a chair and concentrate my mind it makes a peculiar noise on the chair. Lying in bed, it can be heard upon the mattress. I can feel it at any time making this peculiar electrical sound on my clothes as I write. Other people in my vicinity also can hear it. It is comparatively easy, by concentrating on a person's forehead, to make them see the bluish light. Most people can feel the vibrations of it at the first attempt. In fact, the force has reached the stage where it can be demonstrated to the average person, not necessarily those who are "psychic."

The sound is described as being something like the working of an electric battery, and is sometimes accompanied by a bluish flame.

Mr. Cromer found it possible to heal disease by the aid of the force, and he says:—

This force is really a part of the great spiritual outpouring that is beginning to descend upon the world, preparatory to the commencement of the New Age.

Mr. Cromer's "new force" looks curiously like our familiar organic electricity.

A feature of the Christmas Number of "Tit-Bits" is collection of true ghost stories narrated by famous people, amongst them Dame Nellie Melba, Cicely Hamilton, Pola Negri, the film actress, and Winifred Graham, the novelist, whose name is specially well-known to readers of LIGHT as that of a lady interested in psychic matters. Miss Graham's story relates to a vision by her mother of a man hanging from a magnolia tree in the garden of a Thames-side villa—it was Nell Gwynn's old house. Later it was found that a footman who had got into trouble had actually committed suicide at that spot long before.

Miss Graham adds that she has received a daily message by automatic writing from her father who died in 1922.

The "Bath Chronicle" gave a column to Father Horne's recent address on "Ghosts," to the Walcot Old Boys' Association. From the report we take the following excerpt:—

From April, 1889, to May, 1892, the Psychical Research Society examined the nature of 17,000 recorded ghost stories. Of this number, the investigators rejected all but 778. Of the accepted total, 332 apparitions were those of living persons, and 127 were those of dead persons. The remaining 319 were examples which could not be classified with certainty as apparitions of either dead or living persons. Father Horne then cited two well-authenticated instances of the appearance of the ghosts of living persons. One case was that of a lady living abroad, who met with an accident while driving, and eventually recovered and who appeared in bloodstained condition to her brother who was then at Oxford. The other case was that of a gentleman at Woolwich who, for some time, intentionally made a repeated effort to manifest himself to a lady living at Plumstead, and finally succeeded.

These manifestations, commented the lecturer, were related to the phenomenon of telepathy, and were to some extent allied to wireless telegraphy. The human transmitter and the human receiver must be in accord—in a word, "tuned together."

In the "Evening News," "The Londoner" is exercised over the story of the Ben Macdhu "ghost," whose crunching footsteps followed the fleeing Professor who is director of the Chemical Laboratory at University College. "Footsteps in the mist and no sight of a living thing in boots," exclaims "The Londoner"—"it is no wonder that the Professor, taken with sudden fear, staggered and ran among the mountain boulders as a Professor who runs for his life." Reflecting on the matter, he continues:—

The Professor does well to promise that he will not return alone to the hill of mist where bogles ten feet high crunch the pebbles under their ghostly feet.

An aged man living at the edge of the forest below Ben Macdhu can all but give a name to that tall bogle. It is, he says, the *ferla mhor*, which a newspaper translates for me as the Big Grey Man. . . . But, mind you, I am not denying that the bogle of Ben Macdhu is big and grey and terrible to Professors.

I take the story gratefully: a welcome story for a winter night. I am glad that it should be warranted as a true tale. If I had told it, nobody would have believed a word of it. Why should anybody believe my word when I tell my own story of the invisible feet that once tramped after me down a passage? But if I had come to eminence as a biologist, as a physicist, as a chemist, the world would listen to me. And why should this be? Why must a journalist be less trustworthy than a Professor of Organic Chemistry? I know nothing of Organic Chemistry, but, when it comes to seeing a ten foot bogle, I hope that my eyes are as good as those of any Fellow of the Royal Society.

## CHURCH OF THE SPIRIT, CROYDON.

The annual social and sale of work was held in the Church on Saturday, 5th inst., at 3 p.m. Mr. Percy O. Scholey, who presided, referred in terms of gratitude to the well-stocked stalls as an evidence of the labours of a devoted band of workers. He then introduced Mrs. John Harrison, who opened the sale of work, and was presented with a bouquet of flowers in appreciation of the graceful manner in which she performed the ceremony. The stallholders were:—Working Party: Mrs. Parker and Mrs. Robertson; Fancy Goods: Mrs. Morriss and Mrs. Tattersall; Household: Mrs. Burrell and Mrs. Green; Soaps and Perfumery: The Misses Ross, Robertson and Stewart; Confections: Mr. T. E. Weston.

There were numerous side entertainments and competitions ably looked after by Mrs. Davis, Mrs. Walton, Mrs. John Smith, Mrs. Bonner, Capt. Young, and Mrs. Young assisted members of the Lyceum.

The tearoom was under the direction of Mrs. Ernest Smith, who was supported by Miss Parks, Mrs. Taylor, Mrs. Hellings, and Mrs. Lanham.

An excellent programme of music, song and recitation was provided by Miss D. Scholey, Mr. Reynolds, Mr. C. L. Brown, Mr. D. Scholey, and Master Paul Stewart.

The sale of work was in aid of Church Funds, and realised the sum of £60.

J. M. S.

"THE WISDOM OF THE GODS," Mr. Dennis Bradley's new book in which so much interest and curiosity has centred, is out at last. A glance through its pages shows that it is full of attractive fare, and the author keeps up his reputation for the fearless utterance of his convictions and outspoken criticism. Many séances are recorded, and a long list of famous names comes into the story. We shall give a fuller account of the book later. It is published by T. Werner Laurie, Ltd., at the price of 7s. 6d. net.

## THE MEDIUMSHIP OF "MARGERY."

## AN IMPORTANT LETTER.

Dr. L. R. G. Crandon, of Boston (Mass.), the husband of "Margery," sends us the following letter written by Mr. Hill, a leading lawyer in Boston, to Dr. Bentley, a civil engineer in Dallas (Texas); President of the University Club there:—

BOSTON, MASS.  
October 23rd, 1925.

MY DEAR DR. BENTLEY,—

By the time you receive this you will doubtless have read the "Boston Herald" "Margery" articles of October 21st, 22nd and 23rd and the "Atlantic Monthly" article as well. Inasmuch as you and some of your legal friends in Dallas may be interested in the *denouement*, perhaps a little of the real "inside" history may be valuable as supplementing what you see in print.

If I automatically drop into a somewhat legal way of marshalling what I have to say, attribute it to the fact that I am a Harvard trained lawyer. In my time Harvard taught men to think honestly, clearly and consistently. *O tempora, O mores!*

Late in the summer it leaked out that one of the committee, Code, had developed a complex theory of combined hypnosis and automatism, largely centering around Dr. Crandon, with which to account for the "Margery" phenomena on a normal basis.

The committee whose signed reports stated unequivocally that there was no trickery, were by no means in harmony about the propriety of adopting Code's involved and far-fetched theory. It was growing increasingly evident, that when the committee did speak it would in some way or other devise a way to give a report far different from what was forever crystallised in the reports of sittings made over their own signatures.

Therefore, those signed reports, in the possession of Dr. Crandon, become of paramount importance. With uncanny foresight, these investigators had been required to sign an agreement to the effect that among other things:—

1. A signed agreement embodying a full account of each sitting was to be delivered to Dr. Crandon before the succeeding sitting took place.
2. Any suspicious thing regarded as pointing away from a supernatural origin or indicating fraud or trickery was to be noted. If it were *not* so noted it was agreed that nothing of the sort should be regarded as having existed.

The simple propriety of requirements like these as a protection against faulty reconstructed recollection or unfair methods is perfectly obvious.

Dr. C. was asked to promise, and did promise, that he would not publish the signed notes unless released. The committee, on the other hand, were to submit any published article to Dr. Crandon before it went to print. Thus the matter stood on October 14th. Then it became known that in the November issue of the "Atlantic Monthly" was to appear an article by Hoagland, one of the committee, in which he was to say that the phenomena were not supernatural, and was to adopt a modification of the "Code" theory as an explanation therefor. Application both to the "Atlantic" and the committee for privilege of reading the article prior to publication was made by Dr. Crandon. No attention whatever was paid to these requests. Meantime Dr. Crandon had been released in writing from his agreement not to publish the real signed records. The "Boston Herald," of its own

initiative, directed one of its very best men, Mr. Griscom, to prepare a series of articles embodying the actual signed reports of the Harvard group. Mr. Griscom is a highly educated man, a graduate of the University of Pennsylvania, and a post graduate of Harvard University. He is not committed to a belief in the validity of these or in fact any psychical phenomena, but has a keen, logical mind and an abiding sense of honour and fair play. He was given access to the records and prepared these articles. Students of entomology watch with amused interest what happens when the foot of an alien intruder disturbs an ant-hill. There is a terrific rushing to and fro of rattled ants. There is a furious and futile waving to and fro of legs and antennae. A similar scene was enacted both at Harvard and in the office of the "Atlantic Monthly" on the morning of the 21st. The Hoagland article was not only printed but on its way to the subscribers and the news-stands. The "Atlantic Monthly" saw at once that that article was dead as a door-nail. The members of the committee who were on the teaching staff of Harvard saw the axe of disciplinary punishment hanging over their heads.

Something *had* to be done at any cost. Therefore the round-robin of October 21st directly contradicting their signed records of sittings. To-morrow Mrs. Crandon will have a letter of her own and the full records of the sittings are expected to be published. We can't tell as to that, however. The "Herald" is completely subservient to obvious considerations of policy and naturally will do all in its power to help extricate the Harvard group from the quagmire into which they have fallen. Some of these signers of the round robin knew little or nothing of the phenomena. One or two were only at one sitting and others only at two. Dr. Deborah Fawcett, the woman doctor, did nothing but examine and search the medium and was at *no time*, save once, in the séance room during a sitting. Yet she signed a statement that the phenomena were all due to trickery! Did her search of the medium disclose fraud? She never so reported. If not what *else* does she know about it? A score of things, as nonsensical as that, could be brought up.

If the Harvard group felt that they were attached to an institution which would fire them should they ultimately decide in favour of the validity of the phenomena they ought never to have put their hands to the plow. I still have an old-fashioned admiration for honesty and candour in a man's make-up. So far as I can see, the fact that a man is an educator connected with Harvard does not equip him with letters of marque, under which he may vacillate to his heart's content about matters of serious import.

I have been a member of an expert committee which has sat with "Margery" under strictest scientific conditions upwards of fifty times already (one member has sat 304 times).

We have witnessed and studied phenomena the Harvard group never saw. We have never seen the slightest sign of trickery. But are we rushing into print with any final conclusion *pro* or *con*? We are not. We know that the matter is so important, that it requires a protracted investigation of the most scientific, painstaking and fearless type. Should we at the end of such a study find an unmistakable normal explanation of the phenomena, no consideration for the Crandons would lead us to stifle such a report. On the other hand, should we be satisfied that the phenomena were genuine and supernatural, no personal considerations of our own, whether involving our pocket-books, our social standing or our reputations, would lead us to lie about it, but we should all frankly avow our belief.

Forgive me for being so prolix. A unique subject and a unique situation alone justifies so long a letter. Whatever use, either private or public, you wish to put this letter to, is gladly permitted. There is no seal of secrecy on anything from the date line to the signature.—Very cordially yours,

CHARLES S. HILL.

## MARYLEBONE SPIRITUALIST ASSOCIATION, LTD.

## RAYS AND REFLECTIONS.

Mr. Ernest Hunt, on Sunday evening last in the Æolian Hall, Bond Street, gave a most instructive and interesting address on the duality of self. He declared that we are spirits here and now, having a spiritual body in which under certain conditions we could function independently of the physical body.

He supported this truth by reference to the conditions under anæsthetics, hypnosis, sleep, and also certain powers of the subconscious mind.

Of the many illustrations he used was one in connection with sleep as experienced by a friend of the German poet Goethe, who, visiting the poet one day, arrived during a storm only to find the poet out. He asked the housekeeper for the loan of some dry clothes and, sitting before the fire, fell asleep. He then dreamed that in the open country he came upon the poet walking along the road who, seeing him, remarked in astonishment, "What, you here and in my dressing-gown and my slippers?" Goethe, on reaching his home and finding his friend there, told him he had met him and made the above remark.

Mr. Hunt pointed out at the end of his address that in making his points he had not once referred to any spiritualist phenomena; if he had he could have confirmed his hypothesis to an overwhelming degree.

During the second part of the service Mrs. Frances Tyler gave some very evidential descriptions and messages from arisen friends.

F. W. H.

## SPIRITUALIST COMMUNITY SERVICES.

The Rev. Dr. Lamond gave the address on Sunday morning last, December 6th. He said that the highest arch-angel in heaven was a human being, functioning on this earth once, or on some other plane. This was the natural deduction from the spiritualist belief of eternal progression of the human soul. John of Patmos prepared to fall down at the feet of the high angelic Presence who spoke to him, but he rebuked him, saying, "I am a man as yourself, worship God." An acorn contained within itself the potentialities of the oak, so the life that we now live contains the potentialities of the life of the hereafter. It matters little what position we took in this life, it is how we used our gifts and what we made of our opportunities."

Dr. Lamond said he believed that we were on the verge of as great an advance in human thought, as took place at the advent of our Lord. John Wesley said, "Give me twelve men and I will move the world," so we Spiritualists ought to do our utmost to spread these wonderful truths and realise our responsibilities as well as our privileges, and then indeed and in truth we might conquer not London only, but the whole world.

Miss Dorothea Walenn rendered a beautiful violin solo.

Mrs. Stobart informed the morning congregation that Dr. Oesterley (Examining Chaplain for the Bishop of London, and one of the great Bible students) would give the address next Sunday evening on the Script professing to have come from Cleophas. She considered that it was an epoch in the Spiritualistic world, that a man of such learning should publicly affirm on a Spiritualist platform, his belief that this script came from Higher Intelligences.

The evening address was given by the Rev. G. Vale Owen on the parable of the rich man and Lazarus. He said that this parable was probably an actual fact, that Dives and Lazarus did actually live, and that Jesus being clairvoyant, saw the angels carrying Lazarus (being yet asleep) into the heavenly spheres. The teachings of Jesus appealed to the people, because He spoke of what He knew to be a fact. Dives was one of many really harmless in a negative way, but so utterly selfish that he let Lazarus in all probability die of want, while he and his friends feasted, not realising that he was but a steward of the wealth entrusted to his charge. He made the mistake that so many men make of thinking his riches were his own. Then he too died, and sank to the place most fitted to his condition. He was tormented by the flames of remembrance, and so called to Dives for help. One of our greatest privileges in the next world will be to help those who have injured us in this sphere, and doubtless Dives would willingly have gone, but he would not have been strong enough, being a newcomer in the Heavenly spheres.

M. J. C.

**THE SAVE THE CHILDREN FUND.**—The Duke of Atholl calls attention to an appeal on behalf of The Save the Children Fund, with a special plea by Sir Philip Gibbs for Rescue of the Refugees—a tragic world that "summons up a picture of exile, broken hopes, misery, and disease, to those who since the war have wandered among its most unlucky victims." Sir Philip says that in Piræus, the port of Athens, the infant death rate is 150 per 1,000 births. With confidence the Duke asks, whether for this or that country, or for the general work of the fund, whatever help his readers can afford, to the fund of which he is President. Cheques and postal orders to be crossed "Westminster Bank, Portland Street Branch," and addressed to the Fund, 26, Gordon Street, Gordon Square, London, W.C.1.

Those to whom Spiritualism is simply a matter of marvels, and who, whether they are for or against the subject, have no other basis for their attitude, possess but a superficial acquaintance with the question. It is quite as absurd to narrow one's whole field of view to the psychic region as to deny its existence altogether. The main proposition of Spiritualism for us should be that man is a spiritual being, whether his psychic sensibilities are active or not. If they are active it will be unnecessary to argue with him concerning their reality—he will know it at first hand.

Of those who have their psychic faculties active, I have noticed that they are sometimes quite uninterested in this. They seem to take it as a matter of course. It is the people who do not possess these powers who are such eager and persistent inquirers, requiring proof after proof, and apparently at times not to be satisfied with any amount of evidence. It has been said that "seeing is believing." But it really seems that *feeling* is the strongest basis of all conviction.

LIGHT, I have been told, takes too much for granted. Instead of taking up an attitude of respectable and scientific uncertainty, it says right out that man is a spirit, that he survives death and that here on earth we receive communications from the people on the other side.

Why do we do these things? I suppose one reason is that we are not as squirrels in a cage, or mill horses going round and round and never arriving anywhere, or barn fowls which can only take short and heavy flights a few inches from the ground.

There is a story of a young student who was asked by his teacher whether he had proved the solution of a certain problem in mathematics. He was a modest youth. "Proved" is rather a strong word," he said, "but I have made it exceedingly probable." We have got a little beyond that. We have quite proved the answer to our problem, proved it at every point, gone over every inch of the ground, attaining a serenity of confidence in the results so far as we have gone.

For the people who have not arrived at this point and who remain uncertain and unconvinced, we have a tender regard. They have our most distinguished consideration. But at the same time we are bound to tell them with all the delicacy in the world that we cannot surrender this position in deference to their doubts, or as a polite concession to their inexperience.

For that is what it always amounts to—inexperience. They have not seen, heard or felt things which have fallen to the lot of other investigators. Even if we left psychic evidences entirely out of the question it would be a good thing to affirm, "I am a spirit," in the same way as an old Roman would proudly proclaim, "I am a Roman citizen." A good many people who feel their spiritual quality can do this without the need of relying on supernatural manifestations. And my own private conviction is that these people always make the best Spiritualists.

Now this is not in any way to deprecate the value of scientific research. There is a vast amount of knowledge to be gained by careful and exhaustive experiments with mediums. In the course of that research there will be a good many by-products—discoveries of infinite value in the business of everyday life. If Nature gave us the sun it was reserved for the laboratory to gain for us electric light and electric heat. When we set out to search for the soul we are bound to discover many things of great benefit to man, whether he is of opinion that he has a soul or not.

I have often heard it said, and I believe with truth, that some of the earlier books on Spiritualism are more valuable than many of those which appear to-day. Old as they are, they often represent a riper wisdom and a deeper experience. I was reminded of this in a recent newspaper discussion dealing with the question as to when a man is too old to continue at work. One of the best answers was that which quoted, as a voice from the past, that fine old poet and philosopher, Oliver Wendell Holmes:—

Call him not old whose visionary brain,  
Holds o'er the past its undivided reign.  
For him in vain the envious seasons roll  
Who bears eternal summer in his soul.

D. G.

## THE MEDIUMSHIP OF MRS. DEANE.

L.S.A. LANTERN LECTURE BY MR. F. W. WARRICK.

Memories of the research work of Dr. Baraduc, de Rochas, and d'Odiardi, were revived by the very curious and highly interesting results obtained by Mr. F. W. WARRICK in the course of a long series of experiments with Mrs. Deane, the well-known medium for Psychic Photography. Mr. Warrick gave an account of these in a lecture to the members of the London Spiritualist Alliance, at 5, Queen Square (the last meeting to be held in these premises it may be noted) on Thursday, December 3rd. He was fortunate to have for his Chairman Miss Felicia R. Scatcherd, who had shared in some of the experiments of French scientists in cognate research.

Those who attended the recent Exhibition held by the L.S.A. in Caxton Hall will remember the wonderful photographs shown there by Mr. Warrick of table levitations and queer psychic markings on photographic plates, obtained through the mediumship of Mrs. Deane. In two articles in "Psychic Science" (the British College quarterly) for April and July, 1925, Mr. Warrick has set out his experiments at length, illustrating his remarks with numerous flashlight photographs. Lantern slides of these photographs were shown to the L.S.A. audience.

Mrs. Deane was present, and the lecturer referred several times to her complete willingness to submit to every test that he suggested. When at the close he expressed the hope that his hearers would go away with an enhanced appreciation of Mrs. Deane and her psychic powers, there was generous applause.

Mr. Warrick is of the type of the careful, persistent scientific experimenter, own brother to the host of European professors who for years carried on long and wearisome repetitions of physical phenomena with Eusapia Palladino. He has their spirit and method. For instance, what he showed us was, he said, the cream of three years' work at sittings held twice and sometimes three times a week. But whereas the Continental men as a rule would not, or pretended not to, admit any spirit agency, Mr. Warrick is a convinced Spiritualist. His work is valuable as an introduction to psychic science for a certain type of mind, because this extra-terrene influence, if it has anything to do with the results, is not stressed in any way. If Mr. Warrick left out the stray reference he made to "Brown Wolf," Mrs. Deane's chief control, his lecture would doubtless be appreciated by non-Spiritualist audiences.

Here are certain results, says Mr. Warrick, which I have supervised with the utmost care. I am convinced of their objective reality. They indicate forces or powers beyond the normal. I invite you to study them and to make what you can of them. That, in effect, was the substance of his appeal.

And what were these results? Table levitations under ingenious and apparently fool-proof conditions, Mr. Warrick having command of the flashlight and prepared to snap it at any unexpected moment, which he did; weird markings on photographic plates, care being taken to establish the fact that they were not blemishes due to faulty chemicals or development. Mr. Warrick, by the way, is a Fellow of the Chemical Society, and an experienced photographer.

Next he tried various photographic papers held between Mrs. Deane's hands, or placed under her feet, and still the strange markings were obtained.

Then, as an answer to sceptics, though absolutely convinced himself of the genuineness of the results, he devised what he calls a "stocks" to imprison securely Mrs. Deane's hands, while her fingers rested on a sheet of paper. Under these rigid conditions the markings still came.

From his observations Mr. Warrick conceived the idea that the marks were in the nature of Apports, and so decided to try with plain, blank, ordinary paper. He found his conclusion justified, for the same character of markings were found on the paper.

Mr. Warrick has evidently a fertile brain. Though he knew nothing of the experiments of Dr. Baraduc and others on the Continent, he tried impressing Mrs. Deane with some particular number, letter, or symbol, which he wished to see appear on the paper. Once again he was successful. And here was raised in the minds of his hearers the thorny, controversial question discussed so often in the past, whether it was the thought of the medium impressed on the plate or paper, or whether the spirit operators (if there were any) were responsible for the fulfilment of Mr. Warrick's wishes.

As to the latter surmise, Mr. Warrick showed a large capital S, which appeared many times and was said in a spirit communication to be the initial of a former French scientist who was sharing in the experiments. He would not give his name, though he promised to do so at some future time.

At the outset, the lecturer said it was rather a bold enterprise on his part to come there and speak before many who had had more experience of psychic phenomena than he could claim. Circumstances, however, had favoured him in one respect. He had had the opportunity of studying regularly for three years the phenomena occurring in the presence of one medium. A superficial investigation of psychical phenomena was not fair to the medium, nor was it fair to the subject. (Applause.) His sittings with Mrs. Deane had been practically continuous since January, 1923.

"After some months," he said, "I came to the conclusion that many of the photographic plates were affected by the proximity of Mrs. Deane while they were being developed—that they were Skotographs. I mean the plates which do not have extra faces on them, but freakish marks such as I got nearly exclusively.

"As in the investigation of any subject it is naturally the most profitable to take the simplest phenomena as a starting point, and as it was my object to try to link up these things with those already in the realm of science, I discarded the use of the camera, and confined my work to obtaining results, if possible, from Mrs. Deane's hands, and later on from her feet."

On the motion of Mr. R. H. Saunders, seconded by Mr. Henry Blackwell, the lecturer was accorded a hearty vote of thanks.

L. C.

### NOTES ON NEW BOOKS.

"THE RELIGION OF HEALTH: AN EXAMINATION OF CHRISTIAN SCIENCE." By Sir William Barrett, F.R.S., completed by Rosa M. Barrett. (J. M. Dent & Sons, Ltd., 3/6.)

As explained by Miss Barrett in the Preface, this book was originated by her brother, the late Sir William Barrett, but was prepared and planned by both. The book was incomplete at the time of Sir William's decease in May last, and, as mentioned, has been completed for the Press by his sister.

It is a critical examination, from a singularly fair standpoint, of the claims of Christian Science, the virtues of which are not only recognised, but commended, and its fallacies pointed out with an unsparing hand. The book is a valuable contribution to the question, with its general sketch of the career of the Christian Science movement and its founder, and its chapters on the cures wrought by mind healing, faith-healing and suggestion.

I can heartily commend the book to all who are interested in the question of healing, whether in practice or theory. The whole matter is treated so instructively and with so marked a freedom from bias of any sort that it stands out amongst books of this particular order.

"GHOSTLAND." By Elliot O'Donnell. (Cecil Palmer, 6s.)

We know by now the kind of book to be expected from Mr. Elliot O'Donnell and this volume does not disappoint expectations. We get thrilling accounts of Tree Hauntings, Fairies, Elementals, Curses, Corpse Candles, and the general Chamber of Horrors, serving to please the palate of readers who like this sort of thing, and to illustrate the warning in Chapter xvi. of the "Dangers of Ghost Hunting." In short, it is a book for those who are fond of "bogies," and not to be regarded as a serious contribution to scientific psychical research. The title, "Ghostland," by the way, is the same as to a volume issued in 1876 by Mrs. Hardinge Britten.

E. P. G.

### NEW BOOKS RECEIVED.

"The Haunted and the Haunters." By Lord Lytton. Simpkin Marshall. (2/6.)

"Pearson's Magazine," December.

"Kathleen." By the Rev. John Lamond, D.D. Hutchinson & Co. (6/-)

"The Garden of Eden." By Beatrice Moore, B.A. Obtainable from the Author, 19a, Tavistock Square, W.C.1.

"The Supreme Art of Bringing up Children." By M. R. Hopkinson. George Allen and Unwin, Ltd. (2s. 6d.)

"From Zealandia: A Book of Verse." By Wilhelmina Sheriff Elliot. J. M. Watkins. (5/-)

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 Fri., Dec. 18th, at 8 p.m. ... MRS. BARKEL.

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 Wednesday, December 16th, 8, Mrs. E. Edey.

**Croydon.**—Harewood Hall, 96, High-street.—December 13th, 11, Mr. Percy Scholey; 6.30, Mr. G. R. Symons.

**Camberwell.**—The Central Hall, High-street, Peckham.—December 13th, 11, service; 6.30, Mr. and Mrs. Lund.

**Shepherd's Bush.**—73, Becklow-road.—December 13th, 11, public circle; 6.30, Mrs. Bloodworth. December 17th, 8, Mrs. Golden.

**Peckham.**—Lausanne-road.—December 13th, 7, Mrs. A. Boddington. Thursday, 8.15, Mrs. S. Podmore.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 13th, 11, Rev. J. M. Mathias; 7, Mrs. Nellie Melloy. Wednesday, December 16th, 8, Mrs. Brownjohn, at 54, Whittington-road.

**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—December 13th, 7, Rev. G. Nash. Thursday, December 17th, 8, Mr. W. Melton.

**Central.**—144, High Holborn, W.C.1.—December 11th, 7.30, Rev. G. Nash. December 13th, 7, Mrs. E. Marriott.

**London District Council (Debating Section), 144, High Holborn, W.C.1.**—December 7th, 8, Mr. P. R. Fuller, "Christianity and Spiritualism."

**Richmond Free Church, Ormond-road.**—December 13th, 7.30, Mrs. Golden, address and clairvoyance. December 20th, 7.30, Mr. Newman, address and clairvoyance.

**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.**—December 13th, 3.30, clairvoyance in the hall; 6.30, Service, Holy Communion and Trance Address, Mr. C. R. Harper. Healing Service, Wednesday, December 16th, 7 p.m.

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