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FROM 1892 TO 1929.

We referred some years ago to the words of "M. A. (Oxon)", a pseudonym which as most people know, disguised the identity of the late Rev. William Stanton Moses, who as editor of LIGHT, gave a New Year message at the beginning of 1892. That is thirty-seven years since, but his words sound very appropriate to-day: there was a prophetic ring about them. He began by a quotation from Tennyson, his personal friend:—

Hearst thou this great Voice that shakes the world,

And beats upon the faces of the dead?

And then, after some words about retrospect—the "backward glance", he continued:

For twenty years we have contended, a small but determined band, for the reality of those things that we have seen. Strong in the conviction drawn from re-iterated evidence, we have sworn that "we saw that which we saw". We have not been shaken by contumely or ridicule. We have not disowned the riches we have gathered because base coin has been uttered. The trumpet blast of Science has not scared us. The denunciations of the Priest scorning his best ally, have not deterred us.

He goes on to declare that " 'the Voice that beats upon the faces of the dead' triumphs all along the line", and continues, "We Spiritualists have our own *raison d'être*. It is ours to vindicate the great truth of the survival of the individuality after death and the communion between the two worlds".

He was looking forward, and now, after nearly forty years, we can look back to a record of such achievement as in his time seemed well-nigh impossible. To-day the attitude of Science and of the Church—to say nothing of the world at large—has changed almost beyond recognition. Only those who have been familiar with the career of the movement in the intervening years can fully appreciate the difference.

M. A. Oxon's "twenty years" has to-day increased to some fifty-seven years. Even that is a relatively brief space of time, but the advance made by the idea at the back of Spiritualism represents more than several centuries of the time that went before. Progress, in short, is cumulative. We may take an instance from the methods of conveyance or transport. For thousands of years there was no change. The horse, the ass, the ox were the beasts of draught and burden from the days of the Pharaohs till the time of Queen Victoria. Then came steam, and successively petrol and electricity, railway trains, motor cars and, last, aeroplanes, all being the developments of a single century. It was a process of "speeding up", the material signs of a quickening of interior spiritual forces designed in the end to change not only the face of Nature, but the heart and mind of humanity. The rise and growth of Spiritualism is not the only sign of the power at work, but it is perhaps the greatest of all.

NOTES BY THE WAY.

PUBLIC DISCUSSIONS.

In every public discussion on the question of Spiritualism—especially those which take place in the columns of the ordinary newspaper—there is invariably a number of people who, knowing simply nothing of the subject, talk, or write, at random. They add nothing of use or interest to the discussion, although their remarks are sometimes comic enough to contribute to what Dr. Samuel Johnson called "the public stock of harmless pleasure". These people are usually of the unintelligent class, for no thinking person who took part in the debate could possibly talk or write such nonsense as is uttered occasionally. Indeed, the intelligent folk would have the wit to recognise that, knowing nothing of the matter, they could take no useful part in it. However, where there is an open platform it is necessary in the interests of freedom of opinion that the foolish as well as the wise shall be allowed to speak, just as in the world of Nature, the ass has the same right to bray as the nightingale has to sing. And although it is sometimes the case that protests are made against the absurdities of ignorant debaters, and a demand put forward that only those who know what they are talking about shall be allowed to take part, we would not have it otherwise than it is. Even apart from the question of freedom of speech, the absurdities uttered have a certain negative value. They reveal the amount of ignorance which still exists, and provide some sort of background for intelligent and illuminating statements. They even provide a kind of comic relief for that dullness which is apt to mark the comments of those who take themselves too seriously, whether on one side or the other.

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A YEAR'S PROGRESS IN THE "MARGERY" MEDIUMSHIP.

ADDRESS BY DR. L. R. G. CRANDON.

(Continued from page 15.)

THE SUBJECTIVE SIDE

We turn now to the subjective activity of the mediumship, which has only been developed this year, beginning last January. From our experience we have come in the way of making this sort of test of mediums. We hold that if a medium produces facts which can be confirmed in the room in which they are stated that medium should be called a psychometric medium or any synonym for the word "psychometric" that you please. There is another category of mediums who may produce at least something for which you must go outside of the seance room for confirmation. We have therefore divided the cognitions, the subjective activities of our medium, under several headings.

The first of these are cognitions which suggest clairvoyance. For an example of that I will speak of an experiment we did about two or three weeks before I started away. The Professor of Psychology from Smith College came down, with his Associate Professor, the two of them, and brought two envelopes with them. In Northampton, from which they had started, the secretary had bought a calendar, with one page for each day, each calendar with its 365 sheets. Of these she had selected, hit or miss, without looking, at least fifty. On the back of each of these she had placed the impression of a rubber stamp, and these numbers were put in one of the envelopes and sealed up. Into the other envelope she put a magazine. She went to the magazine shop, and standing back from the counter asked the clerk to give her any magazine, and he dropped it into the envelope which she held out, and this also was sealed. The two investigators came to the sitting with the two sealed envelopes, and in due time, after things had got going, the envelope with the numbers was broken by the professor; he took out as many numbers as he pleased, not the whole of them, and held them up. On instructions from Walter he took one of the numbers and put it on the table, and there after a minute or two it was handed back to him, and he either secreted it in his pocket or gave it to somebody else. Thus there were selected five or six of these numbers by chance, so arranged that there could be no knowledge in any human mind of what the numbers were.

The second envelope was then opened by the professor, under instructions from Walter; he tore out a half-page from the advertising pages of the magazine—selecting those because of the greater prominence of the type—and gave that into Walter's hand. The seance, I should say, was entirely in the dark. Nothing was left undone in the way of search for anything that resembled light or luminosity of the faintest kind. At the end of the seance, which might have been half-an-hour later, we went downstairs.

In the meantime—this was nine o'clock at night—another medium, Mrs. Litzomer, living in Cambridge, four miles from us, was sitting. When our party came down from the seance room into the bright white light—there was no trance, no circle—Margery sat down and wrote. She said that she had a dead feeling in the right forearm and then was able to see things

about which she could write with great rapidity with the pencil. After she had written, the professor rang up on the telephone Mrs. Litzomer's group at Cambridge, and said, "I am So-and-so at Margery's house. Please tell me what you have got"; and over the telephone Mr. Litzomer recited what his wife, the medium, had done with her pencil. Then at Lime Street, at our house, each of the persons who had one of the numbers secreted on him produced his number, and it was found that Margery had produced the same number in her writing, and, by telephone, that Mrs. Litzomer had produced the same number in Cambridge. Everything, including the letters on the torn page, was produced by both mediums. That is apparently an experiment simulating clairvoyance so far as our medium is concerned, but what it represents as between each medium or each control and the distant medium is another matter.

CROSS-CORRESPONDENCE TESTS

Then we have cognitions which partake of the nature of true cross-correspondence, where the material produced in one place is not complete until you get the material in the second place, and make them fit together. In general terms the set-up for these experiments is the same as I have described except that it is a little more complicated. We have sitting at the same time as we are sitting in Boston, Mr. George Valiantine in New York, which is 250 miles away. Mr. Valiantine is a professional medium. We have also sitting at the same time Dr. Hardwicke at Niagara Falls, 450 miles away from us. Dr. Hardwicke is a doctor of medicine, an amateur, who has never sat anywhere but in his own house and our house. We then have Margery, not at our house, but eight miles away.

The experiment, carried out in detail, is as follows: the chief yeoman at the Boston Navy Yard distributed to each of twenty sailors a plain card, which we call an index card, 3in. by 5in., and instructed each sailor to cut out of some magazine a picture and a word and paste it on one side of his card. The sailors were not to mix with each other in doing this, but each man was to do it separately, and each was to deposit his card in a large sealed box. The chief yeoman sealed the box and handed it to Capt. Fyfe of the U.S. Navy, who brought this box, full of cards bearing words and devices unknown to anyone, still sealed, to the seance room. That seance room contained four people, none of whom, so far as we know, is a medium, and Margery was not there. The seal was broken in this dark seance room, and any one card was picked out by any one of the sitters. That card was held up always in the hand of the one who had selected it in front of an empty cabinet for one minute to one minute and a half. It was then handed to another sitter, who secreted it on his or her person. When that card was held up before the four people there came five raps, and by arrangement with Walter, the number of raps which he made was to indicate the number of letters on the word pasted on the card which happened to have been selected. There were the five raps and then the company came downstairs.

A CLIMAX EXPERIMENT

In the meantime Margery, eight miles away, Valiantine 250 miles away, and Hardwicke 450 miles away were all sitting at the same time, and Margery, Valiantine, and Hardwicke all produced in those same moments, with a degree of accuracy ranging from 90 to

100 per cent., the things which were on the card. I am showing you pictures of these things. We feel that this is a climax experiment, because it would seem necessary to deduce that there must have been in that empty cabinet an intelligence to count the letters in the words and then transmit the words and the pictures to three distant mediums. Margery, apparently, simply acts as a receiver, as the other two mediums do, as if the primary fact were recognised by some other personality and transmitted to the other mediums.

We have a large number of experiments in which half a sentence is produced by Margery after the seance, and the other half is produced by the other mediums; and again, where numbers are selected, Walter will say, "Your number. We will multiply it," and we find that Mrs. Litzomer will give one of the numbers of the product, and Mr. Valiantine the others. It is a mathematical cross-correspondence.

WALTER—AND OTHERS

The honest and logical thing in such a study would be this: Walter the control apparently shows a lot of signs and symptoms of being a separate personality, but if he is a separate personality it is perfectly reasonable to say to him, "You cannot be the only one. Produce evidence for us that there is another intelligence definitely distinct from you". When we put that problem up to Walter we wondered how it could be satisfied. I will show you afterwards the details of what happened. But in general terms what happened was the production of some entity or intelligence which was able to make Margery write in the Chinese language, and not only that, but she was able to transmit that Chinese by cross-correspondence in Chinese to Hardwicke and to Valiantine.

Nor was this all. Walter said to Mr. Bird, who was present at one of the sittings, "Speak a sentence", and Mr. Bird said, "A rolling stone gathers no moss". He tried to get a sentence which would have as little personality in it as possible. From Dr. Hardwicke, at Niagara Falls, we got a description by telegram—and the manuscript next day by mail—of how he had produced a sentence in Chinese which was translated by a native Chinese as follows: "A travelling preacher gathers no gold"—a reproduction of the same idea. Thus the idea, which apparently was produced spontaneously at the sitting, was not only transmitted to another medium at a distance, but was translated into a language which was quite unknown either to Margery or to Hardwicke.

A CHINESE EVENING

On another occasion, before the one I have just recited, Judge Hill, one of our group, came for the first time for many months, and Mr. Bird turned up unexpectedly. They came just as we were going up to the sitting. The evening was a "Chinese evening", as we call it, and amongst the things produced by Hardwicke in Chinese that same night were two figures at the top of a page—two ideographs, one of which was to be translated Bird, and the other "a little mound"—Judge Hill.

The Chinese writing is of interest because of the speed at which it is produced, and it is, so far as the ideographs themselves go, without error, though they may be out of arrangement. There appears to be a kind of cross-correspondence which we have not had before—a cross-correspondence necessitating the entrance into the game of an intelligence which knows something that the other intelligence which has been working the things does not know.

TRAVELLING CLAIRVOYANCE

We have had numerous examples which come under the head of travelling clairvoyance. We feel that this power in Margery, who was evidently clairvoyant that afternoon at Cambridge, ought to be able to exhibit itself at her will, and not be limited to times when she is in deep trance and apparently under the control of Walter.

Judge Hill came one night, and Margery said, "You had a narrow escape this afternoon in that taxi on Park Crescent. You were reading a book and did not see the accident until you were hit". It was all true, but we had reason to know where Margery was at the moment of the occurrence—in a bath! That is by the way.

Another time we were about to sit, and Walter said, "This is going to be a good night. Hardwicke is sitting to-night". We had no reason to believe that he was sitting, but as a matter of fact he was, and we got cross-correspondence through him.

(To be continued.)

"TRAIN YOUR MINDS NOW."

A New Year message received through the mediumship of Mrs. Osborne Leonard on January 1st, 1929.

BY MRS. JOHN MENZIES.

"I am often appalled at the stupidity of people", said the communicator; "so much mind-power is wasted, and we have to pay for waste of any of our powers. So many over here (in spirit life) say to me 'Why can't I go to my wife—(or sister, or whoever it may be)—why must I wait for them to come to me?' Then I explain.

"The physical body in use on earth acts largely automatically. Breathing, digestion, sleep, even walking, are largely automatic. So people become dependent on the physical functioning of the brain and senses, till much of the life may be carried on instinctively, without thought.

"But—on dropping the physical instrument life becomes MENTAL. There is only the mental side left after passing, and if that mental side is quite untrained, i.e., not under the control of the will, there will be trouble.

"After death the soul lives in an etheric body, and only the power of the mind can move that body. The one who has not trained his mind while in the physical, what can he work with then? He has to make up arrears, and perfect yesterday's lesson.

"The etheric body cannot be used automatically, but only by the power of thought. It is absolutely necessary to realise the mental life, to gain control of the mind, and to develop it by right, constructive thinking, while on the earth plane.

"The power of mind is for all. You may think this a rash statement, but by right thinking you can alter conditions. I (John Menzies) speak at my meetings over here to hundreds, and those who used mind-power always found improvement follow, in conditions and in all things. I have never known a case where it failed."

"How should one train the mind?" I asked.

"Chiefly by keeping it on the spot, i.e., keeping it on the thing you happen to be doing at the moment—even on such trifling duties as brushing the hair! After the day's work is over one can let the thoughts wander a little in relaxation; but during the day discipline them, keep them on what you are doing. Pull them back to the thing on hand, but do it without worry. At first many will find it difficult, but perseverance brings power. It sounds a simple thing to say concentrate on one thing at a time; but it is a lesson thousands need to learn, and the habit once formed means poise. I repeat, wandering thoughts mean wasted force, for which each individual has to pay. Remember—one cannot cut the bread and catch a bus at the same moment!"

I asked a question about the phenomenal side of Spiritualism.

"Phenomena may be regarded as a ladder up which it is very useful for us to climb," was the reply, "but one should not continue running up and down that ladder: one should move on."

EXPERIMENTAL PSYCHOMETRY.

BY MARY E. MONTEITH.

III.

One object we have in mind in carrying out a series of experiments in Psychometry is to try to disassociate telepathy from psychometry, a faculty which can be quite independent of any transmission of thought. It is not easy to do so. One is aware of the difference, between attuning the mind to the vibratory energy contained in the object held in the hand (which is Psychometry) and that attunement to the vibratory energy emanating from the mind of another individual (which is Telepathy). But this is not possible to demonstrate. An accumulation of evidence certainly points more to the fact that psychometry is, in itself, a thing apart, and yet there are many instances which cannot be distinguished from mind-reading.

I am given an object from a house which a friend is thinking of taking for the winter. From the touch of this object I describe the house in detail, the architecture, the period, a distinctive sundial, an old, old tree, the gardens, an uncommon clock built into the wall with a sonorous bell which marks the hour. All this is recognised by my friend. I go on and describe things inside the house unknown to her, and one specially remembered is an old-fashioned hour-glass. Subsequently, after she has taken the house and is living in it, she writes to say that I was right about the hour-glass—she has found it in a cupboard.

Again, I hold an old diary in my hand and describe the writer, a Cromwellian gentleman, and some of the incidents he recorded in 1693. These are, of course, known to the inquirer, Mrs. C., who is investigating the matter seriously. There is one item which she does not recognise, and of which the diary gives no corroboration—a statement that this gentleman "wrote" prayers. Two months later Mrs. C. is looking over some family things which had recently come into her possession, and discovers a second diary belonging to this same Cromwellian ancestor. In this diary is contained the following sentence:—"When paying a morning call to-day, I wrote some prayers for Miss N."

In these two cases telepathy is eliminated.

Tradition seems to hover around old buildings and old places and here we are face to face with the question as to whether the ideas of human beings saturate the stones or whether the fascinating legends contain truth—another kind of transmission of thought.

On my first visit to a house situated in the centre of Devon my hostess took me into the garden and asked me to place my hands, upon a piece of redstone lying on a rock border. The feeling of going back in Time was instantaneous and I found myself in a church. There was a service, prayer, and blessing, holy water, and music. This church appeared to be connected in some way with a cathedral, but it was not part of a cathedral. The form of a bishop or some dignitary of the church, in purple or crimson robes, rose up in front of me. And I knew that pictures of this priest exist to this day. He was a martyr.

My hostess, without a word, then took me to another piece of red stone further along the rock border. There I found myself in a bigger building where a service was in progress. There were tall pillars, behind one of which a man was hiding. Stealthily, on his hands and knees, he crept along, holding between his teeth a dagger. At last he paused, raised himself to his full height, took the dagger from between his teeth and struck a blow. Someone was killed. The man then

stood back triumphant. He had done his duty. Somewhere there is a picture of this incident—the death of a martyr, but it was not painted at the time it happened. I seemed then to follow the man who had done the deed and feel his remorse at the murder he had committed—a change from the feeling of a duty performed. He takes an oath and makes the sign of the cross; there is a vow made which is fulfilled. Here the vision faded away.

The above notes were sent to me by my hostess, Mrs. C., together with the following explanation. Both the pieces of stone came out of the tower window of the Church of Nymet Tracy. They were taken out of the tower when the church was restored in 1926 and brought to the rock garden. Traditionally, this church was built by Henry de Tracy in expiation of his crime in murdering Thomas à Becket. This tradition is not believed to be sound by archaeologists, but Mrs. C. adds that various facts have lately come to light which somewhat substantiate the legend.

Historically, King Henry II., growing restive under the assumption of authority by Thomas à Becket, got rid of him by the hands of four knights who, to please the king, shed his blood on the steps of the altar of Canterbury Cathedral. Full of remorse, the king four years afterwards did penance at Becket's tomb.

It is possible that the knights followed the royal example, in which case tradition, as embalmed in the stones of the old church, speaks the truth.

A SEANCE WITH BLAISE.

An account of a seance with Blaise the gardener-medium of Mantes-sur-Seine is published by M. Lhomme, editor of *La Revue Spirite Belge*, in the December 1928 issue of that journal. The medium's good-humoured air and simple manners made a favourable impression on M. Lhomme. Blaise is described as a short man, just over five feet in height, an important point to bear in mind. M. Lhomme was accompanied by a collaborator, M. Stanulescu, director of the *Revue Spirite Roumaine*; both gentlemen examined the cabinet, curtains, walls, a flower basket sometimes used in the experiments, the piano, floor, ceiling, etc. The window was closed, and shuttered. Blaise willingly allowed himself to be examined, his shirt, trousers, waistcoat, vest and socks being scrutinised carefully by the examiners. The medium remained in the presence of Messieurs Lhomme and Stanulescu until the moment for entering the cabinet.

Some twenty sitters assembled, most of whom had been present on the former occasion when Blaise was publicly accused of fraud. The light was extinguished, and three red lamps illuminated. The medium then went into trance. After rappings, the moving of the basket of flowers, and the striking of a note on the piano by "a rather delicate hand" which apparently came from the cabinet, the curtains of the cabinet parted "allowing one to see a form of dazzling whiteness", resembling extremely soft tissue, which undulated, and grew to a height of about five feet nine inches; no face was visible. M. Lhomme suggests that this might have been a preliminary attempt at more important phenomena. Then the thing vanished, and an arm came from the curtains and handed a flower to one of the sitters, M. Flourié, who, it is stated, had requested this act, mentally.

Then, after a short pause an "enormous mass", over seven feet high, "advanced timidly from the cabinet". It was of an immaculate whiteness. A second apparition could be seen between the curtains, of a greyish colour, and appearing to have transversal stripes of a darker shade. Loud blows were heard in various parts of the room. Next Blaise shot out of the cabinet on to the carpet, seemingly in a cataleptic state. Messieurs Lhomme and Stanulescu, together with the secretary of the group, examined the cabinet again, and found nothing abnormal.

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Monday, January 21st, at 7.30 MRS. CANNOCK
 Wednesday, January 23rd, at 3 MRS. E. M. NEVILLE

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 Camberwell.—The Central Hall, High Street.—January 20th, 11, open circle; 6.30, Mr. T. W. Ella. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—January 20th, 7, Mrs. E. Neville. Thursday, 8.15, Mr. T. W. Ella.

Richmond Spiritualist Church, Ormond Road.—January 20th, 7.30, Mr. E. Meads, address. January 23rd, 7.30, Mrs. G. Kent, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—January 20th, 3, Lyceum; 6.30, Mrs. Annie Boddington, address and clairvoyance.

Fulham.—12 Lettice Street (Nr. Parsons Green Station).—January 20th, 11.30, circle; 3, Lyceum; 7, Rev. G. Nash; Thursday, 8, Mr. R. Brailey.

VOL. VII., No. 4. January, 1929.

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