

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2507. Vol. XLIX.

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SIR WILLIAM CROOKES AND
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tions, although sometimes brilliantly spectacular, are only temporary triumphs and that its greatest work is achieved in its silent depths. We could suggest some notable illustrations of the truth of Disraeli's aphorism in the direction of those people and things—in journalism and elsewhere—which rely upon being "talked about", but contrive all the same to lose their power when their "publicity" is carried beyond a certain point.

NOTES BY THE WAY.

THE "QUEST".

China and Japan are conspicuous in the current issue of the *Quest*, for the magazine reprints the interesting Paper, "Psychical Phenomena in Modern Japan", by Professor Wasabura Asano of Tokio, President of the Japanese Society for Psychical Science, read by him at the International Spiritualist Congress in September last; Mrs. C. E. Couling contributes an article on Chuang Tzu, China's "Arch-heretic", who was born 330 B.C., and there is also a Paper on Confucius by Dr. Chen Huan Chang, President of the Confucian University, Peking. It may be permissible to conjecture some obscure relationship between these things and the reported appearance of Confucius at the Valiantine circles, to which so much attention has been given of late. The Editor, Mr. G. R. S. Mead, contributes an excellent article on "Spiritual Worship". He refers to the "great fact of facts" that we can never be out of the presence of God, that "in spirit we live and move and have our being", and he concludes:—

The more continually we can remind ourselves of this, and learn to be worshipfully aware of Spirit in the commonest activities and events of our lives, the more our best endeavours will bring blessing not only to ourselves but also to our fellow-beings; for we are all one of another.

BELOW THE SURFACE.

Disraeli once remarked that "the more you are talked about the less powerful you are". In that blunt paradox one can see some trace of the mystic in the mind of a man who was regarded as a very subtle politician. There is a flavour of Oriental wisdom about it, very well worth considering in days when the prizes are supposed to go to the man who shouts the loudest, and success in life is regarded as depending very much on the question of publicity. It is true that success (of a sort) may be gained in this way and carry with it that power which is so ardently craved by the ambitious. But the gains thus won are never permanent. We are reminded of the saying of a philosopher that power is silent and enduring, and force loud and ephemeral. Perhaps that is what Disraeli meant. Power and force are not the same thing. Certainly in this movement of ours we have observed that its surface demonstra-

ANCIENT SUPERSTITION AND MODERN KNOWLEDGE.

It is a droll argument, still used in some benighted quarters, that the ideas of early and primitive races are debasing superstitions which have been cast off by modern civilisation. Thus, early man had some dim notions concerning a Deity and a future state. Therefore, these beliefs are fallacies unworthy of modern intelligence. We have often listened to "reasoning" of this kind amongst the older school of rationalists. But those who have read the past aright know that all that we have cast off are the crude forms in which our savage ancestors clothed their ideas. Their raw superstitions were really the beginnings of the knowledge and achievements of to-day. There was no break, but a continuous evolution. We have not discarded the essential beliefs of early man, because we are finding that his instincts were true. It was only his powers of understanding and expression that were defective. Psychic research to-day is discovering the reality of many things which were believed in ancient days, but, being put into uncouth forms, were impatiently scouted as false by nineteenth century science. "Science," says a contemporary, "demands the last analysis of any given subject." Very good, let it submit the evidences for a spirit world to the final analysis. We have no fear of the result. Only we beg not to hear the absurd argument that there can be no spirit-world because primitive man believed in it. We have been bored almost to death with that kind of "reasoning".

SOME DAY.

Some day there'll be an end of winter weather
And skies no longer will be overcast;
Some day routine no more our souls will tether
And we shall be as free as birds at last;

Then we will sit out on the hills together,
Mending these little bits of broken rhyme,
One wisp of cloud, light as a little feather
Becalmed in heaven, the only mark of time.

Distance no more our lonely lives can sever;
We wait no more the turning of the tide;
Care shall no longer then consume endeavour,
Nor envy touch the tender point of pride.
The joy of craftsmen shall be ours for ever
When we can work together side by side.

From *Sonnets of North and South* by

FREDERICK EDWARDS.

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

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

(Continued from page 27.)

DIFFERENCES OF PERSONALITY

Here is an example of the "stunts" which Walter carries out: One night we were sitting with a physicist and the question of molecules and atoms and electrons was discussed. Walter said, "Bring your spintharoscope and let people see the electrons bombarding the screen". The spintharoscope meant nothing to me at that time. Margery could not and did not have any knowledge of it in her mind. But Walter knew about it.

Then we come to that matter of memories which cannot be in the mind of Margery. Walter passed over 17 years ago, at the age of 28. He was five years older than Margery. We were sitting in Winnipeg in a circle there, and Walter came through, and said, "I worked here once in the college Long Vacation. I worked in such and such a town". This was a town which had been named by the French when they passed through that part of Canada, and the name had been corrupted locally, so that as pronounced in Winnipeg it was not at all French. But Walter pronounced it correctly.

More significant still was the visit of a stranger, Mr. Bell, from Montreal. About twice a month we have anybody in—about twenty or thirty people. Mr. Bell was in one of these parties. Walter was introduced, and said, "Bell! Montreal! Yes, I used to know some Bells in Montreal. They lived in Mansfield Street". Mr. Bell said, "No, we have lived in St. Catherine's Street, our family has lived there for as long as I can remember". Walter replied, "Possibly I am wrong, but I remember Mansfield Street". Two days later Mr. Bell wrote that he had told his mother about this circumstance, and she said, "Foolish child! A family named Bell did live in Mansfield Street. Our mail used to get constantly mixed up with theirs, and there was a feud between the two families".

There are other signs of the difference between Margery and Walter in personality. They will hold an argument. It may be play-acting, but it has verisimilitude. Frequently Walter will say, "Everything has gone fine to-night. I want the same people to come round to-morrow night". And Margery will come out of her trance and declare that she will not sit under any circumstances. They disagree, as brother and sister might.

PREVISION AND PROPHECY

We have had a few instances of prophecy. Walter uses the simile with regard to that kind of knowledge of the man on the roof who watches the procession go by; he looks at the head of the procession, which is the past; at the middle of it, which is the present, and he can see the end of it, which is the future. Walter says that people on his level have a limited power of foreseeing where certain causal relations are going to work together to produce a given result. Under that heading we have an example. Walter said to us, "One of you will come over here within three or four months", and so it happened. He also prophesied the end of somebody else. At one time a visitor who had been expected did not come, and Walter said, "There is your friend. He is at the door now. He has got on a new fur coat, and he came in a taxi, and now he has left the door without ringing, but he will come back". And it so turned out. The visitor's own motor-car had broken down, he came in a taxicab, arriving at the house he was uncertain whether it was

the right one and went back to a chemist's near by to look up the directory.

THE PROOFS OF SURVIVAL

We have apparently proved to our satisfaction and to that of many learned scientists the supernormals of the phenomena. These are things which human beings normally cannot do. We have demonstrated the normal anatomy and physiology of Margery and the voice of Walter. We have had a constant thumb-print, which should mean an individual. We have had apparently perfect post-hypnotic experiments where Margery and the other mediums all acted similarly as recipients and agents of an original hypnotiser, who was present in a room where there was no medium. We have had a few thumb-prints of other entities. We have had foreign languages and languages quite unknown to Margery and Walter transmitted in both directions, to and from Lime Street, and we have had the stories of the memories of Walter. I make no conclusions. It is much more satisfactory to name the facts because we know that whatever the ultimate explanation of these things is the facts will stand.

Psychic research opens up immense vistas of possibility. You tell the story to these men—the physicist, the psychologist, the chemist, the lawyer—and each sees a thousand experiments that might be made on his own line from the seance room. Every pathway is alluring, and life simply is not long enough to follow even one line as we should like to do. The worst encounter—I do not mind sceptics at all—is with the man who says, "I am not interested". Everyone, whether he admits it or not, is interested in the fate of his ego, his "I", and whether this research can throw any light upon it. And so at times every one of us yearns beyond the skyline where the strange roads go down. (Applause.)

Dr. Crandon then exhibited about sixty Lantern-slides, selected from 240, showing, in the first series, the mechanism employed in the experiments he had described. The cabinet in which Margery was placed, the voice machine, and the other apparatus used for testing was portrayed. The lecturer mentioned that in order to photograph the teleplasm a quartz lens was necessary in the camera, for it was not visible to the eye nor photographable through the ordinary glass lens. One striking picture showed a mass of teleplasm, in appearance and size something like a big wrinkled potato, attached by what resembled the umbilical cord of a new-born infant to the nostril of the medium. Probably, said Dr. Crandon, in the pitch darkness this mass might bloom out into something resembling a larynx. At all events Walter said that he used it with which to talk. In explanation of the photographic arrangements Dr. Crandon said that five cameras were employed, two of them stereoscopic so as to show the objects in relief, two with quartz lenses, and one ordinary camera with ordinary lens. Another photograph showed what appeared to be a crude hand issuing from the body of the medium. Teleplasm, said the lecturer, appeared to be the vital life substance of the world; it came out of the body of the medium, of the sitter, even from a vase of flowers. He showed one photograph in which teleplasm covered the head and face of the medium. A sheet of it, two feet wide and eight feet long, had been known. Walter said it was his shining garment, and one day he would wrap it round him and show himself.

The lecturer also showed photographs of the thumb-prints to which he had referred. They were shown both concave and convex, that is to say, one of the pair of prints was reversed, an impression unobtainable in the ordinary way, for it would mean stripping off the skin of the thumb and getting an imprint of the inner side.

Dr. Crandon next came to the long series of records of the cross-correspondence described in his lecture. Over and over again a similar result was forthcoming—disconnected letters or words or partial sentences or even drawings, which by themselves were wholly unintelligible, were traced on paper by the medium, but connected up with another medium at a distance, or with two other mediums at different places, these mediums putting down on paper at the same instant similarly detached letters, words, phrases; they had sequence and intelligence. All three mediums were effectually controlled so far as it was possible to control them. The facts produced at the sitting could not be known to any living being beyond the group concerned, and yet they connected up. One of innumerable examples was the phrase "No one ever stops", from one medium, "to kick a dead", from another, and the word "horse" in crazy lettering from the third.

The Chinese writing was also of great interest. The lecturer described how, after a period of silence, Walter spoke of the Chinese as present, and there came through, by the hand of Margery, first of all some writing in English but set out in columns more or less in Oriental style. This was written by Margery in red light just after the Chinese had come through. The message was signed "Lao-ze", and at the end of it was a drawing of an Oriental altar. Next came a page of actual Chinese writing, produced in red light in deep trance. It was written so speedily that to him it appeared as if Margery's hand was merely trembling. He timed the writing. Fourteen of these ideographs were written in twelve seconds, which was much faster than the most expert Chinese could write them. The unanimous testimony of a number of Chinese scholars to whom the writing had been submitted, among them a Professor of Chinese at Oxford, was that although this was written by a Western hand, because it was written in the wrong direction as from side to side, nevertheless the characters were truly Chinese, and all the authorities agreed that they were part of the *Analects of Confucius*. In certain parts of the writing the ideographs were in the wrong order, but again all the authorities were agreed that in the ideographs themselves there was not one single error. There was added to the writing something which was not part of the *Analects*—the statement, "I am not dead: Confucius".

Dr. Crandon showed examples of mirror-writing and other interesting results of the sittings, concluding with a portrait of Margery herself, which was loudly applauded.

In closing the meeting the Chairman said: I do not know whether any one of us has ever listened to a lecture so full of the marvellous, and yet one presented to us with all the ability of a man accustomed to weigh matters in a scientific manner and to present them to an audience in that manner. There has been no greater critic of his wife's mediumship than Dr. Crandon himself. I was present at a number of the experiments. I saw Margery in the closed cabinet, lashed hands and feet and head, and held in addition. I saw her also with the voice machine. Walter himself is a wonderful personality, and we may congratulate Dr. Crandon and Margery and the group, that if they have had their struggles they have had their joys, and these have nerved them for the combat they have had to go through.

I hope you will remember that in this newest of new sciences it is a woman who is at the heart of it. It

is not many women who would have faced the obnoxious publicity which Margery has had to face, but she has bravely stood it, supported by her noble husband and her friends, always feeling that there was a little group who would uphold her, and beyond that, many friends elsewhere.

We thank you most heartily, Dr. Crandon. You in Boston have gone far ahead of us here. We ask you to please convey to Margery our very hearty thanks for the contribution she has made to psychic science. (Loud applause.)

(Concluded.)

A WORD FROM SOUTH AFRICA.

We have received from South Africa a copy of a little book *Psychic Phenomena in South Africa To-day, 1928*. It consists of a series of articles on some of the "Soul Senses", by Mrs. F. V. McLaren, and contains forewords by Dr. Lindsay Johnson and Mr. T. A. R. Purchas. It is full of very interesting matter, giving many evidential cases of mediumship, and exemplifying its various forms as, for instance, Healing, Automatic and Inspirational writing, Prophecy, Trance-mediumship, and other phases of psychic power.

We take the following passages from the foreword by our friend Mr. T. A. R. Purchas, whose name will be well known to readers of *LIGHT* in connection with his various articles and the remarkable series of events which played so great a part in bringing conviction to the mind of Mr. Robert Blatchford. Mr. Purchas writes:—

The attitude of the average sceptic in these matters is far more unreasonable than he seems capable of conceiving. Without the slightest personal knowledge of the true nature of psychic phenomena—for real knowledge can only be obtained by patient and persistent individual experimentation—the ordinary unbeliever will not only deny the reality of this particular kind of phenomena, but will unwarrantably cast doubt upon the sanity and truthfulness of those who, having investigated for themselves, endeavour to disseminate, for the benefit of others, the truths they have discovered. The fact that such discoverers have nothing to gain—and possibly much to lose—by proclaiming what they have proved to be true, carries no weight with the cheerfully ignorant sceptic, who goes on his way insulting the intelligence of honest and painstaking investigators without possessing the shred of a right to express an opinion on the subject.

Now and then we find a really honest unbeliever who is prepared to admit that he doesn't know, and is puzzled by evidence which he cannot lightly put aside; that, as a rule, is the stepping-stone to the undertaking by him of an individual research, and the ultimate result can then be safely predicted. He will eventually have to come to the same conclusion as Alfred Russel Wallace, O.M., D.C.L., F.R.S., etc., who, starting as a scientific sceptic, had to say in the end, "The facts have beaten me!"

A SYMBOLIC PICTURE:—We have received a reproduction of a remarkable painting produced by Miss L. Fildes, of Hallowdene, Oakfield, Ashton-on-Mersey. We learn that it was due entirely to the inspiration contained in Mr. Vale Owen's book, *The Battalions of Heaven*, and is highly commended by Mr. Vale Owen who thinks it should have a wide circulation. The reproductions are accordingly being sold at 3s. 6d. each, and can be obtained on application to Miss Fildes.

SPIRIT CONTROL.

THE AURA: ITS SIGNIFICANCE TO SPIRITUALISTS.

By H. BODDINGTON.

(Continued from page 33.)

PSYCHOPLASTIC EFFECTS.

Materialised forms sometimes cannot be distinguished from living flesh and blood. To touch and sight they appear the same. The materialised form may dematerialise so slowly that the apparently solid body is resolved into a nebulous mass before our eyes and finally disappears like cooling steam from a kettle. When forming garments it presents the soft feel of chiffon or the rough texture of coarser material. In Crawford's experiments it exhibited the strength of a bone or a steel bar. But no matter whether visible as psychoplasm, or invisible as aura, one thing is certain, it is always a form of matter that manifests the attributes of the human body, including the conscious direction of its parts.

AURA IN THE HOME CIRCLE.

In homely table-manifestations the aura may be seen clairvoyantly as a thin vaporous thread of "steam" issuing from the finger tips of the sitters. Its varying colours denote the quality and degree of power obtainable from each unit in the circle. It should therefore be studied carefully in order to obtain the most perfect manifestations. As soon as harmonious relationship is established, the colour combinations blend and phenomenal evidences synchronise with this appearance. In physical seances it is sometimes so material that everyone in the circle can watch its transformation from aura into psychoplasm, as it poises like a cloud varying in brilliance from a dull grey to an illuminated phosphorescence termed spirit-light.

THE PSYCHIC LINK.

Dr. Paul Joire invented an instrument, called a sthenometer, which proved that emanations from the human body can be measured. By pointing the fingers at an indicator needle this could be deflected. All possible sources of deflection due to light, heat or other known factors were carefully excluded.

Following on his line of research many experimenters suspend a thin dry cardboard tube by a silk thread tied to the centre, and by pointing the fingers at the side near the end cause it to move. If definite physical power is present, it can also be used to tap out spirit messages by hanging the tube immediately over the table.

Comte de Bourg de Bozas succeeded in photographing the emanation from the hand of a sensitive in the act of discharging an electro-scope. The existence of a discharging agent analogous to a conductor of electricity is therefore indicated, the auric particles forming the line of communication. Electricity might conceivably jump over a gap *via* the atmosphere, but neither atmosphere nor electricity is photographable unless a denser medium is present. Comte de Bozas discovered the power by noticing that when certain persons passed his instrument it was deflected. This led to considerable experimentation with the foregoing result. With most people no results were obtained.

Because of its elusive nature many scientists dispute the existence of the aura. Spirit bodies are denied for the same reason. It is "unscientific" to affirm these as postulates, and until we can make them visible we cannot bring them within the scope of legitimate science. The advent of "Auroscops" (perfected Kilner Screens) brings this possibility one step nearer.

AN INTERESTING EXPERIENCE.

It will not be out of place to record an interesting fact here, which seems to prove that though the aura is inherent in all matter, it is made more luminous when the object is handled by human beings; this supplies a clue to the reason why mediums intensify phenomena if they magnetise the articles used, and explains how Paul healed people by sending handkerchiefs. (*Acts 19, 12.*)

On visiting the London Spiritualist Alliance my wife noticed that many of the books in the library were surrounded by a mist, but what puzzled her most was that some volumes showed scarcely any luminosity while others were exceptionally bright. On informing the librarian, he invited her to point out those books on which the emanations appeared most clearly. She did so, and his immediate conclusion was that the additional amount of aura was due to handling, because the brightest were constantly used, while those with the lesser quantity were read but little and the darkest scarcely at all.

HYPNOTISTS' OBJECTIONS.

In face of the foregoing varied testimony proving the existence of the aura, it would appear superfluous to refer to the fact that certain hypnotic schools strenuously deny its existence. The desire to oppose the mesmeric theory may be the root cause of their objection. They invariably discredited their predecessors' experiments, and one can only conclude—to use their own pet hypothesis—that their attitude "suggested" its non-existence and therefore it has no business to exist—even if it does! Students must oppose the efforts of these gentry to get hold of mediums and hypnotically "train" them. Mediumship came into existence without their help and despite their active condemnation. It requires no great prophetic vision to see that if the tendency is not counteracted, sensitives will presently repeat the "suggestions" of their mentors, whose one aim and object appears to be the elimination of the spirit hypothesis. Not that this is really possible, though until the spirit people have obviously played their part, physical phenomena is rarely in evidence. But make no mistake about it, we shall need continuously and scientifically to refute the materialistic ideas contained in their suggestions. Similar moral cowardice to that which disgraced the opponents of Mesmer is striving to throttle Spiritualism, and for similar reasons. It is evidenced in their creation of a terminology which beclouds the issue by eliminating the minds behind the phenomena. All terms with the slightest "psychic" flavour are refused admission to their literature, and in quoting their works many Spiritualists fail to realise the purport of the words coined.

(To be continued.)

SIR FRANK BENSON AND A NEW IBSEN PLAY.—The famous Shakespearean actor-manager, who is now President of the Society of British Dramatic Art, is shortly presenting under the auspices of that society, an "Ibsen Cycle" on four successive Sunday evenings, commencing January 27th, at Maskelyne's Theatre. The plays selected so far are *Rosmer of Rosmersholm*, founded on Ibsen's *Rosmersholm* by Austin Fryers; *Ghosts*, and *Realities*, the continuation and culmination of *Ghosts*, which was psychically dictated by Ibsen many years after his death through an illiterate medium, "Althos", to Austin Fryers. Sir Frank is reported as saying that "in *Realities* we have striking proof of the persistence of literary genius beyond the grave". Miss Esmée Beringer will take the part of Mrs. Alving in both *Ghosts* and *Realities*.

MRS. C. CANTLON.—We learn that Mrs. Cantlon is at present in a nursing home, recovering from a serious operation, and that she is therefore obliged to cancel her engagements until further notice.

LETTERS TO THE EDITOR.

MATTER AND THE ETHER.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

THE DISPOSAL OF THE BODY AT DEATH.

Sir,—Referring to the discussion of cremation in LIGHT I would like to do something to dissolve the idea that "cremation", or "burial", or the consumption of the body by predatory birds or beasts, can matter in the least when the spirit has left that body. It is no more to the ego than a discarded suit of clothes. I lay stress on this, because it does happen that a mental picture formed during life-time might persist afterwards and if a person died with that fear or with any pain registered in the mind, there is a possibility of some dreamy unrest from that form of the mind's own creation, not the body. Let us not create any more fear forms for this unfortunate world! There is nought to fear except wrong-doing; and what is wrong-doing? Pain is the sign of wrong-doing, whether we give it, or receive it; when it is in our midst it points out some wrong.

So if we live, avoiding giving pain, reducing our wants to a minimum, holding night and day to divine ideals and divinity—of what need we be afraid, we who have injured none?

As a proof positive of the perfect absurdity of a worn-out garment body, discarded, feeling pain: a Yogi in a death-like trance (*Surnadhi*) had his body eaten in parts by birds and ants and felt nothing. This I can vouch for personally.—Yours, etc.,

ELIZABETH SHARPE, M.R.A.S.

Shri Krishna Nivas, Limbdi, Kathiawar, India.

A VERIFIED VISION.

Sir,—A reference to the fact that I am eighty-two years old, lately made by a certain D.G., makes me think that the following experience of mine should be published while there is still time left—though as we well know Time does not exist! I have had only one other experience of a like kind but that, no one, not even my wife, has ever or ever will be told about by me.

The following is the experience I now relate. It is, I think, exceptionally interesting because it involves an exceptional fact:

I was seated before the fire, my wife by my side, at Wild Court in Gloucestershire. In Monmouthshire a niece of my wife was lying ill. No immediate death was contemplated but she was so ill it might occur at any moment. Suddenly I saw the niece, and said to my wife "She is dead!" My wife replied, "That is possible, but she cannot have died as you said you saw her, in a little bed. She must still have been in the tent outside the house as we last saw her".

The next morning a telegram came stating that the niece had died about the time I saw her in Gloucestershire. My wife went to the funeral. When she came back she said: "You were right. Before death she was taken into the house and died on a little bed as you saw her".

The interest of the experience lies in this: There was no immediate telepathy between me and my wife, for she thought, at the time, I was mistaken in what I saw. Possibly, however, I saw what I saw because she was near me.

I have a note taken at the time which I would show to anyone interested but not merely curious.—Yours, etc.,

F. C. CONSTABLE.

Grenville, Lansdown, Bath.

Sir,—Just an observation on Dr. G. L. Lindsay Johnson's interesting letter in your issue of January 12th, dealing with the question of "ether-drag". I would like to point out that when the Michelson-Morley experiment was first carried out (1887), Matter was—without question—considered to be solid. Now that we know differently, the discrepancy between the result of Sir Oliver Lodge's experiment and that of Messrs. Michelson and Morley no longer causes wonder, nor needs any hypothetical assumption (quite apart from Einstein's splendid synthesis), for with this new knowledge of the make-up of Matter, we know that the ether can slip through an atom as easily as it does through a solar system. There is therefore no longer any question of ether displacement in this connection.—Yours, etc.,

J. H. SYMONS.

Bexhill-on-Sea.

"THE MYSTERY OF A PORTRAIT."

Sir,—With regard to the interesting though rather too marvellous ghost story published by Charles Dickens in *All the Year Round*, in September, 1862, and reproduced in LIGHT of December 22nd, 1928, in order to render any probability, or even possibility, to the story as it was given by Mr. H., it will evidently be necessary to suppose that the phantom of Miss Lute (being gifted with the supernormal powers which may, and even must, be attributed to discarnate entities) was able to suggest her invisibility to the hosts of Mr. H. at the dinner table, and to the party assembled in the drawing-room before and after dinner, as well as to the servants. For it is stated that, next morning, "no one would admit she had ever been there".

I put aside the possibility that all these persons, with one accord, decided to ignore the supernormal apparition, though it appears highly improbable. Also the possibility that all the persons in the house had been struck with amnesia after the occurrence, which appears to me unlikely.

But Mr. H. reported that he had had a conversation with the phantom of Miss Lute in the drawing-room, during which his voice must have been heard addressing an invisible person; and moreover, this conversation on portraits had been of a general nature, in which, therefore, others of the party took part. This shews the extreme improbability of the phantasm being invisible to all but Mr. H.; and also, I think, the improbable nature of the whole story (which commences with a full-bodied materialisation in a railway carriage).

Now if any reader of LIGHT can suggest a scientific explanation of the incident in conformity with what we now know in the field of psychical research, he would be rendering a service to other readers who may have taken the story seriously at first sight, as I was inclined to do myself.—Your, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauzé, Deux-Sèvres, France.

"PSYCHIC PHENOMENA IN CHINA" is the title of an address to be given by Dr. Neville Whyman, the eminent linguist and Oriental scholar, whose name will be well-known to readers of LIGHT in connection with the Confucius messages. The lecture is being delivered under the auspices of the National Laboratory of Psychical Research on Tuesday, January 29th, at 8.15 p.m., at the Queen's Gate Hall, Harrington Road, South Kensington, London, S.W. Mr. G. R. S. Mead, M.A., editor of *The Quest* will preside. The lecture is free to members of the Laboratory on production of their Pass; non-members 2s. 6d.

LIGHT,

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ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 235, Regent Street, London, W.1. (Phone: Ambassador 8816.)

GEORGE BERNARD SHAW AND SPIRITUALISM.

Mr. George Bernard Shaw, in the course of an "historic interview" given in the *Weekly Dispatch* recently, delivered himself of some opinions on the subject of Spiritualism. The interview is pleasingly entitled "My Spoof at a Seance", for it seems that Mr. Shaw is of opinion that, unless everybody cheats at a seance and the results go beyond anything that could be obtained by such a method, nothing can be proved. He has found it quite easy to hoodwink educated and clever people in this way. Well, of course, why not? Anyone with some experience of the world could cite instances of people who in other walks of life—social, commercial, financial, even ecclesiastical—have successfully duped their fellows for many years; clever hypocrites, their lives were a brazen pretence which deceived the wise and the foolish alike. Some of them were never unmasked until after their death. The annals of crime contain many such cases.

It is a very flimsy argument, and shows a considerable superficiality, for had Mr. Shaw made a serious study of the question on which he pronounces so glibly, he would have learned that in the region of psychical phenomena—which, although an important part, is not the *major* part of Spiritualism as a movement—there have been scientific investigations so rigorous and minute that the idea of imposture is reduced to absurdity. It is clear that he has never made acquaintance with the work done by Dr. Crawford in Belfast, Professor Richet, Baron von Schrenck-Notzing, Dr. Gustave Géley on the Continent, and Dr. Crandon and the many capable scientific minds associated with him in Boston, U.S.A.

We are amongst those who have a high regard for the work of Mr. Shaw as a social satirist, whose vocation it is to hold the mirror up to human nature—revealing its weaknesses and follies. Our "modern Aristophanes" has done excellent service in this direction, combining entertainment with instruction, in the unique way that only genius can achieve. He has given us plays—notably *St. Joan*—that may prove as deathless as those of Shakespeare (not that Mr. Shaw is likely to regard this as very high praise!). But on the subject of Spiritualism we cannot regard him as an authority. It is so plain that he knows very little about the subject. True, his mother was a Spiritualist, and we who knew her personally can readily support Mr. Shaw's tribute to her as being both sane and

shrewd. Yet, apparently, she was under some illusion! But, although Mr. Shaw's intellectual superiority to his mother may be readily granted—for intellectually he is superior to the vast majority of his fellow-creatures—we have a lurking suspicion that there are some things about which even the most mediocre mothers know more than their most brilliant children. Their are deeps in the soul not to be plumbed by intellect, and only to be reached and understood through the affections. Still, the evidences of phenomenal Spiritualism—which lie well within the reach of even the average mental competence—are on record, and no uninformed judgment of them is of the least account. Mr. Shaw's mind gives us a cold and steely light, just the kind of light which our scientific investigators have turned on the phenomenal evidences, before pronouncing them valid. Mr. Shaw therefore is well equipped to judge these things, only he has apparently omitted to provide himself with the material, which is disappointing.

In the interview under notice we observe Mr. Shaw remarks that he has never before said anything about his mother's interest in Spiritualism. He has perhaps forgotten an interview in the *Strand Magazine* for April, 1920, which we dealt with in a leader "Fallacies and Sadducees" in LIGHT of April 10th, 1920. In a subsequent issue of LIGHT (May 1st, 1920), we published a letter from Mr. Shaw in which he disclaimed some of the statements attributed to him in the *Strand* interview. It seems appropriate to mention the fact. We do so in no invidious spirit, being rather disposed to welcome adverse criticism than to resent it. But we have necessarily a higher regard for informed criticism than that which is based on imperfect information. Even when one despises a subject it is as well to discuss it with knowledge. Mr. Shaw has been described as "diabolically clever"—he should be clever enough to understand this.

SIR WILLIAM CROOKES AND PSYCHIC PHENOMENA.

In LIGHT of December 9th, 1916, we printed a statement by Sir William Crookes in regard to his position on the subject of psychic phenomena. We have reprinted the statement on two occasions since, and we present it yet again. It seems the best way of correcting some of those misstatements, the outcome of ignorance and carelessness of the truth, which have been made, in recent discussions on Spiritualism, concerning the attitude of the veteran scientist towards Spiritualism and Psychical Research. Here, then, is the statement of Sir William Crookes as signed by him and furnished to us on November 28th, 1916:

Responding to your invitation, I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that, in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention, does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

WILLIAM CROOKES.

SIDELIGHTS.

“Spiritualism, to my own satisfaction, is proved,” writes J. B. Campling, of Bickley, Kent, in the *Daily News* of January 4th—adding, with some point: “I was finally convinced of the fact by reading what is written by its opponents”.

* * * * *

South Mimms, the Hertfordshire village, has a ghost—a “romantic lady”—according to a *Sunday Dispatch* report of January 6th, from which it appears that the visitant has “lived” at the vicarage for at least thirty years. The Rev. Allen Hay, the vicar, is quoted as the authority for this statement. Nearly every morning it (or she) awakens Mr. Hay from his slumbers; restoration work at the vicarage has not interrupted the visits. Mr. Hay refers also to an experience of a parishioner, Miss Long, who saw the figure of a priest kneeling in the Parish Church; the description of this kneeling figure given by Miss Long tallied exactly with that of the Rev. William White, a former vicar, whom the lady had never seen in the flesh. Two days afterwards Mr. Hay received news of Mr. White’s death at Bournemouth.

* * * * *

A platform demonstration by Mr. A. Vout Peters at the Aeolian Hall is the subject of a long descriptive article in the *Evening News* of January 7th. The medium remarked that he heard the name “Josef” and asked if this were recognised by any member of the audience. “Promptly a young man threw up his arm. ‘It was my brother’, he called to Mr. Peters, with a strong accent . . . ‘You apparently had some misunderstanding with him; he wants me to tell you that everything is alright now,’ ” said the medium, adding “I am getting a name, a Russian name, ‘Mickel Mickelovitch?’ ‘Mihail Mihailovitch’—Russian! Do you know that name?” The gentleman addressed, a Czecho-Slovakian, assented, and intimated that Mr. Peters could not have known of the message normally.

* * * * *

“What am I paid for?” asks the Rev. G. Vale Owen, in an article appearing in the *Yorkshire Observer* of January 14th. Mr. Owen answers his own question by describing very briefly some important events in his career as a minister of religion. In his Bible reading he encountered repeated statements that angels had spoken with men, and he asked himself the question: “Do I believe this?” Yes, he believed; but he was led to probe further: “If it were true then, why not to-day?” Says Mr. Owen: “My job, I realised, was to tell people about heaven and to show them the way thither. Yet I knew nothing about it, except what the Bible told me. And that they could read for themselves”. With some repugnance, confesses Mr. Owen, he started on his quest, and later came the remarkable automatic scripts, which, however, he made little attempt to publish. But when Sir Arthur Conan Doyle mentioned the Vale Owen Scripts in a public speech, “the newspapers obtained possession of it, and I could not refuse its publication, for I knew it was genuine”. Mr. Owen concludes: “Since I have studied the subject of psychic science—or Spiritualism—my Church, her ministry, and her Sacraments, have become dearer to me than ever and more full of meaning”.

Mr. John Cookson, of Warminster, Wilts, in a letter to the *Daily News* of January 12th, says that he was one of a party of eight who attended at the home of a Lancashire working man, where, after witnessing various kinds of phenomena, they observed the young daughter of their host fall into a trance condition, during which she “delivered a long message in the German language to one of the company opposite, whom none of us knew to be a German. The message was from his brother Max who had been his counsellor and guide on earth and was still carrying on in spirit”. Mr. Cookson states that all the visitors were strangers to one another.

* * * * *

“I have heard 500 voices” is the headline to Mr. H. Dennis Bradley’s contribution to the *Daily News* discussion on Spiritualism, dated January 15th. Mr. Bradley says, “I have heard ‘spirit voices’ speaking, and conversations carried on, in my own house in German, French, Italian, Russian, Spanish, Danish, Basque, Chinese, Japanese, and idiomatic Welsh. I have heard the language change suddenly from Danish to Russian, from Italian to French, and the ‘spirit voices’ have replied with unhesitating fluency. Portuguese, Arabic, Sanscrit, and Hindustani have also been recorded.” He concludes his article in these words: “Whether the prospect appeals or appals, we must accept the inevitable. We survive”.

* * * * *

Among the many letters in connection with the “Spiritualism on trial” series in the *Daily News* of January 4th, is one by Mr. L. W. C. Martin, of Esperanza, Summerleaze Park, Yeovil, who begins by saying that two years before the birth of his son, in 1915, he had lost a friend, by death. On Christmas Eve, 1926, the boy, then aged nine, called out to his mother saying there was “a soldier in his room”. He described the visitor in detail, adding that he carried a small bowl with roses in it, and that he wore a moustache. The description, except for one particular, was that of the dead friend. Even the bowl was recognised as one which the dead man had given Mr. Martin as a wedding present in 1910. But the moustache was quite out of the picture. However, on enquiry among the soldier’s relatives, they informed Mr. Martin that while in the army, the soldier had grown a moustache. Mr. Martin adds that the boy knew nothing whatever about this friend, who was never spoken about in the family; also, there was no photograph of him available in the household.

* * * * *

“What then is Death?” is the title of a *Sunday Mercury* article of January 13th, from the pen of Dr. E. E. Fournier d’Albe who, after remarking that Sir Arthur Keith “and his fellow materialists” have ready their answer to the question “Where are the dead?”—“the dead are mostly underground. Some have become parts of other creatures, tigers and sharks and what-not. Yet others have been consumed by fire or ground to dust”—proceeds to discuss this view. He suggests that the surrender to materialism is cowardly and injudicious as well as unscientific, and says that “the science of the soul is only in its infancy”. It is useless, says the author, to look for the soul or mind in the convolutions of the brain; the soul is diffused over the body. Says Dr. Fournier d’Albe: “For aught we know, the death of the individual may correspond to the flight of a swarm of bees from a hive which has become untenable . . . the mentality, the soul, might be intact. We see therefore that the old conception of a soul animating a body and escaping from it at death is not unreasonable”.

YOUR NEWSAGENT CAN SUPPLY “LIGHT” WEEKLY

EXPERIMENTAL PSYCHOMETRY.

BY MARY MONTEITH.

IV.

The study of psychometry is not always interesting from the point of view of the psychometrist. It may be thought that a clear reading of an object which contains some considerable history of the past is as intelligible to the psychometrist as to those who are listening to the reading. This is not by any means the case. Certainly, there are occasions when visions move before the eyes of the psychic with film-like regularity, but more often, they will appear bit by bit, the portions bearing apparently no relation one to another. They may convey no meaning at all to the seer, who can only describe what seems to him (or her) to be disconnected fragments of a jigsaw puzzle. It is only afterwards, when the notes of the experiment are read, in conjunction with an explanation of their meaning, that the psychic realises how, unwittingly, he or she has told the story well. And when certain outstanding facts, questioned, perhaps doubted by the inquirers at the time of the reading, are subsequently discovered to be true, one is encouraged to carry on with the investigation until it is proved, indisputably, that inanimate objects can hold past history and do record it faithfully.

In all psychic investigation, happenings occur frequently that have to be set aside as coincidences. Some of these are very intriguing. In my own experience, exactly the same coincidence has happened twice, and on two separate and quite different occasions, one being when I was testing the work of another psychometrist; the other, more recently, when somebody was testing me.

Regarding the first case, the object which I had placed in the psychometrist's hand was a letter, written by a man who had died. The reading was extremely good, proof after proof being given concerning the personality of the writer; test after test was afterwards satisfactorily explained with one exception—the crest engraved on a ring which I, naturally, took to be a family crest. I found later, however, that this was the crest belonging to an old family having the same name—but spelled differently—as the name of the man who had written that letter, and was not the crest used by his family to-day.

The second incident, similar, and quite as disappointing as the first, happened in the garden of a beautiful old country house where I was asked to psychometrize a stone, about four feet long, and tapering towards one end, that was lying on the ground. Nothing definite was known about the stone. There was a possibility that it might originally have been a part of the old house; on the other hand it might have been brought from a neighbouring village; but this point was not explained to me. I described the stone as being part of an old building; then a house with which were connected several families who had served their country, dating back for several centuries. "A house or building burnt down. The stone has been brought here. There is an effigy of somebody connected with this stone in a church not far away. And a large heart is visible".

Here there was a discussion between F.C.T. (from whose notes I take this reading) and the other people who were present. Nearby was an old manor house which had been burnt, and a monument of its former owner is on the wall of a neighbouring church (date 1650). Had the stone been brought from that old Manor house?

Referring to the stone itself, I got the impression that the effigy I had seen was considerably older than that of this man and different; I sketched it, roughly. And after getting other details, I was taken to another part of the garden to another stone. This is supposed

to be the lower portion of the one I had just psychometrized, but this I was not told. Instantly, I saw a family crest—a hand holding something. There seemed to be some Irish influence. Neither the crest nor the "Irish element" was recognised by those who were testing me.

The explanation of the reading of these two stones, however, gives a certain amount of light upon the experiment. It seems likely that the stones are a part of the house belonging to the garden in which the stones now rest, since the house has been occupied by more than one family of distinction who served the country since it was first built in the 13th century. That house has, however, never been burnt down. The stone *might* have been brought to its present locality, which would possibly explain my impression of "an effigy of somebody connected with the stone, in a church not far away"; there is in the church of Ottery St. Mary an effigy of Bishop Grandison who, in 1337, formed a college which was attached to the church. At the time of the Reformation, when the college was dismantled, stones of the college were brought to the house in question for building on a new wing.

Further notes by the same investigator, F.C.T., dated 19/7/28, describe how, when looking up the Raleigh crest in *Fairbairn's Crests* (thinking that this might be a clue to the "Irish influence" alluded to in the reading of the second stone) he turned over the pages at random, and found on Plate 35 the crest of a hand holding a sword. Referring to the "key" of the Crest Plates at the end of the volume, he read the names of the families which bear this crest, one of which is Grandson or Grandon. The crest is "out of a heart, *gules*, a hand, holding a scimitar, *proper*."

Bishop Grandison's name is found variously spelt: Grandisson, Graunson, Granson, Grandisono, Gransoun (Mrs. Rose-Troup, in *Devon and Cornwall Notes and Queries*; vol. xv., p. 106). His crest, unfortunately, is not the one which I described, and, therefore, this incident must be classed with that great number of coincidences which can never be explained.

A more encouraging experience concerns a piece of oak, from the belfry of Membury Church tower in the County of Devon, that was an object selected for the purpose of experiment by the same investigator, who is exploring psychometry from the archaeological standpoint. Naturally, he fully expected me to hear the bells ringing. I did not. I recognised the piece of wood as belonging to a beam having been taken out of an old building, but a place of habitation rather than a church. If a church, it belongs to a date when people used it as a meeting place for other than religious purposes. "It is a part of an abbey, or a place like a church", I said, "and is connected with an abbey. The church itself is old. Now I get a banquetting hall. There are monks, jovial monks, and monks who do penance and endure self-inflicted torture. Some of the monks are thin and ascetic—some of them are not".

In reply to an inquiry from F.C.T., "Is there anything musical about it?" I replied, "Yes, psalm-singing as they do now in certain churches, to and fro; one side of the choir first, and then the other; I try to decipher old manuscript music. There are long sustained sounds, a sort of concertina noise. Here I go back a long way . . . Now, I see the effigy or monument of a woman. Although the eyes are closed in the effigy, I can see them. She had blue eyes; she was fair with rather a sweet face, dressed in old-world manner, a little cap, pointed waist and full skirts down to her toes. Her name was 'De' something! A Norman or French name".

None of this was known to F.C.T., but on referring to Mr. Langdon's Paper on Membury Church (in *Trans. Devon Association*, and to Mr. Davidson's *History of Axminster Church*, 1835) he finds that there is an effigy in Membury Church which is a facsimile of one in Axminster Church, of Alice de Mohun, wife

of Sir Reginald de Mohun, who lived in the 13th century. Alice de Mohun was a benefactress of both the above churches. This lady brought to her husband the Manor of Axminster, and its appurtenances, of which Membury was one. Sir Reginald gave the whole to the Monastery of Newenham, which is close to Axminster.

If, as we take it, the influence of Alice de Mohun overshadows the whole of Membury Church, it is natural that we should get, in the reading of the oak-beam from the belfry, a glimpse of life as it was in the Abbey of Newenham, since her interest was centred in both Church and Abbey.

THE PERSONAL SIDE.

MRS. DAWSON SCOTT.

Mrs. Dawson Scott's new book, published in America by E. P. Dutton & Co., *Is This Wilson?* will probably create a sensation when it reaches the public at large. Indeed, it has already stirred up a great amount of interest over the question whether Woodrow Wilson, the ex-president of the United States, was actually communicating. It is worth noting that Mr. Edward S. Martin, of New York *Life* and *Harper's Magazine*, was one of the first to see the book in typescript, and we learn that, as a friend of Mr. Wilson, he recognised the identity of the communicator and was so impressed by the book that he took steps to have it published.

To those unfamiliar with the name of Mrs. Dawson Scott, it may be worth mentioning that she is very well known in the literary world as a novelist, and that her psychic experiences have been of a remarkable character.

MR. HEWITT, K.C.

Truth, in referring to the death of Mr. E. P. Hewitt, K.C., describes him as one of the most learned members of the Chancery Bar. It refers to his interest in Spiritualism, and adds that he had a great devotion to Byron, and was ambitious to get a statue of Byron set up in Westminster Abbey. We have already given some particulars of Mr. Hewitt's career in our obituary notice, but we would like further to emphasise his fine character, which, to the average observer, might have been partially obscured by his acuteness of mind as a lawyer, and we think that not sufficient recognition has been made of his heroic stand for Spiritualism, for, although, as *Truth* observes, he was "a Tory of the Tories", he had the fine British qualities of courage and fearlessness in testifying to the truth as he saw it.

LADY CLERK AND HER HEALING GIFT.

To us it has always seemed that healing is one of the most valuable expressions of the psychic gift. It is becoming now well recognised that many people who are in no way connected with Spiritualism may have a powerful gift of healing, and that when they recognise the fact those who are desirous of serving their kind will exercise it whenever they can. Amongst these Lady Clerk will take a high place. The wife of Sir George Clerk, who is now our Ambassador to Turkey, she discovered her gift some years ago and has effected some very remarkable cures, which have been attested by medical men on the Continent. This was especially the case when she lived in Budapest. The venerable Professor Richet was one of her patients and received the benefit of her healing gift to an extent which convinced even that very critical scientist, although he was considerably puzzled to determine the nature of the power which proved so beneficial to him.

RAYS AND REFLECTIONS.

Mr. George Bernard Shaw's recent utterances on Spiritualism remind me that writing in *LIGHT* in May, 1920, he claimed that he was neither a Materialist nor a Rationalist, and he added in his droll way, that he was so much the reverse that Mr. Joseph McCabe "considers that there is more hope for the Pope himself than for me". In a previous issue we had subjected Mr. Shaw to some bantering criticism. So far from resenting this he approved of it, on the ground that his strictures on Spiritualism had not been correctly reported.

* * * * *

In a personal letter to me written at about that time, Mr. Shaw made some interesting statements regarding his position towards the subject. But as this letter was marked "Private" I cannot refer to these here. But he said sufficient to indicate that with a fuller knowledge of the question his attitude might be considerably modified.

* * * * *

A publicity man with ideas of promoting a discussion on Spiritualism in which both sides should be strongly represented, told me the other day that it looked as though the "Anti's" had almost disappeared. It is so. The champions of what Conan Doyle called the doctrine of "eternal putridity" for the dead, or the other doctrine of diabolism, are not easy to find nowadays.

* * * * *

A theatrical correspondent who has recently taken up psychical research tells me that an actor friend recently tried to dissuade him from so doing on the ground that "spirit communications emanate from the bottomless pit". My correspondent, a man of waggish humour, suggests that his apprehensive friend is suffering from a very natural confusion of mind arising from the mental association between "the pit" and "the circle".

* * * * *

The great religious revival in Scotland some years ago was stated by a Scottish newspaper to have produced "mental cases by the score"—in other words, cases of "religious mania." It is quite easy to point the finger at Religion especially when its devotees recklessly accuse Spiritualism of producing insanity. But there are multitudes of cases where *materialism* is the exciting cause of lunacy—I mean the materialism which takes the form of an excessive devotion to the business of money-making. Such insanity as may come of excess of religious devotion is rather preferable to the insanity of materialism, for it is less obstinate and not so deep-seated.

* * * * *

It is remarkable how tenaciously people hold on to the idea of future rewards and punishments, not perceiving that in every case it is simply a question of causes and effects. That a soul is sensual and selfish, or high-minded and benevolent is all the punishment or reward that is involved in the matter. In short, virtue is its own reward and vice its own punishment. What the spirit earns it receives with a degree of justice unknown in this world, with its faulty tribunals and often ignorant and inequitable verdicts. Heaven and hell are very relative terms, and quite often mutually convertible, one man's heaven being another man's hell; for the essence of the matter is not *where* but *what* you are. When the average theologian understands this we shall have a more sensible theology.

D. G.

HAS PRESIDENT WILSON RETURNED?*

BY STANLEY DE BRATH.

Mrs. Dawson Scott, well known in literary circles as a novelist and the founder of the P.E.N. Club, has just produced a book the contents of which, if substantiated, suggest that it is destined to go far. It would be curious if Woodrow Wilson, former president of the United States, who could not carry the Senate with him in his pledge of the American nation, should exercise a deeper influence on his country now than he did while in the flesh! Nevertheless, that seems possible if the present book of communications to Mrs. Dawson Scott should succeed in convincing the mass of the people in his great country that the message is truly from him.

For it is a great message, and given in his own language. From the Beyond, where every individual stands on his own feet as a human being and where all distinctions of nationality are obliterated, it would seem that ex-President Wilson has found in this lady an adequate medium for the expression of his thought. There are pictures of events in Woodrow Wilson's life which it is impossible to verify here, but may be recognised in his own land.

Mrs. Scott gives an interesting description of the way in which her mediumship developed. She had no special interest in American affairs. She did not even know the correct spelling of "Woodrow". She had a natural scepticism of the automatism, which developed slowly.

"It is," she says, "a far cry from Government Offices in America to a novelist's study in North London," but she is an idealist, and was working to bring about a better understanding among peoples in a non-political way. The communicator would seem to have known her thought, for he replied:

The individual cannot hope to do much, but if he is at the head of a nation, the effect he makes is in proportion to the numbers for whom he acts, and of whom he is the spokesman. The nation, lending him its weight, pushing with him, gives the world a little shove towards the fulfilment of those ideals which you and I share.

Then follow, under dates, the communications that she received. In Chapter III she tells us how her convictions became assured. She then develops a system of thought which is certainly in close correspondence with all that we know of conditions on the Other Side of death, and also expresses the idealistic frame of mind of its alleged author. Here are some quotations:—

The multitude will always be indifferent to certain truths. Their daily lives suffice them. It is the few, those who rise from the ranks of the multitude to conduct the affairs of the nation, whom it is necessary to convince. They need the larger knowledge, the wider outlook; they need them in order that the laws they make may be made with understanding and breadth of view (p. 59).

Highly developed individuals are coming over in increasing numbers; people who, on arrival here, do not need any particular training but are able to go on where they left off. . . . The rewards of your world are things we leave behind, and the memory which remains in the minds of men is not of the individual as he actually was, a faulty, striving man, but a conglomerate of qualities, a deduction from actions known to them, a deduction which cannot take into account innumerable actions not known to them (p. 61).

*Is This Wilson? (Messages accredited to Woodrow Wilson. Received by Mrs. C. A. Dawson Scott.) Introduction by E. S. Martin. (Dutton & Co., New York.) Price two dollars.

In our world, news is, as I told you, "in the air". If we turn our attention in any one direction we get the vibrations of that particular subject. We thus learn without newspaper help what is being done. We learn it absolutely and accurately. . . . I was in search of a mind suited to receive what I wished to say, when I heard of the experiments being made by the French scientist. That led me to you.

My message contains internal evidence that it is genuine. As long as there remains on earth one person who knew me intimately, there is proof that these are my thoughts, that it is I, Woodrow Wilson, who am using you as a means of communication with the world I have left.

. . . I appeal to those who knew me best. . . . Lastly, I can affirm absolutely that the affections last from one life to the next, that they are never cut asunder by the shears of death.

In fact, as I said before, we are like a unit of hydrogen. We need no nourishment. We are unable to think one thing and say another. You suppose that life in the Temple of Truth would be unpleasant, but the reverse is the case. When truth is obvious, it is accepted as a matter-of-course (p. 77).

We cannot interfere with the individual either to imprison, torture, kill; or, on the other hand, bestow wealth, honours, or fame. Our power is the expression of our personality. . . . I fully realise that my immediate job is not to philosophise but to try to get the world to accept this news of the continuance of life.

There were many pictures clairvoyantly seen by Mrs. Scott, as in the following description:—

An immense grey breast of hill, close to clouds, barren, stony. A man climbing obliquely, followed by two men. The two first carry long sticks, the middle man has a sort of pack on his back, the third man has a dog.

W. W.—"The man who accompanies me, or rather one of them, for the other is dead, will recognise this description."

DECEASE OF MRS. EMILY FRANKLIN.

The many friends of Mr. and Mrs. George Franklin will receive with deep feelings of sympathy the news of the passing of Mrs. Franklin, which took place at their home, 434, 7th Avenue, Watervliet, New York State, U.S.A., on November 29th last. Mrs. Franklin was afflicted with cancer, and for some years had been a great sufferer. As a worker in the Marylebone Spiritualist Association for many years up to the time she left England with her family in 1923, she was, with her husband and daughter, highly esteemed by all with whom she came in contact. She was a fine example of a true Spiritualist, and her unselfish labours for the cause she loved will ever be remembered.

L. H.

NEW BOOKS RECEIVED.

- "LA SCIENCE SECRETE DES INITIES ET LA PRATIQUE DE LA VIE." By Serge Marcotoune. Translated from the Russian into French by Eugène and Marc Semenov. (Andre Delpeuch 51, Rue de Babylon, Paris, 7e.)
 "BLIND VISION." By Michael Maurice. (Hutchinson. 7s. 6d.)
 "THE IMMORTAL NINE." By J. M. Stuart-Young. (Fowler Wright. 5s.)
 "LETTERS FROM MARTHA." Written under Spirit Control by the hand of C.M.H. (Kealeys, Ltd., 2, Johnson's Court, Fleece Street, E.C. 1s.)

ANSWERS TO CORRESPONDENTS.

WINIFRED E. HADDEN (Portadown).—We are obliged for the copy of the *Irish Christian Advocate* containing your letter of the Rev. C. Drayton Thomas's book, *Life Beyond Death* which we have read with interest, and have forwarded it to Mr. Thomas.

F. S. HATTON (Natal).—Thank you. A charming little verse although hardly suitable for publication.

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 Trance Mediumship, Private Appointments MISS FRANCIS
 Clairvoyance MRS. CAMPBELL and MISS FRANCES CAMPBELL
 Psychic Diagnosis and Treatment, Private MR. G. P. SHARPLIN
 Psychic Development, Private and Group MRS. KITCHEN

MEMBERS' MEETING.

Wednesday, January 30th, at 8.15 p.m. MR. NOEL JAQUIN on "Direct Voice Mediumship."

Lectures and classes. Non-members 1s.

Tuesday, January 29th, at 8.15 p.m. MRS. CHAMPION DE CRESPIGNY on "Clairaudience"
 Wednesday, January 30th, at 5 p.m. MRS. HEWAT MCKENZIE Experimental class on Thought Transference. (Hon. Principal)
 Thursday, Jan. 31st, at 5.30 p.m. MR. W. S. HENDRY'S STUDY CLASS
 Thursday, January 31st, at 3 p.m. MR. G. P. SHARPLIN "Psychic Healing" (under control)
 Group Clairvoyance. (Limited to 10. Bookings must be made.)
 Friday, January 25th, at 5 p.m. MISS COLLYNS
 Friday, February 1st, at 5 p.m. MRS. TYLER

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MEETINGS.

Monday, January 28th, at 3, Psychometry MRS. CANNOCK
 Tuesday, January 29th, at 7.30, Clairvoyance MR. P. SCHOLEY
 Thursday, January 31st, at 7.30, Clairvoyance MISS J. PROUD

GROUP SEANCES.

Monday, January 28th, at 7 MRS. JOHNSON
 Wednesday, January 30th, at 3 MRS. KINGSTONE

LECTURE

Saturday, January 26th, at 8 p.m. MR. H. ERNEST HUNT
 The first of a series of four lectures on Psychology and Psychic Phenomena

Classes for Psychic Unfoldment and Training.

Monday at 7.30 p.m. MRS. S. D. KENT
 Wednesday at 7.30 p.m. MRS. KINGSLEY
 Thursday at 7.30 MRS. ROBERTS
 Friday at 7.30 MRS. KINGSTONE

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 Tuesdays, at 7.30 MRS. HENDERSON
 Fridays, at 6.30 MRS. HENDERSON

PRIVATE SITTINGS.

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 Mondays and Fridays MRS. CANNOCK
 Tuesdays MR. GLOVER BOTHAM
 Wednesdays MRS. BARKEL

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 Wednesday, Jan. 30th, 7.30 p.m. (clairvoyance) MRS. FRANCES TYLER

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 Tuesdays, 3 p.m. Class for Psychological Development—MRS. G. P. SHARPLIN
 Wednesday, 3 p.m. Circle for Clairvoyance, January 30th, MISS CAMPBELL
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 Thursday, January 31st, 7.30 p.m. MR. & MRS. WHYMAN
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 Sunday, Jan. 27th, at 7, Rev. Dr. JOHN LAMOND. Clairvoyance: Mrs. CLARKE

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 27th, 11.15, open circle; 6.30, Mrs. Graddon Kent January 30th, 8, Mrs. Cooke.
 Camberwell.—The Central Hall, High Street.—January 27th, 11, Mr. A. Boddington; 6.30, Mrs. de Beaurepaire. Wednesday, 7.30, public circle at 55, Station Road.
 Peckham.—Lausanne Road.—January 27th, 7, Mrs. A. Tuffnell. Thursday, 8.15, Mrs. E. Edey.
 Richmond Spiritualist Church, Ormond Road.—January 27th, 7.30, Mr. Jack Frost, address and clairvoyance. January 30th, 7.30, Mrs. F. Lane, address and clairvoyance.
 Croydon.—The New Gallery, Katharine Street.—January 27th, 3, Lyeum; 6.30, Mrs. J. Wesley Adams, address and clairvoyance.
 Fulham.—12 Lettice Street (Nr. Parsons Green Station).—January 27th, 11.30, circle; 3, Lyeum; 7, Mrs. W. Edwards. Thursday, 8, Mr. T. Ella.

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Clairvoyante: Mrs. Roberts.

February 3rd, 11 a.m., Rev. Dr. Lamond, D.D.;

6.30 p.m., Mr. Hannen Swaffer.

Clairvoyante: Mrs. Kingston.

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Feb. 7th, MR. L. G. PILKINGTON (at one time of the Metropolitan Staff of the Y.M.C.A.), on "My Cure, by 'Dr. Lascelles', with reference to the 'Guild of Spiritual Healing'." Chair: MR. ANDREW BASKERVILLE.

DISCUSSION CLASSES. Alternate Wednesdays at 3.15 p.m.

Jan. 30th, CAPT. JACK FROST, "Thoughts: Effect upon the opening of the Door."

TRANCE ADDRESSES. Alternate Wednesdays at 3.15 p.m.

Feb. 6th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

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DEFENCE FUND.—The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund. Many of these generous donors are non-members, and others are complete strangers, some of whom live in far-off countries. The total amount received to date is £778 5s. 8d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Canton's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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