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STORY OF THE "MARGERY" MEDIUMSHIP

Died January 1940

DR. CRANDON'S SELF-SACRIFICING PART

By MRS. HEWAT McKENZIE

DR. L. R. G. CRANDON, the news of whose passing after a long period of ill-health has reached London, was a distinguished Surgeon and Consultant in Boston, U.S.A., and highly regarded for his remarkable skill, particularly in obstetrical practice. He possessed both culture and great personal charm, and was widely known for his generosity in all cases of need which came to his notice.

But it was as the husband of "Margery" that he became particularly known to thousands in his own country, in Britain and, indeed, throughout the world. He was ever the loyal collaborator and the valiant defender of the mediumship and, by voice and pen, stated the case for the reality of the supernormal phenomena witnessed in her presence. Any notice of Dr. Crandon's career implies notice of the mediumship, and I will attempt to recall briefly some of the high-lights of the years of its greatest activity.

It was in 1923 that, in a home circle, "Margery's" gift was first noticed; this home circle followed a study of the subject by Dr. Crandon. About this time, Sir Arthur Conan Doyle was lecturing in the States and public discussion on psychic facts was widespread. *The Scientific American* offered a prize for a demonstration of physical mediumship or for proof of direct writing. A Committee consisting of Dr. Wm. McDougall, then at Harvard, Prof. Comstock, Dr. Walter Franklin Prince, Hereward Carrington, Mr. Malcolm Bird, Assistant Editor of *The Scientific American,* and Houdini was appointed. "Margery's" work as a physical Medium had become known, and she agreed to try for the prize; if won, the prize-money was to be given for the furtherance of Psychical Research. From the first, members of the Committee were at loggerheads, Houdini did not trust Bird and Carrington, and they reciprocated with interest. As a final test, Houdini, who had acknowledged the marvellous cleverness of this amateur Medium, produced a box in which she was to be enclosed, leaving only her hands and head free. "Walter," the Medium's famous Control, astonished the Committee by announcing that Houdini, by some sleight of hand, had secreted a foot rule in the box, with the intention at the final examination of producing it as proof that "Margery" had used this in achieving results. On examination, the ruler was found, and "Walter's" attack on Houdini, it was stated, reduced the latter to tears, but this did not prevent his "exposure" of "Margery" on every platform on which he appeared, causing disagreeable notoriety which was exceedingly distasteful to Dr. and Mrs. Crandon and to the many friends who began to gather around them. The Committee could not agree, and *The Scientific American* withdrew its offer, but not before its pages had been filled in many issues with acrimonious and often unfair discussion on mediumship and Mediums, both American and British.

Prof. R. J. Tillyard, F.R.S., a distinguished entomologist of New Zealand, who later investigated "Margery," took up the cudgels on her behalf regarding the Houdini charge. "For instance," he says, "we were told by Houdini that 'Margery' rang the electric bell-box by secreting a two-foot rule inside the cabinet with one-sixth portion bent at right-angles, and

that that would suffice to ring the bell, which Houdini himself (not ' Margery ' be it noted) placed carefully by measurement *exactly eighteen inches in* front of her face. But when I experimented with this same electric bell-box, under the strict test conditions of 1926, I carried it about in my hands in good red light, raised and lowered it, passed one hand over, under and around it, walked, dodged and waltzed with it, passed it between my legs and raised it high into the air, quite ten feet from the Medium, and still it was rung immediately on request." Dr. Tillyard concluded his article by speaking of " the vitiating bias which has been at the root of the whole trouble in this famous case."

An investigation of the mediumship followed at Harvard University, the group being composed of various lecturers on the staff; but again dissension and controversy arose. Dr. Crandon replied to these in a pamphlet, *" Margery," Harvard, Veritas.* From henceforward he declined to allow his wife to sit outside the séance-room in their own home, which was always open for inspection before séances; only on rare occasions was this condition relaxed, for Dr. Crandon felt that " Margery," the Medium, had to be guarded from the wiles of investigators. Dr. Crandon had been for many years an honoured member of the American Ethical Society, and about this time we find him contributing an article to *The Truth Seeker,* the national Free Thought weekly, in which, speaking of psychic facts, he says : " These things, if true, belong to all of us. They are not matters of religion, they do not belong to any sect, they belong to every human being. The question before us is not, ' Is Immortality possible? ' or ' Is it desirable? ' but only, ' Is it true? ' " He pleaded with his readers to face the facts and not be guilty of intellectual dishonesty. This, as far as I knew him, represented his consistent attitude to the subject. Dr. Crandon was one of a band of distinguished Rationalists who, through psychic facts, found a clue to some problems denied them by the teachings of science or religion.

In March, 1928, while on a visit to the States, I was privileged to renew acquaintance, previously made in London, with Dr. and Mrs. Crandon in their own home at 10 Lime Street, Boston, and was again deeply impressed with the single-mindedness of their approach to psychic science. They kept open house to all serious inquirers, and for many years it became a veritable Mecca. Perhaps no other home of this social standing has ever been so publicly used for our subject. It was a charming private house, excellently run, with open handed hospitality constantly offered, but I might have been in the rooms of a psychic society. The fine and extensive library constantly received additions of the best of our literature. Many volumes of carefully compiled records and photographs taken at the séances witnessed to the value Dr. Crandon placed on these.

RECORDS OF THE SITTINGS

Many séance records were witnessed by famous names, for it was one of the conditions of attendance that those who witnessed the phenomena and heard the dictaphonic record made at the time should append their names to the report before leaving. This often aroused protest as not giving sufficient time to consider the matter, but Dr. Crandon, having had experience of those who witness and later deny, insisted on this procedure. Volumes of cuttings and press reports on the work were carefully kept, all under the Doctor's own supervision, whose first business on returning from a busy day in his surgery was to keep these up to date. An immense correspondence was dealt with by a special secretary. In addition to the weekly séances, groups gathered for discussion, and sometimes large gatherings were arranged to listen to visitors from abroad. During that week I was present at a séance at which the Richardson Voice Cut-out Machine was used. This machine, invented by Dr. Mark Richardson, a devoted friend and member of the original home circle, was designed to " cut-out " completely the Medium's own voice, but it did not prevent " Walter " from joking, singing and whistling with the greatest ease. I was personally satisfied on that occasion with its efficacy. I was also present at tests for the reading, in darkness, of cards specially prepared by myself at my hotel, and with which the Medium had no contact until placed before her in the darkness; many items on a composite card were successfully read. Contact on this occasion was also made by means of cross-correspondence with a Medium in Buffalo, whom " Walter " was able to influence, and this was only one of many cross-correspondence tests, some between the Medium Valiantine in Venice, and " Margery " in Boston.

Other American Universities began to take an interest in the discussions, which spread from the Atlantic to the Pacific, and a symposium was staged at Clark University, when world-famous personages took part by spoken speeches or contributed papers, for and against psychic phenomena. Among these were the distinguished Prof. Jastrow, Prof. Hans Driesch, Sir Arthur Conan Doyle, Dr. Franklin Prince, Mr. Bligh Bond, and others. Dr. Crandon contributed a paper, and declared that : " Science was bankrupt, on the edge of the grave, that religion only afforded sleepy comfort and that Psychic Research would kill both Materialism and Agnosticism, the usual conditions of college graduates." Ten years later it seemed as if these words were coming true, when Dr. Rhine, supported by Prof. McDougall, conducted " Extra-Sensory " experiments at Duke University with college students, and published the results to the world; other Universities in America, England and the Continent following suit. From the disputations gathered round " Margery," thought was engendered which lives actively to-day.

The physical mediumship from 1925 grew in strength, and it was possible sometimes to produce it in red light. Cameras were freely used and one with a quartz lens showed pictures of ectoplasmic substance affecting scales and various articles. But stronger evidence was given by structures of substance which took the shape of hands, and could be felt and seen, as well as being photographed. Mr. Eric Dingwall, in

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WEDNESDAYS at 3.0 p.m. CLAIRVOYANCE
February 7th—Miss JACQUELINE
THURSDAYS (monthly) at 5.0 p.m. LECTURES
February 8th—Mr. REGINALD WHITE, M.A., LL.B., on "Substantiality in the Next Stage of Existence."
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the U.S.A. at the time, was privileged on many occasions to examine these at close quarters, and wrote enthusiastically to Dr. Schrenck Notzing, of Munich, who closely followed the investigations, that the mediumship was the most remarkable he had personally witnessed in this respect. Later, he changed his mind. Some experts regarded the photographs as being pictures of pieces of animal anatomy, inferring fraud, as if there had never been pictures of ectoplastic structures shown before in which anatomical features appeared.

Following this period came the famous production of thumbprints, ectoplasmic impressions on prepared dental wax, under " Walter's " instructions. It was claimed that " Walter's " own thumbprint, verified by an impression found later on a razor blade, was produced again and again. Unidentified prints were also produced, and one received after the death of Judge Hill, a frequent sitter at the séances, was believed to put the matter beyond question. This was regarded as the high-water mark of post-mortem proof of Survival, and I have in my possession to-day prints and plaster-casts of thumbprints sent by earnest students from various countries, in case such evidence was ever available. But, again, hopes were frustrated, and this time from within the Crandon's own circle.

Mr. Dudley, one of its members, began to make exhaustive investigations of the evidence, and threw a bombshell by declaring that he was not satisfied that the thumbprints were supernormally produced. The American Society for Psychical Research split over the matter; and Mr. Thorogood was appointed to make an investigation for the Society, and issued his conclusions denying Mr. Dudley's attacks.

A VISIT TO LONDON

In a subsequent visit to London, Dr. Crandon was accompanied by " Margery," and a series of sittings was arranged with members of the English S.P.R. and other students. Thumbprints were secured in the presence of the group, after medical examination of " Margery," but the subsequent report was not conclusive, although several present believed that in this respect, and in others, " Margery " produced genuine supernormal phenomena. The physical Medium has, indeed, a hard row to hoe, and not until there are trained investigators who know something of psychic power in themselves, as Mrs. Eileen Garrett has said in her recent autobiography, may we see a collaboration of Medium and investigator on which reliable scientific data can be based.

Never, perhaps, did a mediumship seem more promising than that of " Margery." She, with Dr. Crandon, offered whole-hearted co-operation for the investigation of her sensitivity. The acute mental energies of a group of able people, intent to check by every possible scientific means the results obtained, were available in the home group. Dr. and Mrs. Crandon also offered their home, depriving themselves for years of any privacy, and gave largely of their substance; not one penny was ever taken for mediumship, even flowers and gifts were resolutely refused; and they bore, comparatively calmly, the most noxious notoriety from many sources. In what lay the failure to secure conclusive reports? Was the mediumship exposed too early to the strain of close investigation? We know that this is a disadvantage to a Medium's psychic forces and may affect the whole of her career.

"Margery" was always supported by members of her own circle, and it was often made a matter of complaint that Dr. Crandon was present and often seated next to the Medium, although on occasions this was not so, and he submitted himself to the same control as other sitters. Did he, by reason of this long and strenuous safeguarding, himself play an unsuspected part in the mediumship? No one can do such work without becoming psychically developed and drawn upon psychically to an excessive degree, especially when other sitters are intent on analysis and giving off little psychic power. Did this dual mediumship affect the results on occasions? The Control, " Walter," did not escape his share of blame. He was accused of changing his line of action when criticism was levelled at particular phenomena, a most annoying procedure to scientific investigators. We know, however, very little of the laws which govern manifestations. A Medium suffers psychically under criticism, and a Control may find the plastic material on which he may have counted for results on a given occasion fading under his hand and forcing him to do the best he could on an entirely new line. Given the right conditions and time, he might have resumed the efforts.

" Walter " never professed to be particularly interested in meticulous research. He was, in life, an ordinary Canadian lad, drawn to his sister after his death in this extraordinary way, and probably had his own ideas of what he wanted to do and what was really useful. We are also so apt to assume that Controls can do anything on demand, when in reality they may be extremely limited in ways we cannot grasp with our present knowledge. " Walter " was a marvellous " trier," and given his temperament, an explosive one as often demonstrated, I give him all credit for having done his best. How many of us would not have become weary of well-doing in such circumstances. Few of the investigators had much previous experience of such investigation. It had all to be learned at the expense of the Medium and her forces.

DR. TILLYARD'S REPORT

As a sympathetic summary of the mediumship I cannot do better than quote from a report by Dr. Tillyard, who returned to Boston in 1928 to reverify his earlier findings, and did so to his complete satisfaction. His detailed report was published in the *Proceedings* of the National Laboratory of Psychical Research, vol. 1, part II., September, 1928.

" The personality of ' Walter ' is shown to be independent of that of the Medium by the possession of a distinct, masculine voice and strong whistling powers, these never proceeding from the mouth or larynx of the Medium; by his alert mental powers, tending to impatience and the use of swear words, by a marked sense of humour, a Canadian accent, and many other qualities which cannot fail to produce in a sitter the definite feeling that he is dealing with an independent personality. Besides this, ' Walter ' shows that he has the power of smell, can see in the dark, can handle delicate objects and place them accurately in the dark without doing any damage. He can select and cognise objects not known to any living person in the world, this proving that he does not depend on telepathy or knowledge stored up in any person's subconscious mind. He can hypnotically influence the Medium to write down his selected results, and can also influence Mediums sitting at a distance to do the same. Finally, he can produce his thumbprints in dental wax in the dark more quickly than an ordinary man can do them in the light. My own conclusion," says Dr. Tillyard, " is that Walter Stinson, who died in 1912, has fully proved in *a scientific manner* his claim that his personality has survived physical death."

"Margery's" mental powers still remain and are still being investigated and reported upon by Mr. Thorogood and Mr. Wm. Button, the President of the American Society: these manifest in telepathy, cross-correspondences, etc. Our sincerest sympathy goes to her in the loss of her gallant partner.

Sir A. Conan Doyle, their loyal friend and defender, subscribed with a group of members of the British College of Psychic Science, in 1925, to present them with a silver loving cup as a token of appreciation. It bore the inscription: *" To Dr. and Mrs. Crandon, ' Margery,' in recognition of their heroic struggle for Truth."* Let that be the epitaph to a brave man whose long labours on our behalf are ended here, labours which undoubtedly tended to undermine his health. The reward of his work lies in a future, in which humanity will use freely the pathways he so courageously mapped out.

(*Other Tributes are held over.*)

DO ANIMALS SURVIVE?

By HORACE LEAF, F.R.G.S.

MR. J. C. MABY'S criticism (see LIGHT, Jan. 18th) of my article, "Problem of Animal Survival," which appeared in your journal of January 4th, perplexes me. He blows both ways. First, he rather sarcastically rebuts my suggestion that animals live after death, and then he admits that there is good evidence of their survival.

He suggests that my example of the "return" of a tortoise would not convince "sceptical scientific folk." I didn't think it would; and so I wrote for the ordinary person, who isn't, judging from Mr. Maby's remarks, quite so intelligent. It would, however, take a lot to convince me that the sceptical scientist is quite so clever as Mr. Maby thinks he is. He has so often refused to accept much more obvious facts in Nature that he might easily find it difficult to believe in animal survival. As a rule, he doesn't believe in the survival of human beings. But why should we bother about that? Because an individual has a reputation for being scientific is no proof that he is qualified to deal more efficiently with the problems of life than the man-in-the-street. As a matter of fact, the latter has often been ahead of the former.

Will Mr. Maby explain in what way I lacked circumspection when I quoted the case of the tortoise? although I admit I could not escape scientific ridicule. He implied that I did not sufficiently consider the telepathic theory as an explanation for my vision. I can assure him that he is quite wrong. I actually talked to the recipient after the meeting, for the express purpose of discovering whether she had been thinking of the animal at the time I saw the apparition. She assured me that she had not. Indeed, the very thought that animals, especially tortoises, could appear to a clairvoyant had never entered her mind.

As a practising clairvoyant of many years standing and in many countries, I think I am qualified to pass an opinion as to whether such apparitions are caused by telepathy or not, and I have no hesitation in saying that, much as I am interested in telepathy, I favour, in many instances, the survival theory.

Let me give a case which I believe makes the telepathic explanation so difficult that it cannot be seriously considered.

One Sunday morning I was giving demonstrations of clairvoyance for the local Spiritualist Society from the platform of the Mechanics' Institute, Nottingham. I saw clairvoyantly behind a lady in the audience two hands holding up a young shaggy, silver-haired dog, obviously about six months old. The animal was "laughing," and looked the picture of health. Suddenly, I beheld its nose and paws become afflicted by a skin disease, and then I saw its paws carefully daubed with an ointment, and afterwards wrapped skilfully in *linen* rags. The whole operation was so definite that I could have no doubt. The lady behind whom all this took place declared that it conveyed nothing whatever to her from an evidential point of view; but a lady several feet away and behind the image sprang excitedly to her feet and cried: "That was our doggie, that was our doggie!"

Before the entire audience I carefully interrogated this claimant as to every point of the "test," and she acknowledged them to be perfectly accurate. "We had," she said, "such a dog as you have described. It contracted a skin disease, and my mother used every night to apply to its four paws and nose an ointment and then wrapped its feet in *linen* rags!" She admitted that she had not been thinking of the dog. Both ladies were strangers to me.

How did this vision appear behind a *stranger* if it was merely a telepathic impression? How account for the time factor involved in the gradual passing of the apparition from one of good health to that of disease, and then the slower process of applying the ointment and linen rags? Does anyone seriously think that even if the owner of the animal had been thinking of it that she would have permitted her mind to dwell slowly upon these various effects? Whatever Mr. Maby may think of it, I prefer the spiritualistic hypothesis to the telepathic, and I do not think any Spiritualist need feel ashamed of recording such a case.

Mr. Maby seems to think the labours of Psychic Science are put back by such accounts and theory. Is there any such thing as Psychic Science? If so, will Mr. Maby explain it. It would be more correct to say that we are pursuing the study by using the scientific method; but up till now no science has developed, any more than has developed a science of psychology. All psychic scientists have done is to confirm the reality of supernormal phenomena well after it had been accepted by non-scientific people. So far as theory is concerned, they have been no more successful in this field of enquiry than in many others. In fact, they are well behind the Spiritualist who has, at least, a reasonable explanation for what he has witnessed, even if it has not always been correct.

There is little justification for Mr. Maby's condemnation of Spiritualists for quoting cases of supernormal phenomena and then propounding, as I did with the tortoise, belief in the possibility of animal survival. This, at least, is no reason for Spiritualists changing their name.

In the presence of a mystery one guess may be as good as another; but Spiritualism is not dealing altogether with mystery, and Spiritualists are fully justified in accepting as evidence of Survival what appears to be good proof. Let us remember that we owe little or nothing to scientific enquirers so far as the fundamentals of our credo is concerned; but psychic scientists (saving the name) have a great deal to thank Spiritualism for. Yes, I do favour the belief that "Maria," the tortoise, survived death. And Mr. Maby is quite right in assuming that no one can prove that she didn't!

(Several letters on the subject of Survival of Animals have been unavoidably held over.)

"HISTORY IN ADVANCE"

IN his new book, *The Last Year of War* (Dakers, 3s. 6d.), Leonardo Blake claims that he has "written history in advance," and that for this purpose he has taken "into account cosmic laws which only the most ignorant can possibly hold in doubt." These "cosmic laws" have been revealed to him by a long study of Astrology. As justification for the predictions he now puts forward, he refers frequently to the fulfilment of his forecasts (written before the outbreak of war) in his widely-circulated book, *Hitler's Last Year of Power*.

Unlike many prophets, Leonardo Blake does not hedge or qualify his predictions. As stated, in summary, on the cover of his new book, they are—February (1940): Outbreak of violent warfare; March—April: First wave of German revolution; May: First moves towards Peace Armistice; June-July: Civil war in Germany, Hitler loses power, War against Hitlerism ends; August: Revolution in many countries, Dawn of new world order. Following the war: Restoration of Austria, Czechoslovakia, Poland, Finland and political changes in France and Russia

Mr. C. E. Mitchell, the Halifax Astrologer, has issued a new edition of *Foretold by the Stars* (Two Worlds Publishing Coy., 2s. 6d.) described as "the book that foretold the war." His "further forecasts" agree to a remarkable degree with those of Leonardo Blake—namely, that "Hitler is definitely doomed," that "dates when important news can be expected are from February 11th to 14th, and May 6th to 8th, 1940," and that "Peace will come about August or September, 1940."

In support of these confident predictions, both authors make copious references to horoscopes and astrological configurations, the relevancy of which we can in no way assess. We can only hope that they are correct as to the speedy coming of a satisfactory Peace.

THOUGHT AND SPEECH

A Message received Clairaudiently by a Parson's Wife

PRAISE is one of the least cultivated virtues in your world, my children, and yet it is one of the most necessary. Even Christians consider it their " privilege " to complain of the weather, of their neighbour's behaviour and the like. But the Psalmist says that such conversation is anathema to God. He says: " Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son . . . Now consider this, ye that forget God, lest I tear you in pieces . . . Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."

So important is man's conversation that God threatens to destroy him unless he amends his ways! And to-day your world is witnessing the result of these mis-used forces of thought and speech. All your world has been indulging in an orgy of hate and criticism. No one nation is guiltless; each has contributed its quota and each is paying the price in blood and suffering. When will you awaken to the fact that the *cause* lies in your own hands, and also the *remedy*?

Men cry out to God, but do they amend their ways? Of what use to pray for " Peace on earth," and to continue to break God's every law of right and wrong thinking and speaking?

" Whoso offereth *praise* glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." So important is man's conversation that God says it will lead to his eternal salvation! Yet men think as little of their choice of conversation as they would of washing their hands!

We tell you that for every word which men speak, they will have to give account in that last day, and for every thought of hate, criticism and impurity they will also have to pay the price. Why not awaken to it now before it is too late?

To-day your world reeks with blood and the lust for killing. Why? Because all these thoughts have come home to roost; all these cruel criticisms indulged in by the fireside, each tearing his neighbour to pieces, have had their result in astral forces, dark and sinister, created by these vile cruelties of man's imaginings, and have come to take their vengeance on him in kind.

Cruelty in speech and thought is one of the world's most freely indulged-in vices. Men imagine that they think and say what they like with impunity. Can they? Look at your world to-day and see the consequences of this reckless orgy of wrong and cruel thought and speech. Could anything be more indicative of God's vengeance for such breach of His laws? . . .

"A man's foes are they of his own household," said the Master. There is an inner meaning to these words, as always, and it is this of uncontrolled appetites, uncontrolled thought and speech, all eating their way into a man's life and destroying, as a cancer, the pure life of God within his soul.

" You cannot serve God and Mammon," said the Master. Is not this what men seek to do? Do they not think to pacify God by going to " divine service " on Sunday, and spending the rest of the week in indulging their appetites to the full? Whether those appetites be for gross eating and drinking, gross living, or gross speaking, it matters not—the result is the same, a soul separated from God by its wrong methods of thinking and living. Nothing can take the place of an ordered life, by which we mean controlled thought and speech in particular, for the rest will follow if the essentials are controlled.

Life is not haphazard, as most imagine, nor is there any chance about it. There is law and order behind every happening. Get this into your minds and you will then look for the spiritual causes behind all this unrest in your world, and having found the causes you can set to work to remedy them.

WHAT OUR READERS SAY

APPEAL FOR UNITY

SIR,—As a newcomer to LIGHT I have been much interested in the articles recently published regarding the claims of the Spiritualist Churches to replace that of the traditional Church or Churches, and I wonder if I may make some comments on this point.

While agreeing entirely that there is a lack of vitality and reality in the Church, and much unnecessary ritual, I am convinced that reform is on the way, and that it would be ill-advised to make changes in the religious system of the country, except from within. I have in mind the deeply-rooted traditions of the country people, for instance, the simple worship and faith which burns steadfastly and which could not easily be innoculated with the views of the advanced leaders of Spiritualism. I note, too, the inspired utterances of many clergy when broadcasting, and the beautiful simplicity of the 10.15 a.m. Service, with its prayers for the German people, for artists and writers, and even for people in love. Such innovations are indications of the coming of the Church of the Spirit of Christ to which we followers of the True Light all belong. I would appeal for unity rather than for a pressing of the claims of Spiritualism.

If one has a spiritual life of one's own, one is inevitably a Spiritualist, and the continuance of life after " death " a fact which one accepts as one accepts the other facts of the universe. The knowledge of this is bound to come in its own time, and then, indeed, will the Kingdom be here.

In the meantime, may I quote an Invocation which has recently come through and in which I hope your readers will join in repeating daily: " The sons of men are one and I am one with them. I seek to love, not hate; I seek to serve and not exact due service; I seek to heal, not hurt. Let pain bring due reward of light and love. Let the soul control the outer form, and life, and all events, and bring to light the love which underlies the happenings of the time. Let vision come and insight; let the future stand revealed. Let inner union demonstrate and outer cleavages be gone. Let love prevail. Let all men love."

(Mrs.) G. MURRAY (Garth Kerry).

YOGA AND PSYCHIC POWER

Sir,—I read Mr. Abdy Collins' article (LIGHT, 11th Jan.) with interest. It is good that such people as Professor Price should take office in S.P.R., the methods of which have incurred some criticism.

I notice one point to which I trust Professor Price will not mind my calling attention. He is quoted as proposing that a party should visit India and Thibet to investigate the " methods employed to develop psychic powers, Yoga!" May I respectfully state that Yoga is *not* " a method employed to develop psychic powers." The Yogi aspirant may possibly encounter psychic powers on his path; if so, it is certainly not the *end* he seeks, but is actually a " by-product," and an undesirable one at that. An " illusion " it is termed.

I write as one of many, owing a debt of gratitude (hereby recorded) to Mr. Paul Brunton for his works on this subject; and, as it is also suggested that Mr. Brunton's advice on this expedition should be sought—a procedure with which I heartily agree—I am certain this will be made clear if and when such advice has been obtained.

Meanwhile, if Professor Price, whose reading is stated to be not " very extensive," will peruse Vivekananda's *Yoga Aphorisms,* Dr. Mulbagala's *Yoga,* Sri Krishna Prem's *Yoga and the Bhavagat Gita,* and the *Yoga Sutras of Patanjali,* he will have proof of this. Mr. Brunton's books, of course, also make this quite clear.

F. STOKES.

In next week's issue there will appear a report and comments on the lectures on Psychical Phenomena given by Prof. Saurat at the French Institute, South Kensington (see advertisement on page 59).

Light

All communications for the EDITOR *should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone Kensington 3292-3.*

EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

ENTRY TO THE AFTER-LIFE

MORE and more frequently and insistently the question is being asked: "What becomes of our sailors and soldiers and airmen who lose their lives in the war? Are they extinguished? Or do they live on, somehow, somewhere?"

Never a week passes without some pointed reference to these questions in the Press, in the Pulpit or on the Air; and almost invariably the writer or speaker uses the time-honoured phrases—that they are "safe in the hands of God," that they will "rise joyful in the resurrection," that they are "with the faithful in the presence of God." To the average person, these phrases are nothing more than words; and if the preachers or writers are asked to explain, they are usually unable to give any explanation conveying real meaning. There are exceptions—Preachers who can give an answer based on knowledge, on reality, but they seldom get an opportunity to convey their message of comfort to any save their own circle of the bereaved inquirers.

There is an answer—simple, understandable, satisfying. It is the answer based on the facts known to and proclaimed by Spiritualists—the answer given during the last war in books like *Private Dowding* (now, unfortunately, out of print and difficult to obtain, but still well worth reading).

In that book (recorded through the hand of W. T. Pole), Private Dowding described what happened to him after he (or rather his physical body) had been killed by a shell-splinter in a trench in France. "One moment," he said, "I was alive in the earthly sense looking over a trench parapet, unalarmed, normal. Five seconds later I was standing outside my body, helping two of my pals to carry my body down the trench towards a dressing-station . . . You see what a small thing is death, even the violent death of war . . . I found that the whole of myself—all, that is, that thinks and sees and feels and knows—was still alive and conscious. I had begun a new chapter of life . . . I am simply myself, alive, in a region where food and drink seem unnecessary. Otherwise, life is strangely similar to earth-life—a continuation, but with more freedom."

At first, Private Dowding was bewildered; but presently he was taken in hand by a Brother who had gone over before him, and later he was instructed by a Messenger from a more advanced sphere. "This Messenger," he said, "evidently came from the Christ Sphere. Religion never meant much to me. Now I begin to see that one cannot live without it."

As described by Private Dowding, this "new chapter of his life," and of the life of others who followed him, was puzzling only because its simplicity, its reality, had been unexpected. He had much to learn, because he had not expected to be alive after being killed; he "looked into hell . . . a thought region" where "evil dwells and works out its purposes," and he saw some men who were "drawn towards hell by the law of attraction," but he and they were advised and shown the way of progress by willing helpers. There his story ends, and one can picture him growing in knowledge

(Continued at foot of next column)

CHURCH REPORT ON SPIRITUALISM

By MRS. ST, CLAIR STOBART

THE Archbishop of Canterbury—as recorded in LIGHT of January 21st—has refused to publish the Report of the Commission of Enquiry into Spiritualism which he himself set up a year or so ago. This refusal is interpreted by Spiritualists as an indication that the Report is favourable to the claims of Psychic Scientists. Had it been otherwise, it would obviously have been the duty of the Head of the Established Church of this land to have warned his clergy that the evidence of witnesses approved by him negatived any hope of their being able to base their Church teaching concerning a future life on modern facts which can be proved and demonstrated.

Now, the Archbishop's reply to the letter of appeal signed by Mr. Lethem, Mr. Ernest Hunt and myself was dated December 11th; and on January 17th, notwithstanding the fact that the refusal had been made public, the Dean of St. Paul's (Dr. W. R. Matthews), in an address on the subject of Psychical Research and Theology given at a meeting of the Society for Psychical Research, is reported, in discussing the question of the survival of the actual personality of a human being after death, to have said he was in sympathy with the theory. And he added: "The records of Psychical Research are full of deceit, fraud and illusion. *But when one has discounted all this there remains a residuum of established facts which, prima facie, suggests the hypothesis of Survival. That, at least, is my opinion.*"

Now, our present interest in this acknowledgment by the Dean lies in the fact that this highly-placed dignitary of the Church was a member of the Commission of Enquiry, and his views on that Commission would presumably have accorded with his views expressed to the Society for Psychical Research.

We are, therefore, led to ask: Were the Dean's views those of himself alone? Was he in a minority? Even so, would not a minority report have been justified? But there is sound reason for believing that the Dean's views as to the validity of Spiritualist claims that Survival can be proved and demonstrated were those of a majority of the members of the Commission. We can thus understand the Archbishop's fear that "premature publication would give rise to misunderstanding."

We suggest to clergy who may have been hoping for a lead as to authorised Church teaching on the vastly important subject of "Survival or Extinction" that in future, instead of relying on Archbishops, they should, under expert guidance, investigate for themselves.

(Continued from previous column)

and advancing towards the higher state and condition of which the Messenger had told him.

This picture of the *beginning* of the After-Life has been confirmed by many witnesses; and it is a picture which, when fairly presented, is almost certain to bring comfort and rest to bereaved people who cry aloud for tidings of those they have lost. And it is in harmony with the words and teaching of Jesus. "To-day shalt thou be with me in Paradise" (not heaven, but the spirit-world), He said to the repentant thief; "I go to prepare a place for you," He said to His disciples. Private Dowding found himself conscious in the spirit-world within a few seconds after the death of his physical body; and, as he tells, a "resting-place" was found for him by his Brother, who in that respect may be regarded as doing for him what Jesus promised to do for His particular friends.

That is the beginning; and it opens to all—to Agnostics like Private Dowding as well as to "the faithful"—the road of progress towards that Eternal Life which forms the subject of so many sermons.

LOOKING ROUND THE WORLD

SPIRITUALISTS AND THE WAR

MR. FRANK T. BLAKE, President of the Spiritualists' National Union, agrees with Mrs. St. Clair Stobart (see LIGHT, Dec. 7th, 1939) in describing the war against Hitlerism as "a Crusade." Writing in the Quarterly Leaflet of the Bath Road Spiritualist Church, Bournemouth (of which he is Resident Minister) he says: "We are at war, together with our French allies, to destroy this World Evil. Ours is a Holy War, a Crusade. It is being waged to secure all that is sacred and decent in human life . . . This is a battle between God and Mammon, the forces of Good and Evil. It is our privilege and that of our Allies to be on the side of God. If then, with faith in the justice of our cause, we give ourselves each in our several ways unstintingly and courageously to the great task that lies before us, victory is certain, and 1940 will go down to history as the Dawn of a New World founded upon that old message from heaven: Peace on earth, goodwill towards men."

There is no hedging or hesitancy about this declaration; and, coming from the President of the Spiritualists' National Union, it may be taken as indicating the views of at least a large number of the members of that organisation.

MR. AESCHIMANN AND "ZODIAC" TEACHING

As a contrast to the attitude of Mr. Blake, attention may be directed to the action of Mr. Aeschimann, of the Greater World Christian Spiritualist League, who has resigned his position as co-Editor of *The Greater World* and his membership of the League Council because he disagrees with the support given to Britain's entry into the war by "Zodiac," in trance addresses through Miss Winifred Moyes. For eleven years, Mr. Aeschimann has given much of his time and money in support of the "Zodiac" mission; and it is indicated, in a leaflet sent out with the *Greater World* for last week, that he is of opinion that "Zodiac" has "changed his teachings on war." This opinion is denied by Miss Moyes and others of his former colleagues; who, however, pay a warm tribute to the value of the work voluntarily performed by Mr. Aeschimann. Following her husband, Mrs. Aeschimann has resigned her seat on the Management Committee of the organisation; but announced that, like her husband, it is her intention "to continue working for the Greater World League and its charitable branches."

EVIDENCE IGNORED

Being a Theologian, Rev. J. S. Whale, M.A., President of Cheshunt College (Congregational), Oxford, chose to rely entirely on theological argument and suggestion when broadcasting on Sunday evening on "The Fact of Death." Intellectually, his address had great merit, but we fear very few of his hearers would be comforted or convinced by what he said.

He spoke movingly of "the mystery and pathos of man's mortality"; recalled the widespread belief that physical death could not be the end of human personality; expressed his hope in Immortality, with the reservation that nobody knows how it is to be attained; and finished by quoting a few familiar sayings from the New Testament. Not a word did he say to indicate that experimental evidence of human survival had been obtained sufficient to convince multitudes of men and women, including some of the foremost scientists and preachers of recent times. As a scholar, he must know of that evidence; yet he never mentioned it or gave any hint as to the possibility of its existence other than a passing commendation of J. B. Priestley's "Johnson Over Jordan"—a play based frankly on Spiritualistic ideas and teaching as to the manner of survival and conditions prevailing immediately after the "crossing."

Surely, as a teacher, Mr. Whale should be able to appreciate the value of using experimental evidence in support of philosophical assumptions. Yet he gave nothing but assumptions.

VOICES FROM OVER JORDAN

"JORDAN PAST" (Two Worlds Publishing Coy., 5/-) is a book making a special appeal to Spiritualists whose memory goes back a few years, because of the personalities concerned, and it is also of considerable interest to the Inquirer because of the evidence and teaching it contains. The author (or compiler) remains anonymous; she (Ann) and her sister Elizabeth were intimate friends of Felicia Scatcherd, one of Spiritualism's liveliest protagonists, and it is from Felicia that the communications come describing "Jordan Past" in a manner which will bring up recollections of Priestley's play, "Johnson Over Jordan." Other messages are from Elizabeth, who passed "over Jordan" some years after Felicia. As Miss Estelle Stead (who knew all the parties) says in a Postscript to the book: "The descriptions given of their actual passing out and arrival, by Felicia and Elizabeth, are so different and yet so typical of what one would expect, knowing them both."

DAVID GOW'S COMMENDATION

Another feature of *Jordan Past* is a Note of commendation by David Gow (formerly Editor of LIGHT, who also passed "over Jordan" recently), probably the last of his writings that will ever be published. His verdict was: "I have rarely known any more arresting evidence of identity, consistent and continuous," and, "I find much of value and interest in her (Felicia's) accounts of her experiences on the Other Side." With this commendation the present Editor of LIGHT agrees heartily. There should be a big demand for the book, which can be obtained from this office (price 5/-, postage 4d. extra).

WHAT DEAN MATTHEWS SAID

Rev. A. H. E. Lee writes suggesting that we might have included one more quotation from the Dean of St. Paul's S.P.R. address—namely, that "sermons purporting to come from the departed are even duller than those of people still in the flesh." If we refrained from printing this quotation, it may have been out of regard for Mr. Lee and other people "still in the flesh" who deliver sermons, and who may resent the suggestion that their sermons are dull. Still, the Dean no doubt knows something about sermons; and as Mr. Lee wishes to have the remark put on record we waive our scruples and present it to our readers.

A THREE-FOLD BEREAVEMENT

The sympathy of LIGHT, as well as that of many readers, will go out to *Psychica's* able Editress, Madame Carita Borderieux, who sustained three heavy losses within less than three weeks towards the end of last year. November 24th saw the death of one of the foreign correspondents of that paper, who (under the initials S. de N.) frequently contributed accounts taken from English journals. On December 7th, the husband and faithful collaborator of the Editress, Pierre Borderieux, passed away; and only three days later another close friend and collaborator, M. Léon Chevreuil.

COLOUR AND SOUND

Long before the days of Confucius, Mon. Warcollier tells his readers in the *Revue Métapsychique, Li-Ki,* an ancient Chinese book, showed musical notes linked with colours and assigned to certain seasons and months. Goethe dealt with the close association between musical sounds and colour. There have always been examples of privileged persons in whom two or more senses, so-to-speak, over-lapped, or in whom, to quote M. Warcollier, "the subconscious normally collaborates with the conscious." Théophile Gautier left it on record that, when under the influence of hashish, "I could hear the sounds of the colours . . . then I saw the notes emerging from the piano in the form of twists and spirals."

Other World Substance—Hypothesis for Psychic Phenomena

2—ACTIVITIES OF "OTHER-WORLD COMPLEMENT"

By DR. WILFRID GARTON

IS it possible and reasonable to ascribe properties to "other-world substance," or powers to our "other world complement," that will provide a common-sense and intelligible explanation of all these phenomena?

The best method of approach to this question is to consider first the behaviour of the matter that takes part in the formation of our bodies, of which we are conscious. We know that our bodies are not the permanent and constant structures that they appear to be, that ceaseless interchange of matter between our bodies and the outside world is taking place and that, as far as material is concerned, we are not the same individuals that we were a few years ago.

Let us familiarise ourselves with the fact that the connection of the whole of our bodies with our personality is loose and temporary, and that the rate of interchange between the matter composing our bodies and the matter of the outside world varies according to the form in which that matter is present in our bodies. The rapidity of interchange is least in the case of matter in its most tangible and visible form, solids. The interchange of fluid is more rapid than that of solid and that of gas more rapid than that of fluid.

Is it unreasonable to think of our "other-world complement" as having a still looser connection with our material organism so that it can separate as a whole and travel long distances, maintaining its structural arrangement necessary for exercising all its functions, without losing touch with its habitat, as a spider travels far without losing contact with its web, and thus allowing the subconscious mind to communicate to consciousness facts observed at a distance and, under favourable conditions, the "other-world complement" to make others aware of its presence in their vicinity?

Such a conception of the possible activities of our "other-world complement" would explain those cases of telepathy in which the agent transmits a picture of himself and his surroundings that could only have been viewed from outside his body. In travelling clairvoyance the "other-world complement" of the clairvoyant could go and see the events and scenes described. Prof. Hans Driesch in *Psychical Research,* speaking of the hypothesis of exteriorisation, says: "But where anything connected, though perhaps not exclusively, with clairvoyance is in question, this theory, and this theory alone, to a certain degree explains the facts."

But there is yet another feature of clairvoyance not explained, and that is the reading of sealed letters. This does not require any extension of the hypothesis of "other-world substance," as it would not necessarily be associated with living matter only and an "other-world complement" of dead or inorganic matter is equally likely to be present. This makes the reading of letters in sealed envelopes quite simple. The "other-world complement" of the clairvoyant opens and reads the "other-world complement" of the letter.

There is a case, described in LIGHT of December 1st, 1938, in an article on "Bi-location and Survival," which strongly supports this explanation. The passage runs as follows:—

"Gabriel Dalane quotes an interesting case of bi-location experienced and meticulously observed by one of his colleagues. The latter was at his table writing a thesis for an examination when he laid down his pen in order to go to his bedroom to fetch a book of reference. The next thing he knew was that he found himself standing in the doorway with the required book in one hand, whilst he was aware of the cold metal knob of the door handle. Simultaneously with this awareness he plainly saw himself at the writing table, pen in hand, busily writing away. Not only that, he could read as it was written the sentence being constructed from the reference in the book he had gone to fetch."

This recorded experience is entirely in keeping with the theory that there is an "other-world complement" of the human body and inanimate objects as well, both separable from their material complement. It also provides the basis of an explanation of the communications received by Mediums that involve book-reading.

I think that I have justified my contention that the existence of "other-world substance" and an "other-world complement" of human bodies, as well as lifeless objects, is a reasonable theory to advance, and there must be fairly general agreement among those interested in the subject that it is impossible to reach any satisfactory explanation of paranormal psychical and paranormal physical phenomena without an hypothesis that introduces some unfamiliar conception. The only objection to hypotheses of such a nature is, not that they contradict common sense, but that they are foreign to our mental habits. Prior to the seventeenth century such an objection might have been raised to an hypothesis which explained the phenomenon of lightning by the presence of an unknown factor that had escaped the observation of contemporary physicists. It may well be that history is repeating itself and the physicists of to-day are priding themselves on a greater knowledge of the make-up of the universe than they, in reality, possess.

CONDITIONS FAVOURING OCCURRENCES OF PHENOMENA

In considering whether other paranormal psychical phenomena than those already mentioned can be explained more simply by the presence of an "other-world complement," the best line of approach to the question is an enquiry into the conditions or events that favour their occurrence. In the class of phenomena known as spontaneous, the most important event favouring their occurrence is death. The phantasms associated with death of the agent are twice to three times the number of those associated with accident, illness or perilous position of the agent. Now, accident, illness and moments of peril are likely to occur many times during the life of any individual, but death can occur only once, so the number of phantasms that are associated with death must be very much greater in proportion to the number of deaths than the number of those associated with other events to the very much greater number of these other events.

Taking events, other than death, which are associated with phantasms, accident, illness or circumstances placing the agent in a position of peril, there is one condition common to all of them, and that is a state of emotion. So one may say that an emotional condition of the agent is a cause, or a contributory cause, of the occurrence of phantasms; but, as the numbers of these cases show that emotion is much less effective than death in producing, or helping to produce, these phenomena, they only occur in association with emotion when other circumstances are more than usually favourable to their occurrence.

When there is neither death nor emotion nor, as far as is known, any other intrinsic cause or contributing cause for phantasms, one must consider the possibility of extrinsic conditions favouring their occurrence. There are two well-known groups of cases in which apparitions are seen in which the most simple explanation of the occurrence of the phantasm is that it is facilitated by environment. Both groups include many thoroughly well-attested cases.

In one group, apparitions (usually of friends or relations who are dead) are seen by an individual at the approach of death and not infrequently by those present at the death-bed. It might be advanced that the apparitions were subjective and due to the condition

of dying in the one case and suggestion in the case of the other percipients, but for the second class of case, in which the conclusion that the apparitions are often, if not always, objective is unavoidable; and it is much more likely that a condition present in both groups, the near approach of death of an individual, a condition rarely present, should be the factor which facilitates the occurrence of the phantasms in both groups than in one group only.

A good example of the second group is found in *Family Ghosts,* by Elliott O'Donnell. In this case the apparition was seen by one who afterwards became an eminent physician, the type of man whose statements it would be unreasonable to question. Sir Walter Farquhar, when he was a young man, was in practice at Torquay, and family doctor to those residing at Berry Pomeroy Castle. On one occasion he was called there to attend the wife of the Steward and, whilst waiting in a poorly-lit, oak-panelled room, he saw the apparition of a young lady, richly dressed in the costume of a previous century. Sir Walter, at the time, mistook the apparition for a living person; but when, on his next visit, he mentioned his experience, the Steward told him that it was the Pomeroy family ghost, and it only appeared when one of the family or a retainer was about to die. The Steward became very distressed about his wife and, although Sir Walter did not take a serious view of her condition, she died the same day. Some years afterwards, when Sir Walter was a well-known consulting physician, he was consulted about a young lady, supposed to be suffering from a nervous disorder. On enquiry he found out that the patient, whilst on a visit to Berry Pomeroy Castle, had been left alone in the same room and had seen the same apparition that Sir Walter had seen years before. She had not heard of the family ghost, nor did she know that the Steward was ill at the time of her visit. The Steward died shortly afterwards.

One cannot deny that the apparition seen by Sir Walter and his patient was objective, unless one can accept as an alternative explanation that two individuals who had never met saw, at different times, an exactly similar apparition, in exactly the same place, its appearance coinciding exactly with a tradition of which each observer was ignorant, and on each occasion the appearance was followed by a death, in accordance with tradition, and that all these coincidences were due to pure chance.

(Next Week: "The Problem of Phantasms")

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MRS. HELEN HUGHES AS SPEAKER

Through her association with the London Spiritualist Alliance, Mrs. Helen Hughes is well-known in London as a convincing demonstrator of clairvoyant and clairaudient evidence; but in other parts of the country she is known also as a fluent and interesting speaker. Recently, in Perth (as reported in the *Perthshire Advertiser* of January 20th), she spoke on the relation of Spiritualism and Religion, and ended by declaring that the greatest struggle in the movement to-day was brought about by the fact that they had so many people in their midst who worshipped phenomena and forgot God. That was not helping Spiritualism. As long as Spiritualism was dragged through the gutter they would never get people to look up to them. "Let us put it on a pinnacle," she urged.

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DR. NANDOR FODOR

A syllabus (January and February) of " The Psychic Forum, Inc.," just to hand from New York, contains the announcement that Dr. Nandor Fodor (formerly Research Officer for the International Institute, London) is amongst the speakers. His subject (for Thursday, February 8th) is announced as " Psychic Dreams and their Meaning."

Before coming to London, Dr. Fodor was employed in New York as a journalist; and, although, during his residence here he became a " naturalised " British subject (he is Hungarian by birth), it seems probable that he may decide to remain in America.

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SUNDAY, FEBRUARY 4th.

11 a.m. **Mrs. Bertha Harris,** Address and Clairvoyance
6.30 p.m. **Mr. George H. Lethem,** Address
Mrs. Helen Spiers, Clairvoyance

WEDNESDAY, FEBRUARY 7th, at 7.30 p.m.
Mrs Helen Spiers, Clairvoyance

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Clairvoyante: Mrs. Bertha Harris

Wednesday Meetings, 12.30 p.m.
With Address, Questions answered and Clairvoyance.
Wednesday, February 7th. Mr. B. ABDY COLLINS, C.I.E.
Clairvoyance: Mrs. Lilian Austin

DAILY ACTIVITIES

At Headquarters, 24 Gloucester Place, Portman Square, W.1.

Thursday, February 1st, 2.45 p.m. Lecture, Mr. H. Ernest Hunt
Friday, February 2nd, 6 p.m. Psychometry, Mrs. Maude Bateman (20 sitters).
Saturday, February 3rd, Whist Drive, Tickets 1/6d.
Monday, February 5th, 6 p.m., Lecture by Mr. W. H. Redmond on "Methods of Psychic Development." Silver Collection.
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Tuesday, February 6th, 2.30 p.m. Group, Mrs. Fillmore.
Wednesday, February 7th, 2.30 p.m. Group, Mrs. Helen Spiers.
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