

IS SURVIVAL A FACT?

by

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Though complete in itself, this book can be regarded as a continuation of *Intention and Survival*, written by the author's father, Dr. Glen Hamilton. In his own home, in strictly controlled scientific conditions, which made allegations of mal-observation and trickery impossible, and using non-professional mediums, he photographed ectoplasmic formations, which included materialised features belonging to people who had died.

Using the same mediums, the author records how her family witnessed similar outstanding psychic phenomena, which included scripts, produced through an uneducated medium, from famous individuals in the Beyond. Sceptics will find it impossible to explain away the remarkable results obtained at the seances described in this book. They culminated in Dr. Glen Hamilton reproducing, after his passing, his materialised features.

The author, born and educated in Winnipeg, has a B.A. degree from the University of Manitoba, with associateships in piano and voice from the Royal Conservatory of Music, Toronto. She has had wide experience as solo pianist and also as concert accompanist with singers, instrumentalists and choirs.

Her volunteer work has included serving on the executive committees of the Hamilton and London branches of the Ontario Registered Music Teachers' Association; the board of the London Women's Music Club, (with one year as its president); a six-year term with the Winnipeg Women's Music Club (and one year as its president); and for two years a vice-president and convention chairman of the provincial executive of the Manitoba Registered Music Teachers' Association.

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IS SURVIVAL A FACT?



Mrs. Mary Marshall (Dawn)
1880-1963



Dr. T. Glen Hamilton
1873-1935



Mrs. T. Glen Hamilton
1880-1956

IS SURVIVAL A FACT ?

Studies of deep-trance automatic scripts
and the bearing of intentional actions
by the trance personalities on
the question of human survival

by Margaret Lillian Hamilton, B.A.

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To
LILLIAN and T.G.

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FOREWORD

By Maurice Barbanell

IT is a privilege to be asked to write the foreword, although this book does not really require it. The author has shown her filial devotion in the labour of love, which has taken many years, to assemble the material for this work.

In a way it is a sequel to her father's outstanding book, *Intention and Survival*, which created a tremendous impression when published in 1942. Indeed it can be said that the results, obtained under strict scientific conditions, by her father, Dr. Glen Hamilton, provided an illuminating chapter in psychic research.

The author was present at the seances conducted in her Winnipeg home, where every precaution was taken to eliminate malobservation. A special locked room was utilised for the purpose of the seances and for nothing else. The mediums, always non-professionals, were searched beforehand. A battery of fourteen cameras, many of them used simultaneously, recorded the phenomena for posterity. Complete notes were taken at every session.

Dr. Hamilton was an ideal researcher because of his medical background. Nevertheless he was deeply religious by nature, a fact which made him and his associates realise the profound implications of the phenomena they obtained. They culminated in materialisations, many of which were identified.

The communicators showed a high degree of intelligence and gave evidence of the fact that the phenomena they produced was intentional on their part. This led Dr. Hamilton to choose *Intention and Survival* for the title of his book.

After his passing, the family continued to have seances with

the same mediums. This book describes in meticulous but fascinating detail their experiences, which in many respects were comparable with those previously obtained.

Perhaps the highlight was the return of Dr. Hamilton, whose features were clearly visible in the teleplasm produced by one of the mediums with whom he had previously been associated.

The author poses a question mark as the title of this book. There is no doubt in my mind, or even in hers, that the answer is a decided affirmative.

CHAPTER ONE

Introduction

THE last twenty-five years have seen a remarkable growth of general interest in the area of human behaviour and experience labelled "paranormal," as evidenced by the large number of publications now available, offering not only personal accounts of genuine psychic experiences, but also scientific reports outlining both quantitative and qualitative studies of physical and mental psychical phenomena, such as materialisations, telepathy, clairvoyance and other types of extra-sensory perception.

Judging from the printing history of many such books they have appealed to a wide reading audience. No doubt there are numerous good reasons for this commendable state of affairs. I suggest that one important factor has been the cumulative effect of the work of qualified researchers who have been investigating quietly for many years, experimenting, observing and evaluating their results. And today, more than one hundred years after the first serious and objective scientific inquiries were undertaken in the 1850s by trained minds such as Dr. Alfred Russel Wallace, as a result of those efforts, a large body of factual information relating to psychic phenomena has been amassed.

These have served to underline the importance of, and the need for discovering, the mental and spiritual components of man. This challenge is presently being met by universities in various parts of the civilised world where there are now departments established specifically for the study of parapsychology, only recently recognised by orthodox science as a legitimate scientific discipline. And so while there are great numbers of

people who still ridicule and deride, there is, at the same time, a growing number who are genuinely and deeply interested in the progress of this young science.

In view of this changing climate, I feel the moment opportune to offer a detailed report of one particular type of paranormal phenomena, deep-trance automatic writing. This was received in abundance and studied in great detail and with extreme care by my parents, Dr. and Mrs. T. Glen Hamilton, of Winnipeg, Canada, during their investigations of the psychic faculties of two remarkably gifted ladies, Mrs. Elizabeth Poole and Mrs. Mary Marshall.

My father died in 1935. Even though he gained international recognition during the last six years of his life, it is highly unlikely that any who may read this present account will ever have heard of my parents. Nor will they have had the opportunity to examine any of my father's published articles, nor to have read our book *Intention And Survival*.

In order that I may offer a suitable introduction to this essay, in this opening chapter I propose to give a brief survey of his work as a public servant and as a medical doctor; a resumé of events which led to the discovery of our mediums; a short outline of their psychic development and of my father's experimental methods; and a comprehensive tabulation of the paranormal phenomena he observed and recorded.

1

Thomas Glendenning Hamilton was born in the Province of Ontario in November, 1873, the fourth of six children. When he was eight years old the entire family left a comfortable home near Toronto to take up an extensive farming acreage on the plains of Saskatchewan. In 1886 the father and the only daughter died. The following summer a severe drought caused widespread crop failure. His widow, discouraged by sorrow and hardship, sold the farm and in 1888 moved with her five sons to Winnipeg. Here the boys were able to complete their public schooling and go on to university.

After teaching school in rural Manitoba for two years, my

father entered Medical College and graduated in 1903. Following a year's internship in the Winnipeg General Hospital, he established a practice of medicine, obstetrics and surgery in Elmwood, a city suburb already showing signs of vigorous growth both in population and in various civic enterprises. In 1906 he married Lillian Mae Forrester, a graduate of the Winnipeg General Hospital School of Nursing. I was an infant when they moved into our big home in 1910. In 1912 my brother Glen Forrester was born; and in 1915 came twin sons, James Drummond and Arthur Lamont.

My father was Elmwood's first doctor. His opportunity for further community service arose from the fact that he happened to be living in this new, expanding district. In 1906 he was elected to the Winnipeg Public School Board, on which he was to serve for ten years. During his term as its president he saw established free medical examinations for public school students. In 1915 he was elected Member for Elmwood to the Manitoba Legislative Assembly, retaining his seat until 1920. In his five years in the House he helped in several important pieces of legislation: the Mothers' Allowance Act; the Workmen's Compensation Act; Votes for women; and he helped to pilot through the House the Act making the Medical College part of the University of Manitoba.

Considerable as were these civic and parliamentary achievements, his real work of service was to be in the fields of medicine and surgery, where he was soon to become an esteemed and valued member. In 1919 he was appointed Lecturer and Examiner in Clinical Surgery at the Medical College. In 1920 he was named to the surgical staff of the Winnipeg General Hospital. In 1921 he was elected secretary of the Manitoba Medical Association, and that same year had the honour of being elected first president of the newly-formed University of Manitoba Alumni Association. In 1921, as president of the M.M.A., he founded its monthly magazine, the *Manitoba Medical Review*. In 1922 he was appointed to the executive committee of the Canadian Medical Association, a position which he held until 1933, and which brought him into close contact with many of the leading doctors across Canada. Also, in 1922 he was made a Fellow of the American

College of Surgeons. His life was indeed an exceptionally full one.

“ . . . What men put into life is much more important than what they attempt to take out of it. By speech, by example, by action, Hamilton gave without counting the cost. He had to follow wherever the gleam beckoned, conscience his only mentor. Such men are rare, and precious . . . ” wrote the editor of the *Manitoba Medical Review* at the time of my father's death; and for the many medical men who knew him these words voiced a just appreciation.

2

His first contact with psychic literature happened in his undergraduate years, when he chanced on some articles written by W. T. Stead in the *Review of Reviews*. Then in 1918 he came upon the *Patience Worth* publications, at that time attracting wide attention. These stimulated his curiosity to the extent that in 1919 he devised and carried out some simple experiments in thought-transference with his friends Professor W. T. Allison of the English Department of the University of Manitoba, and the Rev. D. N. McLachlan, then pastor of our church. To his surprise he found telepathy to be a fact.

Then he began to read reports of the leading European and American investigators, Myers, Crookes, Hyslop, Barrett, Flammarion, Crawford, Lodge. To his further surprise he discovered a wide range of authoritative findings whose existence he had not even suspected, and which offered a good deal of reliable evidence for the reality of supernormal happenings, and which moreover, tended to support humanity's age-old belief in the survival of the human personality.

Then, as is so often the way, my parents' first personal psychic experience seemed to come about purely by chance. With two friends they casually tried table-tipping one night in our home in late 1920. To their utter astonishment, by way of table-tilts they received this message:

“Plato Book Ten . . . Allegory very true . . . Read Lodge . . . Trust his religious sense . . . Myers . . . Myers and Stead here . . . Stead answers Drs. questions.”

From their reading my parents by that time knew of course that Myers and Stead had been active researchers in England in the early days of the British Society for Psychical Research; and they admired greatly Lodge's writings on this subject. Of Plato they knew nothing, and the reference to the allegory was to them quite meaningless. By now quite curious to track it to its source, they acquired a copy of the *Republic*, looked up the allegory in Book Ten¹ and found that it set forth the philosopher's argument that the physical world is but the shadow of a more enduring reality which constitutes the world of the spirit, and that continuing life must follow bodily death if we are to believe in the justice of a divine God.

This unexpected message now found to contain so significant a reference could not they felt be lightly dismissed. My parents knew that Myers and Lodge had been close friends, and that Lodge had made a very careful study of the famous Myers cross-correspondences which had come through three different mediums shortly after Myers' death in 1901 (messages referring to obscure passages in classical Greek and Roman literature, Myers' special field). They felt therefore that Lodge was the one person qualified to pass an opinion on the worth of their table-tilt message. They at once wrote to him of their strange, unexpected experience and invited his comment. In due course his answer came:

“I thank you for letting me know about the message you obtained by table-tilting, and which certainly seems to me to be of an evidential character. The message given is characteristic of Myers as I knew him . . . I mean in its brevity and pointedness.”

¹ See Appendix, page 151, for the appropriate excerpts from the Jowett translation of Plato's *Republic*.

As far as my father was concerned, that was that. There he was prepared to let the whole matter rest.

In the meantime, W. J. Crawford's reports² of his studies of telekinesis (supernormal movement of objects) had been added to our growing library. After reading them, my mother, as she told me later, had been struck by apparent similarities of behaviour between Crawford's medium, Kathleen Golligher, and Mrs. Elizabeth Poole, our little Scottish neighbour and good friend, who had been present at my parents' first impromptu sitting. The thought occurred to her that perhaps Mrs. Poole might have a psychic potential which could be developed with regular sittings. Mrs. Poole appeared quite willing to try. The two met once a week in our home for several months.

Nothing unusual happened, and my mother was about to give up her idea, when one evening in mid-July, 1921, the table suddenly tilted up on two legs and remained so for several minutes in spite of strong downward pressure from my mother. She called my father to see this for himself, and again the same thing happened. This peculiar behaviour of the table hinted strongly that Mrs. Poole did have some kind of psychic potential; and as my parents were by now curious to know more about whatever force it was that could make a table act in this fashion, and as Mrs. Poole was quite willing to continue coming to our home weekly, they invited a small group of close friends to form a circle and continue the seances.

My mother's hunch was soon to prove correct. As the weeks went by, Mrs. Poole's psychic faculty, whatever it was, did develop, for the table movements became stronger and more varied, and more table-tilt messages were received. Finally, after eight months and some forty seances, by March, 1922 my father had declared himself satisfied as to the reality of three distinct types of phenomena:

(1) Powerful movements of the ten-pound wooden table under Mrs. Poole's manual contact; (2) strong independent actions of the table after she had removed her hands and while

² W. J. Crawford: *The Reality of Psychic Phenomena and Experiments in Psychological Science*, Dutton, New York, U.S.A., 1918 and England, 1919.

she was under his strict manual control; (3) raps which showed intelligence.

The first two types interested him profoundly. He concluded, conditionally, that some kind of energy was operating the table at a distance from Mrs. Poole, and that this force appeared to be under some kind of intelligent control.

But of the third category, raps manifesting intelligence, he was extremely critical from the start.

While he admitted that such raps might be paranormal in origin, he positively refused to admit at this time to himself or to any of his associates that "Myers" and "Stead" might actually be communicating. He went so far as to admit that such a possibility might exist, but he demanded much more in the way of proof.

This was as far as he was prepared to go. Because he felt that the widespread prejudice which then prevailed against this type of investigation would in the end destroy his reputation as a medical man, and because he also believed Mrs. Poole's psychic powers to have become exhausted, he now put a stop to the sittings and firmly shut the door on any further inquiry. To put it bluntly, he had had enough.

Nine months passed. Then in January, 1923, at an impromptu sitting in our home for a friend visiting us from another city, non-contact raps signalled: "Go on with your work . . . More ahead . . . Stead." My mother told me that never before had she seen my father so impressed, and that when they were alone and able to speak freely he had said:

"Lillian, I must give in. There is more here than meets eye or ear. Find me a group of people who will take this matter seriously and I will see what I can do about finding time to experiment further. What is ahead I do not know, but I must admit, to myself at least, that here is a region of fact which must be investigated along scientific lines."

The busy physician and surgeon was soon to take on the exacting task of psychic researcher.

Very quickly a new series of sittings began, but now under much stricter conditions of control. Where earlier meetings had been held informally in our living-room, now a room on the second floor of our home was set aside exclusively for this purpose and was kept locked between seances. It was furnished with the usual, three-sided, open, undraped wooden cabinet, a twelve-pound plain unvarnished wooden table, and a number of plain wooden chairs arranged in a partial circle facing the cabinet.

Mrs. Poole occupied a chair in the cabinet. Her hands were controlled continuously by the sitters placed next to her. All sitters linked hands and kept unbroken this contact for the entire time of the seances. A rheostat-controlled ruby coloured ceiling light gave illumination which could be varied from good red light to complete darkness, the usual condition during the sittings.

The added and important control feature was a battery of plate cameras equipped with a variety of lenses, focused on the cabinet. These were placed at varying heights on metal stands outside the circle at the back of the room. They were under my father's complete oversight, as he did all his own loading, developing, printing and enlarging.

High-speed flash bulbs provided intense illumination. Instantaneous ignition was made possible by a hand-operated push-button device my father had designed. A recording secretary took as complete as possible verbatim notes of the events of each seance. From April, 1923 on, many table-movements, including complete non-contact levitations occurred. Of these some thirty were photographed from different angles.

About this same time events took an unforeseen turn when Mrs. Poole unexpectedly and spontaneously began to pass into what my father quickly recognised as a genuine mediumistic trance. This became a regular occurrence each week. At first the trance-sleep lasted only a few minutes. Then, as the weeks went on, it became deeper and more prolonged. At the point of her deepest sleep she was temporarily "invaded" or "dis-

placed" by a "trance personality" or "control" who demonstrated through her organism by way of two unusual and apparently paradoxical features:

(a) a motor automatism, where her right hand slapped the seance table and indicated certain letters as my father repeated the alphabet. These were later found to give a telegram-like message, at that time meaningless to us all. Before long the hand-automatism was displaced by a writing automatism, and again it displayed short terse phrases. When we questioned Mrs. Poole after her trance was over, she showed absolutely no memory of the automatism having taken place, and no memory of any words her hand had written.

(b) a deep-trance vision. This appeared to be impressed on our medium's consciousness at the point where, to the observers, the trance sleep was the deepest. She was, therefore, by definition, unconscious of anything happening in the room. As far as we could tell the vision manifested simultaneously with the hand automatism. However there was this difference. When she awoke she retained memory of the vision long enough to recall its details and to tell us in her own simple words all that she had seen and heard in what to her was a vivid dream. Within a few minutes of the telling her "picture" faded, leaving her with nothing more than a confused blurred image. When these visions first came they meant nothing to any of us, although later my parents would discover an exceedingly close connection between the details given in the script and those revealed in the trance vision.

The first trance personality making use of this method of double communication claimed to be Robert Louis Stevenson, the noted Scottish man of letters. My parents discovered that the trance writings were made up of certain key words which delineated a basic idea or theme (later found to have been suggested by a line from a poem or an essay, or an event in Stevenson's life). The simultaneous trance visions were pantomimes in which R.L.S. (or characters from his writings) frequently played a leading role, with the actions and the setting dramatising the theme found in the written script, Mrs. Poole apparently was the spectator of the action.

Occasionally the communicator would interchange the

functions of the two automatisms, and the vision would give the basic idea, complemented by the words in the script. Which-ever way the double communication came, this close and fundamental relationship was always maintained. After observing the R.L.S. communicator at work for a period of some years, my parents were able to identify the steps in this particular technique of communication:

(a) Implantation of the vision in the medium's mind during the period of trance sleep.

(b) Use of the writing automatism to outline a basic memory which was either personal or literary and frequently both.

(c) Retention and recall of the vision by the medium on her return to normal consciousness.

(d) The blotting out of any memory of the trance writing and of the vision by some sort of post-hypnotic suggestion, presumably originating in the mind of the trance control.

The dual automatism demonstrated a unique feature, a new type of cross-correspondence, not between two different mediums, but between two distinct channels found within the one organism—two channels whose head waters apparently originated with the R.L.S. communicator. In the trance and in the post-trance state Mrs. Poole appeared to have been subjected to some sort of hypnotic suggestion which could have had its origin only in the mind of the "control." She saw what *he* willed her to see. She wrote what *he* willed her to write. She remembered what *he* willed her to remember. She forgot what *he* willed her to forget.

For two years the R.L.S. communicator dominated the trance state. In July, 1925 the trance became longer. A striking new development was noted as a second personality appeared using the same method of dramatising incidents from his life and works, and giving the name "David Livingstone." In 1926 and 1927 two more personalities appeared in the same fashion, "W. T. Stead" and "Camille Flammarion."

While Stevenson, Livingstone and, to a lesser extent, Flammarion had presented information pertaining to their personal lives and professional activities, Stead appeared to be more immediately concerned with plans for our group, its future efforts and the part he expected to play in these plans in the

months ahead. From July, 1926 to the end of 1927 he wrote occasionally through Mrs. Poole's hand. His comments were brief and to the point, and indicated that he had a very definite course of action in mind. A script dated July 28, 1926 said this:

"My work has begun . . . This sphere is beautiful for all of us . . . Keep the same number of sitters if you want good pictures . . . It will take time . . . W.T.S."

And a few weeks later came: "Have good people you can rely on . . . all good people." And later this: "You must have the same sitters and a picture medium . . . Your medium is good, but I don't know yet."

The night this was written, Mrs. Poole had reported that she had seen Stead in our seance room with a camera, taking pictures.

And at a later sitting this: "You will have wonderful results . . . Have patience."

In the first half of 1927 came these: "Have you a good assistant medium? Your medium and group have good influence, I am her friend . . . I will guide her through her class . . . If she had more assistance . . . a part-time medium, it would do the circle much good."

Later: "Give us assistance . . . *You will have a picture when the other medium comes . . .* (italics mine, M.L.H.). Your medium is a very rare one, but is not a picture medium . . . If you get another to assist her she would be good . . . Keep on . . . Have patience."

As 1927 drew to its close came this last one: "We are all in the Better Land, dear brothers. A few more years and we shall all meet again . . . I come here because these are friendly people, good people . . . We have great difficulty in getting those with common interests. The Scots are among the best communicators. Go on with your work . . . You do good work for your fellow men . . . W. T. Stead."

In other words, in that year and a half period, Stead had told us to be patient, to carry on, that in due course a second medium would appear whose gifts would augment those of Mrs. Poole, and that eventually we would be able to see and

to photograph materialised forms!

Before I go on with my story, let me quickly summarise what had come up to this point by way of the Poole trance writings and visions. A survey of our records shows that from late 1923 to the end of 1927, 388 seances had been held, during which 591 trances had occurred. Out of these had come 977 trance products of a purely mental type, of which 479 were later found to be associated with the life and writings of the famous Scottish man of letters, Robert Louis Stevenson; 218 had reference to the life and the travels in Africa of the missionary-explorer, David Livingstone; 212 pertained to W. T. Stead, known in England not only as Editor of the *Review of Reviews*, but also prominent as a psychic researcher; 77 referred to Camille Flammarion, famous French astronomer, also noted for his concern with the paranormal.

The longer they studied and discussed these hundreds of trance products, the more my parents came to realise that not only did they present an extremely complex puzzle to be solved, but that if the many facts were proven to be true, then the implications were staggering indeed. Could these happenings have had as their source some area of the sub- or super-consciousness of our medium, and/or of our sitters? If the references to Stevenson, Livingstone and Flammarion could be tracked down and verified, what could they be taken to mean, and how to account for the exceedingly involved and intricate plans of presentation that a study of the complete records revealed?

Naturally the first person one considers was our medium Mrs. Poole, her background, formal schooling, interests and reading habits. Here I draw on my own memories. Mrs. Poole had told us that she was born of Lowland stock in County Ayr, near the Scottish-English border, married when quite young, and in 1904 came to Canada with her husband and three small children, and settled in a modest home in our neighbourhood.

Mr. Poole's position as janitor of an apartment block earned only a limited income. To add to it Mrs. Poole hired out as a practical nurse. It was in this capacity that my father first met her. He was very impressed by the fine capabilities she

showed in caring for infants and small children. From then on he frequently engaged her services for his obstetrical cases. Before long she was welcomed into our family circle and soon became a second mother to me and my brothers.

I remember her as a plump, jolly, little person with a delightful sense of fun. She was a real tease and relished practical jokes; she had a ready wit and a robust and occasionally a coarse sense of humour. Her affection for us all was boundless. I never will forget her loving devotion as she nursed us through the usual childhood illnesses. I recall her constant cheerful presence during the winter of 1918-19 when we were all very ill with the vicious influenza which swept the North American continent in epidemic proportions, and which was fatal to my young brother Arthur Lamont early in 1919 when he was little more than three years of age.

So it was that long before her extraordinary psychic faculty had begun to develop under my father's oversight in so unexpected a fashion, we had come to know her very well indeed, and to accept her for what she was, a transparently honest, kind and loving little person, devoted to her family and her friends.

Her days were filled with household and nursing duties. Newspaper headlines, an occasional magazine story or a juvenile type of book appeared to be the full extent of her reading, indicating to us that her interest in literary matters was practically nil. Her infrequent letters to us betrayed her ignorance of basic grammar, her inability to spell correctly and showed her difficulty in expressing herself in writing. Obviously then she had received only a most elementary schooling.

Knowing all these things, my parents felt justified in concluding that she demonstrated an intellectual level only slightly above that of illiteracy. On the other hand, however, as well as showing an affectionate nature, one of the qualities which made Mrs. Poole a true friend, and which at the same time must be considered as a factor in making her a great medium, was the complete trust she gave to those whom she liked. It was this attitude which caused her to make most willingly and cheerfully the many sacrifices of her time which my father's experiments demanded. This same attitude of trust appeared

to have carried over into the trance state.

Apparently she came to regard the psychic entities as friends. She trusted them completely and on the whole appeared to enjoy her psychic experiences, although there were times when she suffered from extreme physical fatigue (if and when the telekinetic phenomena were unduly prolonged or brilliant). There were other times when she found some of the mental trance experiences quite unpleasant or distasteful.

This was not a matter of simple-mindedness. The fact that her nursing activities were undertaken in order that her children might be helped towards the educational opportunities that her girlhood economic limitations had denied her, demonstrated the strong moral fibre and drive she had.

From many years of close friendship and of personal observation of her daily goings and comings, we thus knew beyond all doubt that there was nothing whatsoever in any of her normal pursuits which could in any way be held accountable for the remarkable amount of biographical and literary material which poured through her trance experiences. By discreetly questioning her we ascertained that she had never read anything about our communicators, anything written by them, nor ever discussed their writings. Thus we had every reason to believe that such information, as the trance products conveyed, lay completely beyond the bounds of her acquired knowledge.

From the outset of my parents' inquiry, my father had made a firm rule that the trance products were never to be discussed in any detail with her. Mrs. Poole herself had never expressed any opinion as to the nature and origin of her psychic experiences. These she accepted as they came. She passed on to us such purely descriptive information as she was able to give. As for the sitters, while they were business and professional people whose standing in their respective callings was of the highest, not one possessed the highly specialised knowledge which would have been necessary to produce the trance communications, if such could have been summoned in some obscure telepathic fashion by our medium in her trance.

Given the stable and harmonious conditions of the seance room, all that the sitters could be reasonably sure of was that

Mrs. Poole would pass into a trance, that her hand would write, that she would see a "picture" which she would later describe to us. The material projected came unasked and the content of the double communication could not be foreseen. It varied greatly from week to week, and its complexity became apparent only after the details were studied later.

As so many bits and pieces of information began to accumulate, the next step was to try to track them to their sources, for verification was essential if they were to have any meaning. On our bookshelves at that time we had only the usual Stevenson juvenile classics, *Child's Garden of Verse*, *Kidnapped*, and of course *Treasure Island*. The volumes of the *Letters*, *Essays* and *Poems* were not in our home and we knew nothing of them. This was equally true of the Stevenson biographies, for we were acquainted only with such facts as were common public knowledge.

Since my father was already carrying a heavy load of professional responsibilities, to say nothing of the time he was also giving to his study of psychic phenomena, to my mother fell this most important task of literary and biographical research. This she began late in 1924. As time allowed, she continued it for many years. At first she spent hours each week in the reference department of the Winnipeg Public Library. Soon realising that her task was going to require much more time, she gradually built up a sizeable reference library of her own so that she could work at home with the seance records before her.

This meant acquiring all the available books by or about Robert Louis Stevenson. The Livingstone *Journals*, by then long out of print, my father located in secondhand bookshops in other cities. The Flammarion books were bought, as was whatever material could be found relating to W. T. Stead. All such material was kept in a place apart, and only my parents had access to it. Eventually a high percentage of the information conveyed through the Poole trance was verified.³

³ For a discussion of the Poole mediumship see Chapters 12-14 of *Intention and Survival*, by T. Glen Hamilton, MacMillan's of Canada, November, 1942.

At first, fascinated as they were by them, they viewed these manifestations with marked sceptical reservations as to their probable origins. But when so high a percentage had been found to be highly detailed and completely accurate references to professional and biographical events in the lives of the communicators, they had to admit in all honesty that their earlier attitude of scepticism and disbelief was no longer valid.

At this point they abandoned it entirely. Courageously they took that difficult yet necessary and all-important step, and spoke out boldly for the survival hypothesis as being the only one which could account satisfactorily and fully for all the valid phenomena they and their group had observed by way of Mrs. Poole's remarkable psychic sensitivity. The climate of the times did not make this an easy decision, but they could do nothing else if they were to be faithful to the truth. Indeed, by now, they freely admitted that the Stevenson and Livingstone efforts alone had convinced them that individual man does indeed survive bodily death.

By 1928, not only had my parents come to accept our communicators as living beings, but they had also come to regard them as determined and purposeful experimenters who had deliberately organised a long and complex series of trance products and had presented them in a steady flow through an almost completely illiterate mind so as to establish beyond shadow of doubt the reality of continuity of memory, personality, and a creative function in a beyond-death state.

Thus, in my mother's words ". . . They, our communicators, had provided irrefutable negation to the hypothesis advanced by those supercritics of mediumistic faculties, those critics who postulate—not communication from another state—but an all-embracing telepathic power on the part of the medium, a power which apparently can surmount time and space to dip into some unknown cosmic reservoir of knowledge, and out of this create at the medium's will, false lineaments of a once-living man! . . ."

As fact after fact was given through Mrs. Poole, as fact after fact was verified, for my parents the *simpler* explanation

now became the more scientific. Stevenson, Livingstone and the others *had survived death*, and had so devised their material as to bear witness to this fundamental truth: *survival is a fact*; mind, will and imagination continue to manifest in creative output; and under certain conditions communications between the here and the hereafter are possible and do occur.

For my parents and their associates the reality of telekinesis had been firmly established by the variety and brilliance of the table phenomena. And the intricate functioning of extraneous discarnate intelligences had been amply demonstrated in the trance products. All these things had opened the door to a strange new world of the mind and its influence on both animate and inanimate matter.

However, my father held Stead to be quite mistaken in his statement that a good materialisation medium would be forthcoming whose psychic powers would supplement those of Mrs. Poole. No such person was known to us. And of the many photographs of non-contact table movements not one had revealed any indication of the presence of teleplasm, that basic energy-substance which we now know is essential for materialised forms to become stabilised and made visible to the human eye. Considering these things, and also feeling at this point that his study of the Poole mediumship had gone as far as he could carry it, my father courteously but consistently ignored Stead's urgings, and quietly made his plans to disband the group.

4

But again a totally unforeseen event caused him to reverse this decision. Instead he soon found himself being led ever more deeply into hitherto unexplored regions of the paranormal. For this part of my story we go back to the year 1923.

At that time my parents had heard of another Scotswoman, Mrs. Mary Marshall, who occasionally gave "readings" as a form of entertainment at private social gatherings. One of my mother's friends had had such a "reading" in which Mrs.

Marshall made certain specific predictions which came true a few days later. When they had heard the full details of this incident, my parents suspected that Mrs. Marshall might have a faculty for precognition.

At once they arranged to be introduced to her and lost no time in inviting her to join our group in the hope that this gift might develop under controlled conditions and be observed scientifically. But the demands of her three children left her little free time. She attended our meetings only very occasionally. When she did come, nothing out of the ordinary ever happened. On the other hand these infrequent visits to our home gave us the opportunity to get to know her better. I can remember that she was at first a little shy, but poised and dignified, good-natured and cheerful.

Before long the shyness disappeared. She grew more at ease with us, and what was to be a long friendship started to grow. Soon she was telling us about her early life in the Old Land,⁴ how she, her husband and children had come to Winnipeg after World War I, and of the struggle they had to establish themselves and to educate their children.⁵

All she could tell us of her psychic gift was the fact that from childhood she had been able to "see" and to "hear" in a way she did not understand and could not explain. She freely acknowledged that she knew nothing of the literature, methods, or scientific terminology of psychic research. And she made it very clear that she had not the slightest interest in such matters.

Of her obscure gift of prophecy, and of the trance state she had experienced infrequently, she seemed more than a little afraid. When in January, 1928 she was able to attend our meetings on a regular weekly basis, no doubt the fact that my father, his brother, Dr. J. A. Hamilton, and my mother, a

⁴ See Appendix, Page 152, for Mrs. Marshall's story of her girlhood.

⁵ One of the Marshalls' happiest and proudest moments came when their second son George graduated in arts, then gained his degree in theology and became minister of Riverview United Church in Winnipeg. Here he served with distinction until his untimely death at 48 in 1959. In his memory one of the church halls is named the "George Marshall Room."

graduate nurse, were always present at the seances, did much to calm her anxiety, for she knew that she would be carefully watched over should trance occur again.

As soon as she became a group member, her psychic development took an unexpected direction. Instead of the hoped-for precognitive function, she began to show a marked response to clairaudient and clairvoyant stimuli. There was a spontaneous, rapid deepening of her trance, apparently due to the impact of an entirely new trance personality, completely different from any other so far encountered in the Poole mediumship.

Both women stated that they had seen and heard this personality on many separate occasions, as well as when they were together at a seance. Both described him as a fair-haired, blue-eyed young man of rather stocky build. Both said he impressed them as being full of humour and mischief, slangy in his speech, quick-tempered and "ready with his tongue."

Early in February, 1928, Mrs. Marshall reported that she had seen him in the seance room playing on a tin whistle. By mid-March she said she had seen him again and had heard him say to her that "she must do her stuff!" On April 2 she telephoned to tell us that he had appeared to her in her home and said that he was "Walter," deceased brother and chief control of "Margery" (Mrs. L. R. G. Crandon) of Boston.

At our next sitting, she described him fixing an electric bell, and reported him as saying we "would all hear the bell ring." Then she repeated his words, presumably directed at my father, "You are to get the bell fixed!" This remark, "fix the bell," we took to indicate that "Walter" was bent on producing some sort of objective event of a paranormal nature. What this was to be, or how it was to be done, no one had the slightest idea.

Then, speaking through Mrs. Marshall's trance, as a start "Walter" demanded that my father construct a bell-box on the same plan as the *Scientific American* one used in the "Margery" test seances in Boston in 1925. He indicated that if this were done he would ring the bell by supernormal means.

At this point, difficulties arose from the attitude of my father. For one thing, he saw no reason to believe that this

"Walter" was the Boston "Walter." For another, he did not believe that our new trance control could produce what amounted to a major demonstration of mind controlling some form of energy. Finally, by now my father was very tired and in need of a complete rest. Quite apart from heavy professional demands, not only had he given much time to the Poole investigation, but from 1926 on he had been obliged by public demand to give many lectures describing not only his own findings but those of researchers elsewhere.

It was with a good deal of reluctance that he finally yielded to the pressure put on him by this new control, made a bell-box⁶ and placed it on the seance room table. At the next two sittings, while the sitters' hands were linked, the bell rang in various long and short combinations.

But "Walter" was not at all pleased to have the bell-box on the table. At the first May seance, Mrs. Marshall reported that she had heard him say most indignantly: "Unless you put the box on the cabinet wall as I asked, I will not come back! They won't believe you! They said my sister spoke with her ears!"

These words really startled my father. Whoever "Walter" was, he certainly knew of the need for secure contra-fraudulent techniques in the seance room. And he certainly appeared to be fully acquainted with an incident which had happened in Boston two years before.

My father had visited the Crandons when he was in Boston in 1926. They had told him in a private conversation that Professor William MacDougall, of Harvard University, had explained the direct voice phenomena by saying that Margery "spoke with her ears!" Needless to say my father was deeply impressed by our new control's positive and direct reference to this item of private information, known to no one else in our seance room but my parents.

⁶ Patterned after the *Scientific American* model, the bell-box was made of wood and measured 6 in. high, 10 in. wide, 14 in. long. It held an electric door-bell powered by one or more dry cell batteries. The circuit could be closed and the bell rung only by depressing an over-lid hinged at one end to the lid proper, and supported by a spring. This required ten grams of pressure.

At the next sitting in May, 1928, this came through the Poole automatic writing: "You and your fat women! . . . Some mediums! . . . Not like my sister! . . . Walter Stinson."

This was quite true! Both Mrs. Poole and Mrs. Marshall were quite stout; both dressed plainly and unpretentiously. On the other hand, as I remember vividly when my father, my brother Jim and I visited Boston in the summer of 1928, Mrs. Crandon was tall, slender, strikingly handsome and most stylishly dressed.

A few days after "Walter's" outburst, my father finally did as he had asked and placed the bell-box on a shelf at the very top of one of the cabinet walls. Then he left to attend a meeting at our church, and so was not present when the bell rang many times while both mediums were under complete manual control and while all the sitters' hands were linked. Mrs. Marshall remarked that she heard "Walter" say rather dryly: "Pity the Old Man isn't here! He won't believe you!"

In May Stead reappeared and once again spoke of his concern for our future work with these words through Mrs. Marshall's trance:

"God moves in a mysterious way His wonders to perform . . . Not my doing but the angels . . . William Thomas Stead . . . It is difficult for me to communicate . . . I would do better if I could come back in the material form . . . There is much work to be done and few helpers . . . great . . . because until everyone knows there is no death, only a transformation, there is much to do. How can anyone disbelieve?"

"Many are following after truth. It must be added to the religions of the world not only in a scientific way but in a religious way. There are great opportunities for all . . . Robert Louis Stevenson is here . . . all are here. Make more people know that there is something brighter and better to come to the weary and tired and despondent, and teach them that they must work out their own salvation before they can attain the greater heights of beauty and splendour that are in this place. Many friends are here to help me and also to help you . . . Good night."

From June, 1928 on, the bell-ringing phenomenon became a constant feature of each sitting, keeping time to a song the group was singing, or matching the rhythm of music being played on the phonograph. So far the cameras had not been used. Then in July, at "Walter's" suggestion, and at a signal which he and my father had agreed upon at an earlier sitting, my father took a flashlight photograph of the cabinet and the medium while the bell was ringing. The bell continued to ring for two seconds after the exposure had been made. The photograph taken by the quartz lens camera revealed very fine cords connecting Mrs. Marshall's head to one corner of the bell-box some three feet above.

Greatly impressed by this photo of a most unusual materialisation phenomenon, my father questioned "Walter" very closely about it at the next sitting. "Walter" (through Mrs. Marshall's trance) explained that he had constructed a functional teleplasmic cord in order to convey from the medium the psychic energy necessary for him to depress the over-lid of the bell-box, close the electrical circuit, and make the bell ring as requested in various long and short combinations.

In the face of this positive demonstration of unseen mind in control of psychic energy, and with a permanent photographic record of a teleplasmic cord performing a stated function, namely, the transmission of some kind of energy from its biological source, our medium, to a point three feet above her head, and the application of this energy in a mechanical way so as to activate the lid and cause the bell to ring for all to hear, my father at last gave way. His very sceptical attitude towards "Walter" changed completely. From this moment on he was to give his full and willing co-operation. This marked a turning-point in our work.

Impressive as had been the phenomena with Mrs. Poole, far more was in store for us than we could ever have imagined. We were completely unprepared for the great things which were to follow. With my father's acceptance of "Walter" as a full partner in a joint effort, the psychic manifestations began to increase in magnitude and complexity in ways no one could anticipate.

From now on both Mrs. Poole and Mrs. Marshall were en-

tranced simultaneously prior to and during the bell-ringing. As this had become a regular occurrence, we felt we had strong grounds for believing that the energy for the bell-phenomenon was supplied in some way by the trance state of the two women, and that this energy was manipulated in some way unknown to us by the controls. This proved to be only the beginning.

Early in October, "Walter" said that he had planned to try something new and far more difficult. On October 29, 1928, he signalled for a flashlight photograph. I can recall vividly, as if it had all happened only yesterday, how, after the sitting, the group members waited while my father developed the plates. Long after midnight, he came down the stairs and stood in the archway of our living-room, held up the plates, still dripping water from their final rinse.

There was a feeling of high excitement, and indeed of awe, as we crowded towards him, looked at them, saw our first photograph of a tiny piece of teleplasm resting on Mrs. Marshall's neck. In that tiny teleplasm were the blurred but recognisable features of Stead! A month later came a second tiny face, later found to be an excellent likeness of the late Charles Haddon Spurgeon, the Baptist evangelist who had frequently communicated through Mrs Poole's clairvoyance and deep trance.⁷

Next, other of our group members, who had shown above average psychic potential, now began to display unmistakable signs of trance onset. Soon three in particular (identified in the reports as "Ewan," "Victor" and "Mercedes") became regularly entranced, and were controlled, sometimes by "Walter," at other times by other entities whom "Walter" said were his assistants.

With the resources of these "secondary" or "auxiliary" mediums added to those of our primary psychics Poole and Marshall, there developed a situation which appears to be without parallel in the records of scientific research (as far as my parents had been able to determine at that time, and my

⁷ For a discussion of the Spurgeon manifestations, see Chapter 5, *Intention and Survival*, by T. Glen Hamilton.

own fairly extensive reading in more recent years has not caused me to alter this opinion).

This my father labelled a "group mediumship," that is, the simultaneous deep trances of a number of sitters. Somehow brought into being by "Walter" and the unseen scientists he claimed he was working with, this group mediumship apparently provided a large reservoir of psychic energy on which they could draw at will and work with in a fashion we could not understand.

And the results? Most amazing objective realities, ranging from what appeared to be simple teleplasmic formations, to those which indicated extreme complexity, all materialising under the strictest methods of medium- and group-control my father and his associates could devise, and all recorded from various angles by a number of different types of cameras and lenses. Stead's predictions, made at the end of 1927, months before Mrs. Marshall had become a regular group member, had indeed been fulfilled!

Some of the teleplasms appeared to be extruding from, or attached to, Mrs. Marshall's face or neck. Others appeared to be hanging from the back wall of the cabinet. Still others were separated from the medium. They ranged from small masses, about the size of a Canadian silver dollar, to large extrusions three to four feet in height and several inches thick.

All the forms exhibited mass and density, and cast normal shadows in the direction away from the source of the flashlight. Of the sixty odd masses photographed over a six-year period, nineteen were amorphous or unorganised, ten were imitative, three were functional or utilitarian (such as the cords of the bell-phenomenon) and more than twenty-one were highly differentiated. These latter were of two types: those containing tiny face forms later found to be unmistakable likenesses of individuals known to have been dead for many years; and those taking on the full appearance of hair, veiling and clothing.

Basically all these striking manifestations appeared to owe their existence to and to depend on the utilisation of bodily and nervous energy which, in some yet-to-be-understood fashion, could be brought under the direct manipulation of discarnate

personalities working in a beyond-death state, and by them rendered objective and visible for a brief time in our three-dimensional, physical world.

How had these all come about? In my opinion, our results were due to a number of factors: the rare combination of exceptionally gifted mediums, a pleasant, harmonious and stable atmosphere in the sittings resulting from the friendly interest and mutual trust which formed a bond between our sitters, our mediums and our unseen associates, plus a very important additional factor (which, I believe, had a marked effect in producing positive results). This was the free exchange of ideas between the incarnate and the discarnate workers, and the willing co-operation extended by our group to the trance controls.

Our mediums were the open channels through whom clear, concise dialogue was maintained with the unseen workers. The experimental methods were outlined and put forward by Crookes, Myers, Stead and the others, with "Walter" as their technician and spokesman. After discussion and frequently argument, the methods would be modified and eventually accepted by my father. This involved teamwork of the most exacting kind. While it meant that my father, to a certain degree, was deprived of the power to initiate experimental methods and thus to a degree himself became a technician, nevertheless the results more than justified the means.

As many of my readers may know, the pioneer European investigators—Baron von Schrenck-Notzing of Munich in the early 1900s, Professor Charles Richet in Paris in the first two decades of the 20th century, Professor Eugene Osty and Professor Gustave Geley in Paris in the 1920s—had successfully photographed many teleplasmic structures under excellent conditions of control, had issued their reports, but had tended to ignore the part played in such matters by the trance controls. Much as he admired the work of these outstanding researchers, my father had often said to us that he felt this omission to have been a vast mistake. He felt that the phenomena must be reported as a whole. To him that meant describing *all* aspects of the manifestations, including the vital part played by the extraneous mind agencies.

Therefore, in writing of my father's work, this aspect of our

case takes no second place. For nothing happened in the seance room in Winnipeg without discarnate mind-action as its cause. Nothing was due to chance; all was planned, and planned ahead. For the first time in the more than one hundred years of this new research, *intention* on the part of the unseen communicators was irrefutably demonstrated. One by one, their statements of intention were fulfilled through planned activity which resulted in the diversified subjective and objective phenomena we observed and recorded over a period of many years.

While their purposive activities had the immediate result of producing certain psychic phenomena, behind these again could be discerned their ever-present desire to demonstrate a continuing existence following bodily death. And behind this again lay an even deeper and nobler motive—the enlightenment of humanity. If man *knew* that he lived on, if mankind could move from faith into knowledge, then surely life on earth would take on a new and most glorious significance!

And so our unseen co-workers strove constantly and in many ways to reaffirm for us the fact that death is *not* the end of life, but the open door to another state which offers endless opportunity to increase knowledge, endless opportunity to strengthen moral fibre, and endless opportunity for spiritual progress, by working to serve others.

5

No investigator could have been less of a propagandist than my father. Yet during the last six years of his life he spoke many times to groups of people not only in our own city and province but in many other centres. Long before he became a researcher, he had been widely recognised for his unselfish efforts in matters of public welfare. Thereby he had earned the respect and gratitude of his fellow-citizens and their acknowledgement of him as a man of honour and integrity.

Once he had entered the hazardous field of the study of paranormal phenomena, his honesty compelled him to speak for the truth of the events he had observed, strange as many of them were. His quiet courage helped him to weather the

storms of incredulity and of adverse criticism that had arisen at first in some uninformed quarters. But in the face of his already proven professional and scientific standing, prejudice and unbelief broke down. As a consequence, thoughtful and studious people came in increasingly large numbers to hear him lecture on his discoveries. Indeed, this in itself came close to being a phenomenon.

True as this was of the everyday outside world (and reports in the Winnipeg newspapers of 1929 to 1935) bear ample testimony to this fact) it was equally true of the inside world of medicine in which he moved and had his professional being. Here too was recognised his work as a psychic researcher. It was on an invitation from the Winnipeg Medical Association that in May, 1926 he read his first paper, dealing with Mrs. Poole's telekinesis.

For him even to consider making public a report of five years' work took rare courage indeed. He expected at the least, ridicule and, quite possibly, open hostility. As he said: ". . . I did not know whether I would have a shred of professional prestige left when I was through. As matters turned out my audience doubted neither my sanity nor my sincerity, and listened with tolerance and well-balanced scepticism . . ." Of that lecture and the effect it had on those who heard it, Dr. Bruce Chown⁸ later wrote this:

"His was no easy task. He had faced derision and ridicule and smilingly turned their thrusts on the sword of his truth. The first address I heard him give on his psychic experiences was some years ago before the Winnipeg Medical Society,

⁸ Dr. Bruce Chown received his B.A. from McGill University, his M.D. from Manitoba. In 1933 he was appointed Professor of Pediatrics at our Medical School. In the last twenty-five years he has devoted much time to research into the nature of blood, especially the Rh negative factor. In 1963 his international standing in this field was recognised when he was awarded an Honorary Doctorate at the May convention of the University of Manitoba. In 1968 the Gardner Foundation awarded him a grant of \$25,000.00 for further research. On October 10, 1968 his medical colleagues in Winnipeg honoured him at a testimonial dinner.

at a time when he had already been investigating these phenomena for some years. He mentioned no ghost, no spirit, no personality, but he talked about a table that moved at request, that rushed across the room, then leaped into the air, that defied the efforts of strong men to hold it; and as he talked showed photographs of these actions. He offered neither explanation nor theory, simply facts. That night he had many converts."

Soon other medical groups extended invitations for his lecture. These he accepted, because to him truth was no one person's exclusive domain. In September, 1926 he repeated his paper on "Telekinesis" for the Medical Society of Brandon, Manitoba. A month later he spoke again to that body on the topic, "An Analysis of the Trance State from the Medical Point of View." Also he presented a discussion of certain materialisation phenomena studied by Schrenck-Notzing of Munich, Geley and Richet of Paris, and other medical investigators in Europe.

In January, 1928 he read a paper on "Materialisations" before the Winnipeg Medical Society, and repeated it to the Medical Group of Dauphin, Manitoba. By now he did not hesitate to say that he believed that some of the facts he had uncovered gave evidence for survival. In support of my father's work as a researcher, in 1930, Dr. Rennie Swan in his presidential address to the Winnipeg Medical Society, said this:

"In recent years we here in Winnipeg have heard much regarding psychic research and the evidence for survival after death. I wish to pay tribute to our friend and fellow-member Dr. T. Glen Hamilton for the efforts he has been and is making along this line of thought and discovery. Whatever criticism may be made of his work, no one can even attempt to deny the truth of the wonderful phenomena which have come under his observation. We know our man. We know that he is in this work as a student and investigator, and we have nothing but admiration and praise for him, and let me say, thanks."

These warm and heartening words were to be followed by still another event that pointed to further support from the medical fraternity. The British Medical Association was to meet in Winnipeg in August 1930. As part of the entertainment being planned for visiting delegates, my father was asked by the programme committee not only to exhibit his numerous photographs of telekinesis and teleplasms, but also to address a luncheon meeting which interested delegates and their friends might attend. This took place on August 27, when more than five hundred crowded into the concert hall of the Fort Garry Hotel. Dr. Rennie Swan, who acted as chairman, later wrote:

“His address at the crowded cosmopolitan meeting of educated men and women was one of the high spots of his life. I felt extremely proud of him that day, and was happy that I was in a very humble way privileged to share it with him.”

And writing of that same event in the *British Psychic Science Quarterly* some months later, Mr. H. A. V. Green, Q.C., of Winnipeg said:

“There is no doubt that a step forward in the acknowledgement of psychic research by organised science as a genuine ground for investigation calling for the services of the most highly trained observers, has been made by the recognition extended to Dr. Hamilton by members of the British Medical Association attending its ninety-eighth meeting in Winnipeg.”

As word went abroad about his discoveries—particularly those teleplasms which showed likenesses of people known to have been dead for many years—groups in other cities pressed on him invitations to speak. In November, 1929, under the auspices of the New York section of the American Society for Psychical Research, he addressed an audience numbering more than three hundred; his subject, “Teleplasms.” A year later he spoke to some four hundred in Carnegie Hall, New York. Two days later he repeated the address to five hundred in

Dartmouth College, Washington; and on December 5, 1930 he spoke to a smaller group at Teachers' College, Columbia University.

While few who heard him were likely to be immediately convinced of survival, or for that matter even feel inclined to take an interest in that particular aspect of his inquiry, only rarely did anyone suggest that the phenomena were other than genuine. On the whole the public reaction seemed to be: "Here is a subject for inquiry. Here is a qualified investigator. Let him proceed with his inquiry."

Nor was the interest limited to cities on this continent. My father had long been a corresponding member of the American and British Societies for Psychical Research, and had written for both organisations. From 1929 to 1933 he had written a series of scientific papers on his studies of the Poole and Marshall phenomena which were published in the *British Psychic Science Quarterly*. Professor Haslinger of Graz, Austria, translated these into German. By invitation from the Psychical Research Society of Belgrade, Yugoslavia, an exhibit of our photographs was set up in that group's centre.

Then in the summer of 1932 my parents took a long-overdue holiday and journeyed to England. Once again such great interest was shown in his researches that by invitation he addressed two large groups, one at Wigmore Hall, the other at the London Spiritualist Alliance. He was interviewed by reporters from the *London Daily Mail* with the result that a series of newspaper articles on his work appeared, headlined by the title, "The Doctor Of A Thousand Seances!"

It was during this visit to England that Stanley de Brath (then Editor of the *British Psychic Science Quarterly*) in introducing my father to a meeting at the Psychic College in London in July 1932, said this:

"Materialisations exist. The discoveries of Baron von Schrenck-Notzing, of Madame Bisson, of Dr. Gustave Geley, of Professor Richet, and now of Dr. Glen Hamilton, have convinced me of this fact."

This appraisal is important. Mr. de Brath, a civil engineer

who had formerly held a position of responsibility under the British Government in India, was himself a researcher. He was well acquainted with Dr. Eugene Osty, then head of the Paris Metapsychic Institute, and with Dr. Gustave Geley, both highly regarded French investigators, and had translated from the French Geley's book, *Clairvoyance and Materialisation*. He had known Richet personally. He had discussed and shared Richet's detailed knowledge of various types of psychical phenomena, including telekinesis and teleplasms. He had translated into English Richet's great work, *Thirty Years of Psychical Research*.

He knew all the authoritative Continental investigators. Particularly heartening to my father was the recognition Mr. de Brath accorded him in an editorial comment in January, 1933 in the *B.P.S. Quarterly*:

“Dr. Glen Hamilton's experiments are so rigidly scientific that they deserve the very closest attention from all who are anxious to penetrate the as yet unsolved mystery of the connection between mental and physical phenomena.”

And in May 1935, in an editorial at the time of my father's death he wrote this:

“His researches were characterised by an exceptional scientific ability and most careful elimination of all possibilities of errors.” And in a private letter to my mother at that same time this: “His work in psychic research will endure. It was so thorough and scientific in its methods that it must remain a standard work in the records.”

Distinguished men and women also came to talk on these matters to my parents in the privacy of our home. Among these were Sir Arthur Conan Doyle, Sir Henry Gauvain, eminent British authority on tuberculosis among children, the Rev. Einar Kvaarvan, president of the Icelandic Psychical Research Society and well-known Icelandic poet, Professor Yohan Masee of Indore Theological Seminary, Central India, Harold Samuel, the noted concert pianist and authority on Bach,

W. L. MacKenzie King, Prime Minister of Canada, and many others known in the professional, artistic and political circles of Britain, the United States and Canada. To all these people my father spoke freely of his work and the interpretation he placed on many of the phenomena.

Mr. F. Bligh Bond, the well-known English psychic investigator and at that time Editor of the *A.S.P.R. Journal*, visited Winnipeg in 1931 and attended several of our seances. His words give what seems to be a comprehensive and just summing up of my father's work and his standing as a researcher. In the May, 1935 issue of the *Journal* Mr. Bond wrote:

“Dr. Glen Hamilton approached the study of psychical phenomena as a sceptic, but one with an open mind, convinced only that here was a proper subject for investigation . . . Always he demanded the objective approach. Until a phenomenon could by dint of repetition and renewed testing be accepted as a proven fact, he would not build upon it. He came to accept the hypothesis of human survival, but regarded the phenomena of the seance room as the product of laws as yet unexplained.

“He affords us the example—all too rare—of a member of one of the most conservative of professions, the medical, with complete courage of his convictions, demonstrating the truth as to the reality of psychic phenomena with entire disregard of any self-interested motive.

“And he achieved a great thing: he never forfeited the respect of his professional colleagues, but on the contrary succeeded in an exceptional degree in winning their attention to the unfamiliar and (to many) subversive facts, so carefully and exhaustively presented by him. Thus Dr. Glen Hamilton will be remembered as one who has done as much or more to reconcile orthodox medical opinion to the study of psychic phenomena than any other man since the days of Sir William Barrett.

“The fact that he was a past president of the Manitoba Medical Society undoubtedly gave his views weight, but it was his personal qualities of integrity, sober judgement and

infinite capacity for taking pains to make his experiments perfect that won him the regard of his fellows and a status of repute in psychical research.

“To these qualities of his we would add that kindly and sympathetic spirit and unfailing courtesy which disarmed criticism and doubtless contributed to the influence he exercised over those unprepared for his conclusions.”

But it is to Dr. Bruce Chown, a medical colleague and fellow-researcher in the psychic experiments, that we turn for what is perhaps the most impressive appraisal of Dr. Hamilton as man and scientist. Writing in the *Canadian Medical Journal* in July, 1935 he said this :

“What shall I say of this man, this elder, this excellent physician, this soul, honest, unaffected, friendly and enduring and courageous? . . . This is not the place to discuss his investigations in themselves, although it will be for these that he will be known to history. From table rappings he passed from observations on the apparent animation of dead things, to trance speech and writing, to the photography of masses extruded from the body of mediums, later moulded into the likeness of known dead. These phenomena were all genuine.

“The yellow fog of doubt that hangs around all mediumistic doings was dispelled by the character of the man. Day after day, week after week, year after year, when the ordinary day's work was done, he observed, recorded, analysed. I often wondered how he had the patient stubbornness to persist. There lived in him a quality of mind rare in any age, even in the man who is the professing scientist: an endurance and an eagerness to carry this, his heart's load, on top of a great load of professional and social duties, showing forth a man of powerful character, a strong and steady personality.”

While he fully recognised the many implications which a proof

of survival held for orthodox religion, Dr. Hamilton felt at that time in his researches (1934) that the relationship between religion, metaphysics and psychic science was not yet sufficiently defined, nor was the subject far enough advanced to stress too greatly this aspect. While he was quite willing (after several years of modified scepticism) to grant the intelligences an audience and to work harmoniously with them, he felt that his immediate task was to collect data, as these two quotations from his own writings will now show. In his address to the delegates of the British Medical Association, held in Winnipeg in August, 1930, he said this:

“I wish to state that in all these investigations I had the able and untiring assistance of a number of men and women of this city whose standings in the various callings and professions to which they severally belong is of the highest. Let me also say that the mediums whose faculties have made the success of these researches possible have, from first to last, given unreservedly of their time and talents solely in the interests of truth, without thought of reward of any kind. I wish further to state that we entered upon these researches activated entirely by a spirit of curiosity to know the facts for ourselves. Sentimentalities and religious beliefs played no part.”

And from a paper he had been preparing to give to the Winnipeg Psychical Research Society in April 1935 came these words, written shortly before he died:

“I make no claim to infallibility; far from it. My equipment for this research was in many ways much less than it should have been. But of one thing I am certain. No one came to this subject with a more open mind. No one approached it with less pride of intellect and achievement. No one was more moved by a deep inborn curiosity *to discover the truth for the sake of truth alone*, unmoved by emotional bias.

“I exercised an untrammelled choice in the matter of the mediums whom I observed, and a constant and complete control of the physical conditions of each and every experi-

ment in which we took part. I used to the fullest extent my critical faculties in the examination and evaluation of results, and held above all a fixed determination to repeat productive seances over and over again until the phenomena were established not once but many times. Only by this attitude, as I saw it, could health in these matters be maintained.

“Of still another thing I am certain: this standard of workmanship I maintained throughout. We started with facts and with facts we have ended. In 1918, commencing with experiments in telepathy, we passed in 1921 to telekinesis, those amazing movements of material objects without any visible or known physical cause. These we studied from time to time for many years. They were found to be genuine occurrences, the product of a combination of supernatural forces and intelligences not usually open to scrutiny.

“We went on to subjective phenomena, brought about spontaneously by the appearance of deep trance in our leading medium. To these also we gave close attention not once but hundreds of times. These likewise were found to be genuine manifestations of a psychic nature coming from a region in the human organism that lay beyond the reach of the normal self.

“Following this came our unexpected entry into the teleplasmic field. Five years, 1928-1933, we gave to this study. Through all these stages unseen intelligences led us, directed us, co-operated with us, and did their best to maintain rigorous conditions of seance techniques—intelligences claiming to be the dead.

“Reluctant at first, as are most investigators in the beginning, to face these most astounding agencies and their equally astounding claims, we were forced—if worthwhile phenomena were to be secured and made available for examination—to capitulate and walk humbly before their greater knowledge in these matters. I make no apology for this state of affairs; I cannot, for it was not of our doing; they came, and that was the end of the matter. Either we worked with them or backed away, afraid of the issue; and we chose the former course.

“If there be those who deem my findings too incredible

for belief or too unusual or bizarre for their liking, may I remind them in all courtesy that these are not my facts, but Nature's, and as Nature's, they can accept or reject them. Mother of us all, who can question her integrity? I for one, knowing what I do, cannot do so. What she offers I am willing to look at. But I can, if I choose, take my time about making up my mind concerning the value of these facts to science and to myself personally.

“Unequipped to some extent as I was for so great an adventure, I venture to hope that my work has not fallen too short of the mark of the high calling the various remarkable phenomena we were called upon to witness has set for us. We have given of our best, and more than this cannot be given by any man.

“Truth walks abroad lodged within many garments. All garments may not at first sight appear equally beautiful, But these removed, she stands forth pure and undismayed, her hand pointing to paths that may yet lead us to places of discovery greater than anything science as a whole has yet thought possible. That our small share in this enfoldment may lead to still greater discoveries is my earnest hope. How far off these great days are I cannot venture to surmise, but that they will come I am certain.”

7

My father's health had begun to fail in 1934. On April 7, 1935, he died of a heart attack when he was a little more than sixty-one years of age. A tragic blow to us all—to his family, to his friends, to his profession, and to his research, which by that time had become an absorbing interest. Our complete acceptance of survival made the period of readjustment much easier. Within the year my mother had re-formed the experimental group, and would carry on for several more years with the help of Dr. Bruce Chown and Mr. Hugh Reed.

Then came the tremendous upheaval, tragedy and sorrow of World War II. Yet in spite of the many months of personal anxiety we knew as a family while my brother Glen was serving in England as a volunteer Medical Officer, my mother and

my younger brother James (by now holding his M.Sc., from the University of Toronto) had begun work on a book which would tell as fully as possible the story of the Hamilton researches up to the end of 1934.

The text was based on extracts from earlier published papers, newspaper articles, lectures and the verbatim seance records, and was copiously illustrated with many of the original flashlight photographs of the Poole and Marshall trance, and of the telekinetic and materialisation phenomena. The introduction was written by the well-known Winnipeg lawyer, H. A. V. Green, Q.C. The book was finally published in 1942 by MacMillan's of Canada, with the title, *Intention and Survival*.

As this name suggests, the theme of the report was tracing the statements of intended activity made by the trance intelligences, outlining the steps which led to the fulfilment of these statements of intention with the appearance and the recording of the various phenomena. The book was well received by reviewers across Canada, the United States, Great Britain and parts of Western Europe, and it had a steady sale. Unfortunately it has been out of print for some time.

Due to wartime restrictions at the time of printing, we found it necessary to limit the size of the book. As a result, discussion of one particular phenomenon, deep-trance automatic writing, had to be greatly curtailed. The purpose of this present essay is to offer a full discussion of the automatic writings which manifested through Mrs. Marshall at intervals from 1931-1933, and from 1942-1944.

Quite as impressive in their own way as were any of the other phenomena appearing in the Hamilton group, these automatic scripts also appeared to be the result of a plan of action deliberately set in motion by our unseen associates. Their coming was found to have been foretold by a series of predictions, or statements of intention.

When the series had been completed and studied, we could clearly see the steps which had been taken to present the material. We also discovered definite references in the Marshall scripts to certain of the Poole communicators who had appeared up to the end of 1927, as well as definite links with

certain of the personalities who had demonstrated by way of the materialisation and trance speech of Mrs. Marshall.

Finally, when we surveyed the entire Poole-Marshall output from 1920-1944, unmistakably we could trace the steps of a master programme which appeared to have been carefully designed by our communicators to eliminate as thoroughly as possible any unconscious or subconscious mental activity on the part of either mediums or sitters which might slant or colour the contents of the scripts.

In my opinion, it is this *prediction* feature which makes the Hamilton inquiry unique. As far as I have been able to discover, never before in the history of a prolonged scientific inquiry into the nature of paranormal phenomena has this prediction feature played so prominent a part. In the pages which follow, the reader will be able to judge this for himself.

CHAPTER TWO

The Predictions. The Scripts of 1931 and 1932. The Trance Drawing of 1933

"A whole world may exist beyond our senses, may exist in space and yet be quite close to us for all we can tell. And yet if it have no means of communication, no links with the material world, it must remain outside our consciousness until we grow a new consciousness or otherwise develop fresh faculties so that intercommunication can begin."—Sir Oliver Lodge, in Man and the Universe.

THE PREDICTIONS

BEFORE the automatic writings appeared, the trance controls made several positive statements referring to their plan to produce such writings. The first statement came at the sitting of March 8, 1931, as this extract from the verbatim notes indicates:

"Unknown control speaks through Dawn¹ while she is deeply entranced: 'I would like to say a few words to you. Place a table and a chair, with paper and pencils, in the centre of the room at your next meeting, when I shall be in charge of this woman. You will have writings from all who come here. Her writings are to be received as written'."

Two weeks later, on March 22, "Walter" speaking through

¹ "Dawn" was the seance name given by "Walter" to Mrs. Marshall in late 1928; from then on it was used in all seance notes.

Mrs. Marshall, said this:

“I have written, but what’s in a name? The person who will do the writing will be with you at your next meeting. I may speak a word or two. The parson² will write to you but not at once. You will have writings from all who come here. Some will sign their names, some their initials, some will leave a blank to be filled in later. You will get materialisations and drawings. Place Dawn beside the writing table as soon as she goes under control. I am a medium between two planes of existence . . . I interpret their thoughts.”

At the seance of March 29, after Dawn had become entranced, Dr. Hamilton guided her to the chair in front of the table and placed her in a position to write. For some ten minutes the pencil was heard moving across the sheets of paper. While her hand wrote for some unknown communicator, “Walter” spoke through her in his usual rather offhand and joking fashion. The three medical men present, my father, his brother Dr. J. A. Hamilton, and Dr. Bruce Chown, all expressed amazement at witnessing two streams of diverse thoughts emerging simultaneously through the single organism of the entranced automatist.

After the sitting a later critical examination of the script by my parents (as always, apart from the medium and the sitters) showed that, in spite of the complete darkness in which all the seances took place, the writing had kept fairly neat margins and had followed fairly closely the ruled lines on the foolscap paper. The script flowed in unbroken lines across the page without punctuation or paragraph indentations. These my mother or I introduced later in order to clarify the meaning.

THE SCRIPT OF MARCH 29, 1931

“The spirit world is not far removed from the natural world. In appearance the spirit world closely resembles the

² A reference to Charles Haddon Spurgeon, a frequent communicator through Mrs. Poole.

physical world; the similarity is too startling for you to believe. The incarnate mind views spirit in the sense of intangibility as something like misty nothingness, when the truth is, spirit, to spiritual beings, is tangible and real. The spirit world, as we term it, is the abode of undeveloped spirits, those who have not long left the body, and those who, by the law of spirit life, have not yet risen to higher spheres by progression. Here they are instructed in regard to higher aims and spheres; here spirits from the higher (spheres) come to talk to them of God's love, and to make them feel that they are bound by that electric chain that holds every atom of God's creation together. The spirit world is encircled by this chain, and spirits who have not developed above the transgressions and errors (committed) while in the body, could never feel the potencies of this electric influence were they (not) instructed by those who have entered in (to) love with God." [Unsigned]

THE SCRIPT OF APRIL 3, 1931

"... When an inhabitant of the earth I was a student and a teacher. I am still employed in teaching. I have had to modify my views; this caused me quite a struggle for I was inclined to be persistent.

"In changing worlds I did not entirely lose consciousness. When passing into the new state of existence I was taken into a mist like a great cloud, and moved with great swiftness. This gauze-like cloud completely encircled me, and when it parted I saw my spirit teacher.

"I found a place, or perhaps better expressed, a home prepared for me. Let me try to describe it. The building was constructed of a variety of materials and covered with beautiful vines on every side. Flowers of the richest hues bloom perpetually. The rivers and waterfalls are like crystal streams. No artist can paint, or pen do justice, to the glories of the spirit world. My home is in a valley of sunshine and joy.

"Spirit communion is practised in our world as with you, only we obtain higher and more perfect manifestations.

Should a spirit who knows nothing of spirit communion see a messenger from a higher sphere he is unable to comprehend the meaning of it, and becomes alarmed or runs away. There is as much superstition and bigotry on the subject of spirit communion among spirits as among those in the flesh. This sounds absurd to you but nevertheless it is true. The spirit world is so material to their senses that they cannot realise the existence of spirit at all, much less that they themselves are spirit.

“You are mistaken in supposing that the higher and the lower spirits are intermingled in our thoroughfares in a manner equally visible to all. Those who are on the earth plane see only earthly friends; those from a higher sphere see both classes. It depends on the development of the spirit and the forces with it.” [Unsigned]

At the risk of being repetitious, I must re-emphasise the fact that Mrs. Marshall was an intensely practical person who obviously had had only a most elementary formal education and who made no secret of her extreme dislike of any intellectual pursuits. She showed no interest whatsoever in any type of literature, let alone that of psychic research. The trance products of her mediumship, and their significance, were never discussed with her. In this way we sought constantly to keep the channel of communication as free as possible from any sources which conceivably could have been set up in her subconscious mind, had she been allowed to become *en rapport* with the conversations and/or writings which came to us by way of her trance state.

As for these first scripts, when we studied the vocabulary and the phraseology which the unseen communicator had used to clothe his ideas and express his outlook, we had to admit that all were on a much higher level than anything ever spoken or written by Dawn in her normal state. We felt certain that only through inspiration from some mind greatly superior to hers in endowment and experience could such scripts have come into being.

Knowing her as well as we did, when we compared her ability for self-expression with the impressive utterances in the

scripts, we could not help but realise that a great gulf lay between the two mentalities, that of the everyday woman and that of the mind, or minds, which had prevailed in her trance and which apparently had been responsible for these automatic writings. Of this Dawn herself was well aware, for I recall her saying with deep feeling, after my father had read to her for the first time the scripts found in this section, "Dr. Hamilton, you *know* I could not write like that!" He replied, "Yes, Dawn, I know; and *that* is what makes them so wonderful!"

Remembering "Walter's" statement of March 22, 1931, when he said "the parson will write to you, but not at once," when we examined the script which came at the sitting of April 26, 1931, we found that it had been signed with the initials "C.H.S." Before quoting the script I offer this comment:

As with other communicators who had appeared through our mediums, the evidence for the survival of Charles Haddon Spurgeon, the famous Baptist evangelist of England in the late nineteenth century, was cumulative. From 1923 to 1927 he often manifested through the Poole trance visions and scripts. The theme of his messages was almost invariably a religious one, one with emphasis on his love of Christ, his desire to serve humanity and the need for a continuing, healthy growth of the Christian Church. And he displayed a marked preference for that type of evangelical hymn which had been sung in his own church during his active ministry.

As Dawn's physical mediumship developed, apparently strengthened by the presence of other sitters who showed the unknown vital energies needful for the emergence of teleplasm, four separate miniature likenesses of Spurgeon's countenance appeared and were photographed, in the comparatively short period of seven months, from November, 1928 to May, 1929, formations remarkable from the biological, psychical and evidential points of view.³

Taking these events together with the extremely powerful sermons which C.H.S. occasionally preached through Dawn, we felt we had good reason to believe that the C.H.S. personality, through these subjective and objective means of com-

³ See Chapter 5, *Intention and Survival*.

munication, was a true manifestation of the deceased C. H. Spurgeon.

Written through Dawn while she was in a deep trance at the seance of April 26, 1931, the following scripts seem therefore to be yet one more manifestation of this living man. An excerpt from Dr. Bruce Chown's progress notes of that date will allow the reader to enter our experimental room and to observe for himself this personality speaking and writing through our gifted intermediary:

"9.03 experiment commences. 9.27 Dawn entranced and led to the writing table.

"Unknown voice through Dawn: 'What is the date?'

"Dr. T.G.H.: 'April 26, 1931.'

"Dawn is heard writing rapidly. 'Walter' talks, the writing goes on. Dr. H. remarks that it is interesting to observe Dawn talking and writing at the same time. First page of writing is handed to Dr. H.

"Voice: 'I would like to have you repeat with me the Lord's Prayer.'

"Dawn leads the praying in a loud voice.

"Voice: 'Will you sing one of my favourite hymns while I write a few words for your group?'

"The Spurgeon personality is recognised and the group sings a hymn as requested. Dawn joins in; the pencil continues to move."

After the sitting my parents examined the writing and found it to be made up of two parts. The first dealt with the Other World and the religious outlook and practices as experienced by C.H.S. The second was a brief sermon which later was said to have been based on one Spurgeon had preached, although up to the present this claim is not yet verified.

THE FIRST SCRIPT OF APRIL 26, 1931

"Our religious temples are the homes of aspiration and profound gratitude to God the Giver of life. When (one) enters their flower-wreathed gates the delicate lily-like flowers seem

to spray and drop tremulous tones of melody. Our mediums or sensitives occupy the centres of these temples on great occasions, for often the saintly souls of ancient times come into these temples as teachers and leaders, lifting our minds into the diviner calm of holy love.

“My special employment at present is to kindle in the minds of aspirants a keener sense of honesty and a strict integrity and also a deeper admiration for the principles of moral justice. I go here and there on missions of love and good will; my sympathies reach down and out to every race and clime; my spirit bears home many hard-earned trophies.

“I see no immediate and alarming crisis; progress is measured by steps rather than lawless leaps.

“Accept my thanks for helping me to this opportunity of momentarily lifting the veil between your world and ours. No panorama of the imagination equals it. I am in a place lovely and grand, a home of nature’s beauties, a home that increases in beauty as I progress towards eternal light, a home of which during my earthly life I was the unconscious architect and builder. Oh, that the inhabitants of your earth could understand that their works precede them in the world of spirit!

“I find my greatest joy in assisting the weak and the oppressed. I am seeking to finish the work I commenced on earth; it is far from complete.”

Like the script just quoted, the second script appeared in a completely dark seance room, on sheets of bond paper which had been numbered, initialed and retained by Dr. Hamilton until such time as they were needed. A margin had been maintained, the width and depth of the paper had been fully used and the writing was found to be remarkably neat. The script took the form of a sermon, with the text printed at the top of the first page and the theme developed in the written body of the address. The choice of subject and the method of presentation we regarded as being representative of the thought of a person with the cultural and religious background of Charles Haddon Spurgeon.

THE SECOND SCRIPT OF APRIL 26, 1931

"The Lord hath made bare His holy arm. All nations all the ends of the Earth shall see the salvation of our God."—Isaiah III, 10.

"When the heroes of old prepared for fight they put on armour. When God prepares for battle He makes bare His arm. Man has to look two ways—to his own defence as well as to the offence of the enemy. God hath but one direction in which to cast His eye—the overthrow of His foeman; and He disregards all measures of defence and scorns all armour. He makes bare His arm in the sight of the people.

"When men would do their work in earnest they too sometimes strip themselves like that warrior of old who, when he went forth to battle with the Turks, would never fight except with the bare arm. 'Such things as these,' he said, 'I need not fear. They have more reason to fear my bare arm than I their scimitar.' Men feel that they are prepared for work when they have cast away their cumbrous garments; and so the prophet represents the Lord as laying aside the garments of His dignity and making bare His arm that He may do His work in earnest and accomplish His purposes for the establishing of His Church.

"Now leaving the figure, which is a very great one, I would remind you that its meaning is fully carried out whenever God is pleased to send a great revival of religion. The mere worldly man does not understand a revival. He cannot make it out. Why a sudden fit of godliness, a kind of sacred epidemic, people meeting together in large numbers? They cannot tell what influences them, but they feel they must go up into the House of the Lord to pray. But while this is only the actual cause, yet there are instrumental causes, and the main instrumental cause of a great revival must be the bold fearless faithful preaching of the truth of the Divine Spirit from the Lord our God. C.H.S."

The ideas so beautifully expressed in these scripts are remin-

iscent of the words of F. W. H. Myers, who wrote in his book, *Human Personality and Its Survival of Bodily Death* (published in 1903) this:

“I at least see ground to believe that their state is one of endless evolution in wisdom and in love. Their loves of earth persist; and most of all those highest loves which seek their outlet in adoration and worship.”

One of the truly great figures in the field of British psychic research was Sir Oliver Lodge, whose writings appealed to a very wide reading public. In his extremely popular book, *Raymond, or Life and Death*, published in 1917, he gave a detailed account of the events which convinced him of the survival of his son Raymond, who had been killed in 1915 in World War I. In Part 3 of that book we find this:

“Intercommunication between the states or grades of existence is not limited to friends and relatives, or to conversation with personalities of our own magnitude; intercommunion between states carries with it occasional and sometimes subconscious communion with lofty souls who have gone before. The truth of such continued influence corresponds to the highest revelations vouchsafed to humanity.”

The reader is invited to compare Lodge's statement with the ideas found in our next Dawn script.

THE SCRIPT OF APRIL 29, 1931

“In the spirit world guides do not necessarily bear any relation to the mediums they controlled upon earth. There should be a distinction made between spirit guides and spirit guardians. All mortals have their guardian angels, but all do not have a spirit guide helping them in the performance of a special work. Where there is a great love, however, between the guide and the medium, where both have suffered much, both growing mutually strong in sympathy and faith, then the spirit guide becomes the teacher of the medium.

“And now, dear friends, see to it that you live such lives here on earth as will bring you satisfaction in the Hereafter. I have shown a glimpse of one side only. There is another side. I have (met) many who are dissatisfied with their surroundings, and they have to admit they are just what they have earned. If you wish for happiness in the life to come, be just, honourable, charitable and Christ-like in the earthly or rudimentary state of being.

“Wisdom can be neither bought nor sold, but must be earned if it is to be possessed at all. Without that requisite no spirit can pass beyond the sedimentary sphere. All spheres, all states of being exist in accord with God’s government; otherwise the sedimentary sphere would be a hell or a curse. Those who ascend to the sphere of knowledge carry with them a will power, and reflect it back through sympathy to the dwellers in the sedimentary sphere who have the same properties of intelligence and possibilities of progress as those who have advanced to the more exalted societies. In this manner the sensitives of the lower become receptive to the influence of the higher; and in this manner likewise they, inspired for the desire for knowledge (which nobler aspiring spirits have already attained) receive, on entering the sphere of knowledge, a sensation of delight.

“All below was growth and preparation. Here is the bud, the blossom, the fruition of knowledge, with still grander prospects of golden fruit and grain upon the rising slopes that come in view. All creation pulsates with life. All things display an upward movement. The birthplace of living things is as much in the spirit world as upon the physical globe.”

[Unsigned]

The next automatic script to be received through Dawn came a year and a half later. Here is an excerpt from Dr. Bruce Chown’s progress notes of October 19, 1932:

“It is to be noted that the entranced medium wrote for about eighteen minutes and that during this time she was carrying on a rapid conversation on various subjects with the mem-

bers of the circle. In the darkness her hand followed the lines on the paper.”

THE SCRIPT OF OCTOBER 19, 1932

“When I awoke to spirit life I was not conscious that I had passed away. I found myself surrounded by all beautiful things. Lovely forms were around me. I was not capable of assimilating the full extent of all the lovely forms and things that come gradually and belong to the training of the spirit. My perceptions were dulled. It all seemed to me a beautiful dream of fairyland. Nothing else could I think of.

“Most of the human discoveries and signs of progress are taught and inspired into earth minds. It depends on the sphere or society of spirits capable of opening communication with the special man or medium, what kind of knowledge is taught to man. He may, by his own small spirit power, expand the germ of knowledge implanted in us from God, but nothing more. As we spirits here are taught, so we in turn impart our teachings to the imprisoned spirits in the body; and thus does God in His goodness cause man to alleviate his own conditions.” [Unsigned]

Again turning to *Raymond*, on page 298 we find Sir Oliver Lodge writing these words:

“Death is not a word to fear any more than birth is. We change our state at birth and come into the world of air and sense and myriad existence; we change our state at death and enter what? Ether, I think, and still more myriad existence; a region in which beauty and knowledge are as vivid as they are here; a region in which progress is possible, and in which admiration, hope, and love, are even more real and dominant.”

While it was not so stated by Dawn's trance control, there were hints in the next script that the writer was the late wife of Sir Oliver Lodge. She had been dead for some years at the time of the Dawn script of April 2, 1933. Although there is no

internal evidence to support this implied claim (apart from the reference to "our noble son") nevertheless, to offset this lack of certainty there coincided with the writing a small but significant event. It was this: a moment after Dawn had ceased to write, and while the seance room was still in darkness, and before the contents of the script were known, the auxiliary medium "Mercedes" suddenly said: "It will be found that the name signed to the writing is "Mary Lodge." "

THE SCRIPT OF APRIL 2, 1933

"The first clear recollection I had after my mortal eyes watched the anxious looks of my dear husband and children, was being borne upward by heavenly sweet music of welcome, and when the last song died away I felt myself being placed on a soft downy couch of flowers and carried into a white temple. I have since learned that it is called the Temple of Repose.

"I awoke in the arms of our living mother and our own dear children who had made the heavenly journey before me, and oh! the joy of the meeting! If only I could describe the beauty of everything! After a little a lady came to us, all in white, and said, 'All is ready,' and then our mother told me that we would proceed to the Temple of Prayer. We then marched in a procession, I walking by the side of our noble son. We passed through beautiful gardens and groves and beautiful fringed walls entwined with lovely snow-white lilies. Then we came to an arch of white glittering stone, pure as crystal, and in letters of gold written across it were these words: IN THIS LAND THERE IS NO DEATH.

"Mary Lodge."

At the sitting of March 13, 1931, "Walter" through Dawn spoke and predicted that as well as writings we would get "drawings." Two years later this statement became actuality. At the sitting of April 9, 1933 Dr. Bruce Chown acted as both scrutineer and recording secretary. When Dawn became entranced, he placed her at the writing table. After the seance, the sketch seen in Plate I was found on the back of one of the

sheets of writing. Dr. Chown at once showed it to one of the other sitters, Mr. Hugh A. Reed⁴ who joined him in certifying as to its genuinely supernormal origin.

Mrs. Marshall was later questioned about her skill as an artist. She admitted quite frankly that she had never shown any talent whatsoever for drawing and that she had never had any such training. When she was shown this sketch, she had no words to express her amazement when she was told that her hand had drawn it in the darkened seance room while she was in the deep trance state.

A few days later my mother showed the sketch to Mrs. Alison Newton, a well-known Winnipeg artist and past president of the Manitoba Art Society. Here is Mrs. Newton's critical comment:

“No one knows better than the artist that even after years of training it would be impossible to draw anything approaching the perfection of this drawing in complete darkness. The composition is well balanced, the figures perfectly proportioned and their lines graceful. Yet this is not all: the picture expresses emotion. Jesus looks with compassion at the penitent figure pleading forgiveness. This picture is phenomenal.”

⁴ For many years Mr. Reed was an electrical engineer with the Manitoba Telephone System. He possessed a remarkable inventive skill and helped my father to design the special electrical equipment needed for the rapid photography during the seances.

CHAPTER THREE

The T.G.H. Materialisation of May 22, 1939

"I admit the need for a bodily vehicle of some kind for the practical functioning of intelligence. But I do not suppose that the body need be composed of opposite electrical charges that we call matter . . . I can imagine another structure just as solid and substantial as matter is, but making no appeal to our present sense organs."—Sir Oliver Lodge, in Why I Believe in Personal Immortality.

"We may reasonably interpret the phenomena here established (in Winnipeg) as furnishing evidence of existences other than our own; states of being linked with each other by energy of one sort or another; states in which the inhabitants are adapted to their own particular environment."

Dr. T. Glen Hamilton, from a letter to Mr. Stanley de Brath in November, 1933, in which he was discussing certain major materialisation phenomena which he had recently photographed.

MY father died of a severe heart attack in April, 1935. Presently, through Dawn and other psychically gifted persons we began to receive a good deal of mental evidence of a highly personal nature, particularly significant to my mother, which we took to indicate that he too had safely passed death's wrenching experience. And by 1936, even though a number of the original sitters had withdrawn, my mother resumed the seances. From time to time she conducted experiments with Mrs. Marshall continuing as the main medium, and with Dr. Bruce Chown taking my father's place as head of the group.

In February, 1939, at "Walter's" request a new series of

sittings was undertaken, with Mrs. Marshall as medium (referred to in the notes as Dawn). My mother prepared Dawn for each seance, controlled her left hand for the entire seance and also checked the trance. Mr. W. A. Wither was responsible for controlling Dawn's right hand. Mrs. Wither became an auxiliary medium (called "Beulah" in the records). Mr. Hugh Reed was in charge of the cameras. As usual "Walter" was in full control of the experiment. On May 21, after some fourteen seances had taken place, "Walter" stated his intention of giving two materialised forms and asked Mr. Reed to have the cameras ready for a "picture" soon. Other than that he gave no hint of what he intended to put through.

The next sitting took place on the following night, May 22, 1939. Very soon after it had begun, both Dawn and Beulah passed into very deep trance sleeps, with the latter becoming rigid. Dawn was then heard to mutter indistinctly something which Mr. Reed took to be the signal to take a picture. He at once fired the flash bulb. "Walter" then spoke through Dawn: "Too bad! Too bad! Very sorry! I told you Beulah would give the signal!"

He added that he had not yet given the signal, that the exposure had been made too soon, and that had Mr. Reed waited for the proper signal the face-forms would have been much larger. He still gave no hint as to whose faces we might expect to see. After the seance the usual cup of tea was being enjoyed as the five friends were chatting when my mother noticed that Mrs. Wither had suddenly become very quiet, as if watching something.

In a moment she spoke: "Lillian, I have just had a picture of Dr. Hamilton! He was a young man and he had a young lady with him. They were together in a wood and seemed to be examining a wild flower. He was quite fond of this young woman and (laughing) she was not you!"

Mrs. H. (also laughing): "Oh, that's all right! What else did you see in this picture?"

Mrs. W.: "Not much. He had on a collar that came up around his ears, and a bowler hat. The young lady had a round face and was very pretty."

Dawn suddenly broke in: "Your picture is from Dr. Hamilton. I cannot see him, but I can hear him speaking quite clearly. He says: 'That is right!' That the name of the girl was Lucile, that he was engaged to her when he was teaching school in the country before he knew Mrs. Hamilton, that the engagement was broken, and that you, Mrs. Hamilton, had nothing to do with it. He also tells me that she is not in this world, but has passed on, and that he has seen her on his side."

To say that my mother was completely amazed and dumbfounded by all this is to state quite simply the exact truth. At that time she was the *only* person alive who knew that my father had been engaged years before to a young woman of that name while he was teaching in a country school before coming to Winnipeg to study medicine. She was the only living person who knew that he and Lucile had often "botanised"; that the engagement had been broken; that Lucile had never married; and that she predeceased my father by many years.

The engagement had been spoken of only *once* by my father to my mother when they were first married. In the twenty-nine years of their marriage it had never again been mentioned by either of them. But now, in May, 1939, four years after his death, and nearly forty years after this incident, had come these details!

My mother was deeply impressed, and indeed elated. When she told me about it later she was most emphatic in stating her conviction that my father had deliberately chosen this particular set of circumstances because it had such personal significance for both of them. By putting all the details through two different channels he had been able to give her unassailable proof of his identity.

Remarkable as was this incident, more was to come which would support it with objective testimony. After the sitting Mr. Reed had taken home with him the exposed camera plates. Several days went by before he found time to develop and print them. As soon as he had done so, he telephoned my mother in great excitement to tell her that there was a mass of teleplasm containing two tiny faces, and that one of these was un-

mistakably that of the Doctor! When we saw it for ourselves, there was no mistaking it! (See plate 3).

The rectangular teleplasmic mass was recorded from three different angles by three different cameras. A careful study of the enlargement shows it to be about four and a half feet above the floor and about two feet behind the seated mediums. It appears in front of the back part of the cabinet. There is no visible means of support.

As "Walter" had indicated in his remarks to Mr. Reed at the seance (after the exposure had been prematurely made and while the undeveloped plates were still in the cameras) the faces are very tiny. The upper one is to a large extent obscured by portions of what appears to be a crude type of teleplasm. On the other hand the features of the tiny face in the central area of the mass are very clear indeed. There is no doubt whatsoever that it is an excellent likeness of Dr. Hamilton himself!

As for the other face, which appeared to be that of a smiling young woman, and remembering the information given through both mediums after the seance, my mother wondered if this might be a representation of Lucile Cleland, my father's one-time fiancée. After a long search in our home she finally located a box of very old photographs. Among them she discovered a group picture of some young people, including Lucile and my father as they must have looked about the year 1900. And when we compared that old picture with the teleplasmic miniature, we had to admit that there was a fair degree of resemblance, although we did not consider it positive enough to make the identity unquestionable.

Concerning this genuine teleplasmic phenomenon, one additional comment must be made. I wish to draw the reader's attention to the fine regular open "mesh" or "screen" which can be seen at the upper corner of the mass in the enlargement, (plate 4). "Walter" had often spoken of his "screen." Regarding the 1928-1934 series of teleplasms, a number of sitters had said that from time to time they had "seen" "Walter" erecting a "screen" of some kind, always before a materialisation came.

At several sittings prior to the T.G.H. materialised face, Mr. Wither, who is also an excellent clairvoyant, stated that he

could see "Walter" working with a "screen." In the teleplasm pictured here we have a photographic record confirming the existence of such a screen, a permanent record of a supernormally produced objective reality. As far as I have been able to determine nothing like this has ever before been recorded.

To sum up: Soon after my father's death my mother had received many significant pieces of personal information; four years later had come more deeply personal material transmitted almost simultaneously by a type of cross-correspondence through the two channels, Mrs. Wither's clairvoyance and Mrs. Marshall's clairaudience. To these subjective facts, which argued for his continued existence, could now be added the proof which was both objective and visible and which had been permanently recorded by photography—the excellent miniature T.G.H. likeness. Taken together these phenomenal events added up, for us, to irrefutable evidence for the actuality of the T.G.H. personality in a post-mortem state. In a way we quite failed to understand, he had been the source of all these happenings.

Nor was he to be content with this type of communication and identification. As other of our unseen associates had done in the first series of automatic scripts, so too was he to write of his after-death experiences. In 1942, once more through the use of Mrs. Marshall's great gift, would come yet another long series of scripts in the form of personal "letters" to my mother, in which T.G.H. would describe in his own way the many adventures which came to him as he went forward into the next stage of life. These will be fully quoted in Chapter 10.

CHAPTER FOUR

The Henry Gratton Scripts of 1942

1

AT the sitting of April 10, 1940, Dawn had been in an unusually deep trance when an unfamiliar control spoke these words:

“Yes! Yes! We will write! Three new persons will join your writing group. Stead wants to rewrite some of the things he wrote in life. He will take charge of the first writings. Give us paper and pencils . . . What is written . . . is written again.”

Here we had a clear, definite statement outlining a proposed course of action leading to certain desired results. Who the three new writers were to be, what they would write about, what Stead wanted to rewrite, and what was meant by the phrase, “what is written is written again,” no one had the slightest notion. Hopefully the group continued to sit regularly, waiting for something along this line to appear, but for some unknown reason there were no writings. Presently, growing tired of unproductive seances, Dawn withdrew, the sittings were discontinued, and the writing experiment was held to have been a failure. But our unseen directors were not so easily put off.

In 1920, at the start of my father's investigation of the Poole mediumship, Myers and Stead came together. Through tabletilts they made three claims: one, that the Allegory in Book 10 of Plato's *Republic* set forth in symbolic language the nature of the next stage of life; two, that Lodge was an inspired re-

ligious teacher who should be followed; and three, that Stead would help in our investigations. And we had strong reason to believe that Myers and Stead had been the guiding minds behind the work with Mrs. Poole from 1921 to 1927. They came when Dawn joined the group in 1928. Now they were to show themselves again.

One day in August, 1941, Dawn telephoned my mother to tell her that the night before, soon after she had retired, she had a psychic experience. Standing near her bed she saw a tall, dark-eyed man whom she took to be Robert Louis Stevenson. She said, "What can I do for you, Robert Louis?" The man replied: "I am not Robert Louis Stevenson. I am Frederick William Myers and I have come to ask you to go on with your work." Then he vanished.

Obviously deeply impressed by this experience, Mrs. Marshall at once offered to sit for this new work, whatever it was to be. Needless to say my mother, delighted at this turn of events, lost no time in contacting Mr. Reed and Mr. and Mrs. Wither. In a few days the group reassembled.

This time Stead spoke through Dawn. He asked my mother to tell Dawn that they urgently wanted her to go on with her work, that they planned to continue with the writings, provided that they could be sure of two things: her willing co-operation and a trance state sufficiently profound to allow *their* thoughts and phraseology to be clearly expressed. A week later Stead followed up this plea in the automatic writing:

"For a long time I have awaited this opportunity, and now it has been given me . . . Automatic writing is a wonderful work, and a true way of testing mediumship." (signed) "W.T.S."

Nor was this all. At a sitting in late December, 1941, "Walter" stated that Oliver Lodge was present.¹ When the trance writing was studied, it too was found to be a declaration of intention. Presented in a style so different from Dawn's usual straightforward manner of talking or writing, so Lodge-like in choice of vocabulary, in noble sounding phrases and concepts this script immediately impressed us with the thought that in-

¹ Sir Oliver Lodge died in 1940.

spiration from a Lodge-like mind, for a few moments at least, must surely have dominated the organism of the entranced automatist.

THE LODGE SCRIPT OF DECEMBER, 1941

“Which is more essential, spirit or body?² Is spirit permanent and the body transitory? Is the body the important thing and the soul and mind mere eph(mera)? The question of death appeals to every mind, its processes, the sensations which they cause in the human being, body and mind; what it brings to humanity—consciousness or oblivion; what, if anything, lies beyond. These are all contained in one profound inquiry: What is death? This series will reveal the truth.”

“O.L.”

Going back to the words spoken on April 10, 1940, the three statements need further explanation: “Three new persons will join your writing group.” “Stead wants to rewrite some of the things he wrote in life.” “What is written is written again.”

When the series was completed in 1944 and there had been time to study them, the meaning of these three statements became quite clear:

(1) *Three* new communicators did join the group of writers. The first, signing himself “H.G.” at the beginning, and in his final script “Henry Gratton,” wrote some of the scripts of May and June, 1942; the second, “Peter Campbell,” was apparently the author of a single script in October, 1942; and the third “T.G.” or “T.G.H.” wrote a long series in 1943 and 1944.

(2) Stead did rewrite some of the things he had written in life, although it took us some time to verify this statement.

In Stead's lifetime possibly his most widely read book had

² This theme, the permanence of personality as opposed to the transitory nature of material experience is developed in a number of Lodge's books, particularly in *Reason and Belief* and *Man and the Universe*. Therefore the incorporation of this concept into the text of a Dawn script is regarded as evidential of the presence of Lodge.

been, *After Death*, sub-titled, *Letters from Julia*. It was more popularly known by the sub-title. Stead had received it through his pronounced gift for automatic writing as "letters" from his deceased friend, Julia Ames, in 1892 and 1893. Two years after Stead's death by drowning, when the *Titanic* went down in mid-Atlantic after striking an iceberg, his daughter, Estelle Stead, brought out a new and enlarged edition of *Letters from Julia*.

In the early 1920s my parents read this book. After my mother had studied all the Dawn scripts she found that some of the ideas and descriptions they contained were vaguely familiar. So she read again the Stead-Dawn scripts side by side with *Letters From Julia*. She discovered that not only did the Dawn writings contain many direct quotations, but also many rephrasings or paraphrasings of whole sections of *Letters From Julia*. Thus Stead rewrote some of the things he had written in life.

At once the question arises: how much did the sitters and our medium know of Stead and the "Julia" letters? Could the Stead quotations have been picked out of the sitters' minds, in some telepathic fashion by our medium in her trance state, and woven into the fabric of the scripts? Speaking for the sitters, I can say this: none of them, except my mother, knew of the "Julia" letters.

And as for the conditions under which the scripts came, the sittings were held in complete darkness. The medium became entranced before the writings were done. She had no memory of doing the writing, much less of what had been written. She was never told, until years later, what her hand had written. No one knew which communicator would be doing the writing. No one asked ahead of time that any one particular subject be discussed in the writings. The communicators varied from week to week.

Thus the group had no way of anticipating who was coming, or what was to be given; we took the scripts as they came. Only much later, long after all the scripts had been put through, were they rearranged in a logical order. As for Mrs. Marshall, this letter (which she wrote to my mother as a reply to the request "Tell us what you know about psychics, and about Stead and Lodge") speaks for itself:

“ May 15, 1945

“ Dear Mrs. Hamilton :

I do not know that I have really read any book on psychic. I had a book called Raymond given to me many years ago since that time I have given it away I also got the loan of one from a friend of mine I forgot what it is called I read it one night & returned it next day as she wanted to send it to a friend & about Mr Stead I know he went down in the *Titanic* and he was born in England and was Editor or sever papers & he was on a peace mission to America of some kind when the *Titanic* went down she struck an iceberg I also know he was interested in spiritusm and that he wrote books about it but I never read any of them I dont even know the names of any of them all I ever read about spiritusm was in the two worlds years ago when I lived in england and I used to attend the meetings on sunday during the last war then I came to Canada with my husband and family I went to a meeting at 671 Main street I went there quite a few times then I met Dr and a few other's

I hope this answers yours questions I dont know anything else I can tell you about the writers of Phychic books as I dont read them and I have never borrowed any from any one except the one I borrow from Mrs Dewar on Hart Avenue

“ Your respectfully,
“ Mary Marshall.”

(3) “ What is written is written again.” As my parents' interest and participation in psychic exploration began to expand, more and more books on the subject began to find their way to our library. Like *Letters From Julia*, one other book acquired at that time was later found to have a special significance and to have played an important part in the Dawn trance writings. It was *Letters From A Living Dead Man*.³

As she studied the assembled Dawn-T.G. scripts of 1943 and

³ *Letters From A Living Dead Man*, written down by Elsa Barker, Mitchell Kennerley, New York, 1918, and Rider, England, 1914.

1944, my mother had the feeling (as she later told me) that she had read some of the material before, but where? Acting on a hunch, she read again *Letters From A Living Dead Man*, then compared it with the "Julia" letters and the T.G. scripts.

She found that just as Stead had worked into his Dawn scripts many parts of the original *Letters From Julia*, so T.G. had skilfully incorporated into his scripts not only material making reference to *Letters From Julia*, but also material making reference to many parts of *Letters From A Living Dead Man*.

In the Oliver Lodge scripts we came upon several lines from *The Ring*, a very famous poem by Tennyson, Poet Laureate of England in the nineteenth century, which must have held particular significance for Lodge. In our reading we discovered he had quoted them several times in certain of his books and lectures.

R.L.S. also contributed his share. In his scripts we found abbreviated quotations from his personal letters, his poems and, in one instance, an obscure poem reproduced almost perfectly through Dawn, and finally a quotation from a minor English poet. All these points will be explained fully in later chapters.

Thus, one by one, and each in his own way, the unseen writers fulfilled the statement of April 1940, "What is written is written again." And perhaps this whole complex business may become somewhat less complex if I in turn paraphrase that sentence and say, "What has been written in the past, has been written again," for that is exactly what happened.

While all our writers claimed to be deceased personalities (and two of them had been known to us as established communicators for many years) I realise, of course, that this claim cannot be substantiated on a fully conclusive basis. Nevertheless both the subjective and the objective evidence for the survival of these individuals was profoundly impressive.

The cumulative effect of fact piled on fact over a long period of years was such that, in the end, one was forced to admit the probabilities were very great indeed that these souls were living, and communicating with us by means of the various channels opened to them by the Hamilton inquiry.

In short, we found it impossible not to believe that the writers of the scripts were the people they claimed to be—W. T. Stead, R. L. Stevenson, T. G. Hamilton, Oliver Lodge and the others. And it follows inevitably that it is from this point of view that these Dawn scripts are now offered.

As far as we have been able to discover, never before in the annals of psychical research had it been possible to show with such certainty the depth, height and width of the mental influence of extremely literate minds on a mind that was almost completely non-literate. Our automatist, I repeat, was an unlearned, non-reading woman who, under any circumstances whatsoever could not possibly have written the scripts which came through her hand during her trance state.

The literary ability shown in the many well-constructed sentences, the subject matter, the abstract philosophical concepts, all these were completely beyond the reach of her knowledge and intellectual development. For her in her normal state of consciousness they simply did not exist.

That the teachings found in these scripts agree in the main with teachings recorded in earlier revelatory writings (particularly parts of *Letters From Julia* and *Letters From A Living Dead Man*) in no way detracts from the revelatory value of these later writings. Rather now is the emphasis reversed. Because the Dawn scripts show inspiration to be a *fact*, where the earlier writings through other automatists agree with the Dawn scripts, these earlier efforts now stand on this new and strengthened foundation of supernormality.

It would appear that these survived friends deliberately set out to *prove* inspiration by greatly transcending our medium's power of thought and self-expression; that they strove to have us glean from their output the tremendous fact that life for them had objective reality; that they strove to impress on us that they were human beings who remembered, who searched the records dealing with life beyond death, and who, where they found truth, there placed their imprimatur.

Thus we find Stead placing his stamp of approval on certain sections of *Letters From Julia*, which he had written automatically during his lifetime. We find Stevenson condensing certain passages from *Letters From Julia* and quoting other

writers whose ideas concerning death appeal to him, and we find T.G.H. making use of selected passages from *Letters From Julia* and paraphrasing certain sections of *Letters From a Living Dead Man*.

Each writes from his point of view in his original way and, as well, each skilfully incorporates into his account many quotations taken from these writings of an earlier period, but so rearranged or requoted as to give new and telling emphasis. Issuing from the hand of the sleeping Dawn, the old and the new were made one. In her normal state Dawn had absolutely no memory of what her hand had written while she was entranced. She was never told until years later that the older teachings and writings had been used in this fashion.

To emphasise that we did not stand alone in regarding these Dawn scripts as being truly phenomenal, I offer the following letter from the late Rev. W. R. Wood,⁴ a well-known minister of the United Church of Canada, who wrote this testimonial in 1946:

“I know the work that Mrs. Hamilton has in hand at the present time (May, 1946) and have studied with some care the scripts which she has received through the hand of the psychic Dawn.

“Dawn was for a fairly long period the most powerful medium in the Glen Hamilton group. During those years when they were obtaining materialisations—which have been the most distinctive feature of their researches—she was constantly engaged in this work, going into trance, speaking for the main controls, and in many ways showing herself to be an exceptionally gifted medium.

“Like Dr. Hamilton’s first medium Elizabeth M. (Mrs. Poole) Dawn was of Scottish birth, of good character, a good wife and mother, but possessing a very elementary education, and wholly unread in all types of literature, including the

⁴ For many years the Rev. Wood was a close friend of the Hamilton family, and was deeply interested in our psychical research. His main work was penal reform and rehabilitation of prisoners at the Stoney Mountain Penitentiary, 25 miles north of Winnipeg.

psychical. There is no reason to believe that at any stage of her life she had even a fragmentary acquaintance with the writings of such men as Lodge, Stead, or Stevenson. I cannot think that she would ever have attempted to read for herself any of their works.

"It is this that makes supremely wonderful the production of the things we find in these scripts. Their range of thought, their literary form, and the writers' intimate acquaintance in some cases with certain books and poems, and the skill with which selected passages have been incorporated into the scripts, are features which simply cannot be associated with the mentality of the medium.

"I have had more or less continuous opportunities of estimating the range of Dawn's thinking, and have no hesitation in giving as my considered opinion, that these writings on a whole, are in every sense beyond her capacity, so far as mental power is concerned. In my judgement they constitute quite incontrovertible evidence of a process of inspiration.

"I am impressed too, with what appears to be the fact that some of these writings constitute a new phenomenon: the reissuing, in modified paraphrased form, of parts of earlier communicated writings, with a view, apparently, to fresh emphasis on their truth, is something I have not heard of till now. Such phenomena will, I am sure, prove highly significant to many thinkers, and make more rational our concept of the survived personality—a personality which in many instances would appear to retain a natural interest in our physical existence and in aiding man's progress upward toward knowledge, goodness, and beauty, and thus toward God."
(Signed) "W. R. Wood."

2

In May and June, 1942, we received a number of scripts signed with the initials "H.G.," and the final script bore the signature "Henry Gratton." No such communicator had ever manifested in our researches. No claim is made that "H.G." was Henry Gratton, the Irish parliamentarian who died early in the nineteenth century and who was famed for his literary style.

“H.G.” was introduced by Stead as one of the new writers promised in April, 1940. These scripts display a clear authoritative style, and speak with forceful utterance on a number of matters in a fresh and invigorating manner.

Woven into the text we found quotations and paraphrases of material from *Letters From Julia*. Where these occur, I have enclosed them in single quotation marks, and indicated the pages in Stead's book where the references may be located, if any reader wishes to examine *Letters From Julia* along with the Dawn scripts. The captions at the beginning of each section were devised and added by my mother, and are not part of the original Dawn scripts.

THE “H.G.” SCRIPTS OF MAY AND JUNE, 1942

“One short sleep past, we wake eternally, and death shall be no more; Death, Thou shalt die!”—John Donne, in *Death, Be Not Proud*.

The Great Gift

“Nothing with which you are familiar on your side is more generally misunderstood than death. Of all the gifts which our dear loving Heavenly Father has bestowed upon us, it is the best. It is the crowning proof of His divine love. Death is but a rebirth into another life where, for those who seek good, there is a broader freer life than the one which they have left behind.

“There is great scope for development in a life where you obtain a deeper realisation of the great love of our Father God. It is joy unspeakable in serving! And how real it is! And what a joy to come back and find our loved ones, and although unseen by them, to help them carry on, and to fill their minds with the thoughts of the fuller life beyond the grave where there are hosts of ministering angels who help you to find your place! My dear friends, make no mistake! The grave is *not* the last word, and thank God it is *not*!”

Angel Ministry

“But what of all those who are being hurled over by the awful conflict that is going on at the present time? Some may well ask. Our loving Father never planned that any should go on before they had lived the full life. I can tell you of what I have been privileged to witness. Sometimes I have been transported to the battlefields, and there with others, and hosts of angels caring for the wounded and dying, have seen the angels bearing away those who had been killed—not their mangled corpses, but their spirits, untouched by shot or shell.”

“H.G.”

The Need For a Quickened Faith

“There is much sin and sorrow in your material world. We see them and for you we feel much sadness. We try to remove them, but often we do not get the co-operation that we can use. The desire for the help that will remove them, oppresses; but not as it once did, for we see the other side, and we know that God still loves the sinner but hates the sin.

“We need a religious revival to take place, but which Church would profit most by a revival? The Churches are being pushed into darkness and despair even while the great Spiritual Light of the World is burning for them. In ordinary times men’s spiritual knowledge generally comes to them through sickness or grief—those things (which) shut out the breeze and clamour of passing events, and open the heart and ears to the silent forces which really control their being. Now this great sickness, this sickness of the war, converts thousands daily. One can hardly find a man who does not feel the silent forces around him.

“The Churches have lost the knowledge of the meaning of death and the conditions beyond. It is a spiritual illumination that the Church needs today, a great Pentecostal outpouring, galvanising its orthodoxy into an exuberant life, and opening its eyes to the New Life!”

The Nature of the New Life

“ Before entering into the New Life the new spirit has a period of sleep which varies in its length, sometimes hardly necessary at all; at other times this sleep may extend over many weeks and even months. The length of time is regulated by the amount of trouble or mental preoccupation of the life. Many remain in slumber for many years. Children need no such interval.

“ ‘ Death does not transform us into a saint or a sinner. We awaken to consciousness with the same ideas firmly fixed in mind. To all intents and purposes we are just as we were on the earth plane. They (the survived) have the same impulses and desires produced by the mental activities as before.’ ”⁵

“ ‘ The most wonderful things that come to you here are when you find your friends, and when (you discover) the difference between what you thought of yourself and what is the real self. It certainly gives a new meaning to the old adage, “ Judge not,” for the real self is built up by the use we make of the mind, not the use we make of the body.’ ‘ Thoughts have a much greater reality than you imagine.’ ”

“ ‘ I find it hard to explain how we spend our time. Of course you know that we do not count time as you do on earth. We never get tired and we never sleep. We have nothing to tire us of a physical nature. We do not need to eat or drink; these things are only needful for the material body.’ ”⁶

“ Spirits pray and they ‘ die ’ in their new sphere before

⁵ Compare with page 47, *The Soul After Death in After Death, Letters From Julia*, Doran, New York, 1914, and Stead’s Publishing House, England, 1914.

⁶ Compare with bottom line, page 47, and first three lines, page 48, *How We are Judged*, from *Letters From Julia*.

⁷ Compare with page 48, paragraph two, first sentence of *Julia*.

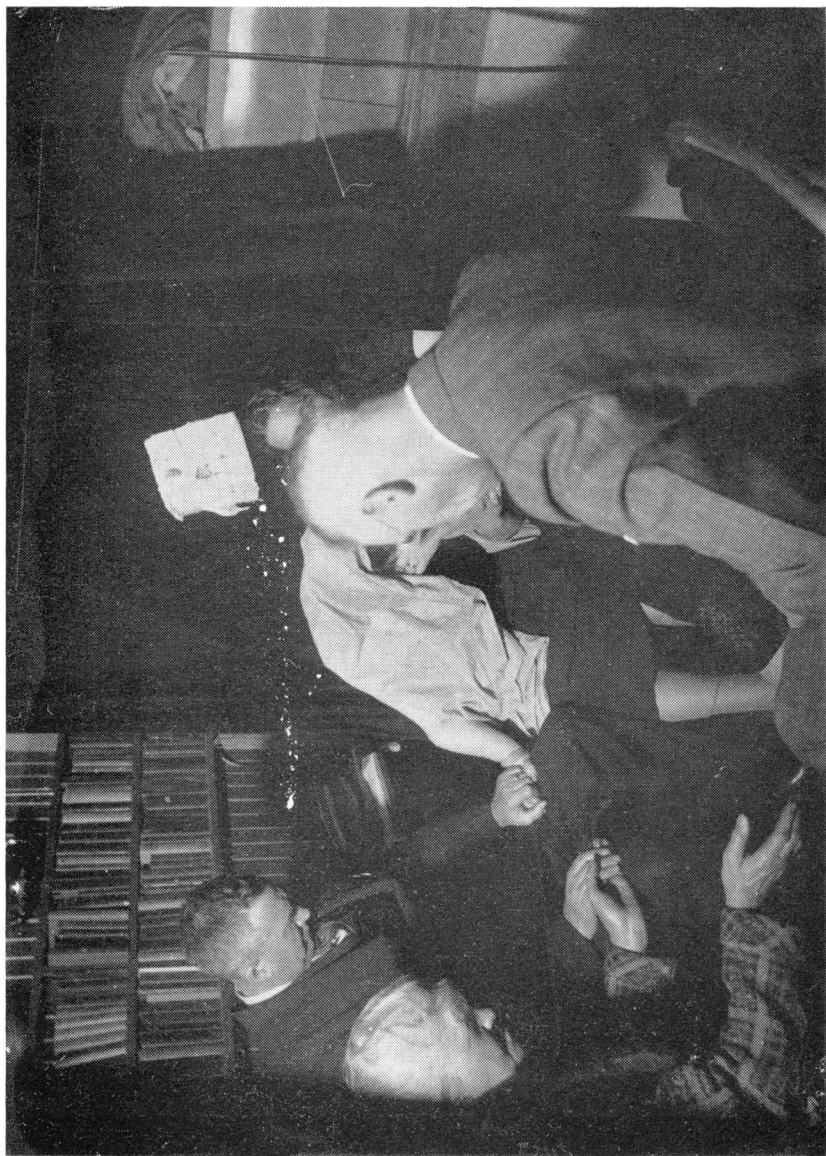
⁸ Compare with page 46, paragraph two, *The Life Beyond*, from *Julia*.

DRAWN IN COMPLETE DARKNESS BY M. J. M. ON SUNDAY, 9TH APRIL AT 185 KELVIN ST. WINNIPEG

M. J. M.



[PLATE 1]
Deep-trance drawing of April 9, 1933



[PLATE 2]

Sitting of May 22, 1939. Left to right: Mrs. Hamilton, Mr. W. A. Wither, Mrs. Marshall (Dawn), Mrs. Wither, Mr. Reed



[PLATE 3]

Mrs. Marshall, Mrs. Wither. T.G.H. teleplasm
viewed from a different angle



[PLATE 4]

Enlargement of T.G.H. teleplasm of May 22, 1939. Note “screen.”

Winnipeg

Aug 21 1957

My Dear Margriet

With regards

to these questions I can only say that I have read no books on psychics all I know about Stead was what I read in the papers when he went down on with the Titanic & was drowned I knew nothing about Robert Luis Stevenson & never read any of his books & just the 5 standard in Scotland I don't know how that stands up in Canada & how I never read any on psychics

I never heard of Harry Guntton & never heard anything of the name of "WH" papers until I met Dr Hamilton at Flow Lodge no. 161, Campbell & I did read one or two

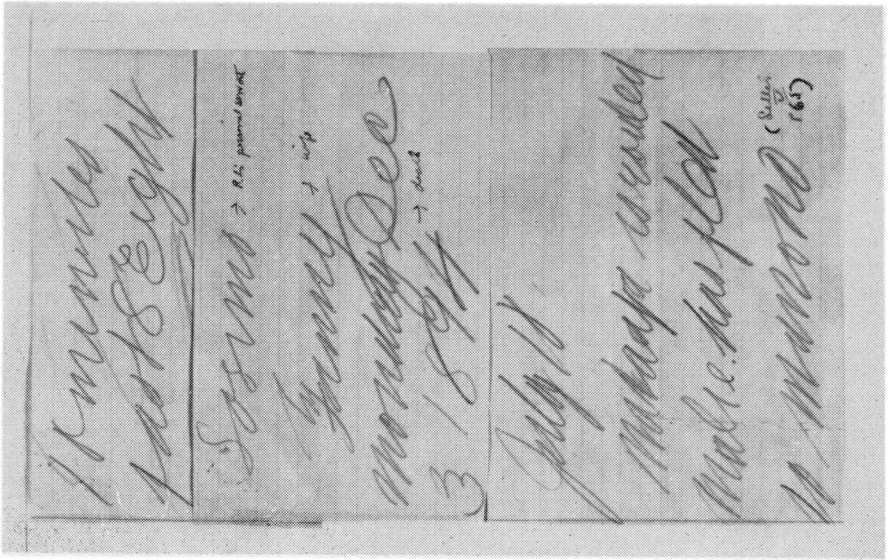
In the old country I was about 17 or 19 years of age hope this answers your questions

Yours sincerely
Mary A.C.

P.S I was not interested in Psychics until I came to Winnipeg

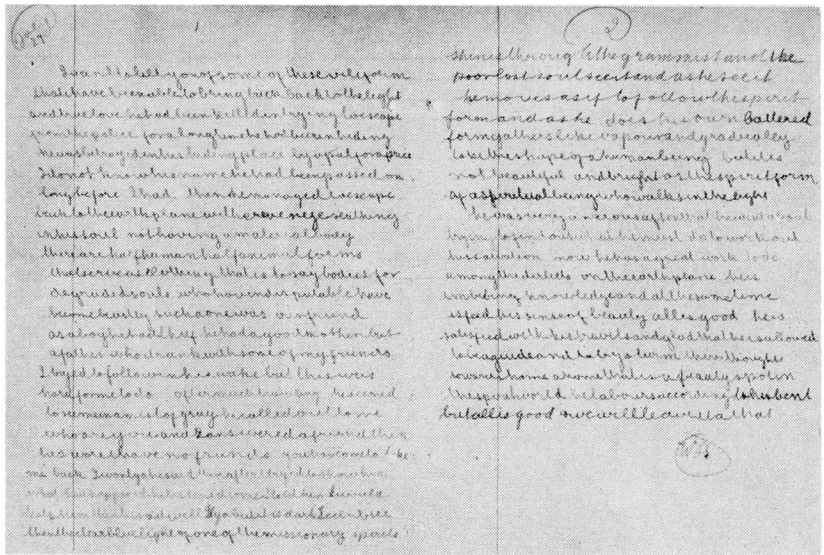
[PLATE 5]

Photo copy of a letter from Mrs. Marshall to M.L.H. in reply to questions put to her concerning her knowledge of Stead, Lodge and Stevenson



[PLATE 6]

Photo copy of one of the R.L.S. scripts of 1942



[PLATE 7]

Photo copy of one of the original Stead-Dawn scripts of July, 1943

Written by Donn
Triona O. 22, 1942

an Uiseay

A l'hean mhochrath dh'eirich
is na sleabhlean doirch

an àird an ear le leus
ag cur air eideadh gorm

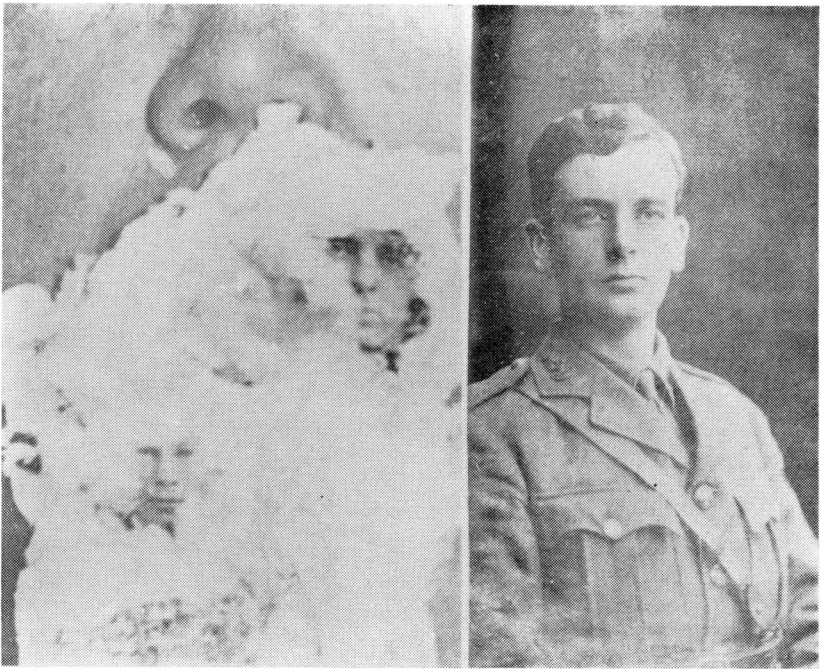
S mu'n d' thug grunn nan Speurran
am mach leum bho boly
a ceol maidne ghleus i
nuair nach léir dhomh lory!

dreadh is a dreadh
is a soor cheir namn
I re seinn S a dreadh
air agraith mhavth neo-mhall
le Mòrdhean favechaidh
ach a saomadh cannd
mar roth beay S na nevil
a deanamh nach grunn

Pelle Campbell

[PLATE 8]

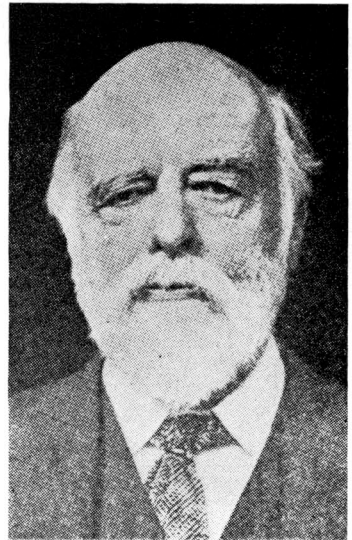
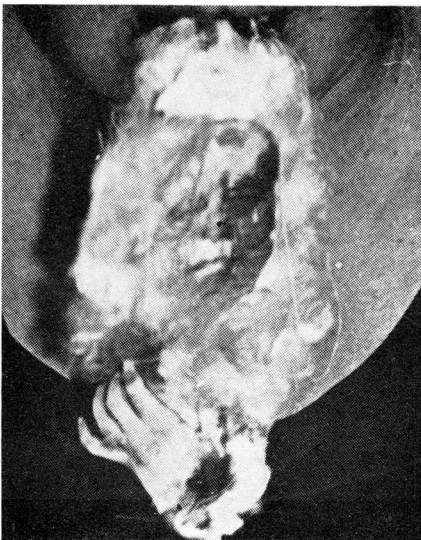
Photo copy of original Gaelic script of October 22, 1942



[PLATE 9]

Left: Photo of teleplasmic likeness of Raymond Lodge, received through Dawn on October 27, 1929

Right: For comparison, photograph of Raymond Lodge taken in early 1915, shortly before he was killed in World War I



[PLATE 10]

The "Lodge" mask in teleplasm.
May 22, 1932

Sir Oliver Lodge in life

entering another. There is much music and pleasure. There are no rich or poor. Spirits live in families and in communities; married people do not necessarily meet again, but those who truly love each other do meet again. There is no darkness. 'There is peace, love and joy, beauty everywhere! Love is the secret! God our Father is Love! When you are lost in love you are in heaven with those who are found of God!'"

Mediumship

"Why are mediums necessary? Why cannot I myself obtain messages from the Great Beyond? Surely if my loved ones would return to anyone they would return to me rather than to some stranger of whom they never heard or had seen when on earth.

"Well, the answer is a very simple one. Mediums are peculiarly constituted individuals. They possess that peculiar quality or make-up which enables them to perceive or receive messages from the Other World, while this is lacking in most people. A great medium is certainly as rare as a great artist or a great poet. Their genius runs to psychical sensitiveness in the same way that genius runs to poetry or art. And the ability to communicate may be just as rare.

"Not everyone who wishes to send messages from our side, even assuming that they continue to persist and long passionately to do so, can transmit his message through a psychic or medium. The ability to impart messages in this manner is just as rare a gift as mediumship (is) on your side; and only when two kindred souls get into touch with one another under the most advantageous circumstances, can clear messages come to you from this side. This explains why more messages have not been sent."

Intercommunication a Very Complex Process

"There are many difficulties which must be taken into

^o Compare with page 46, paragraph two, *The Life Beyond*, from *Julia*.

account: cosmic difficulties; the difficulty of controlling the brain, the nervous system of the medium, of influencing the mind of the medium; the tendency of the medium to lapse into a dreamy confused mental state while being controlled. Sufficient to say that there are great difficulties, so great indeed that many cannot overcome them at all, and only certain individuals, in certain conditions, succeed in overcoming them completely and in forcing a message through to their loved ones.

“Until the newly arrived has studied the subtleties and difficulties of communication (for himself or herself) and learns how to manipulate and overcome them, he or she will not be able to transmit anything in the way of writing or giving a longer message. Many here use short telegraphic messages, and even here seemingly find it difficult to realise and grasp the intricate processes. Much depends on the conditions.”

Some Criticisms Answered

“We are told that the messages coming through are contradictory, and that others give no information, and that others again are unreliable. If people took the trouble to stop and study human nature they would understand how contradictory humans are upon many points. Take, for instance, if each one were to write a story of their life on this earth, how contradictory they would be. The life of one would flow smoothly and without worry; the life of another would be a recital of hardships, frustration, and struggle against circumstances. Some live in the country, others live in the city, some underground in mines, others fly in the air.

“Yet there are basic principles to which all lives conform: we all have to eat, to breathe, to drink, sleep, and clothe ourselves; to make friendships, experience disagreements, to travel, to pass through storm and sunshine. It is very much the same on this side. We start here from the exact point of mental and spiritual development (at which) we left off when we made the change.

“One passes on after a long and tedious illness in which

the sense of pain and weakness (had) gradually grown on the mind; another is struck down in the prime of life. One passes out of this life in the fullness of youth; another lives to old age when long life and worry upon earth had made him tired and weary of physical existence. Everyone, when he or she passes over, is like a patient in a hospital; each one is attended separately.

“There are many people who tell you that our facts are not true. Others again tell you that it is forbidden ground and that you have no right to see into the Beyond, and that it should be left alone, that our Father God has given us no powers at all which are under any circumstances to be used. But the very fact that you possess the power to see, to hear and write, makes it your bounden duty to develop (these powers). It is true that these powers, like any other powers, may be abused if we lose our sense of reason. But I repeat that the possession of them is strong reason why it is lawful that they be used.”

“Some folks discountenance communication upon the grounds that it hinders the advancement of the departed. There has never been any evidence of this. The spirits are entirely to the contrary, and they have been helped and strengthened by the touch of those whom they love.”¹⁰

“I should like to add a few practical words. Enormous new developments, the greatest in the history of mankind (are beginning). How are you going to use them? You are bound, I think, to state your own belief, especially to those who are in trouble. Having stated it you should not force it, but leave it to a higher wisdom than our own.

“When the call comes for help, it may come from someone who has lost a loved one and wants to re-establish a connection. Be careful not to overdo this. Having got in touch, be moderate in your demands. Do not be satisfied with anything short of the best. Having got this, wait for a short period, when both will be united again.

¹⁰ Compare with page 59, *The Law of Spiritual Growth*; with “Spirit Communication not harmful to Spirits;” and with page 60, *The Lesson of the Incarnation*, from *Julia*.

“ ‘When I think of the ideas I had when on this earthly plane, and the life I am now living, I marvel at their hopeless inadequacy! The reality is so much greater than ever you could imagine! It is a New Life, the nature of which you could never fully understand!’¹¹

“ ‘Now, dear friends I feel somewhat sad within me at the thought that this may be the last time I may have the opportunity of communicating with you.’¹² My friends, I thank my medium for giving me the opportunity to use her. I will be back with you some other time. Someone else will take my place, and I hope he will find conditions as good as I have found them. Goodbye, and may the blessing of our Father God be with you and your work.” “ Henry Gratton.”

¹¹ These sentences we found much later to be a condensation of part of a message from Stead's dead son, William Jr., received by way of Stead's automatic writing in 1911. This message we discovered quoted in full by Miss Estelle Stead in her book, *My Father*, published by Heinemann in 1913. See pages 285 and 286, chapter 25 of that book. Need I add that this very obscure reference was completely unknown to all of us in Winnipeg, and we chanced upon it in our reading.

¹² This was later found to be a condensation of the first sentence of the first paragraph on page 144 of *Letters From Julia*.

CHAPTER FIVE

The R.L.S. Scripts of 1942-1944

"It is not death I fear to face, but dying."

"And as we dwell, we living things, under the imminent hand of death, God forbid it should be man the erected, the reasoner, the wise in his own eyes—God forbid it should be man that wearies in well-doing, that despairs of unrewarded effort, or utters the language of complaint. Let it be enough for faith that the whole creation groans in mortal frailty, strives with unconquerable constancy; surely not all in vain."

From Pulvis et Umbra in Across the Plains, by Robert Louis Stevenson.

WHEN we remember the lengthy and persistent efforts shown by Stevenson through the Poole channel from 1923 to 1927, and the skill with which he chose and presented a multitude of later verified references to many details of his life and work,¹ it was no surprise to find, nearly fifteen years later, through the Dawn scripts that R.L.S. recalled many of the same memories and devised more clever literary puzzles for us to solve, as he had done through our first medium.

The R.L.S. communicator first appeared in mid-December, 1941, when the Dawn script of that date was found to consist of seven lines of writing which flowed continuously with no breaks between words. When it was scanned, separated into

¹For a discussion of the R.L.S. manifestations through Mrs. Poole from 1923 to 1927, see Chapter 13 of *Intention and Survival* by T. Glen Hamilton.

metrical phrases and punctuated with the addition of one word (in brackets) it came out like this—the order or words has not been changed:

“ Reach your hand to me, my friend,
With its heartiest caress!
Some time there will come an end
To its present faithfulness.

Some time I may ask in pain
For the touch of it again
When between us, land or sea
Hold(s) it ever back from me.

Round the corner of the street
Who can (say) what waits for us?
Meeting? Greeting? Night and day
Reach out your hand to me, my friend!”

Recently I have read again most carefully three different editions of Stevenson's *Complete Poems*. I have been unable to find anything to compare with this script. In my opinion it demonstrates a typical Stevensonian flavour and style in the metre, rhythm and use of alliteration and antithesis. Is it an original post-mortem effort? I am inclined to think so. And further, I am of the firm opinion that it was given deliberately first, as a means of identification, and second, as a means of re-emphasising the theme of all these later Dawn scripts, “Let us keep in touch.”

The next script of December 1941 consisted of four short lines:

“ My bed was made, the . . . (writing illegible)
By punctual eve a st . . . a . . . lit . .
The air w . . . s still
At God's green car . . . v . . . serai . . .”
“ R.L.”

These lines pointed in the direction of a poem. Eventually,

on page 131 of the Scribner Edition of Stevenson's *Complete Poems* we found this:

A Camp (from *Travels With A Donkey*)

“The bed was made, the room was fit,
By punctual eve the stars were lit:
The air was still, the water ran,
No need was there for maid or man
When we put up, my ass and I,
At God's green caravanserai.”

We remembered that this was the same poem which R.L.S. had cleverly illustrated in a Poole trance vision and script in 1925. Now, in 1941, he was using the same device which had proved to be so effective a means of identification so many years before.

The next R.L.S. Dawn script, early in 1942, came in the form of a telegram:

“Sidney Colvin . . . schooner Equator . . . dropped anchor
. . . harbour Apia.”

Going to Stevenson's collected *Letters* we found that our Dawn writing was an abbreviated form of the first part of a letter which Stevenson had written to his friend Sir Sidney Colvin from the schooner *Equator* shortly before it had dropped anchor in the harbour of Apia for the first time.

A few weeks later the Dawn script was found to have been made up of single words or word phrases, written in a large and scrawling handwriting on separate areas of the sheets of paper:

“10 minutes past 8 eight”

Sosimo

Fanny

Monday Dec 3 1894

“July 10 . . . Mataafa is routed . . . Malie had fled to
Manono.”

(See plate 6)

Extensive reading of our reference books confirmed that R.L.S. had died at "10 minutes past 8, on Monday, Dec. 3, 1894." Thus our communicator in 1942 recalled the hour and date of his death. "Fanny," of course, was Mrs. Stevenson's given name: while "Sosimo," we discovered, was the name of Stevenson's personal servant at Vailima. But it was not until 1946 that the final sentence of this script was tracked to its source. That year, in reading volume 2 of Balfour's *Life of Stevenson*, on page 206 we came upon this: "Mataafa (a Samoan chief) retired to the village of Malie. In July he fled to the island of Monono."

In the book, *The Life of Mrs. Robert Louis Stevenson*, by Nellie van der Grift Sanchez, we found this quotation from Mrs. Stevenson's diary: "July 10. Mataafa routed, and after burning Malie . . . has fled to Monono."

Thus it became apparent to us that our communicator had made a specific reference to the inter-tribal wars in Samoa at the end of the nineteenth century, a conflict in which Stevenson had shown deep personal interest and concern.

The next 1942 R.L.S. script through Dawn consisted of two poems. We found that the first one had been condensed into the telegram type, and it is not reproduced here. But the second appeared to have been given almost in its entirety, except for gaps in the words of certain lines.

On page 221 of Volume 2 of Stevenson's *New Poems* (Tusitala edition, published by Heinemann, London) we finally found the source of our Dawn writing. It was the poem, *To the Stormy Petrel*, which Stevenson had written to commemorate his wife's birthday, celebrated at a time when the Samoan war was at its height, an event which is mentioned in the original poem. It is now quoted exactly as it came by Dawn's hand; where the script was blank we have inserted the words in brackets.

To The Stormy Petrel

"Ever perilous
And precious like an ember
From the fire,

Or gem from a volcano, we today,
 When drums of war reverberate in lands
 And every face is for the battle blacked
 No less the sky that over sodden woods
 Menaces now in the disconsolate calm
 The hurly-burly of (the) hurricane,
 Do now most fitly celebrate your day.
 Yet amid turmoil (keep for me) my dear,
 The kind domestic faggot. Let the hearth
 Shine ever as (I praise my honest gods)
 In peace and tempest it has ever shone.

“ My dear Stormy Petrel

“ Her Birthday, March 10.”

So much then for R.L.S.' successful efforts to establish his identity. Having done so, he next turned to making original comment on the life he was now living. His first communication of this nature was a script through Dawn which came in the form of a comment to my mother :

“ Let me say how much pleasure it gives me to be able to write to you. I have been collecting notes together for years, always hoping to be able to get someone to dictate them for me.”

This second sentence would imply that he needed help in his efforts, and suggested also that the whole process of communication was much more difficult than we had supposed.

Like Stead (as we will see in a later chapter) Stevenson too placed his seal of approval on certain teachings which had been expounded many years before in *Letters From Julia*. Through Dawn's hand at this time he wrote :

“ On this side things do not always appear as you imagine. In some cases the last are first and the first last. I have seen convicts and murderers, who worked their wickedness out in the material plane, standing far higher in the scale of goodness than many who never committed a crime, but whose minds were the breeding grounds for thoughts which were the seeds of crime in others. I do not want you to think that

it is better to do wicked deeds than think them, but the doing of them is not always proof of wickedness. The sins of impulse and crimes done in the heat of passion—these do not harm the soul as much as thoughts of evil which in time poison the whole soul.”²

This emphasis on the particular teaching from *Letters From Julia* appears to be in line with Stevenson’s well-known love of all kinds of individuals, and his deep understanding of human frailties, as so many of his letters and essays reveal. But he could be stern also, as he is in these two brief, but compelling pronouncements written through Dawn in 1942:

“I would also say this—which must be apparent to many, however much they may deplore it—Christianity must change or perish! Change is the law of life!”

A few days later he wrote this:

“Those who believe will of course say that they *know* that the future life is a fact.” “R.L.S.”

Showing that he still possessed his love of the tender and the whimsical, through Dawn’s hand he wrote an original and delightful prose poem. We inserted the punctuation and arranged the lines in metrical order, although the sequence of the original has not been changed.

The Angel

“She was dressed in a pearl-coloured gossamer gown;
 Her wings held the tints of the rainbow.
 Her hair was like winter sunshine, pale yellow and misty.
 And her eyes were the colour of the flowers
 Of which she was the guardian.
 Birds flew around her as she came through the wood.
 She came light-footed down the path,

² Compare the R.L.S. script of this date with pages 48 and 49—*The Thoughts and Intents of the Heart*—in *Letters From Julia*.

Singing soft and low under the trees.
 Tall green stalks rose above,
 The moss clustered around their stems.
 The spirits dipped their heads as the angel passed by,
 And called for the others to follow . . .”

“ R.L.S.”

His most arresting message about the nature of death came at a sitting on October 20, 1942, when Dawn's hand was found to have written this:

“ It is not death I fear to face, but dying;
 The leaving those on earth I dearly love—
 My books, my dog, the sound of wind-swept trees,
 The scent of flowers, the glory of the stars,
 (My cherished work.
 (Must I leave too the dear wild birds
 (That cheer the lonely hours,
 (And no more tread the heather bright
 (Nor pluck the sweet hill-flowers?)
 Death is a glorious birth! No cause for sighing!
 It is not death I fear to face, but dying!”

“ R.L.S.”

“ Pc ”

Persistent searching in several anthologies failed to discover any such poem. Finally, months later, my mother forwarded a copy of this poem to the inquiry column of the newspaper, *The Scotsman*, published in Edinburgh, in the hope that some reader might see it and be able to supply us with information as to its author and source. This finally brought results. A reader of the newspaper wrote to us from Edinburgh to inform us that the poem was the work of Sir Alfred E. Pease, a noted English traveller of the nineteenth century, and that lines five to nine (enclosed in brackets) were *not* part of the original poem.

Here again was a literary puzzle. Where could these lines have come from? The more we studied and considered this Dawn script, the more we felt that the metre, imagery and

thought of the interpolated lines not only fitted more exquisitely into the original poem, but were at the same time characteristic of the poet Stevenson.

In light of all that we had so far received from R.L.S., we had to admit, to ourselves at least, that he was the originator of these lines. Once more we had to admit that our communicator had lost none of his skill as a versifier.

More than that, when we remembered the words of the unknown control through Dawn in April 1940, "What is written is written again," it became quite clear that R.L.S. had quoted a poem which had been created many years before by Sir Alfred Pease. Thus R.L.S. had helped to fulfil that earlier prediction. Now the real meaning of the double initials at last became clear—the "R.L.S. Pc" indicating the joint authorship, with Pc representing phonetically the name of the original poet!

To sum up: brief as were these individual Dawn-Stevenson writings of 1942, when we studied the entire series we realised fully that R.L.S. in a few words was saying a great deal, in effect this:

"I live. By drawing attention to certain poems I wrote while on earth, and by drawing attention to certain events of my life in Samoa, I have shown memories of my earthly existence, so that you may know that I still possess memory. Like Stead, I have used some of the writings from Julia's letters to emphasise that I have found that these teachings are still true. I have sent a message to the Church. To you who are researchers I have pointed out your duty in the matter of making known the evidence for individual survival you have uncovered.

"I have demonstrated that I still possess ability for creative writing in my poem, *The Angel*. And by quoting Pease's poem I have intimated that, while death is hard to face, it is a birth into a new and lovely country. In my addition to his poem I have shown that I remember my beloved hills of home and my literary work from which I was called too soon."

The final script in this Stevenson series, brief as it was, brought to us teachings that as yet lie beyond our understanding, although they would seem to be in line with the germ-thought discoverable in the world's noblest religions. It was this:

“This life is but a fragment of our existence, a fragment which by itself has no meaning. Its meanings are rooted in an eternal past and carried on into an eternal future. We are on the top of a high step with many steps yet to climb. What we call dying is only going on to this higher point.”

“R.L.S.”

CHAPTER SIX

The Skylark

"There seems to be every degree of control, and every variety of physical response, from the most elementary tipping of a table to writing or speaking intelligent sentences; and sometimes, though seldom, ideas are expressed in what, to the medium, is an unknown tongue."—Sir Oliver Lodge, in Why I Believe in Personal Immortality.

THE story of the next script, its appearance in Winnipeg in 1942, its translation, and the verification of its author nearly two years later, is surely one of the most unusual events of the Marshall mediumship.

On the afternoon of October 22, 1942, Mrs. Marshall brought a curious piece of writing to my mother. She explained that earlier that same day while she was writing a letter in her own home, she apparently had gone into a light trance, for when she had "come to herself" (as she put it) she had found these puzzling characters on one of the sheets of notepaper. (See plate 7.) Dawn left the paper with my mother and returned to her home.

A few days later my mother showed it to our good friend Mr. Wither. He studied it carefully and suggested that it might be Gaelic writing. He offered to take it to a friend, Mr. James A. Mitchell¹ known in Winnipeg as a student of Scottish

¹ Mr. Mitchell was elected president of the Gaelic Society of Canada in 1945. When he died in March, 1950, among other things the *Winnipeg Free Press* of March 10 had this to say: "Mr. Jas. A. Mitchell, who died on Wednesday at the age of 85, was a

literature and an authority on the Gaelic tongue.

Shortly Mr. Wither reported back to my mother that Mr. Mitchell had indeed verified it as being written in Gaelic, and that he had commented on the remarkably few errors in markings and in spelling, considering the intricacies of grammatical construction and syntax in this ancient and now little-known tongue. Mr. Mitchell kindly sent us his own free translation of this Dawn script:

The Skylark

“The early rising housewife
 When the plains are dark
 Sees the East with grandeur
 Put on its purple hue
 Before the sun of the firmaments
 Leaps forth in full flame
 Her morning song is tuned
 Ere I could see her trend.

Ascending and ascending,
 Singing as she soars,
 Singing as she is climbing
 On gentle wing and swift,
 Ever onward bound
 With flights of ease;
 And with a voice subdued,
 Like a revolving star,
 Serving, ever serving.

Peter Campbell.”

The name “Peter Campbell,” presumably the author of the two verses, meant absolutely nothing to any of us. Mr. Mitchell told us at this time that he recalled a Gaelic poet of that name had lived at one time somewhere in the Outer Hebrides, the re-

man of talent both as a writer and a speaker . . . His range of knowledge was wide . . . He worked with rare devotion on behalf of the city's various Scottish societies and at one time or another held executive office in all of them.”

mote islands off the west coast of Scotland. He had not heard of Peter Campbell's death, but supposed that if he were still alive at this time (October, 1942) he would be quite elderly. Mr. Mitchell told us that he was not familiar with Peter Campbell's poetry. Therefore he could not confirm Peter Campbell as the author of these two verses.

There the matter stood for two years. Then another of our family friends, the late Mr. J. D. Young, was shown the Gaelic script, and came to our aid. Under the pen name "Canadian Scot" he wrote to *The Scotsman* for information. In that paper's inquiry column of the issue of August 19, 1944, came the answer:

"Gaelic Poem authorship. The poem inquired for by 'Canadian Scot' was the prize poem of the 1928 Gaelic Mod, the author being Mr. Peter Campbell, a native of Bragar, Lewis, and one of two brothers crowned Mod Bards. The whole poem, which extends to twelve eight-line verses, was published in *an Gaidheal*, the monthly organ of *An Commun*, the October number of that year. It has been reproduced in *An Commun's Seirbhe a' Chruin*, one of two books prepared for the use of the Forces, and just published. If 'Canadian Scot' will send me (per *Highland Echoes*) his or her name and address, I shall be pleased to forward a free copy of the last-mentioned publication."

"Eachann MacDhughail."

Through the kindness of Mr. MacDhughail this little book found its way to Winnipeg. We were able then to verify that the Dawn script was made up of verses two and ten of the poem, *The Skylark*.

But our story does not end at this point. In January, 1945, again through the kindness of Mr. Young, my mother was introduced to a man who had then quite recently come to make his home in our city, and who was a cousin of Peter Campbell. From him we learned that Peter Campbell had been a schoolmaster, beloved for his saintly character and respected for his scholarship. He died in Bragar, Lewis, on August 22, 1942, that

is, two months *before* the strange manifestation through Dawn.²

When my mother showed him our original Gaelic script he expressed complete astonishment at finding a quotation from this poem through a medium in Winnipeg. He told us that he did not possess a copy of *The Skylark*, and that it was not widely known even in the area where Peter Campbell had lived.

As with the Stevenson script, so with this Gaelic script. It gives much more than evidence for continuing memory. It too becomes part of the fulfilment of the prophecy, "What is written, is written again." And that it has still deeper significance also occurred to Mr. Mitchell, who, at the time he made the translation, also wrote:

"As to the spiritual significance of the poem, it occurs to me that the twittering of the lark in early morning, and its development into a beautiful melody as it soars upward, may be symbolical of the human soul as it struggles upward toward its higher destiny."

With this interpretation the cousin agreed. He told us that Peter Campbell was a godly man. For him, service to humanity was service to God, to be given joyously, as the second verse of the poem suggests by its lovely imagery.

Thus once more by phenomenal means, channelled through an illiterate instrument, did our communicators, by adapting this obscure poem, present evidence not only for individual survival, but also conveyed to us in a more subtle fashion a message which stressed that service to man and service to God are one, to be rendered in a spirit of joy.

² Dawn's statement regarding the Gaelic script:

"Dear Mrs. Hamilton: Some time ago you asked me if I could speak gealic (I dont know if I have spelled it right but I can truthfull say I cannot I have no friends that can that I know off

"Yours respectful

"Mary Marshall."

CHAPTER SEVEN

The War Scripts of 1942

"It (prophecy) is not a subject in which dogmatism is appropriate; but the conclusion at which I am gradually arriving is that future events are planned and are not haphazard and unforeseen; that arrangement is possible in other spheres than ours, just as design and foresight are possible among human beings—anticipations and heraldings of a kind far above our present power, it is true, but of the same general character."—*Sir Oliver Lodge in Reason and Belief.*

IN her book *My Father* (published by Heinemann, London, in 1913) Miss Estelle Stead drew attention to the gift of prophetic insight which Stead appeared to possess. During my father's work with Mrs. Poole and Mrs. Marshall, there came certain deep-trance scripts, signed "W.T.S.," which would indicate that Stead in his after-death state continued to possess and to manifest a similar gift for prophecy. The first such script appeared in May, 1925, when the following strange warning was found in the Poole trance writing:

"What of the night? Behold, it is fulfilled! Men of all nations, waking and sleeping, are in fear, and run from the carnage! Christ is coming! He is not far away! The might of the King shall reign!"

"W.T.S."

Here was a warning of a world-wide conflict, a promise that in the end righteousness would prevail, a message that would seem to indicate plainly Stead's foreknowledge of the great

conflict which was to begin some fourteen years later.

In 1942 Stead wrote again, this time through the hand of our second great medium, Mrs. Marshall. At the peak of World War II, and in the same apocalyptic strain, he proclaimed not only the coming of peace, but the coming of a prophet who would proclaim this peace while the conflict was still raging.

THE STEAD WAR SCRIPT OF APRIL 22, 1942

“In this conflict we are all engaged, directly or indirectly. The iron machinery of war has turned out to be as essential as the muscles and sinews to wield it. Some are called upon to sacrifice leisure and home and occupation; some are called upon for their lives. But there is no lack of response in this the greatest crisis in the human history of this planet—a question no longer of fighting our fellow men, but of fighting the more cruel and powerful of the great mysterious enemies which Nature holds in reserve against us.

“It is expedient that many men should die for this nation, and not for this nation only but for the whole cause of free civilisation and Christianity. A nation cannot sell its soul to the devil with impunity. Self lost in the striving leaves no room for selfish repining.

“If there be one thing absolute in the realm of human sensation it is suffering; it is the instrument that clears the soul's path. In the absolute, human separations mean little; that which is really ourselves is the ardour of the soul. God's arms are around the undying dead who serve Him!

“One word only: we are in the hands of God. Death ennobles and glorifies the whole human race.

“Blessed is he who will hear the hymn of peace; but blessed already is he who divines it in the tumult and who realises (it) when the prophet has gone! He who has fore-known its coming has gleaned an abundancy of joy on earth!”

“W.T.S.”

Who was it “who divines it in the tumult”? Eight months later came the answer.

THE RAYMOND LODGE SCRIPT OF NOVEMBER 12, 1942

"The twenty-fourth of August is not the end of the war but it . . . will see the beginning of the end of the war. Everything will be in the hands of the British and their associates. They will march into Germany and destroy the Gestapo and all that are in league with them, and free the world for all time. The mills of God grind slowly but they grind exceeding small."

"Raymond Lodge."

What shall we say of this accurate forecast, made at a time when the outlook was dark indeed, when the initiative still lay in the hands of the enemy, when their great might still seemed impregnable?

In Europe at that time nine countries lay prostrate. Russia had been invaded; North Africa was still largely under Nazi domination; Japan was nearing India; the submarine warfare was still widespread and deadly. In all this enveloping darkness there shone only two gleams of brightness: El Alamein had been won; and American troops had successfully landed in Africa.

How daring then was this prophecy! But we recall too how miraculous was the Allied progress from then on: North Africa was taken; Sicily fell; Mussolini was overthrown; France was invaded and freed by the Americans; and one by one various strategic centres fell until Germany was invaded, the Gestapo destroyed, and victory ultimately ours.

Raymond Lodge spoke of one particular day which to him seemed brilliantly illuminated, the day from which he could already see the beginning of the end of the terrible struggle. That day, August 24, 1943, was marked by events which made it outstanding. It marked the peak of the full power of the incredibly cruel Gestapo. It was also the last day of the Quebec Conference when the two great Allied leaders, Churchill and Roosevelt, announced to a waiting world that "the whole field of world operations had been surveyed and a forward march of British, American and Canadian arms was impending."

Strategic initiative at last was to be wrenched from the powerful enemy.

Great banners had been spread, and beneath them marched two mighty armies, challenging each other across the world. This was a momentous point in man's upward struggle. By his words, "the twenty-fourth of August is not the end of the war, but it will see the beginning of the end of the war," Raymond placed his prophecy straight in time; his words were unequivocal. He made it plain that he held the opinion even then (that is, November 12, 1942) that by August 24, 1943, the war would be moving toward its final phase. That General George Marshall, Chief of Staff of the United States Army, held the same opinion, was revealed in his public statement of September 8, 1943, in which he said:

"Strategically the enemy in Europe has been reduced to the defensive, and the blockade is complete. In the Pacific the Japanese are being steadily ejected, or rather, eliminated from the conquered territory. The combined operations, together with naval measures, already appear to be in the process of driving the submarine from the sea. *The war has entered its final phase*, a phase which involves the launching of the Allied military power against the enemy in a series of constantly increasing offensive blows until they are beaten into complete submission."

That Raymond, nine months before, in a dim hour, had foreseen this beginning of the end, and that he had also foreseen the final overall picture in some detail, must be admitted. As Stead had predicted, a prophet had indeed come, and in the midst of war's tumult had called out to his fellow-men, "Victory!"

But what of the greatest promise of all, "and free the world for all time"? Is the law of tooth and claw at last to be replaced by the law of love and neighbourly kindness? Does man at last stand ready to take the great upward step in his climb toward a higher destiny? Raymond as spokesman for the Beyond appears to think so. Already signs are not wanting that slowly we move toward that great consummation, that through

the mists enveloping war-racked humanity there begin to emerge the outlines of a federation of the world where

“The common sense of most shall hold
a fretful realm in awe,
And the kindly earth shall slumber,
lapt in universal law.”

That this message-bearer was the survived Raymond I hold to be highly possible. My belief rests on my own first-hand knowledge of the great strength of our experimental evidence for his after-death existence, obtained by the appearance of the remarkable likeness of Raymond Lodge in the materialisation of October 27, 1929.¹ I believe Raymond, along with Stead, Myers and our other established communicators, to be the one of that invisible army of which his father wrote in the great final paragraph of his book, *Why I Believe in Personal Immortality*:

“... Think you will labour no more, will rest, and leave us in neglect and loneliness? Not so! A mighty army is at work; not at the work of destruction but at the work of regeneration, stimulation, help, guidance... all doubtless subject to a Higher Power beyond our conception, which yet works by law... and by agents, in ways we cannot fathom, but can gladly acknowledge. The destiny of the race depends on us and upon those who have gone before. That happier state which is called the Kingdom of Heaven is the aim and goal; it is to be reached on earth some day. Toward that end immortal powers are working...”

¹ For a full discussion of the Raymond materialisation, see chapter 6, *Intention and Survival*, by T. Glen Hamilton. Note: This chapter has been given exactly as I found it in my mother's papers after her death in 1956.

CHAPTER EIGHT

The Stead Scripts of 1942-1943

AT regular sittings from late 1942 to 1943 the Hamilton group received numerous deep-trance scripts signed "W.T.S." When the series was completed and we had had time to study and compare them with the book, *After Death—Letters From Julia*, which, it will be recalled, Stead wrote automatically in 1892-1894, we found that phrases, sentences and sometimes whole paragraphs from that earlier work had been introduced into our Dawn writings.

The longer we studied the scripts the more it appeared that Stead had deliberately chosen those *Julia* teachings that he wished to emphasise, had altered them where necessary to suit his purpose, and then had worked them smoothly into his new communications through our medium Dawn. There was nothing mysterious about these rewritings. Stead quoted them, as any writer would quote from an author whose line of thought fitted in with his own. The fusing process was well carried out. Stead thus achieved the objective which an unknown control had announced early in 1940.

One other thing must be mentioned. Alone among all the writers through Dawn, Stead occasionally used a term or phrase characteristic of Theosophical writings. Such usage serves to recall the fact that during his lifetime Stead was not only personally acquainted with a number of Theosophical leaders, but was also aware that parallels could be traced between certain of the teachings embodied in the *Julia* letters and certain of the principles presented in Theosophical concepts. One of the Dawn-Stead scripts shows a definite intermingling of these two older streams of thoughts. In this way, by using

new and vigorous phraseology, our writer re-emphasised certain selected Theosophical beliefs which demonstrated a philosophical and religious slant quite new to all of us.

As I have done in previous chapters, here also where quotations from the *Julia* letters appear in the Dawn scripts, I have enclosed them in single quotation marks. In the footnotes I have indicated the page number of the edition we used in our research. As the words of the scripts flowed in unbroken pencil lines, we introduced the punctuation and the paragraph indentations. The captions at the head of each section were my mother's idea, and were not part of the original scripts.

Death

“As we have only the eyes of the flesh with which to see the invisible astral, and only our narrow preconceived ideas with which to see these things, it is not to be wondered at that we have strange contorted ideas as to what is taking place at the time of death. Slowly the ethereal double separates from the material body, held only by the fragile cord which holds it for a few hours after apparent death. It is then that the strictest silence in the death chamber is absolutely necessary, (for) the dying see the panorama of their entire life displayed before them. If there is agitation, they are called back, and it is so much harder for them to recover from the condition.

“We have said that the etheric double carries away the principles of man, leaving upon the bed of death the tabernacle of flesh, henceforth empty and unappropriated. All the energies that radiated the outer body are now brought into the interior where, after a time, they become enfeebled and die away—a man's aggregate of matter, still alive, but deprived of the power of perception.

“After a spirit has dissolved its connections with the body it is tired, especially if there has been much strain of a mental nature. Then there is a period of rest and sleep. You are placed in a sleeping position where you lie in a dreaming state. The spirit friends hover round about, giving strength from their own magnetic influences, comforting and lulling

you as a mother comforts her ailing child until it falls into a peaceful sleep. Until strength is given to a departing spirit it sometimes takes a long time to become reconciled to conditions. Sometimes the shock is terrible. The good spirit friends give all the love and help they can.

“The loss of the physical body is of no effect on the intellectual and moral value of the deceased, and it is by reason of this permanence of being that there is found quite a variety of character among those whom we call dead. Do not let us ignore the fact that death does not modify in any way the psychic state of the man whose terrestrial career has just closed.”

New Discoveries and Activities

“Let us follow one of our loved ones who has just died in the terrestrial life, but who revives in another life no less distinct and actual than the one from which he has disappeared. To what sphere will he ascend? In what surroundings and conditions will he pursue his evolution? What will his environment be in the strange new world into which he is entering?”

“The unknown regions exist quite close to us. Indeed, it would be strange if the space between us be empty and deserted and the inhabitants of the earth the only form through which life could manifest. Its inhabitants are human beings and their new bodies are called ‘boundary transformations,’ particularly pure creations, without which none could penetrate into the peaceful happy regions which they call ‘home.’

“And it is because of these spirits being totally different that it is possible to co-exist without even knowing each other except under extraordinary circumstances. Between you and the astral plane there is no distance in space. Though we do not cognise each other by our normal senses, we are together. The difference is one of perception, not space. We your spirit friends have not dropped the tenor of our lives. We exist in the same universe.

“‘Know from the experience of friends, of the possibility

of the multiplication of person, of the appearance of the double of one's body, and its transport to any place with the speed of thought. This is no mere fantasy of imagination. The spirit that takes no heed of the limitations of the body while the body lives is not less free when the body is laid in the grave. The power that creates a double can cause the living who love to perceive their dead again.'"¹

Knowledge and Evolution

“ ‘ There is something that increases on this side more than any other thing, and that is the desire to learn. And such facilities! We shall never be able to say that we know everything about this world that we have been privileged to enter, for the marvellous wisdom of our Father God is past finding out. When we reach what we think the ultimate, then a new and marvellous vista is before us. As we pass through there stretches before us a new marvellous world of beauty into which we may in time begin to enter.’² And we see its beauty unfolding always and for ever for those who truly seek to enter. The journey may be a long one, but our spiritual guides will show us the way.”

The Heavenly Hierarchy

“ Now let us look at the light which we get from our spiritual guides. There are many higher spirits with our loved ones; call them angels and you are in touch with old-time religion. High above all is the Greater Spirit. This is not our loving Father God. God is so infinite that He is not in their ken. But this Higher Spirit is our Saviour, Jesus Christ, Who is the Great High Spirit, and His special care is the earth plane. He came down upon the earth to live as His sisters and brothers lived, was crucified, and was placed in the

¹ Compare with page 148, *Gleams of the Coming Day*, from *Julia*.

² Compare with page 76, *The Passion to Know*, from *Julia*. This Stead script through Dawn is almost identical with an automatic script which Stead wrote on December 25, 1894.

earth, and after three days came back again and appeared to His friends and assured the world that there was no death, only a great new life. But we must prove ourselves worthy to receive His gift of love, which is eternal life.

“When you read your Bibles in the knowledge you have, you will have a deeper conviction that the teachings of Jesus Christ were lost in many respects to the early Christian Church when you read so many references to phenomena with which you are familiar.

“Death brings its stores of knowledge, its planes of activity to every human being, and it rests with the individual.”

Words of Advice

“I want to talk to you about the soul—how to find it. There is only one way: there is no chance of saving it unless you give yourself time to think on those things that are timeless, that are, when time shall be no more. You must become more spiritual.

“You must realise that some men and women in this generation have lost their souls, and this is the awful truth. You must not go back to the old-fashioned idea of losing one’s soul in hell when you lay aside this earthly body; but if your soul is lost, you must find it before you can make progress. What is clear to me is the indifference one sees, the misunderstanding that the soul is the real self that lives for ever. It is only through the soul that you can communicate with the spiritual world.”³

“There is another thing that may surprise you, and that is the nothingness of things. I mean the entire nothingness of things which seemed on earth, the most important. For instance, money, rank, worth, station, and all the things we prize most on earth are simply nothing. They do not exist any more. They pass as the cloud passes and are not visible. I have told you this before.”⁴

“There is another thing that I might have mentioned and

³ Compare with pages 138 and 139, *Letters From Julia*.

⁴ Compare with paragraph 3, page 49. The Dawn-script was found to have quoted almost verbatim this paragraph from the *Julia* letter.

that is what lies under and over and around—it is love! If you enter this quest with any other thought but love I cannot suggest how far you will succeed. If you have any other thoughts you will meet with many difficulties. You will find (that) where there is love of abstract truth, there is added a spiritual longing for communication with other spirits who are on this side. The double current is more potent and your results will be very much better.⁵ The temperature depends on the thoughts you have in mind—curiosity or love. Learn from spirit friends; the power is one that ought to be under control. You, who can, should do these things.”

The Need

“It is remarkable that so many learned men have closed their minds. What are the bare and simple truths that are known to so many people, those who are called Spiritualists? Theirs is a simple faith. They interpret their experiences in the most straight-forward and unsophisticated manner. Some of them have often been in error; this is caused by unscrupulous persons. Nevertheless these are soon discovered for what they are. This cannot be used as an argument either way.

“‘The world is full of spirits longing to speak to their loved ones.’⁶ What can be done to bring these forces together? You must help us all you can by these writings, and by telling others the good news that we *can* communicate with those we have left behind. It is a strange spectacle—you on your side, and we on our side, trying so hard to speak to our loved ones. ‘What is needed is a bureau of communication between the two sides; if only such a place could be established with trustworthy mediums!’”

“You have a good writing medium I hope she will keep on giving her hand for this good work. I hope to have another opportunity soon. The world is hungry for a spiritual message.”

⁵ Compare with page 127, *The Losing and the Finding of the Soul and The Nothingness of Things*, in *Julia*.

The Summing Up

"Death to the progressive soul is a glorious promotion, a stepping to a higher grade of all good, a change to a grand and better world. Not one to be voluntarily sought; not one to be gained by suicide, for that step would defeat the desired end by enmeshing the spirit in a web of earthly conditions; but one to be graciously accepted when Nature works her will with the worn-out body.

"Time passes for all on this earthly plane of abode. Soon like snow before the sun you will all melt away from the earth. After a while you will realise that at last you have come into an inheritance, and you, and your own people who have travelled before you, will find not death but an everlasting life which grows more beautiful as you progress.

" 'There is much love on earth; were it not so, it would indeed be very hard to live.'⁸ 'Love, love, love! It is the first word and the last!'⁹ All I have written is true and good. I have nothing to alter. With all that, I have much more to say which I do not say now. All that I wrote about the joy and the glory and the love of God is true.'¹⁰

"W.T.S."

^{6, 7} Compare with pages 49 and 50, and pages 50 and 103 of *Julia*. Note: Through Stead's hand Julia had also asked for a bureau of inter-communication. Many will recall that the Stead Bureau operated for this purpose for many years in London, and that many persons received sound confirmation of the fact of individual survival through its agency. This bureau was first operated under the oversight of Stead, and after his death under that of his devoted daughter Estelle, a beloved figure in Spiritualistic circles, who passed on in 1966 after a long life of distinguished service to the cause her father had so nobly championed.

⁸ Compare with page 50, *Letters From Julia*.

⁹ Compare with page 54, *Letters From Julia*.

¹⁰ Compare with page 38 of preface to *Julia*. These sentences in the Dawn script were later found to be part of a script written by Stead for Julia in 1909, on the occasion of the ninth printing of *Letters From Julia*.

In the final paragraphs of the above Dawn scripts many passages from the *Julia Letters* have been skilfully woven together to give a new emphasis.

In the script of July 22, 1943, Stead writes of the conditions surrounding degenerate personalities, and of the efforts made by missionary workers—of which he appears to be one—to reclaim such unfortunate ones and start them on a path of evolutionary progress. Thus from yet another angle we find Stead preaching of God's goodness and His abiding love for humanity. The vigorous phraseology of the first section of this script constitutes a very impressive internal phenomenon when it is remembered how unlettered was our automatist. Inspiration again has been forcefully demonstrated.

“In the rash lustiness of my young powers
 I shook the pillaring hours
 And pulled my life upon me; grimed with smears,
 I stand amid the dust o' mounded years—
 My mangled youth lies dead beneath the heap.
 My days have crackled and gone up in smoke.

Halts by me a footfall; Is my gloom after all
 Shade of His hand, outstretched caressingly?
 Ah, fondest, blindest, weakest,
 I am He thou seekest!
 Thou dravest love from thee, who dravest Me.”

The Hound of Heaven, by Francis Thompson.

THE STEAD SCRIPT OF JULY 22, 1943

“Not having undergone any change by his death, he (the depraved man) still displays all his passions in their tragic hideousness. Excitedly he responds to the worst suggestions, teeming with carnal lusts which he cannot satisfy for the want of sensorial organs. (Thus) these furious unsatisfied souls wander through this tenuous habitation. If they remain they are confined, but unfortunately they succeed sometimes in escaping. They return to the earth-plane where they attract disastrous affinities. They prowl about all their bad places where they often drink, bringing others who frequent such places, to acts of perversity that they themselves would like to commit.

“Assassins who have perished on the scaffold, full of

hatred and revenge, kindle in the hearts of men of criminal instincts similar thoughts, and foment the most execrable passions. Here is found the hell for those pitiless vivisectors, who trembling with hatred against thoughtless man, follow him, obsess him, and force him to repeat his worst experiences; and finally, not having any more victims to make suffer, turn their own cruel lust toward themselves.

“This is the work of the spirit-missionaries, who try to break down their stubbornness, and by their tender love and prayer bend (their wills) so that the light at last can penetrate into the dark souls, until, after much prayer and repentance, weary, subdued, broken by torture, they come to understand that they cannot struggle against the immutable law; that God does not wish them to continue in this horrible state for ever. On the contrary, the light rays shall translate their darkness and destroy the evil; this, thanks to a loving Father, gives them the opportunity to be able to live together with those who are the children of better things. Often these depraved souls, after they have recovered, undergo certain transformations, certain purifications, without which they cannot enter the peaceful happy regions which are properly called man’s native home.

“I want to tell you of one of these evil forms that I have been able to bring back to the light and true love. He had been killed in trying to escape from the police. For a long time he had been in hiding; he was betrayed in his hiding place by a pal, for a price. I do not know his name; he had passed on long before I had. Then he managed to escape back to the earth plane with revenge seething in his soul. Not having a material body, there are half-human, half-animal forms that serve as clothing—that is to say—as bodies for degraded souls who have indisputably become beastly.

“Such a one was our friend. As a boy he had thieved. He had had a good mother but a father who drank. With some of my friends I tried to follow in his wake, but this was hard for me to do. After much travelling he seemed to see me in a mist of grey. He called out to me, ‘Who are you?’ and I answered, ‘A friend.’ Then he swore and said: ‘I have no friends! You have come to take me back! I won’t go!’

“Then after I had tried to show him what had happened he listened to me. I told him I would help him. Then he said, ‘Well, I’ll go, but it is dark; I can’t see!’ Then the clear blue light of the missionary spirits shines through the grey mist, and the poor lost soul sees it, and as he sees it he moves as if to follow the spirit form; and as he does so, his own battered form gathers like a vapour and gradually takes the shape of a human being. But it is not beautiful and bright as is the spirit form of a spiritual being who walks in the light.

“He was very anxious after that; he went about trying to find out what he must do to work out his salvation. Now he has a great work to do among the derelicts on the earthly plane. He is imbibing knowledge, and at the same time is fed his sense of beauty. All is good. He is satisfied with his travels and glad that he is allowed to be a guide and try to turn their thoughts towards Home, a Home that is a beauty spot in the spirit world. He labours according to his bent, but all is good.”

“W.T.S.”

THE STEAD SCRIPT OF OCTOBER, 1943

In this script Stead corroborates the Theosophical belief in certain remedial after-death experiences, beliefs which now apparently have become observed facts to our communicator. Considering the lack of intellectual development of the automaton, one finds this script a most remarkable piece of writing. It reveals not only new and vigorously worded phrases, but it expounds doctrinal and philosophical teachings demanding open-minded attention from all thoughtful readers. In one section the medium’s hand ceased to function, leaving a blank in the writing. The words considered necessary to the argument have been placed in brackets by the editor.

“The spiritually developed man whose astral body already deems itself purified does merely cross Koma Loka.” Let me explain it. Koma Loka is a sort of limbo or hades, but must not be confused with the purgatory of the Roman Catholic Church, from which the souls of the people cannot

escape before they have purchased a certain number of salvatory masses which must be duly paid for according to an established tariff! Is it not perfectly just that the effects of causes, put into play by man during the course of his terrestrial life, have for sequel, sanctions similar to those that so-called social legislation supplies to our misdeeds?

“If there is justice in some parts, should it not remain without contest in a universe that administers the supreme law of harmony between cause and effect?—between the germ of whatever nature that ought to develop and fructify according to its beneficial or hurtful kind (and its final fruition)? The idea, more or less prevalent, that death levels all, is an error born out of complete ignorance.

“Koma Loka is only a locality in the relative sense, for it has no circumference, no determined limits, and only exists in subjective space. Need we still add that it does not enclose any place of unlimited torture? The everlasting hell in which a number of poor ignorant souls and sectarian fanatics believe is only foolish fear and superstition.”

“W.T.S.”

Now given for the purpose of comparison is the pertinent excerpt from Annie Besant's book, *The Ancient Wisdom*:

“Kamaloka, literally the Place of Desire, is part of the astral plane, not divided from it as a distinct locality, but separated off by the condition of consciousness of the entities belonging to it . . . This region represents and includes the conditions described as existing in the various purgatories and intermediate states, one or other of which is alleged by all the great religions to be the temporary dwelling of man after he leaves the body but before he reaches 'Heaven.' It does not include any place of eternal torture, the endless hell still believed in by some narrow religionists . . . but it does include conditions of suffering, temporary and purificatory in their nature, the working-out of causes set going in his earth-life by the man who experiences them.”

¹¹ Note: “Koma Loka” is the spelling used by the Dawn communicator, not the spelling found in Mrs. Besant's book.

CHAPTER NINE

The Oliver Lodge Scripts of 1941-1943

THOSE who are familiar with the history of the application of scientific methods to the study of psychical phenomena will recall that one of the most noted of the early British investigators was Sir Oliver Lodge (1851-1940), F.R.S., D.Sc., LL.D., recipient of many honours for distinguished scientific achievement.¹ To a greater degree than any other of the pioneers of psychical experimentation, Lodge's long life covered the years from the beginning, through the growth, to the maturity of psychic science. Its beginnings took place during his youth and early manhood. When, at the age of thirty-two, he first turned to active research, he did so with a background of already tentatively established classifications, terms and experimental procedures.

In the development of this new science the influence of Lodge's keen mind, impartial judgement and equable temperament made itself constantly felt until his death. He was well acquainted with most of the prominent researchers and mediums of his time. He took part in many of the inquiries. He contributed to many of the publications and ably and fearlessly

¹ At various times he had been President of a number of distinguished organisations, including the Roentgen Society, the Physical Society, the British Association for the Advancement of Science and the Society for Psychical Research. For a time he was Head of the Department of Physics at the University of Liverpool. Later he became President of the University of Birmingham. He invented the wireless telegraph coherer, did extensive research into the nature of electricity and published original work in electrolysis, lightning and the speed of the ion.

championed the established facts of psychical research.

The question of moral and spiritual principles exercised him greatly. He lectured widely on these topics in England, Canada and the United States. He wrote several books dealing with spiritual and religious matters, such as *Man and the Universe*, *Reason and Belief*, and *Why I Believe in Personal Immortality*, which were widely read.

In 1916 he made his personal contribution to the evidence for man's survival of death when he published an account of a series of communications with his son Raymond, who lost his life in 1915 in World War I, in the book, *Raymond, or Life and Death*. And he often affirmed publicly his staunch conviction that consciousness continues in a post-mortem state, and that mind can speak to mind across the chasm we call death. For example, on page 88 of *Raymond* we find this:

“ I have made no secret of my convictions, not merely that personality persists, but that its continuous existence is more entwined with the life of every day than has been generally imagined; that there is no real breach of continuity between the dead and the living; and that methods of intercommunion across what has seemed to be a gulf, can be set going.”

On page 288 of the same book he said :

“ The hypothesis of continued existence in another set of conditions, and of possible communication across a boundary, is not a gratuitous one made for the sake of comfort and consolation, or because of the dislike of the idea of extinction; it is a hypothesis which has been gradually forced upon the author—as upon many other persons—by the stringent coercion of definite experience . . . The evidence is cumulative and has broken the back of all reasonable and legitimate scepticism.”

Some thirteen years later, the February 1929 issue of the *American Century Magazine* carried an article by Sir Oliver Lodge entitled *Fifty Years of Psychical Research*, from which are taken these two excerpts :

“I gradually got to perceive that conversation with the departed was no strange uncanny phenomenon, but as simple and straightforward—given the requisite conditions—as any ordinary family conversation might be when conducted through a telephone or less understood form of instrument. I tell the world, whether it listens or not, that *that is so.*”

“The religious and spiritual world has been felt to be a region of awe, rather than of understanding, and only now are a few patient explorers seeking to investigate something of its nature by mundane but reasonable and should be legitimate methods. Therefore they are able to assure us of its reality, as demonstrated by ascertained facts; they certify that our natural bodies are only materialised instruments through which we operate here and now; they have ascertained that these same bodies can be used to demonstrate powers that we did not know we possessed; and so gradually they have learned that beyond the body and everything connected with it, our own self, the essential part of us, is no evanescent illusion—a simulacrum stalking between two eternities—but has a real and permanent existence. We are spirits here and now, and Spirit dominates Matter.² Truly we are living in times which Tennyson foresaw when he wrote:

“‘The Ghost in Man, the Ghost that once was Man
But cannot wholly free itself from Man,
Are calling to each other thro’ a dawn
Stranger than the earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark.’”

In a letter dated February, 1932, to J. Arthur Hill, Sir Oliver wrote this:

“I am as absolutely convinced by the evidence as ever I was. Lapse of time has no effect on my belief. In fact it has given

² This theme, the permanence of the spirit, as opposed to the impermanence of matter, emerged in the Dawn-Lodge Script of 1941.

more and more time for evidence to be received. And the evidence is cumulative. To all I say in my published books I adhere. My faith in the reality of a spiritual world is stronger than ever."

Dr. Hamilton's contact with Sir Oliver Lodge was established in 1921 when he wrote to him for comment concerning the unexpected table-tilt message claiming to come from Myers and Stead. Then at a table-sitting with Mrs. Poole on March 22, 1922 by raps came "*Requiescat in pace . . . Raymond L . . .*" The trance controls named Raymond Lodge as a member of the unseen group who were helping to transmit the Stevenson, Livingstone and Stead material.

With Mrs. Marshall's development as a materialisation medium in 1928 and the later appearance of a number of tiny, excellently formed faces, on October 27, 1929, we photographed a likeness of Raymond Lodge.³ A copy of that photograph was sent to Sir Oliver. In his reply of November 26, 1928 he commented: "The Raymond likeness is a reasonably good one . . . and seems in accordance with 'Walter's' testimony."

Sir Oliver died in 1940. Within a few months it became apparent that he too had joined Stead, Myers, Stevenson and the others who were making good use of Dawn's most unusual psychic potential. In December, 1941, one of the deep-trance writings said this:

" 'The veil is rending; and the voices of the day
Are heard across the voices of the dark.'"

"How natural and sane is Life Beyond! Yet bereavement is painful; death in the prime of life is tragic. The premature loss of an earthly existence is a great deprivation. Yet without sacrifice there is no remission; the sacrifice is their glory, honour, and patent of nobility."

"O.L."

The opening quotation, of course, came from Tennyson's poem, *The Ring*, which Lodge had quoted in his book, *Reason*

³ For a discussion and photograph of the Raymond materialisation, see pages 124-134 of *Intention and Survival*, T. G. Hamilton.

and *Belief* and in his article in the *American Century Magazine* in 1929. The rest of the script is surely a direct reference and tribute to the tragedy of so many young lives then being sacrificed in World War II, and indirectly, I believe, a reference to Lodge's bereavement when Raymond's life was so abruptly ended in 1915.

As events unfolded in our seance room from week to week, it turned out that this brief but deeply impressive script was the introduction to a new series of deep-trance writings which appeared at intervals in 1942 and 1943, all of which were signed "O.L."

Although they proved to be few in number, their impact was powerful. Yet once more we stood amazed that through our almost totally unlettered medium could come writings which so constantly showed a Lodge-like mind, exhibiting the same lofty serene outlook upon the universe, the same love for humanity, the same awareness of man's need for God, the same firm belief in the oneness of truth as revealed by both religion and science—as Lodge himself had so often displayed in so many of his books and lectures.

Nor was this all: a detailed examination of the Dawn-Lodge scripts revealed that they too (as with other of the scripts already quoted) contained certain inner complexities which helped to fulfil the prediction, "What is written is written again." Not only did Lodge, through Dawn, quote his favourite lines from Tennyson's poem, *The Ring*, but he also quoted a sentence which we much later found to have originated in a script attributed to the late W. T. Stead! Need I add that such subtle obscurities lay entirely beyond the range of knowledge and skill of any of us, and that the sources of such inclusions were chanced upon by my mother some years after the Lodge scripts had been received.

As I have reread and rechecked these references, the more I am inclined to the firm opinion that these insertions in the Lodge scripts were deliberately chosen and inserted by our communicator in order to place before us a well-organised type of literary puzzle which not only challenged our skill in solving it, but also presented us with a type of autobiographical cross-correspondence which firmly established his identity and thus

made his message completely authentic and compelling. As with the other scripts, we have introduced punctuation and paragraph indentations. My mother devised the captions.

THE O.L. SCRIPT OF OCTOBER, 1942

A Summing Up of the Main Findings of Psychical Research

“There is not a civilised country in the world today which has not some organisation for the investigation of psychic phenomena, or the propagation of the teachings of the spirit world.

“Ancient spiritualism has always been with us, for in every age and amongst every nation spirit return has been manifested in some form or other. Visions, dreams, premonitions, apports, apparitions, voices, warnings, inspiration, have been the common lot of certain people throughout all time. Our Bibles are full of such happenings, for our Father God is no respecter of persons. By many they are looked upon as miracles.

“The work of the English Society of Psychical Research is known the world over. The chief interest of this Society for a number of years has been a detailed study of certain mediums such as Mrs. Forbes, Mrs. Piper, Mrs. Holland⁴ and many others. Direct personal evidence has been studied known as cross-correspondence.⁵

“In educated circles in Russia spiritualistic phenomena have been carefully and scientifically studied. Many noblemen spent many years studying them. For instance Count So . . . (writing illegible) and Count Alexander Aksakoff. Much has been contributed by these people, and there are many more. These people carefully studied and carried

^{4, 5} The three ladies mentioned by name were the main sensitives through whom came cross-correspondence phenomena which provided Lodge with evidence for the survival of F. W. H. Myers. Reference to this matter will be found in the records of the Society for Psychical Research, in Lodge's book, *Survival*, and in his autobiography, *Past Years*.

out some very curious experiments with a medium called Sam B . . . (illegible) long since over here.⁶

“Almost every country in Europe has its experiences, real scientific work in psychic trails. From Munich Baron von Schrenck Notzing⁷ who was also a physician has left behind him many wonderful evidences. He is still very much interested in materialisation phenomena.

“The book⁸ is well received and well written. It is the sort of book that it is difficult to tear one’s self away from. Congratulations to the young man.”

The Cosmic Outlook

“I know science can only tell us of structure, but structure is the result of progress.⁹ The material must be constructed out of something, which can best be described as primordial mind. The world is constructed of mind,¹⁰ mind in its turn expresses itself through form, and this is the meaning of individual existence. Dr. Hamilton claims that psychical research and mysticism both confirm the findings of intuition and science, and that mind may express itself further through

⁶ Apart from Aksakoff, the names of other Russian investigators remain unverified.

⁷ Schrenck Notzing made a lengthy and exacting study of the phenomena of Eva C., and published his report under the title *Phenomena of Materialisation* (Dutton, New York, 1920, and Kegan Paul, England, 1923, translated by Fournier d’Albe). This book is regarded as a classic in psychical research.

⁸ A kindly reference to *Intention and Survival*, which had just then been published (October, 1942) and to its editor, my younger brother, Dr. James D. Hamilton.

⁹ It would seem that the word “progress” is being used here in the evolutionary sense.

¹⁰ Our communicator here makes a claim in line with the thinking of the twentieth century astronomer-philosopher, the late Sir James Jeans. In his book, *The Mysterious Universe*, on pages 149 and 150, Sir James writes: “The universe begins to look more like a great thought than like a great machine . . . the old dualism of mind and matter . . . seems likely to disappear . . . through substantial matter resolving itself into a creation and manifestation of mind.”

the conscious or the subconscious¹¹ which are one in point and purpose.

“ Psychic science tells us that memory persists for a longer or shorter period of what we call time—all this a matter of psychic observation. It must be taken on trust by those who have not yet investigated. It is an incontrovertible fact; not only is human survival a proven fact, but it follows that immortality is the only logical explanation of existence.

“ How sad it is that so many are strangers to the facts of spiritual science! How important for everyone to have a knowledge of the truth!

“ ‘ The veil is rending, and the voices of the day
Are heard across the voices of the dark.’ ”¹²

“ The spirit forces have demonstrated that communion between the two worlds is like the rising of the sun. The spirit people have opened the gates! Their full message is yet to be revealed! But we have seen the coming of the dawn! We have caught a gleam from the Land Beyond! Presently the sun will rise! ‘ Commune for the love of communion, and

Note: In this connection the reader is referred to the Appendix, where will be found in full detail—see also Plate 10—the story of a most interesting experiment which took place in 1932 in the Hamilton researches, ten years before this script appeared.

¹¹ This seems to imply that mind may express itself in new forms after death. This theory had already been advanced by Dr. Gustave Geley. It grew partly out of his study of the teleplasmic forms occurring with the medium Eva C. in Paris—a theory which he elucidates in his book, *From the Unconscious to the Conscious*. The Eva C. materialised forms appeared to resemble closely the Dawn formations of the Hamilton group.

¹² See pages 116 and 117.

the things which love can dictate and circumstances will permit, shall be added there."¹³ Try and prove it for yourselves."

THE O.L. SCRIPT OF MARCH 24, 1943

Christ

"A mighty Angel of Tribulation came to earth to death—a power men call God. Some are given to understand this Great Spirit, which reaches from the highest heaven through the Christ-love, which becomes a link from heaven to earth.

"Let us always have faith in our loving Father, and be in a spiritual mood to receive what blessings He bestows upon us.

"God's arms are around the undying dead who serve Him."

"O.L."

¹³ The sentence enclosed in the single quotation marks we found months after receiving the Lodge script, in a script attributed to the discarnate Stead, and reported by his daughter Miss Estelle Stead in her introduction to her book, *Communications With the Next World* (published in London, 1921). As Lodge had then been one of the contributors to the symposium in this book, it would seem more than likely that he was familiar with this quotation. At the time it appeared to us in Winnipeg, its existence was totally unknown to any of us.

CHAPTER TEN

The T.G.H. Scripts of 1943-1944

WITH the exception of the Gaelic script which Mrs. Marshall's hand wrote automatically when she was alone in her own home, all the scripts I have presented so far appeared as deep trance products at regular seances of the Hamilton group. The scripts quoted in this chapter came under somewhat different circumstances; but, like all the other writings, appeared to be part of a plan drawn up and put into action by our unseen scientists, and effected in this fashion:

Early in 1943 my mother had had an impromptu sitting with a psychic friend through whom, to her surprise and pleasure, she received a direct communication from my father, a message intended not for her but for Mrs. Marshall. In this message, my father asked my mother to relay to Dawn a request that she allow him to use her psychic talent for some writings he wished to put through.

Instead of assembling a group of sitters for this purpose, my mother was to ask Dawn to sit quietly by herself in the privacy of her home, to choose a time of day when she could be sure of being undisturbed for a short period (of about half an hour), to have paper and pencil ready, then let my father control her hand and try to make it write in his own words what he wished to say. My mother telephoned Mrs. Marshall the next day, told her of my father's request, and added that she would provide the paper, and stamped, addressed envelopes.

Dawn readily agreed to try this new type of experiment. The procedure was very simple. She told us she sat down at her dining-room table, prepared to write, felt herself becoming "hazy" (as she put it) and her hand writing, although she had

no idea of the words. When the writing ended, without reading it she folded the script, placed it in one of the stamped addressed envelopes, which she sealed at once and posted immediately, so that my mother received it by the next mail delivery.

Phenomenal as were all the other automatic scripts, these "letters," all beginning with the salutation, "Hello, Lillian," and ending with the initials "T.G." or "T.G.H.," astonished us the most, and for a number of reasons. First, the salutation had a very particular meaning to us as a family. During his lifetime my father used my mother's name "Lillian" so very often that it became a family joke. We teased them both constantly about it!

Second, the initials "T.G." or "T.G.H.," had an equally deep personal significance. Within our home and beyond its walls my father was always known as "T.G." My mother, his brothers, relatives and many close friends always called him by these initials. To his many patients he was always "Dr. T.G.," to his nieces and nephews always "Uncle T.G." I cannot recall a single instance, in any letters he wrote from other cities in his extensive travelling on medical matters, where he signed himself other than "T.G."

As we read and reread the T.G. scripts simply as letters, we agreed that nothing could have been more like him. Through Dawn he wrote to us in the same straightforward fashion as he had so often done in the past. The style and the many small turns of expression were those he had used in life; the outlook, wondering and cautious, was his.

Even Dawn's handwriting took on certain of the characteristics that had been his in life. It became firm, neat, precise and always legible. The initials of the signature were always written in an unbroken line, as my father had always done. So we felt, with complete justification, that the repeated use through Dawn's hand of both my mother's given name and my father's initials were a deliberate choice on his part to identify himself unmistakably.

Nor was this all. During his experimental work with various mediums functioning more or less simultaneously, my father came to regard cross-evidence as a highly satisfactory way of establishing the identity of the trance communicator as being

independent of that of the medium. In this connection we received confirmation from a most unexpected quarter.

After my father's death in 1935, my mother, in 1936 and 1937, had as a companion a young woman called Isobel Farquhar. She was an excellent psychic. Through her clairvoyance and trance we received considerable evidential material, not only from my father but from other of our communicators. In 1940 she went to Vancouver, a large city on Canada's west coast, where she married and raised a small family, which meant laying aside completely her psychic gifts. Only very occasionally did we exchange family news with Isobel. She had never been told of the T.G. writings through Dawn.

In 1944 my mother received from Isobel a short note. Under its signature she was astonished to see these words: "Hello Lillian How are you TGH," with the initials written in the same unbroken line as were the initials which ended all the T.G.-Dawn writings. Here again we regarded this as a deliberate act on T.G.'s part to provide one more small but valid bit of cross-evidence from a point so far from Winnipeg and through a young sensitive who had no way of knowing about his writings through our older medium.

Returning for a moment to the trance statement of April, 1940, when an unknown control through Dawn said, "Three new writers will join your group," with the advent of the T.G. letters we now recognised the fact that T.G. was indeed the third *new* writer, following Henry Gratton and Peter Campbell.

And where Stead had rewritten, paraphrased, or quoted material from *Letters From Julia*; where Lodge through Dawn had restated some of his philosophical concepts and had re-quoted his favourite lines from Tennyson; where R.L.S. had rewritten not only some of his own poems but had requoted Pease's poem, so too with T.G. In his "letters" he too had worked in ideas, concepts, word-phrases which we later traced to a book published years earlier, and long out of print when the Dawn-T.G. scripts were being given. So T.G. too had done his part in helping to fulfil the statement, "What is written is written again."

The book which we discovered to have been utilised by T.G.

was, *Letters From a Living Dead Man*¹ which had been added to our library in 1922, and read by my parents once at that time. I wish to emphasise that Mrs. Marshall had no knowledge of the existence of such a book. She was never told of the inner phenomenon of rewriting which we found to be so prominent a feature of the T.G. letters. We accepted the material as it came; and Dawn lent her hand for T.G.'s purpose, not ours.

In preparing this essay I have studied the T.G. writings side by side with the book, *Letters From a Living Dead Man*. From this intensive consideration several points have emerged:

One, I believe T.G. deliberately chose to write his scripts in the form of letters to my mother so that his communications could properly be called letters from a living dead man, thus drawing attention and giving added significance to the title of the earlier book.

Two, I find very impressive the way T.G., like Stead and the other writers, adapted and altered portions of the earlier book to underline certain truths he found and experiences he underwent.

Three, I recognise the consummate skill with which he wove into his narrative specific references to some of his own researches, and a specific reference to one particular psychic experience of my mother and myself in which he was involved.

He has thus accomplished a multi-purpose task. He has incorporated incontrovertible internal evidence which establishes his identity beyond question. He has contributed his share to the plan of rewriting. And he has established the fact that these writings are what they claim to be—genuine manifestations from a personality existing in another state.

Several months after the series had ended the matter was finally cleared up from his point of view. In November, 1944, Dawn called on my mother one evening. They had held an impromptu sitting, with "Walter" speaking through Dawn in trance. Here is the pertinent excerpt from my mother's notes:

"Walter": "Ham is here.² Question him."

¹ Written down by Elsa Barker.

² Early in 1928 "Walter" gave my father the nickname "Ham" and always referred to him in this way.

L.H.: "T.G., why did you use that book in the way you did?"

T.G.H.: "We used that book because it tells the truth, especially the first one hundred and fifty pages. It is out of print now and we wish to draw attention to it."³

L.H.: "That is fine as far as you go. Perhaps you have more to tell me."

T.G.H. (eagerly): "Yes, yes! The man who wrote that book is my teacher!⁴ We have had similar experiences. He has been a great help to me in producing this writing."

L.H.: "But how do you see this book? Do you see a copy of it on our side, or do you have it over there?"

T.G.H.: "It is difficult for me to explain this to you, Lillian. You will understand when you come over. It is more as if we have the leaves of the book here. Nothing is lost; all is registered on the ether.⁵ I must go now. The power is failing. Good-bye for a little while."

As the T.G. letters appear to have been planned to furnish a running commentary or progress report on his experiences and spiritual growth in his new state of being, they are presented as far as possible in the order in which they appeared, although occasionally scripts bearing on the same subject, but written at different times, are brought together to maintain continuity. We inserted punctuation. Again my mother devised the captions at the beginning of each section.

³ This is true. *Letters From a Living Dead Man* has been out of print for many years.

⁴ The unseen writer of *Letters From a Living Dead Man* was said to be Judge Edmonds of New York. He died in the U.S.A. in 1912. The automatist was Miss Elsa Barker, who began to receive the scripts in Paris, before she knew that Judge Edmonds had died.

⁵ This thought is in line with the theory advanced by F. W. H. Myers in his *Autobiographical Fragment* where he says: "I hold that all things thought and felt, as well as all things done, are somehow photographed imperishably upon the universe." His theory arises from his prolonged study of many types of mental phenomena which he reported in his book, *Human Personality and Its Survival of Bodily Death*.

The T.G. letters can be read for what they are on the surface, descriptions of his experiences. Or they can be read in depth for what they also are, a reworking of parts of the earlier book. For this reason I give precise and detailed footnotes so that any reader who has access to the book, *Letters From a Living Dead Man*, may read it side by side with the T.G. scripts and see how skilfully the reworking has been accomplished.

Before we pass on to the letters one more thing remains to be said. That T.G. loved Christ deeply and through service to humanity sought to serve his Master, those of us who knew him so well realised completely. Deep within him ran that mystic urge seeking for higher things, for truth, and thus for God. That he found intimations of high and holy things in the New Life need not then surprise us. Yet he does not write in the exalted phraseology of Stead, or in the literary style of R.L.S., or show the lofty outlook of Lodge. He writes simply as a loving friend, anxious to share his adventures with us.

THE T.G.H. SCRIPTS OF AUGUST, 1943—APRIL, 1944

AUGUST, 1943

“Hello, Lillian! ‘Things seem easier to me now than they have been for a long time.’⁶ ‘Everything is well with me.’⁷ I have my teacher with me ‘and his attitude is very comforting.’⁸ I want you to instruct Dawn to ‘take certain precautions to protect herself against those who press around us;’⁹ tell her to say a little prayer before she sits down to write, and let her sit quietly. The teacher will come and nothing can get through; they cannot annoy me and Dawn has ‘absolutely nothing to fear.’¹⁰ The stiffness in her arm will soon disappear. I see it as ‘a blur on a mirror.’¹¹

“‘I see the past as an open window.’¹² ‘Not yet do I grasp the full mystery of will.’¹³ ‘When I am absolutely sure of my hold on Dawn’s hand I shall have much to say about the life out here.’¹⁴

“‘Strange, but to myself I seem to have quite a substantial

Compare ⁶ with page 17; ⁷ with page 21; ⁸ with page 17; ⁹ with page 18; ¹⁰ with page 18; ¹¹ with page 19; ¹² with page 21; ¹³ with page 22; ¹⁴ with page 23 of *L.F.L.D.M.*

body.¹⁵ 'I do not walk as formerly, but neither do I fly; but I manage to get over space with incredible rapidity.'¹⁶

" 'I see you,' Lillian, 'as a spot of vivid light'¹⁷ 'but to me you seem tenuous.'¹⁸ 'It is the old question of adjusting to one's environment. At first I could not do it; at first I had trouble in learning to adjust the amount of energy necessary to each action; so little energy is required here.'¹⁹

" 'You may wonder if we wear clothes. As you are, so are we clothed, only we do not need to wear the same kind of clothing as you on earth. 'There are people here who wear the costume of ancient days.'²⁰ I asked my teacher the reason for this, and he replied that they felt nearer the Master when they dressed in this fashion.

" 'You asked me some questions but I did not quite get them. Speak them out loud and I may be able to get them.'²¹ This is something else we learn after a time: to hear what you may say to us; and 'your enquiring will help me to study conditions and to make enquiries which otherwise I might not have made for a long time, if ever. There are places here like a kind of school where those who wish instruction can receive it if they are fit.'²²

" T.G."

SEPTEMBER, 1943

" 'I wish to tell you, Lillian, about the awakening of our dear friend Mercedes.'²³ She awoke amid a garden of flowers. She is happy and free from suffering. Lucy²⁴ bends over her

Compare ¹⁵, ¹⁶, ¹⁷ with page 24; ¹⁸ with page 54; ¹⁹ with page 54; ²⁰ with page 51; ²¹ with page 38; ²² with page 39 of *Letters From a Living Dead Man*.

²³ Mercedes, a gentle kindly woman was one of four very great auxiliary mediums during the teleplasmic experiments after May, 1929. She died in February, 1943, of a stroke.

²⁴ "Lucy" was the name of Mercedes' chief control, whose teleplasmic likeness was secured by photography on March 10, 1930, under exceptionally stringent contra-fraudulent conditions, scrutinised by the late Mr. Isaac Pitblado, former president of the Law Society of Canada. For a discussion of the "Lucy" phenomenon, see *Intention and Survival*, Chapter 9; and also April, 1931, issue of *Psychic Science Quarterly*.

and she arises strong and feeling perfectly well. A misty substance that enveloped her becomes evolved into a fleecy robe, and her features are shining and beautiful. Life is the law of nature, and the going out of the individual is under the operation of this vast, beneficent law, and wholly natural."

Note: This T.G. script shows no trace of influence of *Letters From a Living Dead Man*.

"Hello, Lillian. You will be interested in knowing about some of the friends I am working with. Some of them I know, and some of them I have just met in the course of my work. I have met John King,²⁵ R.L.S., W.T.S. I have been with Schrenk-Notzing; he helped us with the teleplasms when I was with you. I have met Oliver Lodge, Mary Lodge, John Buchan. I have seen Myers and Flammarion. I have seen J. A. Balfour, A. Doyle,²⁶ William Barrett, Kipling, William Crookes, and many others who have forgotten their names."

The Teachers

"I want to tell you of a large organisation of souls who call

²⁵ The trance director called "John King" claimed to be the same John King known to earlier investigators. It will be recalled he was associated with the appearance of various types of visible objective phenomena later called materialisations. John King first appeared to the Hamilton group in 1930 through the trance of the secondary medium "Ewan," and purported to be aiding in the production of the "Lucy" and "Katie" materialisations which were photographed in 1930, 1931 and 1932 by Dr. Hamilton under unusually secure test conditions. Dr. Hamilton regarded John King's great driving energy to be one of the major factors in the success of these experiments, where *will* and *matter* blended to bring to light the fully objective but short-lived creations. Hence Dr. Hamilton's interest in the mystery of will, an inner phenomenon to which the T.G. communicator has already referred. For T.G. to place John King at the head of the list of those he has met, we regard as evidential of T.G. as known by those who worked intimately with him.

²⁶ Sir Arthur and Lady Conan Doyle visited Winnipeg and were present at several of the Hamilton seances in the late 1920s. After Sir Arthur's death, an excellent miniature likeness was secured with Dawn in May, 1932. See *Intention and Survival*.

themselves the Teachers. Most of the people I named in my last writing are in this organisation. Their special work is to take hold of those who have just come over, helping them to find themselves and adjust to the new conditions. There are many women in this organisation and they do good work.²⁷

“ ‘It is very interesting about little children. I have not had much time to observe their little ways, but one of the League workers told me that it is easier for children to adjust themselves to the change in their lives. Very old people sleep a great deal; the young come over with a good deal of energy and a great deal of curiosity. There is no violent change; the children grow up and the old ones come back gradually.’ ”²⁸

Objective Realities of the New Life

OCTOBER, 1943

“Hello, Lillian. Here I am again with more writing. I am pleased to have Dawn help me to get this to you. Help her all you can.

“ ‘The other day I asked my teacher to show me the archives of those who lived out here and who had recorded their observations, if such existed. He took me to a large library. I caught my breath at the vast amount of books—there were millions of them,²⁹ and the strangest thing was that they were all arranged so that you could see any volume you wanted to see. ‘I said I should like to see the books in which were written the accounts of explorations which men had made in this, to me, still strange and beautiful country.’³⁰ But as I looked them over I (found) that I did not know the writers, nor did I understand anything of what was written. Many have been written by those who have come here in our century.”

“T.G.”

²⁷ Compare with page 47; ²⁸ compare with page 48; ²⁹ compare with page 47; ³⁰ compare with page 48, *L.F.L.D.M.*

Is Survival a Fact?
A Glimpse of Darkness

“I am writing again and I have a strange story to tell you of the ‘horrors I have seen. I have seen far worse things than anything I saw on earth. The decay and vice and intemperance are far worse here. There are hopeless cases which even the missionaries often have to leave to their fate. Whether they will ever progress I do not know.”³¹

“I also want to tell you of other strange things I have seen lately. I saw a group of people looking in the graves which contained the remains of their bodies. ‘With some it is an obsession which they cannot get free from while a bit of flesh remains on the bones,’³² and that is why Walter and Spurgeon and R.L.S. and the others wish it to be known that *we do not die*—only in the flesh. The soul lives on and takes a new form.”

“T.G.”

The New Freedom and Joy

NOVEMBER, 1943

“But the horrors are not as numerous as the lovely things which we see. ‘Life can be so free here! There is no machinery here as you have on your side, driving, driving, and making slaves of people! In this place one is held only by thoughts and desires.’³³ If the thoughts and desires are (for) material pleasures then the thoughts and desires here are the same. But ‘I have met many good and saintly people who were held on earth by their godly and saintly ideas, and are now free to live them.’³⁴ These people are of great help to those coming over quickly.

“And I have met so many interesting people! ‘I think the happiest people I have met here perhaps are painters, artists, and musicians. How they love to play and paint! Poets also are very happy souls here.’³⁵

“T.G.”

³¹ Compare with page 36, *L.F.L.D.M.*

³² Compare with page 56; ³³ and ³⁴ with page 59; ³⁵ with pages 60 and 61 of *L.F.L.D.M.*

"I am glad to have this opportunity to write again. It is a real pleasure to me to come back. I have been wondering a good deal lately not knowing what it was I was really seeking. I had a long talk with the teacher. After he left me I began asking myself what I was seeking. The answer came quickly: knowledge. I want to give it to the world. Many persons here sink into a sort of subjective bliss which makes them indifferent to what is going on upon the earth. 'This is a great place in which to grow, if one really wishes to grow, though few persons take advantage of its possibilities. There are teachers here who are more than glad to help in making a real study into the mysteries of the life here, and in the remote past.'³⁶ 'We draw to ourselves the experiences which we are ready for and which we demand.'³⁷ At present it seems to me that we learn more by adjusting ourselves and trying to find the truth. Souls here belong to themselves."
"T.G."

A Vision of The Christ

DECEMBER, 1943

"Oh, Lillian, I must tell you of a wonderful experience I had! I had wandered off by myself and in the distance I 'saw a great dazzling light like the sun, only softer, and as I gazed at the light it slowly took form between me and the crowd who stood watching, and the lovely form of Jesus Christ stood in all His loveliness. He smiled and stretched out His hands in blessing.

"'Then the scene changed and He had in His arms a snow-white lamb. He stood transfigured. Then He spoke to the large company of people who stood about, and taught them. I could hear His voice from where I stood.'³⁸ After I returned to my friends I told them of my experiences and I was told that these people would go to a higher plane now."
"T.G."

³⁶ Compare with page 68; ³⁷ with page 69; ³⁸ with page 43,
L.F.L.D.M.

Is Survival a Fact?
The Permanent and the Illusory

JANUARY, 1944

“ ‘When I first came here I was so interested in what I saw that I did not question much as to the manner of seeing,’³⁹ but since being with the teacher, and helping in these writings, ‘I have begun to notice a difference between the objects that at superficial glance seem to have much the same substance’⁴⁰ (at this point the writing became illegible and broke off).

“Hello, Lillian, here I am to continue. As I said, I can ‘see a difference between those things which have existed on earth unquestionably, such as the forms of men and women, and those things which while visible and seemingly palpable, may be, and probably are thought creations.’⁴¹ ‘This thought came to me while looking’⁴² at the changing light I told you of, of the Heavenly country; and it has been ‘forced upon me with greater power while making new explorations’⁴³ that ‘I may be able to distinguish at a glance between these classes of seeming objects.’⁴⁴ For instance, if I met the famous characters in *Treasure Island* I should have reason to believe that I had seen a thought-form of sufficient vitality to stand as quasi-entities in this world of tenuous matter. So far I have not encountered any such characters. ‘A character of fiction, or any other mental creation, however vivid as a picture, would have no soul, no unit of force, no real self whatever, but would come to me merely as a picture. I shall try to put this to the test.’⁴⁵

“T.G.”

³⁹ to ⁴⁴ Compare with page 44, *L.F.L.D.M.*

⁴⁵ Compare with paragraphs 1 and 2, page 45, *L.F.L.D.M.*

Note: T.G.’s reference to characters from Stevenson’s *Treasure Island* is strikingly evidential, for it was through his prolonged and painstaking study of the Poole trance visions, in which she saw “John Silver” and other characters from that book, as apparently living beings, that Dr. Hamilton came to hold the opinion that suggestion by the communicator probably accounted for the great bulk of visions, symbolical settings, and so on, that crowd the pages of psychical and occult literature. He believed that the imagination of

Joy and Beauty

"I want to tell you, Lillian, of a 'lovely spot in the country I have visited often. Sometimes I stay there for hours as I would were I with you. There is a lovely stream of crystal water and many beautiful trees. At first I did not see the trees clearly, but after a little, as I sat in meditation, they became large and grand.'⁴⁶

"'Music played on earth reaches us and we enjoy it very much.'⁴⁷ 'Tell Margaret to play Franz Schubert for me in the evening and I shall be listening.'⁴⁸ 'If only you could hear our music! I did not know much about music when on earth but now my ears are becoming adjusted.'⁴⁹

"One day I took Arthur⁵⁰ and John⁵¹ to hear the choir of musicians sing, and I left them for a while and walked away. Turning around, I was amazed to see the whole place illuminated in a lovely light, and as I looked at the spot where the

the living "dead," backed by strong will, produced many of the puzzling phenomena in this area of mental activity. As has been suggested by the poet Blake, and later Walt Whitman, imagination may indeed actually be a powerful creative force, and probably evidenced more directly in the New State than here on earth.

It may interest the reader to know that the writer of *L.F.L.D.M.* takes his examples from Victor Hugo's *Les Miserables* and makes no mention of *Treasure Island*. In other words, T.G. agrees with the teachings in the earlier book, but carefully uses examples from his own experiences and findings as a psychical researcher.

⁴⁶, ⁴⁷ Compare with paragraphs 3 and 1, page 61, *L.F.L.D.M.*

⁴⁸ About a month before this script came, I had written to my mother from a city in Eastern Canada to tell her that when playing one of Schubert's piano pieces I had strongly felt my father's presence, and that I wished her to verify this, if possible. She later told me that she had told no one of my request, but several times when alone in her room had spoken aloud: "T.G., did you hear Margaret playing Schubert? If you did, answer through Dawn by writing." Nearly four weeks later the answer came as given in the script.

⁴⁹ Compare with paragraph 2, page 61, *L.F.L.D.M.*

⁵⁰ My brother Arthur, who died as a very young child in 1919.

⁵¹ John, the son of Dr. and Mrs. William Creighton, of Winnipeg, was killed in an airplane crash during training, prior to overseas duty in World War II.

boys were standing, I was astonished to see them illuminated in the same soft glow of blue light. Then I called to the boys and asked them if they saw anything, and they said they saw all the woods lighted with a beautiful light. Arthur thought I was going to be taken away from them as he had seen the light before, when many friends stood around talking to Jesus; but I was not near them."

"T.G."

The Saint

"There seems no better way in which to teach you than by telling you about a man who seemed to be a genuine saint. One day as I was walking through some beautiful woods I saw him walking ahead of me. After a moment he turned and said, "Could I do anything for you, friend?" I was embarrassed for a moment, feeling that I might have intruded upon some sweet communion, but being anxious to learn, I was bold in making enquiries. He looked at me in silence and then said, "You are trying to draw near God?" "Where is God?" I asked. He smiled—and never have I seen such a smile—as he answered: "God *is*. God is everywhere."

"Then I asked what he meant by "God *is*." God is?"

"I do not know how the meaning was conveyed to me, perhaps by sympathy, but it suddenly flashed into my mind that when he said "God *is*," he impressed the realisation of God, which is Spirit. I understood then that there is nothing that is, except God. The knowledge must have been reflected in my face, for he said, "You *know* God is." Life took on a new meaning for me.

"As he left me his face shone with light and beauty, and I wondered if I had seen the face of God. I was so absorbed in my thoughts that I did not hear the music of the river that flowed past as I walked. I said, "I am listening for the voice of God."

"Perhaps I shall see him again, but whether I do or not, he has given me something which I have given to you—as he

himself desired to give it to the world.'"⁵²

“T.G.”

Words of Caution

“I should be sorry if the writings I have made should cause foolish and unthinking people to go spirit-hunting, inviting into their human sphere irresponsible and often lying elemental spirits. Tell them not to do it.

“Most spirit communications, even when genuine, have little value for the reason that they are nearly always coloured by the mind of the person through whom they pass.

“I wish to go on record as discouraging irresponsible mediumship. As this world is peopled largely from your world it is inevitable that we have the kind of people you have; they have not changed in passing through the door of death.

“You know how while I was on earth I investigated spiritualism as I investigated many other things, always looking for the truth which was behind them; and I am now more (convinced) than ever that only by scientific investigation can we find the truth.

“I may not write again for a little while as I am going into the war zone. I will tell you something of this later. But as long as I can get Dawn to write with me I shall write as often as I can; I have so many things to tell you so that you can tell others. ‘But the language of the earth cannot describe the unearthly, and even with the help of Dawn I am not able to describe the real beauty that is here. When we behold these beautiful things we are never the same again.’⁵³

“Dawn is tired. She is asleep. It will do her good. Good-bye for a little while.

“T.G.”

For several weeks no more “letters” from T.G. were received. Late in February they began again.

⁵² Compare with “Letter 20”—The Man Who Found God—pages 78-83, *L.F.L.D.M.* The T.G. script gives a paraphrased and condensed version.

⁵³ Compare with page 69, *L.F.L.D.M.*

FEBRUARY, 1944

“Hello, Lillian. As I said before, ‘This is a great place in which to grow, though few persons take advantage of its possibilities. Most are content to assimilate the experiences which they had on earth. It would be depressing, if one did not realise that will is free, to see souls let slip opportunities here even as they did on earth. There are always teachers standing ready to help anyone who shows the least sign that they desire to make a real study of the mysteries of this life.’⁵⁴ ‘Some persons may think that the mere dropping of the veil of matter should free the soul from all obscurities; but as on earth, so here; things are not thus and so because they ought to be, but because they are. We draw to ourselves the experiences for which we are ready, and which are demanded by us; most souls here do not demand enough, any more than they did in life.’⁵⁵

“T.G.”

The War

MARCH, 1944

“My teacher and many others have paid a long visit to your world. We travelled a long way from you to places which, owing to the war, are forbidden to the public. Wherever we went destruction seemed to be around us. It was very sad.

“I must try to tell you of my visit to some of the lads who have come over. I have been with Oliver Lodge; he has accumulated valuable evidence of the identity of many of the boys who have arrived out here. He is doing a wonderful work among them; they look to him as boys look to their teacher and listen to him.

“What a difference it would make to countless thousands of bereaved persons if they could only realise that their heroic fathers, husbands, sons, are no more dead than when

⁵⁴ Compare with page 68, *L.F.L.D.M.*

⁵⁵ Compare with page 69, *L.F.L.D.M.*

they lived at home with them! All their interests and sympathies remain, and when they are not on the battlefields performing deeds of mercy, they are in their former homes endeavouring to console the mourners and lift the veil which hides them from physical view.

“Now, you may wonder how it is that I pass easily from this world into yours, seeing both. You must remember that your world and mine occupy about the same space, that the plane of the earth’s surface is one of the lower material planes of our world, using the word ‘plane’ as you would use the word ‘layer.’ As the Master said, ‘In My Father’s house are many mansions.’ ‘Mansions in the sky are more than figurative.’”⁵⁶

“T.G.”

The Sleepers

“Lillian, I want to tell you about a different kind of people in whom I have been interested. ‘They are the people who, when on the earth plane, denied the immortality of the soul. My teacher tells me that thousands upon thousands of them have been asleep for generations.’⁵⁷ I feel that this is a chance for me to try to awaken some of them. They have not been wicked. I wish I could describe these souls to you.

“As I told you, ‘I was expecting to begin a new work among a group of people who when on the earth denied the immortality of the soul. Many of them have been asleep for centuries—perhaps ages. When I rejoined my teacher I asked him if he had ever tried to awaken one of these sleepers. He made no answer for a time, and then said that he had, but that he had failed. He told me that one had to go through various stages before one had enough power for this purpose. It is hard to believe that one has to go through other stages of progression before one can accomplish much in this connection.’”⁵⁸

“T.G.”

“Lillian, ‘I regret that I am not strong enough yet to

⁵⁶ Compare with page 148; ⁵⁷ with page 195, *L.F.L.D.M.*

⁵⁸ Compare with page 199, *L.F.L.D.M.*

recall one of these sleeping ones. However I have seen one who has been called back by one of the higher teachers, and I realise as never before the personal power of these teachers. What he said I cannot repeat at this time, but after repeated commands the man stood up, but I could see that his efforts were almost too much for him. My teacher tells me that I must learn more about the one whom I desire to awaken, for after he is awakened I must teach him from the first. Many of them have been brought out of this sleep when they come out from under the spell which they have worked upon themselves.⁵⁹

“I will write to you of my progress, but in the meantime Stead will return to take my place with Dawn.”

“T.G.”

THE STEAD SCRIPT OF MARCH, 1944

Responsibility

“Much has been written about the terror which prospective death inspires in the poor human being—people in love with life, sceptical and frivolous, forgetting God and what is required of them while on the earth plane. It often happens that they doubt the reality of their own decease, especially if they belong to the strong-minded class of individual. On the other hand, it can be verified that the terror to which so many unhappy dying persons are prey—horrors which follow them a long time after their decease—prevent them from freeing themselves from the tortures which they believe are imposed upon them.

“You who understand these things will be held responsible if you do not let them know the truth.”

“W.T.S.”

⁵⁹ Compare with page 198, *L.F.L.D.M.*

Note: The three T.G. “letters” dealing with the Sleepers and his efforts to awaken them appeared to be a paraphrase of “Letter 39—The Doctrine of Death,” which we found on pages 195-199 of *L.F.L.D.M.* We discovered that T.G. had used complete phrases and sentences, but had rearranged them so as to describe in his way his own experiences.

In April, 1944, T.G. returned to continue writing his letters; these were to be the last ones in this long series.

APRIL 1944

"Lillian, I will tell you more about the spheres as I learn about them from experience; and I comfort myself with the assurance that I shall be able to get it through to you. They differ from one another by the difference of their astral substance. I am far from the ideal knowledge."

"T.G."

Another Glimpse of the Heavenly Country

"I want to tell you of a new teacher I have been given. With some others I went with him to some of the higher planes. All at once, as I looked around, I found myself alone. Everything was so peaceful that I stood still. I seemed to be in a lovely forest and the light was so bright that it seemed as if I were at the very gates of heaven. I was afraid to move, and as I stood looking along the ground whence I had come 'I saw two beings coming toward me. There was such a look of beauty and happiness on their faces'⁶⁰ that I at once knew I was in the presence of angels. They held out a hand to me and said, 'Come with us.' We walked along in silence. Then the light diffused softly, and in front of me 'I saw a group of children robed in palest blue, singing and dancing. A great joy filled my heart.'⁶¹ 'Is this Heaven?' I asked, as I saw all the beautiful spirits moving about the children. 'They are quite unconscious of time; it seemed as if they might have been there from all eternity.'⁶²

" 'We left the avenue of trees. The odour in the air was lovely. The birds in the trees were singing as we walked. We came to a beautiful fountain, with its water being tossed up in the air and sending out a feathery spray. The peace that was around was indeed beyond all understanding. No sooner did this thought come to me than I saw the Beautiful One

⁶⁰ Compare with page 189; ⁶¹, ⁶² with pages 190 and 191, *L.F.L.D.M.*

about whom I wrote some time ago. He smiled⁶³ and I wanted to fall on my knees before Him. Then he vanished and I seemed to feel myself being wafted back to my work again. I was so happy because of what I had seen. I know I shall go again."

Life's New Intensity

" "What strange experiences one has here! I rather dreaded my first visit to the earth plane alone.⁶⁴ Things seemed dark; but now they are growing lighter and I find my way unaided. The body I now have is so light it can penetrate gross matter.

" "As I travel I feel more the intensity of the life I am now living. I am no wan spook liberated from the grave! I am real and quite as wholesome as when I walked the earth.⁶⁵ 'It is a real pleasure for me to come into your presence,'⁶⁶ even although you yourself do not see me. 'It is because I want to give you, and others, the true knowledge which cannot be reached by any other means.'⁶⁷ 'The greatest bit of knowledge which I have to offer you is this; that by exercise of will you can retain objective consciousness after death takes place. As I have said before, many sink into subjective bliss; I could have done so myself easily. At almost any time, on composing yourself, you can fall into this state.'⁶⁸ 'Please do not accuse me of contradicting myself or of being obscure. I have said that objective consciousness is as possible with us as the subjective is with you; the tendency is merely the other way.'⁶⁹

The Purpose of These Writings

" "My object in writing these notes is primarily to convince a few people, to strengthen their certainty in the fact of immortality, in the survival of the soul after the body-changes which are called death. Many think they believe; many are not certain whether they believe or not. If I can make my

⁶³ Compare with page 191; ⁶⁴ with page 138.

⁶⁵ Compare with page 139; ⁶⁶, ⁶⁷, ⁶⁸, ⁶⁹ with pages 142, 143, *L.F.L.D.M.*

presence felt as a living entity in these writings, it will have the effect of strengthening their belief in the doctrine of immortality.’”⁷⁰

“Lillian, ‘this is a strange age, an age in which a large number of men and women have no real interest in life beyond the grave. But all will have to come out here sooner or later, and perhaps a few will find the change easier, the journey less formidable, by reason of what I have written. Many persons approaching the great change, who may seriously study these notes, may be helped.’”⁷¹

“‘Is it not worth a little effort on your part as well as on mine?’”⁷² I have talked with Stead and he seemed disappointed that you have done nothing with his writings. He wants my notes published before people have forgotten me as their friend.

“How long will it be before everyone realises that the world is not governed by the caprices of a demon being speculating on human anguish, but is governed by a just, patient, benevolent law of evolution on earth as well as on the higher planes of existence?”

“T.G.”

Compare ⁷⁰, ⁷¹, ⁷² with pages 149, 150, *L.F.L.D.M.*

CHAPTER ELEVEN

TO the last, our unseen communicators carried out their plan of rewriting or quoting from earlier works. In this, the final script, signed by Stead, we found several excerpts from *Letters From Julia* incorporated most skilfully into the text. Regarding this brief script little needs to be said. It speaks for itself as the considered product of a mind much greater than that of our sensitive. And it brings before us once more the exalted outlook and the deep love for humanity which we had come to associate with the discarnate Stead.

Stead came to us in 1921. He remained with us over those many years which brought phenomenon after phenomenon—raps, visions, scripts, materialisations. In time we came to regard him with deepest affection as counsellor, friend and source of high inspiration. In all these things, as did our other communicators, he laboured for us and with us “in the interests of humanity.” Finally, in 1944, it was his hand which drew the curtain. With this last script our formal investigations were ended with these words:

THE STEAD SCRIPT OF APRIL, 1944

The Farewell

“Read Acts 1, 8; Acts 2, 19 and 20.

“But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem . . . and unto the uttermost parts of the earth . . . And I will shew wonders in heaven above, and signs in the earth beneath . . . before the great and notable day of the Lord come.”

“Friends, have you ever stopped to examine the history of man’s adventures into the supernatural? He has always reached for something beyond himself; he has felt compulsion, seeking for signs, and according to his understanding, has put them to the test.

“The range of his experiences depended on his conception of God, the heathen running the gamut of idolatrous practices, while Socrates, at his trial, drew attention to super-human influences in his experiences which he sometimes called by the name of Divinity.

“Within the Bible, running through the perplexing panorama, is a crystal stream of communication with those in the unseen world; conversation takes place with a chosen few. Let it be remembered that the process of communication with the earth plane is *not* a form of superstition. God Himself sent His Son into the world to teach these things—that *there is no death*. And His disciples proved it to all who were in the Upper Room on the Day of Pentecost; and through them it was made known to the world at that time. Paul in his letter to the Phillipians told that a new fellowship was born in the colony. And the Master said, ‘In My Father’s House are many mansions’—and the Master still lives among us.

“‘When we speak of death as a separation, has it separated us? Have we not been more constantly, more faithfully, more intimately with you? I am your old friend who passed away some years ago, who has tried¹ in every way to let the world know he can still communicate with it, if it will let him.

“‘Yes, I know it is the old, old story; but I have only to repeat it with a new accent: *it is the things unseen that are eternal, and the things invisible which alone are of value*. And my object is to urge you to concentrate life in the body on objectives that will last after you reach this side, and not on those things which cease to profit after death.”²

“‘Love, love, should be the first word and the last, the Alpha and the Omega!’³ ‘It is the Word the world needs! It

¹ Compare with page 149; ² with page 154; ³ with page 54, *Letters From Julia*.

is the Word which became flesh and dwelt among men. Love, love!⁴

“The spiritual world is more closely in touch with your world than you dream! Waves from the everlasting shores roll and break over you!

“May a race of men and women arise in this generation of whom it can be said, ‘They brought us in touch with our loved ones!’ These will be the people who can say, with David Livingstone, ‘I never made a sacrifice!’”

“W.T.S.”

⁴ Compare with page 55, *Letters From Julia*.

CHAPTER TWELVE

A Personal View

BEFORE my mother's health had begun to fail in 1955, her chief interest had been the continuing study of psychic matters. She was lonely, for long since we three children had moved into our own spheres of professional activities, I into the field of music, my brothers into medicine, and into marriage and the raising of our children.

To beguile her loneliness she set herself the exacting task of filing and cross-indexing all our written seance records, all the photographic plates and negatives, all the source material we had used to verify the many references made by a number of our communicators. As well she catalogued my father's addresses, scientific papers, correspondence and the newspaper reviews of his many lectures. She continued to read widely, and from time to time wrote articles on other aspects of our researches which my father had not the time to report himself.

When my children had reached an age where I could count on some time free from family responsibilities, in the early 1950s my mother and I began to collaborate on what was to have been our book. It was to tell in fullest detail the story of our shared psychic adventures. She did not live to finish it. In the summer of 1956 she suffered a very serious heart attack. Five weeks later, in mid-September, she slipped away from us.

When I went through her papers after her death I came upon the notes which supplied me with the basic material for this book. By editing and rewriting these notes where I felt it necessary I have tried to complete the joint effort we had planned so many years ago. While at times it has often been difficult to find the invaluable quiet hours so needful for work of this kind, the task has always been a joyful one.

Surely no daughter has been more privileged than I to have known since childhood that we are truly surrounded by a great cloud of witnesses, to whom now I can say "thank you" for their intimations of immortality, for their efforts in the interests of humanity. As I think of this dearest wish of my mother, which was to see the story of the automatic scripts told in all their marvellous complexity, there comes to mind the never-to-be-forgotten line from John McCrae:

"To you from failing hands we throw
The torch; be yours to hold it high."

With her careful study, research and compilations my mother laid the foundation for this book. I have tried to build the superstructure. I know that truly we have continued to work together to this present day.

I can think of no more fitting way to end our essay than by offering two separate pieces of writing which I found some years ago in my mother's notes. The first is a quotation which must have appealed as strongly to her as it does to me. The other is a short piece of her writing which she had evidently planned to use as the foreword of what was to have been our book. I give these now, and so let my mother speak for both of us with the final words.

The quotation she found in an essay, "Not Through Eastern Windows Only," by the late Edythe Hinkley, was published about 1920 in the *Nineteenth Century Magazine*. It expresses beautifully what my mother felt so deeply, and is most timely for the troubled state of the world today:

"It has long been said that science must extend the scope of all its observations till it is co-extensive with all the phenomena of life, spiritual as well as material . . . It is a commonplace today that men are reaching out with great desire for a vaster, more comprehensive and harmonious conception of the Author of the universe, one more congruous with the whole of life and its infinitely varied appeal, than is offered by orthodox theology . . .

"Today the deepest part of the world's desire is set upon one thing—the knowledge of the permanence of human per-

sonality, of individual energy, of memory, of love, beyond the appalling silence of death. Any desire more profound, more fundamental, more indissolubly linked with the highest and best in man we can hardly conceive . . .

“Perhaps the fullness of time has come again and the universe is responding, in ways unexpected by religious organisations and unauthorised by them, to the imperious claim of love no longer to be denied . . . Should we not then . . . do well to hesitate before repudiating facts which do not command our approval, or fit in with our theories, lest haply we be found to fight against God?”

In the second piece, my mother’s reaffirmation of her own unshakable conviction in the certainty of life in the hereafter is expressed in these her words:

“My own testament I state now. I am immovably convinced that the extraneous minds we encountered in our inquiry were those of certain individuals living past death, who came not for our benefit but for humanity’s. Therefore when we have come face to face with these mind-personalities in the pages of this report, we have not often used the words ‘purported’ or ‘alleged,’ but have met them as person to person across a gulf which momentarily has ceased to exist. Nor have we thought of them as ‘spirits,’ but rather as men and women living in an unknown state of energy where memory, will, imagination and other facets of personality are even more vivid, and where for them an objective environment has seemed as real as ours seems to us.

“I am well aware, of course, that experimentally, never can I say dogmatically that survival has been proved; but I *can* say that what we saw and what we studied in our home made the probabilities of individual survival so vast that our minds took that last step forward; and so I say that for us, survival was and is a scientifically established fact.

“Researchers much more eminent than my husband preceded him, but to none came a greater variety of events. It is this variety, this constant intermingling of subjective and objective phenomena which make his findings unique in this field, and make them, moreover, worthy successors to those reported by

Crookes, Flammarion, Myers, Wallace, Lodge, Richet and Geley.

“This truth is not mine, nor my husband’s, nor our co-workers’, but Nature’s; and Nature for us was and is God. Milton’s words take on a new splendour and a deeper meaning:

“For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings to make her victorious; these are the shifts and defences that error uses against her power. Give her but room, and do not bind her when she sleeps.”

So at last we have reached the end of our story, our true tale of these extraordinary writings which were sent to us in such abundance by way of superlative psychic sensitivity of an unlettered, humble, ordinary little Scotswoman. Her great gift made it possible for us to receive this long and complex set of communications, which, for me at least, reaffirm and demonstrate over and over again the reality of a spiritual principle of love at work “in the interests of humanity.”

Surely this one verse from Tennyson’s great poem, *In Memoriam* fully epitomises all that we have been so greatly privileged to have witnessed:

“Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest Death. And lo! Thy foot
Is on the skull which Thou hast made!”

APPENDIX

EXCERPT from Plato's *Republic*, Book 10, translated by Jowett, Cardinal Edition C 66, published by Pocket Books, New York, 1952, page 376 and following:

Socrates: "Well, I will tell you a tale . . . of a hero, Er, the son of Arminius . . . He was slain in battle and ten days afterward, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and carried home to be buried. And on the twelfth day, as he was lying on the funeral pyre, he returned to life and told them what he had seen in the other world. He said that when his soul left the body he went on a journey with a great company, and that they came to a mysterious place . . . He drew near, and they told him that he was to be the messenger who would carry the report of the other world to them, and they bade him hear and see all that was to be heard and seen in that place.

"Then he beheld and saw the souls . . . some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright. And arriving ever and anon they seemed to have come from a long journey, and they went forth with gladness into the meadow, where they encamped as at a festival; and those who knew one another embraced and conversed, the souls which came from earth curiously inquiring about the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey

... while those from above were describing heavenly delights and visions of inconceivable beauty . . .

“Wherefore my counsel is just that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and the gods, both while remaining here and when we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been describing.”

Mrs. Marshall's Story

At my mother's request, Mrs. Marshall wrote a long letter outlining the story of her early life. It is given below exactly as it was received:

“July, 1945

“Dear Mrs. Hamilton:

“Many times you have asked me to tell you something about my early life. I dont think it will interest you very much I was born in Govan Glasgow on Feb 29th 1880 my father and my mother were very poor I had one brother (7 years) years older then me my mother died when I was 3 years & 8 days old I dont remember anything about her only what my father told me I never saw any of her people both her parents were dead when she married she was a maid on the same farm where my father was stable man that all I know about my mother.

“When my mother died my father took my brother and me over to stay with Grandma and two Aunties (my fathers mother and sisters) my Grandma died soon after I was four years old both my Aunties worked at the mill I might say here my Aunties lived in Ireland and went to work every morning at 6 a.m. they came home for breakfast at 8 a.m. my brother used to take me to school which was 3 miles from where we lived in a two room cottage I didnt learn any lessons at school as there were no other children of my age there there were only two teachers one was a lady she brought me a doll

to play with all its clothes came off & I was very happy with it (it was the only doll I ever had) when I was five years old my Aunts quarreled what about I dont know & I stay with my Aunt Agnes I like my Aunt Mary Jane better and would rather have stayed with her she was the younger and my Aunt Agnes moved out the house to another village & went to work at another mill my brother stayed with my Aunt Mary Jane we lived in a house with a friend of my Aunts and I was sent to school in the village then my troubles started my Aunt had to pay my fees for the school this was one penny a week the first penny I got to take to school one of the girls told me it was to buy sweets with which I did with her help for this smart action I got a good whipping not only from my aunt but one from the teacher also & this is one thing Ill never forget.

“When I was a bit over six years my father decided to take me and my brother back to Scotland we had a little house so I became his housekeeper at the age of $6\frac{1}{2}$ I washed the dishes swept the floor my father made the bed when he came in at 8 a.m I had the kettle boiling & made the porrage for my brother and father my brother was working at this time . . . that went on untill after I was 7 I was at school I went there at 9.30 my father and brother didnt come home for lunch so I was left to myself all day for the first two years I enjoyed going to school and wouldnt miss it for anything then now and again I began missing lessons the the teachers didnt spare me they sent word to my father then I would get a whipping . . . on the Christmas 1888 I decided to have a party as some of the girls beside me had one (but I wasnt asked) I went to the store where my father traded & got biscuits & cake & cooked ham to make sanwiches the kids were all in when my father returned home early he hunted us all out I ran out with the rest and was afraid to return back my father had to go out again so I slip back in the house and got my coat & hat I went to the grocery store & borrowed five shillings . . . Well I took a boat to Ireland I knew where my aunt stayed . . . her husband didnt want to keep me my Aunt went to the minister to see if he could advise her about what could be done for me the minister had a sister in Belfast

. . . I told the lady I would go . . . it was an orphan home 9 miles from Belfast & it was the happiest time of my life After I had been in the home two years or more I got converted we had Moody & Sankey at the home . . . then I decide I wanted to go home to my father . . . I went home to my Father & kept house for my father & brother I was nearly sixteen years I met my husband after I returned to Govan . . . I am glad that I was led by unseen hands for had I remained in Govan the 8 years I was out of it only God knows what would become of me. I thank Him every day for leading friends who were interested enough in a motherless girl to help her along my Father was a good man but he had to work from 6 a m to 6 p m every day he had no money to pay anyone to look after me I was with him when he died he never did a wrong to any one in his life he never owed any one the value of one penny I hope Mrs Hamilton this will be the information you want . . . and I certainly dont want you to print it if there is any one you feel you have to show it to you are at liberty to show it to them.

“ Sincerely your

“ Mary A Marshall

“ P.S. My married life has been different I will be married 46 years on January 1st (New Year day) & if I had to start married life over again I would marry the same man.”

The Oliver Lodge Teleplasm of May 22, 1932

Plate 10 shows a teleplasmic mass extruding from Mrs. Marshall's mouth and hanging down over her chin, and containing a small distorted mask-like face and a tiny hand. This is surely one of the most unusual of the materialised forms to appear and be photographed under the extremely exacting test conditions of our seance room.

The story of the events which culminated in this particular phenomenon makes fascinating reading. It began at a seance on February 10, 1932. That night three different controls manifested simultaneously through three mediums: “Walter” through Dawn, Crooks controlling “Victor,” and Hyslop

“Ewan.” My father and the three entities became involved in a very interesting discussion concerning the reason for the energetic, rhythmic foot-stamping and body movements frequently displayed by the mediums when in deep trance, and which almost invariably were noted during sittings leading to a materialisation. Here are the pertinent extracts from the verbatim notes:

T.G.H. (to Hyslop): “What is the relation of muscular action in trance to the production of ectoplasm?”

Hyslop: “When the muscles are relaxed they are more open to suggestion. When they are held taut and tight it is very difficult to release the energy compacted in them. This may sound nonsensical to you but the muscle contains energy in itself quite independent of the energy as ordinarily thought of in muscular action.”

T.G.H.: “Is this energy in the nerves of the muscle or in the muscle fibres?”

Hyslop: “In the fibres. The energy is activated at the dictate of the brain, but the will to energy is not energy itself. As far as I know, truth is the source of all energy.”

T.G.H.: “I have been criticised because it has been said that the materialisations which we have obtained are not truly three-dimensional. Yet they have a certain depth and are not really flat.”

Hyslop: “No, they are not flat; they are curved. Under certain circumstances ectoplasm takes on a wider form. It is much more difficult to build it up compactly and to hold it together. Its tendency is outward, so that energy must be directed towards the edges to hold it in the desired form. It is operated upon directly by us. The medium only provides the ectoplasm and is attached to it by a cord. We then operate directly upon it, it being pliable to thought. We take the material available and subject it to forces exactly as any other matter might be subjected. For the time being it is like all other matter, but its pliability is in inverse ratio to its relationship to your time.”

T.G.H.: “The more speedily it is produced, the more easily you can handle it?”

Hyslop: "If we were able to take it out of your time it would be so easy, but the stability of matter interferes with its pliability to thought."

Crookes: "It is very well put."

Hyslop: "I was saying that matter (ectoplasm) is unstable and easily resolved."

T.G.H.: "This, then, may explain dematerialisation?"

Hyslop: "Yes. Thought appears as energy compelling it to assume its former aspect."

Walter: "By and by you may be able to photograph a real entity."

T.G.H.: "Would it be possible to photograph someone through thought, someone who is not on your side but who is here on earth?"

Walter: "No! No!"

Hyslop: "He is speaking from the practical side, but theoretically there is no reason against it, though it would be a matter of great difficulty, as it would be necessary to focus influences and make the energies of many converge, picking up that thought-picture and replacing it upon the teleplasm."

There the discussion rested. For the time being it seemed that my father's suggestion of a teleplasmic representation of a living being, capable of being photographed, had been put aside.

However our unseen workers apparently had not discarded this idea. In the seance notes of April 6, 1932 we found that "Walter" (through Dawn) told us that he had been a long distance away, that he had gone to see and to sketch a famous man, that he had not been able to find him, that he was not at his home, not in his laboratory, that he must have been away visiting. "Walter" added that he had had "his canvas stretched to draw him" and that he had everything set up for an experiment. More than that he did not or would not tell.

On May 22 these mysterious and intriguing hints of activity were finally realised in action. The progress notes of that sitting state that Dawn, Mercedes and Ewan were in deep trance for a good part of the time. Through Mercedes an un-

known control described the scene in our seance room as it appeared to him on "their" side. He said he wished that we could see the "cords" attached to each of us, and that much machinery was being used.

He claimed that "they" were all as busily engaged as we would be in working out an experiment. He said that as well as the workers, there were present the Preacher (Spurgeon), the two girls (Lucy and Katie),¹ a young man with blue eyes ("Walter"), and a very old gentleman standing to the right of the cabinet. As soon as this unknown control finished speaking, "Walter" called for a photograph to be taken. This done, my father immediately questioned him.

T.G.H.: "'Walter,' did you manage to put a face through?"

Walter: "Yes. You will find the eyes partly closed. The person looks as if he were asleep. The face will be recognised."

Mrs. H.: "Twice tonight I both felt and heard a hand slapping Dawn's hand as I held it; was that a supernormal hand?"

Walter: "Yes, it was a supernormal hand, and you will see it in the photograph when it is developed."

Mrs. H.: "Was it your hand?"

Walter: "No. It was the hand of a little control who is here helping."

After the sitting my father developed one of the exposed plates. As "Walter" had stated, it did show a teleplasmic mass displaying a small face and a tiny hand. The identity of the face could not be determined by an examination, although a hint was soon to come: at 11 a.m. the next morning Mr. Cooper (Victor) telephoned our home to inquire about the photograph. My mother told him what it showed.

Then Mr. Cooper, an excellent psychic and clairvoyant, told

¹ See *Intention and Survival*, Chapters 9 and 10 for a discussion of the "Lucy" and "Katie" materialisations and related phenomena.

her that during the sitting he had had a very strong impression that the old gentleman said to be standing by the cabinet was Sir Oliver Lodge! He added that he had seen this figure dimly clairvoyantly, and that he had reported this fact after the sitting to Dr. J. A. Hamilton and one of the other male sitters. This statement Dr. J. A. later verified. Mr. Cooper also said that he had heard the controls say that the tiny hand was "Feda's."

With this hint as to the probable identity of the face, my mother found a picture of Lodge in one of his books. Comparing it with the seance negative, by using a strong magnifying glass she found several points of resemblance, the unusually broad and well-rounded forehead, the wide-apart, deep-set eyes, and the well-defined lips.

Some five weeks later, on June 2, "Walter" spoke of the "wax" impression he had made of Lodge's face, said that Lodge had wrinkled his nose, and added that if we looked very closely we would find one eye shut and the other partly open. He also stated that "Feda" had put her hand up through the teleplasm and made a hole, and that accidentally she had pulled the teleplasm and made a second hole; that it had all happened so quickly, and rather than ask the group to assemble again for a second try at it, he had given it as it was. He stated that the tiny face was not a materialisation of Lodge himself, but a "mask" made of teleplasm, and extruded in our home at a moment when, allowing for the difference in the time zones, Lodge lay sleeping in his home in England some six thousand miles away!

The crude teleplasm appears to be brilliantly white and its mass causes dense shadows on the medium's neck. So too with the shadows of the fingers. All these shadows are cast in a normal direction away from the source of white light (the flash-bulb some five feet above the floor and some eight feet opposite the seated entranced medium). On the other hand, a careful examination of an enlargement reveals a most curious

² We know of course that Feda had been the control of Mrs. Osborne Leonard, the medium in England through whom had come to Lodge much personal proof after Raymond's death in 1915.

inner phenomenon: the left portion of the forehead, the left eye and cheek, and part of the left side of the chin are heavily shadowed, while the right forehead, cheek and eye are highlighted. This is a complete reversal of the highlights and shadows with respect to the direction of the source of our white light. This "reversal" of highlights and shadows suggests that the phenomenon was photographed as if seen in a mirror. The "mirror" theory was advanced by Mme. Bisson of Paris about 1918, who found the same reversal of highlights and shadows in her photographs of many of the Eva C. phenomena.

Apropos of the "mirror" aspect of certain teleplasmic forms, one recalls that in 1931 "mirror" fingerprints were produced in dental wax by "Walter" in the "Margery" sittings in Boston. These experiments were carried out under the most stringent conditions a number of medical men and fingerprint experts could devise. On page 60, volume 3 of the American Society for Psychical Research *Proceedings*, dealing with the "Margery" mediumship, in paragraph 2 we find this:

"On July 13, 1931, this writer (Prof. B. K. Thorogood) at a sitting along with 'Margery' in Boston, obtained an impression of Sir Oliver Lodge's right thumb . . . under controlled conditions. It has been shown by Mr. Bell of Scotland Yard, to check with the ink-print of Sir Oliver Lodge's right thumb." Mr. Bell's report on the Lodge prints to be found on page 118 of the A.S.P.R. *Journal* for March, 1932.

I draw the reader's attention to the Lodge fingerprint test in Boston in 1931, verified by Scotland Yard, since I consider that that significant event has a definite parallel in the production of the Lodge-like miniature face, photographed in Winnipeg in 1932 at a moment when Lodge was asleep in England.

What implications might one draw from two such well established occurrences?

First, I think it is clearly demonstrated that teleplasm is truly ideoplastic, i.e., that it is responsive to the impact of ideas emanating from extraneous intelligence; that this ideoplasticity

makes possible the temporary creation of organised materialised forms, not necessary pertaining to the deceased.

Second, the production of images to the living, be they face or fingerprint, is surely an indication that in the stage of life in which this intelligence dwells, time and space as we know them cease to exist and are no longer limitations to activity.

Third, this other state of life apparently can, and does co-exist with and interpenetrate our present state.

Fourth, through the use of teleplasm, a quasi-material substance having as its basis energy extracted in some mysterious way from the human organism, the reality of creative thought-energy can be demonstrated to us here and now, given the requisite conditions.

That my father's thinking was being directed into this new channel is shown in these words extracted from a letter he had written to Mr. Stanley de Brath in November, 1933, discussing some of the materialisation phenomena obtained in Winnipeg:

“We may reasonably interpret the phenomena here established as furnishing evidence of existences other than our own, states of being linked with each other by energy of one sort or another, states in which the inhabitants are adapted to their own particular environment.”

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