

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,064.—VOL. XL.

[Registered as]

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[a Newspaper.]

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NOTES BY THE WAY.

Personally I regard the fact of survival after death as scientifically proved. I agree that this opinion is not upheld in scientific quarters. But this is neither our fault nor that of the facts. Evolution was not believed until long after it was proved. The fault lay with those who were too ignorant or too stubborn to accept the facts. History shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits; this circumstance places the burden of proof on the shoulders of the sceptic.—From Dr. JAMES H. HYSLOP'S "Contact with the Other World" (p. 480).

"A Book of Answered Prayers," by Olive Katharine Parr (R. T. Washbourne, 1/6 net) concludes with an earnest protest by the author, out of her own personal experience, that there is no such thing as an unanswered prayer. But then the prayers she records and to which she received such wonderful answers were never directed to merely selfish ends—not even when she prayed that a spring of water might be found in a very unlikely spot—and found it! They were such prayers as spring from a heart that is "in tune with the Infinite," and when the human will, inspired by the Divine will, is set on aiding and uplifting struggling and suffering humanity, it cannot fail to bring blessing to those who are the objects of its petitions. There is no suggestion that the writer imagines that she could, even if she would, alter the purposes of Infinite Wisdom, but that He who answered her prayers, first inspired and then used them to bring about His ends. That her particular theological belief is not ours concerns us not one iota: the little book breathes the purest spiritual atmosphere and we believe its message to be as true as it is helpful and consoling.

* * * *

Miss Ruth Canton, referring to the article, "The Remedial Value of Sound" (p. 231) writes that being herself extremely sensitive to sounds, whether harmonious or discordant, she once attended a performance of Tchaikowsky's "1812," being at the same time in acute pain from a malady which had troubled her for some days previously. After being steeped in a veritable bath of sound during the magnificent orchestral performance, she found herself at the conclusion of the piece perfectly well. This is a homely but none the less real illustration of the power of music as a therapeutic agent. It has been several times utilised for the cure of bodily disorders with good results, one therapist placing his patients in proximity to a large organ, which was then played until the sufferer began to show signs of recovery. The method has its limitations, of course.

Some people are not musical—the most beautiful harmonies are to them merely a "noise," and we can imagine that a patient who happened to be a fine musician might easily be made worse by the execution of some of the music played for his benefit. Probably the most effective function of music as a remedial agent would be for mind trouble—grief, depression, and the like.

* * * *

"Recently, I am informed, a Georgia newspaper published an article which indicated that Raymond Lodge is alive. I did not see the article, but I am told it stated that Raymond had been in a German prison, and when released concealed himself in order to save his father from embarrassment." So writes Mr. W. T. Glover, an American correspondent. We suggest that our correspondent should have adopted the precautionary method of ascertaining that such a report did actually appear. Hearsay evidence is very dangerous, as we have good reason to know, having been several times only saved by our native caution from recording in LIGHT things which newspapers were reported to have said, but had *not*. Thus we were informed of the decease of a writer formerly well known in psychic literature, our informant stating that he had read the obituary notice in one of the newspapers; he could not say which one. Investigation showed that the statement was quite baseless; the author in question was very much alive. But if it is true that any Georgia newspaper gave currency to the fabrication concerning Raymond Lodge, then we can only say that it is not the truth that is "marching through Georgia." The letter from Mr. Glover followed immediately on the unveiling of a portrait bronze to W. T. Stead, whose life was spent in maintaining the high standard of journalism—it is clear that the influence of Stead has not yet permeated Georgia journalism. But perhaps the Georgia journalist was relying on "hearsay." Carelessness of the truth is more prevalent than deliberate lying. We are of course assuming that the account actually appeared.

SIR WILLIAM BARRETT AND THE VALE OWEN SCRIPTS.

A CORRECTION.

Sir William Barrett writes:—

As some misapprehension has arisen from the quotation you make (p. 237) of a sentence in my review in the "Evening News" of the Rev. G. Vale Owen's scripts, will you kindly allow me to state that the sentence beginning, "Some of these messages are only explicable as proceeding from those who have once lived on earth" refers to the immediately preceding context, namely, "the results of the initial and prolonged investigations made in recent years by experts connected with the Society for Psychological Research. The conclusion they have reached is that through certain automatists messages have come which cannot be wholly explained away as due to the sub-conscious self." Then follows the sentence you have quoted, "Some of these messages, etc." This sentence ran on in my MS., and in the proof sent to me, but was, for some reason, subsequently made a new paragraph by the printer; this, no doubt, has given rise to the misapprehension caused by your quotation of words detached from their context.

We shall probably attain the harmony we seek when we cease merely clamouring for it, and instead work calmly for its arrival.

THE LATE PROFESSOR HYSLOP AND HIS WORK IN PSYCHICAL RESEARCH.

BY STANLEY DE BRATH ("V. C. DESERTIS.")

James Hyslop was born at Xenia, Ohio, in 1854. He completed his studies at Wooster College, and then studied for some years at Leipsic University. On his return to America he was appointed professor of philosophy at Lake Forest University, and succeeded to the Chair of Ethics and Logic at the Columbia University, which he resigned for reasons of health in 1902. He married Miss May Fry Hale, of Philadelphia, who died in 1900, leaving one son, Dr. George M. Hyslop, and two daughters, Winifred and Beatrice.

Professor Hyslop was elected Secretary to the American branch of the S.P.R., and on its dissolution became the first President of the American S.P.R. His professional works are:—"Elements of Logic," "The Ethics of Hume," "Elements of Ethics," "Logic and Argument," and "A Syllabus of Psychology"; his metapsychic works are "Borderland of Psychical Research," "Enigmas of Psychical Research," "Science and a Future Life," three volumes, whose principal contents were summarised and republished under the title "Psychical Research and the Resurrection" (1908). Subsequently there appeared "Life After Death," and finally, "Contact with the Other World" (1919). He died of a clot on the brain on June 17th, 1920.

Professor Hyslop was neither a physicist nor a biologist, and his aim is neither the classification nor the analysis of general supernormal facts, but to collect valid instances of such phenomena as show personal intelligence, and to examine them from the logical standpoint. A comparison of his first volume and his last shows a growing certitude of the survival of personality, which he defines as "a group of mental states which are continuous and coherent, so that they present a persistent unity, and real or apparent identity of kind and meaning."

His conviction rests (1) on numerous quoted instances of recognition by the dying (especially by children) of deceased relatives, (2) on personal traits of his friend Dr. Hodgson, deceased in 1905, gathered from the mediumship of Mrs. Piper and others, and from cross-correspondences, and (3) on the Census of Hallucinations, which, on the severest analysis possible, shows such events at 440 times more numerous than mathematical probability would show in the absence of any causal relation.

Perhaps his most durable work will be his studies on Telepathy, which he defines as "a coincidence between two persons' thoughts which requires a causal explanation." He distinguishes three modes in which the word is used:—(1) The actual perception of A's conscious thought by B; (2) the alleged perception of subconscious thoughts in A by B; (3) the alleged perception of facts not known to agent or percipient, but known to some other person or persons. For the first only is there any scientific evidence; and in any case the term connotes a fact and not the mechanism whereby the fact comes to pass. He says, "There is no scientific evidence for any of the following conceptions of it:—(1) Telepathy as a process of selecting from the contents of the subconscious of any person in the presence of the percipient; (2) as a process of selecting from the contents of the mind of some distant person by the percipient, and constructing these acquired facts into a complete simulation of a given personality; (3) as a process of selecting memories from living people to impersonate the dead; (4) as implying the transmission of thoughts of all living people to all others individually, with selection of the necessary facts for impersonation from the sitter present; (5) as involving a direct process between agent and percipient; (6) as explanatory in any sense whatever, implying any known cause."

Convinced of the Spiritist hypothesis in some form, as the only one that covers the facts, he analyses the "messages" which he thinks can be considered authentic and not referable to the medium's own subconsciousness, and he deduces:—

(1) That from the spirit's point of view incarnate life is semi-conscious life; (2) that communicating intelligences sometimes explain the wandering nature of communications by saying that they have to take on these (now unaccustomed) conditions; (3) that apparitions do occur, whether they be referred to a disordered brain or to external agencies of a human type surviving death; and (4) that veridical apparitions "substantiate all that is useful in the story of the Resurrection, and make human experience in all ages akin."

Professor Hyslop's books, being written from the point of view of a logician working on specified data, are most valuable supplements to the studies which have been made from the standpoints of the physicist and the biologist. They contain a mass of detailed evidence which is capable of only three explanations:—(1) Survival; (2) an extension of telepathy which makes a medium practically omniscient; or (3) *per impossibile*, that the Professor and all his wit-

nesses are concocting falsehoods so consistent as to simulate psychological laws.

It seems curious that Professor Hyslop, though, of course, admitting the large number of supernormal phenomena which are referable to cryptomnesia and suggestion, should not have gone one step further in his deductions from the messages which he takes as veridical. If the projection of thought (telepathy) is, as stated in many messages, the normal mode of communication in the Unseen, several very interesting inferences would seem legitimate:—

(a) It should not be surprising that telepathy should now and then reach a sensitive incarnate mind; (b) it implies open conditions—the "knowing as we are known"—in the Beyond, so that each one naturally goes to his own kind; (c) if this temporary return to earth-conditions is sometimes painful, it is easy to see that habit would facilitate receptivity with a particular medium; (d) it is natural that suspicion in sitters should react on the communicator and the medium, both feeling the atmosphere of contempt and ill-will.

Sceptics have done useful work (though not quite in the direction they imagine) in referring all undeniably intelligent phenomena to telepathy, for they have taught us to clear our minds from the habitual confusion between telepathy as a fact, which it is; and telepathy as a mechanism, which it is not. Professor Hyslop sums up the whole argument in a masterly manner in chs. viii. and ix. of his last work:—"The lesson to be learned from the fact of telepathy, though no explanation of it has been found, is that normal sense-perception is not our only source of knowledge. Materialism must stand or fall with the evidence for the limitation of knowledge to sense-perception; and telepathy, if it applies to information acquired at great distances, is a complete refutation of that theory. If we do not accept the large body of evidence for the existence of spirits, we are obliged to substitute for that view the theory of telepathy, which is in itself a guarantee of a transcendental world of some sort, since it implies that the brain is not the sole condition of consciousness."

NAMES IN THE SPIRIT WORLD.

Count Miyatovich writes:—

In the instalment of the spirit messages to the Rev. G. Vale Owen, published in the "Weekly Dispatch" of 18th inst., I read with amazement, and indeed with gratitude, the following communication from "Arnel":—

"As to earth names, these are remembered for a time after transition by death; but new names are given here, to the exclusion of earth names."

I say I read that communication with amazement and gratitude because it solved for me a question which puzzled me during the last five years, in consequence of a strange and rare—if not unique—experience, which I had. I will explain.

In the beginning of December, 1915, the invasion of Serbia by the Austrian, German, and Bulgarian armies was started. As I knew that our great Allies—Great Britain, France, and Italy—could not send us in time effective military assistance, I was naturally alarmed and anxious about the immediate fate of my country. I went to my friend, Mrs. Herbine, and asked her if she could and would call her spirit-friend, Dr. Coulter, whom I wished to consult about the fate of Serbia. With great kindness she did it immediately, and I heard Dr. Coulter greeting me in these words:—

"I am glad to see you, Alexander!"

Mrs. Herbine said to him: "But Count Miyatovich's name is Cheddomil, not Alexander!"

Her spirit friend answered: "I know his earth name, but his name here is Alexander, and we know him by that name!"

I was deeply impressed and puzzled by that communication, and often thought to ask *LIGHT's* readers if someone else had ever had similar experience. But now "Arnel's" communication to Rev. G. Vale Owen confirms the fact, implied in Dr. Coulter's statement to me five years ago, viz., that we get other names in the Spirit World. It seems to me not of a small importance that two spirits, speaking at different times, to different persons, on different occasions, should make the same statement.

As Dr. Coulter did not say that my name "will be," but said that it "is" Alexander, I am inclined to see in that statement a new argument for the theory of Re-incarnation. Could I not take it that I have been already in the Spirit World, and known there under the name of Alexander, before my present existence on earth?

I PRAY the prayer the Easterners do,
May the peace of Allah abide with you!
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow;
Through days of labour and nights of rest
The love of Allah make you blest!
So I touch my heart as the Easterners do,
May the peace of Allah abide with you!

SOME PHYSICAL PHENOMENA IN PRIVATE SEANCES.

BY N. JARINTZOV.

[Mme. Jarintzov is the author of several books on Russian language and literature.]

(Continued from page 234.)

On the next day a test was attained for a private control medium through whom my boy had spoken to me every Sunday for nearly a year; this lady wrote to me to say that he turned up again at their previous sitting (I was not there) and said that it was a crowd of Russian peasants that were mainly helping to produce physical phenomena through my friends in London, although other spirits were taking part in it as well. My boy now confirmed this statement through the table, but without mentioning what particular lot of peasants they were (by the way, in order to show that it was really himself manipulating the table, he made it actually jump into my lap, turning it upside down, and clinging to me with the table-top). He went away in a few minutes, and then, with indications of great excitement, the table demanded the alphabet. The presence was immediately manifested of about fifteen Russian peasants who filed hurriedly by, giving almost a shock to Mr. and Mme. X., because they were among the workmen, the watchmen and the servants employed by Mr. X. in Russia in the course of the many years of his social work there. They answered all the questions about their families and their deaths, but none of them stayed more than one minute, so eager they were to get through and thus to express their old devotion. Then several Russian artists and the musician Scriabin also "left their visiting cards" (as we jokingly termed this hurried way of manifestation), and Scriabin said he was going to try and work through the piano at our next seance.

After they had all filed by, the little table precipitated itself towards the door, knocked at it, had it opened, ran up to a revolving book-case in another room, distinctly pointed with its corner first at one book, then another (for which purpose it turned the book-case round and round), then yet a few more, each time tapping out the number of the page and of the line that was to be read; invariably the indicated paragraphs contained lofty ideas quoted from various religions. This made us realise how keen our helpers from the other side were to show us that physical phenomena were not the main thing, but were given to us just as a manifestation of one of the cosmic forces, made this time easy by means of the mediumistic power of four men in our circle.

Now I must mention, as briefly as I can, what took place at the following seance, again in darkness.

Before everything else, the little table betook itself to magnetise most systematically several articles of furniture in the room; it dashed towards three or four chairs, two tables, the big sofa, and a small cabinet, rubbed itself against them, one by one, for several minutes; then it took hold of each of them by hanging itself on to it with its edge, or by riding on it, and dragged them all to the centre of the room, where it thus erected a kind of a barricade, after which it left it there alone.

Then the table turned its legs up, and, remaining in the air in one part of the room, began shaking very quickly, but without altering its distance from the floor to any considerable extent. After two or three minutes of thus "collecting the power," something came clattering down into the overturned table-top. The table stopped shaking, although it remained in the air. We fumbled for the object; it was the key of the clock from the mantel-piece. We were told to take it away and to wait for more things. Next, there was the sound of a gentle rustling; several matches and a sheet of paper that had been lying on the cabinet appeared in the same place of attraction. The sound that came next was more like rattling and gliding; this time it was a shilling piece!—then another, and a third and a fourth coin of the same value.

Now it came to the working of the piano (a grand); there resounded a loud pizzicato from its strings first being touched one by one, and then as if a hand were moving quickly and boldly across a row of them. This sounded wonderful. But I must add that special power was wanted from the strongest of our mediums for attaining this phenomenon. Mr. X. himself was brought down on the floor and was nailed there with the little table on his head all the time while Scriabin (this was verified later on) was playing the piano in his new way! It lasted for more than a quarter of an hour.*

When this phenomenon ended, the table began the work of a strong magnet; while it vibrated through all its fibres we heard something stir in the "barricade," detach

itself from it and shuffle itself along the carpet—of course, without anyone's hands going out to help it. When it approached the magnetic factor, it turned out to be a table about four feet across the top. Remaining upside down, as it came, it pushed itself under the small table and "hung-on" to it for the rest of the seance. Probably this manoeuvre doubled the power, as we heard presently the whole of the "barricade" move along the floor entirely by itself. The various pieces of furniture in it were heard heavily creeping and rolling one over the other; it was strenuous work accompanied by sounds of cracking and crackling and breaking. Afterwards one chair and one small table were found damaged.

But even this kind of manifestation in the dark did not make any of us feel uneasy in the least; and one of our young mediums, mentioning the apports of money, said jokingly, "Shillings are nothing; I would wish for some bank-notes!" Not many minutes after he uttered this, one of the men felt a touch of paper gliding across his face—and a £1 note did actually glide into the hands of the medium who expressed the desire. After the seance was over (towards 2 a.m.) we tried to make it out to whom the money belonged. None of us remembered how much change he had, so the silver remained "unclaimed"; but the £1 note must have come from my hand-bag as no one besides me had any paper money with him.

Amongst other, smaller, phenomena, the most interesting was the appearance on the floor of a large roll of drawing paper that had been most certainly kept in another room.

We are told to "expect further development" from our mediums; happily they are very keen on it, and they do not mind a bit being pulled and precipitated and squeezed in most unexpected manners for some four or five hours! I am glad to say that no special power is taken from the women members of the circle.

JOAN OF ARC AND HER JUDGES.

We do not wish to wound the feelings of any of our readers with needless reflections on the particular religious faiths to which they are committed, and as one of our correspondents, who belongs to the Church of Rome, feels rather aggrieved at recent sarcastic allusions to the infallibility of her Church which have appeared in our columns and elsewhere in connection with the martyrdom and canonisation of Joan of Arc, we recognise that she has some claim to say a few words by way of explanation and rejoinder. We are the more desirous to oblige her as she informs us that—perhaps as the result of long friendship (she has known our paper for many years)—"I am always seized with a desire to explain matters to LIGHT that I never feel with regard to other papers."

Our correspondent explains at the outset that the Pope can only speak infallibly, *ex cathedra*, on the occasion of a great oecumenical council, and then only on matters of faith and morals. As regards the history of the execution of the Maid, she says: "The case is admirably put in the Life of Joan of Arc, by one of her soldiers, edited by Mark Twain, whom no one will suspect of any Popish bias. The whole horrid business was brought about by the Earl of Warwick, and his tool the Bishop of Beauvais. The book gives an account of the Church local council to which Joan had applied, and which, with the Pope, entirely exonerated her. It also points out that when at the last she applied again, her message was intercepted by the English, and she was tried by a court of the minions of Warwick, who were paid to say what they did. It was not a Church Council of any kind in the real sense of the word. It is shown also that in the Middle Ages witchcraft was a fearful and very real danger, and burning was the usual punishment for witchcraft. Long years afterwards the Puritan Pilgrim Fathers burned unhappy old women in America. Now Joan had undoubted dealings with spirits, and she gloried in the fact that they came to help her against the English; indeed, incited her action. This, of course, roused both the Earl and the Bishop—for different reasons. Warwick would naturally not believe that any spirits from heaven would fight against him, and Beauvais would not believe that a poor peasant child would have dealings with the Commander-in-chief, St. Michael, the greatest of heaven's princes. Had it been any of the many saints who have always helped the Church at large, it would have been different. But St. Michael—and in a wrong cause! Therefore, the child was burnt as a witch. Nothing else, at that time, could have happened. At the worst two bishops condemned her; something like five hundred have canonised her. The Pope knew nothing until the horrid deed was done. The whole affair was political on the part of Warwick, a dread of witchcraft on the part of Beauvais."

NATURE, with endless being rife,
Parts each thing into "him" and "her,"
And, in the arithmetic of life,
The smallest unit is a pair.

—COVENTRY PATMORE.

* At the following sitting (from which I was absent) Scriabin succeeded in producing quite clearly the effect of the church bells as he had it in his Ninth Symphony.

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THE "DIRECT VOICE" AND OTHER MATTERS.

We printed last week a statement by Mrs. Mary T. Longley which appeared in an American contemporary, "The Progressive Thinker." We gave it because it will throw for some readers a new light on the question of "direct voice" mediumship. Thus, it tells us that at the outset the medium himself must hold the trumpet and allow the spirit communicators to use his (the medium's) own vocal organs. This, as we know, is the method sometimes adopted in the development of voice mediumship. As the mediumship matures trumpet and voice are, so to speak, detached from the medium, and operated independently. This is a suggestive fact, and has a bearing on a good deal of the misunderstanding that occasionally arises where the mediumship is weak, or the conditions of the circle bad.

Those who have had much experience in the matter are usually aware of these things. They know that the exercise of psychical faculty is a more delicate and difficult matter than the novice might suppose. This is because it is often so closely identified with the medium's own organism and mentality. We, who have watched it in all its grades from the elementary one in which the medium himself is principally involved, to those cases in which the communicators have free, clear and almost independent play, know how difficult it is sometimes to pronounce on the question of fraud. There are cases of fraud, of course, gross, flagrant, deliberate, and these cannot be too rigorously stamped out. We would have no mercy on them, but we would say, be very sure that it is deliberate trickery, and not simply the product of distorted efforts on the part of spirit communicators struggling with perverse conditions—a medium out of health or a mentally discordant circle.

There are those who in a "direct voice" circle have heard several voices speaking at once, some independently of the tube or trumpet (which is used only to concentrate the sounds), and who have held long and entirely evidential conversations with their friends on "the other side." Happy in never having had any but the best conditions, these people are shocked and incredulous when they hear of cases (sometimes with the same medium) which seem to be very "fishy" indeed—very dubious. Such things *do* happen, unfortunately. Indeed, some people never seem to get anything else, and are "put off" the subject as a result. Naturally they are incredulous when they hear of the successful results of others.

The consideration applies generally to mediumship of all kinds. As a general principle, we have found that mediumship and its results have a great deal to do with the sitters. We see the same thing in everyday life. A sensitive mind is at its best in one company, at its worst with another. Ask any public entertainer, actor, speaker, how much he is dependent on his conditions and the kind of people he has to meet, and unless he is a rare type of mind, which can dominate its circumstances, he will tell you how much he is merely the instrument of the forces playing upon him. As we have several times before observed, we can draw from everyday life many lessons on the problems of spirit intercourse. We have only to remember that in the exercise of psychic faculties the same principles are at work. They are merely intensified.

We have watched mediums giving out, in one form or another, the unmixed product of their own imaginations and subconscious fancies—not a trace of the influence of any external intelligence about it; mere self-delusion, such as could only impose upon the callow

and uncritical type of sitter. And at another time we have seen the same mediums giving communications utterly unlike themselves—sometimes flatly opposed to their own ideas and prejudices—and brimful of evidence that it was not they who were communicating, but actually and positively the discarnate persons who professed to be present. Some persons see the medium only in one or other of these phases, never in both, and each class reports accordingly. No wonder there is hot dispute when they meet and compare notes! No wonder they think the subject a bewildering one!

We were talking lately to an eminent divine, who said that he had never received any but the best and most evidential results in his psychical researches. He was a man of keen logical mind—a thinker and reasoner—but he carried with him an atmosphere of goodwill, and doubtless also some psychic quality that contributed to his success in such experiences. He had never met with fraud, either conscious or unconscious, and as the old phrase has it, he spoke as he found. To get the true mean we have to balance such cases as his against others—those of persons who never receive any evidence whatever—such results as they obtain being always trivial, disappointing, and suspicious. We have no moral to point. It is not *always* the case that these people are "the kind of persons who invite that sort of thing." They are not churlish, low-browed fraud hunters, who simply find what they look for. There is in some of them no moral deficiency so far as we have observed. But there is none the less *something* lacking; some little element requisite in psychic chemistry is not there. And we fear some of them will go on vainly looking for *personal* proofs and demonstrations until the end of the chapter. We would wish it were otherwise, but the world is governed by a vastly higher intelligence than that of the humanity which occupies it and we doubt not that some good purpose is served by the deprivation they suffer. Not to all, indeed, is the sign given. As a general principle, we should say that the strenuous seeker usually receives less than those who wait with quiet minds until their time and season come. Then, having grasped the happy chance and gained their proof, they go on to fresh achievements, not being of those who would be for ever circling round the psychic marvel as though life had nothing better to offer.

MR. CARRINGTON ON FRAUDULENT PHENOMENA.

A new edition has been issued of Mr. Hereward Carrington's "The Physical Phenomena of Spiritualism" (Kegan Paul, Trench, Trübner and Co., Ltd., 12/6 net). The original edition appeared in 1907, and in the preface to the present volume the author states that he offers the new edition to the public with the hope and in the firm conviction that the explanations it contains of fraudulent phenomena may help to lay the foundations of a true science of psychical research. The book is divided into two parts, "The Fraudulent" and "The Genuine," though Mr. Carrington is careful to say that he does not intend to assert dogmatically that all the cases mentioned in either part must necessarily bear the interpretation of the class in which they are dealt with. The book has, without doubt, a value in restraining too enthusiastic experimenters from blindly accepting as true all phenomena that occur in séance rooms. In so far as his remarks engender a spirit of caution and also foster a determination to use all the forces of critical judgment when investigating psychic facts, they are to be commended. But Mr. Carrington must not object if, when we bring these same sharpened faculties to bear on the examination of some of his ingenious, so-called explanations of phenomena occurring with certain mediums we find what he says harder to believe than the explanations he is trying to demolish. Indeed, a number of his attempts in this direction are ludicrous. A defect of the book is the obvious straining to prove a case. He makes the extraordinary statement that "ninety-eight per cent. of the physical phenomena are fraudulently produced," and in trying to justify that he rather over-reaches himself. Still, on the balance, the book is likely to do good, and therefore a new edition is welcome.

L. C.

"It is hardly possible to convey to others who have not had a similar experience an adequate idea of the strength and cumulative force of the evidence that has compelled one's own belief."—SIR WILLIAM BARRETT.

FROM THE LIGHTHOUSE WINDOW.

Next week we intend to give a full report of the Farwell Luncheon to Sir Arthur Conan Doyle and Lady Doyle.

Mr. Ernest Hunt gave an address on "Spiritualism Yesterday and To-day" at the London Spiritual Mission, Pembroke Place, on Sunday night, before a large audience. In the course of his remarks he said, "Spiritualism, after the growth of a century, has been modified by the study of psychology. By this means more knowledge has come to us of ourselves and our own possibilities than we ever possessed before. Thus psychology elucidates many things which were formerly attributed to the action of spirits, the chaff is being winnowed from the grain, and our Spiritualism is being brought down to facts which cannot be gainsaid, with the result that to-day we stand on firmer ground than the Spiritualists of earlier days." Mr. Hunt went on to show how automatic writing, clairvoyance, and trance phenomena must not always be accepted in an uncritical spirit.

The British College, after a preliminary run of four months, will be closed during August, and will open for the first year's work on September 20th with a full programme.

The Crewe Circle has just completed a further visit to the British College with most satisfactory results.

The Bishop of Southampton, speaking last week at the dedication of a war memorial at Chale, Isle of Wight, remarked that in these days all were more or less familiar with thought transference or telepathy. People no longer expressed surprise when it was suggested that thoughts could be transferred from one to another even though they might be far apart from each other. Therefore it was not surprising if there should be something corresponding to this thought transference between those who remained in this earthly state and those who had passed into the other condition of spiritual existence.

The Bishop added that he did not think it was improbable or unreasonable to suppose that they in this earthly state having thoughts which influenced them very deeply might have them transferred to those who had passed away to the other state. One could not say that it actually took place, but there were many passages in the Scriptures which bore out the idea that those in Paradise did know what was going on in this world. For instance, he did not think it was impossible for them to have some knowledge of what they were doing that day, and of the thoughts which they cherished in their hearts towards their loved ones. If this were possible, they must realise that it was an exceedingly comforting thought, and one which they should cherish with feelings of great thankfulness.

Mr. Stuart Cumberland has an amusing discourse on "Auras" in the "Star" (July 23rd) in which he relates particulars of an interview which he and Houdini had with an aura-reading psychic. An accident to Houdini on June 4th was predicted, but it was stated that Mr. Cumberland's influence (denoted by a blue aura) would intervene to prevent the disaster.

Mr. Cumberland goes on, "Houdini was in Glasgow on June 4th, and, for film purposes, he had intended on that day to take a flying leap from the top of one passing train to another. But that morning came a telegram from someone (not me) who was acquainted with the particulars of our little séance reminding him of the prophecy associated with that day, and he elected not to try the feat. As he explained a week or so ago to a famous scientist of strong anti-spiritist convictions: 'If an accident had happened that day the Spiritists would have counted a score, and so I decided to take no unnecessary risks.' 'In which you were wise,' replied the scientist. 'As it is, they will count a winner in Cumberland's blue aura, which the guides permitted the dear medium to see and describe.'"

In reference to a recent paragraph in this column regarding the origin of the planchette a correspondent writes to say that there is ground for thinking that "a kind of planchette was in use in the days of Pythagoras (540 B.C.), but the modern name is that of the French maker, M. Planchette, who invented it in 1853. Thomas Welton seems to have been the earliest English producer, for he claims to have first made 'that most singular psychological instrument,' as he calls it, in 1860. Myers, discussing its use, concludes that it is harmless 'except to the self-centred and conceited. It is dangerous only,' he adds, 'to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind.'"

A correspondent in the "Daily Chronicle" quoted Sir E. Ray Lancaster's conclusions with regard to water divining as being opposed to those held by Sir William Barrett. In reply Sir William wrote saying, "Your opinion reminds me of an anecdote once related to me by that wonderful old lady, Miss Caroline Fox. Sir G. Airey—then astronomer royal—met Sir Rowan Hamilton at Miss Fox's charming place (Penjerrick) in Cornwall, and asked Sir Rowan about the new (and now universally accepted) mathematical discovery (quaternions) he had made. Sir Rowan endeavoured to explain it. After listening for five minutes Sir George Airey said, 'Rubbish, there is nothing in it,' to which Sir Rowan replied, 'When you have given five years, as I have, and not five minutes, to the study of this subject, then you may call it rubbish if you like, and I shall value your opinion.'"

Sir William Barrett added, "In like manner, when Sir Ray Lankester, or any other scientific man, has given as many months as I have given years to the investigation of this particular subject, I shall greatly value their opinion. As a matter of fact, I believe Sir Ray Lankester devoted a day to the subject, whereas my investigations extended over 15 years, and began with extreme scepticism of the pretension of the dowser. If your readers care to read the paper on this subject I have contributed to the new 'Psychic Research Quarterly' for July, they will find a brief review of the facts upon which my conclusions have been based."

Accompanying a number of automatic scripts, a correspondent writes, "I claim to be, and am told that I am, the chosen prophet of the King of Glory, and He has given me permission to write to you on this matter." Such statements make the judicious grieve.

The following appears in "Reynold's" (July 11th): "A curious story is current concerning a certain Academy picture. The artist had nearly completed it when the model was taken ill. Her sittings were no longer necessary and her absence did not trouble him. What worried him, however, was that every morning when he looked at the face the expression did not seem the same as he left it. In spite of his restoring the expression he wanted, a change was noticeable the following day; and so it went on. It was not his imagination, for another artist who examined the picture for three days running confirmed his opinion. Suddenly the changes ceased, and then the news came that the model was dead. Here the matter rests. All that need be said is that both artists are men of repute and incapable of inventing the tale."

The Committee appointed by the General Assembly of the Church of Scotland to inquire into Spiritualism has begun its work, having held a meeting in Edinburgh. The reference was in the following terms: "To inquire into the alleged supernatural psychic phenomena so much in evidence at present." Various decisions were come to. The theological professors on the Committee were appointed to draw up reports along the following lines: (i) The psychic phenomena of the Old Testament and of the New Testament; (ii) The psychic phenomena in ecclesiastical history and among the ethnic religions; (iii) The pronouncements of the various Churches regarding modern Spiritualism and psychic phenomena generally. In addition, a report is to be given of the voluminous literature which has been published in recent years on psychic matters, while a small committee, with a Glasgow convener, is to inquire into the spread of Spiritualism in Scotland, both within the Church and outside it.

Commenting on what it calls the "ouija board craze" in the United States, the "Life of Faith" makes the following quaint remark, "In the United States the ouija board seems to be gaining widespread popularity, but so far we have not heard of its introduction into this country, although it may exist under another name." After this confession of ignorance it is perhaps not surprising to hear the opinion, "But in whatever form the craze expresses itself there is no doubt that it seriously injures mind, body and spirit."

A story entitled "Light is Coming," by W. B. Maxwell in the July "Nash's Magazine" is described as "An indictment of Spiritualism." It tells of the return in the flesh of a soldier, mourned as dead, in the midst of a Spiritualistic séance held to enable his wife to establish communication with him. It is simply the effort of a novelist to create a situation with Spiritualism as the *motif*. Disliking the subject, or perhaps knowing little about it, he decides on making the medium resort to imposition.

SOME TESTS OF IDENTITY.

By KATE T. WING.

FIRST CASE.

Some years ago, a cousin who had the gift of automatic writing invited my sister and myself to her house, as we were anxious for help in family matters. Messages were given, more or less appropriate, when my cousin, whose hand was still on the pencil, exclaimed, "A name is being written over and over again. A name I do not know—William Anderson. Is he a friend of yours?" We declared we had never heard the name. But the writing went on: "It is for K. W. (my name), let her ask her brother T., he will know."

This brother, who was in the Army, but had also studied law, and been called to the Bar, happened to be in town at the time. I wrote and asked him whether he had ever known a William Anderson. He replied that some years previously he had known a man of that name. He said, "I did some legal work for him—he was a bad lot, separated from his wife." He would tell no more, and so the matter dropped.

Many years after, my sister and I were at a pension in Florence, and the conversation turned on ghosts. Two ladies who sat opposite to us at the *table d'hôte* told several ghost stories, and afterwards invited us to their private room as one of them did automatic writing.

One day this lady said, "After you left us yesterday one name kept coming over and over again. I wonder whether it is the name of a friend of yours?—William Anderson." Now, I am quite sure we had never mentioned the name, and hardly remembered it. But, of course, we were interested at once, and very soon the following message came in rapid, passionate writing: "William Anderson is making great efforts to feel your hand. When will you do what he wishes? It is a message from one who is helping him to repent, to T. W. (my brother's name). When you see T. do, for the love of God, beg him to help me by speaking to my poor wife, and telling her that I do lament over my sins towards her, and that I implore her forgiveness, and ask her to pray for me, my need is so great, and she might ask God for Christ's sake to hear her prayers."

Then followed, "Anderson is happier since he spoke to you, but still wants you to speak to her." Then when we said, "How can we?" he replied, "My wife is not so hard to speak to, she would perhaps hear what you said, if you saw her, or would even write to her. Ask T., he might know, or find out. My fear is that no one will help me to speak to her, and I do so long to do so. There is more yet, more, much more." An address was then given, in New Zealand.

We copied the message, and sent it anonymously, feeling doubtful whether it would reach. However, before we left the pension, some people arrived from New Zealand. We questioned them about the address, and whether they knew a Mrs. Anderson. They said they knew slightly a woman who had been Mrs. Anderson, but she was married again.

I can only say I must have been half awake in those days, or I should have given poor W. A. a chance of saying the "more, much, much more." It might be suspected that we had heard the name from my brother, when he did the legal work, but he never talked of it, and we did not see him often.

SECOND CASE.

A cousin invited me to her house to meet a well-known medium (now passed away), who wrote with planchette. One or two friends of my cousin's were present. They were wishing to get messages on their own affairs. I was anxious to get in touch with a friend who had lately died. During a pause in the proceedings, I glanced at the planchette on which the medium's hands rested, and noticed that it kept forming letters over and over—and these letters were E. W.

I said, "I wonder who that is for." The answer came rapidly, "For K. W." (my name, which the medium did not know). I said, "Is it from —?" An old friend whose name bore those initials, and a book of whose poems was on the table. "No," was written. "Relation or friend?" I next asked. "Relation," was written. I said, "The only relations I have with those initials, a sister and a brother, are still living. What relation?" "Aunt" came clearly. I then remembered that an Aunt Ellen had been drowned ten years before my birth, in a boating accident. I think I was told, as a child, that I resembled her; as she wrote poetry and so did I, but for many years I had never given her a thought, and she was quite unreal to me. Then followed these words, through the planchette, "I have watched over you long—we are much *en rapport*, and when you come, I shall be here to welcome you. Those you have loved and mourned are safe and happy. They have told me of you. Do you remember an important event in your life twelve years ago? You acted then under my guidance, and I think rightly." This last sentence is most remarkable. The episode referred to was then almost forgotten by me, but twelve years previously a decision had come before me which I had to make all alone, and which cost me a terrible struggle; and the

very last thing I should have thought of was to connect this painful episode with the shadowy thought of the aunt whom I had never seen. I may add that the name of the aunt was totally unknown to anyone in the room except myself.

"THAT GLADSTONE PHOTOGRAPH."

By THE REV. WALTER WYNN.

"Diarrist," according to the review that appeared in "The Westminster Gazette," on the 14th inst., of Mr. Huntley Carter's "Spiritualism: Its Present-day Meaning," feels inclined to murder the gifted compiler of this profoundly interesting symposium. I am not surprised, for a more bewildering medley of contradictory opinions never, surely, saw daylight. It may be beaten in the next world, but, if so, I shall try to purchase "a pass" for the Celestial track. Mr. Carter is not to blame. He has done his work well. Either we who honestly believe in direct communication with those who have "died" are to blame, or the other contributors who wander about hopelessly in speculations, hypotheses, and all sorts of *obiter dicta*, deserve considerable commiseration. But I think the impartial and unbiassed reader of the symposium will feel that when he has read the clear affirmations of the Spiritualists on verifiable matters of fact, he has passed with the doubters into a jungle and labyrinth of metaphysics, disgorged opinions, unsubstantiated accusations, ecclesiastical fears, and all sorts of other things, especially if he follows, or tries to follow, the reasonings of the scientists, the doctors, and, above all, some of my fellow-Christian ministers. On the one hand, from Mr. Mead, the Editor of LIGHT, Sir Conan Doyle, Miss Scatcherd, and (if I may say it) myself, facts are stated, and photographs supplied, to verify the truth of human survival. On the other hand, phenomena appertaining to nature, proved beyond a shadow of a doubt by the direct voice and spirit photography, are not dealt with at all, as if they were some part of nature that could be smothered to death by references to the war and its effects on people's emotions, mediums who get paid, cases of lunacy, Shankara's theories of the universe, and the deplorable truth that so many people do not attend church. To this is added a lot of seemingly profound information in regard to subconsciousness, telepathy, the structure of the human eye, and heaven only knows what else. I once told Stead that a certain religious journalist doubted spiritualistic facts, and Stead replied: "Yes; and would you mind telling me what facts would satisfy his mind?" I gave it up! And I give up all hope of influencing Mr. Tarachand (the literary beauty of whose contribution is beyond praise), Mrs. Travers Smith, Dr. Wakefield, Rev. W. G. Swayne, Canon McClure, Rev. James Adderley, Rev. J. A. V. Magee (in whose paper I am pleased to detect an odd ray of sane vision), Father Vaughan (who is really suffering mentally without knowing it), Dr. Meyer, Dr. Horton, General Booth, and Mr. Joseph McCabe, until they get out of their philosophical, theological, and ecclesiastical coal cellars, and simply face facts. Is it a fact in nature that a departed human being can be photographed, and actually speak to us? If this is a fact, and it certainly is, Stead was quite right in his contention, over and over again expressed to me in private, that many of the dogmas of the Church of Rome and other Churches would in time vanish into thin air. Not Christ, not Christianity, but fungus growths and accretions of theology reared around them. Does it follow that Christ and His Gospel are to be rejected because Judas made thirty pieces of silver out of the Crucifixion, and the Corinthians drank too much wine at the communion service? Are devils the rulers of the Greek Orthodox Church because Rasputin was a priest in it? The entire reasoning is absurd and irritating. What does it matter whether the Archbishop of Canterbury and the Church Congress vote against spiritualistic phenomena or not? Nature will go on her way. It is simply a question of fact, and I am as certain as I live that spirit-photography is a fact, and that I have spoken to my son, to the late Alderman Wherry, Rev. J. R. Wood, my brother George William Ewart Gladstone, and many others. Why go trotting off from facts into nebulous disquisitions on metaphysics or conjure up false explanations of phenomena one has not investigated? Face the facts, and prove them "fakes," if you can. For Fact is great, and if the scientific proof of it should upset lying dogmas, so much the better. Man's soul never grows on lies, but becomes hellbound, or numb or atrophied.

And now, concerning "that Gladstone Photograph." Viscount Gladstone will bear with me when I say in all kindness that he would never have committed himself to the opinions he expresses in the symposium had he taken the trouble to ask me to furnish him with all the facts appertaining to the remarkable, and, what will prove, historical picture. His lordship admits it is the face of his father but concludes, after examination by means of a magnifying-glass, that it is "pretty certain" it is a photograph of "drawing." Will his lordship kindly write to some journal and tell the public what he means by such a remark? Are we to assume that the faces and psychic cloud were part of the same drawing? Or were they three separate drawings all taken at once by "fake"? What dilemmas! I

the meantime I wish very respectfully to say that the picture is the result of genuine effort on the part of his revered father to precipitate his face and that of Mrs. Gladstone's on to the negative which was in a sealed packet I held in my hands. How do I know this? Because Mr. Gladstone told me so at a direct voice séance in the following week. Neither the Direct Voice medium nor anyone else in the room knew I had been to Crewe. The picture is really a skotograph produced in the same way as Archdeacon Colley's (see "Spiritualism: Its Present-day Meaning," p. 112). Had I known this at the time I should have developed it at once without using the camera. In using the camera the plate was placed upside down as far as the skotograph was concerned. This accounts for the "spirits standing on their heads"—to use the brilliant deduction of that pathetic genius, Mr. Joseph McCabe, whose mind is as a revolving lighthouse acting in complete darkness. It is wonderful what a fuss agnostics make about things that are very simply explained.

Concerning the face of Mrs. Gladstone. It is Mrs. Gladstone, but not a good portrait of her. A friend, however, has recently shown me a photograph of Mrs. Gladstone resembling that of the skotograph. I stood close by Mrs. Gladstone on two occasions, and recognised her instantly on the first sight of the skotograph. But if Viscount Gladstone will refer to "The British Man and Woman" he will find a report of my Direct Voice conversation with his father, during which I told him that his son could not recognise his mother. Mr. Gladstone told me he was not surprised, but that he had done his best to impress the plate in the packet held in my hands, and that "the blur" on it was caused by my son Rupert moving about excitedly in front of the camera.

However, here is a picture of Mr. Gladstone, at least, admitted to be such by his son. How did it get taken? If it is a fake, I am the faker. If it is the result of a deliberate drawing, I drew it, for no one else had anything to do with it. Substitution of plates is out of the question, for such a thing could not have taken place. When I showed Mr. Hope the picture he knew neither of the faces. I went to Crewe to get a photograph of my son. I told Mr. Hope what I wanted. I have been to Crewe five times, and failed to get what I want. I got "extras" every time, but invariably of people neither I nor Mr. Hope knew.

Is Viscount Gladstone willing to accompany me to Crewe? Will he select his own photographer, to insist on any conditions he pleases? The facts of nature, first; the dogmas of Father Vaughan and others can then be properly attended to.

May I add that Viscount Gladstone would get considerable information on this subject by reading my two books: "Rupert Lives" and "The Bible and the After Life" (Kingsley Press, Ltd.). For it is evident that if the departed can be photographed, the phenomena I report as the result of my investigations require little effort to comprehend.

A CELESTOPHONE.

The story from Canada that our gifted Crookes is now engaged in designing a mechanical means of communication between incarnate and discarnate humanity is a record in romance and a nucleus for day-dreams with many facets. Such a machine might, for the moment, be called a "celestophone."

Was it in a celestial laboratory that our other "phones" first took shape? If so, they came to us by inspiration. If not, their origin was not greatly more exalted than mutton. Once we had not even dreamt of any "phones." Once humanity was only a dream in the celestial mind. That dream is older than humanity, as telepathy is older than telegraphy, as memory pictures are older than photography, and as mediumism would be older than a "celestophone."

If Crookes dreams there his dreams have the same source they had here. If the dream of a celestophone materialises out of our ripening knowledge of ether, electricity, and chemistry, it will come "in the fulness of time," as our other 'phones came. Is that fulness near consummation? Have the resources of Spiritualism been exhausted—both those of the Bible and modernity? Still they are both suspect. Would a "celestophone" exterminate all doubt as to the reality of Spiritualism?

What then? Can Spiritualism *per se* improve humanity? Still it is on trial. If only it remove the sting of death, if only it bring such fearlessness as handling an adder without a sting, that is not courage. Yet courage is a component of ideal character. If only it bring solace to the bereaved, that is not the fortitude of the pagan. Yet fortitude is a component of ideal character. Spiritualism in itself is more of a condiment than a tonic in making up an ideal character. It is not obvious how Spiritualism, entirely of itself, can uplift the character of humanity. If, however, Spiritualism be a fuse to fire the potentiality of Christ then is it of priceless worth. If the fuse fail, the sooner the "dud" is buried in the sands of oblivion the better for humanity. In itself, it is an enervator of stalwart character. If Spiritualism bring the reality of Christ into the vision of all men, then not only the Christian, but the scoffer and indifferent will hail it. We believe it will be so hailed. It comes from where the Messiah came, and like

Him, as it were, seated on an ass of scorn; but many of all sorts and from all places are shouting "hosanna!"

The synagogue killed the one Comer; the Church would kill the other. Gamaliel's advice is still under offer: "If this work be of men it will come to nought, but if it be of God ye cannot overthrow it."

The "fulness of time" has not yet come for a celestophone. It must be a fool-proof and fiend-proof instrument. It must not be subverted to wealth. It must not be profaned by post-office monopoly. Where then would it be kept out of the reach of foolery, avarice and unscrupulousness? At what shrine, under what control? The oracle once was in the temple. The Levite kept the urim and thummim. They were tried, and found wanting. Yet the Great Teacher did not scorn the doubter. In patience he revealed His cicatrices to Didymus. Once was enough, though; it was the doubter's last séance; and then to work he went. The doubter was looking for Christ, he sought conviction. The "fulness of time"—for a celestophone—might be when humanity's attitude is that of Didymus.

The story from Canada is not wholly new. The revelation of the cicatrices may yet be exemplified in a celestophone, not only for "communion of saints," but for pictures of saints, for already we have pictures by 'phone.

W. E. BENTON.

RATIONALISM AND PSYCHIC SCIENCE.

By A. HUNTER.

In the Conan Doyle-McCabe debate one was astounded to find the Rationalist dismissing Dr. Crawford's research work, extending over seven years, with the statement that Miss Goligher caused the phenomena with her toe.

"Science," writes Mr. McCabe, "is engaged in the most accurate and minute determinations," and one wonders whether his statement (regarding Miss Goligher's toe) is the result of a "most accurate and minute determination," or the result of a very dread combination—ignorance and fear. For, inferentially, he leads us to form conclusions:—

(a) That Dr. Crawford, and with his name we include his phonographic, photographic, and weighing machine records, has been imposed upon by Miss Goligher; or,

(b) That Dr. Crawford is wilfully misleading the public; or

(c) That Mr. McCabe has little knowledge of Dr. Crawford's work, and is afraid of the results of studying it.

Let us examine (a) and (b), and we find that dear old form of argument "discredit your opponent"—beloved, in even these latter days, by priests and politicians of a type.

It would have been much more consistent had Mr. McCabe given us the evidence upon which he publicly belittled Miss Goligher, and cast an imputation against the reputation of a gentleman whose great ambition is to add to the common stock of truth and to further the cause of humanity objects which Mr. McCabe avowedly champions!

Dr. Crawford's work was not criticised in either a scientific or a rational manner. It was much more simple and courageous to discredit it by being offensive to an innocent young lady. Perhaps, at even this late hour, he may apologise to the extent of using that useful and ill-used word "unconsciously." Dear me, what responsibilities "clever" men incur.

(d) Mr. McCabe dismisses the phenomena with an allegation so puerile that it cannot be contended he has any real knowledge of the subject, and one cannot imagine a person of Mr. McCabe's intelligence unable or unwilling to study the evidence of so important a subject, unless dominated by fear of the results.

If, however, we assume that Mr. McCabe is correct, let us scrutinise some of the doings this very wonderful toe is capable of.

In March, 1919, I attended a séance with two friends, who were somewhat critical. They were volunteer soldiers belonging respectively to the Canadian Field Artillery and the British Tank Corps. Artillerist was six feet in height, and thirteen stones nine pounds in weight. Tankist was six feet one inch in height, and weighed twelve stone three pounds. Both were in the pink of condition, and of opinion that either could force the levitated table to the floor. The opportunity to try soon came along, when Artillerist tried his best, and failed utterly either to force it back to the floor or to raise it from the floor when placed with the leaf resting there. Tankist also tried his best, with the same result. Then each, in turn, sat upon the table, grasping the nearest edges of the leaf with both hands, when it levitated angle fashion with such force that they were ejected off it, and had to save themselves from falling. The table returned to normal position in easy fashion without a "bump" on contact. An attempt to push the table towards Miss Goligher also ended in failure, although each in turn had the advantage of "feet purchase" against the wall of the séance room.

Whilst Artillerist sat upon the table a curious noise was heard, and upon examination we saw that the rapiers of his spurs were revolving at a fast rate; the revolutions were alternate—backwards and forwards—and the changes were effected without a break. Thus, we find that Miss Goligher's "toe" is capable of raising one hundred and

ninety-one pounds *plus* nine pounds, equalling two hundred pounds (combined weight of Artillerist and table), also, and more incredible, of holding the leaf of the table flatly to the floor whilst resisting a pull of (say) one hundred and fifty pounds. Again, this marvellous toe is able to turn the rowels of a pair of spurs at a fast rate although six inches apart; whilst to turn them at all it must in this case have elongated itself for a distance of four feet. (By the way, may I suggest that a toe of this type be known in future as the "McCabe toe" in honour of the courageous discoverer?)

The foregoing took place in the light of a gas jet enclosed in moderately red-coloured glass.

"We know reality or our knowledge is worthless," writes Mr. McCabe of scientific research, but is it to be understood that "we" refers only to himself and a few friends with minds of like originality and foresight? Obviously, Dr. Crawford and other scientists are not included. In the same work we find him saying:—"The full day is not yet . . . but a light has been cast on the cosmic landscape by this doctrine of Evolution which only the petulant and perverse will belittle because it is not complete."

May it be assumed that Mr. McCabe is at present incapable of realising that the doctrine he so ably defends upon occasion is but the beginning; that no human being in this stage of existence can hope to see it complete, but we are hopeful, nay, assured, that Mr. McCabe will yet see it complete in all its beauty and wisdom. Meanwhile, Dr. Crawford and other scientists carrying this "doctrine" to a further and higher stage towards completeness, will hardly be discouraged by Mr. McCabe's attitude of mind, nor need we imagine that they will discontinue their efforts until he favours them with his blessing.

THE CRAWFORD EXPERIMENTS.

CONFIRMATION OF SOME OF THE RESULTS.

BY MAJOR R. E. E. SPENCER.

With reference to the letters published in LIGHT on July 10th and 17th from Mr. H. E. Hunt and Mr. E. Clodd, it may possibly be of interest to hear that on September 27th, 1919, and several subsequent dates, I was able to get confirmation of some of the results in connection with increase of weight experiments, published by Dr. Crawford in his second book. Both his works are, I regret, lent at the present moment, and I am, therefore, unable to give a reference to the actual experiments made at Belfast.

In my own case, Expt. LVII., Record LXV., was one of many carried out at my own house, assisted only by members of my own family.

The apparatus used was constructed in my own workshop, and I may state that I claim no powers of conjuring, expert or otherwise.

The experiment was repeated three times, and the results obtained in each case were of the same nature, though with different people different increases of weight were recorded.

The seat used by each experimenter was suspended from the apparatus by fine steel wires, four in number, all brought together by a steel ring. If normal force had been applied to this suspended seat, a swinging movement must have been given to the person sitting in the seat. Each person experimented upon felt the same sensation as though he had suddenly been "let down" vertically (the movement would be some inches), and there was no swinging motion. A suspended table was then used, human contact being made with it through an electrical tell-tale arrangement.

This experiment was repeated six times, and each time an increase of weight to the table of varying amounts was recorded. These increases in weight were, 14, 13, 20, 20, 18, and 13 lbs., and as the tell-tales were set to work with a human pressure of 8 ozs., with which pressure an electric circuit was closed and an electric bell rung, it would appear impossible for the weights given above to have been applied by human agency, conscious or unconscious, without warning being given by the bell. In no case did the bell ring.

My original records, written from notes taken at the time of the experiments, can be inspected by Mr. Edward Clodd should he care to do so.

I think we might get on quicker if those who attack the facts recorded by earnest investigators of Spiritualism were less vague in their statements. Why does Mr. Clodd not give us the names of the expert conjurers he refers to, a summary of their phenomena he has in his mind, and a definite reference to those Spiritualists whose contentions he presumably has actual knowledge of?

The position Mr. Clodd has taken up calls to mind Kipling's line in "Tomlinson": "Ye ha' heard, ye ha' read, ye ha' got, good lack!"

If Mr. Marriott can show how the increase of weight can be produced with and without human contact, and under the same conditions that obtained in Dr. Crawford's experiments and my own, it should be a very simple matter to write out a statement, giving his system, to the Press. The

forming of "a representative body of Spiritualists, scientists, and conjurers to report" seems scarcely necessary, as the method is to be *explained*: it is not merely that a trick is to be performed, and the audience left to find out how the result is produced.

A LIVING UNIVERSE.

THE REFLECTIONS OF AN AMERICAN SEER.

I have been reading a remarkable little brochure of some forty pages entitled "The Seer and Master: A Study of What Man Is and What He Can Be," by James B. Estee (published at 35 cents by the Azoth Publishing Company, New York, U.S.A.). Nearly half-way through it I find the following summary of the writer's points so far:—

"I have called attention to the fact that the universe is alive throughout; that states of consciousness abound everywhere in Nature; that these localised states of mind clothe themselves in appropriate forms; that at the surface of Nature the separate bodies attract the physical senses; that within the outer crust of things there is inter-communion of the various states of consciousness and that, subtending all states of mind whatever and their coarser coverings, is the Infinite Mind in which they are immersed and which is their primary source and ultimate end. These facts are now known to modern thinkers who have acquainted themselves with the data accessible to all, and they were known and widely taught by master minds no less than seven thousand years ago. The rediscovery and explanation of these things by the pioneers in science are gradually destroying the hold of materialism upon the minds of men adequately informed. It is again being recognised by scientific and lay thinkers that Truth is one and free in its essence, and double or multiple only in its manifestations in time and space."

Mr. Estee regards the brain and physical senses as the connecting media which the soul has built to bridge the distance between itself and matter. Treating of the functions of the brain, he remarks that "All things in Nature manifest a trinity in unity. The soul can effect only three general relations in its process of evolution, *i.e.*, with physical or external nature, with other souls or intermediate nature, and with Infinite Mind or inmost nature." To correspond to these relations it has divided this wonderful upper chamber of the material body into three rooms or parts. In our waking state the soul's instrument of will and intelligence is the cerebrum. In sleep the vital energy retires to the cerebellum, and through it the soul comes into communion with the souls of other persons or things. In a still deeper stage of sleep the life currents recede from the cerebellum and centre in the primitive brain or medulla, of which the other two brains and all other parts of the body are derivatives and "through which the soul comes into relation with the Infinite Mind and discerns by direct illumination universal principles." To use the writer's picturesque phraseology the night-gate of the cerebrum is the day-gate of the cerebellum, and the night-gate of the cerebellum is the day-gate of the medulla. With the opening of that gate the soul comes to the uttermost confines of things bound and limited, and enters a stage of consciousness in which the bodily functions are subdued to their lowest terms, and the mind is aroused to the most alert and intense activity which it can endure and still retain connection with its physical body. "In this degree of mind the veil of matter is reduced to its final stage of transparency; a new world, shrouded in darkness to the ordinary physical eyes, is opened to view, and things are revealed to the soul which it is not lawful to utter except to those who have had vision of them."

How may one gain access to these deep and concealed sanctuaries of the mind; how enter into such conscious communion with the Supreme Mind that one can say with Jesus, "I and the Father are one"? Only, our author tells us, by loving truth above personal gain and purging the soul of gross passions and the heart of sordid self-seeking. But whence the love of truth, whence the victory over the lower self? Only through conscious contact with the Divine Source itself.

D. R.

MEN confident in the goodness of their own case are not afraid to give a hearing to the case of opponents.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: "An Old Friend," £2.

MISS ANNA CHAPIN.—On behalf of Miss Chapin we acknowledge, with thanks, a further donation of £2 from "An Old Friend."

THOSE Christians who rashly make the statement that no real evidence for the identity of a returning spirit can ever be obtained will do well to remember that this applies equally to the identity of the arisen Christ. It is about the most disastrous statement that a Christian can make.—REV. CHARLES L. TWEEDALE in his pamphlet, "Present-Day Spirit Phenomena and the Churches."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Rev. Susanna Harris. August 8th, Mrs. Mary Gordon.

The London Spiritual Mission, 13, Pembroke Place, W. 2.—11, Mrs. Edith Marriott; 6.30, Mr. Ernest Meads. August 4th, 7.30, Mr. Horace Leaf.

Church of the Spirit, Windsor-road, Denmark Hill.—11, church service; 6.30, Mr. John Osborn.

Walthamstow.—3, *Vestry-road (St. Mary's-road).*—7, Miss L. George, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. P. Scholey; 6.30, Miss F. Scatcherd.

Lewisham.—The Priory, High-street.—6.30, Mr. Horace Leaf.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mrs. Sutton; 6.30, Mr. Ella.

London Central (Spiritualists' Rendezvous).—3, *Furnival-street, Holborn, E.C.*—Friday, 30th, at 7, Mr. and Mrs. Brownjohn (Acton). August 5th, Mrs. E. Maunders.

Battersea.—640, *Wandsworth-road, Lavender Hill.*—11.15, circle service; 6.30, Mrs. Neville. 5th, 8.15, psychometry.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. T. W. Ella; 3, Lyceum; 6.30, Mrs. Worthington. Wednesday, 4th, 7.30, Mrs. Orłowski. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—11, open circle; 3, Lyceum; 7, Mrs. Podmore, and committee meeting and members' circle Thursday, at 8, Mrs. Orłowski: "My Forty Years as a Spiritualist"; after address, members' meeting.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive. Sunday, 11 and 7, Mrs. Mary Gordon. Wednesday, 8, Mrs. Podmore. 8th, 11, Mr. Leslie Curnow; 7, Mrs. M. Crowder. 12th, garden party and treat to blind soldiers from St. Dunstan's on Primrose Hill; full particulars next week; come and assist; healing circle every Friday at 8. Lyceum, Sundays at 3.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30, healing service; 7, address, "Christ the Redeemer," Mr. J. J. Goodwin; clairvoyance by Mrs. G. Davies. Monday and Tuesday, Mrs. Davies. Wednesday, 3, healing service.

Brighton.—Athenæum Hall.—Mr. Edmund Spencer; a special week. Sunday, 11.15 and 7 (Lyceum at 3); Tuesday, 7.45, members' circle. Wednesday, 8, public meeting. Thursday, 7.45, public circle. Friday, private readings.

NORWICH.—We are glad to hear that it is proposed to form a society for the study and investigation of Spiritualism and psychical phenomena in Norwich. Those interested are invited to communicate with Mr. H. R. Muskett, 24, Britannia-road, Norwich.

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