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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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International Congress.

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&c., &c.

SATURDAY, JULY 15th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,166—VOL. XLII. [Registered as] SATURDAY, JULY 15, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

SPIRIT INTERCOURSE AND THE LAW OF MOSES.

We still find that certain texts from the Old Testament are quoted, even by educated people, against spirit communication, and even by those who are quite aware that every day they break other Mosaic enactments, as in the matter of the trimming of the beard, the wearing of garments of mixed materials, and the like. Lately we lighted upon a passage in William Howitt's "History of the Supernatural" in which he deals with the question by showing that Jesus Christ Himself broke the law of Moses regarding seeking spirits of the dead, so far at least as good spirits are concerned. He says:—

Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. He conducted Peter, James and John up into the mount. . . . and introduced them to Moses and Elias. . . . The Lord of life who was about to become Prince of the spirits of the dead, broke the law prohibiting the intercourse with the spirits of the dead. . . . The disciples, admitted to a convocation which would have brought the penalty of death upon their ancestors, found it so good for them that they desired to build tabernacles and remain with their illustrious dead.

William Howitt goes on to say that this "is a stone of testimony rooted in the eternal ground of the Gospel." It is indeed a good answer, and not the only one.

A PARALLEL FROM THE PAST.

The sun once moved round the earth, or at least so our forefathers asserted. They had the evidence of their senses. They saw it for themselves. It was sheer lunacy to deny it. Then came Science in the person of Galileo to assert that the sun did nothing of the sort. It was the earth that moved. In the end Science prevailed against popular "common sense." But Science arrived at last at the point at which, having established a doctrine concerning human life, it found itself flouted by a new idea, and its followers

felt very much as their ancestors did when confronted with the statement that the earth went round the sun. It was affirmed that man lived after death, a proposition opposed to observation, common sense—and all the rest of it. It seemed so utterly clear that when the brain died the mind died, that any statement to the contrary looked absurd and revolutionary. Even to-day we see in some scientific quarters that while accepting the reality of psychic phenomena the conclusion to which they point is flatly denied. The life, so to speak, is supposed to revolve about the body, and not the body around the life. It is the old sun and earth idea over again and it will end in the same way.

* * * *

THE FAITH OF THE OPTIMIST.

That was a great saying of one of our spiritual philosophers: "The heavens are the evolution of the hells." The Power which, according to Matthew Arnold, makes for righteousness, goes irresistibly forward, through misfortune and catastrophe, laying the foundation of each better order of life on the ruins of the one which preceded it. It may proceed by quiet and gradual change or by eruption, earthquake and eclipse, but it goes ceaselessly forward, outworking a purpose which is never to be denied nor withstood. Man is destined to immortality. Life is designed to unfold. Out of war comes peace—sometimes of a sorry sort like the present peace, but of that peace is born in due time a richer peace. Out of the hells the heavens are evolved.

BALLADE OF SADDUCEES.

They spring from a line of ancient stock—
From old Judaea the family came.
Of ghost and angel they made a mock,
And gained in the antique world their name.
In our modern day they are still the same,
Gainst faith and vision their minds they fence;
Matter as King and Lord they claim—
They are the people with common-sense!

What is a dream to a stone or block?
Airy nothing! And who would aim
At finding gold in a fairy crock
Where the rainbow ends in a seven-hued flame?
On facts and figures they climb to fame:
Pounds are solid, and shillings and pence,
But angels? Visions? Oh, fie for shame!—
They are the people with common-sense!

They know no hour but the hour on the clock;
Their frame of mind is an iron frame;
On inspiration they keep a lock
And aspiration they hobble and maim,
These are the proper rules of the game—
The earth is solid and no pretence,
The goddess of Reason a worthy dame—
They are the people with common-sense!

L'Envoy.

Death, when thou comest to put to shame
The stubborn soul as it passes hence,
Give them, prithee, no word of blame—
They are the people with common-sense!

—D. G.

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THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 419.)

August 17th, 1919.

THE MIGHT OF PRAYER.

"True prayer is heard and answered when the right objects are asked for and the right attitude of mind maintained. It should have the effect of the 'correspondence classes' by which a new subject can be taught from a distance. The life eternal is to most people a new subject, but you can establish a line of communication between the two worlds, and when you thoroughly recognise that there are guides in our world under whose charge you are placed, and that they are permitted to assist you in your difficulties and trials, and to take you by the hand and lead you to heights which you could not scale by yourself, then I think you will see that this daily communion with a Power who is above all and over all, is a means of enlisting also the practical help of those who are under His command, passed down through we know not how many higher to lower spiritual vicereigns. We must be at the very beginning of the real spirit-world, having so recently come over, but we have nevertheless learnt somewhat of the procedure, and how a never-ending stream of influence pours through until even we are able to pass on some of it to those on earth. The high and radiant spirits through whom these influences reach us are seldom seen by us, yet it is from them that we learn the far-reaching power of prayer. If you had a relative who had gone to a distant country, and you never wrote to him or entered into communication with him by thought, you would soon lose the telepathic power which may have existed between you, and which your letters or thought would have served to keep afresh. In the same way, if you do not try to keep in touch with the Highest Power, which directs and guides all, the possibility of approaching nearer and nearer to Him grows less and less, and may probably cease altogether while you inhabit your earthly body. But if you try to keep the communication open you will succeed and will enter the new life as a student, truly, but no longer as an infant, having to learn everything from the beginning. The power to grasp the highest; to long for and wish to attain it, has to be cultivated, and to do this, prayer, true, sincere, earnest, and rightly-directed, is necessary. Those who get disheartened, and fall back into the ranks of the careless and disbelieving will have to regain here the ground which they should have gained on earth, and they will find that it would have been easier for them than when new modes of thought and of aspiration have also to be cultivated to fit them for the new life. The prepared soul is the one who has passed the preliminary examination with credit, and will have the less difficulty in passing the final one here. The blind are not only those whose physical sight was darkened in earth-life, but also those who deliberately closed their eyes to the larger and grander issues of life."

August 24th, 1919.

THE EVIDENCE OF PSYCHIC POWER.

"I want, if possible, to show you how very closely the two worlds dovetail, and how very much the happenings in your world influence us, and vice versa. We have only to take a few instances to prove this. During the war, as you know, psychic power was greatly held up in some directions, and yet when any help or comfort could be given to those suffering through the war, it seemed doubly increased for this special purpose. We here had for the time to put aside much of our usual work, and to give ourselves up to that of comforting the bereaved, and of bringing light to those who had passed over to us in darkness, and whose mental vision had to be restored to them. We worked almost unceasingly at periods when there was an influx of these poor perturbed souls. In normal times the work is more gradual, and we let the newly-arrived spirits have a longer period of rest before we try to instil new ideas into their bewildered minds. This intermingling of the seen and unseen is very real, and those psychics who are still on the earth plane are well aware of it going on; but those who are not psychic, or who do not develop the gifts they have, do not realise how many of their best deeds of kindness, and much of their best work in other directions, have been carried out through impressions given them by the spirit-world. We hesitate to say what would be the effect if all

the influences passed on to earth from our world were to cease, but we think that, to a certain degree, progress would be stopped, and that men would find themselves deprived of something on which they had unconsciously relied for guidance and help. I daresay you think that we rate our influence on earth too highly, but I do not think this is so. We do not say that everything is impressed from the spirit-world, and that no ideas or actions are generated by the initiative of the dwellers on earth; but in the same way that all uplifting aspirations come, in the first place, from God, so we are able to give a trend and direction to your thoughts on the earth plane. A man suddenly develops the idea of some philanthropic scheme. He may think the idea his own, but had he no friend, now passed over, whose delight it was to form new plans for the benefit of his fellow-men? If he had, then that friend is probably still working on through him. If he had no such friend, he may still have some guide who can influence him, and make him plan and scheme as he never would have done but for the impetus given him. Then are there not impressions received as to doing a certain thing; going to a certain place; seeing a certain person? The psychic records are full of such instances, but alas! these are generally read by those who have already the consciousness or knowledge of the psychic power. If the same knowledge could be conveyed to those who are outside this inner circle, the cause embodied in these truths would spread more rapidly than at present. But all the world is not yet ready for the teaching, and it is perhaps a wise decree that the truth shall spread like a little trickling stream, and not like a mighty raging torrent which might overflow its banks and possibly bring disaster in its course. Be content with what each of you can do in your own immediate circle; for always the personal experiences of a friend will have more effect on the mind of another than the same thing given by a stranger or read in a book. Mankind might by too far had they been given wings; they are possibly best confined to a narrower sphere of duties; and in the same way the wings of knowledge are kept clipped until the day when they can be spread with impunity and wend their flight to the regions where pain and sorrow have no power of injury, but are only felt in sympathy with the trials of others."

September 7th, 1919.

THE HEALING ART.

"When a patient is given over by the doctors on earth there is a finality about it which seems to preclude hope. Not so when we are treating the patient from our side. Then it is that we whisper encouragement, and try to turn his thoughts to pleasant visions both of earth and of the world to come. When a man ceases to dread death, that unwelcome visitor is very often banished for the time; and yet no one should fear leaving the body, though it is natural to feel sorrow at parting from those dear to us. So men cling to life until the great change has taken place, when they realise that the journey taken has brought them to a more beautiful and a pleasanter land. We want you to know that treatment from our side may arrest disease, or in time banish it altogether. We—or rather our doctors—can act by mental power on the affected part in local disease, or on the portion of the brain which controls that part of the body, or apply mesmerism when necessary, and so bring about a condition making recovery possible. We have seen some wonderful cures made from here, and our doctors rejoice when they succeed after all else has failed. It is not possible to give a fuller explanation of the methods employed, but you know that all sorts of diseases can be produced by anxiety, grief, or care, acting on the mind, and through that on the body. If men had their minds less fixed on material things therefore, and more on spiritual matters, their minds would be in a healthier state, and there would be less disease. The earth body is too dense in its material at present. Here we, in our more ethereal envelope, have no diseases, but on earth the heavy flesh which covers the spirit-body of man makes it difficult for us to give him impressions from our side. To return to the general subject of the treatment given from here to a patient still on earth: in the convalescent stages, he is always surrounded by both children

THE PROOFS OF PSYCHIC PHOTOGRAPHY.

MORE ABOUT THE ROSE PHOTOGRAPH.

By GEORGE LINDSAY JOHNSON, M.A., M.D., F.R.C.S.

If readers of LIGHT will take the trouble to consult LIGHT for October 30th and November 6th, 1920, they will find a considerable amount of criticism respecting two super-normal photographs, one taken on a single plate in the centre of a selected packet of dry plates, which was purchased by Miss Scatterd and brought to the mediums, Mr. Hope and Mrs. Buxton, at Crewe. The packet for test experiment was sealed with several seals in the presence of witnesses, and was never removed from Miss Scatterd's sight or control until after development of the plates. The first part of the experiment was as follows: On a plate selected by Miss Scatterd from several half-used boxes left by previous sitters, was obtained a script in two hand-writings giving detailed directions as to the treatment of a packet, which was to be purchased and dealt with under strict test conditions. This psychograph was signed by Archdeacon Colley. The test was carried out in strict accordance with the instructions found in the script. The first part of the experiment, which was merely for instructions not for test purposes, lay in the fact that the word Colley was spelt without the "e," Colly. But Miss Scatterd assures me that this has been satisfactorily explained since. I may add that I developed the "Rose" plate myself in the presence of four witnesses at the Royal Photographic Society's Rooms in London.

Now for the sequel. About a week after I had obtained the Rose photo, I went with Miss Scatterd to a private séance with Mrs. Wriedt in Upper Baker-street. I came as an absolute stranger, and Mrs. Wriedt had never even heard of me before the séance. The room was made very nearly quite dark, but before the séance I examined the room, which was almost empty except for half a dozen chairs and a small trumpet which stood in the centre of the room on the floor.

After sitting in obscurity for about ten minutes I saw a very bright light which looked like a ball of fire about the size of an orange. It passed right round the room until at length it stopped about two feet in front of my face. I put up my hand and felt the trumpet distinctly, close to my ear.

The medium called out "Someone wants to speak to you, sir," and I asked, "Who's there?"

The reply came back (regardless of grammar): "It's me—Archdeacon Colley."

I replied, "I am very pleased to meet you, Archdeacon." "Thank you," he replied, "but have you got the picture?"

"What picture?" I enquired.

"Why, the rose, of course."

You could have knocked me down with a feather, I was so astonished, for you must know the medium knew nothing about the rose, and I am certain Miss Scatterd, who alone knew about it, had never said a word about it to Mrs. Wriedt. In fact, she had not seen Mrs. W. since I had developed the plate.

"Yes," I cried, "it came out a white rose."

"I am so glad," he answered, "but I can make a rose of any colour, green, red, blue, or any colour you please. Would you like to see the rose?" he added.

"Why, immensely."

The light died out, and in about a minute the light suddenly came again and stopped right in front of my face as before, and it then opened out into a beautiful white rose. Miss Scatterd, who happened to be sitting on the next chair on my right, will confirm this. Of course, the first idea that entered my head was that it was some sort of hallucination. So after the séance I asked Miss Scatterd, and she told me she saw it as plainly as possible. I must confess I was so bewildered that my thoughts were in a whirl, so I may have been mistaken in its being a rose, as Colley had suggested seeing a rose, and that might have influenced my imagination. Then the light slowly vanished, and a thought struck me: "Could the light (or rose) have been faked by the medium holding the light (or rose) at the end of a stiff wire?" I therefore called out, "Oh! Archdeacon, may I see the rose once more?" "With pleasure," came the reply, and immediately the light appeared again, and seemed to change into a rose. I then joined the fingers of my two hands together, and passed them round and round the rose, which was between me and my hands. As I felt no resistance, I was certain that there

(Continued from previous page.)

and animals from our side; of course unperceived by himself unless he be clairvoyant. They give largely of their vitality, and so are of great assistance in the process of reoperation. It may seem strange to you that they are able to have any effect on the earth body, but so it is; and through the magnetic force given off from the children especially, the restoration to health of the patient is more quickly accomplished than would otherwise be the case."

(To be continued.)

could be no wire attached to it. I then said, "Where are you, Archdeacon?" whereupon he tapped me on the ear with the end of the trumpet. I caught hold of his hand. It felt cold and clammy, like an eel, and it melted in my grasp like butter, after which I felt nothing. He had not gone more than five minutes before the light came again, and stopped right in front of me. This time I heard the strong, deep voice of W. T. Stead.

After the usual greeting, I said, "Mr. Stead, will you tell me, please, what was the last thing I did to you before I left for South Africa?"

"Why, you tested me for glasses."

"Quite correct, but where did I test your sight?"

"Why, at 55, Queen Anne-street, Cavendish-square, of course."

"That is quite correct," I replied. "Now, Mr. Stead, tell me, please, where we went to that same evening together?" As he seemed to have forgotten, I thought I would prompt him a little. So I said, "Do you remember we went to see the 'Zancigs'?"

"No, we didn't," he replied, "we went to the Thompsons."

"Oh, yes," I answered, "I remember now—it was the Thompsons." (This is of great importance as it rules out thought transference and telepathy, since my first impression was that it was the Zancigs's.) "Now tell me exactly what went on there," I asked.

He described everything most minutely, and we both roared with laughter, remembering a very amusing incident occurred while we were at the house. I then said, "You know, Mr. Stead, I never came here to see you."

"You're very complimentary!" he said, "but I know you did not; you came to see your boys who were both killed in the war in Mesopotamia."

That was perfectly correct, and he added, "I have brought them with me, and they will speak to you the moment I have gone."

The light died out, and presently appeared again, when suddenly I heard my youngest boy's old familiar voice, "Hello, father! is that you? I am Benny" (his pet name), and then he told me all about the war.

"How were you killed in the trenches?" I asked him, for I had received a cable message from General Maude, telling me that he had died from his wounds in the trenches.

"Father, I was not killed in the trenches; I died from fever in the hospital four days after I was wounded, but I didn't die from my wounds at all."

Now I was unaware of that at the time, and the medium did not know that I had any sons.

I asked him what he was doing?

"Father, I'm so happy! I'm just loafing at present, and am having the time of my life."

"Really, I think I had better come and join you," I answered.

"Father," he added in a frightened voice, "for goodness sake don't do it. You've got a lot of good work to do yet, and when you are ready we'll come and meet you and show you round. You will have a grand time, I can promise you that."

Of course we said many other things and so did my eldest son as well, but this will suffice.

If any of our readers think I am romancing, I feel sure Miss Scatterd will be only too happy to tell them through LIGHT what she saw and heard herself, and then the reader can compare notes. I am too far away now to influence her in what she will relate.

Durban, May 5th, 1922.

THE SEANCE AT TOLEDO (U.S.A.).

AN OLD PHOTOGRAPHER'S SUGGESTION.

Referring to the remarkable sitting with Miss Ada Besinnet in Toledo, U.S.A., described by Sir Arthur Conan Doyle (LIGHT, June 24th, p. 390), Mr. C. G. Hayward (of Gurnard, Isle of Wight) writes:—

How instructive and interesting it would have been on that occasion if a camera with wide angle anastigmatic short focus lens, with 12 x 10 size rapid plate had been placed in a corner of room, with lens kept open and slide drawn; surely it would have recorded all or nearly all of the wonderful phenomena that occurred there.

In taking photos of firework displays and also of lightning at night, the lens, with slide drawn, is always pointed in the direction to cover the space in which fireworks are, or the direction from which the flashes of lightning occur. The exposure can go on continuously, as the darkness has no effect on the plate during the interval of the flashes, etc. A large plate would record many things, or of course the plate could be changed for fresh ones.

From an old photographer's point of view I don't think photography is sufficiently used to record psychic phenomena.

"SPIRITS when they please

Can either sex assume, or both: so soft
And uncompounded is their essence pure."

—MILTON, "Paradise Lost."

SPIRITUALISTS' NATIONAL UNION. ANNUAL MEETING AND INTERNATIONAL CONGRESS.

(Continued from page 422.)

PAPER BY MR. DE BRATH.

The meetings for the third day of the International Congress of the Spiritualists' National Union were held at South Place Institute. At the morning session a Paper was read by Mr. Stanley De Brath on "Materialisations by Franek Kluski and Some Inferences from them." Mrs. Greenwood presided.

MR. DE BRATH said:—

The experiments on which I am about to speak were conducted at the International Metapsychic Institute, Paris, by Dr. Gustave Geley, its Director, by Professor Charles Richet, and by other scientific men.

There are two sides to our movement. There is the scientific and there is the spiritual. I do not hesitate to say that I belong to the latter. (Applause.) But the verification of the phenomena has been done on the scientific side. Now the point of the work carried out at the Metapsychic Institute is that the researchers have committed themselves to no theory at all. Their object was to verify the phenomena on which Spiritualism rests. I say it rests on these, because non-Spiritualists always want definite proof of an objective character.

In the experiments to be considered a proof is furnished which is quite conclusive to anyone who has seen the moulds in paraffin wax produced from the materialised hands and feet, or even has seen photographs of them; for it is physically impossible that such moulds could be produced by any normal process in the time and in the conditions under which they were actually formed. The usual phenomena of materialisation last only a few minutes, and close examination of them is, therefore, only possible for a short time. But in Franek Kluski's case these ectoplasmic growths are sufficiently permanent to enable them to be coated with paraffin wax, by being dipped into a bath of wax kept just above its melting point, and this constitutes one of the most remarkable features of his mediumship.

Kluski is a Polish medium, aged 47, a highly educated man, a member of a liberal profession, and also a writer and a poet. His mediumship is entirely disinterested, and his gifts were manifest from early childhood.

The main purpose of the experiments was to prove the objective reality of the ectoplasmic forms by casts of the materialised hands. No dark cabinet was required. The medium was seated in the laboratory which was dimly lit by a graduated electric light in a red globe. The experimenters invariably held hands, no one being left out of the "chain." One of the chief experimenters sat on each side of the medium holding his right and left hands respectively during the whole of the proceedings. The red light was reduced till only the outlines of the sitters could be seen and the phenomena were awaited. They usually began soon and lasted about half an hour. Franek then asked for a quarter of an hour's rest and drank freely of tea, after which the sitting was resumed. He is never hypnotised. He soon passes into semi-trance, during which he is conscious of all that takes place. Occasionally he falls into deep trance and is quite unconscious. In this latter state the phenomena are much more marked than in the former. Kluski, however, prefers the semi-trance, being interested in the phenomena, but he has to maintain an attitude of complete mental passivity, any act of will on his part brings the manifestations to an abrupt end. During the séance respiration and pulse increase, but he is very quiet and makes little or no movement. Reaction and prostration after the séances are very severe.

The phenomena generally begin with an odour of ozone, distinct but ephemeral. Light phosphorescent clouds are formed round the medium, especially round his head, and in these clouds points of light seem to condense. Sometimes these are of considerable size and give the impression of being parts of hands or faces, the remaining parts being invisible. As the materialisation proceeds, the hands and faces are seen completely formed. They are sometimes self-luminous.

PARAFFIN WAX MOULDS.

The *modus operandi* was as follows: A trough containing melted paraffin wax floating on hot water is placed near the medium, and the materialised "entity" is asked to plunze a hand, a foot, or even a part of the face into the paraffin. A glove of wax then forms on the hand, which can be hardened by dipping it into cold water, or waving it in the air. By dipping three or four times in succession the glove can be made thick enough to stand handling. When the hand is dematerialised the glove is left, and an exact copy of the hand can be made by pouring plaster-of-

paris into the waxen mould. In these experiments only one trough was provided, the trough of water being omitted. The receptacle of melted wax was placed two feet in front of the medium, the experimenters holding hands round his chair in front, the two persons at the ends of the "chain" holding each one of the medium's hands. A very weak red light was still sufficient to show Franek's motionless outline. Nine moulds were obtained, seven of hands, one of a foot, and one of the chin and lips.

So far it is obvious that the verification of the genuineness of the moulds obtained turns on the care of the observers that no previously prepared moulds could be brought into the laboratory and passed off as made during the experiment. The bulky and fragile nature of the wax moulds, the holding of the hands of the medium throughout the experiment and the fact that he could be seen well enough to certify that he did not move, are really sufficient proofs that the moulds were really made at the moment stated and released by dematerialisation of the hand in the wax glove.

But in the séance of December 31st, 1920, an additional and positive proof was applied. Drs. Geley and Richet, who were directing the experiments, decided to colour the paraffin blue so as to distinguish it from any other sample, and also, unknown to any person but themselves, to mix with it a small amount of cholesterin, a substance which shows no visible alteration in the wax but gives a very distinctive chemical reaction on testing with sulphuric acid. The purpose was that by cutting off a small portion of the "glove" and testing it chemically, absolute proof could be obtained that the glove had really been formed during the séance from the paraffin provided. The admixture was made by Dr. Geley just before the experiments, in absolute secrecy.

At this séance two moulds were produced—one of a child's foot up to the ankle; and a second of the chin and lips of an adult. The colour was the bluish coloration of the paraffin provided, and on cutting off small portions of the wax moulds and testing chemically, the reaction of cholesterin was apparent. It was therefore absolutely proved that the moulds were made during the séance with the paraffin provided.

They had to be handled with the utmost care.

Several points should be closely noted:—

- (1) The casts made from these paraffin wax "gloves" are perfect human hands, they show the lines and markings of the skin, the nails, the knuckles, the tendons and sometimes the veining on the back of the hands.
- (2) The hands are smaller than adult hands. The dimensions are those of a child's hand, but the markings of the skin and the general character of the casts are those of adult hands.
- (3) The general form of all the hands is the same. They have the same modelling, nails of the same shape, and the same lines, so that they appear to belong to one and the same person, but they are not of exactly the same size—mould No. 6 is notably smaller than No. 3.
- (4) The position of the fingers is different in every case: in Nos. 1, 2, and 3 the fingers are more or less extended and the thumb turned inwards against the palm; in No. 4 all the fingers and thumb are extended; in No. 5 all the fingers are clenched except the first; while in No. 6 all are extended. This last shows very distinctly the wrinkled skin of an old person's hand though the dimensions are those of a child, the length from wrist to tip of second finger being only four and three-quarter inches, measured on the back.
- (5) Such gloves could not be released from a normal hand in these positions without very elaborate cutting and precautions.
- (6) The hands in no way correspond with those of the medium or of any person present.

Dr. Geley states ("Bulletin" of May-June, 1921), that at certain experiments at Warsaw, under strict test conditions, two perfect moulds were obtained; one the hand of a woman as far as the elbow, of natural size, in a single piece without defects; the other a strong masculine hand, larger than that of Franek Kluski, with half of the forearm. Dr. Geley writes in the August number of the "Bulletin" of the Institute (1921) as follows:—

"These moulds are the tangible and indisputable proof of the reality of materialised human organs. Their details of anatomical structure show that they are not phantasmal simulacra, but complete solid hands with bones, muscles, tendons, down to the lines and creases of the skin."

From the biological and philosophic points of view these moulds are much more important than mere photographs. During our séances with Frank our chief and almost exclusive object was to establish the authenticity of organic materialisations by objective demonstration. In the last article written on the subject it was definitely stated that the moulds in no way resemble the hands of the medium and could not be referred to any re-duplication of his members."

MATERIALIZATIONS OF HUMAN FACES.

"At all the successful séances there were apparitions of human faces. Under the test conditions previously described—sittings held in our own locked laboratory, no trickery by considerations possible, the medium's hands securely held, and moderate red light—the authenticity of ectoplasms representing all the characteristics of the human face seems to us quite certain."

I have omitted the arguments by which Dr. Geley shows that similar wax moulds could not be made by any normal process without a very long and laborious procedure; and that under no possible means but the supernatural could they be made under the conditions described.

The fact of the ectoplasmic forms is therefore proved. I shall now attempt a hasty glance at the leading inferences that seem to me to follow from this fact, apologising for the brevity of suggestions that I venture to make, not didactically, but as food for thought.

Richet, in his masterly "Treatise on Metapsychics," remarks (p. 571) that durable progress in this science is to be looked for in careful analysis of elementary physical phenomena such as raps rather than in the messages they convey; and while giving full credit to Spiritualists for their courage in maintaining the truth of the facts, he regrets that they should be more concerned with the religious and ethical aspects of the matter than to register with unquestionable precision the telekinetic raps on a board.

It may be doubted, however, whether they would have had the courage to stand out against the bitter and scornful opposition they have had to encounter, had they not seen from the first the bearing of the metapsychic facts upon great human problems of life and death. (Applause.)

SPIRITUALISM AND PSYCHICAL RESEARCH.

The men of pure science are seeking the causes of these phenomena; the Spiritualists (the best of them, at any rate) are seeking their uses. Every science bifurcates in this way into two groups; that interested in research work, and that which applies discoveries to practical uses. They are mutually dependent and should feel mutual respect. But for the courage of obscure Spiritualists in facing seventy years of obloquy, ridicule, contempt, and even persecution, the S.P.R. would have had no material to work upon. Metapsychic Science rests on Spiritualism, for psychic faculties provide the material for investigation. In its turn Spiritualism rests on metapsychic science for the certainty of its foundations; without scientific precision there are great risks that its real uses may be lost in the mists of superstition and empty occultisms.

THE USE OF MATERIALIZATIONS.

The state of the world to-day is such that only those things that have a bearing on character are worth attention: for public acts are but the expression of character, and Western civilisation is now in real peril; a repetition of the events of the last ten years means universal bankruptcy and anarchy just as it is in Russia. Even now some Asiatics are waiting for the suicide of Europe, and some Europeans are doing their best to bring it about by indifference to reforms or by methods of violence. Now the use of materialisations has already been indicated. They prove that Spiritualism is not a set of meaningless marvels that upset all our orderly notions of the possible, but a witness to the great practical facts of the soul and its destiny, on which all religion rests. It leads straight to the conviction of the human soul as a real entity using the body as its instrument. The analytical treatment of psychic and metapsychic phenomena shows that there are in the human mind cryptic powers, manifest in sensitives, but latent in others, which powers are independent, or nearly independent, of Space and Time. The fact of Telepathy does not necessarily imply that transmission of thought is its mechanism. When Mrs. Green had a vision in England of two girls drowned in Australia by a carriage falling into the water, their two hats being left floating, one of these girls being her niece ("Annals of Psychic Science," i., 49) it is preposterous to suppose that the niece's thought turned to an aunt she scarcely knew of. As Hyslop has pointed out, telepathy, the fact, is one thing; "telepathy," the explanation, is quite another. When in 1868 Sonrel foresaw the wars of 1870 and 1914 and their results; when in 1877 the Sheikh Sid Hassan el Merghani foretold the details of the Mahdist rebellion and the battle of Omdurman (see "Blackwood's Magazine," August, 1910, by Col. Percy Machell, C.M.G., Inspector-General, Egyptian Coast-guard Dept.), both were giving proof of the existence of a prophetic faculty independent of time, or of being influenced by a mind that has that faculty. There are many other cases in which, even if spiritual existences are ignored, faculties independent of Space and Time must be admitted.

Now Spiritualism takes its stand on (1) the reality of the supernormal phenomena; (2) on their moral purpose as proving that man is essentially a spirit; and (3) on the inference, supported by direct testimony from the Unseen, that the purpose of Evolution is the development of spiritual qualities.

It is only by arousing the conviction that Man is a Spirit developing in the veil of flesh, and that here nationally, and in the after-life individually, he will reap exactly as he has sown, we may hope to set in motion powers adequate to cope with the forces of evil that are now arrayed for the perpetuation of ruinous conflicts. (Applause.)

PAPER BY DR. ABRAHAM WALLACE.

At the afternoon session Dr. Abraham Wallace read a Paper on "Psychic Science and the Detection and Repression of Crime." Dr. Gavin B. Clarke presided.

Dr. Wallace said:—

In the newspapers a few weeks ago I noticed in a short report of a lecture given in New York by our distinguished Spiritualistic missionary, Sir Arthur Conan Doyle, that he was asked, "Can you find out those who commit murders?" Had I been asked a similar question I should have made a direct answer in the affirmative, for several murder cases have come within my own experience for investigation.

JACK THE RIPPER.

Before speaking of one or two examples in which I have personally investigated, I should like to refer to one of the most notorious cases where Psychic Science was successfully employed. Few people, even Spiritualists, know that that series of atrocious crimes which took place many years ago in the Whitechapel district of London, perpetrated on women of the "unfortunate" class, and associated with the name of Jack the Ripper, was brought to light and terminated by the action of a friend of mine, a trustworthy sensitive, a distinguished Spiritualist, and one of the most highly spiritually evolved men who exist to-day.

The case proved to be one of the most difficult ever experienced by the Metropolitan legal authorities. Owing to the many outrages committed, the police had numerous detectives in plain clothes nightly perambulating the locality. Yet victim after victim was discovered in the early mornings without a trace being found of the skilled perpetrator.

In all the cases the methods followed indicated that it must be the same individual—someone possessing highly trained surgical ability, as the precision displayed in the use of the knife pointed to an expert with perfect anatomical knowledge. The culprit was found to be one of those rare cases of double personality, and, I regret to say, belonging to the medical profession—a Dr. Jekyll and Mr. Hyde, with all the characteristics of Stevenson's wonderful creation. Owing to the interposition of a high authority, the homicidal maniac in the Whitechapel case was quietly removed to an asylum for the insane, where he died many years after. Some time ago I learned some details of the psychic aspects of the case, and it is very interesting to investigators to consider these, for they were more or less of the same nature as I have found in investigating other cases.

My sensitive friend has always displayed excellent powers of retrocognition and prevision, which usually evolved in his sleep life, and afterwards sometimes manifested in his ordinary consciousness. It is highly probable, however, perhaps absolutely certain, that in the discovery of the culprit in the above instance he was prompted by intelligences from higher planes, who doubtless knew what murders had already been done by the wretched man, and could recognise what he further intended to do, which they determined to prevent.

I understand that the sensitive first came into contact with the murderer while riding in an omnibus. A "voice" told him to follow the man sitting opposite to him, as he was Jack the Ripper. He did so, because the voice informed him that the murderer intended very soon to do another outrage in a certain way. He then communicated with the police who were disposed to suspect him as the culprit. He requested them, however, to keep him under observation till the next murder took place, which they did. Thereafter they listened to his statements without question, and acted according to his directions. The criminal was taken, the series of murders terminated, the great public excitement ceased, and nothing more was heard of the case.

THE CAMP MURDER.

A good many years ago I tried to investigate what some of you may remember as the Camp murder case. The body of Miss Camp was found in a railway carriage on the arrival of the train at Waterloo, with injuries to the head produced by some blunt instrument. Next day on the railway track a pestle was found, and it was supposed to have been used by the assailant. I was then in an enthusiastic stage as an investigator (we all pass through that stage—laughter), and I appealed to Scotland Yard asking them to send to my consulting room the pestle found, as I was con-

fidant that I could assist them by psychic means in the discovery of the murderer. Fortunately, my request was unheeded. I say fortunately, for I had not learned at that time that it was quite against the highest principles of occultism to assist in bringing a murderer into custody, because the unchristian state of legislation would have inevitably led to a second murder. Without the pestle, however, we discovered by clairvoyance many facts connected with the murderer, which I had good reason to believe were true, but all the details could not be confirmed, for the Camp murder case still remains unsolved.

THE MERSTHAM TUNNEL MYSTERY.

In September, 1905, I was brought, with several sensitives, into the investigation of what was known as the Merstham Tunnel Mystery. The body of a Miss Money was found in the tunnel, and to this day the mystery of her death has never been cleared up by the police. In this case I had several excellent mediums co-operating with me. We had an opportunity of psychometrizing articles found on the body. I find I have still in my possession the young woman's hatpin. We sat in her home and discovered most of the details of the eventful evening. At one of our early sittings, before the inquest was held, one of the sensitives saw in the astral light the figure 308 or 508—the figure was blurred. We could not understand their meaning, but at the inquest a railway official reported that the number of the carriage in which the young woman travelled was 508. Many other details were discovered which I was afterwards able to confirm. The young woman (Miss Money) returned at the séance, and controlled one of the mediums. She indicated that no good would result from pursuing our investigations. As she had no resentment in her heart against her assailant she desired that nothing further should be done. We, therefore, deliberately suppressed all the facts obtained, for had I been permitted to make them public, her companion of the ill-fated evening would have been in the hands of the police, with perhaps the usual sequel.

I have had other experiences, such as that of the missing stockbroker, Mr. Foxwell, but I think that I have said enough to demonstrate that murderers can be discovered by psychic agency.

Dr. Ellis T. Powell told me a few months ago that at a sitting in their own private circle information was given of a youth (Harold Jones) in Wales having killed a little girl. At the trial of the youth the verdict was "not guilty," but the malicious influence in his life, whatever it may have been, still persisting, he killed another little girl and hid her body in an attic. He afterwards confessed to the two murders. Here is an excellent example of the truth being perceived by occult means, while a Law Court, with all its officialism, could not discover the first crime.

I wish to say that as a result of my experiments and observations, I am now disposed to believe that in a properly constituted circle, with one or two fully developed sensitives, all meeting with one accord—and that is an important matter—to discover truth and to repress evil, every murderer might be discovered, and but for the probable sequel of capital punishment, the information obtained could and ought to be utilised.

CAPITAL PUNISHMENT.

Capital punishment, he went on to say, was an obstacle in the way of employing the methods of psychical and metapsychical science in criminology. As a believer in their Spiritualistic philosophy, and as a student of the ancient wisdom found in all great religions, he was one of those who advocated the abolition of the death penalty, and felt that its retention in the Statute Book was contrary to the spirit of true Christianity. He was desirous of seeing their legal authorities keep pace with advancing psychic knowledge, and that they should be willing to adopt their methods, and even begin to utilise their well-developed sensitives to assist in the detection of both heinous and minor crimes. Instead, however, of realising that in psychic and metapsychical science there were great possibilities in regard to the discovery of crime, their police authorities, unfortunately, under an ancient and absurd law, prosecuted their mediums in nearly all parts of the country.

The death penalty did not tend to diminish crime; it rather tended to bring about crimes of a singular character occurring in epidemics, for often those sent to the other state of existence by this form of punishment are unprogressed souls who become earth-bound, and may influence, and indeed often do, allied spirits still in the body, with the result that they commit crimes similar to those for which the earth-bound individuals have been punished. I believe that the youth, Jacoby, who was executed the other week, was one of this class.

I remember a prison chaplain asking my advice about a determined, resentful young criminal who had been executed, and who had threatened what he would do from the other side of life if he possibly could return. He said he would haunt the place and try to influence others on this side to follow his example. Not long after his execution he was able to return, and I was asked how to help the poor, deluded impenitent. I was at the time visiting haunted houses, and had been helpful in relieving some of

such "spirits in prison," so I recommended the chaplain, who knew something of Spiritualism, to form a circle and get into contact, if possible, with some good, ministering spirits whose duty it is to take under their protection those harbouring revenge, and request them to take the supervision of the young, undeveloped brother. Instead of sending him into the next stage of existence, how much better it would have been to have treated him in a psychic sanatorium on the earth plane! There is such a sanatorium in Los Angeles, and it is doing valuable work.

Let me say in conclusion that I know the Spiritualists' National Union and other kindred associations have already done a great work in trying to influence the advanced thought of our time, and I congratulate you on what you have accomplished. (Applause.)

EVENING SESSION.

WELCOME TO SIR A. CONAN DOYLE.

MR. G. F. BERRY (President of the S. N. U.), who took the chair, referring to the mischance to the Radio message from Sir Arthur Conan Doyle, said that if the latter had landed a little earlier he would have come by aeroplane. (Applause.) He had great pleasure in welcoming Sir Arthur and Lady Conan Doyle to their meeting. It was an historic occasion. The delegates had met that afternoon to discuss what could be done to cement the fellowship of their Conference. A resolution had been passed that the time had come for the establishment of a National Spiritualist Union throughout the world. (Applause.) Also they decided to take the first steps in that direction. An Executive Committee had been formed and they meant to go on with the work until this great temple of Spiritualism became a real fact. It was fitting that this announcement should be made on the occasion when they were welcoming their great propagandist, whose splendid efforts had played no small part in laying the foundations of the grand edifice about to be erected. (Applause.)

SIR ARTHUR, addressing those present as "Comrades and friends" expressed his keen regret at not having been present at the meeting at Queen's Hall the previous night. He had tried hard to be there. No words could adequately describe the kindness he met throughout his American tour. And it came from foes as well as from friends. There was none of the nagging that was sometimes met with on this side. It was all fair and above board. He found himself on quite friendly terms with his opponents. He felt that in America the Spiritualist movement had a great and immediate future before it. A prominent journalist said to him that Spiritualism had reached such a position that newspapers could no longer treat it with levity. He added that papers had to follow the public, and the public would not tolerate poking fun at it. That was the state of things they had to bring about in this country. (Hear, hear.) He had no doubt that if they went on presenting their case with dignity, what had happened on the other side of the Atlantic would also happen here.

He left America feeling it was in the sunshine, but in England there was a shadow. He referred to the enormous loss sustained by the passing of Dr. Ellis Powell. There was no doubt that his premature death was due to his efforts to prove to the world the truth it needed so badly. Another familiar face that he missed was that of their friend, Mr. Robert Yates.

Another who was under a shadow was Mr. William Hope, one whom he had always borne in esteem. (Applause.) Having tested him again and again he could say that the accusations of recent investigators had no bearing on his experience. Such fraud would in no way explain the results obtained. He could only speak from his own knowledge, and he could declare his utmost belief in the psychic powers of Mr. Hope. There were two things they must remember. First they must not connive at fraud, and second, they must protect their mediums from injustice. (Loud applause.) They must fight for them to the last ounce of strength and energy. (Applause.) They must stand by their mediums. The matter could not rest where it was now, there must be a definite decision if it were possible to obtain one. If it was left as it was our enemies would continue to get their attacks into the Press, while our defence would never be heard. That is the case at present and we must find some way of getting past it.

When he went to America he had fears, for he knew what the dangers were. But he had exaggerated them. On the whole, comparing the two countries, he thought that in England we were a more material race than the Americans were. A danger he had feared was the Americans' keen sense of humour. Many of the truths of Spiritualism were homely, and the subject certainly did lend itself to cheap ridicule. But from the very start the American Press rose clean above it. The Press of New York treated the subject with dignity, and it set the keynote for the rest of the Press of America. Men in newspaper offices who wrote the scare headlines at first perpetrated such atrocities as "Do Snooks Marry?" thinking it would amuse their public, but they soon found that the public would have none of it. He was surprised indeed to find that the American humour took at

RAYS AND REFLECTIONS.

unexpected angle, and that was in seeing the ridiculous side of journalists, who knew nothing of the subject, trying to put in their places such eminent men of science as Sir William Crookes and Professor Lombroso.

It was a cold fact that he (Sir Arthur) had broken every lecturing record in New York. (Applause.) He did not say this boastfully, as he was well aware it was the subject, not the man. The record, he was glad to say, had been previously held by Sir Oliver Lodge, so that psychic lecturers had shown that the public really wanted information on the subject. He had filled the great Carnegie Hall in New York six times, and Brooklyn once, a feat never accomplished before by anyone. At these meetings he succeeded in inoculating 21,000 citizens of New York. (Laughter.) Though many people came in a spirit of curiosity, they left in solemnity. Letters were received by him in hundreds daily inquiring where mediums could be visited, and thanking him for the consolation he had afforded. It took two secretaries to handle the letters.

After visiting a number of cities, Sir Arthur wound up with Chicago, where he had the pleasure of meeting Mrs. Cadwallader. He found audiences in Chicago just as keen as those in New York. He delivered three lectures. As an illustration of the keen interest displayed, Sir Arthur described a strange scene which happened there one night at the close of a lecture. It was raining, and he was waiting, without an umbrella, to get a vehicle to take him to his hotel. In a moment a crowd gathered round him and started arguing theology and asking him about the next world. No novelist could have imagined or described such a scene—in a public street, in the rain, a crowd of eager people asking him about the next world and their future there.

When he passed Rochester he recalled the famous event of March 31st, 1848, with the Fox girls, and thought what a disgrace it was that no memorial of it existed. In Chicago, at a Spiritualist meeting, he proposed that they should start a world-wide fund for the purpose of erecting some worthy monument. There he met a splendid recruit to the cause, Colonel West, who announced that he was going to devote the rest of his life to this work. The Colonel was one of those magnetic personalities who were natural leaders of men. At a later date Sir Arthur intended to lay this matter before the Spiritualists of Great Britain.

Speaking of his psychic experiences in America, he gave an account of a visit to Miss Ada Besinnet, particulars of which had already appeared in *Light* of June 24th, 1922 (p. 390). Speaking of Mrs. Pruden, a remarkable late-writing medium, through whom he received a splendid test, he said a peculiar quality about her was that she took a pleasure in giving sittings to unbelievers. He added that she would find plenty in London. With another medium in Brooklyn he received a very impressive message purporting to come from Professor William James, who said he had with him Dr. James Hyslop and Mr. F. W. H. Myers.

Summing up the results of his tour, Sir Arthur said he did think he had made them realise that the Church and the Press could not go on for ever overlooking this great movement. The Church could not go on for ever burying its head in the sand wagging negatives with its tail. They must disprove our facts or else admit them. In America, as here, even amid the sneers, there was a peaceful penetration going on, and the waters of life were filtering down into the deepest strata. (Loud Applause.)

He expressed his gratitude to the unseen forces who at all times, he felt, were guarding them. They had had never a day's illness, nor any contretemps. He added: "I would like to give thanks now to those great powers of whose protection my wife and I were always intensely conscious." (Loud applause.)

Mrs. CREAR, whose vivid and engaging personality had won her many friends during the Conference, speaking as "the missionary of the coloured folk," said, in the course of her racy remarks: "This affords me the greatest pleasure of my entire life. I want to say, as just a humble woman, that the great desire of my life has been to hear this wonderful man, Sir Arthur Conan Doyle. (Laughter and applause.) I shall be proud to have my name enrolled in the proceedings of your Conference as the first American negro missionary." (Applause.)

Dr. GEORGE B. WARNE, speaking in a light vein, gave a humorous account of his experiences in London hotels. Referring to Sir Arthur's psychic experiences in America, he (the speaker) had had no personal investigations with Miss Ada Besinnet, but her reputation at present seemed to be in the hands of the English—he meant by this, Sir Arthur Conan Doyle and Mr. J. Hewat McKenzie. He thought they (the Americans) would stand by for awhile and see which one had the best of the argument. (Laughter.)

Referring to mediums (not to Miss Besinnet) he said sometimes in England a place was given to mediums who had no recognition in America. The English coinage was ninety-nine per cent. gold, and the world looked to England for a fixed standard. "How much alloy," he asked, "are you willing to stand for, and yet allow it to pass in the name of mediumship?" They should not hesitate to say that black was black when that was the predominant colour. If they did that they would place mediumship on its true high level. (Applause.)

(Continued at foot of next column.)

The weather has been a severe trial for some of the weather prophets. I recall prophecies in the spring foretelling wet which were immediately followed by a long spell of sunshine. A speedy end to this was predicted but it continued obstinately until a weather expert prophesied a whole summer like it, a repetition of the drought of last year. Immediately and perversely there came a change—clouds and rain week after week. As I write "the dreary drip of dilatory" damp continues. "Never prophesy till you know," says the wise old saw. But who is to know, where the weather is concerned?

"When I was a *locum tenens* some years ago at a church in the South of England a poor half-witted fellow named Anthony stopped me one day and said, 'Scuse me, sir, but do you know foreign parts?' I replied, 'No,' upon which he said, 'I thought you might, sir, and that if you did you might know my neevy, for he lives in foreign parts.'" So writes to me a clerical correspondent who applies the story to the limited idea some people have of regions unknown to themselves. It has a close application to the idea entertained by some persons of the spiritual world, with its unnumbered hosts, in which it is expected some father, mother, or Uncle John can be found at a moment's notice.

I know that, in some cases, of course, spiritual affinity over-rides all such physical questions as numbers, locality and the like. But, as a rule, these affinities of soul do not come out on the material side of things and one's closest friends in the next world may make no sign in séances. It is not their natural line of expression in the communion between spirit and spirit.

Some little time ago I asked a friend who is a good French scholar to translate for me a little psychic item from a Paris paper. I asked for a close translation and he obediently (and humorously) gave me a literal one. It was an account of a vision which appeared to a prisoner in a gaol, and part of the translation ran: "The prisoner supported patiently his pain, when at the current of the night of 7th he put himself to push the cries and sobs, so tearing that the staff of the prison roused and carried itself towards him." It was quite a comical translation, but perfectly correct in the literal sense. All that one had to do was to translate the translation into everyday English.

Which reminds me that probably the most difficult of all forms of translation is the rendering into mundane speech the ideas which reach us "from the other side," and which often have only the clumsiest equivalents in the language of earth. Here literal renderings are often fatal. They need imagination, insight and a deep knowledge of spiritual things.

R. W., a clerical correspondent, tells me of a story related to him by the Rev. Theodore Wood, who said that when a boy at school he never would join in the response to the tenth commandment in church since he was afraid that writing laws on his heart might give him stomach-ache! It is an excellent instance of the crude literalism shown by people of much riper years especially in connection with matters relating to the spiritual world. It may interest R. W. to know that the Rev. Theodore Wood was in his day a reader of *LIGHT*.

D. G.

MR. RICHARD BODDINGTON, as President of the London District Council of the S. N. U., wished the delegates a safe journey home.

Mrs. STAIR thanked those Spiritualist churches which had forwarded donations, and also those which had closed their Sunday services in order to allow their members the opportunity of attending the meetings at the Queen's Hall. She thanked Sir Arthur Conan Doyle for his generous donation of £100 to the Fund of Benevolence. (Applause.)

Sir A. Conan Doyle writes: "Will you express my regret to those who waited so patiently on Sunday night. It was midnight before we arrived. I sent a wireless in good time explaining the situation to the Chairman, but the telegraphic messenger put it in the post-box of the Queen's Hall, which apparently is not cleared by the management."

* * See page 444 for Paper read by Chevalier Clement De St. Marcq (Belgium) at Queen's Hall, Sunday, July 2nd.

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THROUGH THE GATES.

The knowledge—however it may be gained—that those whom we have mourned as dead have passed into a world in which they are more truly alive than ever they were in this, is only the beginning of the great revelation of life. For those who are content to rest in that knowledge it carries profound consolation, but there are deeper meanings in it—things which transfigure the world's philosophies, solve its problems and unite as by magic all that seems scattered and separate.

To the mind, seeking not only facts but their meaning and significance, the knowledge is a veritable Philosopher's Stone with endless possibilities of transmutation. For a truth is not only vital, it is generative. It grows, becoming ever more splendid and powerful and giving birth to a radiant progeny of new truths.

Man lives a spirit in another world—then he is a spirit here and now. As a spirit *there* he is related to the Centre of Life and Light, as a spirit *here* he is no less so related. That fact, once realised, furnishes the key to many problems. It explains the eternal struggle for liberty and for progress carried on by reformers who, while denying or doubting the doctrine of immortality with pen and tongue, affirm it in their actions. It reveals the causes of human discontent, of the revolt against the limitations of the physical world, the unquenchable thirst for new knowledge and achievement. Man the spirit is moved by the Spirit, he is not suffered to remain in the realm of animal delights, but urged constantly forward. If he is tractable and obeys the voice of his soul, the way is clear and the advance easy and natural. But if he remains obstinate the scourge descends remorselessly, and he is reminded with stripes that he has here no abiding city, and that progress is the law of his being.

After generations of teaching in which one of the central ideas was that the earth is the only battleground of the soul, the only arena in which its powers are determined, it is no wonder that death acquired an exaggerated importance in our minds. Even when stripped of its old menace and meaning as the final arbiter of man's destiny it still stands out as a mighty fact. "Death the Gate of Life," we say, and insensibly acquire the idea that all the great things lie beyond its portals. But it is not wise to place much stress on the idea of death as a gateway to life. It is true, but not in the highest and deepest sense. Here, for instance, in mortal form, is a man who has suffered and conquered, for whom life has unfolded its great mysteries, who has seen and traced the shining way of the Spirit through the mazes of existence. Great visions have come to him, things too deep for utterance, and death for him is but the severing of a link. He has already passed beyond greater gates than death can offer—the Gates of Love and Wisdom.

These are the triumphal arches of the soul on its way from the "sunless marsh of Acheron" to the "meadow of Asphodel." (The old Greek fantasies are full of beauty and meaning.)

For many this great passage comes in the natural unfoldment of a life confided to Divine direction, and always through self-surrender. For them the occult and the mystical things have no meaning as so expressed, although they have unconsciously realised all their interior beauty and significance. For others contact with such things in their outward expression needed to give the unifying touch to the struggle with the problems of life. These have sought to cope with the mysteries intellectually as well as intuitively. They have sought to *think* the Universe into coherent expression, and thereby to make the pathway clear for those who are to follow.

Many still wander in the wilderness. The hints and clues of the occult fascinate them, but the inner meaning eludes them. The "protruding self" is ever at work obscuring and distorting the message. Seeking the knowledge for personal ends—to accumulate, to aggrandise, or merely to dazzle their fellows with a display of mysterious power and achievement—they are for ever baffled and baulked. To what end do we gain the secret of death if the meaning of life is not thereby to be enriched and beautified for us, and for the world at large? But the lesson, though it may take long to master, is learned at last. And one by one the souls pass through the Great Gateways, however in the great majority of cases the passage is not achieved until the pathway of mortal life is trodden to the end.

Voice and vision—all the myriad tokens of the Supernormal that give us evidences of the world behind the veil, are robbed of their full significance until they are welded in the fabric of life. The spiritual life is no "thing apart" to be lived at some uncertain period in the future—it is for us to live here and now. So potent is it that it needs not to await the transmuting touch of death to work out its purposes, and give to life its great interpretation. It can lead us to the realities long before the time arrives for the great change, "consuming the last clouds of cold mortality." It is life, not death, which is the great Revealer.

Let us pass through the Gates now, no longer keeping "with phantoms an unprofitable strife." There are no great sacrifices to be made, no great obstacles to be surmounted; the way lies not through painful studies of learned books. Many a simple and unambitious mind has found it. It is but stepping from the little sphere of the personal self to the greater region in which the soul is made one with the Universal Life, losing its sense of petty sorrows and unworthy cares in that deeper consciousness that lies beyond all the illusions of the external world.

PADRE PIA.

Miss Lillian Whiting (Boston, Mass.), writes:—

So many personal inquiries regarding Padre Pia reach me, requesting his address, and various other information, that may I say once more that I know absolutely nothing of him beyond the data I have already sent to *LIGHT*. He is a monk in a small convent in Foggia, Italy, an obscure town near the Adriatic coast, some seven hours' journey by rail from Naples. The town has no hotel nor any accommodation for strangers, and the life there is of the most primitive type. Padre Pia does not answer letters; nor does he even see anyone save those who come to him in confession. Of these, no questions are asked as to whether they are, or are not, of the Catholic faith; he listens to the confession and gives them, very briefly, the counsel they ask. That the coming into his presence is itself a healing agency is asserted.

REMEMBER that there are degrees of proof, and that evidence very insignificant in itself may be vastly enhanced by preceding or succeeding facts or arguments.

—"SPIRIT TEACHINGS."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. Robert Blatchford, writing in "The Illustrated Sunday Herald" last Sunday, again returned to the subject of Spiritualism, and in a refreshingly broad-minded attitude replied to the scoffers in the following vein:—

Let us try, then, to bring a little good common-sense to bear on this vexed question of death and its mystery. To begin with, let us remind ourselves that the existence of the soul and the immortality of the soul are believed in by millions of worthy but illogical persons who deny or despise the faith of the Spiritualists. The man who scoffs at "spooks" on weekdays professes a belief in spirits on Sundays. Protestants, Nonconformists, Catholics, Jews and Mohammedans all profess belief in a future life and an immortal soul. He who denies the existence of "spooks" denies his own religion. If there are no "spooks" and no life after death there is no truth in any religious faith professed upon this planet to-day. The difference between the Spiritualist and the Pietist is not a difference as to the immortality of the soul: it is a difference as to the possibility of communication with the spirits of the dead. I submit that if we bear this fact in mind we shall be inclined to approach Spiritualism with more sympathy and respect. . . . Religious people often scoff at Spiritualism as an evil superstition. That is illogical. Why is a belief in immortality an evil superstition in a Spiritualist book or journal and a Divine truth in the Anglican Book of Common Prayer? How can an Anglican minister denounce Spiritualism as an evil superstition and then go to church and lead the congregation in the Creed: "I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body and the life everlasting"? . . . Spiritualists must be patient with the sceptics. These things are very hard to believe. I do not see how one can believe them at second hand. But in the effort to account for them the sceptic is hard pressed. For instance, in LIGHT, of July 1st, Mr. Garland, who took the chair for Sir Arthur Conan Doyle in New York, is quoted as suggesting that the Spiritualist phenomena may be accounted for on a material basis. He said: "I regard them as part of an inexplicable biology. I do not think they necessarily have anything to do with the return of the dead." Now, it seems to me Mr. Garland is talking nonsense. If the Spiritualists and all the Churches are right in believing in an immortal soul, that soul would be part of the human biology and would be as inexplicable as radium or electricity and many other natural phenomena.

In answering a correspondent who asserts that "Experts are now well aware that the subconscious mind can produce whole treatises by automatic writing or through trance-mediumship if once a stimulus is strongly applied to it by way of suggestion," the Rev. R. J. Campbell, in the "Church Family Newspaper" of July 7th, states: "I have long been convinced that the 'subconscious' theory is over-servicé. As a therapeutic agency, the subconscious is not the magician it is widely credited with being, as we have already seen. The 'phenomena of Spiritualism' are not the phenomena of Spiritualism specially; they are just abnormal phenomena which need accounting for, and the subconscious does not account for them except in a comparatively small degree. It seems to me wholly unreasonable to assert that a so-called mind which does not know what it is doing, which indeed is unaware that it exists at all, can automatically write correct English or string ideas together, however badly expressed. It is like saying that if you throw a cartload of wooden blocks containing the letters of the alphabet into the Thames at London Bridge the current will manage to arrange them into something resembling a newspaper article by the time they reach the sea."

As might have been expected, the Press of the United Kingdom gave a considerable amount of space to the paper by Dr. Abraham Wallace on the question of the solving of crime mysteries by séances, a summary of which we give elsewhere. Mr. George R. Sims, who is one of the authorities on crime, and is, so to speak, behind the scenes, writing last Sunday in the "Referee" on Dr. Wallace's paper, makes the following comments on the "Jack the Ripper" case, and his views are somewhat at variance with those of the doctor. Mr. Geo. R. Sims says: "But Dr. Abraham Wallace in lecturing to the International Congress of the Spiritualist Union, stated that several murders had been discovered by psychic science. Among the cases quoted by the doctor is that of Jack the Ripper. The doctor claims that here psychic methods were successfully employed, and the culprit was found to be a case of double personality and to belong to the medical profession. Owing to the intervention of a high authority, the homicidal maniac was removed to an asylum, where he died many years afterwards. Each of these murders showed an increase of insanity. It was impossible, after the Miller's court horror, for the maniac to go one worse. His brain

gave way altogether, and he committed suicide. From that time the murders ceased. The body of the mad doctor, who was undoubtedly Jack the Ripper, was not found in the river till some time afterwards. Jack the Ripper lived with his own people in the neighbourhood of Blackheath, and it was from his own people that the Commissioner of Police eventually received the information which enabled him with almost absolute certainty to penetrate the mystery of the man who had held London in terror for many months. Dr. Wallace's suggestion that the man pointed out by the spirits as Jack was put in a lunatic asylum and 'died there many years later' will not, I am afraid, hold water. It is impossible for a man whose insanity had reached such a stage as that of the Miller's court murderer to 'live for many years' anywhere."

Sir A. Conan Doyle, according to a report in the "Liverpool Echo" of July 3rd, when speaking of Mr. Vale Owen to an interviewer said: "I look upon him as one of the greatest spiritual forces in the world. He is by far the greatest spiritual force in England, and I have taught Americans to take that view. I want him to go to America next year and teach them about things psychic."

In the course of a sermon recently preached by the Rev. J. H. Jowett, D.D., at South Cliff Congregational Church, Scarborough, he said: "A statement had been made by Sir Oliver Lodge to the effect that the smallest conceivable atom held in it enough force to lift the German Fleet from the ocean bed in Scarpa Flow and place it on the top of a Scotch mountain. In the same way there were in the spiritual world around us spiritual resources greater than anything of which we had dreamt. These riches were not in some remote world, but were within arm's length, within hand's reach. Spiritual power consisted in having shown hospitality, having opened our lives to the riches, and having received them. These spiritual riches were pressing in, waiting to be received. Modern psychology taught that genius was only the capacity of extra receptiveness, that a genius was a man who received more than other men, that the difference between genius and talent was marked by the extent to which the receptive talents were open. So in the spiritual realm. Inspiration depended on the measure in which the waiting forces and power and presence of the invisible world were received."

What is apparently an authentic miracle cure of a dying woman (a Mrs. Ellen Collins, aged twenty-seven, of Carlton Vale, Kilburn, London), was reported in most of the newspapers during last week-end. The "Sunday Express," in its report of the occurrence, states:—

Mrs. Collins had been in bed for five and a-half weeks. Rheumatic fever was followed by paralysis of the side, meningitis, and encephalitis (inflammation of the brain). On the morning of Saturday, July 1st, she was, in the words of Dr. Evans, her medical attendant, practically dead. "Mrs. Collins lay unconscious," said Mrs. E. Truelove (who was at the bedside), describing the occurrence. "At noon, the patient stirred, and (she told us afterwards) saw a vision of Jesus Christ, which spoke to her. When the vision bade her move she repeated the command, and then gradually the paralysed right hand moved. Then from her lips came the echo of the further command, 'Rise, rise, rise!' To our astonishment Mrs. Collins sat up in bed with eyes gazing at the vision of Christ. A song came from her lips. In response to the thrice-repeated command 'eat!' Mrs. Collins, who had been without food for over three days, ate a good meal. Stranger still, within a few hours she got out of bed and walked round the room. Next day, Sunday, she walked unaided to the Baptist Church, Canterbury-road, Kilburn, and took Communion. Since then Mrs. Collins has lived a normal life, to the surprise of her husband and her little boy and girl." Dr. J. T. E. Evans, of Greville-place, Kilburn, bears out the story. "It is the most remarkable case I have ever attended," he said. "One is forced to the fact that it is a miracle. Mrs. Collins was in a hopeless condition; she was blind, her brain disordered, unconscious and paralysed. On Saturday morning she was practically dead. The sudden cure is amazing. I am not a Spiritualist, but there is no natural explanation of this woman's cure. As she lay there on the bed a particularly beautiful smile lit up her face. According to medical science and the ordinary sequence of events, this woman should have died."

"Ectoplasmic Nonsense" was the scare-line heading given in the "Daily Mail" last Saturday to a report published in that journal on the experiments recently conducted with the medium Eva C. at the French Faculty of Science, Paris. The headline, however, is not justified, for there is no suggestion made by the four professors who conducted the fifteen séances that the findings of other men of science show that "ectoplasm" does not exist but simply that on the occasions in question these gentlemen had to report negatively. To those who understand psychic conditions there are many reasons to bring forward why this investigation failed, other than the one that Ectoplasm is nonsense because Eva C. could not produce it to order.

THE PHENOMENA AT THE GOLIGHER CIRCLE.

ANOTHER "EXPOSURE" EXPOSED.

BY GEORGE E. WRIGHT.

"The Goligher Circle," by Dr. E. E. Fournier d'Albe D.Sc., London (John M. Watkins, 7/6 net) consists mainly of an account of Dr. Fournier d'Albe's experiments with Miss Kathleen Goligher, the lady through whose instrumentality the phenomena described in Dr. Crawford's three well-known books were produced.

Dr. Crawford's researches extended over a period of six years from 1914 to 1920. Dr. Fournier d'Albe's researches covered a period of slightly over three months. Although the latter gentleman has spent less than one-twentieth of the time in experimenting that was spent by the late Dr. Crawford he has, nevertheless, no difficulty in reaching his conclusions. Thus he writes of his own experiments: "I am satisfied that all the phenomena I witnessed myself were produced by normal physical means."

He even goes further and says of Dr. Crawford's own work, "I cannot specify a single result of Dr. Crawford's which I could regard as definitely evidential."

This most positive pronouncement, after so short a period of experimentation, irresistibly reminds me of those self-satisfied globe-trotters and pushing politicians who, after spending two or three months in India, claim to know far more about the country and its people than those who have lived and worked there for many years.

On this ground alone we should be justified in saying that Dr. Fournier d'Albe's negative opinions, based on but a few sittings, are of quite inappreciable weight in comparison with the positive conclusions reached by Dr. Crawford after years of patient and laborious research.

But the experienced psychical researcher, like the experienced Anglo-Indian official, has to endure the callow critic, so we must give Dr. Fournier d'Albe's production notice which it does not intrinsically deserve.

Let us take the first of the above two statements: that all the phenomena which Dr. Fournier d'Albe witnessed were produced by normal physical means, and see if it is justified by the record.

In the account of the first sitting we read (p. 9): "The table . . . rose some eighteen inches clearly into the air, remaining up for several seconds . . . it . . . turned over towards the medium . . . and dropped with its top on the floor. It was then seized and turned back in the reverse direction."

Dr. Fournier d'Albe remarks that "the illumination was not sufficient to show anything below the level of the table-top, and I could therefore not judge the evidential character of these performances." But when the table was reversed there was no table-top to cast a shadow. Hence if the legs of the table were grasped by the medium or the sitters—and there is no other way by which it could have been lifted from the position it occupied—this must have been easily seen. Hence the reversal of the table must have been caused by some normally invisible agency such as the "psychic structures" described by Dr. Crawford.

Again on the same page we read, "I rose and grasped the table and asked it to resist push and pull, which it did as if held by a couple of strong men." It is clear from the diagram given on page eight that the only person who could have exerted the resistance equivalent to "a couple of strong men" was the medium. Has Dr. Fournier d'Albe the temerity to assert that Miss Goligher, a young lady of no more than average physique, could have exerted such force by normal muscular means?

There are several other cases of which space forbids quotation in which the author, in his zeal to repudiate the possibility of extra-normal action, light-heartedly credits Miss Goligher with the strength of a Sandow. This sort of thing is to be expected of the prejudiced critic who sets out to deny the reality of any psychical phenomena; but we had a right to expect something better from Dr. Fournier d'Albe.

Another case in point: In the report of the second sitting on page 11, we are told that a rubber tennis ball (diameter not given) and a large cork, two and a-half inches in diameter and one and a-quarter inches thick, were removed from a wicker basket, and it is suggested that the medium did this with her feet. Also in the same sitting, a button was taken out of a glass decanter, the neck of which was fifteen-sixteenths of an inch in internal diameter, and it is suggested that this was done by the medium or one of the sitters lifting up the decanter with their feet, turning it upside down and shaking out the button, and replacing the decanter on its base under the table. A moment's reflection, or at least an attempt to carry out those motions with the feet alone will show that they could not possibly be so effected, but apparently

these common-sense considerations are of no weight with our author. He is very ready to attribute to the Belfast Circle powers, in the use of their feet, which would not be unworthy of their quadrumanal progenitors.

It would need a book little less in length than that now under review to deal fully with all the inconsistencies, mis-statements and false and prejudiced inferences contained in Dr. Fournier d'Albe's work. Space will only allow me to deal with one more case among many in which the author states that the results observed could have been normally produced by the medium.

In Sitting No. 10, page 28, a "tunnel-box," two feet four and a-half inches high and three feet four inches long, open only at the bottom and at the end farthest from the medium, was placed so that the top pressed against the medium's body. This apparatus was constructed in order that the other sitters might be "prevented from any action." At the farther end from the medium, i.e., three feet four inches from her body, was a cloth-covered framework. Dr. Fournier d'Albe obviously adopted such a length for the "tunnel-box" that the further end from the medium could not possibly be reached by her feet. For, clearly, if he had any doubt as to the sufficiency of this distance he would have made it longer. It was therefore quite clear that if the cloth-covered framework above mentioned was touched or moved from within the box, this could only be due to some psychic structure or telekinetic extension from the medium's limbs. The lighting is described as "a good red light, sitters and table seen distinctly." Furthermore, a luminous disc was attached to the medium's head.

With all these safeguards it was quite clearly impossible for the medium to move the cloth at the far end of the tunnel-box by normal means. Yet it was repeatedly both pulled and pushed, and with some force (*vide* p. 29). Here, then, we have an absolutely conclusive test, yet Dr. Fournier d'Albe does not scruple to state that (p. 30) all the results of Sitting No. 10 could be produced by the medium "leaning forward out of her chair, supporting herself with one foot on the floor and using the other foot for producing phenomena."

It is pardonable to express irritation at a remark of this sort, which is utterly unworthy of anyone having the slightest pretensions to a scientific knowledge or indeed to ordinary common-sense. How could the medium lean out of her chair when the top of the box was "pressed against her body"? How could any such movement (if it were possible) fail to be detected in a light sufficient to see all the circle "distinctly," and the more so when the medium's every movement would be indicated by a luminous disc?

Dr. Fournier d'Albe knows very well that the results recorded could not possibly have been normally effected by the medium, but he takes advantage of the fact that those who read his book will accept his statements and measurements on the authority of his academic qualifications without troubling to verify them.

I have only space for a very few words of comment as to the author's second pronouncement, "I cannot specify a single result of Dr. Crawford's which I could regard as definitely evidential."

Now a result is surely evidential if it is clear that it could not have been produced by normal means. The best way of deciding whether this is the case is to try to so produce it. Apply this criterion to the experiments recorded in the first of Dr. Crawford's books, "The Reality of Psychic Phenomena."

Take the experiment recorded on page twenty-four. How could the stool be lifted to and retained at a height of four feet from the floor even if the whole circle had deliberately used their feet so to do? Get any seven people to try to do this while their hands are held and the impossibility will at once be seen.

Take experiment twenty-three, page seventy, where four people could not depress to the ground a table which had been levitated upside down.

Or take Experiment twenty-four where the table, lying on the ground upside down, could not be raised by a strong man.

In such cases as these—and there are many like them—it is perfectly clear to anyone who is not blinded by prejudice that neither the medium nor the sitters could possibly have exerted the necessary forces on the table without detection.

But half an issue of LIGHT could be filled with a count of cases recorded in Dr. Crawford's three works where the forces exerted could not possibly have been due to normal means.

(Continued at foot of next page.)

PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

SOME LETTERS.

Mrs. Mary Swainson writes:—

As one of your readers I am deeply interested in the Hope case, for, in my opinion and in the opinion of many others, the attitude of LIGHT on this matter is vital. As far as we are concerned—the majority of whom have never seen Mr. Hope—the position appears to be this: A member of the S. P. R., whose methods are more scientific than emotional, has accused Mr. Hope of fraud and the accusation is accompanied by what appears to be pretty adequate proof. I am a member of the S. P. R., the majority of whose members I venture to assert are as intensely anxious as I am to have proof of another life after this. I am psychic—I believe I am to some degree a clairvoyant—and I am strongly inclined to Spiritualism. But I am not credulous and I doubt the sincerity of a man who will not agree to be tested by anyone who doesn't believe in him. For is not that the attitude of Mr. Hope?

I will quote a paragraph from LIGHT (page 411), which describes the attitude of Mr. Hope's defenders: "Ingenious generalities meant to discredit accusers may be elaborated to the point of 'boring stiff' the neutral investigator—what he requires is a direct and plain rejoinder to the charges." Mr. Stanley de Brath, whose writings in LIGHT I greatly appreciate, takes the stand his readers would expect from him, but, believe me, the attitude of LIGHT itself is, on this matter, one of vital importance, and I trust it may soon be made quite clear to us.

There are thousands of your readers who, longing for assurance on the question of Life after Death, are willing to believe anything you may tell them, and there are, too, thousands who, like myself, also long ardently for this assurance but who dare not take your word for it unless they are convinced that your attitude—should the issue now be the Truth versus Spiritualism—would be on the side of Truth. I would give much in my old age to know that we can speak to those who are "dead," but in all my sixty-four years I have never found the way to truth along the path of credulity.

[We had supposed that we had made the position of LIGHT sufficiently clear. It stands for the reality of Psychic Photography, but not necessarily for the authenticity of every detail connected with it. The Hope case is the subject of investigation, the result of which we are awaiting. As to the "road to Truth," this generally lies alternately along the path of Credulity and the path of Incredulity—a round-about journey necessitated by the weakness of human nature.]

From Mr. C. G. Hayward, of Gurnard, Isle of Wight, we have the following:—

Mr. Stewart writes on page 411 of LIGHT regarding Mr. Price's account of the Hope experiment: "It is to be noted that these plates were extra rapid flash-light ones, and the exposed plates developed slowly, just like ordinary slow plates." The above sentence shows a lack of knowledge of photography, for the more rapid the plate the longer it takes to develop; it takes about twice as long to obtain density on a rapid plate as it does on a slow one.

Also the difference in thickness in the glass of plates in same box means nothing at all, for this often occurs. X-ray markings on a plate are the result of an exposure on the plate, and on being developed these markings might easily be merged in the final exposure on the plate, when the photograph is taken, or in the background, and therefore might not show at all. Sometimes I have noticed, on a double-exposure which occurred by accident, both images were merged into one, you could not see where one commenced or the other ended.

I do not know whether the plate holders used by Mr. Hope had slides that draw right out from plate holder, and are held in the hand during the exposure. Some plate holders are made this way, and very often when the slides are again inserted in plate holder they are put in with sides reversed, for both sides are alike, in that case any markings made on slide (outside) before plates are inserted would be on the inside of the plate holder if the slide was reversed.

(Continued from previous page.)

Had this book been the production of one of the usual incompetent and prejudiced critics, whose sole object is to discredit psychical phenomena by fair means or foul, we should have no cause for surprise whatever. It is otherwise when the author of such would-be destructive criticism is a gentleman of some academic pretensions and one who was specially chosen for the investigation of the Belfast phenomena on the grounds that he had a perfectly impartial and open mind on the subject. However, so it is, and I can only hope—though probably vainly—that Dr. Fournier d'Albe will see his way to withdraw, or at least materially to modify, his utterly baseless strictures on the reality of the Belfast phenomena.

SIR OLIVER LODGE AND PSYCHIC SCIENCE.

In the course of a letter in the "Saturday Review" of 30th ulto., Sir Oliver Lodge wrote:—

I am thoroughly convinced of the truth of some of the phenomena we have so long investigated, and I shall not scruple to state my conclusions whenever I think it appropriate, whether the statement meets with opposition or not. I am well aware that it is not always appropriate, and that my judgment is not infallible.

But I do not admit Sir Ray Lankester's claim that he has given adequate study to the subject, and that his opinion on it is of value, any more than he would attach importance to some opinion of mine in biology if I were presumptuous enough to express one.

As instance, I may cite a single branch of Psychic Science—the inquiry into what is called dowsing or water-divining. I have seen Sir Ray Lankester watching with polite and probably cynical amusement the efforts of an amateur with a forked twig to locate water under a lawn or in a park, or to find objects secreted under a drawing-room carpet; but this meagre attention cannot be compared with the serious and long-continued study of Sir William Barrett, as witnessed by his classical work on the subject. And any trivial attention he may have paid to the so-called ectoplasmic phenomena is as nothing compared with that of certain medically-trained investigators on the Continent.

No, Sir, the subject has grown too large now for its course to be checked, either by the dislike of misguided clerics or by the prejudices of conservative men of science. It has difficulties and obstructions of its own to contend with, some of them real and puzzling—the consequences of injudicious and unbalanced enthusiasm being one of them—but a stone or handful of mud thrown into the stream, though it may cause local turbidity and degrade a little energy into heat, is powerless to check any but the smallest tributaries of the growing river.

There was a time, so I have been taught, when an early amphibian crawled out of the water and tentatively sampled a new environment, to the disgust of his respectable aqueous friends; finding there, I suppose, reptiles, birds, and insects, quite at home. So may the human race be emerging into cognizance and utilization of an ethereal environment, amid which they have been living, unknowing, all the time.

ELECTRICITY AND METALLURGY.

A. M. G. would like to have the opinion of scientific readers familiar with the subject on the following message received through a psychic channel:—

"I am to-day writing an entirely new series for contemplation. Take it as points of accuracy on subjects you know little about. To begin, I give the metals of the earth, quite apart from earth metallurgy. The foundations of the science of metals have been studied throughout all ages—yet is the fact unknown that electricity is the mother of metals. When you see violent storms and the falling of fire balls, the disturbance of the elements is attracting the same disturbance in the atmosphere, hence districts containing metal substrata are most visited by electrical disturbances; there are always waves of disturbance of electrical energy beneath the surface of the earth, and these waves attract their like and, forcing fissures, let passages for the counter-waves to turn into metal, according to the strata beneath, finding what you see as 'bolts from the blue.' Lightning has more to do with metallurgy than is as yet known, being the power that forces through certain attracting units of earth to transform into strata of metal which is but some earth substance electrically treated. If this fact were more explored than at present the science of power contained in metals would be revolutionised and a great step forward made in the productive energy contained therein. I give this as a test for you to get proved if you will. I should like it made public in LIGHT. I may soon give place to a great chemist and I want to prepare you for these facts. It is necessary that labour be lessened as the nature of man becomes more refined, and only by the application of electricity, the power behind all that is visible or invisible can abolish the hours of toil which are now demanded and which to the physically developed brain become too much of strain for the body developed by its brain. Hand in hand must they work and only thus can the equal balance be kept.—UNITY."

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SPIRITUALISM AS A FACTOR IN INTERNATIONAL RELATIONSHIPS.

SYNOPSIS OF THE PAPER READ BY THE CHEVALIER CLEMENT DE ST. MARCQ (BELGIUM) AT QUEEN'S HALL ON SUNDAY, JULY 2ND.

In commencing his address the Chevalier Clement De St. Marcq stated that the Committee of the Congress desired him to refer to the effect of Spiritualism, considered as a factor in international relationships.

The importance of that subject is shown by the manner in which it tends to influence all human activity, even the most independent political institutions.

The tendency of a nation to consider everything from its own point of view is similar to selfishness in individual psychology.

When a child is beginning to think he believes himself to be the most clever person in the world; after a little time, he admits partial superiority in other persons, but it is a long time before he comprehends the vanity of thinking about temporary superiority, and realises the importance of possessing those properties of heart and reason which constitute true human worthiness.

Then only he becomes a human being with a human heart, able to be happy and to share happiness with others.

The same moral evolution can be seen in the development of collective consciousness in civilised nations. As long as they remain in a state of primeval savageness, they retain the idea that they are the first nation in the world.

But, reflection shows the superiority of other nations in various degrees, though there is still a tendency to belittle this superiority, and it is only slowly that a nation can realise that difference between human beings is less consequential than they believe and that the community of the human kind is more important than being a member of such or such a nation.

Only then can a nation become a useful member in the society of nations, truly civilised and able to help in the progress and development of humanity.

Every practical spiritualistic sitting is in fact an international meeting, not because of the living taking part in it, but because of those on the other side, with whom we come in contact through some medium.

But Spiritualism is not necessarily confined to the evidence and results of sances.

On the contrary Spiritualism opens our mind to reflection, criticism and self-possession, which are the first moral qualities, and without those true character cannot exist or sense of responsibility.

In such manner, Spiritualism contributes to the ethical improvement of mankind, teaching men not to surrender themselves to any influences without consideration.

But, studying the manner in which Spiritualism is understood and practised in the different countries of the world, it is obvious that there exist as many points of view as there are nations, or at least as spoken languages.

That is why we assert that agreed international relations between Spiritualist associations constitute one of the strongest factors for improvement and development of our ideas. That statement is illustrated by examples of the most weighty matters upon which Spiritualists disagree.

For instance, is Spiritualism a religion or is it a science?

The Dansk Spiritistisk Mission is probably the most important Spiritualist organisation which takes the first view of the question, and asserts that Spiritualism must be religious.

We find in its programme, published in our "Bulletin Officiel" of June, 1920, very categorical assertions upon that matter.

The purpose of the Mission is there represented as favouring the development of piety in spiritualistic meetings; paragraph three expresses the desire to promote a deeper religious feeling among Spiritualists, and a greater desire to live according to God.

Paragraph eight contains the dogmatic assertion that

Jesus-Christ is the central figure of universal history, and the paragraph entreats every member to love Him more and more, that His life, His word, His mind may become the daily thought of men, and leave an imprint on their souls and in their hearts.

Paragraph four is even more dogmatical, asserting the Bible to be an inspired book, by which the value of messages received during mediumistic meetings must be judged.

On the contrary, in France, we see an absolutely opposed conception, insisting on the scientific value of Spiritualism.

Mr. Beziat, a theorist who has most powerfully contributed to the progress of Spiritualism in France by the foundation of the Psychosic Institute in Douai, said, in 1913 at the Congress in Geneva:—

"I think Spiritualism is a Science for steady searching and experimentation, while Religion is a creed which remains in the heart of man and which too often fails to give his mind a firm basis."

And further he added:—

"Classing Spiritualism as a religion is lowering it to the rank of religions; we must not do it; we must, on the contrary, understand Spiritualism as a science, a metascience if you will, but a science none-the-less; while many religions men cannot explain why they adhere to their faith, I will know why I am a Spiritualist. That is the reason why I shall always investigate in place of binding myself to a blind obscurantism. Spiritualism says, 'Blindness, I disperse it,' while Dogmatism says, 'I maintain it.'"

I could quote many other similar opinions, but I will only take the following statement from a very interesting book by Mr. Bourniquel, entitled: "Posthumous Witnesses," which appeared in print, last year in Paris: "Religion? No. We will not establish a religion; we will not out those existing. We will have no dogma. We will have free debate and controversy. What we defend is not a matter of faith; it is a matter of facts."

It is quite impossible, I think, to present more opposite ideas than those which we find in Denmark on one side and in France on the other.

It is noticeable that where several nations speak the same language, as in the English-speaking nations, there is generally a similarity of view among Spiritualists which is not affected by the conditions of the climate or manner of living.

But this does not apply to the Spanish language, for the Argentine Republic tends towards a Spiritualistic communism, while the views of Spain, as expressed in the Review "Lumen," contend that this is an impossible theory, and that Spiritualism must respect the lines of intellectual and commercial status.

The object of an International Bureau is to collate, as far as possible, these different views, and to create a common basis, and at the same time making opportunity for an exchange and comparison of views.

The present Bureau has existed for ten years, from which, however, the period of the war must be subtracted, and a polyglot quarterly "Bulletin" has been published embodying such international information on the subject as was obtainable.

We are acknowledged by the League of Nations, and our Bureau is included in the list of the international publications which has been recently published by them.

In 1920, the League of Nations, assisted by the Union of International Associations, founded an International University in Brussels, and the International Bureau of Spiritualism was invited to establish a professorship of Spiritualism in that University.

We enthusiastically accepted the invitation, and the first lecture on Spiritualism was given at the International University on August 23rd. This lecture will be given annually, and we hope to obtain consent to an increase in the number of lectures.

This is not much, but it is a beginning. And with God's help, we hope to do better in the future.

SPIRITUAL HEALING.

The "Penge and Anerley Press" of 24th ulto. contained an interesting article on "Spiritual Healing," in which account is taken of magnetic treatment and clairvoyant diagnosis. The existence of spirit doctors and spirit nurses is recognised. They have, indeed, "been seen and felt at work by relatives and friends of the writer who can vouch for the authenticity of the facts of which he speaks."

Some instances of supernormal healing are given, including the following as related by the Rev. Walter Wynn in his book, "The Bible and the After Life":—

"In July, 1918, I went to Blackpool with my wife for a brief holiday. When we got there, every hotel was crowded. Finally, we found apartments at the south end of the town. The woman who let the apartments seemed an ordinary good woman. We were not asked to give our names and did not give them. For two years, since an operation in Charing Cross Hospital, I had been in pain and suffered from sleeplessness. After taking tea in the

boarders' room, this wonderful woman quietly remarked: 'You are being treated wrongly by your doctors. You do not suffer from what they say.'

"How do you know I am ill?' I asked.

"Oh, don't ask me now; but I am told by my spirit doctor to tell you to go into the bathroom, take this cup of vinegar and empty it into half a bucket of hot water. Use that to the part. You will sleep to-night, and be another man by Christmas."

"I laughed. 'Madam,' I said, 'I have had the finest doctors in England to advise me. Surely I must obey them!'

"No; my spirit doctor knows more than they. You do what I tell you."

"I did. That night I slept, and by Christmas, 1918, all pain had gone and has not returned."

Mrs. Brameld, South Shore Hydro, Blackpool, is the lady's name."

In the same journal of the 1st inst. is an informing article on "Spiritualism" by the editor, who writes as one with knowledge of the reality of the subject and its religious significance.

PSYCHIC PHOTOGRAPHY: THE VEARNCOMBE CASE.

By FRED BARLOW.

The alleged exposures in connection with psychic photography are subjecting our faith to a severe endurance test. Replies have either appeared, or are due to appear, in regard to the Crewe Circle and Mrs. Deane, so that these remarks will be confined to the so-called exposure of Mr. Vearncombe.

In the report of the Occult Committee of the Magic Circle evidence is afforded of one instance only of alleged trickery with this medium. The report does not say so, but the trickery is supposed to have occurred many months ago. In such circumstances, it is impossible thoroughly to investigate this case. Mr. Vearncombe remembers nothing about this particular packet. He steadfastly denies ever having knowingly interfered with the contents of any packet sent to him to try for psychic effects, on the plates in the sealed box.

My own experience and the experience of others, who have obtained successful results in sealed packets with Mr. Vearncombe, prove that he certainly had not tampered with the packages we had sent him.

We are told that the packet was sent by a member of the Magic Circle under an assumed name. The Occult Committee were good enough to furnish me, on application, with the name and address of the sender of this packet, and Mr. Vearncombe has placed in my hands the correspondence sent to him by that person. A perusal of this correspondence throws some light on this case and the methods adopted. I believe the Occult Committee of the Magic Circle, in these experiments, have acted with the best of intentions, but whilst their intentions may be good their tactics are detestable.

There are indications of the possibility of an accident having occurred, for which neither party could be blamed. It is, unfortunately, too late now to investigate this possibility. It is not too late, however, to demand from the Magic Circle an answer to the following question:—

If, as you assert, trickery actually took place, why did the member of your Circle, who had sent the packet, write to Mr. Vearncombe stating quite definitely:—

- (1) that one of the faces strongly recalled "an old true friend" who had not been heard of for many years, and
- (2) that the packet had been returned (by Mr. Vearncombe) intact?

The copies of the correspondence (enclosed herewith for the private information of the Editor) prove one of two things: either the sender was absolutely satisfied with the test, or he (or she) stands self-accused as a person on whom not the slightest reliance can be placed. In any case, it is obvious that the Magic Circle cannot justify their grave charge.

MUSIC AND COLOUR.

Mr. Joseph Goold, an authority on music, sends us some comments on recent allusions in LIGHT to the parallel between music and colour.

Writing from Corsham, Wilts, Mr. Goold says that at the time when Sir William Barrett made his discovery of the relationship between music and colour (LIGHT, May 20th, p. 311), there was a great controversy on the subject, and the idea of a close analogy between the two was founded on a mathematical mistake by Dr. Day.

Continuing, Mr. Goold says:—

The nearest approach to any musical parallel with the colour spectrum is the Siamese scale which divides the octave into seven equal parts.

1. The basis of music is a fixed system of vibration-ratios, or intervals, twelve in number, founded on the simplest possible division of the octave. These ratios form "the scale," and are completely independent of "pitch"—which means vibration-rate, not ratio.

2. Colour is not concerned with ratio, but depends entirely on vibration-rate or "pitch."

3. The whole range of the colour-spectrum is less than one octave, whilst the range of music covers many octaves.

4. In music, a change of many octaves is a common necessity. A change of one octave in colour would destroy all colours completely.

5. The only possible intervals in colour are indistinguishable, by reason of their ultra-microscopic minuteness.

Although there is no parallel between colour and music, there is a wonderful correspondence between them, like the correspondence between Love and Truth and Poetry. That correspondence consists, chiefly, in their capacities for commanding sentiment. That is the power which finds its highest expression in the words of Jesus Christ. His life is eternal poetry: the manifestation of God through perpetual witness to the truth!

* * Mr. Goold read a paper on the musical scale before the Royal Society of Edinburgh on June 21st, 1920.

MYSTICAL NUMBERS AND THE BIBLE.

Writing in the "Two Worlds," Mr. Stanley De Brath makes the following comments on the doctrine of numbers as applied to the Bible:—

There is no secret about the Hebrew alphabet in which the Old Testament was, and is, written; but before the use of Arabic and Indian numerals (0, 1, 2, 3, 4, etc.) letters were used to indicate numbers among the Hebrews, the Greeks and the Romans, e.g., cxlvi. equals 146. Every Hebrew letter had a numerical value, and an elaborate and ingenious system of exegesis was founded on relations between words which added up to the same, or reversed, numbers. This and other permutations were reduced to a system in the Kabbalah. This extraordinary work, which embodies the deepest mystical insight of the Jewish mind, was harmonised with the letter of Scripture by these ingenious but childish combinations, much after the same fashion as Professor Piazzi Smith found the pyramid of Chephren to be "a bible in stone" containing prophecies of the future and mathematical formulæ of all kinds.

It is true that the Kabalists maintained that every word of the Bible (i.e., the O.T.) has an occult sense and sublime mystery, but they could only use a very few scattered sentences here and there out of the whole O.T. for the ingenious interpretations that they desired to bring out, whereby to illustrate their mystical teaching. This Kabalist teaching had great course in the fifteenth century: Pico de Mirandola undertook in Rome to defend the proposition that "No science yields greater proof of the divinity of Christ than magic and the Kabbalah"; and he convinced Pope Sixtus of its paramount importance as auxiliary to Christianity (Encyc. Brit. "Kabbalah").

All these fanciful theories, however, fell into dust when the progress of modern science showed that literal inspiration of Scripture is incompatible with proved physical facts, and though the mystical illumination remains untouched, the methods by which it was sought to harmonise it with a theory of literal inspiration then generally accepted are now relegated to the dust-heap of outgrown theories.

Those who may wish to pursue the subject of Kabalist mysticism will find Professor S. L. MacGregor's "Kabbalah Unveiled" instructive; also the article in the Encyc. Brit., by two of the highest authorities on Hebrew literature. There is also a slight and brief reference to it in my book, "Psychic Philosophy," pages 190 and 213. Those who still take an interest, other than antiquarian, in the Kabbalah are not usually reckoned as scholars, but as mystics, and mystics right-ly prefer to look for their foundations of facts, not in imaginary groupings of letters, based on an untenable theory of literal inspiration, but in the physical, biological, psychic and other scientific and proven facts that are open to all men, and are not the preserve of "a few scholars."

[I do not deny that certain examples of signification of numbers in the names and epithets of Christ may be intentional and may be due to more than chance: but the implication at the back of this form of Occultism is that of verbal inspiration, and to maintain this in any form damages the cause it is meant to serve. The authority of the Bible as a whole rests on its witness to the historical growth of spiritual ideas and their culmination in the undogmatic Christianity of Christ.—S. DE BRATH.]

A DREAM FULFILLED.

Mr. J. H. Hall (of 65, Thornhill-road, Croydon) sends us the following story of a verified dream:—

I was very much impressed with the account in LIGHT of an actor's vision. I would like to mention a vision I myself had over thirty years ago.

At that time I had departmental charge of a tramway in the north of Ireland. Amongst those employed by the company was a youth, who at times was required to travel with the tram (which was occasionally comprised of a train of three or more vehicles) to attend to the brakes.

One night I awoke very much upset, having seen, in a dream, the youth journeying with the tram. He had tried to pass from one vehicle to another, missed his footing, and fallen between the cars and was killed.

The dream was with me so persistently during the morning that I cautioned the driver to keep his lights bright and well on the ground in case of accidents, and I also told the youth that he was not on any account to pass from one car to another whilst travelling.

Shortly afterwards I left the company and went to Dublin.

In about three weeks I received a letter from his parents notifying me of his death. He had been killed in exactly the way I had dreamed.

Such foreshadowings do not puzzle me now, as I understand a deal more of God's wonderful power and love, and the part that we on earth have to take in the fulfilment of His designs.

RAYS FROM THE LIGHTHOUSE.

Mrs. ALICE JAMBACH, of 11, Sheringham Avenue, Manor Park, E.12, as administrator of the Distress Fund of the Little Ilford Christian Spiritualist Church, wishes to thank Miss Liddell, for a parcel of clothing. Other contributions will be gratefully received and acknowledged.

Mrs. IRENE WARNER-STAPLES, the astronomer, who is a frequent contributor to the provincial newspapers on subjects of psychic interest, had two able articles in the "Western Daily Press," of 24th ulto. and the 1st inst. on the amazing powers of the Elberfeld horses, a topic made familiar by Maeterlinck and other distinguished Continental writers.

AMONGST the articles in the July issue of "Psychic Science," the organ of the British College, are "Psychic Photography: A New Line of Research," by the editor, Mr. F. Bligh Bond; "Fraud Charges in Psychic Photography," by Mr. Hewat McKenzie, the Principal of the College; "The Science of Metapsychics," by Stanley De Brath; and "Notes of a Journey in 'Mittel Europa,'" by Mrs. McKenzie.

THE PROPHECY OF SIR WILLIAM CROOKES.—One day, when he was deep in his studies of Radiant Matter, Sir William Crookes touched a little table which stood between our two chairs and said to me, "We shall announce to the world in a year or two, perhaps sooner, that the atoms of which this table is composed are made up of tiny charges of electricity, and we shall prove that each one of those tiny electrons, relative to its size, is further away from its nearest neighbour than our earth from the nearest star." I have lived to see this prophecy fulfilled, though its implications are not yet understood.—From "Painted Windows," by "A Gentleman with a Duster."

CASES WANTED.—Mr. Julius Frost (c/o 18, Western-road, Wyde Green, Birmingham) tells us he is about to produce a little book, to be entitled "Spiritualism: Some Rationalist Critics Answered," and desires to collect well-authenticated cases of the following phenomena connected with Spiritualism: (1) Especially good instances of successful telepathic experiments. (2) Also of warning of Prophetic Dreams, and Visions of any kind. (3) Instances of Direct Voice, Direct Writing, etc., where really evidential matter was given under test conditions; also of Direct Painting. (4) Good tests in connection with any kind of phenomena. Instances where there were several reliable witnesses will be most welcome and all communications will be treated in strictest confidence. References to reports of such cases in books or periodicals will be equally welcome.

SLAUGHTERHOUSE REFORM.—A crowded and enthusiastic meeting was held on Friday evening, 7th inst., at the Central Hall, Westminster, to protest against the present cruel and old-fashioned methods of slaughtering animals for food, and to demand the passing of a law to compel the use of mechanically-operated "humane killers" in slaughter-houses. The Duchess of Hamilton presided, and amongst the other speakers were Miss Lind-af-Hageby, Sir Edward Marshall Hall, Lord Ernest Hamilton, the Rev. B. G. Bourchier, and Mr. R. B. Cunningham Grahame. Letters of sympathy with the objects of the meeting, received from several Members of Parliament and other persons of public position, including Sir Hall Caine, were read, and the resolution concerned with the object of the meeting was unanimously passed.

C. G. S. writes:—

On reading the commendations published in LIGHT (page 400) I should also like to say how much I appreciate the "little paper."

It was introduced to me just over twelve months ago by a gentleman who is, I understand, an old student of Spiritualism. After about forty to fifty years in the pursuit of this wonderful study, he tells me he feels that he has at last picked up, as it were, a grain of sand on the seashore. So I have a long way to go. But your paper is certainly the finest textbook any earnest enquirer of the truth could possibly wish to read.

I am a Catholic (and have been severely criticised for even reading LIGHT) but I cannot help thinking that if the essence of true Spiritualism was interwoven with the Catholic faith a more spiritual element would be present in our daily lives. May LIGHT remain, grow and bring happiness to many thousands.

NEW PUBLICATIONS RECEIVED.

"The Goligber Circle, May to August, 1921." By E. E. Fournier d'Albe, D.Sc. John M. Watkins. (7s. 6d. net.)
"The Hibbert Journal" for July. (Williams and Norgate.)

HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull, correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson *stuck*. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in INCREASING EARNING POWER will be enormous.

VICTOR JONES.

SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes treble, your memory power in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

ROTH MEMORY COURSE,

The A.B.C. Correspondence Schools,

(Dept. L.) PATERNOSTER HOUSE,

QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.

Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments or of information that may usefully supplement the answers given.

IDENTITY AFTER DEATH.

G. M.—Several writers, amongst them Mr. E. Kay Robinson, the well-known naturalist, have disputed the idea of individual survival. Mr. Kay Robinson, for instance, maintains that the souls of men are inseparable parts of the Great Spirit, and do not survive as individuals. We accept that as a half-truth, since undoubtedly there is an underlying unity, so that all minds are part of one Mind and all spirits of one Spirit. But there is, none the less, personal identity after death as there is here. It is no more difficult in one case than in the other. There is always diversity in unity. The two things are quite consistent. We hold therefore that human survival is the survival of the individual soul, self-conscious and self-knowing, and all the facts and philosophy of Spiritualism are in favour of that view.

GREAT NAMES AND HIGH PRETENSIONS.

Be wary of all great pretensions and high-sounding titles, whether they come from this side of life or the other. Remember that the truly great never make any claim to greatness. As for the persons you refer to, we cannot help feeling that the man who is chosen for any high mission will be the last to talk about himself and his titles to authority and consideration. If those in the beyond really select any persons in this world for some important purpose we hardly think their choice would fall upon those who would be chiefly anxious to call attention to themselves, and to impress the world with their importance in the scheme of things. No doubt such persons have their uses, and are designed to accomplish certain ends. But of one thing we are assured. Great truths never come with a flourish of trumpets and a roll of drums. They enter the world often in a guise unrecognised by the crowd. It is much the same with great spirits from the next world. They claim no homage, make no vain pretensions and aim only at being of service. They "convince by their presence."

TRAVELS IN SLEEP.

"DREAMER" asks whether we really travel in sleep. It is not an easy problem, because the question whether the spirit actually and in fact leaves the body and travels (in the physical sense) in other realms is a much-vexed one. Some psychical authorities maintain that the experience is more properly describable as "extension of consciousness." The main consideration for us is that some dreams

are clearly of a spiritual nature, that is to say, they show clear evidence of real experience on another plane of consciousness—"veridical dreams" as they are called. Sometimes they are visions of future events, subsequently verified, or knowledge is gained of events taking place at a distance. The question whether the spirit really travels is important, of course, but really a side-issue. The main point for us is the reality of the experience, whatever it may be.

RAPPING PHENOMENA.

"SCEPTICAL."—We can put aside for the moment the question of spirits, and refer simply to the fact that supernormal rappings are a well-established fact, thoroughly authenticated and testified to by thousands of persons of whom we are one. It is one of the most elementary of the phenomena and if it strikes you as comic or undignified we would only remind you that it is the most common way in human life of making one's presence known when other means are not available. Many years ago sceptics wrote many books and articles "explaining" the rap as something done by a trick, as, for instance, the snapping of the toe joints of the medium. To-day such books are mere rubbish to those who know that blows and knocks of sledge hammer violence are sometimes produced in places far out of the medium's reach. Raps lead on, as a rule, to much more interesting and evidential manifestations, and are quite rudimentary, although they are very valuable and have broken down the unbelief of a great many materialists.

THE EVIDENCES FOR A LIFE AFTER DEATH.

"UNCONVINCED."—The mistake lies, we think, in limiting your attention to a few cases or a single phase of psychic manifestation. Some people base all their faith on a single experience, but while they are, in our view, right in their conclusions, we regard their evidences as incomplete. The serious student must survey the whole field, and not simply a section of it. Let us quote to you some remarks by Sir William Barrett in his Introduction to the recent book of the Rev. C. Drayton Thomas, "Some New Evidence for Human Survival." Sir William there writes that even the book and newspaper tests described in that volume do not in themselves afford evidence of human survival when taken alone without collateral evidence. That collateral evidence is gained by taking account of the knowledge shown, knowledge not possessed by the entranced medium, but by the deceased person who purports to communicate. Our own view is that regard should also be paid to cases in general, as some afford evidence which is wanting in others. We must take in a large field and in that way build up a complete body of proof. To us the facts are super-abundant and the case is proved many times over.

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ANSWERS TO CORRESPONDENTS.

G. W.—Thank you, but we are unable to accept your kind offer or the verses.

AN IRISH CORRESPONDENT (Unknown).—We have a letter referring to the "Limerick Chronicle," but the signature and the address are alike undecipherable, so that we cannot deal with it.

B. ROBERTSON.—You apparently do not realise that an editor cannot take responsibility for all the opinions expressed by contributors and correspondents.

Mr. THOMAS BLYTON, Hon. Sec. of the Spiritualist Fellowship Centre, Finchley, London, N., writes: "The first year's working of this organisation was completed on the 30th ult., during which period a membership of over 50 has been elected, and several special correspondents appointed at home and abroad. The Thursday evening members' meetings at the Hendon Town Hall have afforded opportunities for addresses and psychic demonstrations by competent representatives, besides impromptu séances at which certain elementary manifestations and script messages have been experienced. The nucleus of a library and museum has been formed, a number of valuable and interesting presentations coming to hand from various friends. Several family home séances in different localities are in operation, at some of which remarkable psychic evidences are observed, including direct voices, partial materialisations, and supernormal photographic pictures. Extensive correspondence has materially assisted in an appreciation of the objects and purposes of the Centre, its sphere of usefulness not being restricted to the immediate district. Efforts are being made to extend the interchange of members' privileges with other societies, thus giving facilities for greater co-operation between them. The housing problem has been and still remains an obstacle in securing suitable and central headquarters and office, but which it is hoped to overcome shortly; sufficient accommodation for ordinary receptions and members' weekly meetings, with provision for the library, museum and secretarial work, is badly needed. The annual report of committee, with statement of income and expenditure, and balance sheet, is to be submitted at the general meeting in September next."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. and Mrs. Brownjohn. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Jennie Walker.

Brighton.—Athena Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—July 16th, 11, Mrs. Ball; 6.30, Rev. G. Ward.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Miss Violet Burton, trance address; 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance. Free healing is dispensed: On Thursdays, 5-7, children only, by Mr. J. E. Oberley; on Fridays, from 7, adults, conducted by Mr. and Mrs. Pulham. New members always welcome. Subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. Harold Carpenter. Wednesday, 8, spiritual healing class, Mr. Harold Carpenter. Thursday, July 20th, 8, service with clairvoyance by Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. E. Smith. Thursday, Mrs. Haddesley.

Peckham.—Lausanne-road.—July 16th, Mrs. E. Cannock. Thursday, 8, Mrs. B. Stock.

Bowes Park—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 16th, Mrs. Edith Clements.

Worthing Spiritualist Mission.—17, Warwick-street.—July 16th, 6.30, Alderman Davis, J.P. July 19th, Mrs. Harris.

St. Leonards Christian Spiritualist Mission (bottom of West Hill, St. Leonards-on-Sea).—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Friday, July 14th, 7.30, Mrs. Deane. 21st, Mrs. Neville.

Forest Hill New Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sunday, 16th, 6.30 p.m., Miss Violet Burton, consecration. Sunday, 23rd, Mr. G. Brown.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

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GEORGE E. WRIGHT, Organising Secretary.

The Library and Offices of the Alliance will remain open as usual until July 31st. The Library will be closed during August and re-open on September 1st.

THE MEMORIAL ENDOWMENT FUND.

May we take this occasion to renew an appeal recently made in "Light"? When, two years ago, the Alliance bought its present premises, No. 5, Queen Square, it also (having in view the probable need for further expansion) negotiated with the owner for the possession, later on, of No. 4, paying a deposit on the purchase money. Funds will be needed to complete the purchase at an early date, and with this object in view it has been deemed advisable to revive the Memorial Endowment Fund, originally started by supporters of the Alliance in grateful remembrance of friends and relatives who had fallen in the War.

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