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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 2nd, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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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 incarnate. 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.

The year begins in the middle of winter,
The day begins in the depth of night;
The body is formed in utter darkness
But the Soul arrives from the realms of Light.

—O. J. L.

DOES THE BODY MATCH THE MIND?

It is a cardinal article of faith with the Spiritualist that every physical thing has an interior or spiritual cause. But it is quite possible to over-state the case, as when a small school of thinkers held that every physical ailment could be traced to some mental infirmity—that, for instance, shortsightedness was due to a lack of mental vision. Things must not be carried to their logical conclusions in this lighthearted way! We have known more than one spectacled philosopher whose defective eyesight was accompanied by a singularly clear and piercing intellectual vision. Dear old Dr. Samuel Johnson is a case in point—very little mental myopia about the sage of Fleet-street for all the singeing of his wig that came of his attempts to read by candle-light. We remember some of the gymnasts of the intellectual world, moving nimbly amongst the steep places of philosophy while in bodily presence they walked with clumsy and uncertain steps—physically heavy and awkward, mentally light and graceful. These superficial analogies are easily broken down. There is a law of correspondences, true, but it is likely to be an edged tool in unskilful hands.

FACTS AND ABSTRACTIONS.

When we deal in abstractions there is often a comfortable feeling of exactitude. We say that this being so, that must follow, or that, as it is agreed that a certain position is correct, some other position inevitably follows (or does not follow). In short, in the imaginative world we can always make things "fit in" somehow. But when we step into the region of facts this beautiful ease and simplicity vanishes. We find that we have to pay very strict attention to things which flout our reasoning when we have not taken

them into due account. When we have heard many matters in Spiritualism proved to be impossible and absurd on a basis of very closely reasoned hypothesis, we could only smile, knowing that the impossible and absurd things were facts as immovable as mountains. Euclid's theorems are models of exactitude, and they work out in practice, but only approximately, because there is no such thing in Nature as a point, a straight line, or a circle, or indeed any other perfect geometrical figure. These things belong to the intellectual world.

* * * *

THE TOO PERFECT SYSTEM.

Some of the sages of the past (and also of the present) fail to realise their limitations in this respect. They have constructed their systems from the stuff of imagination—their little cosmogonies have been built up in the study. They are often tremendously logical and faultlessly precise. If it were objected that the actual world does not present exactly the same appearance, or work on identically the same lines, the philosophers have not been greatly ruffled—something might be wrong, but *not* their systems! They were too consistent and coherent to be at fault. Their attitude was suggestive of the story of the man who became the owner of a valuable chronometer watch of which he was very proud. "Now," said he one evening, drawing out his time-piece, "if the sun is not down behind that hill in five minutes it will be late."

* * * *

DANTE AND MYSTICAL NUMBERS.

A correspondent raises the question of Dante's belief in the mystic significance of numbers, and we see, by reference to Longfellow's notes on Dante's "Inferno" in his translation of the Italian poet's work, that he alludes to "the stress which Dante lays on the mystic numbers Nine and Three." It seems that Dante met with Beatrice "at the beginning of her ninth year and the end of his." The number is also connected with Dante's nine days' illness, and the thought of her death which came to him on the ninth day. She died on the ninth day of the ninth month "computed by the Syrian method," but in the year "when the perfect number ten was nine times completed in that century." These coincidences are certainly striking, howbeit on the significance of numbers in general we are in no way qualified to pronounce. We can only say that numerology is a study that calls for close attention and critical judgment, otherwise the results may be very untrustworthy. One has to be careful of unconscious selection of instances that appear to prove a case and to the neglect of examples which would go against it.

Toil on then, Greatness! Thou art in the right,
However narrow souls may call thee wrong;
Be as thou wouldst be in thine own clear sight,
And so thou wilt in all the world's ere long;
For worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.

—J. RUSSELL LOWELL.

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EVOLUTIONARY FORMS OF GOVERNMENT.

By W. BUIST PICKEN.

The fundamental idea of Spiritualism is not survival. Spiritualism, in opposition to materialism, primarily postulates a spiritual universe, without which a doctrine of survival would be mere mockery, and all phenomenal evidences no more real than the desert mirage. This postulate is, of course, implicit in the survival definition, and obvious enough; but it should be explicit and positive. For the system of thought and action ensuing from survival as the basic idea is far from being commensurate with that which is the natural outcome of the other idea as fundamental. The former has tendencies to provinciality, to sectarianism, from which the latter tends to set us free. In the one case we have the perennial question: Is Spiritualism a religion? in the other, the circumstances being the same, the question would likely be: What is religion? According to the current concept of Spiritualism, forms of government—evolutionary or other—are plainly *de trop* in the pages of LIGHT; but according to the heretical view here taken not only forms of government but much else besides, of what we at present ban is quite in order, provided the laws of polarity be duly obeyed. Everything in the universe, objective or subjective, is in polar relation to everything else; positive, passive, and negative relations in infinite series. From the primary, positive, postulate of a spiritual universe, comes the corresponding postulate of man as spirit; here, now, everywhere, always. Therefore it is that everything touching his well-being and true welfare as a spirit concerns him in all the relations of his life. Politics are alien to LIGHT simply because they are not spiritual—at best, are more material than spiritual; i.e., are positively material and negatively spiritual, for there is nothing in the universe wholly material or wholly spiritual, everything being always both, infinitely varying in polarity. One may study the evolutionary forms of government in relation to spirit without considering the popular political forms of our time, or of any other time, since the latter mainly concern our material interests, which are not here in question. An evolutionary view of anything is highly helpful to a right understanding of it. The past, with all its imperfections, thus becomes intelligible, and even good; the present is not only understandable but plastic to our will for a greater good that shines near or far in the evolving future.

ORDERLY PROGRESSION.

From a chapter on the "Penalties of Institutionalism," in his "Penetralia, or Harmonial Answers to Important Questions," Andrew Jackson Davis gives us the benefit of specialised spiritual perception directed upon historical forms of government. "Governments procreate and reproduce themselves," he says; "they come in the natural course of things. The first human government was like an acorn. When it was planted, out of human necessity, then began the historical series of Institutions which have marked the pathway of mankind. The last shall be as the first in quality, but infinitely superior in degree." He then proceeds to describe seven progressive forms of government, the first being negative. Anarchy, or no government at all. This was the germ. "The last will be even so—with this difference, that each individual at first was actuated by his passions; at last, each individual will move by the light of Reason. At first, each considered might as right; at last each will esteem right as might. At first, the people worshipped the god of Wealth and Power; at last, they will venerate the god of Love and Wisdom. But the Individualism of mankind will at last stand out even more absolutely against Institutions than at first. The Anarchy of the first days was Confusion; the Anarchy of the last days will be Harmony."

It is more than curious that a distinguished Russian, Prince Kropotkin, contributed to the "Nineteenth Century," nearly forty years ago, a remarkable article advocating *Anarchy* as the true form of government, this term being the title of the contribution, and meaning just what it does in the "Penetralia," which was published in 1872.

The second form of government was Patriarchal, each tribe having its own Father, who was arbiter and absolute governor. This form gradually changed into a Theocracy, the government of a people by supposed direction of God, in reality the priests having control through the formula: "Thus saith the Lord." The fourth form is monarchy, in which, properly so called, a single person rules. The fifth form is Republicanism, in which majorities rule: the sovereign power is vested by the people in their representatives. The sixth form is Democracy, the people themselves

exercising the supreme power. Davis asserts that "America is not a Democracy; it is Republican." No reader need suffer any degree of confusion from collisions of such terms. Clear sequential thinking is as rare as it is precious. The common thought of the world abounds in nominalisms; but the special characteristic of spiritual perception dissociated from ordinary psychological states is its directness and interior clarity, so wonderfully exemplified by the great seer of the Nineteenth Century. It is the spiritual essence and form that engage his attention. He declares, after interior scientific investigation, that "a real democratic form of government has never been developed on earth. The government of Athens, in Greece, was an approach to it." Referring to America, he writes: "We aspire after a Democratic form of government. It is superior to Republicanism. It will secure the rights of working men; the rights of Free labourers; the rights of the Slave; the rights of Women; the rights of Children." Taken in conjunction with the daring prediction of Labour supremacy, published in "The Fountain," more than fifty years ago, it is quite easy to see where the world now stands socially, and even politically, in the cosmic programme of events. Up to the present time our view is open over the long vista of history. We positively know where we are. It may seem foolhardy to claim knowledge of whither the social world is bound, but the claim could be substantiated as fully as in the nature of things is possible.

The most positive knowledge attainable by human mind in the ordinary state is derived from impersonal study of the impersonal Principles of Nature in their continuous operations. This is the response of the human to the Universal Mind—the answer of the perfectable finite to the call of the Infinite Perfection.

THE FINAL FORM OF GOVERNMENT.

According to this mode of knowing one may foreknow the future at least in a general way, as we determine unknown geometrical form by known geometrical law. When deductions thus effected coincide with immediate perceptions of the higher spirit at state, the latter can have no better warrant. What, then, does the selfless seer say about the seventh form of government, the evolutionary development of Democracy? Even the sixth form, with all its progressions, is too formal for coming Humanity; he asserts: "The people are governed too much. They will rebel. They will gradually become ungovernable. They will demand at each other's hands *absolute, supreme individual sovereignty*." The seventh form will be Autocracy. An Autocratic form of government is that in which a ruler, a sovereign, holds and exercises the powers of regulation by inherent right—subject to no restriction. This is *perfect Individualism*—independent or absolute power of self-government." This is Kropotkin's Anarchy. In answer to obvious objections the Seer adds: "I tell you that Individualism will eventually develop out of Democracy—just as Republicanism was developed out of Monarchy—naturally, as blooming Summer comes out of rigid Winter."

Well, the world has first to bring about a cosmopolitan democracy, after which achievement the way to universal autocracy may appear.

THE LIVING SILENCE.—Sometimes in the country on a night in early summer you may shut the cottage door to step out into an immense darkness which palls heaven and earth. Going forward into the embrace of the great gloom, you are as a babe swaddled by the hands of night into helpless quiescence. Your feet tread an unseen path, your hands grasp at a void, or shrink from the contact they cannot realise; your eyes are holden; your voice would die in your throat did you seek to rend the veil of that impenetrable silence. Shut in by the impenetrable dark we are brought up against those worlds within worlds blotted out by our concrete daily life. The working of the great microcosm at which we peer dimly through the little window of science; the pulsing, throbbing sap; the growing fragrance shut in the calyx of to-morrow's flower; the heart-beat of a sleeping world that we dream we know; and around, above, and interpenetrating all, the world of dreams, of angels and of spirits. . . . For the moment we have left behind the realm of question and explanation, of power over matter, and the exercise of bodily faculties; and passed into darkness alight with visions we cannot see, into silence alive with voices we cannot hear.—"The Roadmender," by MICHAEL FAIRLESS.

THE IMPORTANCE OF FAITH.

A COMMUNICATION THROUGH THE MEDIUMSHIP OF MRS. HOPE HUNTER.

We do not speak only of faith in God and an after life, but of faith as a quality in ordinary life. To have that quality is good even should it consist merely of faith in oneself. A chief fault of the present generation is its intense materialism. The past few generations have lived and thought of all things materially. Material things are of course of immense importance, to all appearance of the first importance on the earth, and justly so, did death end life. But it does not. And material things cannot be brought to this next life, though many of the masterpieces of scientific achievement, of music, of art, of architecture, are first conceived here and given to man for his use and his uplifting. They suffer somewhat in the transit. Seldom is one of our creations received on earth intact. It always loses some of its beauty.

Let us try and explain our meaning. A great artist creates a thought picture. He really creates from the ether, as we have explained before. He would like to give it to the world. He has first to choose a medium on earth through whom he will work. He impresses the outline of his picture on the medium's consciousness. But never in its first beauty. A voice heard over a telephone is not so clear as the original speaking voice. So is the mind picture which the artist tries to convey. Perhaps the receiver also is not in perfect accord with the sender. The ethereal currents by which it travels may also interfere with its message. Why not? Ethereal telephones often fail as do earthly ones. The vibrations are much more delicate. The sender and receiver are not even in the same environment. At times it seems wonderful that we should get anything through to you. But we have great faith. We never cease to try. And often our faith is justified.

To a materialistic age and a materialistic generation, we on this side struggle to give by almost material processes some sign of our continued existences. We continually knock at the earth's portal. This gross materialism must be broken; it is at this moment being broken. Spirit phenomena are so varied, and are now so widely known that thinking persons cannot readily consign Spiritualism to oblivion.

Only the utterly foolish deny the existence of facts. We are facts. We cannot be explained away. By giving time and common sense to the investigation of the spirit state the world would gain enormously. We could double the rate of progress of the world were we only given the chance. Do not misunderstand us. We would not wish men blindly to rely on spirit leading, but had you a little faith in us we could teach you much of the interaction of spirit and matter. We could indicate the lines research should follow. At least we have travelled one step further than you. By actual experience we have gained some knowledge of spirit life, its conditions and limitations are familiar to us by daily usage.

There are souls on earth (and at one time some of us were among them) who firmly believe that after the spirit leaves its earthly body it stands immediately in God's presence. That any sane man could think it possible! Yet did we. Yet do you. We have learned our error and would give the knowledge we have gained to the world, but how to do it when our efforts are so misjudged and criticised. Oh, for a little faith in spiritual things! All we ask is for investigators with an open mind, who will admit there are mysteries they cannot understand and patiently examine the spiritual truths we are able to reveal to men with such heart-breaking difficulty. We indeed have a divine faith that eventually the earth will realise us, our living presence, our ability to render services to mankind.

The greatest difficulty we have to face is the incredulity with which spirit communication is received. If we speak of purely spiritual things the medium is immediately accused of manufacturing all that is received. If we give any kind of spirit phenomena the medium is supposed by some ingenious and often incredible trick to produce this also. We speak materially to a material people. If a medium is so gifted, why in Heaven's name does he or she not go and make a fortune as a public entertainer? Such gifts of legerdemain would be a veritable gold mine. No! spirits can and do communicate from the lower spheres with the earth plane. For years now the earth has tried to reach Mars. Why not try to reach us? It would prove less difficult. Oh, for a little faith!

During the late war many marvelled at the spirit in which the men went out to fight. They felt they had right on their side, but do you think this would have upheld them through that morass of suffering? No, they had faith also. They believed in something higher than themselves at the back of things. They had a splendid faith. Have a little faith in us. Our difficulties are great enough. Do not increase them tenfold by doubting us at every turn. Consider all we are able to give. Analyse it, compare it with information gained from other sources, in short, treat as you would any other experimental work and judge us and it by the results obtained.

SIR WILLIAM BARRETT AND THE GOLIGHER CIRCLE.

We take the following extracts from a letter of Sir William Barrett, published in the "Church of Ireland Gazette," of 17th ulto. It is a reply to statements by "Boreas," a contributor to that journal:—

(1) "Boreas," in reply to my friend, the Rev. Professor Drury, implies that I was "one of the investigators who vouched for the genuineness of the phenomena performed by the notorious Eusapia Paladino." I have never sat with, nor seen, much less vouched for, the genuineness of that objectionable medium. If your readers care to see a summary of the evidence for and against Eusapia, they will find it given in an appendix to my book, "On the Threshold of the Unseen" (Kegan Paul and Co.).

(2) "Boreas" says: "Even Sir William Crookes was utterly deceived. Spiritualists still profess belief in the integrity of the unsavoury D. D. Home." This is absurdly incorrect. Sir William Crookes was far too cautious and clever an investigator "to be utterly deceived." Where did "Boreas" get his information from? As for D. D. Home, Frederic Myers and myself made the most searching enquiry into Home's career, and found absolutely nothing to invalidate the genuineness of the remarkable phenomena associated with him. These phenomena were witnessed in full light (as Home refused to sit in the dark) by numerous eminent and shrewd people who were not Spiritualists. The late and the present Lord Dunraven had Home staying with them for long periods, and published a minute record of the marvellous phenomena they and their sceptical friends witnessed.

(3) As regards the experiments with the Goligher Circle in Belfast made by the late Dr. Crawford, Professor Drury is right, and "Boreas" is quite mistaken. Like Professor Drury's friend, the late Mr. Robinson—who was lecturer in mental and moral science at the University of Belfast—I can testify to the genuineness of the phenomena that occurred with the Goligher Circle some years ago. At that time the medium and her family were simple-minded, religious folk, and never received any payment for the inconvenience and loss of time they suffered from the protracted investigation to which they were subjected.

It is quite possible that of late, when they were paid, and as so often happens, when they found their psychic power failing or fitful, they resorted to trickery. My friend and former assistant, Dr. Fournier d'Albe—an able and unprejudiced investigator—was convinced that the phenomena he witnessed, and for which he paid the Circle, were not genuine. That may well be, though the evidence he adduces is by no means as conclusive, nor his investigation as long, as was desirable.

A PERSIAN'S FAREWELL.

The following lines are translated from the writings of a Persian poet of the twelfth century. They were written when death was about to darken the windows of his earthly habitation.

"Tell thou to my friends when weeping
They my words decry;
Here you find my body sleeping,
But it is not I.
Now in life immortal hovering,
Far away I roam.
This was but my house, my covering,
'Tis no more my home;
This was but the cage that bound me,
I, the bird, have flown;
This was but the shell around me,
I, the pearl, am gone.
Over me, as o'er a treasure,
Had a spell been cast;
God hath spoken at His pleasure,
I am free at last.

"Toiling through the plain I leave you,
I have journeyed on,
From your tents, why should it grieve you,
Friends, to find me gone?
Let the house forsaken perish,
Let the shell decay.
Break the cage, destroy the garment,
I am far away.
Call not this my death, I pray you,
'Tis my life of life;
Gone of all my weary wanderings,
End of all my strife.
Think of God with love for ever,
Know His name is Love;
Come to Him, distrust Him never,
He rewards above.
I behold each deathless spirit,
All your ways I view.
Lo! the portion I inherit,
Is reserved for you."

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

SOME NECESSARY OBSERVATIONS AND COMMENTS.

The evidence provided by Mr. J. Hewat McKenzie and his Committee and published by us last week gave the final blow to the charge of fraud against Mr. Hope, the Crewe medium for Psychic Photography, and completely substantiated the opinion we have held during the past few months that the test conducted by Price and Seymour, on behalf of the Society for Psychical Research on the morning of February 24th, was such that no honest and unprejudiced investigator could uphold a charge of fraud on a test so loosely conducted and so unscientifically planned.

The outstanding feature of this test is the fact that Messrs. Price and Seymour obtained a psychic extra on one of the plates they brought to the British College of Psychic Science and the proof that they did so was published in the May issue of the "Journal" of the S.P.R. and was referred to by them as Plate I. in the test, a reproduction of which we gave on page 501 in our issue of August 12th.

That the packet containing the six X-ray marked plates sent by the Imperial Dry Plate Company, Limited, to Price was tampered with before it entered the British College of Psychic Science on February 24th was one of a number of possibilities put forward by us during our investigation of this case. It now appears that this actually did happen, therefore it is quite reasonable to suppose that the person or persons who tampered with the packet extracted all the six X-ray marked plates, replacing them with ordinary plates. Price, when selecting the two plates in the dark room at Hope's invitation, though selecting the two top plates, would have obtained the result desired by the person or persons who planned the fraud, whatever two plates he selected, the plotters would naturally take no chances of any X-ray plates being used at all at the British College. It is true that Messrs. Price, Seymour and Dingwall the same afternoon of the test, developed four X-ray marked plates alleged to have been the remaining four left over from the test, but in view of the fact that we now have to deal with a tampered packet, evidence very much stronger than that put forward in the report of the May "Journal" of the S.P.R. must be forthcoming, and that evidence fully corroborated, before it can now be accepted that the plates they developed ever went to the British College at all.

It is now, of course, the business of the officials of the S.P.R. to find out who tricked them. This is a matter in which we cannot interfere nor are we greatly concerned. The officials of the S.P.R. have behaved in such an extraordinary manner throughout the whole of this case that their present difficult position hardly invites the sympathy it otherwise might have done if they had in the first place shown some consideration at least to the many persons who were directly affected by the charge they brought against Hope. Mr. Eric J. Dingwall, the Research Officer of the S.P.R., who has been behind the scenes throughout this case, undoubtedly has a good deal to answer for as to its conduct. It will be news to many of our readers that between the last week in April this year and the first week in May, Mr. Dingwall was endeavouring to persuade Mr. Hope, on behalf of the S.P.R., to give him a test sitting, having at that time the Price-Seymour report before him and preparing for press the "Journal" that was to contain the story of the test of February 24th with its charge of fraud set out against Hope who, it must be remembered, at the time was entirely ignorant that such a charge against him was on the eve of publication or that an X-ray plate test had been planned to trap him. The letters that passed between Messrs. Hope and Dingwall are as follows:—

Dear Sir,—I am writing to ask you whether you would be willing under any conditions to give a series of sittings for psychic photography with me and one assistant, or with a small committee chosen by the council. It certainly seems desirable in view of the incessant controversy over your mediumship to have a report by so distinguished a society as that of which I have the honour to be an officer.

Trusting for a favourable reply.

I am,

Faithfully yours,

E. J. DINGWALL,

Research Officer.

April 27th, 1922.

MR. HOPE'S REPLY.

DEAR SIR,—In answer to your letter re sittings, don't you think it would have been better and more straightforward had you written your letter to me before you wrote

to people and asked them to send you cards of work done by us, and also before you found fault with commas and dots being in the wrong place and putting our work down as smudges; however, you know the old saying, where ignorance is bliss, etc.

However, we may forgive you, but we are at present negotiating with Dr. Geley, of Paris, for a visit to him, and before we can accept any more invitations of any sort we must see this through, for he has, to my mind, acted the gentleman towards us, for don't forget we are human beings and we have our feelings. You see, he came to Crewe, had a sitting with us under our own conditions, and obtained a good recognised result, and now he wishes us to visit him. Also I may just say that we are getting sick of tests and committees; we have met many of them and satisfied them, still the controversy you mention goes on, and were we to give you the satisfaction you wish, do you think the outside people would believe you any more than they believe others? I have much sympathy and regard for the Society for Psychical Research and may sometimes help them, but at the present we have enough to go on with.

By the same post that your letter came to us we have one from a gentleman over the sea who had been to Crewe, obtained a really good photo of his dear one, not a smudge but a really good likeness, and his letter was full of gratitude.

Don't you think it is only likely we would do all we possibly could for these people, than be humbugged by carping critics? We are not, nor ever will be, professional mediums, but all we want is to do good and give hope to those who need it.

In conclusion I will not say I will not help you at some time, but I shall have to talk it over with my friends first.

Yours respectfully,

W. HOPE.

Dear Sir,—Thank you for your letter of May 3rd. I do not know to what you are referring when you speak of my asking for cards of work done by you. It is true that I asked one or two people to get me some examples of your work, but that was simply for the reason that I thought they had a good many copies and could send them without trouble. As to the dots and the commas, you ought to be angry with the people responsible as anyone. It was not your work that was being criticised but the carelessness of your friends, who because they have little appreciation of evidence spoil case after case of yours in this manner. I am sorry you are thinking of going to France instead of sitting for the Society here. I think if you come to see us one day instead of listening to all sorts of rubbish people tell you about us it would be better. However, as I understand from your letter that you still refuse to have sittings with the only scientific society in Great Britain investigating these subjects, I shall be obliged in my coming report on psychic photography to publish certain facts which may not be of advantage to yourself.—Yours faithfully,

4/5/22.

E. J. DINGWALL.

MR. HOPE'S REPLY.

Dear Mr. Dingwall—In answer to your letter, I would refer you to the last paragraph in my last letter to you.—Yours respectfully,

W. HOPE.

In view of all the facts that have come to light, the letter written by Mr. Dingwall to Mr. Hope, dated, 4/5/22, makes very strange reading when one remembers that it is an official letter written on behalf of the S.P.R. by its Research Officer. The letter bears only one construction, viz., that Hope's refusal to consent to give the Research Officer of the S.P.R. a sitting justified this officer in publishing a report that would apparently condemn the medium as a fraud. At the time he wrote this letter, Mr. Dingwall had in his possession all the evidence and proof of Hope's innocence, viz., the two packets sent to his Society anonymously and the wrappers of the tampered test packet. Mr. Dingwall's threat (no other expression fits the case) to publish the report, as is well known, was not an idle one. Not only did he do so in face of the evidence in Hope's favour, but permis-

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SPIRITUALISM AT THE LYCEUM CLUB.

A DINNER AND A FRIENDLY DEBATE.

On Monday evening, November 20th, a most interesting function took place at the well-known Lyceum Club. It was entitled a "Psychic Experience Dinner," and among the guests who enjoyed the hospitality of the Club were several well-known Spiritualists, such as Sir Arthur and Lady Conan Doyle, Mr. Ernest Hunt, Miss Scatcherd, Miss Estelle Stead, the Rev. Drayton Thomas, and Mr. George E. Wright, Organising Secretary of the L.S.A.

Mrs. Kelway Bamber, who is so well-known to all Spiritualists, presided. After dinner, a number of short addresses, nominally limited to ten minutes each, were given by speakers, both on the positive and negative sides of the controversy, as to the reality of psychical phenomena.

Mrs. Kelway Bamber opened with an admirable introduction, which emphasised the need for "hard and clear thinking" in this difficult subject. Sir Arthur Conan Doyle next spoke, taking as his subject, "Psychic Photography." He said it was interesting to recall that when the possibility of this phenomenon was first mooted, many leading Spiritualists disbelieved in its genuineness. It was only the accumulation of evidence, under unimpeachable conditions, that caused them to modify their opinion.

Sir Arthur recounted in his usual lucid manner one or two of his own personal experiences with the Crewe Circle. He gave it as his opinion that in most cases of psychic photography the process was something quite different from that which operated in normal photography. There was apparently no action by light on the photographic plate. It appeared to be some direct action on the surface of the plate itself. He referred to the "Cushman" case as being one in which the possibility of fraud was effectually excluded.

Dr. Montagu Lomax, who is so widely known for his courageous condemnation of our treatment of the insane, set forth in his remarkable book, "The Experiences of an Asylum Doctor," was the next speaker. He said that his experience as an alienist had led him to feel that the ideas of orthodox psychology as to the subconscious were in need of radical revision. He felt sure that in certain abnormal conditions the subconscious was non-responsible, and might even be under the obsession of external intelligences. He instanced a case from his own practice in which it seemed impossible to believe that the words and actions of the patient at certain times could in any sense be due to herself. He felt sure that in cases of disintegration of consciousness the "mental envelope" became permeable to external stimuli. He thought it was here that the danger of mediumship arose. In mediumship there was admittedly always dissociation, and the dissociated personality lay open to influence, or even obsession, by incarnate entities.

Mrs. Philip Champion De Crespigny followed with an extraordinarily interesting account of some fire phenomena, which she had witnessed through the mediumship of Mrs. Annie Hunter. The phenomena were similar to those exhibited by the famous D. D. Home. The medium handled a red-hot log of wood with impunity, and for a short period Mrs. De Crespigny, by making a special mental effort, was able to do the same.

The next to speak was the Rev. Father S. J. Thurston. He began by drawing attention to an article which had appeared in "The Lancet" a few weeks ago, which stated that the possibility of obsession was one which medical science should not dismiss as impossible. The Rev. Father next proceeded to dilate upon the dangers of Spiritualism. He did not, however, give any evidences in support of his

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view was given to Price to reprint the report and issue it broadcast in pamphlet form. And there, but for the publicity created by us and the energy of Mr. McKenzie and Hope's friends, Mr. Dingwall would have been content to let the matter rest. As we have said, Mr. Dingwall has a good deal to answer for. His reticence and extreme lack of straightforwardness in this case have been most deplorable and deeply regretted by all true psychical researchers and honest investigators. We still hope, however, that the Research Officer of the S.P.R. will make the *amende honorable*, and we offer him the columns of LIGHT in which to state his reasons for his strange behaviour in this case. Many of his actions are at present beyond any feasible explanation, so far as we can see, and some of them liable to a construction that we feel sure it is not desirable or politic to ignore. The Research Officer of such an honoured Society as the S.P.R., which is looked to by the Church and the people for true evidence and information of the most important investigation yet entered into by science, must be one that is always and at all times to be likened unto Caesar's wife. The Society for Psychical Research is not a detective agency or yet a conjurer's bureau; it is a Society that conducts its quest in regions that reach far beyond the realms of physical science, and we trust its council will see to it that this quest in the future will always be conducted in the reverent and open manner shown by the records of its honourable past.

statements, except a misquotation from one of Dr. Hereward Carrington's books, to the effect that the use of autoscopes in private sittings led to insanity. He also stated that a belief in Spiritualism led to mental and moral deterioration. Father Thurston's speech was a most disappointing performance, as from his connection with the S.P.R. one had been led to hope from him a greater impartiality and breadth of view.

The next speaker furnished a dramatic contrast—she was Miss MacCreadie, who is so very well-known to all Spiritualists. Starting somewhat diffidently, her speech gathered strength as she gave case after case from her own experience where she had been privileged to bring an assurance of survival and communication to those whose grief at the loss of some dear one would otherwise have crushed them. Gently, yet most effectually, she demolished the previous speaker's statement, that Spiritualism led men and women away from Christianity. She agreed that there were dangers in mediumship, if pursued in a worldly or frivolous spirit, but if carried out with a humble desire to be an instrument for good in the hands of the Divine Will, it could be nothing but a boon to suffering humanity. Miss MacCreadie's brief address was marked with such a depth of feeling and sincerity that it received hearty applause even from those of her audience who were obviously by no means favourably disposed towards the Spiritualistic belief.

The next speaker was Miss Estelle Stead, who described at some length her own recent experiences in psychic photography, and handed round a number of photographs, some bearing extras of her father.

The last speaker was the Rev. Dr. Geikie-Cobb, who imparted a touch of dry humour to the proceedings. He admitted that he was a sceptic, but only in the true sense of the word, namely, that he was a cautious inquirer and a careful critic. He had no doubt as to the reality of many psychical phenomena, and he was sure that the man who dismissed these phenomena off-hand as rubbish, did not deserve the honourable name of a sceptic, but should be called something far less complimentary. He laid stress on the need of an accurate and intelligible terminology in these subjects. Many of our misunderstandings arose from the fact that we used different words to mean the same thing, or the same words to mean different things.

After Dr. Geikie-Cobb's speech the proceedings terminated with a very hearty vote of thanks to the hostesses of the evening for their generous provision, both of physical and psychical nourishment, which was proposed by the Rev. C. Drayton Thomas.

Spiritualists are greatly indebted to the members of the Lyceum Club, not only for their hospitality, but also for providing opportunities for Spiritualism to be debated. In a crowded gathering which must have contained a large majority of those who were by no means in sympathy with Spiritualism, it was both notable and gratifying to see with what attention our speakers were followed, and with what appreciation their remarks were received.

G. E. W.

THE SUPERNORMAL IN DAILY LIFE.

Several interesting experiences have been received from a correspondent in Botisdale who asks for an explanation, he having little or no experience in these matters. Our correspondent states that on certain occasions his little girl had seen a man in shirt sleeves in various rooms in the house, a man with a curious resemblance to himself, although the child recognised that it was only a resemblance and not himself. Unfortunately, he does not state if he had knowledge of anyone to whom this appearance could refer. The case, then, is inconclusive. On another occasion he awoke in the night to hear his wife talking fluently in Spanish, she knowing no word of this language, and on waking, she informed him that she had dreamed that she was in a foreign restaurant in some southern town, and had had an excited discussion with a man who annoyed her.

He also mentions the case of a personal friend who was taking a holiday in Oxfordshire with a little daughter, and the child unexpectedly described a house on the blind side of a hill, giving most minute details, which were perfectly correct, although the child had certainly never seen the house at any time. The only explanation he can suggest is the fact that her grandmother had at one time lived there. Perhaps this fact may have assisted clairvoyance on the part of the child.

There are probably many evidences of this kind, far more than the ordinary man suspects, but they never reach publicity, owing to intimate details, or to the natural objection to taking the risk of ridicule; but as Flammarion says in his latest book, "La Mort et son Mystère," one should not be afraid to risk a little to help to solve the "great secret."

W. H.

NORWICH PSYCHIC RESEARCH CIRCLE.—A meeting was held at 24, Pottersgate-street, Norwich, to enable the visitors to Sir A. Conan Doyle's recent lecture to submit written questions relative to the subject of Spiritualism. A very pleasant evening was spent, and some very interesting questions were asked and dealt with by the speaker evidently to the satisfaction of the querents.—S. SEAMAN, President, 102, Chapelfield-road, Norwich.

DIRECT VOICE PHENOMENA.

ADDRESS BY MR. J. D. GRAHAM.

In the hall at 6, Queen-square, on the evening of November 23rd, Mr. J. D. GRAHAM, proprietor of a well-known Midland journal, gave to a large audience of members and friends of the London Spiritualist Alliance a most instructive account of his experiences in the investigation of Direct Voice phenomena.

The Chairman, Mr. GEORGE WRIGHT, in his introductory remarks, referred to the great interest which the phenomenon called the "Direct Voice" had for present-day Spiritualists. The sceptic was prepared to explain it all by ventriloquism. It should therefore be emphatically stated that ventriloquism was impossible in the dark since the apparent transference of the voice was due solely to visual suggestion on the part of the ventriloquist. Spiritualists were often accused of being credulous. It was therefore well that they should have on the platform that evening a gentleman who belonged to the least credulous profession. Newspaper men were among the least credulous of all of us, but those who occupied the pinnacle of the pyramid of journalism—viz., newspaper proprietors, such as Mr. Graham—were certainly even less credulous than their subordinates. The meeting could therefore accept what Mr. Graham had to tell them.

MR. GRAHAM said that of all the phenomena connected with Spiritualism that of the direct voice had received the least attention, yet to his mind it was easily the most interesting, and at the same time most convincing. There were many features about it that struck one very forcibly and also convinced one of its genuineness. He would endeavour to enumerate them. First, the medium—at any rate the one with whom he had had numerous sittings—had no confederate. The largest number of sitters at any séance which he had attended with that particular medium had been six, and they were all personally known to him. On several occasions only his wife and himself were present. The medium always sat in the circle clasping a hand of the sitter nearest to him so that there was no possibility of his moving about the room. A trumpet made of cardboard was placed opposite the circle, but its use was frequently dispensed with, as voices were heard as if speaking from near the floor, while at other times they came and whispered close to one's ear. He had himself frequently heard two voices speaking at the same time. Others whose hearing was more acute than his own had informed him that they had heard three or more voices at the same time. On several occasions he had heard a conversation carried on between two spirit voices. A very arresting fact about these voices was that they never altered in manner or intonation. For instance, his son's voice was exactly the same at all the subsequent sittings as it was at the first sitting he had with the medium more than four years ago, so that there was no necessity when his son spoke to ask who was communicating; and this was the same with all the numerous spirit voices he had conversed with. He had heard several foreign languages spoken, and although not conversant with them himself, he had been assured by sitters who were that they were spoken correctly. The medium, he felt sure, was an ignorant of these languages as he was himself. The subject matter of these spirit conversations was generally very evidential. Matters were discussed that could only be known to those concerned in the conversation. Animal voices sometimes were heard, such as a dog's bark and a cat's mew, thus proving the contention that animals existed in the other world. Generally in the direct voice sittings with this particular medium, other phenomena occurred, such as spirit lights which suddenly appeared in different parts of the room. They glowed for a second or two and then disappeared. They took various shapes and sizes. Those he generally saw were circular in shape. One curious thing about these lights was that they were not all visible to the sitters at the same time. He would like some of our scientific friends to explain how these lights could be produced by ordinary means. He once saw the cabinet illuminated by what resembled a flash of lightning, but this was at a sitting, not for the direct voice, but materialisation, and when the medium was in the cabinet. On other occasions he had experienced a cushion being thrown across the room, and had been constantly touched by drapery and spirit hands. Several times a beautiful perfume had pervaded the séance-room. On the occasion when the séance was held in his own house the aroma was easily discernible on the following day, thereby rebutting the possible explanation that it was the outcome of imagination on the part of the sitters. Nearly always at the close of the sitting, the time was

given by one of the spirits although the room was in total darkness and the light had to be turned on to ascertain by consulting one's watch if the statement was correct, which it always was.

Mr. Graham proceeded to give a short resumé of some of his sittings with the medium to whom he referred, and also of one with another medium. The first to be described (though not the first he had attended) was the one that was held at his own residence. With the medium's help they arranged a small bedroom suitable for a séance. This was done by carefully closing all crevices and apertures in door and window so as to exclude all draughts. Draughts stifled voices. A cabinet was constructed by placing across the room two curtains divided in the middle. In the recess thus formed was placed the trumpet. This instrument was made of cardboard by the medium in the presence of the sitters. Two successful séances were held. The circle on each occasion consisted of six including the medium. Mr. Graham knew personally all the other sitters, and with the exception of himself and his wife none of the sitters had ever attended a direct voice séance before. The second of the two sittings was perhaps the more noteworthy. "Joey"—the medium's principal guide—addressed one of the sitters by name as being a great fighter in debate, which he was both in political and County Council circles. Then came the spirit voice of Mr. and Mrs. Graham's son, Eric, who called out "Mother, mother." Mrs. Graham instantly recognised his voice, and then followed an intimate conversation. Afterwards Mr. Graham's father gave him a message and greeting. Other voices followed, Sister Aimée's very clear accents contrasting with Dr. Graeme's deep, heavy voice, authoritative in tone, but wonderfully impressive. Interspersed through the séances were remarks made by Joey—generally of a jocular character—which had the effect of putting all the sitters, their ease, a very necessary thing when nearly all are experienced. Towards the close of the second sitting the medium, leaving his place in the circle, went into the cabinet, and when entranced came out as the personification of Dr. Graeme. At first Dr. Graeme spoke rapidly in French, but soon lapsed into broken English and delivered a beautiful address. The discourse referred to the importance of liberty of thought and inquiry, and its value to humanity. At its conclusion a demonstration of magnetism was given. The medium, by merely placing his hand flat on a small wicker table in a good light and discernible to all present, lifted it clear in the air. There it remained, suspended until he called upon the circle to break contact (they were holding each other's hands at the time). They obeyed the injunction and the table at once crashed to the ground.

The next sitting the speaker referred to was one held in Pembridge-crescent, London, on December 3rd, 1920, at which only himself and his wife, beside the medium, were present. This séance was remarkable in that it took place and results were obtained without the usual aid of musical box. Mr. Graham had a very evidential chat with his father on matters concerning business, in respect of which, at that time, a certain matter was causing him some worry. Both his father and his son, Eric, knew that he was worrying, although he had not mentioned it to a living soul. On that occasion spirit lights were seen, and on his request a perfume was sent. He had a ten minutes' conversation with Sister Aimée. Her voice, sweet and low, as always, came from the vicinity of the floor. She was very insistent that he should do more for the cause. Before the conversation finished, Dr. Alder, who had been a physician in earth life, bade her cease talking, afterwards explaining that the medium's heart was affected on account of the power waning. This was a striking illustration of the way in which the guides look after their medium.

At another sitting which Mr. and Mrs. Graham had alone with the medium, Mr. Graham asked Joey if he was the famous clown, Joey Grimaldi, who flourished at the Drury-lane pantomime seventy or eighty years ago. He assured him that he was the "genuine article." There were, he said, several Joeyes; and he mentioned one by name of Joey Sand. Dr. Alder dispensed medical advice to Mrs. Graham, who had since followed it with excellent results. The doctor informed Mr. Graham that he smoked too soon after meals, giving medical reasons why it was injurious. A Scotsman came through and conversed with them in a most pronounced Scotch accent.

Then came a bit of evidential testimony from the sitters. One who informed them that his younger sister was feeling very unhappy at a boarding school. They had not the slightest idea that this was the case, as she had not met

tioned the circumstance in any shape or form to either of them. They found out, however, by subsequent enquiries that what their son told them was literally true, and they removed her from school in consequence. A long conversation ensued between Mrs. Graham and a French spirit. Mr. Graham was out of this, not being sufficiently conversant with the language, but his wife informed him afterwards that she was much impressed with the purity of the French spirit's accent. At this sitting they had a very good instance of two voices speaking at the same time. While Mr. Graham was engaged in a conversation with his son, Mrs. Graham, whose hearing is very acute, heard a whispered conversation going on between the medium and a spirit voice. After the sitting was over, she informed the medium that she had overheard this particular conversation. He was much surprised as he said she was not supposed to hear it and that was why it was conducted in whispered tones.

The speaker came finally to a sitting held in May of the present year, attended by himself, his wife, and daughter, and Miss Phillimore. The most remarkable incident that occurred on this occasion was that several times a cat's mew was distinctly heard by all the sitters. Mrs. Graham exclaimed, "Why that's Sago!" at which the cat again mewed. Then Eric's voice came through, saying in rather excited accents, "Mother, did you hear or see Sago? I brought him." Mr. Graham here explained that a short time before the sitting this cat, a great favourite of the family, had been killed by another cat, much to their grief. When they first had him, as a kitten, Eric, at an earlier sance, told them that he liked the new animal; so that he was evidently interested in him from the start. This incident Mr. Graham regarded as a clear proof of animal survival.

In conclusion, Mr. Graham said:—

I notice in a recent number of LIGHT that a correspondent asserted that it was an easy matter to make the voice appear to come from certain parts of the room when the sitters were in darkness. I should dearly like to be present when the writer is prepared to make the experiment. Until it is demonstrated to me, under proper conditions, that one can be so easily deceived, I shall refuse to believe it possible. But, granting, for the sake of argument, that it is possible to do what this gentleman says he can do, could he sustain a connected coherent conversation in a particular tone, and immediately switch off, we will say, from a deep voice of a man, to that of a woman? Could he keep up a conversation or talk in various intonations, dialects, languages, for, say, a couple of hours—which is the average length of the sittings I have with the medium to whom I have referred? And above all, could he produce anything really evidential? In one of the tests which this medium has undergone he held a mouthful of coloured water during the time the spirit-talking was going on. The water was carefully analysed and examined afterwards to see if it was the same as that administered to him. It is very hard to make some people believe their own ears.

It is perhaps unfortunate that most Direct Voice sittings must be held in the dark. But one ceases to wonder when the laws of nature are understood, and it is remembered that wireless telephony and telegraphy are more easily accomplished under conditions of darkness than light. Scientists will explain to you why this is so. Naturally our spirit friends like to work under the easiest conditions. I have been informed that it was in the seance-room that the wonders of wireless telegraphy were first revealed. I know that some scientists of the present day had long conversations on deep scientific subjects with voices beyond the veil, and have been considerably influenced in their views by their spirit friends, who are always willing to co-operate with their brethren on this plane in their investigations. They tell us that on their side the pursuit of knowledge is just as keen as—perhaps more so than—it is on this.

Now about our mediums, especially those who give the direct voice. These sensitives are exceedingly rare, and instead of harrying them by unjust laws—born of bigotry and superstition—they should be carefully looked after, and given every opportunity to practise their wonderful gifts under the best conditions. It makes one's blood boil to read how bitterly they were—and are to some extent still—persecuted and treated as rogues and vagabonds. Those I have met are all very sensitive and feel very deeply the slight that society puts upon them. I am glad to notice there is an organised agitation for the repeal or amendment of the law concerning mediums. Happily a spirit of toleration is growing, and people are facing the truth in a more manly manner even though it is contrary to their well-grounded faith and belief; but still one is constantly coming across cases of intolerance and bigotry. Only last week I learned from a circular letter addressed to the members of the Birmingham Psychical Research Society that in letting the society the room in which it meets, the authorities of the Queen's College, to whom the room belongs, impose the condition that it shall not be used for sances and research work. What damage, moral or intellectual, they consider the spirits can do to the room, I cannot imagine. (Applause.)

TESTING THE SPIRITS.

Mr. B. M. Godsal (San Diego, Cal.), writes:—

Having read the cutting, quoted in "Notes by the Way" (September 30th), taken from the "Church Union Gazette," which relates how a "good" spirit came back to say that good spirits do not communicate, I am quite expecting to hear, through some equally trustworthy source, that a spirit—perhaps that of an Irishman—has returned to tell us that there is no life beyond the grave at all, and that all spirits who say there are liars. Thus Spiritualism will have proved its own non-existence!

As you say in your excellent commentary, "testing the spirits is rarely an easy matter." Let us admit at once that Spiritualism is strong meat for babes. It is essentially the kind of meat which, in the words of St. Paul (Heb. v., 14) "belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil"; otherwise it would have been given to the world earlier. But why plead the "baby act" at this late day? Is it not high time to declare ourselves of full age and, accepting all responsibility, get in and dig for ourselves, and drive our investigating picks among the roots of religion and philosophy and science?

Spiritualism is the "show-down" of religion. It turns its cards face up, and demands that the Churches do the same. And strange to relate, this new method of revelation has proved that the Churches hold better hands than even they themselves suspected. But the cards which the Churches have come to regard as the lowest are now shown to be the highest, and the cards which they have always esteemed the most highly and have accounted as "honours," are shown to be the lowest.

Sir Arthur Conan Doyle's scathing comments (p. 617) on fraudulent mediums are "most opportune to our need." But is it possible to believe that such rogues are really Spiritualists at heart? Surely they must have donned the cloak of Spiritualism merely to use as a cover for their rascality: like the wolf that put on sheep's clothing in order to prey upon the flock. Genuine psychic phenomena, the world over, have ever been imitated by a tribe of wizards and fakers and conjurers. But a counterfeit does not lower the intrinsic value of an original; on the contrary, the worth of a thing is often shown by the number of its imitations. Rogues who wish to pass off spurious spiritual phenomena as the genuine article usually begin by passing themselves off as Spiritualists; but I have yet to hear of a rogue posing as a bishop or a priest in order to impress the public with the genuineness of his spiritual gifts. To dispose of his wares the rogue naturally assumes a character that will best gain the confidence of his public.

Let us not forget that the earliest Christians were warned against false prophets who would come as wolves in sheep's clothing, and against others who would attempt, by means of signs and wonders, to deceive even the elect. As it was then so it is to-day, and doubtless ever will be. The sole remedy is, as you say, "vigilance, purity of motive, judgment, good sense." History has taught us that "eternal vigilance is the price of liberty," and we can hardly expect to gain the freedom of heaven upon easier terms.

CONJURERS AND PSYCHIC PHENOMENA.

Bellachini, the renowned Court conjurer at Berlin, gave an affidavit in favour of the medium Slade, that he had examined his phenomena with the most thorough tests, both in daylight and at night, but could find nothing to indicate that they were produced by conjuring or deceptive manipulation. The conjurer, E. Jacobs, said briefly and convincingly with regard to Slade: "Gentlemen, I, a conjurer, assert that the phenomena at the sitting which I had with Slade were really and truly Spiritistic, and that if we set aside occult influence, they were downright incomprehensible." The conjurers, Houdin and Bosco, tested Home. Both of them denied the possibility that the phenomena which took place could have been produced by prestidigitation.

Damiani even found some genuine mediums who gave out that their displays of really occult phenomena were "anti-Spiritistic." He went to one of these, named Thorn, and told him that his performances were of a Spiritualistic nature. The answer came promptly: "Certainly, sir, and I am ready to give you private sittings. I have done this wherever I found Spiritualists." "Then why do you call your sances anti-Spiritualistic?" "To draw the public." "You mean the thoughtless?" "Quite so, sir." Of course persons of this sort, who trim their sails according as the wind blows, have never figured in the scientific literature of the subject as furnishing proofs. Their conduct can only be excused by the struggle for daily existence. It is as reprehensible as deception on the part of mediums in public performances. But not less reprehensible is deception on the part of so-called anti-Spiritists, when they produce effects before the public which have never been observed or reported by serious investigators. By what right do anti-Spiritists reproach mediums with being un moral? Those who live in glasshouses . . .

—From Carl du Prel's "Experimental Psychology."

LIGHT,

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SIR WILLIAM BARRETT AND PSYCHICAL RESEARCH.

In his article on "Some Aspects of Psychical Research" in the "Contemporary Review" for November, Sir William Barrett tells an interesting story concerning a society formed to inquire into evidence for supernormal phenomena upwards of thirty years before the establishment of the Society for Psychical Research. The prime movers of the enterprise were a body of Cambridge graduates, led by a distinguished Fellow of Trinity College, the Rev. B. F. Westcott, afterwards Bishop of Durham. They issued a circular pointing out "the interest and importance of a serious inquiry into the nature of the phenomena which are vulgarly called 'supernatural,' and they appealed for trustworthy information concerning certain kinds of phenomena in which they included apparitions, hauntings, second sight, verified dreams and premonitions. It was a kind of foreshadowing of the Society which was formed under such distinguished auspices thirty years later.

This is a specially interesting item in Sir William's article, and as such we record it here. It is a kind of "footnote to history" so far as it concerns the career of psychical research.

Much of what Sir William Barrett writes concerning the phenomena of Spiritualism will be more or less familiar to those acquainted with the subject. For us the special appeal of the article is the light it throws on the career of its distinguished author, and it is to this aspect we would chiefly refer.

Sir William tells how his attention was first drawn to the question more than fifty years ago. He met Mr. F. W. H. Myers in the late 'seventies in Cheltenham. This indirectly led to the foundation of the S.P.R. in 1882. Incidentally we may quote Sir William's allusion to the scorn with which the whole question of psychic inquiry was treated fifty years ago and the changed attitude which prevails to-day. There is indeed a world of difference. He tells us of the Paper which he read before the British Association at Glasgow in 1876, a plea for an inquiry into the validity of certain supernormal manifestations which he had himself witnessed. At that time, of course, he was as "a voice crying in the wilderness," but we doubt not that some of the germinal ideas sown by Sir William in those days have sprung up and flowered in the thought of to-day. It is interesting to learn that in the Paper mentioned Sir William suggested that the inexplicable phenomena which had been recently recorded by Mr. (afterwards Sir William) Crookes were the result of some hallucination! Mr. Crookes and the late Lord Rayleigh, who were present and took part in the discussion, repudiated this explanation, and (writes Sir William), "I frankly admit that wider knowledge on my part has convinced me that the hallucination theory is untenable."

We read how in those days Professor (now Sir) Ray Lankester and Dr. Horatio (now Sir Bryan) Donkin were "very contemptuous"; and it is a kind of repetition of history to find them to-day falling foul of Pro-

fessor J. Arthur Thomson for his hospitable attitude towards Psychic Science. Sir William has but a mild rebuke for these obstinate sceptics, reminding them that it would be as great an impertinence for him to "criticise their valuable contributions to zoology or medicine as for savants who have only a superficial acquaintance with psychical research to criticise those who have made it almost a life-long study."

Finally, to conclude what must perforce be but a glancing notice of an admirable article, we may refer to Sir William's note on the famous medium, Daniel Dunglas Home, of whom he says:—

Frederic Myers and myself made a critical inquiry into Home's career, and we could find no evidence whatever to justify the injurious allegations made against him, nor that the phenomena which occurred in his presence could be explained by trickery.

As the habit of slandering the mediums of the past, as well as those of to-day, has not died out, this testimony to the character of Home is worth reproducing. But none the less we propose to do our best to make cheap and reckless accusations against mediums as costly a business to the accusers as hitherto it has been a safe and easy one.

PRICE—HOPE CASE.

To the Editor of LIGHT.

SIR,—I see in your current issue a long *ex parte* statement under a heading which seems to imply that it is a judicial summing up. It is customary, however, to take evidence and to hear Counsel on the other side before coming to a conclusion; and I presume that the officials of the S.P.R. have something to say about the facts.

I am, Sir,

Yours, etc.,

OLIVER LODGE.

November 27th, 1922.

"SPIRITISM AND THE OLD DIVINES."

To the Editor of LIGHT.

SIR,—Mr. John Reid, in his letter published in LIGHT of November 18th (page 731) fails to discriminate between Spiritualism itself and psychic phenomena. If in the last paragraph of his letter, line one, he had substituted "psychic phenomena" for "Spiritualism" he would have been correct. Spiritualism is the philosophy, and as such cannot be dissociated from the Great Divine, whilst the phenomena operate under natural law and can therefore be abused. Natural law is constantly being abused by mankind, and the late war produced many examples of how it can be done.

There are many inaccurate statements in Mr. Reid's letter, but my object is served by dealing with this one, which clearly shows he knows little about Spiritualism, and therefore any opinion expressed by him is worthless. Whilst this is apparent to many people, such statements do much harm amongst those who are in the habit of accepting them on their face value.

Yours, etc.,

W. H. BROCKELBANK.

88, Dumbreck-road, Eltham,

London, S.E.9.

November 23rd, 1922.

To the Editor of LIGHT.

SIR,—Your correspondent is not original for a similar contention was raised fifty years ago with regard to miracles. In his lectures on Mohammed and Mohamadanism in 1874, R. Bosworth Smith says: "Gibbon, I think, has somewhere asked whether there exists a single instance in ecclesiastical history of a Father of the Church claiming for himself the power of working miracles, and I am not aware that the question has ever been answered in the affirmative."

To quote further: "Intolerance is the 'natural weed of the human bosom' and there is no religion which does not seem superstitious to those who do not believe in it," said the lecturer.

Whether Spiritualism is a religion or not it will certainly never attain to idolatry, the worship of material images, example or no example.

November 27th, 1922.

H. D.

"AN EARNEST ENQUIRER" and other correspondents are reminded that we cannot notice letters which do not give the writers' names and addresses.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

This week Sir Arthur Conan Doyle is delivering lectures in Newcastle-on-Tyne and Sunderland. At the latter place the Chief Constable is taking the chair.

Speaking in the Chamber of Commerce, Birmingham, before the Midland Society for Psychical Research, on November 21st, the Rev. C. Drayton Thomas, in the course of his remarks, said: "Psychic research was a subject providing scope for the keenest intellects in the land if they would turn themselves to the problem. It was not a pond of narrow limits; it was a fountain of ever-flowing water. Practice and experience brought increased facility to medium, control, and communicator." Explaining this, he said "He had had one hundred and fifteen sittings with one medium, and he found that as they went on the work became far more interesting. He had found he had friends waiting to speak to him from the other side at the first opportunity he gave them. They gave many proofs of their identity, but, not being satisfied, he kept their hypotheses beside him and tested them against the facts. The evidence of identity accumulated, overwhelmed the hypotheses, and made them look foolish. He hoped," he said, "that some day we should get a lead from the Church on the question of old prophecies and present-day inspirational speaking."

A correspondent in Wallasey, Cheshire, sends us a report taken from the "Wallasey and Wirral Chronicle" of November 25th, which reads as follows:—

Much sensation, says the "Allahabad Pioneer," quoted by a Central News correspondent, has been created in Burdwan by the mysterious appearance of apparitions in a photo taken from the dead body of Lala Kundan Lal Kapur, a Khatriya Zemindar of that place. In accordance with custom the body was not cremated till the appearance of the sun the following morning, when a photo of deceased was taken from the body by his nephew. To the utter amazement of all, when the photo was printed five more figures were also seen faintly printed. Two of these figures have been recognised by the family as deceased's first wife and son, who died many years before.

Every Saturday the "Times" publishes an article from a correspondent dealing with the deeper things of life. These able, and at times most helpful, essays, are very widely appreciated, and we have on more than one occasion referred to them. Last Saturday the article for that day was headed "Man Transcendent," and the Spiritualists we know will appreciate the following extracts:—

Professor Edward Caird declared that we must first discover the infinite in the impossibility of being satisfied with the finite, or limiting our thoughts to it. The recognition of the infinite is the silent pre-supposition of true manhood. Man is never content to rest in an object which he can entirely apprehend. He must go out into the unknown, into the infinite. And when he turns within himself he finds that there also he is carried beyond the range of things temporal to experiences which imply the existence of spiritual realities deeper than those he is able to fathom. In the secret foundations of personality the supernatural is real and satisfying. We could have but little happiness in the world and could recognise but little of our meaning of human life if they did not lead us beyond ourselves.

Religion for those who have eternity in their heart cannot be confined to any external system. It is impossible to express it adequately either in an organisation, a ritual, or a creed. These things are necessary. They correspond to man's needs and without them we should be lost in a maze of perplexity, or be enfeebled beyond measure by the lack of that fellowship which is indispensable to human life. Yet they are but means to an end. They are never ultimate and final. Spirit with spirit must meet.

"The Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle, continues to run its course in "Lloyd's Sunday News." In last Sunday's instalment, Sir Arthur wrote:—

One continually is made to realise what a glorious thing is this knowledge of ours. We had two examples of its workings in one day. A shop girl, on getting an order from my wife, broke out at once as to the effect our teaching had up n her. "It makes everything happy again whenever I all down," said she. The same evening I met a man who stood high at the American Bar. "It was two in the morning when I assured myself that

this was true," said he, "and I walked as if on air until five, and hardly knew where I was." He had been, like myself, a seasoned materialist, and the sudden change was staggering. It is the religion of happiness, and that is what the race needs in these years of darkness. "Joy cometh in the morning," and that morning is surely dawning now. Fear must be dropped out of religion. Love and fear do not go together. The father who is really feared is not really loved. We may fear ourselves and our weaknesses, but love God, Who will help us like a wise elder Brother to overcome them. Perhaps, "love" is the wrong word. It is, I admit, hard to "love" a great central Creative force. To work in conscious harmony with it is the most one can do. But the Christ is different. There you have something intermediate, something human, personal, yet nearer the divine. That is why every religion has its Christ, just as each has its God, and they are essentially and spiritually the same Christ and the same God in such aspect as fits best that stage of human mental development. So I read the riddle, and if the world would read it so how quickly all religious shadows would vanish.

The "Church Times," in its issue for November 17th, devoted over a page to a full report of a sermon preached by the Rev. T. H. Passmore, M.A., at St. John's, Great Marlborough-street, London, W., on Sunday, November 12th. That Mr. Passmore should hold the opinion he does of Spiritualism is of course his affair. We are all entitled to hold personal opinions. But that the "Church Times" should consider the vicar's opinion important enough to offer to its readers at such length, or at all, is another matter. If space allowed we would give our readers, many of whom never see this journal, the opportunity of reading this amazing sermon in full; our object of course in doing this would be from a different motive than that which prompted the "Church Times." After all our space is valuable, and a few extracts will, we think, suffice to convey an idea of how utterly mistaken and wrongly informed the reverend gentleman is upon a matter that many of his brethren in the cloth, we are thankful to say, have a totally different view. Early in his sermon the Vicar gave forth the following:—

"From the days of Eve and Eden, ignorant desire always places us in peril, because there are always those who, by trading upon it, have something to gain. The speculator and the gambler are in peril from those who would tap their purses; the oppressor and the libertine are in peril from the vengeance of their victims; the hazardous experimenter with Nature's laws is in peril from her blind and unknown forces; and the ignorant and curious amateur of occult worlds and ambushed psychic forces is in peril, too. He is in peril in two directions. There are two classes of enemies who may exploit him: both of which are deeply interested in his undoing. First there is the motley and sordid crowd of those who would make money and mockery of him on earth; from hierophants of all cults and religions, who would make merchandise of his faith and prestige of his discipleship, to the pestiferous host of necromancers, magicians, horoscopes, palmists, spirit-quacks, and mediums, who would make a soft living out of the money he wastes upon them for their pretended instrumentality to hidden planes and persons. The general intelligence of these pirates is approximately on the level of that of the infant-class in a Sunday school; and their spiritual knowledge and moral probity (if it be a Catholic school) considerably below it. Nine-tenths of them are drivellers pure and simple; and were their tale and sale of flummery the only predatory influence to which a fool is exposed, his danger might be less serious and his spoliation just."

Warming up to his subject, Mr. Passmore continued:—

I warn you, knowingly, that the beings who at the bidding of mediums deceive those who seek their departed dear ones (when they are beings and not echoes of sub-consciousness) are not the dead—too little leasured in the serious schooling of God's Hand for such grim returnings to the vomit of inanity—but spirits of that same evil tribe which Christ cast out. By their knowledge and their cunning they are enabled to impersonate the dead and to deceive. I submit my tried conviction that when the medium's brain is lulled in the hypnotic sleep, his awakened second consciousness can read the submerged thoughts and memory of those who are to be deluded: can draw out the story and the seeming of the departed, the habits and the accents and the secret tokens that identify. All this knowledge the familiar spirit can suck from the medium in its turn, and by occult methods can fashion to itself, out of surrounding astral matter, the very semblance of the dead, embodying the sitter's thoughts and giving feigned answers to deceive.

We wonder what any mother in St. John's congregation, who had got through to her soldier son, as so many have done, listening to the above, would have thought of Mr. Passmore's theology or Christianity.

ZONES, SPHERES, OR STATES—WHICH?

By A. J. Wood.

Perhaps one of the strangest facts which readers new to Spiritualistic literature come up against, and one which no doubt jars on some sensitive minds, is the reference to spirit spheres by number so often met with in communications from the Other Side. "Sphere Three," "Sphere Seven," and so on; each increase by one denoting some definite advance in Spiritual state; and apparently also according to some communicators, in spatial distance from the earth. How far this latter view is compatible with a spiritual conception of that state of existence which is admittedly non-material, is somewhat difficult to determine. If, as some writers declare, these spheres, or zones (for both terms are used) are disposed in concentric layers around the earth, it seems impossible to avoid the logical conclusion that distance, *as such*, and as we understand it, is as much a determining factor of separation or division in the next world as it is in this. Take, for instance, the statements of Hudson Tuttle in his "Arcana of Spiritualism," quoted by the Editor in LIGHT, of 1st October, 1921 (p. 636), that "the spirit realms consist of zones or belts of stratified matter encircling the earth, each zone being more ethereal than its predecessor." This stratified matter, according to Tuttle, "consists of sublimated material atoms." If we are to accept this statement at its face value, it seems to mean that the "spirit" world is a misnomer, since it is nothing more than a subtler form of material substance, arising out of what Mr. Tuttle explains is a "refining" process going on in the universe. If this is so, then matter would appear to be the origin of spirit; a doctrine very few, I fancy, will subscribe to. Thereby the philosophy of Materialism might be justified, and by a slight modification of its principles, become Spiritualism! Surely spiritual substance and material substance are two entirely discrete and distinct things, and do not merge by any process of refinement or continuity one into the other; although both may be, and no doubt are, *two forms* of one substance.

"The spirit spheres," says Mr. Tuttle, "are zones rather than spheres." The very reverse is declared to be the case by "Astriel" in the Vale Owen Script, and although he also speaks of "zones," he says that "spheres" is the better name, and that they are *states of power*, and admits that the former terms are of "local phrasing" and so not adequate to express their own (the Spirits') understanding of the conditions prevailing with them. I quote the following passage from his message dealing with this subject:—

"I fear I can do little more than remind you that these states of which we have been thinking are rather better expressed as *spheres than zones*. For, I would repeat, the higher include within themselves all the lower, and he who moves in any of them is *present in all those inferior to his own*." (Italics mine.)

This would hardly be the case with *stratified localities*, though quite conceivable with regard to *states*. For instance, that man who has passed through all his degrees, say, in law, or science, from the elementary stages to the highest, can certainly "move" in all the lower without leaving the higher, although, to use "local" phrasing, he has "passed through" and beyond them. He has "gone through" them successively in *time*, and they now exist for him simultaneously in *state*.

We see this illustrated in what follows, for when Mr. Vale Owen thanks "Astriel" for "coming down here to this dark realm" (the earth) with his message, the latter says:—

"You say 'coming down here,' and that fairly well expresses the condition of things from your point of view. When we said the 'powers which watch over the world,' we did not, of course, mean to *localise* those powers, but to imply the all-enveloping watch which the heavenly powers keep about the sphere which is called Earth. We may, for sake of clarity of understanding, put it thus. The Earth is the centre about which many spheres are, and the residents in the earth-life are potentially in touch with all those spheres, and *actually so in proportion to their altitude spiritually considered*—spiritually, because these spheres are spiritual, and *not material*."

The words I have italicised clearly indicate the necessity for carefully avoiding the importation of purely natural or material conceptions into the realm of spiritual philosophy, difficult though this may be. If we use natural terms to express spiritual ideas, we can only avoid confusion by remembering that they are natural terms. They must be used as counters, not coins. When we use the words "sphere" or "zone" therefore, in spiritual philosophy, we must be careful (*vide* "Astriel's" warning) not to think of spherical form or shape, otherwise we fail to appreciate their true significance, and to mistake the symbol for the

thing symbolised—to see with the eye rather than the intellect. Words borrowed from one category and applied to another in a special sense are apt to suggest to the unwary more than they are intended to do.

"Zabdiel" also, in one of his messages, refers to these spheres in the following significant terms:—

"These spheres are not so much what would correspond to localities on earth, but rather *estates of life and power*, according to the development of the individual."

With regard to the numbering of the spheres, this is simply for the sake of convenience in distinguishing between various states of progress in the earlier stages of the other life. They are not actually so numbered amongst the spirits themselves. This is clearly pointed out in more than one place in the Vale Owen Script. "Arnel," for instance, on one occasion, referring to Spheres Twelve and Thirteen, says, "They are not so numbered here, but I call them so for your less confusion."

On another occasion, speaking of Sphere Two, he guards himself from seeming to imply that these numbers are a sort of fixed label by saying, "as we have adopted the numbering of the spheres."

Finally, to quote another example, when Mr. Vale Owen asked him a question with regard to Sphere Seven, he replied, "As my lord Zabdiel numbered them for you. We do not so number them here."

If, then, we may regard these numbers to some extent in the light of Swedenborg's philosophy of the other life, we may readily understand them, for numbers, he informs us, especially when mentioned in the Scriptures, signify qualities, or *states of good and truth*, and this is evidently their significance when used in the Vale Owen Messages, and others, though not, of course, with the particular signification attached to numbers when used in the Scriptures.

With regard to the space and time difficulty attaching to any material conception of the spheres, we have been told over and over again that these things have a totally different aspect in the World Beyond; and while we live in a world which is altogether bound by them, we may, to some extent, only spiritually discern them as they exist on the Other Side. In this world, *fixity of objects* determines space, *i.e.*, distance; in that world, on the contrary, *variability of state* determines distance. Objects that are "fixed" only in the degree that state is constant; they are "near" or "far" according to the strength or weakness of the prevailing thoughts and affections. Such is the fundamental difference between a world of matter and a world of spirit—between the rigidity of the former and the elasticity, so to speak, of the latter.

Whilst space and time with us are decidedly "objective" to the perceiving mind; and a mile is a mile, and an hour, an hour, according to fixed measurements; with angels and spirits they are *subjective* entirely; and only objectively so in agreement with their mental states. Hence, to them, they exist, so to speak, as *accidents*—with men, as *essentials*. With regard to the first problem, Swedenborg says:—

"Angels do not know what time is, and when it is named perceive state instead of it; and when state determines time, time is only an appearance; for delight of state causes time to appear short; and unpleasantness of state causes it to appear long; from which it is evident that time there is nothing but the quality of state. From these considerations it appears that time makes over with thought from affection. That distance in progression through spaces in the spiritual world make one with progression of time may be illustrated in many ways; for ways in that world are actually shortened according to the desires of the thoughts from affection; and contrariwise, are lengthened."

Entering more fully into the philosophy of space and time, he says:—

"The reason why space and time were introduced into the [natural] world was, to distinguish one thing from another; great from small, many from few, and thereby the quality and quantity of different objects; so that by their means the bodily senses might distinguish their objects, and the mental senses theirs, and thus be excited to thought and choice."

There is a great deal said in a few words here. He next goes on to explain the origin of times and spaces in the natural world, and then proceeds as follows:—

"In the spiritual world, however, there are no natural times and spaces corresponding with them; yet, nevertheless, there are *appearances* of them; which appearances are according to the differences of state in the minds of spirits and angels. Times and spaces, therefore, have a conformity with the affections of the will, and the thoughts that thence exist. These appearances, however, are real, because they are constant according to the state."

It is obvious, therefore, from the above extract, that just as every angel and spirit creates his own environment—of which fact we see many examples in the Vale Owen Script—so also does he create his own times and spaces, not consciously, of course, but according to the laws of the spiritual world. In these statements we have a logical and

* "Spiritual Altitude." For an explanation of this expression, see an article in LIGHT of 15th February, 1922 (p. 165).

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 747.)

A STIMULATION FOR ALL SPIRIT-SOULS.

While such music impresses the spirit-life, here, in greater or less degree, all spirit-identities, as they develop, become more and more attuned to such hearing. For through its emanations, which reach us through the spiritual hearing or through our spiritual consciousness (the spiritual hearing dormant or willingly unused), it comes to us as an element of sound-language, an expression of the beauty and profundity of a composite art of those who send out their emanations through tone-expression.

CREATION OF SPIRIT-MUSIC.

These sounds are not the result of the vibration of material things, as the musical instruments of the earth-world; but are the composite musical consciousness of all those artists of this type, that have created in these spiritual planes. We, who are sensitive to musical sound and creation, may again be stimulated by such composite effects in all its immensity, or we may hear such parts of this composite sound-cosmos as would correspond to a symphonic movement or an entire symphony with such tone colours, only spiritualised. And this the mortal will never understand, for its portrayal, through words, becomes an impossibility to him. I cannot explain this to you.

WE MAY ENJOY AS WE WISH.

We can separate such interpretations and enjoy those that we wish to here, or we may close our spiritual ears to those that reach us as not finely attuned to our musical culture and fineness, as we would wish. We may hear, at will, such works in the tonal-colour of the earth-instruments we cared for, but always changed to a spiritual quality of tone, not to be explained. We may hear individual instruments, foreign to those of the mortal of earth, strange to us at first; but when they have come from mortal worlds, higher developed than that of the earth, we soon recognise these as being more stimulative to our sense of beauty and fineness than earth instruments.

"NO, THE MUSICIAN WOULD NOT PLAY OR PERFORM."

Again, I repeat what we hear we hear with spiritual hearing. No, the musician would not play or perform in these places, except in his spiritual consciousness. These elements will leave him as emanations, bearing the distinctive type of his spirit-personality, imagination and talent. The musician of earth may so create in his inner consciousness, hearing tone without producing this. But such creation reaches only himself. In these spirit-places it leaves the artist and first enters the great composite cosmic-world of sound, where it may be separated by will and by the wish of different spirit-identities into individually interpreted musical life.

COLOUR AND MUSIC.

In linking colour and music,* in the presentation we

*Our own choral society was one of the first, in America, to link Colour and Music.—O. T. S.

(Continued from previous page.)

consistent spiritual philosophy, the truth of which we may see illustrated in the light of our own mental life; for there, if anywhere, man creates his own environment, and his mental objects are "near" or "distant," lasting or fleeting, according to the prevailing state of his own mind. Moreover, his fellow men in this respect are near to, or distant from him in the proportion that their states accord or discord with his own.

Swedenborg further remarks that in his day there was a general notion that spirits after death did not live in any extension, consequently not in time or space:—

"Nevertheless, the truth is that they live together, like men in the world, upon places of space, and in portions of time, which are determined according to the states of their minds. Were it not so, i.e., were there no spaces and times in that world, the whole of it might be drawn through the eye of a needle; but since there is a substantial extense, therefore angels and spirits dwell together in a state of as true a distinction and separation from one another, as men upon earth, where there is natural extense. Spaces and times are the limits and terminations of all and everything in both worlds; consequently men, as well as angels and spirits, are confined within certain limits not only with regard to their bodies, but also with regard to their souls."

In other words they are finite or finited beings. We might sum the whole thing up by saying, that space and time in its essence, is the same in both worlds, but with a difference with respect to quality and fixity of objects. In the world of matter, fixity of objects determines distance (i.e., space) no matter what man's state may be. In the

gave on the earth-plane, the germs exist for beautiful awakening of still deeper sensibilities in the heart of mortal man. For, with the realisation of the union of music and colour, the realisation of a unique and embryo art-medium, the little, slumbering tendrils in the deeper human strata of man's inner consciousness will awaken and creep shyly outward to be expressed through these glorified raiments. So love and beauty are here the outer garments, nurturing by their own essences the emanations of love and beauty. And with man's spiritual awakening will come the realisation and the demand towards the linking of colour and music (hard words! They stand impoverished in earth-language, a kingly raiment changed to beggar's tatters!).

PROJECTION OF OTHER FORMS OF SPIRIT ART.

And, as with music, so with those other forms of art-creation that come from the artist-souls of these places of progress, about which is, to the mortal, the not-understandable spirit-quality of serenity. These art-creations of different types are all projected into the cosmic-beauty of the spirit-planes, and so impress in their cosmic entirety of beauty. Or they may be individualised again and separated into whatever individual art-creation they represent of the spirit-consciousness of the spirit-identity, and so be enjoyed and become a stimulus to those spirit-souls, who may be prepared to enjoy them. Or again, as in music, just a detail of such creation may add a spirit happiness, as the vision of one flower-petal of earth, or an earth-leaf, or a snow-crystal, separated from its great white drift-mass.

"THE ARTISAN AND LABOURER WILL NO MORE WORK WITH HANDS."

To those who come to these spirit-places in a consciousness of materiality such stimulation is progressive; but the constantly ever-surrounding element of art-creation compels the attention of such unimaginative spirit-identities. So the mortal of intellect of the earth and other mortal worlds, with feeling and intuition dormant, will be born again in these places, even as the earth infant is born. And the artisan and labourer will no more work with hands and tools, but will be given the opportunity, which maybe he did not possess in mortal worlds, of absorbing the new world, to him, of spiritual fineness and beauty. There is harmony here. It is the harmony of spirit-planes. The tranquillity and love that surround this state of harmony can never be understood by the mortal. So tell the mortal of exalted earth-intellect not to make this intellect his god. For when he arrives in these places it will be dethroned.

A CELESTIAL BENEDICTION.

Again, I draw about the mortals of the earth-world and all creation of this earth-world (all, all are my beloved brothers of whatever creation, pulsating and throbbing with God's love and energy). I draw about them with my spiritual finger the circle of my love, I, one of God's spirit-souls. I place my spiritual hands over each one, each mortal, flower, grass-blade, and bless them and stimulate them all for the higher love and unity that will bring them to the sheltering love of these spirit mansions. I draw about you the personal circle of the personal love!

ANNE SIMON.

spiritual world, on the other hand, variability of state determines it.

Touching upon another aspect of this subject, as it affects the natural minded man, and the difficulty he has in apprehending the difference between a natural and a spiritual idea, Swedenborg says:—

"A spiritual idea does not derive anything from space, but everything from state. State is predicated of love, of life, of wisdom, of the affections, and the joys thence derived; in general, of goodness and truth. Angels and spirits see with their eyes in the same manner as man, and objects cannot be seen but in space; therefore, in the spiritual world there appear spaces like spaces on earth, which, nevertheless, are not spaces, but appearances, for they are not fixed and stationary as on earth; they may be lengthened or shortened, changed and varied; and, as they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea; i.e., as distances of good and truth, which are affinities and similitudes according to their states."

The above words show the futility of attempting either to "localise" the "spheres," or to determine the depth or extent of their "strata" in "mileage" above the earth, when "above" or "below" has no meaning whatever, except from a relative point of view, and absolutely none considered spiritually.

It is rather a curious fact that Swedenborg, who has written so much about the other life, nowhere, so far as I know, makes any reference to either zones or spheres in the sense above mentioned. Nor is it difficult to understand the reason of the omission in the light of his spiritual philosophy, but faintly outlined in the above extracts from his writings.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

(Continued from page 749.)

CONDITIONS IN THE UNSEEN.

There is therefore ample reason for concluding that survival is a fact. The nature of the evidence alluded to above may be gathered from direct experience or from a study of the experiments and observations by Professors Wallace, Geley, Lodge, Hyslop, von Schrenck-Notzing, and Richet. The work of the last-named is a summary of evidence for the facts so complete that any other book of reference is scarcely needed.

The content of the messages must be taken from the large number of documents scattered through periodicals and books such as Stainton Moses' "Spirit Teachings," Mrs. Kelway Bamber's "Claude's Book," the Rev. Vale Owen's automatic writings, "Letters from the Other Side" and many others. Allan Kardec's first volume and Professor and Mrs. De Morgan's "From Matter to Spirit," though among the earliest writings are still some of the most reliable.

It is often said that even the best of these messages are not above normal human powers of perception and understanding. That is so, though in some cases they are far above the normal powers of the individuals who receive them; but it is inferred that as they do not exceed the normal powers of humanity as a whole, they cannot proceed from discarnate sources. That will scarcely hold in face of messages revealing verifiable facts totally unknown, consciously or otherwise, to the recipients; and in face of moral advice quite distasteful to those to whom it is given. It is more than probable that the insistence on Good Will among men may be because this temper is far more needed than any advance in knowledge.

As one instance among many of the personality shown, it will suffice to quote the following:—

A certain Mrs. Z., self-invited, attended a circle for automatic writing. She loudly proclaimed her contempt for the whole thing, and denounced it as trickery. The next message was: "Ask the lady to leave the room for a few minutes." She did so, and the message went on: "Mrs. Z. is a married woman, but since (date) she has a lover, Mr. —, living at No. — street. She has been with him from two to six p.m. to-day. Call her in and ask if this is a trick." The sitters looked at one another in consternation, and were about to destroy the paper, when Mrs. Z. burst in, snatched the paper, read it, turned pale and tottered from the room. All details were verified.

I know of two other cases of a like kind that I cannot repeat because of their confidential nature.

It is difficult to judge what part normal subconsciousness plays in many of these messages referring to the next state, but by comparing those given in countries as far apart as England, France, Italy, Germany, the United States and South America and ranging in time from Swedenborg (1745) to the present day, we find a remarkable vein of congruity through all that treat seriously of life in the Beyond.

The gist of them is—that we start in that life with the character that we have developed in this; that creeds professed on earth have very little relation to happiness or unhappiness, except in so far as they have influenced conduct; that knowledge also is a minor matter; that rectitude of character is the main determinant of happiness; that teachableness and love of truth is another very important factor; that these two qualities make the soul willing to learn, willing to help and be helped; that want of these qualities and absorption in selfish desires makes an intolerable loneliness; that hunger after former pleasures of the flesh may be a torture; that a vivid intellectual life and wide interests conjoined with rectitude of conduct here ensures happiness; and that a real religious sense (independently of creed) leads to blessedness in the Kingdom of God.

They say that languages are superfluous, for they communicate by radiation of thought, and that the faculties of the released spirit are extensions of those whose fore-gleams are known to us as super-normal, making them independent of space and partially independent of time. They further allege that these faculties render all character naked and open. Under this latter condition like characters gravitate together just as they would on earth, and if we want to know our personal prospects we have only to imagine a society from which all our present material pursuits have disappeared and in which all our personal

histories are accurately known—in fact the fabled "palace of Truth." Not that there is no privacy, but that hypocrisy or concealment of character and intentions is impossible. If these messages really come from discarnate sources they are experiences, not opinions.

These conditions are brought about by undeviating law, not by any allotted punishments or rewards. "Reward and punishment," like the "books of record," are figures of speech adapted to a pre-scientific age when the whole idea of natural law was foreign to human minds.

A WORKING HYPOTHESIS.

Let us adopt as a convenient working theory that the spirit—that part of the mind that discerns between good and evil and directs energies accordingly—inhabits a new body of electrical or ethereal substance. This is what many messages affirm.

Sir Oliver Lodge says with reference to this theory:—

Life and mind and consciousness do not belong to the material region; whatever they are in themselves, they are manifestly something quite distinct from matter and energy, yet they utilise the material and dominate it. Matter is arranged and moved by means of energy, but often at the behest of life and mind. Mind does not itself exert force, nor does it enter into the scheme of physics, and yet it indirectly brings about results which otherwise would not have happened. I take it that the real meaning of the term "body" is a means of manifestation, a physical mode of manifestation adopted by something which without such instrument or organ would be in a different or elusive category. Why should we say that bodies must be made of matter? Surely only because we know of nothing else of which they could be made; but lack of knowledge is not very efficient as an argument. True, if they were made of anything else they would not be apparent to us now, with our particular evolutionally-derived sense organs; for these only inform us about matter and its properties. Constructions built of Ether would have no chance of appealing to our senses, they would not be apparent to us; they would therefore not be what we ordinarily call bodies: to fulfil our present requirements the utilisation of matter is necessary for an effective body.

If there are any intelligences in another order of existence interlocked with ours, and if they can in any sense be supposed to have bodies at all, those bodies must be made either of Ether or of something equally intangible to us in our present condition. I surmise that such a body will turn out to be a physical reality, though not a material or molecular one.

Sir Oliver expressly disclaims any positive assertion that there are ethereal "bodies," but there is no real reason to doubt that just as chemical matter is organised by spirit to be the vehicle of life and intelligence, so ethereal substance, or the invisible "ectoplasm," may be similarly organised. This is of course only a theory, but it is a likely one and covers the facts at present known: many of the supernormal phenomena offer similarities to electrical modes of action. It fits with Wallace's idea of the drift of Evolution: it fits with Geley's proofs of transition from the Unconscious to the Conscious: it fits also with the fundamentals of Religion, which have always maintained that this life is a schooltime for the life to come, and that moral character is the one thing of the highest possible importance. It fits with the idea of inexorable moral law inherent in the entire universe; it restores the "miraculous element" to Religion under a rational aspect, and it restates the "Problem of Evil" as the inveterate human desire to sever the act from its consequence. Quite obviously the average man as soon as he is quite comfortable, pays no attention whatever to the evolution of his spirit, or to anything but the gratification of his desires. He habitually refuses to look at anything that disturbs his complacency. But as his destiny is to evolve into high character and as Righteousness is part of the constitution of Nature, any acts or omissions that traverse that evolution must necessarily work out in suffering and "evil."

There are therefore personal as well as national reasons why we should cultivate the mentality of co-operation and Good Will that are the efficient causes of peace and happiness.

This has been perceived by the most worldly men. Elvin Arnold tells a story of Talleyrand who was joining in a game of questions and answers at a French chateau. One of the questions was, "What is the object of life? Happiness." was the unanimous answer. The next question ran, "What is the best means of producing it?" and on this opinion was much divided. A young and gay countess, much perplexed, consulted the Prince of Benevento next day. "Le secret du bonheur, chère Madame," said the cynical old diplomat who had seen and done everything, "il n'y en a qu'un—la bienveillance!" And this is true, both here and hereafter, for all life is one in essence.

* "Miracles and Modern Spiritualism." By A. R. Wallace, O.M. "Man's Survival of Bodily Death," and "Raymond Revised." By Sir Oliver Lodge. "Materialisation Phenomena." By von Schrenck-Notzing (Dr. Fournier D'Albe's translation). "Contact with the Other World." By Hyslop. "Traité de Métapsychique." By Charles Richet. (Translation to appear in January, 1923.) "From the Unconscious to the Conscious." By Gustave Geley, (Collins, 17/6.)

* Even if matter and energy are identical in essence that does not alter the facts that once chemical matter is formed it is a distinct category in Nature, that is quite distinct from energy and carries a relativity of its own.

REALITIES OF THE DIRECT VOICE.

SOME EVIDENTIAL EXPERIENCES.

As Mr. R. H. Saunders has very ably replied to the somewhat sweeping conclusions of "C. E. B., Colonel" in *LIGHT* of October 14th regarding the Direct Voice, I will confine myself to relating certain personal experiences in connection with the Direct Voice—experiences which helped to confirm my previous views of spirit return. As the experiences are chiefly connected with members of my family, I shrink from giving my real name, but I place it in the possession of the Editor of *LIGHT* as a guarantee of good faith, and authorise him to make it known to any well-known protagonist of Spiritualism who may enquire for the sake of truth, and not of curiosity.

A friend arranged with Mrs. Susannah Harris for a sitting for herself and four other friends, of whom I was one. The medium was not told our names and knew only that of the lady who conducted the correspondence. The sitting took place on 9th December, 1913. After some of the other sitters had been spoken to by their spirit friends I was touched and immediately answered, "Thank you, friend." To my delight through the trumpet came the word, "Father." I had lost my son nearly two years previously through tuberculosis. He was in the Indian Civil Service and had contracted this fell disease from the natives who attended his magisterial court. The medium said: "It appears to me that the one who is addressing that gentleman passed away very suddenly. Is that the case?" I replied in the affirmative. My son continued: "Father, I am so happy. You know, father, I died very suddenly, and sooner than I thought I would." I replied: "Yes, my boy, and very much sooner than any of us had anticipated."

I added: "Do you know, my boy, that some members of the family thought I ought not to come here as it might disturb you?" "They are wrong, father, they are wrong. Tell them so. I am so glad you came as I wanted to tell you how happy I am." I expressed my great pleasure at his being happy, but added that we had missed him very, very much. Then through the trumpet came this very characteristic and remarkable reply: "Father, if you lived in a rotten house and changed it for a bright, new home, would you not be happy? I have no pain now." (The remark "rotten house" was an allusion to his disease-stricken physical body.) At this point the medium intervened and said: "The son is showing that gentleman his hand bandaged up. Did he ever hurt his hand?" I replied I was not aware of his ever having done so, when immediately through the trumpet came: "Oh! father, I gave that as a test. I thought you would consider that a good test." I racked my brains but could not recall any occasion when my son had to have his hand bandaged up. When I circulated the account of this sitting among the members of my family, my daughter wrote and reminded me that when I visited my son at the sanatorium in Wales I had mentioned in one of my letters that he had upset his shaving water over his hand and had scalded it. The scald was not serious, but owing to the delicate state of his health the doctor of the sanatorium had considered it necessary to bandage up the hand! The medium then enquired: "Is there anyone here who had a friend with a bad cough, as I hear much coughing?" I said, "Yes, my son had." The medium replied: "But he said he died very suddenly. People don't die of coughs!" Then through the trumpet my son said: "I died from hæmorrhage." That was an absolute fact as my poor son passed away within ten minutes of hæmorrhage taking place.

It was my privilege to have a sitting with Mrs. Wreidt on the 20th October, 1919. The sitting was at the house of a lady and gentleman I had never met before, and Mrs. Wreidt was an entire stranger to me. I was taken by a lady whose acquaintance I had very recently made, and who knew nothing whatever about me beyond that I was interested in matters psychical. We were a party of twelve, including the medium. Very soon after the opening preliminaries had concluded, spirit voices were heard addressing their friends. Two and three sitters were addressed simultaneously, which made hearing distinctly most difficult, so the control was asked to arrange that only one sitter at a time should be spoken to, and this was carried out for the rest of the evening. I will confine myself to some of the phenomena which concerned myself only. After some of the other sitters had been addressed, a voice through the trumpet announced itself to me as "Annie." That being rather a common name, it did not convey anything to me, so I enquired "Annie, who?" To my intense astonishment the answer came, "Annie Redmayne." (I have substituted Redmayne for the actual name given, which was the same as mine, and I have previously given my reason for writing under an assumed name.) Now Annie "Redmayne" was my late sister-in-law—the wife of my clergyman brother, who had pre-deceased her by some years. During her life here she would have nothing to do with Spiritualism, and as she had passed over some four years previously, I never for a moment expected her to come to the séance, so was naturally very much taken aback when she announced herself. She had a very vivacious, bright, cordial, gushing style of addressing people, and this mannerism was reproduced in every way while speaking through the trumpet. She called me

"Dear old Frank," and "You dear old fellow," which was always her way of addressing me in her lifetime. The voice was unmistakably hers, as also her vivacious manner. She was always most proud of her husband's good looks, and although married to him for fifty years, she never ceased to admire him. When I asked her how he was, she replied: "He's very well, and he is—oh! so handsome." This reply was most characteristic of her, and showed that her admiration of her husband was still as predominant as when on this sphere. Later in the evening I was again addressed by a voice through the trumpet, which announced itself as "Elphie." This was my late brother, Major-General "Redmayne," who had passed over some eighteen months previously. I was most anxious to meet him, and next to my own dear children had hoped he would come. During his earth life he was an Agnostic, a Materialist, a Freethinker, and a Rationalist. Many were the discussions I had with him, but never could convince him that this life did not end all. So firmly was he of the opinion that there was no future life that he left written instructions that his body was to be cremated, that no religious service was to be read over him, and that after cremation his ashes were to be scattered to the winds. These instructions were faithfully carried out in spite of being extremely harrowing to those of us who were present at the last sad rites. I enter into this little digression for the better understanding of the conversation that took place between us. After Elphie had announced his presence I expressed my great pleasure at his coming and said: "Do you remember our many arguments? Who was right?" "You were right. I have come here to convict myself, but it is much better than you ever told me." "Well! You never expected this, did you, and you would never believe me!" "No! I did not believe you. How you figured it all out I don't know, but it is much better than ever you explained. It is marvellous!" We had a little further conversation, but it was about our mutual relatives, so need not be recorded here.

My brother knew Mr. Joseph McCabe, and when in London, used to attend all the latter's clever and interesting lectures. The thought occurred to me subsequently, had Mr. McCabe been present at the séance and heard my brother speak in his natural voice, would it have made any impression on him? Or, would it have been another case of, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"? My brother was a very straightforward, upright, and thoroughly conscientious man, so his expression, "I have come here to convict myself," was thoroughly typical and characteristic of him.

Before the sitting closed I was spoken to in Hindustani by one of my late Indian soldiers. I believe Mrs. Wreidt has no knowledge of that language, but anyhow no one but a native of India could have expressed himself so volubly as he did. I don't know why the Indian soldier came. I certainly did not want him, and would have much preferred the power being utilised for one of my dear children coming and speaking to me. Perhaps the conversation in Hindustani between the Indian soldier and myself was specially arranged by those on the other side to carry conviction to an doubting Thomases there may have been among the sitters.

F. R. "REDMAYNE," Colonel,
H.M.'s India Army (Retired).

Mr. P. R. WILLENBURG, of Galle, Ceylon, writes: Through the thoughtful kindness of an unknown friend I have been receiving your paper, and as I wish to thank that friend, please allow me a little space in *LIGHT* to ask that he will kindly let me know his name and address.

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RAYS AND REFLECTIONS.

Many years ago I was rebuked by one of the leading workers in the Spiritualistic movement (he has now passed to a better world) for a too kindly notice of some very mediocre public clairvoyance. "I am in favour of helping the lame dog over a stile," he said, "but not always, and especially in these cases. We cannot afford these public displays of incompetence. And when we can get the good we should not tolerate the inferior."

The experience of later years has taught me the wisdom of his saying. One may of course be too rigid in these things, but I thoroughly agree with a great journalist who not long ago said that the time when cheap and worthless things could be forced on the public by blatant advertisement and the methods of Barnum was rapidly passing. The public is much more thoughtful and critical than it was, and not so easily taken in by shoddy imitations of real things.

There is a story of a child who, on being informed that God made everything, remarked after a period of reflection, "It must be fiddling work to make flies!" The anecdote occurred to me when discussing lately with a friend the statement supposed to be made by spirit communicators, that everything in Nature was fashioned by spirit agencies. I could not accept the idea that a tree or a flower, for instance, was shaped by individual intelligence, whether of the human or superhuman order. And yet, underlying the beliefs of the ancient Greeks and other races, there may be a reality which we have not yet fathomed. Those "nymphs, called Naiads, of the wandering brooks," those "elves of hills, brooks, standing lakes and groves," those "demi-puppets that by moonshine do the green sour-ringlets make"—these may be more than mere poetic fancies. They may even have some scientific basis of the kind suggested by Dr. Geley's theory as set out in his work, "From the Unconscious to the Conscious."

In any case, again to quote the poet, "We are such stuff as dreams are made of," and, as such, cannot afford to dogmatise outside of our actual knowledge, and to draw definite lines between what we conceive to be real and what we regard as unreal. All our systems of thought merge ever into regions larger and more comprehensive. We may, conscious of our limitations, refuse to enter them. That is justifiable. We only go wrong when we say that what we do not understand is necessarily non-existent.

W. G. writes to express surprise accompanied by a "sinking of the heart" on reading the recent address in LIGHT on "The Mystical Significance of Number." Those emotions, it seems, were caused by the observation that the address was delivered by an engineer of some standing, and that it was associated with Spiritualism. W. G. says there is "a mystical significance with certain numbers in particular instances," but "that numbers possess no potential power should from the very nature of numbers be clear to anyone." Perhaps it should be, but evidently it is not!

After this W. G. goes on to reflect on the singular fact that the Armistice ended on the eleventh hour of the eleventh day of the eleventh month. I had hitherto supposed that that was when the Armistice began. Our correspondent then proceeds to quote other instances of the significance of figures affecting the lives of certain people, so that I am left in the dark as to what is the precise point of his letter, and what he is really driving at.

If numbers do possess the significance which the numeralogist claims for them, the subject is clearly worth studying. They certainly have spiritual affinities, as is shown by the Bible and other sacred books. So why should they be out of place in Spiritualism? W. G. remarks that "a searcher after truth should not despise truth wherever he may find it." I quite agree; it is an admirable sentiment.

D. G.

A MESSAGE.—Man imagines he has progressed because he has destroyed his oneness with creation and developed as an individual, cutting himself off from the telepathic, which is the most primitive and yet most perfect form of communication. Get back to nature, ye men and women, learn, away from civilisation, the simpler truths that lie buried in your own nature, and only needing the loving magnetic touch of sympathy to open out the wells of pure knowledge and that by the magnetic attraction of a loving heart. The two great passions of man are Love and Fear, and yet they are but one globe, Love facing Light, Fear facing Dark. Here there is no dark, therefore only Love remains, but we have to wend our way through many advancements here before fallen man may perceive the truth of this.—(Per A. M. G.)

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.

THE VARIED ABILITIES OF SPIRITS.

"R.N."—Not only is it true that spirits immediately after leaving the body are no better or wiser than before (although they may find their circumstances immensely improved), but it is also true that advanced spirits are not equally familiar with different subjects. As A. J. Davis says, "Some spirits become highly educated in that particular truth or science for which they feel the most absorbing sympathy and interest, while respecting other truths and sciences they may be comparatively destitute of information." That is to say, some spirits may be skilled, for instance, in a knowledge of the human heart and capable of directing great organisations, and yet know but little of astronomy or electrical science. If you will remember this it will appear less strange to you that the spirit world is as various as it is vast, and you will not expect oracles of wisdom on all subjects even from the most advanced intelligences. No spirit is omniscient, and the great mass of those who are in touch with the earth are "very average" individuals. But many of them have a work allotted to them in guiding and helping their fellows in the flesh, and they do it willingly and well.

BOOKS FOR BEGINNERS.

F. WILSON.—As promised, we give you here the names of a few books and pamphlets suitable for those in the elementary stages of inquiry. Amongst the pamphlets we may mention "A Guide to Mediumship and Psychical Unfoldment," which even for those who are not concerned with their own psychical powers is valuable as affording much useful information. It is by Mr. E. W. Wallis and Mrs. M. H. Wallis. There is also a pamphlet, "What Spiritualism Is," by Mr. E. W. Wallis. Amongst the books we may instance: "Facts and the Future Life," by the Rev. G. Vale Owen; "Some New Evidence for Human Survival," by the Rev. C. Drayton Thomas; "Man's Survival After Death," by the Rev. C. L. Tweedale; and "On the Threshold of the Unseen," by Sir William Barrett. This is to name but a very few out of many excellent works. But it is always difficult to advise unless one is acquainted with the type of mind seeking information. Different people take entirely different ways of approach—some prefer physical evidences; others the scientific method, and still others the study of the philosophy of the subject. The best way is to join the London Spiritualist Alliance, inspect its library and make your plans accordingly.

CONFUSED CLAIRVOYANT DESCRIPTIONS.

M. H.—We have dealt with this question several times before. You are probably correct in putting down a certain amount of supposed clairvoyance to mind reading

or telepathy. But even mind reading and telepathy are not to be treated with scorn, for they have a great significance in themselves, even when they show no evidence of the activity of spirit agencies. It is impossible for us to advise you on the cases you describe. We all make mistakes and it is noticeable that hardly anybody is able to give a really clear and definite description of a person he has seen. Only a day or two ago we read in a morning paper an article on the difficulty of describing people so that they could be clearly identified. We can only suggest that you endeavour to elicit particulars of a kind that can apply to the person in question and no one else. Thus a man whom we know might be very badly described in general features, but if it were added that he had a deep scar on the chin and a habit of stroking his head as he talked we should know him at once. These are the little points that tell in personal descriptions.

"MESSAGES FROM THE LIVING."

H. M. M.—We have had to break up your letter, as it covers several different subjects. With reference to the question of messages from people afterwards found to be living, this is not at all an uncommon event in psychical experiences, although the discovery that some communicator supposed to be dead is still living is regarded as very damaging to the evidence. As a matter of fact, it really strengthens it, by showing that man is a spirit whether in or out of the body. There have been some notable cases of communications from living persons. Some of the best were narrated by the late W. T. Stead, and Sir William Barrett gives a remarkable instance in one of his books. The last instance of which we have record is recounted by Mr. Roger Pocock, the well-known traveller and author, who tells how during the war a certain naval seaman was reported to have been drowned. A brother of the seaman afterwards had a dream in which he saw the supposed drowned man, and said to him, "Hello, Alf, what are you doing here? You're drowned." Whereupon the dream figure answered, "No, I ain't. We're none of us drowned. The Germans got us and we're prisoners." This was afterwards found to be true. A great deal of evidence of this kind comes under the head of telepathy, and doubtless there is a telepathic link which may sometimes involve merely transference of thought and sometimes a more direct and intimate communication between the spirits of the persons concerned. As to your other remarks we would point out that circles for communication are sometimes carried on under very mixed conditions so that the communications become cloudy and confused, and may even have a very suspicious appearance; but under the best conditions the evidence gained may be highly important and, indeed, conclusive.

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ANSWERS TO CORRESPONDENTS.

H. L. G.—Thanks for your letter, but we prefer to avoid these contentious issues, which will outwork themselves in time. Discussion only aggravates the trouble.

W. P. B.—"Spiritualism and War" is naturally a subject lending itself to discussion, but we prefer to defer this until the completion of Mr. De Brath's series.

A. ALEX.—You do not give your address; apart from which we do not propose to print any criticism of Mr. De Brath's articles until the series is complete.

R. A. MARRIAN.—While thanking you for your letter, we think the points you raise have been sufficiently discussed. It is a question of fact and therefore not to be settled entirely by sentimental considerations. For ourselves, whatever is the solution it will, we are assured, be entirely wise and just. Nature makes no mistakes. You say that when animals kill their kind it is, in a way, "instantaneous, clean and sure." But surely some animals torment their prey; for example, consider the cat with a mouse.

MISS LIND-*AF-HAGEBY* will lecture on "The Way of the Practical Mystic" at the Kensington Town Hall, on Sunday, December 3rd, at 7 o'clock. Admission free.

THE BRITISH COLLEGE.—Frau Silbert, the Graz medium who visited England in the Spring, has again arrived at the British College for a series of general seances and research work. She has the unique gift of securing physical manifestations in a good light, and under excellent control, which forms a most valuable demonstration for all students. Bookings are being rapidly made, and application should be made at once to the Hon. Secretary, 59, Holland Park, W.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, Dec. 3rd, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Miss L. George. Grand Bazaar and Sale of Work in aid of the Building Fund. Tuesday, Dec. 5th, opening by Sir A. Conan Doyle, at 3 p.m.; Wednesday, Dec. 6th, opening by Miss Estelle Stead, at 3 p.m.; entrance fee, first day, 1/- before 6 p.m., 6d. after 6 p.m.; second day, 6d. all day; children half price, not admitted unless accompanied by an adult.

Croydon.—Harewood Hall, 96, High-street.—Dec. 3rd, 11, Mr. Percy O. Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—Athenum Hall.—Dec. 3rd, 11.15 and 7, Mrs. Edith Clements; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. E. Cager.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 3rd, 11, Miss Violet Burton; 6.30, Mr. Thomas, the miner medium.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in support of Building Fund. Sunday, 11, Mr. James Coates; 7, Miss Violet Burton, inspirational address; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. T. W. Ella, assisted by Mrs. Brett Martin, clairvoyante. Thursday, ladies' effort taking the form of a tea and social, tea being served at 5 p.m., tickets for same being 1/- each; social will include many novel features. Adults' healing circle on Friday, as usual.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 2nd, 8, in Social Hall, whist drive. Dec. 3rd, 7, Mr. H. W. Engholm. Friday, Dec. 8th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 7th, 8, address and clairvoyance, Mr. Dewhurst.

Shepherd's Bush.—73, Becklow-road.—Dec. 3rd, 11, public circle; 7, Mr. F. G. Eveleigh. Thursday, Dec. 7th, 8, Mr. R. G. Jones.

Peckham.—Lousanne-road.—Dec. 3rd, 7, Mrs. E. Cannon. Thursday, 3.15, Mrs. M. E. Orłowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 3rd, 11, Mr. E. J. Wilson; 7, Dr. W. J. Vanstone. Dec. 6th, 8, Mrs. E. Clements.

NOTICE OF REMOVAL.—Worthing Spiritualist Mission to Ann-street.—Dec. 3rd, service, 6.30, Mrs. Paulet. Tuesday and Wednesday, Dec. 5th and 6th, sale of work; open at 3 o'clock each day. Thursday, Dec. 7th, 3, Mrs. Paulet; social gathering at 6.30.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 1st, 7.30, Mrs. Maunders. Dec. 3rd, 7, Prof. Coates.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Baglan-street, Dartmouth-road.—Dec. 3rd, 6.30, Miss Corelli Greere. Wednesday, Dec. 6th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 3rd, 7.30, Alderman D. J. Davis, J.P. Wednesday, Dec. 6th, service.

NEW PUBLICATIONS RECEIVED.

"The Drayson Problem: His Important Astronomical Discovery." By A. H. Bailey, Wm. Pollard and Co., Ltd., Exeter. (Price, 1s. 6d.)

"Hahnemann and Paracelsus." By John H. Clarke, M.D. Homeopathic Publishing Co. (1s.)

"The Harmony and Unity of the Kingdom of God." By John Coult. Hutchinson Proprietary Co., Melbourne. (1s.)

"The Theosophist," November. "Songs For All Seasons." By Elise Emmons. A. Stockwell. (3s. 6d.)

"The Daily Guide," by "Sepharial." W. Foulsham and Co. (2s. 6d. net.)

"Raphael's Almanac," 1923.

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ARRANGEMENTS FOR THE REMAINDER OF THE AUTUMN SESSION.

SPECIAL MEETINGS, Thursday Evenings, 7.30 p.m.

December 7th.—MR. HARRY PRICE, "Telekinesis."

This address will include an account of the remarkable phenomena observed by Mr. Price at Munich in the Spring of the present year.

December 14th.—CAPT. E. N. BENNETT, M.A. (late Fellow of Hertford College, Oxford), "Some Personal Experiences in Psychical Research."

Capt. Bennett's address was deferred from November 9th to the present date owing to his political engagements. Capt. Bennett is a member of the Council of the S.P.R., and has had wide experience in several departments of Psychical Research.

CLAIRVOYANCE MEETINGS, Tuesday Afternoons, 3.15 p.m.

December 5th.—MRS. ANNIE JOHNSON. December 12th.—MRS. JAMRACH.

CONCLUDING LECTURE by MRS. F. E. LEANING, Member S.P.R., Tuesday Evening, 7 p.m.

December 5th.—SUMMARY—The Mediums and Problems of Control—Instances of unsought mediumship—General Conclusions.

DISCUSSION MEETINGS, Wednesday Afternoons, 4 p.m. Conducted by:—

December 6th, PROF. JAMES COATES, Ph.D. December 13th, MR. GEORGE E. WRIGHT.

FRIDAY AFTERNOONS, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Preceded at 3 p.m. by Conversational Gathering. Subjects:—December 8th.—"Professional Life After Death."

December 15th.—Questions Answered.

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Author of "Kate's Comedy of Tears," "A story of unusual human interest" <i>Daily Graphic</i> .	
Ann	Mary Julian
Author of "Where Jasmine's Bloom."	
The Goddess that Grew Up	Anthony M. Ludovici
Author of "What Woman Wishes," &c.	
The Kingmakers	Burton E. Stevenson
Author of "Little Comrade" (54th thousand).	

Alas that Spring—!	Elinor Mordaunt
Author of "The Little Soul," "Laura Creighton."	
The Optimist	E. M. Delafield
Author of "Tension," "Humbug," &c.	
The Great Roxhythe	Georgette Hoyer
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