



LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 16th, 1922

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Owing to the Christmas Holidays it is imperative that ALL copy for advertisements reach us for the issue dated December 23rd (Christmas Number) not later than first post Monday morning, December 18th, and for the issue dated December 30th not later than first post December 22nd, otherwise we cannot guarantee insertion.—HUTCHINSON & CO., 34, Paternoster Row, London, E.C. 4.

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24th Dec.	Myth of Christmas.	Khwaja Kamal-Ud-Din.
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,188.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 16, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

ONCE hardly in a cycle blossometh
A flower-like soul ripe with the seeds of song,
A spirit fore-ordained to cope with wrong,
Whose divine thoughts are natural as breath,
Who the old darkness thickly scattereth
With starry words, that shoot prevailing light
Into the deeps and wither with the blight
Of Truth serene, the coward heart of Death.

—J. RUSSELL LOWELL.

A CRITIC IN THE PILLORY.

In the Journal of the American S.P.R. for September, Dr. Walter F. Prince makes a very pungent reply to an article by Dr. Farrar in the "Archives of Neurology and Psychiatry." He convicts the writer of the article of inaccuracy and want of knowledge, point by point. The profusion of blunders in logic, in the statement of facts and even in the spelling of the names of prominent men associated with Psychical Research, gives Dr. Prince ample material for many caustic comments on the would-be critic whom he chastises in a manner that reminds us of Macaulay in one of his most famous pieces of literary criticism. Here is one reflection by Dr. Prince:—

The region of Psychical Research, or "Spiritism," if you please, is the only one which men of culture feel qualified to enter without any special training whatever, without particular acquaintance with its literature, its history or its methods, and therein make wild and random statements and build theoretical structures on the basis of their prejudices. It is the one field wherein they dare to make assertions of fact without first taking pains to see if the assertions are accurate, and to employ shaky and limping logic which, employed elsewhere, would be laughable.

SOME OTHER EXAMPLES.

In the course of his reply to Dr. Farrar, Dr. Prince takes the opportunity to show up as "awful examples" other critics of the same reckless type. He points out, for instance, how a certain Dr. Brill, in his efforts to show that human survival is a delusion, went so far as to "invent a biography" for Sir Oliver Lodge,

asserting that it was old age and the loss of a son in the Great War that led to his delusion. Needless to say, Sir Oliver reached his conclusions in middle life and long before his son died. Any opponent who, unacquainted with this fact, attacks Sir Oliver Lodge, exposes himself to thoroughly deserved ridicule. Of Mr. Edward Clodd, Dr. Prince writes that Mr. Clodd's book, "If a Man Die, Shall He Live Again?" was designed to demolish this same delusion of human survival:—

But the same fatality overtook him. He could hardly lift his pen from the ink-well without a blunder of fact or quotation or logic falling from it. He could not even get names down correctly. He makes the "Stratford rappings" depend solely on the testimony of a man thirty years later, although they were inspected by editors and reporters at the time and reported in more than a dozen newspapers.

"'Tis true, 'tis pity." These are fair examples of much contemporary criticism leading to the conclusion we reached long ago that most of our opposition is far less formidable than it looks.

* * * *

FIRST STEPS TO KNOWLEDGE.

The world to-day is aware of the great advance now being made by Spiritualism, which to us represents the recognition of a spiritual world rather than a mere acknowledgment of the reality of the phenomenal or supernatural side of things. The populace is coming in and there are not wanting alarmists who utter doleful prophecies. They tell of the ignorance and frivolity which will resort to the spirit-world with such questions as, "Shall I marry?" "How will my law-suit go?" "Shall I buy rubber or gold mining stocks?" People ought not to seek counsel of the unseen world on such subjects. Of course, but it is very human, and such things are nearest to the hearts of some of the inquirers. Self-interest for them is the first letter of the alphabet of the new knowledge, and they must begin somewhere. Such evils as may result will work their own cure. There will be some burned fingers and sore heads. Nature stands always ready to curb the unruly appetite with a dose of indigestion, and in due time the vanity of pursuing only the perishable will be learned. It is a form of folly much more in evidence outside of Spiritualism than within it.

JEWELS.

What jewels are most precious in a life—
Diamonds or pearls, or other stones so rare
I know not, yet the sky is turquoise blue,
And emerald grasses deck dear Nature's hair.

Give me the jewel of a quiet mind,
The character that wears as long as gold,
The pearl of modesty, in setting kind,
The brilliancy of wit that ne'er grows old.

For me the treasure of a trusting heart,
The gleaming sparkle of a happy eye,
From Jewels such as these I would not part
For any coronet beneath the sky.

—ELSIE EMMONS (in "Songs for all Seasons").

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

PHENOMENA UNDER CONCLUSIVE TEST CONDITIONS.

ADDRESS BY MR. HARRY PRICE.

Before a full meeting of the London Spiritualist Alliance on Thursday, the 7th inst., Mr. Harry Price delivered a most interesting address on "Telekinesis," illustrated by some admirable lantern slides.

Mr. GEORGE E. WRIGHT occupied the chair, and in his opening remarks referred to the fact that Mr. Price was one of the leading authorities on magic in this country, and possessed the finest library in the world on that subject. The public assumed that all psychical phenomena were produced by conjuring. On the other hand, some Spiritualists said that these phenomena had no similarity whatever to magical presentations, and that a knowledge of magic was of no value to the psychical researcher. The truth lay between these two extremes. Magic had nothing whatever to do with the mental phenomena of Spiritualism, but in the subject of the present address a knowledge of magic was of great value as it enabled anyone like Mr. Price to say at once whether they were producible by the methods of the conjurer. If Mr. Price was positive that the phenomena he witnessed at Munich could not have been produced by trickery, his expert opinion might be taken as conclusive. Members must feel very gratified that the first public account of these phenomena should be given from the platform of the L.S.A.

MR. PRICE commenced his address by reviewing some of the earlier cases of apparent telekinesis. He analysed the phenomena observed by Professor Zöllner with Slade which were recorded in "Transcendental Physics."

He referred also to the phenomena produced in the presence of D. D. Home, Eusapia Palladino, Mdle. Tomczyk, and Frau Silbert.

He then proceeded to relate the experiences of himself and Mr. Dingwall, the Research Officer of the S.P.R., at a series of sittings with the famous medium, Willie S., at the residence of Baron von Schrenck-Notzing, as follows:—

"We left London on Sunday, May 28th, arriving in Munich the following day, soon after five o'clock. We were met at the station by the Baron, who conducted us to our hotel, and also informed us that a sitting with Willy S. had been arranged for us the same evening at eight.

"We duly arrived at the Baron's house at the time appointed and were introduced to the medium and the other sitters, comprising the Baron and his wife, his son, his daughter-in-law, General Peter, the editor of the 'Psychische Studien,' and Herr Bartels, an artist.

"Willy S. is a bright, intelligent youth, about eighteen years of age, of medium height and build, and passionately fond of outdoor sports. He is of a happy disposition, quite normal in his everyday life. Many scientists, doctors, and University professors have been among the scores of sitters who have witnessed the extraordinary phenomena produced through his mediumship, and not one has suggested that the youth is normally responsible for the phenomena. Baron von Schrenck has had sceptics at the sittings, but even the worst of the unbelievers have been eventually convinced.

"The control of Willy S. is perfect, and it is this physical isolation of the medium from the resultant phenomena that makes the sittings so valuable from a scientific point of view. The methods employed to prepare the medium for the sittings are as follows: Baron von Schrenck and one or more of the sitters go into an ante-room with the medium, who is supplied with one-piece black tights, slippers and dressing-gown. After the articles have been examined, Willy puts on the tights, which button up the back. Then the slippers and the dressing gown—which are discarded when the séance-room is reached—are put on.

"The séance-room is an apartment about eighteen feet by twenty-four feet, with two doors and two windows. One door leads into a passage and is kept locked on the inside during the séance. The other door leads into an ante-room where the sitters assemble previous to the sitting.

"Having taken our places in semi-circular formation in front of the cabinet, which is *not* used during the sittings, the medium is controlled by two of the sitters. The medium sits at the extreme right of the semi-circle, and one of the controllers holds both his hands and presses his legs against those of the medium to prevent the latter moving his feet. Another controller holds the medium's wrists. Besides this human control, the medium wears luminous bracelets and luminous pins visible to the circle, which can see the boy's body outlined the whole of the time. I could distinctly

see the movement of his respiratory organs from where I sat. Only one hand in the entire circle is free, and that is the left hand of Dr. von Schrenck-Notzing, who attends to the lighting and winds the musical box.

"The lighting is obtained from five red electric lights in a cluster at the left side of the circle. The amount of light allowed was fair. I could see my neighbours plainly. I usually sat next to the Baron, and only once next to Mr. Dingwall. The average number of sitters was about nine.

"The circle being in position, the Baron switched off the white light and the séance commenced.

"Willy goes into a self-induced trance a minute or so after the white light is switched off. When the controllers inform the circle that Willy is entranced, Baron von Schrenck addresses a few words to 'Minna'—a personality who is supposed to control Willy during the entranced state. I will now read my original notes made a few hours after each sitting:—

"Monday, May 29th, 1922.—The sitting commenced at 8.35 p.m. I sat between Mrs. Schrenck-Notzing, junior, and Baron von Schrenck. There were six sitters besides myself. Mr. Dingwall was asked to control the medium in conjunction with General Peter. We (Mr. Dingwall and myself) had previously casually examined the cabinet fixed across the corner of the room; also the smaller gauze cabinet, musical box, bell, luminous pin-heads, bracelets, etc.

"The first portion of the sitting was not very successful, and after requests from the medium (entranced) for more noise, talking, etc., it was intimated that Mr. Dingwall should discontinue his control, the reason being that both he and I were new to the circle.

"The next stage of the sitting was remarkable for some well-defined phenomena. A decided creaking of the heavy table (which had been placed within the gauze cabinet) was heard. This table, a portion of which had been made luminous, was then heard to bump loudly upon the floor, at the same time the luminous markings thereupon were seen to rise. This occurred a second time. A large heavy musical box was then placed inside the gauze cabinet, and, at the word of command, started playing. It likewise started and stopped at words of command given in three languages, thus proving that he force exerted was controlled by an intelligent entity. The box was also seen to move, it having been made luminous in several places. A small handbell made luminous was then placed on the table in the cabinet. It soon afterwards rang, and twice was thrown out of the cabinet.

"The third portion of the sitting—after an interval, in which the medium rested—was again remarkable for some very fine phenomena. A small table—on which was placed a luminous rectangular card and a luminous bracelet—was placed on a larger table in front of the cabinet. After the medium became entranced, the card was moved by an invisible force; the bracelet was waved in the air; the table was knocked over. These same phenomena occurred again after an interval of a minute or so, the smaller table being passed, with one pause, completely around the larger one, on which stood a red lamp. During this portion of the sitting a white handkerchief was dropped on the floor; it shortly rose in the air, the effect of the red light on the white handkerchief against the black background being very fine. A dim hand-like form or 'pseudo-pod' then appeared at the opening of the cabinet. More movements of the smaller table concluded the sitting."

Before the next sitting Mr. Price and Mr. Dingwall made a thorough inspection of the room. They took down the cabinet, and sounded the walls; they took up the carpet and examined the floors. They sealed their signatures to the locked door leading into the passage. They examined the ceiling, and all the adjacent rooms both above and below the séance-room, but found nothing unusual. They thoroughly examined the apparatus, including the gauze cage in which some of the phenomena occurred. This cage resembled a large meat-safe with gauze panels. It measured about five feet high, two feet wide, and three feet deep. The door occupied one end and was swung on linen hinges, being locked to the side of the cage by means of staples and padlocks. In this door was an opening about three feet wide by six inches deep. This cage was placed in front of the circle with the opening towards the cabinet and away from the medium. It was in this gauze cage or

box that the oaken library table, weighing about 33lbs., was placed.

[The lecturer threw on the screen a detailed plan of the séance-room and photographs showing most clearly the absolutely certain control exercised by the experimenters on the medium, which rendered quite impossible any action by his hands or feet.]

The second sitting took place on May 31st. Mr. Price read from his original notes as follows:—

There were present, besides ourselves and Willy, Baron von Schrenck, the Prince and Princess of Parma, Professor Zimmer, Professor Gruber, and a lady nerve specialist, Frau Dr. Lebrecht. Willy was examined as usual, and our signed seals were placed upon the unused door leading into passage.

"One of us [i.e., Mr. Price or Mr. Dingwall] remained in the séance-room the entire evening, even during the intervals between the three portions of the sitting.

"Sitting commenced at 8.55 p.m. Medium at once became entranced, and phenomena commenced almost immediately. Creaking and jumping of the table in the gauze cage very plainly seen and heard; cabinet also moved slightly. Hand-bell was asked for by control. When placed behind the cabinet, it was picked up, waved in the air, and flung on to Mr. Dingwall's knees. It was placed on floor again, and once again was moved. A musical box placed on table in cage was played and started and stopped at word of command when given in German or English. The box was apparently wound by the force producing the phenomena—the noise of the winding and the playing of the box being heard simultaneously, a very curious effect. Loud raps were then heard on the table.

"Other phenomena which occurred during the evening were a materialised hand-like form, or 'pseudopod,' waving from opening in large cabinet. Handkerchief twice picked up from floor; small table waved in air and lifted some feet from the ground. Bracelet was picked up several times and waved in air and thrown to sitters. Mr. Dingwall picked up luminous slate, held it, and the psychic force pushed the slate from his hand, soft thuds or taps being heard behind the slate. Handkerchief was placed on slate. Mr. Dingwall held one end, the other dangling over edge of slate. The 'force' took the free end, and a gentle tug-of-war took place. Presently the 'hand' or pseudopod appeared over the edge of luminous slate, showing distinctly, and very weirdly, against the luminous board. The last phenomenon was exceptionally wonderful; Baron von Schrenck and Mr. Dingwall each placed one hand on the small table, and the 'force' overcame their combined strength, the table struggling with the two sitters, who could not keep it on the floor. A portion of the table was broken in the endeavour to keep it still.

"Everything was thoroughly examined before and after the sitting, the control of the medium being perfect.

"We left this second sitting with the firm conviction that the phenomena were genuine, and were not the result of any trickery upon the part of the medium or the sitters. Our seals upon the door were intact and no one entered or left the séance room without our knowledge.

"Our third and last sitting was on June 2nd. We commenced at 9.25 p.m., the sitters present being ourselves, the Baron and the medium, Professors Bekker, Gruber and Kluge, General Peter, Doctor Marimowski and Frau Dr. Lebrecht. The medium became entranced within one minute of the white light being switched off. Although it was a very hot, still June night, and all the doors and windows were closed and locked, three times I felt a cold breeze pass across my face. This steady stream of air came from the left, away from the medium, and was experienced also by my neighbour, Frau Dr. Lebrecht. Soon afterwards the gauze cage moved somewhat. The handbell was then asked for; this was rung, waved about in the air, and thrown on floor. The musical box was then placed on the table in the cage, and soon afterwards commenced playing. Professor Bekker repeatedly commanded it to stop and then to restart. This was done, always correctly, the music stopping on the instant. The box was then wound by the invisible, but intelligent 'force,' the music playing meanwhile. This winding of the musical box is very extraordinary. The box was wound by means of a lever moved laterally, and I found by experiment that it took two hands to wind it—one to hold the box and the other to move the lever. The musical box, having wound itself up, commenced to move across the table. The door of the cage was then opened as the 'force,' through the control 'Minna,' intimated that it was afraid of breaking the gauze panels. The table then began to move and gradually great force was expended on it, the heavy library table being banged up and down and eventually pushed over on to my knees—the gauze intervening—where I saved it from falling on the floor. The left corner of the table had pushed a hole through the gauze panel. 'Minna,' Willy's control, apologetically informed us of this fact before we knew it ourselves; we saw it only after the white light had been turned on.

"The second portion of the sitting was marked by the 'force' picking up the white handkerchief six times in succession, and waving it about near the lamp. Extra red lights were introduced for this phenomenon. The 'stumps' under the handkerchief could be seen. Sometimes the handkerchief would appear as if it were being held from the top; sometimes it would appear spread out. The small

(Continued at foot of next column.)

THE SECRET OF GRAVITATION.

A COMPARISON OF VIEWS.

Since scientists cannot tell us definitely what "gravitation" is, it may be worth while to try and ascertain if any light has been thrown on this question by the clairvoyants while in the interior state.

In that admirable book entitled "From the Watch Tower, or Spiritual Discernment," Sydney T. Klein states that "gravitation" is "a movement in the line of least pressure, and that the force exerted between two particles of matter is therefore a pushing rather than a pulling force, but in ordinary parlance we say that matter attracts matter." To quote further:—

The latest calculation of the pressure of the ether surrounding us on all sides and, fortunately for us, permeating every particle of our bodies, is 25,000 tons on the square inch, namely, 3,600,000 tons on the square foot, and though we have no knowledge whatever of it as an obstruction to our movements, its density is millions of times greater than that of iron. In another place ("Science and The Infinite") I have tried to show that gravitation is caused by one material body shielding another body, from ether pressure, in the direction of the former; it is a movement in the line of least pressure and must therefore be looked upon as a *pushing* and not an attracting force.

Has Spiritualistic literature anything to say on this subject? The following is an extract from a communication given over thirty years ago:—

To us, when we view what is "space" to you, we see it as a continent, so to speak, swarming with living forms of every conceivable, and to you, inconceivable variety.

Whence comes the idea of weight? You would specify it, perchance, as the difference existing between one body and another, as regards bulk and density, and these determine their weight, as well as resisting power. But while the vast mass of living forms occupying space may offer resistance to those solid bodies, the planets, which invade their kingdom of life, the Law of Repulsion may be allowed to be operative. But as regards the relationship of one solid body to another moving in space, the Law of Attraction becomes inoperative. Now you may easily see, that while these, to you, aerial forms, are repellent to the denser bodies, to us, and our action, they offer no obstruction. You have dense and solid bodies, that encompass your inner and spiritual life forms, and these "bodies" are attracted by the solid earth, and they cannot rise above the earth's surface and power, because they are held down by what your scientists term the Law of Gravitation, but we would say, by the resistance and repulsion of the aerial forms, with which the external bodies cannot assimilate.

Comparing the above two views of gravitation there appears to be an agreement as to a pushing force, instead of an attracting force, causing a movement in the line of least resistance, i.e., between any two solid bodies; but in the one view, the pushing force is caused by ether pressure and in the other by fluidic aerial forms which swarm in space. Is there any relation between the ether pressure of one view and the pressure arising from aerial forms in the other?

It would be interesting to know if your readers have noticed anything in other communications bearing on this subject of the true nature of gravitation. E. S.

(Continued from previous column.)

table, luminous slate and bracelet were then introduced, the table, etc., moving rapidly and falling down. The bracelet was picked up by invisible hands, at the same time the 'force' attempted to restore the table, slate, etc., to their normal positions. The table was eventually broken in two places owing to the extreme power expended upon it. The luminous slate was then placed on the table, and two hand-like forms or pseudopods were seen to creep over the edge of the slate, the black forms showing up distinctly against the luminous black of slate. The 'hands' then waved slate round circle, dropping it eventually at Mr. Dingwall's feet.

"Both Mr. Dingwall and myself, who took independent notes, are convinced that we witnessed absolutely genuine phenomena.

"I can assure my audience that every trick and 'move' in fraudulent mediumship is known to us, and had we noticed the slightest suspicious action upon the part of the medium or sitters we should have recorded it." (Applause.)

Mr. Price's address was followed with the closest attention and several questions were asked at its close, to which the speaker gave interesting replies.

The CHAIRMAN, in moving a vote of thanks which was passed with acclamation, dwelt on the extreme value to the Spiritualist movement of such positive pronouncement in favour of the genuineness of the Munich phenomena. Although physical phenomena were not directly matters of the first importance to Spiritualists, yet there could be no doubt that the general public acceptance of their reality would do much to increase the receptivity of the public mind for the great truth of Spiritualism.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

CORRESPONDENCE BETWEEN "LIGHT" AND THE S.P.R.

To the Editor of LIGHT.

SIR,—The attention of the Council of the Society for Psychical Research has been called to certain articles in LIGHT of November 25th and December 2nd, in which an experiment of Mr. Price and Mr. William Hope is adversely criticised. A number of these criticisms appear to us to be irrelevant, but it seems fairly certain that the label of which a photograph appears in your issue of November 25th has been at some time surreptitiously turned back and resealed. This must have been done either before the experiment, presumably by the experimenters, or at some later period. The former supposition seems inconsistent with the fact that the wrapper was preserved by the experimenters, although on this hypothesis it constituted a definite piece of evidence against them. Since the experiment, the wrapper has been in the hands of several other persons, as appears from Mr. McKenzie's article. In spite of a definite request to the College for information as to what had happened to it since it left the Society's hands on November 4th, the Council do not know how many people at the College have had access to it.

If Mr. Price's evidence as to the substitution of slides is carefully read, it will be seen that the wrapper has very little to do with the matter, and that is no doubt the reason why, since the sitting, no steps were taken by any official of the Society to examine it carefully.

As regards the accusation of delay, we may point out that no request was made to the Society by the College authorities for leave to inspect the wrapper in question until October 23rd.

The facts as regards Mr. Dingwall's letter of May 4th, quoted in your issue of December 2nd, are as follows: Mr. Dingwall was preparing a historical summary of recent developments in spirit photography, to be illustrated with well-authenticated reports of sittings with various mediums. He would have been glad to include, if possible, in his summary, some well-authenticated cases of a more favourable nature to Mr. Hope than the material already in his possession, and his letter of May 4th was written with the sole object of giving Mr. Hope an opportunity of supplying such material.

We may add that there are several inaccuracies in the correspondence as quoted in your columns.—Yours faithfully,

ELEANOR MILDRED SIDGWICK (Hon. Sec.).

V. J. WOOLLEY (Hon. Sec.).

W. H. SALTER (Hon. Treas.).

The Society for Psychical Research,
31, Tavistock Square, London, W.C.1.
December 4th, 1922.

REPLY FROM THE EDITORS OF "LIGHT."

Hon. Secretary,
The Society for Psychical Research,
31, Tavistock Square, W.C.1.

DEAR MADAM,—We are in receipt of your favour of the 4th of December, signed by yourself, Dr. V. J. Woolley and Mrs. W. H. Salter, in which you reply to certain criticisms that appeared in the columns of LIGHT in the issues dated November the 25th and December the 2nd in connection with the charge of fraud your Society has brought against Mr. William Hope.

We appear to be in agreement that the label and wrapper of the packet of plates used by Mr. Price in the experiment on February the 24th have been tampered with at some period. Our personal knowledge of Mr. McKenzie and his earnest desire to obtain the true facts connected with the whole of the Price-Hope experiment justified us in accepting his statement relating to the delivery of the wrappings by Mr. Dingwall to him on Saturday, November the 4th, and his conclusions after his examination of these wrappings. We learn from Mr. McKenzie that his retention of the wrappings, since they were delivered to him by Mr. Dingwall, was to enable him to appoint a body of authoritative persons to examine and finally to declare on the question of the tampering. This action of retaining the wrappings by Mr. McKenzie for such a purpose, seems to us perfectly justifiable in view of the evasion and lack of definite evidence respecting these wrappings whenever application for them or for evidence of their existence, has been made to your Society. We gather from Mr. McKenzie that his continued retention of the wrappings is in consequence of your Society failing to reply to a request made by a special Committee of the B.C.P.S. on November 21st that these wrappings be deposited in a bank under the seal of Sir Oliver Lodge and Sir Arthur Conan Doyle, and there to

remain until the wrappers be examined and an analysis of the adhesives of the wrappers and label made by independent experts—in view of the nature of this case a most proper and scientific course to take.

Although, as you state, you have made a definite request to the College for information respecting these wrappers since they left your hands, it appears to us unfortunate that your Society should delay a moment in accepting the above proposal of the College Committee when every day of delay will render the chemical analysis more difficult. We may tell you that Mr. McKenzie in a statement to us was certain that no one could possibly have had access to these wrappings in the Hon. Secretary's drawer, until he took them from that drawer for examination on the morning following their delivery. We have no reason to doubt Mr. McKenzie's statement on this point, but we deeply regret that Mr. McKenzie did not immediately examine these wrappings in the presence of Mr. Dingwall on the morning of November the 4th. At the present stage of this investigation, and until the question of the date of the tampering with the wrapper has been decided, we cannot agree with you that this wrapper has little to do with the matter.

We must point out, as we have previously done, that Mr. Price's statement regarding the marking and substitution of the slides is uncorroborated, and, naturally, such evidence cannot be accepted in a case where fraud and worse has been publicly declared to have occurred. As this test was conducted by your Society and under the control of its Research Officer and the results and conclusions published with the full knowledge of your Council, it was in consequence not a private test in any way, and uncorroborated statements should not be offered as evidence of proof, as is the case in your report. When a man, whose past character has borne the most careful investigation, and has been proved to us to be unassailable, stands charged with fraud, based on the word of a single witness, it is, as we have already said, not in keeping with the traditions of your Society to treat evidence in favour of Mr. Hope in such a casual manner. There is no reference in your report to any witness who can prove that Mr. Price actually did use the marking instrument by which he states he marked the slides or that he ever brought such an instrument into the College.

We must repeat that we feel justified in making the accusation against your Society, viz., that serious delay has occurred in making public and bringing before those who are justified in having them, all details and exhibits relating to this case.

We have before us a copy of a letter written to your Society by Mr. McKenzie, dated June the 7th, in the course of which Mr. McKenzie, who had just returned from abroad, suggested that a Committee should be elected to investigate the whole matter, and in the course of his letter he wrote:—

"I have discussed the matter with several interested students of Psychical Research, and propose that a Committee should be formed to enquire into these charges and receive all evidence."

To this letter your Society replied on the 23rd of June to the effect that Mr. McKenzie's request was refused, and that your Council were of the opinion that no good purpose could be served by the proposed enquiry, which, of course, for the time being closed the whole matter.

Consequently the statement in your letter to us of the 4th of December, and referred to above, regarding the delay, is inaccurate, for it is very obvious that the words, "and receive all evidence," used by Mr. McKenzie, meant the inclusion of all exhibits in this case in your possession, i.e., the wrappers, the anonymous packets and X-ray marked plates, etc.

In connection with your explanation of what Mr. Dingwall was referring to in the last paragraph of his letter to Mr. Hope, dated May the 4th, your explanation does not impress us nor can we see that your interpretation of his words excuses his implied threat of exposing Mr. Hope if he did not comply with his demands.

Regarding the concluding paragraph in your letter, in which you point out to us that there are several inaccuracies in the correspondence as quoted in our columns, we should be glad if you would very kindly let us have particulars of these at the earliest possible moment.

If you will carefully review the history of this case and the facts that have come to light since the publication of your Journal for May last, we are sure that you will in all fairness admit that many and continual attempts have been made by the officials of your Society and their friends to suppress essential evidence, which in fairness to the accused party should have been made public, and we are certain that it must occur to you that if this evidence had been disclosed at the proper time and to the persons directly interested, your Society would not have merited the criticisms which have been levelled at it in the course of our necessary investigation of this case.—Your faithfully,

DAVID GOW, Editor.

H. W. ENGHOLM, Managing Editor.

Office of LIGHT,

5, Queen Square,
London, W.C.1.

December 11th, 1922.

THE SUBCONSCIOUS MIND AND THE DIRECT VOICE.

By C. E. B. (Col.).

I wish to thank Mr. Frost for taking my remarks and criticism in such excellent part. In considering psychic phenomena of all kinds, we are groping in the dark, and it is only by frank and amicable discussion, without heat or prejudice, that we may hope to get some light.

With regard to physical phenomena, I do not think that anyone can doubt their genuineness who has read and studied with an open mind the reports of Dr. Joseph Maxwell, or those of Morselli, Bozzano, and Hereward Carrington on Eusapia Palladino; those of Geley and Richet on Franek Kluski; of Schrenck-Notzing on Eva C., or who has himself witnessed the phenomena produced by Frau Silbert. But that is not to say that fraudulent simulation of these phenomena does not occur, and it becomes a sacred duty for all researchers to encourage their mediums to afford the best conditions of observation possible, in order to make sure in fact that what appears to happen really does happen.

I do not advocate harsh methods of control, the trussing-up of the medium like a fowl, etc., but there is recent evidence that certain conditions that permit of good observation are not intrinsically inhibitory, but are so only because the medium *thinks* they are inhibitory.

Mr. Saunders is indeed fortunate in knowing a medium through whom full materialisations are obtained, but Mr. Saunders and the medium must some day pass over, and what record will exist of these alleged wonderful happenings? Of what benefit will they have been to anyone but Mr. Saunders and his immediate entourage? To what extent will general knowledge of the subject have been increased? I repeat that one has still to go back to the case of Katie King to find one that has been scientifically observed and reported.

I commend to Mr. Saunders a study of Sir William (then Mr.) Crookes' procedure, so minute and careful, and yet neither harsh nor unsympathetic, as is shown by the cordial relations that existed between Mr. Crookes and his medium, Florence Cook, and between Mr. Crookes and "Katie King." Had other contemporary savants deigned to share Mr. Crookes' investigations, as they were invited to do, our knowledge on the subject might have been much greater by now, but for years the case was buried under the heap of verbal abuse hurled at it.

To resume a consideration of the "direct voice," I agree with Mr. Frost that there yet remains much to be explained; almost everything, in fact. There is a theory that the function of the medium is merely to supply "substance" out of which a "larynx" is materialised, attached by a "psychic cord" to the medium, and that the voices are produced by "spirits" using this larynx. But more than a mere larynx is required for voice-production: the vocal cords have to be manipulated and made to vibrate by the passage of air past them. This necessitates the materialisation also of lungs or of some equivalent to lungs; palate, tongue and even teeth are required for proper articulation, and the whole speaking apparatus has to be worked by a complicated system of muscles and nerves, directed by a brain. Nothing short of a practically complete materialisation would appear to be adequate, and this hardly seems probable. This at once brings one back again to a rare class of phenomenon of which we know very little except through the case of "Katie King."

Yet the voices are "objective," and therefore there must be vibrations in the material air; it is difficult to conceive how such vibrations can be caused except by the action of "matter" on air. One is therefore driven to wonder sometimes whether it is possible that the voices should be produced directly by the medium, even unconsciously, although she be herself awake and conscious. Against this we may place considerable testimony to the simultaneous production of more than one voice, as well as the tests that have been made of some direct voice mediums by making them hold specially coloured water in the mouth, etc. Rather naturally, direct voice mediums somewhat resent rough methods of control and are loth to submit to such tests as throwing an imputation of fraud on them, and from nature and temperament they do not perceive the importance of scientific investigations. Mrs. Wriedt says she has been tested so often that she is tired of it; there is no finality, and she is content to let people think what they choose. Unfortunately, very few tests have been carried out recently, and those that have been made have rarely been made under conditions that carry weight or conviction. Yet we are so much in the dark as to the method by which the voices are produced, or could possibly be produced, that it is absolutely essential to a scientific and critical study of the phenomenon, to begin by showing conclusively that certain methods are *not* the ones used. Simultaneously with this "negative" procedure, more positive experiments might be tried. For instance, it is asserted that "materialisations" of certain organs take place: it might be possible to see these materialisations, if they exist, by suitable light, either red, or that afforded by phosphorescent screens, or by "animal light," such as has been suggested by Dr. Geley.

The complication in studying the "direct voice" lies in the fact that two classes of psychic phenomena are involved: the physical and the mental. The latter can be studied at leisure, by the contents, if an accurate verbatim record has been kept, but the former is ephemeral, and has to be studied on the spot, by direct observation, and under conditions which are adverse to accurate observation. It is, however, not easy to study even the mental phenomena in the direct voice, as, *pace* Mr. Saunders, there are but few persons who can write shorthand, and fewer still who can do it in the dark. I cannot hazard a guess as to how Mr. Saunders could record in the cases where the sitters have to join hands, unless he can do it with his toes!

It is, however, only by making verbatim records, which must include everything said by the sitter as well as everything given by the voices, that evidence of any real value can be obtained. I am fully aware that by carrying on a natural conversation, the strength of the voices and the fluency of the communications improve, but this procedure has the disadvantage necessarily of causing much information to be given away.

No one can have attended direct voice sittings with a mixed circle without noticing how much information is given by sitters, often quite unconsciously. And on making a record after the séance of the conversation, the memory is apt to play one false on just these points, and the record may quite involuntarily be coloured and improved.

My critics, with the exception of Mr. Frost, seem to think that I condemn the "direct voice" as valueless, but it really is their own ninepin that they are bowling over, not mine; the evidence is too good for me to doubt that thoughts and veridical information are communicated through the "direct voice"; I only maintain that the dramatic manner in which the communications are given makes people exalt the "direct voice" as different in kind from, and superior to, all other kinds of mediumship. I do not think that the evidence supports this claim.

Take Colonel "Redmayne's" first example and transpose it to a Leonard sitting: FEDA (loq.): "There is a young man here, think he pass out very suddenly. He is close relation to you, Mr. Colonel, Feda think he your son. Young man now very happy; very glad to be able to come to-day. What does he mean? He say he so glad he now have a bright new home, not live any more in a rotten house. Feda does not think he really mean a house built of blicks; Feda think he mean his body. Oh, now he is showing Feda his hand bandaged up. It is a test, he say. Don't think about it now, you will remember afterwards. Oh, Feda now gets a cough, gets condition of a bad cough. Peoples don't die of a cough. No, he says, hem . . . hem . . . a difficult word . . . hem . . . hem . . . haemorrhage. That's it."

This is not so *dramatic*, but it contains all the information, and is similar to scores of communications that I have heard through Mrs. Leonard or through "V. O." and others.

I certainly do not wish to be dogmatic in a subject so obscure and abstruse, but it still appears to me that there is no essential difference in kind between the communications received through the "direct voice" and those received through other forms of mediumship, and that one observes the same limitations, inaccuracies, want of precision, and apparent difficulties; therefore, until strong evidence to the contrary is adduced, one seems to be justified in assuming that the methods of communication are very similar, and that as the medium's brain is in some way used in trance and clairvoyant communications and in automatic writing, so also it is used in the "direct voice." As, however, the latter form of mediumship touches on the "physical," it appears very essential, and it should be possible, to study the methods, as was done by Dr. Crawford in the case of the physical mediumship of Miss Goliger.

THE EARLIEST S.P.R.—In the leading article in *LIGHT* of 2nd inst., we referred to Sir William Barrett's account of the establishment of a Society for Psychical Research at Cambridge thirty years before the foundation of the present Society. Our attention is called to the fact that in our issue of July 22nd (p. 458), in the course of his article on "Materialisations," Mr. H. Blackwell made the same statement, a fact we had overlooked in dealing with Sir William Barrett's article in the "Contemporary Review."

THE "Proceedings" of the American Society for Psychical Research, 1921, is a bulky volume of more than 600 pages. It contains Dr. James H. Hyslop's "Notes on the Chenoweth-Drew Automatic Scripts," with an introduction by the Editor, Dr. W. F. Prince. Following, comes a long and detailed account of the psychometric experiments with Senora Maria Reyes de Z., in which Dr. Prince seems to have procured some substantial evidence for the reality of psychometrical faculty. The rest of the volume is taken up with a searching analysis of Slate-writing mediumship in America, with special reference to the celebrated P. L. O. A. Keeler. The account is illustrated with specimens of the writings and diagrams. Dr. Prince's conclusions on this and other cases of slate-writing mediumship are, to put it mildly, of a very adverse character.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

V.—WAR-WEARINESS.

Oh cease! must hate and death return?
Cease! must men kill and die?
Cease! drain not to its dregs the urn
Of bitter prophecy.
The world is weary of the past—
Oh, might it die or rest at last!

—P. B. SHELLEY.

In these words just one hundred years ago a great English poet expressed the war-weariness of Europe after the Napoleonic earthquake, followed in 1821 by the Greek conflict with the Turk.

Apart from religious change of heart, three propositions have been put forward "to abolish war":—

(1) The General Strike of Labour against any proposed war.

(2) The Socialist Republic as a universal form of government.

(3) The League of Nations (with or without a military and naval police force) that all national disputes should be submitted to arbitration before seeking the arbitrament of war.

The futility of the first was demonstrated in 1914, when German Labour went whole-heartedly with the national leaders. It would be effective if it could be enforced simultaneously all over the world. The Internationales was supposed to be its machinery. They cannot even agree among themselves; and while declaring that "Force is no remedy" they are the most impetuous advocates of extreme measures that the world has ever seen. The General Strike could obviously be of no use in a country menaced by aggressive war. Under present conditions there are many cases in which it is necessary to stand for a principle even at the cost of war—cases in which to lie down before injustice would be worse than any other calamity. Death and ruin are better than slavery.

Nor need the second detain us. The ideals of Socialism—"Each for all and all for each"—are unimpeachable; they are the ideals of Christ. The trouble is that practically they have always been interpreted by the selfishness of men that each should put into the common fund as little as he might choose and draw out as much as he might desire. The high character must precede the political result. The condition of Russia is the commentary on the system. Every Socialist experiment has either failed and returned to the normal system, or has had to use force on a scale that no other tyrant has dared to inflict in order to maintain itself in power.

The third proposal is now on trial in the world. It is not the first experiment of the kind, and very interesting inferences can be drawn from history.

In 1815 the desire for a durable peace was as strong as it is to-day. The Czar Alexander I. desired such a peace above all things. He hoped to base it on the only permanent foundation—"the sublime truths which the holy religion of our Saviour teaches." He drafted a treaty, known as "The Holy Alliance," in which the signatory Powers—Russia, Austria, and Prussia—declared that "the present Act has no other object than to publish in the face of the world their fixed resolution . . . to take for their sole guide the precepts . . . of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the counsels of princes, and guide all their steps." They invited all other Powers acknowledging the same principles to join the alliance. There is no reason to suspect the honesty and sincerity of any of the signatories, which are as obvious as the narrowness of their views. The Czar had in 1804 declared the same purposes to Pitt, who warmly concurred in them, declaring his wish "to form the closest union with the Emperor," and wrote:—

It appears to me necessary that there should be concluded at the period of general pacification, a general treaty, by which the European Powers should mutually guarantee each other's possessions. Such a treaty would lay the foundation in Europe of a system of public right, and would contribute, as much as seems possible, to repress future enterprises against the general tranquillity; and, above all, to render abortive every project of aggrandisement similar to those that have produced the recent disasters of Europe.

Why did this project fail?

Because it did not set in motion the true causes of

peace, which are the training of the new generation in those same principles of Justice and Good Will which alone can rule human passions. It was undemocratic and rested in the will of princes.

Because its ideas of Christianity were of the narrow mediæval theological and monarchical order.

Because from its outset the men to whom all real belief in spiritual forces is "mysticism" used it as a tool for reaction and for the repression of all liberal movements. Metternich called it "a loud-sounding nothing." Castlereagh described it as "a piece of sublime mysticism and nonsense."

When it took definite shape in the Quadruple Treaty of November, 1815, between Austria, Britain, Prussia, and Russia, the signatory Powers undertook to meet at fixed periods to consult on common interests and for the consideration of "the measures which, at each of these periods, shall be considered the most salutary for the repose and prosperity of the nations and the maintenance of the peace of Europe." France, under the restored Bourbon dynasty, was admitted to the Concert in 1818.

Thenceforward, mainly under the direction of Metternich, whose one aim was to restore Absolutism and undo the work of the Revolution, it became a mere instrument of reaction. Britain withdrew in 1820, and the three Eastern Powers declared by the Protocol of Troppau (November, 1820) their intention to interfere in the domestic affairs of other States whose self-chosen modes of government did not square with the ideas of the Bourbon family which "learns nothing and forgets nothing." Austrian occupation of Naples and the insurrections in Spain and Portugal followed. In 1825 the Liberator of the Serfs, the Czar Alexander II., died, and was succeeded by Nicholas, who had quite other aims than Justice and Christian Charity.

THE LEAGUE OF NATIONS.

This glance at history should show that any attempt to invest the League with military powers would be to sow seeds of conflict that would soon start into vigorous growth; not only over questions of command, but over the objectives of the forces. In this case it is true that "Force is no remedy," men must be left to reap the fruits of their decisions. The League must honestly trust to one spiritual force alone, the power of Truth, which is much greater than we are apt to suppose.

If the nations can be induced to send accredited and responsible representatives to sit round a table and discuss matters with professed sincerity, even the small measure of honesty discernible in public affairs would suffice to discredit an immediate repudiation of the decisions arrived at. If this is not so we may despair of the future.

To think to abolish war at a stroke by any paper agreements is a vain and impracticable notion. The process must be gradual, but *internecine* war could be prevented. Even that depends on simultaneous action to meet in sincerity without ulterior concealed motives, and to reduce armaments to police dimensions, using the released funds for social betterment. The general content that such action would fortify would be another powerful spiritual force.

SIMULTANEOUS ACTION.

While a single European Power, animated by other motives, stands aloof, no decisive steps can be taken. The Prime Minister recently told a Labour deputation (September 21st, published October 10th) that Germany was refused to enter the League. The suspicion of ulterior aims is inevitable. Soviet Russia can obviously not enter; it has declared its intention of raising the most terrible of all forms of war—civil strife—throughout Europe and Asia. It has subsidised revolt in Persia and in Britain and in other countries also. Its propaganda is devoted to this end, and its agreements have no binding force because it is the implacable enemy of religion in every form, even the common form of respect for engagements.

THE KEY OF THE POSITION.

This lies primarily in Germany and secondarily in America. In Germany because there is reason to apprehend that country to be working for supremacy in the air and for military redress; in America because of her aloofness.

The political position reduced to its simplest terms is that France was promised at Versailles British and American support against aggression. That promise has not been redeemed, though America might have redeemed it by moral force alone without moving a ship or a soldier or spending a single dollar.

France has already had to suffer three German invasions causing fearful devastations. The German Government now

desires peace and recovery, but the one thing that France desires is to be sure that Germany will not use revived prosperity for a fourth invasion of a yet more terrible kind. Germany must show by acts that she has abandoned the desire for war. There are words to that effect, but acts point otherwise. The adverse balance of trade, a reckless printing of paper money, the huge subsidies for bread, shipping, canals and railways, and the heavy investments by moneyed Germans in foreign currencies, all work against peace and the stability of Europe.

THE HOPE FOR THE FUTURE.

Nevertheless, the League of Nations, reinforced by spiritual principle in the mass of the people of all nations, is the hope of the future. If the nations would avoid the awful calamities that chemical warfare will inevitably bring, the whole-hearted support of the League of Nations is the only political hope.

Sincere adhesion to the principles of the League is really the criterion of civilisation. War is barbarism, however tempered by chivalry; and chivalry tends to disappear more and more from its methods. With the coming of poison-gas it has vanished altogether. Even the apologists who still think that military action can be confined to "zones" of conflict, are agreed that the whole of the agricultural population within those zones—perhaps the most useful, as they are assuredly the most innocent of mankind—must inevitably perish. But in "the next war" between civilised (!) nations there will be no zones. The vital objective will be the manufacturing and business centres, and the means of wholesale destruction of these will certainly not be neglected or renounced.

Therefore adhesion to the principles of the League marks the mentality that is really civilised. Against those who are not yet civilised the reduced armaments of every country (each preserving its independence of action), grouped if necessary to enforce decisions arrived at by mutual consent, would suffice to impose respect for the conclusions of the League; and it would be open to every nation—European and Asiatic alike—to make good its claim to be regarded as a civilised nation by adherence to the principle of decision of differences by reason in full view of all pertinent facts of a situation, instead of by arms.

This is a spiritual principle. It does not depend on the narrow interpretations that wrecked the "Holy Alliance" which degenerated into a sanction for interposition in internal politics. All who genuinely believe in spiritual power as greater than explosives and poison-gas should work together irrespective of all creeds and shades of opinion to set in motion the efficient causes that will bring Peace on Earth among men of Good Will. And to such men only it is promised.

The dangers are ignorance and apathy. Ignorance by the mass in each nation of the awful calamities in preparation. Apathy, because it is a national characteristic never to see causes in action till they have borne their bitter fruit, never to look ahead, always to "wait and see." Even now there are those who say that the destruction of towns by poison-gas and incendiary bombs is "unthinkable"; just as in 1913 they said that war between Germany and England was unthinkable. It is only unthinkable by those who refuse to think.

If the Churches will not move, every Spiritualist paper should take up the theme and show that Spiritualism is neither a craze for inexplicable phenomena, nor even a branch of curious philosophical research, but a civilising force. His Majesty King George has said, "Nothing is more essential than a strong and enduring League of Nations." Lord Balfour has said, "I cannot doubt that few calamities would be greater than the failure of the League." The late Prime Minister said, "If the League fails, I speak advisedly, civilisation is doomed." And it should be obvious that the choice is offered to the nations to-day whether the New Era so confidently predicted shall come in by the observance of spiritual principle or after calamities which are not less the Judgment of God because they spring from the inexorable law of Spiritual Consequence rendering to men and nations according to their deeds.

"The League of Nations' Union (office 15, Grosvenor-crescent, S.W.) exists to rouse and educate public opinion. If the will of the people is roused the world may be saved, but if we let things drift and refuse to face the perilous facts, we shall deserve the disaster which is bound to overtake us at no distant date. The Union at present numbers 210,000 members; it ought to enrol the whole of the intelligent adult population as a witness to, and expression of, the people's will for peace."

"THE OPTIMIST'S CALENDAR," compiled by Mrs. Isabel L. Fowler, contains a selection of inspiring thoughts by various writers. It may be obtained direct from Mrs. Fowler, Broadgate, Beeston, Notts., post free, 1s. 9d.

MISS F. R. SCATCERD at LIVERPOOL.—On Sunday evening last, Miss F. R. Scaterd delivered an address at the Spiritualists' National Church, Daulby-street, on "Experimental Psychology," with especial reference to the Congress of Experimental Psychology meeting next June in Paris. The address formed an introduction to a lantern lecture on "Materialisations and Spirit Photography," at Picton Hall, which was delivered by Miss Scaterd on the following evening (Monday).

SPIRITUALISM AND ITS CRITICS.

To the Editor of LIGHT.

SIR,—You gave a quotation in LIGHT of 2nd inst. (page 761) of the Rev. T. H. Passmore's sermon at St. John's, Great Marlborough-street. There are other things in it which I think ought to be quoted. He says, for instance, "Now could I be sure of what I should meet and face when I opened this wicket in the wall of my body-prison, I might be well advised to make a breach. But—and this is the point of my words to you this morning—I am not sure. I do not state that the dead do not return: but that there are passers by my door other than the dead; and that, sweet as it would be to welcome my vanished loved ones to the desolate jungle of my heart, the advantage, both to the dead and to myself, would be less than the risk of opening the door." Further on he brings "three indictments" against "Spiritism." "What is the object of the deception? It is threefold. First, to undermine faith in the Godhead of Jesus of Nazareth." Mr. Maurice Elliott, in his "Challenge of Spiritualism," has shown by ample quotation that certain Spiritualists, under the guidance of the spirits who teach them, do actually deny the Godhead of our Lord. And one of them at least throws doubt on His very existence. "The second object is Obsession, which, if it may be, Possession crowns." He gives an instance of a brilliant friend of his own to whom this happened. Can there be a doubt that there are other cases? "The third object is to get a hand in the affairs of men." A short time ago I read how, at a séance, the spirits who spoke gave an account of the way in which they tried to influence for good a recent conference of statesmen. Are evil spirits less active? In to-day's paper (December 2nd) there is an account of the doings of a Frederick Munnings-Gaulton, a medium, and his arrest on a charge of burglary, together with Mr. H. W. Engholm's remarks on the subject. This in itself, it seems to me, fully warrants Mr. Passmore, or any other parish priest, in warning his people against the dangers they incur in resorting to mediums. I am well aware that there are mediums beyond reproach; but how is the ordinary man or woman interested in the subject to distinguish between the good and the bad? Sir Oliver Lodge seems as much alive to the dangers pointed out as Mr. Passmore himself. In "Raymond Revised" (p. 43) he says: "Such means of enlarging our knowledge, and entering into relations with things beyond animal ken, can be abused like any other power; it can be played with by the merely curious, or it can be exploited in a very mundane and unworthy way in the hope of warping it into the service of selfish ends, in the same way as old and long accessible kinds of knowledge have too often been employed. But it can also be used reverently and seriously, for the very legitimate purpose of comforting the sorrowful, helping the bereaved, and restoring some portion of the broken link between souls united in affection but separated for a time by an apparently impassable barrier." Again, he says, "Unless people are well balanced and self-critical and wholesomely occupied, they had better leave the subject alone." And again, "It may be asked, Do I recommend all bereaved persons to devote the time and attention which I have done to getting communications and recording them? Most certainly I do not. I am a student of the subject, and a student often undertakes detailed labour of a special kind. I recommend people in general to learn and realise that their loved ones are still active and useful and interested and happy—more alive than ever in one sense—and to make up their minds to live a useful life till they rejoin them."—Yours, etc.,

A VICAR.

REALITIES OF THE DIRECT VOICE.

To the Editor of LIGHT.

SIR,—In the year 1918 at the Reading Spiritual Mission I was present at a trumpet séance conducted by the Rev. Susannah Harris. Except that should the sitting be successful we should hear voices, I was almost entirely ignorant as to what might be expected to happen.

The sitting was successful, and many voices conversed with the sitters; sometimes they were loud—sometimes soft. The conversations that interested me most were those between the spirits themselves; these I heard distinctly.

Some time afterwards, whilst in conversation with a friend who was present with me at the séance, I chanced to mention this fact to him and was surprised to learn that the only voices he heard were those addressed to the sitters themselves.

Vivid in my memory remains the dialogue between a spirit who apparently had charge of operations on the "other side" and a would-be spirit communicator. The former was instructing the latter to stand in a certain place or in a certain position, whilst the latter cried in agony, "I cannot; oh, my leg! oh, my leg!" Eventually, however, with the help of his spirit friend this spirit was soon speaking through the trumpet to his friend in the circle, giving his name and stating that he was killed in the war.

Yours, etc.,

F. C. HODGES.

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LIGHT,

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"THE THING THAT IS NOT."

"My dear friend," said Johnson to Boswell on one occasion, "clear your mind of cant. You may talk as other people do: you may say to a man, 'Sir, I am your most humble servant.' You are *not* his most humble servant. You tell a man, 'I am sorry you had such bad weather the last day of your journey, and were so much wet.' You don't care sixpence whether he is wet or dry. You may talk in this manner; it is a mode of talking in Society, but don't think foolishly."

This is a passage that set us considering. We have wondered whether these "social lies" were quite so harmless as is generally supposed: whether hypocrisy in speech did not affect the integrity of the mind. Tennyson has told us that, "God's great gift of speech abused makes the memory confused." It is a matter that affects more than the memory.

We have been told that in the spiritual world such hypocrisies are impossible. The man is seen for what he is. Like many statements made regarding the next life, it applies to some extent to the life here and now. It is not simply a matter of being out of the body. It is rather a question of being clear in mind. Here and now many are able to see through the humbug, to detect the hypocrite, to nail down the smooth lie. We are very much in the spiritual world even here. There is a clairvoyance of the mind which is sometimes more trustworthy and effectual than clear-seeing of the psychic kind.

We hear one man assuring another of his deep interest in and sympathy with the other man's work, well knowing that the statement is untrue, and we marvel, because it is such a transparent lie. We hear a platform orator effusively praising the speech of another speaker, for which we know he has not the slightest respect. We listen to blatant exaggerations of fact, reckless mis-statements, and hollow praises of things which in his heart the speaker abhors. Generally the falsities are unconscious. As the old sage of Fleet-street said, "It is a mode of talking in Society." The pretence is not infrequently the outcome of good feeling. There is a desire to be kind. So much is to be said for it. But more often it is the outcome of pride or fear—the desire to dazzle and impress, the fear to offend.

But the man and woman of clear consciousness sees through it as through a pane of glass. They form part of that general "witness of Nature" to falsity that impelled Confucius to exclaim, "How shall a man be concealed?"

Are we, then, always to say exactly what we think? By no means. The old saw tells us that "children and fools speak the truth." It might have included bores—that particular kind which, priding itself on being "plain John Blunt," blurts out its (usually shallow) opinions on men and things at all times and in all companies. There is a way of saying things that shall soften their sharpness when they are adverse. The truth can be "spoken in love." Or one may remain silent, when that silence is not to condone some serious breach of morals or good taste.

In other days it was the custom to preach truth-

fulness as something necessary to a creature who was always in the sight of a watchful and omniscient Deity. The incentive usually failed; it was not strong enough; it related to something abstract and remote. Even an appeal to that "cloud of witnesses" in the nearer spiritual order frequently fails of effect. Perhaps the gradual realisation that man is himself a spiritual being, daily scanned and silently judged by other spirits in the flesh, will be more efficacious. Then we may see the disappearance of these social shams that take the form of false and empty sentiments and canting phrases meant to flatter or mislead those to whom they are addressed.

However this may be, it is time to utter a protest against all forms of sham and make-believe in daily speech. To pretend admiration for that which we secretly condemn is to play false to the spirit of life which is the essentially real. To use words profusely and recklessly is to debase the currency of the mind, so that the pound sterling of truth has to be purchased with an ever-increasing number of cheap "marks." To say "thousands" when you mean tens, to utter vain boasts, to use "wonderful," "amazing," "glorious," to describe petty or mediocre things may impose for a time on the dull and unthinking, but there are many who see through the cheat and take the measure of Pecksniff and Bombastes accurately. They are "judged already." The inflated bladder is pricked sooner or later, and in the end becomes a deflated and pitiable object. "How shall a man be concealed?"

LONDON: A REVERIE.

Watching, from a Thames embankment seat, the swirling fog enveloping the grey old buildings, bridges, monuments and river, one realises a sense of London's mighty magnetism and wonderful beauty. The shrill cry of the news-vendor, the roar of traffic, the clear-cut contrasts of riches and poverty, the flaring torches on the theatres, the myriad of lights from the hotels, the shimmering gleam of lights upon the river, all strongly appealing to that mystic strain of beauty in all of us. Suddenly the whole scene was blotted out, and I became aware of a tremendous awe and strains of music such as earth *could* not give. A calm yet dazzling radiance enshrouded the air. Looking river-wards, hovering above the surface were hosts of shining ones, in their midst a many-splendoured majestic figure with features aglow with that Love that draws the heart out in prayer for the cleansing that we all need. Suddenly a rich voice tremulous with Divine pity, spake, saying, "Oh, London! London! how often would I have gathered you together as a hen gathers her chicks beneath her wings, but ye would not." The scene vanished and the writer became aware that he had been in that realm of imagination (but with truth as a background) travelled by Francis Thompson, who saw Christ walking on the water "not of Genesareth but Thames." Getting homeward up into the Strand one saw the posters full of election news, but oh! how clearly is the need of the world seen to be *not* Conservatism, Liberalism, Labourism, or even Communism, but Spiritualism.

—HARRY FIELDER.

THE PSYCHIC TELEGRAPH.

Miss H. A. Dallas writes:—

With reference to the suggestive Editorial Note under the heading, "Psychic Telegraphy: Its Problems," it is interesting to remember some remarks made by Sir Oliver Lodge concerning the Phinuit control of Mrs. Piper and the apparently irrelevant chatter which occurred between intervals of valuable matter. He says: "He seems to be under some compulsion not to be silent. Possibly the trance would cease if he did not exert himself. . . . After all he probably knows his own business best, because it has several times happened that after half an hour of more or less useless padding, a few minutes of valuable lucidity have been attained." ("Proceedings," Part XVII., p. 450.) It may well be, as the Editorial Note suggests, that the vibrations of thought in that sphere of activity are analogous to what we mean when we ask a telephone operator to "hold the line," and are equally necessary in order to obtain the results desired.

The importance of imagination, coupled with self-restraint, cannot be over-emphasised in connection with these psychic problems. Self-restraint will check both impatience and fancifulness and will season imagination with common sense.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The Spiritualist cause is very well organised in the United States, as will be seen from the voluminous report recently issued of the Annual Congress of the National Spiritualist Association, held in October last in Chicago. There is a business-like method running through the whole of the proceedings and the resolutions passed show clear perception of the objects in view of the Association. Among the resolutions that touch the very heart of the cause of Spiritualism, the following is of paramount importance:—

“Resolved, that we, the delegates to this National Convention, declare unto the world that the spiritual side of Spiritualism is essentially Primitive Christianity; that is to say, we adhere to the fundamental teachings especially emphasised and alleged to have been taught by Jesus of Nazareth. But we deny the authority of the theologians or priests to associate with the pure esoteric truths taught by Jesus, the unscientific and useless legends, myths and mysteries subsequently associated with His life and teachings by those who sought to establish evangelical religious doctrines. We invite all religions, all classes and conditions of men, to join with us in the discovery of truth and in faithful adherence thereto. We hope for the day when all mankind may be united in one inseparable brotherhood, dedicated to the establishment of peace and goodwill toward all men on earth, and a rational and scientific preparation of every human soul for the life beyond the grave.”

Another resolution which to us has equal importance to the above reads as follows:—

“That we, the delegates in this Convention, express our profound appreciation to Sir Arthur Conan Doyle, of England, for his fearless and intelligent declarations concerning Spiritualism as a religion and his affirmation concerning the evidence of spirit return and communion. We thank him for the lasting and far-reaching influence for good which his lectures in America and other countries have produced.”

This resolution must give great satisfaction to Sir Arthur Conan Doyle, for after such an arduous and unequalled lecture tour in the United States, it is gratifying to Spiritualists in Great Britain and important for the public to know that Sir Arthur's splendid efforts are not only appreciated by the Spiritualists of the U.S.A., but the seed he has sown is already bearing fruit.

The “Morning Post” for December 9th publishes the following story from a correspondent:—

“The report of the discussion at the Forum Club on animal wraiths recalls to me, writes a correspondent, a particularly good story of this type which I lately heard. A lady was deeply grieved by the death of a favourite spaniel. That night the dog appeared to her, jumped on the bed, and curled itself up in its usual way. The next night she eagerly awaited a repetition of the experience. The dog came—and brought with it another dog, a poodle! But the crux of the story is to come. The lady was living in a furnished house. Calling on the people from whom she had taken it, she told them the story. They asked her excitedly to describe the second dog, and, when she did so, exclaimed, ‘Why, that was our dog; it died when we were in that house and was buried in the garden.’ The interesting point is that subjective illusion will not explain the second dog, of whose existence the lady was unaware.”

The December issue of the “Wide World Magazine” contains an interesting article by Beatrice Grimshaw, the authoress and explorer, entitled “Sorcery and Spiritualism in Papua.” In her fascinating article she tells some curious stories of the spiritistic practices of the natives, who seem quite familiar with table-rapping, and some even state they can restore the dead to life. As would be expected with South Sea Islanders of a primitive and uncivilised type, the order of their Spiritualism is rather low and in keeping with such a class of mentality, but as Miss Grimshaw states: “I am obliged to record an impression that there is something in it. I have not a shadow of a doubt that the ‘something’ is entirely bad, but it exists.” Continuing her article, Miss Grimshaw writes that “Table-rapping” has always been known among the Papuans. They use various sacred images for the purpose of producing raps—two raps for “yes” and one for “no.” They do not question the

spirits about anything very deep; details of a future existence do not appeal to them, and they have no desire to know what their dead relations are doing, being unalterably convinced that the said relatives are sure to be up to no good. They call the spirits to tell them where and how they can find their enemies when a fighting raid is contemplated, and they often ask when they are to expect a good feast of cooked man—not excluding woman and baby. If answers are unfavourable, they wait for a better time, and satisfy themselves with pig. By their own account “the spirits do not lie” about these important matters. The writer, in an interview with an old Papuan sorcerer, relates that he told her that he had many times seen the ghost of a man when it goes out and leaves the man. In answer to a question as to what the ghost was like the Papuan replied: “It was like a football, Missus, a football which the boys play with. It was like a lantern all the same, and blue.” Many Spiritualists, of course, are familiar with this phenomenon, and it is only natural that observation should disclose that the passing of the etheric body, whether that of a Papuan or a native of London, should present the same appearance. It is this cumulative evidence from all parts of the world that at once places phenomena of such an order on a scientific basis.

Spiritual healing seems to be having rather a mixed reception in the hands of the Church of England. The “Daily Express” of Tuesday last reports that the Dean and Chapter of Norwich Cathedral have placed a ban on “faith cures,” as the heading of the report styles spiritual healing. The “Daily Express” correspondent at Norwich writes:—

Strong protest is made against the action of the cathedral chapter in banning the Spiritual Healing Mission from holding its final meeting in the nave of the cathedral. The meeting will take place in St. Andrew's Hall to-morrow evening.

The Bishop of Norwich points out that the regulation of services in the cathedral rests with the dean and chapter. “The bishop,” he says, “has nothing to do with it.”

The Rev. R. C. Griffiths, vicar of St. Benedict's, who is responsible for inviting Mr. Maillard to Norwich, said:—

“It is another clear proof that the time has come for the disestablishment of the Church of England, so that the clergy of a diocese can have a say in the regulation of their cathedral without the interference of the State-appointed members of the chapter.”

“The ministry of spiritual healing in the Church represents a great movement which is based on absolute spiritual authority.

So great is the interest taken in it here that the two churches of which I am incumbent cannot hold the large congregations which desire to be present.”

The “Adventures of a Spiritualist in America,” by Sir Arthur Conan Doyle, now appearing in “Lloyd's Sunday News,” is drawing to a close. Last Sunday's instalment included a letter addressed to Sir Arthur from Mr. Lee Keedick, who was responsible for all the arrangements of the lecture tour. The letter speaks for itself and reads:—

Dear Sir Arthur,—

Before your departure from America permit me to congratulate you upon the results of your lecture tour, which was a pronounced success from every point of view.

The thousands of Americans who crowded our largest halls bore eloquent testimony to the esteem in which you are held as an exponent of Spiritualism, and the satisfaction they expressed as they left the halls furnished concrete proof of your effectiveness in presenting your theme. Your voice reached distinctly to all parts of the spacious auditoriums; your platform presence was magnetic, and your delivery forceful and convincing.

In speaking seven times on the same subject in the largest halls in Greater New York within the brief period of less than one month you broke all lecture records, and even eclipsed records of the greatest living musicians.

The medium, Frederick Tansley Munnings, of Hastings, to whom we have had occasion to refer at some length during the spring of last year, was on December 5th committed by the Woking Bench to stand his trial at the next Quarter Sessions on a charge of housebreaking. The prisoner was arrested by the police on the premises of Mrs. Tarrant, of High-street, Old Woking, on November 28th.

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MORE BORDERLAND EXPERIENCES.

In LIGHT of 25th ulto. we gave some examples of supernatural experience taken from Mr. Roger Pocock's article in that excellent monthly magazine, "The Beacon," for November. Here are some further extracts:—

HAUNTINGS.

The subject of this chapter is "Concentrations of Consciousness by Men and other Spirits." If any meticulous critic suspects me of wandering from the theme I would remind him of George Eliot's famous ruling: "A man may speak on any point, and at any distance from that point."

Please to consider, then, vain critic, how gravely the matter of hauntings has been misunderstood. If a spirit incarnate, whether he be revenant or elemental, happens to live in a house, he may be very much disturbed and annoyed by humans haunting the premises.

There is a story in the papers this year of a perfectly respectable elemental who lives in the chalk downs near Folkestone. Near by lives a householder who is afraid of bombs, and sends his gardener with two boys to dig a funk hole. Without the slightest consideration for others, the man and boys proceed to dig their funk hole into the private premises of the Elemental, who expresses his just resentment by heaving bricks at them. And then, to make bad worse, the poor spirit finds his home infested by hordes of Psychologists and Sir William Barrett. We should do as we would be done by.

THE HOSTS INVISIBLE.

Many people will remember that Mr. Machen wrote a story called the "Angels of Mons," and afterwards avowed the narrative as fiction. In a nice book of ghosts* a good deal of evidence is presented to the effect that on two occasions many British soldiers, in the desperate rearguard actions of the Retreat from Mons, saw and heard phantom troops whose weapons and battle cries were those of the Middle Ages, and who swept the Germans away by whole battalions. Such stories are very common in the annals of warfare.

BETWEEN TWO WORLDS.

An Australian soldier told me of a march, out of the first line positions on the Somme, down to rest billets. "Of course," he said, "the men I saw in steel helmets were really there, but the fellows in slouch hats wouldn't be allowed up in the first-line trenches. They looked real, but when one got near—they vanished. It's awfully hard to tell. That German I shot, for instance—I could have sworn he was an hallucination until I found the body exactly as I had seen him drop."

It must be puzzling for a man who is psychic, with vision of both worlds, to distinguish the souls of the dead from the bodies of the living. They look exactly alike, and by all account they feel exactly the same.

Within the period of the war a French gentlewoman stayed at a Swiss hotel, where her bedroom windows faced a fine landscape eastward. Each night she resolved to wake up in time for the sunrise, but for several mornings in succession failed. One morning she did awaken, walked to the window and stood there watching the sunrise. Presently she felt that her feet were cold, so she turned back to get her slippers. There in the bed lay her body fast asleep, with the left arm extended.

When she awakened in her body she found that body lying exactly as she had seen it, with the left arm extended.

The soul, it should be noted, had left the body, walked to the window, felt that bare feet ought to be cold, were cold and needed slippers, went to the bed in search of them, found the body empty—and entered in, awakened in the body, and remembered the whole episode as a dream.

In health the lens of consciousness is in the soul, to which the body is a mere apparel.

A brother officer tells me that in 1913 he was a journalist and staying at Lucknow, when he fell ill of enteric fever and was taken to the King Edward VII. Hospital, where spinal meningitis supervened. For five weeks his body gave every sign of pain, but of this he was not conscious. He says he was out of the body, the Spirit vested only in the soul, making journeys in parts of the world unknown to him—a boat voyage on the North Coast of Australia to Thursday Island, a long trip through equatorial Africa; in all about two years of dream-travel. Towards the end this adventure became blurred; travel by car through a civilised country—roads jammed with fugitives, cities on fire, people to be rescued out of nightmare horrors. In this phase the nurses and orderlies heard the patient shouting, "There's blood on the Kaiser!" He was attempting to interview the Kaiser, to warn him of the effect of atrocities on the British Public. In all these adventures the journalist supposed himself to have died, to be in the other world, and had no thought of returning to the body. The doctors believed that if by some miracle he rallied he would be insane. His recovery caused great astonishment.

THE TRANSFUSION OF PAIN.

Leave has been granted to me by the dearest friends I have, a soldier and his wife, to tell their story of a miracle.

Lest they should be identified I must say nothing about the soldier's past career or present service. He is by far the bravest man I ever met, and his life has for many years been lived in continued pain. Within the period of the war his wife was admitted to hospital for a capital operation. During the critical period the man was given leave by the authorities, and remained alone in the privacy of his home. He locked the servant out. He was conscious that his wife's mother, who had lately died in a distant part of the world, was present, and in great anxiety. He begged her to transfer his wife's pain to his own body. During the fortnight ensuing he seems to have spent most of the time on the drawing-room floor, and says that he went "mad as a snake." His wife, free from all pain, made an amazingly rapid recovery.

This heroic gentleman was afterwards killed on Active Service by the crash of an aeroplane.

PREMONITIONS.

The average soldier is only a private as yet in the Church Militant, with little faith, and only four crude prayers—"Please don't let me be butchered!" "For Christ's sake spare my pals!" "Lord, till I get home, look after the wife and kids!" and in the letters, "God have you in His keeping until we meet again."

If we were really religious we should pray for strength; but then there are splinters and bullets flying past which distract one's attention too much. Deeds plead for us much better than words, and we believe that we are watched and guarded. We know, for instance, that the man who is to die is apt to be warned in time to make his arrangements. Just as the Orderly Sergeant warns him for duty, so some invisible power selects him for consecration. To soldiers he merely remarks, "I'll be done in to-morrow." In his letters there may be something more, a message of consolation to those who are to live.

Captain McDougall, of the 22nd Royal Fusiliers, was a Highlander, and in civilian life had been an Oxford don. In Delville Wood he held a section of trenches. "From the time," says my informant, a brother officer, "when McDougall went into the attack I noticed his extreme depression of spirits, totally opposite to his usual mood. He was fey. At the end of his nine days in the trenches, in preparing to be relieved, he made out the Relief Report which would be sent to the Commanding Officer. Just at the moment for relief, at midnight, a bullet went through his heart. We found the report in his breast pocket, the paper pierced by the bullet which had killed him. There were only two words in the report, 'Relief complete.' That's all."

OUR TOUR IN TASMANIA.

BY HORACE LEAF.

We arrived at Hobart, Tasmania, after two days' pleasant sea voyage from Sydney, New South Wales, Australia. It was with real regret that we waved goodbye to the large and representative body of Spiritualists who came to wish us "au revoir" and "bon voyage." On the 10th of October a large farewell meeting was held in our honour, under the auspices of the Council of Spiritualist Churches of New South Wales. On that occasion Mr. McLeod Craig, President of the Council, presented Mrs. Leaf, on behalf of the Spiritualists of that State, with a beautiful gold brooch, inset with pearls and amethysts, and myself with a gold hunter watch suitably inscribed.

We have now visited Sydney three times during our tour, and have found it, as Sir Arthur Conan Doyle said we should, the Mecca of Spiritualism in Australasia. Its record is particularly good. The present Council is strong and capable, and has to its credit unbroken harmony among its members. In common with all other cities here, Sydney suffers from the lack of capable workers, although some of its leaders are unsurpassed in every way. A warmer hearted people than those of Sydney it would be difficult to find, and our memory of them must be ever pleasant.

During our stay we had the pleasure of meeting some of the leading public speakers and mediums, and witnessed demonstrations of their powers. We visited one Direct Voice medium, a young man of less than thirty years of age, and were quite impressed and pleased with the result. It is less than six months since he commenced developing this phenomenon, and already he ranks high, his séances being very convincing.

Hobart is the capital of Tasmania, and is so far removed from the hub of things as to be naturally backward in psychic matters. The people are very English in their appearance and manners, as also are the older dwellings. The more modern buildings are after the usual colonial style, with large airy rooms and wide verandahs. There is only one Spiritualist Society among the forty two thousand inhabitants, and that is by no means flourishing. One or two stalwarts, ever faithful to the Cause, keep the flag flying amid orthodox and unbelief. We were surprised to find, however, a great deal of serious interest among the "Social Set." So influential are these people that at their request the Mayor and Mayoress gave us a public reception in the

* "True Ghost Stories," by Hereward Carrington.

Town Hall. The Lyceum Club held a conversazione in our honour, and the Victorian League invited us as special guests to attend their annual meeting. We arrived in the "Show week," and were the guests of the President of the leading agricultural society in the country. Yet hardly any of these good people openly identify themselves with the movement. This is, of course, to be regretted in one way, but not in another, for by keeping to their respective Churches they make Spiritualism a permeating influence. The reason why they do not attach themselves to the local Spiritualist Society is clear. Owing to the insular nature of Tasmania visits from capable exponents are very rare, and there being no particular talent for public work among its members, the intellectual and spiritual appeal of the local society is weak. Once this is overcome no doubt Spiritualism would advance to a foremost place among religious institutions.

The setting of Hobart is delightful. Lying on the east shore of the beautiful river Derwent, surrounded by hills, with Mount Wellington towering above them all and overshadowing the town like a mighty sentinel, with a clear atmosphere, and bright but vigorous climate, Hobart holds its own with the best situated cities of the world. Daily growing larger, the future indicates that Hobart will become an important centre of the world's industry. The people are strong, hearty, and cheerful, exceedingly proud of their country and firm believers in its destiny. There is one shadow that rests heavily upon it, however, although it is outgrowing that. Tasmania was made by Great Britain one of the dumping grounds for its criminals for a period of nearly three-quarters of a century. That is, for a sensitive people, a sad enough event. But the criminals appear to have been the least important part of the evils. Those who were placed in charge of these unfortunates, and part of the "system," appear to have left an indelible mark against their own memories. It is terrible to think of men and women being transported from their homes across so many leagues of sea for ten and fifteen years of punishment for stealing a half-crown or striking a superior officer. It is worse when one realises that those upon whom devolved the task of seeing that the convicts fulfilled their sentences treated them as if they were lower than the beasts. No one can gaze upon the many evidences of these abominations and not shudder to think of man's inhumanity to man.

When talking to an old Tasmanian on this subject he shook his head sadly and said, "Don't talk about it. Let us try to forget." British justice must have been a sad thing in those not very far off days. Some of the convicts on their release made good and ranked among the most honoured men and women in the country. Some even reached to a seat in the House of Assembly and helped to make for their new home laws more just than they had known in their old one.

There is a marked absence of mediums in Tasmania. It is the rule to bring them from Melbourne and Sydney, but owing to the absence of support this rarely happens. There is no doubt, however, that if capable exponents could only be induced to stay in Hobart a strong society could speedily be built up. We visited the Misses Fletcher at Woodbridge, a pretty little village on a bank of the channel, about two hours' ferry ride from Hobart. The father of these ladies was for many years a noted Spiritualist, keeping the banner flying in various parts of Australasia at a time when none but heroes would attempt the difficult task. It was a pleasure to hear these ladies speak about various Spiritualistic notabilities, including Dr. Peebles, Mr. Colville and J. J. Morse, who at various times visited Australia.

We leave in a few days' time for Launceston, the second largest city in Tasmania. From then we sail for Melbourne. We are now well on our way homeward bound.

SPIRITUALISM IN SOUTH AFRICA.

To the Editor of LIGHT.

SIR.—Since the "S. A. Spiritualist" ceased publication last March, the widely separated societies and churches in South Africa have been without an organ in which to keep in touch with each other's doings. The Kimberley Spiritualist Church—of which I am Secretary—however, took energetic steps to fill the gap, and, through the self-sacrificing spirit of a few, the first number of "The Psychic Review" appears at the end of this month.

One of our chief features will be "Our Psychic Gallery"—short articles, accompanied, if possible, by a photo, on the leading mediums of the world (including South Africa), their special psychic gifts and work, one or two striking evidential incidents in their careers, how attracted to the movement, etc.

Perhaps some of the home and Continental mediums, whose doings we follow with sympathetic and abiding interest, would kindly give us an opportunity of introducing them to our readers. Those who have pleasant recollections of hospitable Kimberley and South Africa will, we know, need no pressing. Unmounted photos preferred.

Thanking you in anticipation.

Yours, etc.

JOHN H. BURTON,
Editor "Psychic Review."

Kimberley, Oct. 1st, 1922.

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A MESSAGE OF THE COMING DAY.

By THE REV. STANLEY GORDON.

"The Message" is a book of poems by a new writer. "Thea," whoever she may be, has a voice for her generation. The burden of her cry is that a new race must be born and the world prepared for the new race. This note pervades nearly every one of the poems:—

Put thy trust in humanity.

Believe in man that he will follow what he sees as an ideal for the growth towards perfection of the race.

In the struggle between strength and weakness, have faith that strength shall rule, true strength, noble strength, strength of vision that sets aside all that is paltry and weak and useless for this wonderful new people.

One of the finest poems in the book is that in which the writer portrays the future of the pioneers in this world movement:—

And where are ye who tilled the ground,
And sowed and reaped and garnered well
Thy Master's land of promise?
Mounting, ever mounting, this long ladder of adventure
That narrows to the top
And disappears into the clouds,
Stretching from the dark evolving past to present day.
The last rung is never visible to mortal eyes.
The last note is never heard by mortal ears;
For evermore
Is that which beckons upwards, onwards
Into unknown light.

Nature is often appealed to as the unfailing teacher. The morning dawn, the gloom of the forest, the sounding sea, the passing seasons, have all their special lessons. It is not orthodoxy that we find here, but a free voice that draws inspiration from the deeper sources.

Autumn leaves are gone, the fields are ploughed,
"Promise," the child of spring, lies sleeping in the silence.
His presence by the senses long forgotten,
But in the heart his picture resting
In all the beauty of an artist's dream.

"The Message" is specially addressed to women. The writer believes that woman holds in her hands the key of the future.

Woman! make thy name into a power in all the land,
Where men, thy children, walk in ways that lead them
back to thee,
Where home and family make brothers true
As steel to those best qualities of manhood
At thy knee bestowed.
The coming Golden Age is in thy hands
To tend, to hold, or throw away.

The book is the work of a mystic with a clear vision into the future. Tennyson writes of "the divine event to which creation moves." These poems are written from that standpoint. Lines of translucent beauty appear on every page. The thought is independent and vigorously expressed. There is at times an elusiveness, a subtlety of diction that perplexes the reader, but the deeper meaning gradually becomes apparent. "The Message" is a sign of the transition that is taking place from the old order to the new.

The book is published by John Watkins (price 4s.)

RECENT BOOKS.

"Our Widening Outlook," by C. G. André (John M. Watkins, 2s. 6d.) argues the need for a reconstruction of religious faith. The Christianity of St. James, the brother of Jesus, must be more strictly observed, and this must go with a cheerful recognition of inequality in power of achievement and consequent inevitable subordination. In the new world order the scientific spirit must rule, as the future is pregnant with developments along the lines of man's psychic and spiritual natures. Death hides no great surprises, but merely clears the way in the continuous step by step advance in fuller knowledge of life.

The book represents a valuable series of well-reasoned logical inferences from the known facts of existence.

"A Student's Text Book of Astrology," by Vivian E. Robson (Cecil Palmer, 6s.) is the work of a man well qualified by study and experience to produce an authoritative guide to the "science of the stars." It will certainly enable those who seek to investigate the subject to test its reality and, having proved its truth, to proceed as astrologers on their own account. Possibly other authorities will find cause of disagreement with the author on some of his conclusions, however much they may be in harmony with him on main issues, but he is none the less well qualified as an expert to direct the tyro and the student on a subject much troubled with pretentious quacks. If the book suffers at all it is by over-compression, the result

of a laudable effort to concentrate in its passages as much information as possible.

"The Great Secret." This, the latest work of M. Maurice Maeterlinck, translated by Bernard Miall (Methuen and Co., 7s. 6d. net), is a review of all the great religions of the world, tracing them back to a hypothetical first religion, and collating them with the "secret doctrines" co-existent with religion in each age. The author concludes that these secret doctrines were, in every case, an acknowledgment of agnosticism, the unknowableness of the unknown, and states that all religions are a form of pantheism, an attempt to escape the unknowableness of the "Whole" by ascribing certain qualities or degrees to the part, an unsatisfactory and deceptive quest. Coming to Metaphysics and the personal factor, he combats the claim of the materialist for the supremacy of the brain, by pointing out that mind existed prior to the brain, in fact in, and prior to, the original germ-cell of the personality, and that precedence to brain logically involves a survival of the mind, for there is no dependence or necessity, except as regards material functioning in material conditions. The book is a careful summary of the evidence available on the subject and the obvious deductions therefrom. It is a welcome check to those persons who are prepared to solve the Great Secret in a few off-hand assertions, and to confine existence within the scope of their own mentality.—W.H.

"The Hidden Power," by T. Troward (A. M. Philpot, 8/6 net) deals with mental and spiritual science in a clear, logical and interesting way. From the postulate that Supreme Mind is Supreme Law and can be calculated upon, it is deduced that thought will produce any effect willed, and can check consequences at pleasure. Wield the power of conscious union with the Source of Life by the power of Thought, and this will inspire our latent powers. If we habitually think the True, Good and Beautiful, we work as God works to a final outcome of Beauty, which is the law of perfect thought; Desire being the moving principle of the Universe; the lack of free willed Purpose deprives us of power. Evil is limitation. If we control and direct thought with knowledge for any end which Love inspires and Wisdom plans, we are putting into practice the principles of New or Higher Thought which is shown to be identical with the teachings of the Bible.—G. M.

"AN INDIAN JUGGLER'S PERFORMANCE."

In a letter under this heading in LIGHT of November 4th last, Mr. W. Gregory alluded to articles on Indian Jugglers' Tricks and Fakirs by C. L. Hardcastle and Mr. E. McGregor in "Chambers' Journal" of May, 1921, and September, 1922. We now receive the following from Mr. Hardcastle:—

To the Editor of LIGHT.

SIR,—As my name has been brought into a controversy over Indian jugglers' tricks mixed up with Spiritualism, may I crave space for one or two remarks in connection with Mr. W. Gregory's letter in your issue of November 4th.

I do not rightly understand what your correspondent set out to prove—or disprove—but for anyone seriously to advance the theory that a fruit stone can, by being planted in a heap of ant earth, grow into a tree a foot or so high in a few minutes, is, to say the least of it, a stiff proposition, and savouring of "pulling one's leg."

The Indian mango trick is nothing more than a trick. Indian Fakirs, whether spurious or genuine, do not perform juggling tricks; it would be on a par with a Bishop performing as a clown in a circus!

The tricks that I and others have described in "Chambers' Journal" are performed by ordinary "Jadoo Wallahs," or more commonly called "Cobra Wallahs," owing to their opening their séances by exhibiting their dancing cobras.

In one of their forthcoming numbers "Chambers' Journal" is publishing an article by me explaining how to make the necessary "properties" and how to perform this mango, and several other Indian jugglers' tricks. As usual they are quite simple when one knows how they are done, and there is nothing mysterious or phenomenal about them.

If Mr. Rowland, of Bristol (as quoted by Mr. W. Gregory) saw a mango tree grow out of an ant heap all "on its own" and unassisted, at some (un-named) barracks in India, all I can say is that I think he must have been hypnotised. Especially when he is reported to have added "without the presence of a Fakir," for, as I have explained above, Fakirs do not perform jugglers' tricks.

A burning and shining light amongst the Spiritualistic fraternity of my acquaintance seriously advances the theory that in the Indian rope trick the performer's astral body holds taut the end of the rope he throws up in the air as to enable the small boy to climb up it! This "goes out better" than Mr. Rowland's miraculous growth of the mango tree.—Yours etc.,

C. L. HARDCASTLE.

Elmbank, Paignton.
December 4th, 1922.

RAYS AND REFLECTIONS.

A curious example of animal instinct is reported from Aldershot where a horse, stopping at a well and showing a reluctance to pass it, led to the discovery of a dead human body. The corpse was found at the bottom of the well, which had been disused for many years.

The theory of psychical faculty, however, hardly arises in such a case as this. There was doubtless some effluvium from the body not perceptible to human senses, but apparent to the horse. Many animals have an aversion to death—in some forms at least—as many animal anecdotes testify.

When the psychic faculty comes in, it is usually in the strange instinct shown by dogs and other creatures of the impending approach of death to human beings with whom they are associated, but more especially in their occasional ability, as shown by many examples, to detect the presence of spirits. It seems pretty evident, however, that their acute sensibilities, which bring them into touch with subtle physical emanations, are closely related to psychic sensitiveness in its lower stages. There is much reason to suppose that there is no clear line of division between the two. The two worlds are very much one world and their manifestations an unbroken series. The sensitiveness of the artist and the sensitiveness of the medium are doubtless the same thing expressed in different ways.

The December "Royal Magazine" contains an article on "Fortune Telling by Cards," by an Expert. It gives an account, with illustrations, of the way the cards should be "laid out," and their various meanings. There are several references to the "client" with whom the fortune-teller is supposed to be dealing. Now this is truly shocking. What about the Witchcraft Act, the Vagrancy Act, the Defence of the Realm Act, and all the rest of them? Here is a pretty instance of flying in the face of "Law and Order"! But the whole question of fortune-telling seems to border on the farcical. Apparently it is all right if no money passes. If it does, then the Law and the Profits seem to come into violent collision!

I see that "Punch" remarks that Sir Arthur Conan Doyle is urging "the repeal of the mediæval Witchcraft Act," and adds: "For our part, we should badly miss the fun of burning a witch occasionally." This is amusing; but it misses the point. The Witchcraft Act is not mediæval; it is not yet 200 years old. And instead of condemning a witch to be burned it says (in effect) that it has no more belief in witches than Betsy Prig had in Mrs. Harris. It is as contemptuous of the idea of spirits as Mr. Edward Clodd himself.

Why we want to see the Witchcraft Act repealed, or, at least amended, is because it is used, or rather misused, to suppress exhibitions of the psychical faculty, which is not the same as "fortune-telling" although frequently confused with it.

D. G.

LEWISHAM SPIRITUALIST CHURCH.—A Bazaar and Sale of Work was held at the Lewisham Spiritualist Church, in aid of the Building Fund, on December 5th and 6th. Sir Arthur Conan Doyle, assisted by Lady Conan Doyle, performed the opening ceremony at 3 p.m. on the first day. On the second day Miss Estelle Stead performed the opening ceremony. During the whole of the two days there was a continuous programme of songs, violin solos, recitations and fancy dancing by the children.—F. J. S.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

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

MISLEADING MESSAGES.

ALLEN SIMS.—The details given in your letter rather complicate the case. It is seldom that such definite but false information is given without reason to doubt the communicator. It is difficult to advise you further without opportunity of testing the messages, but if you have had evidence that the persons communicating are those whom they claim to be, it would be wise to question them as to the reason for the messages, and whether they admit having given them. It may be that they were misled, and stated what they believed to be true, or it may have been personation. Extreme cases of this kind are always better dealt with on the spot, and to try and advise you further would not be fair to us or to you without the experience of all your previous communications, your methods, and a certain knowledge of all details. We, however, repeat that such cases can usually be traced to errors on one side or the other, even when they appear most definite, and yet prove to be false. There are no worse "devils" on the other side than can be found in present conditions and the method of dealing with them is the same, avoiding any intercourse once they have been found out. Where the annoyance continues, it is wise to cut off all communication for the time at least.

THE DRUIDS.

G. McCOMBIE.—As to the Druids being possessed of occult or psychical powers, we have no exact knowledge, but no doubt they were in possession of some degree of mystical learning. Certainly they must have had some "secret knowledge," if it is true that they used a special script (one of the Ogham alphabets of ancient Ireland) for the inner circle of initiates while using Greek characters for their general writings. Caesar, in one of his commentaries, bears out this statement. The Druids were the priests, poets and prophets of the ancient world, and doubtless derived some of their ideas from the East. They believed in the trans-migration of souls, for example. But

of what they knew and thought we have few records, for their learning was mainly memorised and passed from generation to generation by word of mouth. So we have little but fag-ends of tradition to go upon. We do not suppose that the Druids were repositories of psychic knowledge in especial. They rather represented the general learning and civilisation of their day. They had their superstitions, of course, but they also had much real knowledge which has come down to us in various forms and which they derived from earlier sources.

THE ATTITUDE OF PROFESSOR HYSLOP.

W. ELLIOTT.—The late Professor James H. Hyslop has very positively expressed his conviction of human survival, although some of his work is perhaps too academic in manner to convey this impression very strongly to the cursory reader. For a period of nine years he occupied the chairs of ethics and logic in Columbia College, and for some years was Secretary of the American Society for Psychical Research. His books are in the library of the L.S.A., and we suggest that our correspondent should refer directly to these. In one of them he prints accounts, in dialogue form, of conversations held by him with departed relatives.

SPHERES AND STATES.

"INVICTA" (We note your Kentish motto).—Your question coincides with the receipt of a letter from Mr. E. Solloway, who writes: "Since time, space and locality have little meaning in relation to spiritual matters, it seems to me that the only boundaries in spiritual realms are grades of consciousness." This seems to express the truth about the matter, although it is admittedly not easy to grasp. The difficulties arise mainly from the practical impossibility of the physical brain gaining more than hazy hints and clues to the reality. And yet doubtless even in this life the boundaries are to a considerable extent a question of consciousness. There seems to be a very real barrier between the cultured and the ignorant, the wise and the foolish, but it is not a physical barrier, although in spiritual states of being the difference may assume a definitely substantial form. In other words, we have "spheres" and "states" here, but they do not assume any objective form such as they doubtless do in the next world, where two spirits side by side in apparent locality may be each unaware of the existence of the other.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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ANSWERS TO CORRESPONDENTS.

IS IT A "SPIRIT PICTURE"?

A STRANGE STORY FROM AMERICA.

W. J. R. (Poole).—It is not a question we can answer. We have sent your letter to the author of the articles.

Mr. R. A. BUSH, of Morden, Surrey, writes that he would be glad to hear of a Solicitor and an Architect who would be willing to act in a honorary capacity for the Wimbledon Society, of which he is President.

Mrs. OSBORNE LEONARD.—The British College entertained Mrs. Osborne Leonard as their honoured guest at a largely attended meeting of members on December 6th. The Rev. Drayton Thomas presided and spoke of his deep indebtedness to the work of Mrs. Leonard and her guides and the illumination which had come to him in his work as a Christian minister during his years of patient investigation. Mr. Leonard, who was present, was thanked by the chairman for his unremitting care of his wife in her responsible duties.

WOOLWICH AND PLUMSTEAD SPIRITUALISTS' SOCIETY.—During the last two years the above Society have given the poor children of Woolwich and Plumstead an annual dinner called "Robin Dinner." Last year we were able to seat 537 children and give also a small toy and a concert. This can only be done by voluntary help, and I am therefore appealing to all our friends to assist me as on previous occasions. May I appeal for a little assistance on their behalf as the cause is a much needed one.—Edwin A. Fidler, Organiser, 18, Mount Pleasant, Plumstead, S.E.18.

THE WORTHING SPIRITUALIST MISSION, having found their quarters at 17, Warwick-road, too small for a rapidly increasing attendance, have secured a new "temporary home" pending the building of their Temple, at 23, Warwick-road (entrance from Ann-street), and an opening service was held on Sunday, December 3rd, at 6.30 p.m. The President, Miss Layton, was in the chair, Mrs. Paulet was the speaker, and Miss Fearn, Founder and Hon. Secretary of the Mission, was also present. Not a chair was vacant when the service began. Mrs. Paulet, in her inspiring and helpful address, laid further emphasis on the very high aims of this little Society.—A. F. P.

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. 17th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—Dec. 17th, 11, Mr. Percy O. Scholey; 6.30, Mr. Arthur Lamsley.

Brighton.—Athenaeum Hall.—Dec. 17th, 11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15.

Gamberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 17th, 11, Mrs. E. M. Ball; 6.30 Miss F. R. Scatterd; subject, "The Value of Automatic Writing."

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station)—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mr. G. R. Symons. Monday, 8, members' developing circle. Wednesday, 8, Mrs. N. E. Noble (of Manchester). Free healing centre: Thursday, from 5, children; Friday, from 7, adults. Please note: Sunday, Dec. 24th, 3 p.m., Lyceum carol service.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Dec. 16th, 8, in Social Hall, whist drive. Dec. 17th, 7, Mr. H. Carpenter. Friday, Dec. 22nd, class for spiritual healing, Mr. Harold Carpenter. Thursday, Dec. 21st, 5.30 to 7, Christmas Party for poor children; 8, address and clairvoyance, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—Dec. 17th, 11, public circle; 7, Mr. W. P. Swainson. Thursday, Dec. 21st, 8, Mr. Bruce.

Peckham.—Lausanne-road.—Dec. 17th, 7, Mr. H. W. Engholm. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 17th, 11, Mrs. Redfern; 7, Mrs. Osborn. Wednesday, Dec. 20th, Alderman Davis.

Worthing Spiritualist Mission, Ann-street.—Dec. 17th, service; 6.30, Mr. Gurd. Thursday, Dec. 21st, Misses Layton and Tucker.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 15th, 7.30, Mrs. B. Stock. Dec. 17th, 7, Mrs. E. Clements.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 17th, 6.30, Mr. Brown (Lewisham). Wednesday, Dec. 20th, 8, service. Dec. 24th, 6.30, Christmas service, solos, etc.

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 17th, 7.30, Mrs. Golden. Wednesday, Dec. 20th, Mrs. E. Betts.

The "Chicago Tribune" is responsible for the following story, which is quoted in "The Progressive Thinker" of the 25th ulto.:-

Thirty years after his death the face of Smith Treadwell has appeared on the stone that marks his grave in a little family cemetery at Spring Place, Ga.

A newspaper photographer who went to Spring Place recently to make pictures of the unveiling of a monument to John Howard Payne, the author of "Home, Sweet Home," discovered this fact.

At Spring Place Payne was put in prison because of his sympathy with the Cherokee Indians when fourteen thousand of them were torn from their homes and started on their journey to the west. Accordingly Spring Place was selected as a spot on which to erect the monument to him. The Payne monument was unveiled on October 7th. The photographer heard there of the tombstone on which a face has slowly been growing until now the likeness in the marble is said to be exactly like pictures of the man who lies beneath.

The photographer went to the little weed grown cemetery and found that the face was distinctly visible from the road, thirty feet away.

Smith Treadwell, a respected citizen of Spring Place, died February 20th, 1893, and was buried in the family cemetery. His tombstone is of a pale, bluish marble. For thirty years the tombstone stood sun, rain, and storm unchangeably. Then some visitor to the cemetery felt eyes looking at him from somewhere. The uneasy feeling persisted. Then the visitor believed he saw eyes in the stone at the head of Smith Treadwell's grave. Closer examination showed there were eyes—eyes that somehow in their marble prison had a lifelike expression, faintly sardonic.

Since that time the face of Smith Treadwell has slowly grown, first the nose, then the mouth, then the neck, finally the beard. A careful comparison has been made of the face on the tombstone and of a picture of Smith Treadwell, and they are found to be closely alike.

A psychologist was asked if there could be any explanation of the face on the tombstone.

"There is such a thing as spiritual photography," she said. "I have seen evidences of spiritual photographs, and I believe them to be authentic."

Auto-suggestion, self-hypnotism, plain imagination on the part of the person looking at the tombstone seem far more reasonable. Yet people who never knew Smith Treadwell in life have been impressed with the strong resemblance of the marble likeness and the photograph taken before his death.

"OCULTISM," by Edward Clodd. (Watts and Co., 2s. net.) This book is simply a repetition of the old time-worn and oft-repeated statements made by certain men of like type, presumably in the hope that there still remain people who have not read the refutations. Physically and mentally tied to the earth, it is not surprising that they can conceive of nothing higher, and consequently cannot believe in any higher existence. Beautiful is the dust—to the dustman. Let us leave him to it.

WESTON-SUPER-MARE.—Owing to the efforts of Mr. and Mrs. Coles and some local friends, an invitation was given to Miss Mary Mills, of the Bristol Spiritualist Temple Clifton, to establish a branch church in this town. A propaganda meeting was held at the Town Hall on the 23rd ultimo, and was a tremendous success. The hall was packed, and intense interest was shown by the audience who, at the close of the address, put several very intelligent questions to Miss Mills. Mr. Sidney presided. Over a hundred people remained after the meeting whilst Miss Mills propounded her scheme for the establishment of the proposed church. The present headquarters of the Society is 11, Locking-road, but after Christmas it is anticipated that public meetings will be held every Thursday evening in a hall that is suitable for the purpose.

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The Autumn Session closes with Mrs. Wallis's Meeting on Friday, December 15.

The Library will be closed from Dec. 22nd to Jan. 1st. The offices of the Alliance will be closed from Dec. 22nd to Dec. 28th. only.

The Spring Session will commence with the Special Meeting on Thursday evening, January 11th, 1923, when Sir Arthur Conan Doyle will give an address on "Psychic Photography," illustrated by lantern slides.

The full programme of engagements for the forthcoming Session will be announced at a later date.

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