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A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC. 30th, 1922

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LIGHT

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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits 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.

Ring out the old, ring in the new,
Ring happy bells across the snow:
The year is going, let him go;
Ring out the false, ring in the true!

TENNYSON.

WHEN TRUTH GOES GARLANDED.

Sometimes when we sit down to write of the more picturesque phases of the idea of human survival, of spirits and of a world beyond, we almost feel to be, as a friendly critic expressed it, "flirting" with the subject. Such is never our intention. We try always to keep sight of the great central principle. But we have observed that it is a demand of human nature, when it has not been too highly "scientised," that a fact shall be garlanded. A truth when it first comes into the region of human experience is sometimes like a naked and shivering babe, and the "common people" hasten at once with maternal fondness to clothe it. It is dressed in myth and legend and fairy fancy. Sometimes the swathings are so thick that when the scientific man comes along he does not recognise it as a truth at all. The infant is so thickly vested, it seems as if it could hardly emit a cry. But this desire for embellishment and adornment is very eloquent of a fact about human nature. It means the presence of an instinct towards Art and the creation of beauty. Art is a form of Truth, no less than Science.

OLD YEARS AND THE NEW ONE.

At this season of the festivals of Christmas and the New Year the very air is full of legends and memories of old-time. And the garlands are everywhere. The evergreen are on the walls to remind us how closely our ancestors walked with Nature, and how to them there were spirits of wood and grove to be welcomed or propitiated. We see now that these things were hints and shadows of realities that are

to-day beginning to emerge as scientific facts. There has been a line of continuity all through. We find that nearly all the old Pagan rites and traditions were adopted by the Christian Church and given new forms and meanings. That process will not stop. We do not destroy; we only transmute. As we step into the New Year we take over its border with us the essential essence of every idea rooted in Nature. That Man is a Spirit is our central truth. We need not spare to deck it with garlands. We have found that humanity travels forward, that it proceeds to a larger and nobler realm of Nature, having less to do with graves and charnel houses than we who live in the flesh. That is a thought which we can carry with joy and triumph into the New Year—the crown and fruition of all the old years that went before it.

* * * *

IN MEMORIAM: AN OLD PIONEER.

Mr. James Burns, the editor of the old "Medium and Daybreak," passed away on December 30th, 1894, and we would not have the anniversary of his death pass unnoticed. We remember him well—a rugged Scot, a man of heroic mould, who championed the truth of Spiritualism in days when it was a case of a handful of devoted men and women against a host of opponents, some representing a militant scepticism, but the majority indifferent and contemptuous—the opposition of inertia. Sometimes as a public advocate of Spiritualism it seemed as if he stood almost alone, for he had none of the spirit of compromise, and was impatient of every form of humbug and pretence. His was the attitude of the old Covenanters, and he paid heavily for his loyalty and devotion to the truth as he saw it. He died in poverty, after many years of labour and struggle. But the fruit of his long toil and suffering remains to us. Spiritualism would not have arrived at the position it holds to-day but for James Burns and his like. We salute his memory and rejoice to think that he has passed beyond the tribulations of earth and entered into his reward.

VOYAGERS.

Come, then, launch out with me and steer
Into the shoreless sea!
Shake out the sails and follow without fear
Into the distance and the golden west!
We yet shall sight the Islands of the Blest;
We yet the Hesperian Gardens of our quest
Shall compass, if not here,
In this our world of ravin and unrest,
Then in those lands of a serener air
Where truth alone is fair.

—JOHN PAYNE ("Songs of Life and Death").

REVERENCE.—In reverence is the chief joy and power of life—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead, and marvellous in the Powers that cannot die.—RUSKIN.

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

SOME PERSONAL EXPERIENCES IN PSYCHICAL RESEARCH.

ADDRESS BY CAPTAIN E. N. BENNETT, M.A.

There was nothing formal about the address which Captain E. N. Bennett, M.A., member of the Council of the S.P.R., and late Fellow of Hertford College, Oxford, gave to the London Spiritualist Alliance on the evening of Thursday, December 14th. It was, as the CHAIRMAN, Mr. G. E. Wright, said would be the case, a conversational talk about the extensive experiences and impressions which had fallen to the speaker's lot in the realm of psychical research, the simple and straightforward manner in which the story was related adding greatly to its attractiveness.

CAPTAIN BENNETT, in his opening remarks, said that the experiences to which he would refer were not more important than those of other people, but they had the merit of covering a considerable period of years—dating back to the time when he was a youthful don at Oxford and had the immense privilege of coming in contact with F. W. H. Myers. His study of the subject sprang from a very genuine and sustained interest, and the older he grew the keener that interest became.

When he used the words "psychical research" he did so because it was a convenient phrase. There was much in common between his hearers and the S.P.R. He believed that the vast majority of the members of the S.P.R. accepted the Spiritistic explanation. Just by way of prolegomena, it had always struck him that they moved and worked in an atmosphere of hostility. That might not be a bad thing, but it was a curious phenomenon all the same. Here was a nation, the vast mass of which called itself Christian. When he went over the prison at Oxford he was told by the warders that every man in the place was a member of the Church of England. (Laughter.) And Christianity laid stress on the immortality of the soul. What, then, could be the cause of such hostility? He supposed that it was due to a bad type of conservatism, the same kind of conservatism as the Apostles had to contend with in commending their message—an unwillingness to recognise or acknowledge any "new thing." This public hostility was reflected in the Press, which, catering to the worst side of human nature, hailed every opportunity afforded by the misdeeds, real or imaginary, of any of the followers of Spiritualism to blacken its character. In addition to this hostility, manifested also by legal proceedings taken under the monstrous clauses of obsolete laws, they had to face an abysmal ignorance. Of this ignorance, especially on the part of legal luminaries, Captain Bennett quoted some amusing illustrations. "How many of our critics," he asked, "ever take the trouble to acquaint themselves with the facts?"

As to his own personal experiences, he had been singularly fortunate. Having no home ties till late in life, he was able to travel about the world. He went to Sweden and sat with Madame D'Esperance. He had also had sittings with Florence Cook, Eusapia Palladino, Mrs. Piper, Eva C., and Mrs. Leonard—in fact he had had the privilege and pleasure of sitting with nearly every medium of note, and, as a result, he had come to the conclusion that the best working hypothesis to explain the phenomena he had witnessed was the spirit hypothesis.

With regard to the work of the S.P.R., it had put together thirty-two volumes of Proceedings and twenty volumes of its Journal—a wonderful achievement. As to the Society's methods, he would like to refer to the very able and courteous criticisms by Mr. Wright which had appeared a few weeks before (LIGHT for November 18th, page 724). Mr. Wright laid stress on the fact that the S.P.R. put a ban on paid mediumship. It was true that that ban had existed—it arose out of disappointments and disillusionments in the 'seventies and 'eighties—but it had long been in abeyance, and he did not think anyone on the Council now stood up for that attitude. Mrs. Piper was paid, Eva C. was paid, and so were other mediums. The other criticism passed on the Society by Mr. Wright was that it had not engaged in the investigation of physical phenomena as much as it might have done. That criticism was accurate on the face of it, but not accurate in substance. An enormous amount of investigation had been conducted which was not officially recognised. In the case of Eva C., the Society had published its investigations; in other cases investigation had been carried on by individuals. The Society was very scrupulous—some said too scrupulous—in its standard of accuracy and in weighing evidence. They might take the case of Mrs. Mellon. At a famous séance held with her at Carlton House Terrace she was searched beforehand by a committee of ladies, then fastened in a sack and put into a balance, the other end of which was outside the curtain of the cabinet. A figure appeared and afterwards went back into the cabinet, and the weighing

machine showed a distinct loss of weight on the part of the medium during the séance. The séance was never recorded in the Proceedings of the S.P.R. because the medium declined—and, he thought, rightly declined—to let herself be searched again after the séance, and also because there was some appearance of an attempt having been made to pull the straps behind her. Another example of the meticulous care taken was that of the photograph of the drawing room at Combermere, in Ireland, in which the plate on development showed a shadowy figure in an armchair suggestive of the deceased Lord Combermere. The reason why the Society would not give its imprimatur to this case was that the lady who exposed the plate left the room for a few moments. That was how it was that good work done by private individuals was not always put on the records.

He did not want people to be impatient with lines of research which might seem comparatively dull and unexciting. Let them think of the long and tedious experiments in telepathy and thought-transference. He had no doubt that telepathy existed. While serving in the South African War, he collected several good cases of the way in which the Kaffirs got knowledge of attacks. He had also found strong evidence of the existence of the faculty in animals, and he thought that it was the best solution of the migration of birds and many other things that puzzled us intensely. Once they had established thought transference and telepathy, they had gone a long way to establish survival of the soul and personality after death. Nothing had been more firmly established than phantasms of the living. B., by an exercise of his will, caused A. to see a phantasm of him while they were both alive. If B. died, and the same thing happened, it proved that B., in spite of the change called death, was still able to exercise volition.

Captain Bennett went on to refer to some of the wonders of the Second Self—instancing the new-born infant's knowledge of where to seek its food; the sleeper's knowledge that the hour at which he had resolved to rise had arrived, a fact of which the waking self would have been unaware; the wonders of the hypnotic state, the phenomena of genius—things that could not be accounted for by experience; knowledge the source of which the speaker could not help thinking must be not temporal but eternal, a something outside time and space; marvels so common that St. Augustine spoke of them as "diurna miracula."

Returning to the question of evidence he recalled a visit he paid to Sir William Crookes in the drawing-room of his residence in Kensington, when Sir William, pointing to the hearthrug, said that on that very hearthrug he had seen Home raised some feet from the floor. Myers, too, was intellectually convinced of the reality of physical phenomena. At the same time there was a tendency for convinced investigators to grow a little careless in their methods. They had to admit that fraud did exist, though it was not so common as their enemies suggested. Not only was there the fraud which arose from motives of sordid gain and the more insidious kind to which doctors gave the name of "megalomania"—the desire to be thought great and interesting—there was also unconscious fraud. But at any rate one could not, as some people seemed to suppose, prove fraud from a negative. He mentioned a case in point in connection with Eva C. After they had witnessed some extraordinary phenomena through her mediumship, a French journal got five or six doctors to sit with her, and nothing happened, whereupon a friend wrote, "So sorry! Your Eva C. has been proved a fraud." As though the fact that no results were obtained on one occasion could in any way invalidate the genuineness of those obtained on another!

To the objection that the messages received were trivial, he replied by asking the objectors to think of the myriads of mankind who moved noiselessly out of existence every year, and of how few of them had said anything worth recording. Why should we expect the change called death to produce supernatural wisdom? What did we remember our friends and kinsmen by? Not by anything startling and strange, but chiefly by simple words of kindness and affectionate interest. That covered most of the cases called "trivial." But there were instances of messages that were very far from trivial. Some received through Mr. Stainton Moses rose to a level of real sublimity.

If asked why he turned his attention to such researches he would give two main reasons. First because they were profoundly interesting from an historical point of view, throwing a flood of light on many dark places in the Old and New Testaments, on witchcraft and miracles; but

(Continued on next page.)

IN MEMORIAM: HERBERT BURROWS.

When, some twenty-five years ago, I first met Herbert Burrows, he was coming rapidly over to the spiritual, if not the definitely Spiritualistic, view of life. He was proclaiming that the Universe was a great fountain of life and consciousness, free, flowing and infinite. He had in fact quite broken with any mechanistic philosophy, and even repudiated the idea of a mechanical principle in Nature. But this was, of course, a result of his powerful reaction from materialism of any kind, and was indeed characteristic of his ardent, vigorous, uncompromising nature. He was a man of the Viking type—a warrior—but his martial qualities were tempered with fine and delicate sensibilities. One of his published lectures dealing with the relation of Art to life was a really splendid performance. An enthusiastic Socialist and humanitarian, Burrows did a great deal of valuable work in his own way. Later he took up Theosophy and championed it in the face of bitter opposition. He seemed, however, to be always on the move, his mind having a strong impetus. He was indeed a progressive soul.

He was born in 1845, at Redgrave, Suffolk, of an old Puritan stock, some of his ancestors being numbered amongst Cromwell's "Ironsides." The family, however, was Danish in origin. His father, an old Chartist and an intimate friend of Ernest Jones, was for some years a local preacher amongst the Methodists.

Burrows himself began his working life as a pupil teacher, but later, at Cambridge, he took a University training, and distinguished himself as a writer and speaker. It was at Cambridge that, with the late Mr. John Page Hopps, for many years attached to the staff of LIGHT, he entered on an investigation of Spiritualism, but he found the phenomenal aspects of it too perplexing to interest him. Nevertheless, his studies in this direction doubtless did much towards developing his mind and drawing him towards that large spiritual philosophy of life which he was later to teach with all the vigour of his impulsive nature.

An interview with, and portrait of, Herbert Burrows appeared in LIGHT of January 15th, 1898, and he delivered several addresses before the London Spiritualist Alliance during the early years of the present century.

Of late years he had become quiescent, and I lost sight of him. He seemed to have "dropped out" of the various movements in which he had once taken so active a part. He had doubtless expended his energies too lavishly. That was his nature. He was a man who would spend and be spent in the service of his fellows. I recall to-day his ardent look, his face radiant with thought and energy, his breezy impetuous manner. He carried with him an atmos-

(Continued from previous page.)

chiefly because he wanted to secure a scientific proof of survival after the change called death. It had been said that the desire to survive was natural to the young, but when one grew old all one wanted was to go to sleep. He did not believe it. Rather would he echo Canon Horsley's epitaph, "Vixi sed magis vivam"—"I have finished with life, only to live more fully." The absence of a belief in survival tended to paralyse a man's energies.

"But ah, to know not, when with friends we sit
And when the purple joy is passed about,
Whether 'tis ampler day divinelier lit
Or homeless night without."

It they could to some extent dispel the mists of uncertainty that had settled on so many good and pure minds, their work would not have been altogether in vain. (Applause.)

On a question raised by Mr. Leslie Curnow, CAPTAIN BENNETT narrated a remarkable experience he had some twenty years ago with Mrs. Corner (Florence Cook). It was during a Christmas vacation which he was spending with some friends in Gloucestershire. One evening, the conversation turning on Spiritualism, his hostess asked him to get a medium down for some sances, a request supported by a veritable chorus of "Please do." In reply he undertook to try and get Mrs. Corner, but only on two conditions—that no fee should be paid her beyond her travelling expenses, and that she should be regarded as a guest on the same footing as himself and the other guests. Two days later Mrs. Corner duly arrived, accompanied by her young daughter. After dinner a sance was arranged in the drawing-room, which was divided into two parts by portions of an earlier partition wall and a curtain. The smaller portion, which was to form the cabinet, contained a window and door. The window was securely fastened and sealed; and the door locked, the key being taken by Captain Bennett, who moreover placed a trustworthy footman on guard in the hall immediately opposite the door. Before Mrs. Corner entered the cabinet she was stripped and thoroughly searched by a committee of ladies, who reported that they found nothing on her person but the usual under-clothing and dress. She was placed in a chair facing the curtains and enclosed in a regular spider-web of filose silk

phere of life and freshness, and looked far younger than his years. He had the dash and audacity of the old searovers from whom he was descended.

I salute his memory as that of one who did his part manfully and has now passed to the greater peace, to carry on his work in more congenial fields.

D. G.

SIR WILLIAM BARRETT ON PSYCHIC EVIDENCE.

We take the following extracts from an article by Sir William Barrett in a recent issue of the "Church of Ireland Gazette," in which he replies to the criticism of another contributor, "Boreas," on the subject of psychic phenomena:—

It is quite true, as "Boreas" remarks, that I have not committed myself to any opinion on the validity of the evidence on behalf of ghostly materialisation or spirit photography; on these subjects I wait for more conclusive evidence. But to quote, as "Boreas" does, agnostics like Mr. J. McCabe and Mr. F. Podmore (neither of whom had any first hand acquaintance with the subject) against Sir William Crookes' long and laborious researches, is like quoting, say, Voltaire against Christianity.

"Boreas" relies on the evidence of my friend, Dr. Fournier d'Albe, against the Goligher circle. So far as that evidence goes against recent occurrences, this opinion may be quite justifiable; but the recent investigation was brief, and can hardly be called conclusive. As, however, "Boreas" relies on Dr. F. d'Albe, may I ask him to read the latter's book called "New Light on Immortality." The whole of the latter part of that book is devoted to Sir W. Crookes' investigations of the medium Florence Cook, and utterly refutes the opinions entertained by "Boreas" and the sceptics he quotes.

Your contributor asks me if I can possibly believe all the amazing statements made by Sir W. Crookes. As an outsider my opinion is worth very little; I can only repeat what I have said in my book, "On the Threshold of the Unseen," pp. 55 and 87. My scepticism, in discussing the matter with Sir W. Crookes, failed to shake his opinion, held up to his death; nor could I find any flaw in the elaborate precautions he took to avoid fraud.

The eminent French physiologist, Professor C. Richet (quoted by Dr. F. d'Albe) states he used to laugh as heartily as anyone at Crookes' statements, but subsequent experience of his own had led him to cry *Peccavi*, and he says: "How could I have supposed that the savant who discovered thallium and the radiometer, and foreshadowed the Rontgen rays, could have committed gross blunders and allowed himself to be duped for years by tricks which a child could have exposed?"

which fastened her ankles, wrists, neck, etc., to the chair. Captain Bennett here explained that he used filose silk because it is practically impossible even in the light to undo knots made in that material. In addition, he secured Mrs. Corner even more firmly to the chair by means of a steel chain which he fastened round her waist, keeping the key of the padlock in his pocket. Leaving the medium in a trance-like condition, with her head sunk on her breast, the company withdrew into the other part of the room, pulled the curtains together, and took their seats in a semi-circle opposite. The cabinet was practically in the dark, but the space occupied by the sitters was dimly lit by a red lamp which gave just enough light for them to see each other's faces. After about ten minutes the curtains parted and the figure of a woman, slightly-built and taller than Mrs. Corner, appeared in the opening. She wore a turban, a white tunic and white trousers tied below the knee, her arms and the lower part of her legs being bare. Coming forward, she spoke in French, declared herself to be an Algerian dancer named Marie. She stepped up to one gentleman and shook hands with him, but to Captain Bennett she was consistently disagreeable, and when he asked her to let him see her feet more clearly she bounced forward with an impatient and abusive exclamation, and plumped her foot down on a small stool beside him. He bent down and looked at it—it was a woman's foot, small and shapely. Marie had every now and then darted behind the curtains, and Captain Bennett at last announced that the next time she did so he would follow her. Soon afterwards she again slipped into the cabinet and he sprang up to carry out his intention. He always regretted that he did not do so at once, but he was stopped by his hostess under the mistaken impression that they had promised not to follow the figure. The delay occasioned by this interposition did not exceed half a minute. He pulled the curtains aside, struck a match and looked around. There was no sign of Marie, Mrs. Corner was still sitting with her head on her breast and tied and fastened as they had left her, the furniture was undisturbed, the seals of the window were intact, and the footman had never quitted his post in the hall.

Other questions were satisfactorily answered, and the meeting concluded with a very hearty vote of thanks to Captain Bennett for his most interesting address.

NOTABLE EVENTS IN 1922.

AS RECORDED IN "LIGHT."

JANUARY.

1922 opened with a flourish as regards Spiritualistic propaganda, at least three leading London Sunday newspapers dealing with the subject on January 1st. Mr. James Douglas was "Grappling with the Unknown," the late Mr. Geo. R. Sims related some interesting reminiscences in Spiritualism in the "Referee," and the famous medium, over the initials A. G. E., commenced a series of articles in the "Weekly Dispatch." The provincial Press also gave considerable space to the *pros* and *cons* of the subject.

On January 10th Sir Arthur Conan Doyle, who had just returned from his Australian tour, gave an address at the People's Palace, Mile End-road, London, E., under the auspices of the Jewish Spiritualists' Society.

The opening social meeting of the London Spiritualist Alliance was held on January 19th, when Mr. George E. Wright, the newly appointed Organising Secretary, was introduced by the Chairman, Mr. Henry Withall.

"Le Matin" offered three prizes of £1,000 each for the first satisfactory manifestation of psychic phenomena. January 26th, Sir Arthur Conan Doyle presided over a farewell meeting to Mr. Horace Leaf at 5, Queen-square, London, the occasion being the eve of the departure of Mr. Leaf on a lecture tour in Australia and New Zealand.

The London "Evening News" of January 30th published an article, by Sir William Barrett, in which he wrote:—"I am absolutely convinced from experimental evidence of the existence of an unseen spiritual world and the presence therein of intelligent beings occasionally able to communicate with us, as opportunity occurs."

FEBRUARY.

The month opened with an address on Spiritualism by Dr. Frank Ballard, the well-known Methodist minister and writer, at Hull. His address created considerable attention amongst members of the Free Churches. Dr. Ballard declared that: "For anyone to say that Spiritualism is all fraud is to be either a fool or a liar."

Mr. and Mrs. Horace Leaf sailed on the "Euripides" for Australia on the 2nd.

On the 14th, Professor Richet, before the French Academy of Science, declared his belief in the truth of psychic phenomena.

The passing of Miss E. Katharine Bates was recorded on page 119 in a fine tribute, by Dr. Ellis T. Powell, to this well-known writer.

Dr. James M. Peebles, the "Grand Old Man" of Spiritualism, passed on at the great age of ninety-nine on the thirtieth day of this month.

The Marylebone Spiritualist Association opened its Psychical Research Institute at 5, Tavistock-square, London, on February 23rd, the ceremony being performed by Lady Glenconner (now Lady Grey).

MARCH.

During the first week of this month Mr. Stuart Cumberland died at St. George's Hospital, London.

On the evening of the 9th the Rev. C. Drayton Thomas gave a remarkable address on his book and newspaper tests before the members of the L.S.A.

On March 15th Sir Arthur Conan Doyle and Lady Doyle were entertained to luncheon by the Spiritualists of Sussex at the Royal Pavilion, Brighton, when Mr. H. W. Engholm presided.

Dr. Ellis T. Powell gave lectures before record audiences in Edinburgh on the 26th, and Glasgow on the 27th and 29th.

Number one of the Quarterly Transactions of the British College of Psychic Science, Holland Park, London, made its appearance this month under the editorship of Mr. F. Bligh Bond.

Mr. and Mrs. Horace Leaf arrived at Perth, Western Australia, on March 11th, and Mr. Leaf gave his first address the same evening.

APRIL.

On the first of this month Sir Arthur Conan Doyle, Lady Doyle and family sailed on s.s. "Baltic" for New York, where he commenced a series of lectures, the first one being on the 12th at the Carnegie Hall.

On the first Sunday of April Mr. Robert Blatchford contributed the first of a series of articles on psychic matters to the "Sunday Chronicle." In this article he stated that he had had to abandon his position as a materialist.

The first annual report of the Glasgow Society for Psychical Research appeared early this month, Sir Arthur (now Lord) Balfour being its President, the balance sheet showing that the Society's financial position was very satisfactory.

New York journals arriving towards the end of this month recorded the wonderful reception given to Sir Arthur Conan Doyle both on the s.s. "Baltic" and his landing on April 9th.

On Saturday, April 23rd, Mr. George E. Wright gave an address on "Psychical Research and Spiritualism" at Welwyn Garden City.

A new Guild of Spiritualists for Sussex was inaugurated on April 26th at Brighton, Sir Arthur Conan Doyle becoming the President.

MAY.

A remarkable evidential case of spirit photography is recorded by Dr. Allerton Cushman in the issue of *LIGHT* for May 13th. His deceased daughter, Agnes, appears as an extra on a negative taken by Mrs. Deane.

The May meetings at South Place Institute, London, opened on the 18th. Mr. Richard Boddington presided.

On the evening of the 22nd a meeting was held at the large Queen's Hall, Langham-place, London, under the auspices of the Society of Communion, when Dr. Ellis T. Powell presided; the speakers being the Rev. G. Vale Owen and Mr. H. W. Engholm. This meeting was of a remarkable character and the attendance a record one for the hall. The reception given to Mr. Vale Owen when he rose to speak was of a nature that will never be forgotten by those present. A large voluntary choir rendered the special hymns, and Captain F. C. Dimmick presided at the organ.

This month the Committee appointed by the Church of Scotland to inquire into psychic phenomena issued their report. The Committee consisted of twenty-five distinguished clergymen and seven well-known laymen. Under the head of recommendations the Committee said: "The Church cannot dismiss these phenomena, with indifference." The reception of the report by the Scottish Press was very mixed.

The May issue of the "Journal" of the Society for Psychical Research contained a report entitled "A Case of Fraud with the Crewe Circle," in which charges of fraud were brought against Mr. Hope, the medium for psychic photography, which the report alleged occurred during an experiment with this medium, conducted by Mr. Harry Price and Mr. James Seymour at the British College of Psychic Science, Holland-park, London, on February 24th.

JUNE.

The news of the death of Dr. Ellis T. Powell on the first day of this month came as a great shock to a very large number of people, following so soon after his appearance as chairman at the Vale Owen meeting at the Queen's Hall. Dr. Powell passed on at the comparatively early age of fifty-three, and his loss to the cause of Spiritualism was one to be deeply regretted.

The marriage of Lady Glenconner to Viscount Grey of Fallodon on Whit-Sunday was an event of interest to many connected with the Spiritualist movement. During Whit-sundate the Thirty-third Annual Conference of the Lyceum Union was held at Manchester. The report showed an increase of affiliated Lyceums and an increase of over 3,000 Lyceumists. Mr. C. J. Williams (London) was elected President for 1922-23.

Mr. F. W. South, for many years the manager of *LIGHT*, retired at the end of this month and he carried with him the high appreciation of a long and faithful career spent almost entirely in the service of this journal.

JULY.

During the first week of this month, under the Presidency of Mr. George F. Berry, the Spiritualists' National Union held its Twentieth Annual Meeting and International Congress of Spiritualists. The Congress opened with a reception to overseas delegates at the Caxton Hall, London, on July 1st, the International Congress proper held three sessions on Sunday, July 2nd, at the large Queen's Hall. Sessions terminated with a meeting at South Place Institute on Monday, July 3rd, when Sir Arthur Conan Doyle and Lady Doyle, just returned from their lecture tour of the United States and Canada, were present. An important announcement was made during this final meeting that it had been decided to establish at once an International Union of Spiritualists. The attendance at the Annual Meeting of the S.N.U. and the sessions of the International Congress was a record one, the number of distinguished visitors from overseas being particularly noticeable. Through a sudden and serious illness, Mr. R. H. Yates, the Secretary of the S.N.U., was to the regret of everyone unable to be present at the meetings.

The storm that eventually centred round the alleged charge of fraud against the Crewe Circle showed evident signs of its existence in the growing correspondence in the columns of *LIGHT* during this month.

Dr. Fournier d'Albe's book on the Goligher Circle, published this month, created considerable attention and raised much controversy.

In a letter dated July 28th, Sir Arthur Conan Doyle made a statement of the financial result of his lecture tour in U.S.A. The account showed a profit of £1,500, which amount Sir Arthur allocated to various Spiritualistic societies and charities.

Mrs. M. E. Cadwallader, editor and proprietor of the "Progressive Thinker," Chicago, U.S.A., who had been attending the S.N.U. Annual Congress, sailed for New York on July 22nd.

(Continued on page 824.)

SPIRITUALISM AND WAR.

THE CULTIVATION OF GOODWILL.

To the Editor of LIGHT.

DEAR SIR,—Mr. Stanley De Brath, in his interesting and instructive articles upon "Spiritualism and War," has dug down to, and exposed the tap-root of all the social and political diseases which afflict civilisation. It is the absence of "goodwill—the Bienveillance of the cynical old diplomat, Talleyrand. Herbert Spencer wrote, "There is no political alchemy whereby golden conduct may be extracted from leaden instincts."

I suppose this spirit of "active goodwill," which should be the driving force and which is conspicuous by its absence to-day, we may call Love, and all attempts to deal with men in masses by political and social transformation will not make any essential difference so long as the nature of the individuals composing these masses remains unchanged. The great evil is that there is no body of thought commanding sufficient assent or allegiance to act as a kind of spiritual "unifying authority." It is the merest commonplace to-day to say that the "Churches have missed or lost their opportunity." Each sect insists on the importance and some upon the indispensability of its particular doctrines crystallised into dogmas, with an air of finality. Belief in doctrine still precedes in importance action and conduct. Now it is evident that the spiritual chaos reigning everywhere is not going to be abolished through any one sect or "church" finally triumphing over its rivals, and to establishing unity in place of chaos and contradiction. The stage in human thought when that might have been possible has passed away, never to return. The only possible ground upon which we can all agree is that which is common to and underlies all Religion (defining that word as distinct from ethics or natural religion). This ground is stated in your own motto every week. If it is charged with being vague, the reply is that it is broad and can form a common platform for all who, disagreeing, perhaps, on everything else, can at least unite on proclaiming that Man is in his essence a spiritual being, forming part of a Spiritual Universe of which he is probably a very humble citizen. Further, that his life in this material or sensory world is only one episode of a larger life to be experienced under conditions which surpass entirely the powers of his present intelligence to apprehend, and that his conduct here is even now determining his status in the life which he must enter upon after the bodily disintegration we call death. It is this thought which gives the doctrine of Evolution its natural complement, and without which it must ever appear a truncated process, cutting short the life of the individual in an arbitrary, unintelligent and purposeless manner. But as this doctrine (or fundamental platform) will not command the assent of the "Churches," for it will appear to be lacking in the precision and details upon which they lay so much stress, we cannot expect aid from them (as organised bodies) although many earnest men amongst them will and do help. For instance, it will leave quite an open question to be settled by each individual for himself, the interpretation of the character, nature, and mission of Christ. If the Churches, say of the Protestant wing (I omit Roman Catholicism for it seems hopeless to expect any kind of co-operation from that quarter) could unite to sink their differences and inherited prejudices and bring a fair and sympathetic judgment to bear upon the accumulated data of psychic research much good might be done, and the average man, saturated in his popular mechanical and materialistic philosophy (representing the 'seventies of last century), would welcome the attempt to bring the phenomena attending early Christianity into some kind of continuity with what he considers "received opinion and current thought." It is just because that to him these alleged supernormal phenomena are always "in the air" and that he is told they came to a sudden termination soon after they are claimed to have commenced—it is just because of this that he refuses to consider them as having been more than subjective hallucinations, which might pass as facts in the "ages of credulity" but are incredible in a Scientific Age. Frederic Myers wrote:—

It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world, to find thus at last the substance of things hoped for, the evidence of things not seen.

The average man must be shown, if his mentality is to be changed, that the Spiritual World is a reality, in the sense that he would be prepared to admit that electrons, atoms and ions are realities, and that hints and suggestions of its presence abound around us for those who will reflect on these things. If, simultaneously with this intellectual demonstration, a practical appeal could be made, real progress towards a better state of the world would be evident. By practical appeal, I mean a sincere attempt on the part of the wealthy and governing classes to imagine what the world really looks like when seen through the eyes of the people. A grave responsibility rests upon the influential

and the rich, which they seem almost entirely to ignore through lack of sympathetic imagination and goodwill. They shelter themselves behind their so-called science of political economy, with its assumptions that the end and aim of man is the accumulation of wealth and the satisfaction of material desires and matters which involve and demand goodwill and co-operation for their solution are treated as though egoism and self-interest were the *ultima ratio* in human society. When they are reproached with this, the defence is that "Political Economy has nothing to do with Ethics," but this is merely a reply—it is no answer. What on earth is the use of a so-called Science which consists in a series of deductions from first principles dealing with a person—or rather an abstraction called the "economic man"—who has never existed, except perhaps in the imagination of Ricardo? At this point we must invoke the assistance of the churches, whose teaching claims that there is another world where injustices will be redressed; though this argument may be valid enough, yet it is not the argument to be used by those whose lives are often but one long pursuit of pleasure and indulgence in selfish and unsocial luxury. And here comes the point where the doctrine of human survival has lost all real hold upon the man in the street. This doctrine, being essentially associated with the churches, has participated in the decline of Christianity because, notwithstanding individual exceptions (Kingsley, Ruskin, and others), it has become identified in his mind with money-worship and Mammon. The churches have been false to their mission. There are large numbers of clear-sighted men in their ranks who recognise and deplore this fact. It is not enough for orthodox creeds to preach "otherworldliness" whilst they are either too blind to see, or too pusillanimous to condemn the sordid materialism—economic and financial—enthroned to-day in high places, busily engaged in plotting and scheming, intriguing, and threatening to obtain means to exploit the globe for profit, whilst the masses remain in poverty, physical and spiritual. Until the mentality of the people at the top has been reformed there is little chance of appealing with success to the people below, and it is the cynical disbelief of the latter which renders them almost deaf to anything beyond appeals to class antagonism, based upon a sense of injustice everywhere. So human society stands a good chance of disintegrating into a chaos of warring atoms. The masses believe in nothing beyond this life, and many feel that rather than continue in their present condition they might as well destroy society (as Samson did the house of the Philistines), even if they perish in the ruins! In this mood they are suspicious of every doctrine which seems to them a mere veiled apology for the continued existence of unnecessary privilege and selfish wealth in which they are required to acquiesce. It looks as though we can only hope to make headway through the help of sincere men, sprung from the workers, and possessing their confidence, in the task of infusing a real spiritual significance and force into the work of practical social reform, and in this I consider Great Britain has at present a distinct advantage over continental countries who possess nothing analogous, say, to the Labour Party. Only thus, I think, will it be possible to make any real progress towards international human brotherhood, and only thus may we hope to break down the forces of narrow nationalism, camouflaged as patriotism, with which the world has been almost poisoned since the war is said to have ended. It is fortunate that Britain possesses many men who realise to-day that unless their creed can find its practical expression in the lives of men and the relations between men and nations, it will fail and pass into the category of forgotten beliefs, and the progress of economic and financial materialism will continue unchecked for lack of anything to oppose them until the inevitable result is reached—social disintegration and chaos. No society, founded upon the cult of material wealth, can endure permanently, for it is written, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." It is probable that the average man would not demand such a mass of evidence to believe in a spiritual world and a nobler future if only he could perceive some signs that those who rule in high places themselves really believed, and showed their belief in their lives and their conduct. But to-day he holds that they believe nothing, whatever they may profess, and as life and conduct are the "acid tests" to be applied, it is not strange that Materialistic Socialism successfully exploits the lie existing at the very core of Western Civilisation.—Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure, Paris.
December 6th, 1922.

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LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

Tel.: Museum 5106.

Telegrams: "Survival, Westcoat, London."

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THE YEAR THAT'S AWAY.

But a few hours more and the last sheaves of the year's harvest will have been housed, and the tale made complete.

For us it has brought a full sheaf and a goodly chronicle of adventure and achievement. The idea for which we stand, the spiritual nature of life and its eternal triumph over death and decay—that idea has grown and is growing apace. The signs come in a thousand ways, some of them taking the form of destruction as the new thought in its expansion cracks the ancient moulds and pushes aside the obstructions to its progress. There is all that disruption of old institutions which marks the coming of new ideas.

That process has gone on throughout the year which is about to pass, and to an extent doubtless greater than in any year which has preceded it.

No one who has studied intelligently the course of recent events can fail to have noticed the signs. They are many and significant. Political crises, social crises, religious crises—there has been a general quaking of ancient systems, orders and creeds.

The methods of Government are challenged; the social order is called into question; we are even told the Church is "bankrupt." These criticisms come not only from without but from within. Advanced minds in the ranks of each of the several communities have arisen to demand reform. Crisis follows crisis, each seemingly more critical than the last.

It is a disquieting spectacle to those who have not discerned in it the working of the invincible Spirit, breaking and shattering the old structures of thought and system to make way for those that shall be fairer and wiser.

During the year now at its close we have seen our message of "a life beyond" carried far and wide over the earth. Press and platform and, in a smaller degree, the pulpit have proclaimed it. It has percolated everywhere. Our files of LIGHT for 1922 bear convincing testimony to the fact, and yet we doubt whether, full as we tried to make our records, they convey more than a pale reflection of the reality. For the growth and the change have gone on for the most part interiorly, and the indications which have come to the surface are relatively small, tremendous as they may seem.

1922, in short, represents a climax, a culmination of much that has gone before, but climax will follow climax. The acme is yet far off.

In the meanwhile we bear witness to that spiritual principle in Nature and in man which shows itself in all the work of disintegration now going on, for ever shattering old forms to emerge in newer and finer ones. It is the same principle whether it is expressed in the political order, the social fabric, the religious system, or the mortal body of each one of us. They pass away, sometimes with shock and catastrophe, but Life for ever vindicates itself, and survives them all. The Spirit maketh all things new.

The Old Year is dying. It has yielded us a harvest greater than that of all its predecessors. We salute its passing as that of one who has served us well, and we turn with fresh hope and expectation to the year that is about to dawn.

THE SOCIETY FOR PSYCHICAL RESEARCH REPLIES.

To the Editors of Light.

DEAR SIRS.—We are in receipt of your letter of the 11th December with reference to our reply to the criticisms that appeared in the columns of LIGHT dated November 25th and December 2nd.

We do not propose to enter into any argument with you on the matters raised in your letter, but we attach for your information a list of some of the inaccuracies in the copies of the correspondence between Mr. Dingwall and Mr. Hope to which we referred. Some of these are of small importance, but we would in particular draw your attention to the substitution of *our* for *his* in line 12, page 756.

We may add that the third of the signatories of our letter was Mr. W. H. Salter, and not Mrs. W. H. Salter.

Yours faithfully,

ELEANOR MILDRED SIDGWICK,
V. J. WOOLLEY,
W. H. SALTER,

Hon. Secretaries.

31, Tavistock Square, W.C.1.

December 13th, 1922.

EXAMPLES OF ERRORS REFERRED TO.

- Column 2, 7, 756, line 2. "the" omitted before "commas."
 "10. "only" omitted before "human."
 "12. "our" substituted for "his."
 "14. "really" omitted before "getting."
 "19. "have" omitted before "believe."
 "19. "believe" written for "believed."
 "20. "For" substituted for "of."
 "20. "Sometimes" substituted for "some time."
 "23. "to us" inserted.
 "23. "have one" written for "had another one."
 "24. "From" omitted before "over."
 "29. "sort of" omitted before "people."
 "29. "to" omitted before "be."
 "30. "Will be" substituted for "have been" and next words omitted.
 "33. "Will not" substituted for "would."

The inaccuracies referred to in the above letter, it will be seen, all occurred in the letter addressed by Mr. Hope to Mr. E. J. Dingwall. In reproducing this letter we followed the copy supplied to us by Mr. Hope, who had made the copy with his own hand, which accounted for the errors and omissions. Mr. Hope, we gather, does not keep a typewriter or make carbon copies of his correspondence. We may remark that with the one exception of the alteration of the word "our" for "his" the sense of Mr. Hope's letter remains the same, and in view of the much larger questions raised by us, the reply from the S.P.R. is, to say the least of it, disappointing.

DIRECT PHENOMENA AND THE MEDIUM'S BRAIN.

Miss H. A. Dallas writes:—

In the interesting article by C. E. B. (Col.), stress is laid on the part played by the brain of the medium in direct voice phenomena. It may interest him and readers to know that Mr. Morell Theobald supports this view by telling us that when *direct writing* occurred in his presence his "brain felt for the moment in a most extraordinary state of ferment—quite indescribable—which state," he says, "usually accompanies the process of these direct writings, when I am present. This first time I was dazed; it was a new sensation; but one I recognise now, and which, when it occurs, induces us to search for some writing—coming now, as they do, at all times—whether sitting *en séance* or not." (*Spirit Workers in the Home Circle*, p. 52.)

Again, on page 157, in answer to a question put by him as to how his power was used when direct writing came, the reply given by the communicator was: "Ask your head." (p. 157.) Elsewhere he says that he was conscious of headache when direct writing had been done somewhere in the house.

This remarkable record deserves more attention than it has received. It is now out of print but can be found in the U.S.A. Library.

THE REV. G. VALE OWEN.—The departure to the United States of the Rev. G. Vale Owen has had to be postponed until the 12th January. He sails on that day for New York by the steamship "Antonia" from Southampton.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We give the following extracts from the report in the "Morning Post" of December 20th of the Earl of Balfour's Gifford Lecture at Glasgow University, delivered on December 19th:

The Earl of Balfour criticised the materialistic conception of the universe in its purely physical sense. It was a view which he could respect, but must reject. His view was a negative one, he admitted, but he believed that we must assume the existence of what we ordinarily meant when we talked of the soul. They must keep in mind the possibility of communication between mind and mind. The Earl of Balfour recalled that the general subject at the last lecture was the Human Spirit. There was a form of Materialism which he could not understand, the doctrine being that mind and body or mind and the nervous system were not merely inter-related in the closest possible fashion, but were identical. Another doctrine which went beyond that was that all their human emotions were merely a powerless florescence on the surface of material particles, which in the case of their bodies, as in the case of the stars of the material universe, generally moved solely in accordance with laws which were common to the whole material universe. That, he held, was a perfectly untenable thesis. Though the physical point of view did not receive his agreement, it received his respect. Why did he reject that view? One reason was the obvious reason which influenced everybody—their own experience, the experience of their friends, and the observation of life. Describing what he characterised as a domestic adventure, the winding of a watch, he said in doing so he was transferring energy and changing the form and position of matter by deliberate free will. Either mind was impotent, which was what it must be if the physical view was driven to its extremest consequences, or mind could influence the distribution of energy and matter by the exercise of will. If they were to say that the definition of a miracle was just this distribution of matter and energy by a spiritual force, it would not be extravagance to point out that not only were miracles of constant occurrence, but the chief business of men was to perform them. (Laughter.) Under that theory, mind was always an effect, and never a cause. It had no reaction upon the materials which brought it into being. On the materialistic view, nothing that they did could alter by a hair's-breadth the path of any material particle in the universe. They were spectators under the illusion that they were actors. The only thing that acted was matter, and, when it acted alone, it acted necessarily without intelligence. It was fairly clear that this meant that the distribution of matter, energy, produced all that they knew, including mental facts, and, therefore, the knowledge of those facts. They, therefore, had the neurons as elements, the neurons making man, and man so made that, though he could never influence the movements of the neurons, apparently he was able to investigate them. Neurons, therefore, on that theory blindly produced the knowledge of themselves. Materialism was a system which, by its very nature, corroded its own supports. Dealing with the question of telepathic communication, Lord Balfour said he had practically no doubt that evidence proved conclusively that, in certain rare cases, what passed in one mind was known to another mind without that process of physical interpretation, which, in the ordinary, was the only method by which soul could communicate with soul.

Following an interesting announcement in the "Cape Argus" of November 25th in respect to the world-famous Cottingley Fairies, the "Daily Express" of December 19th published the following interview with Sir Arthur Conan Doyle, which reads as follows:—

Sir Arthur Conan Doyle is more than ever convinced that fairies really exist in Yorkshire. He informed a "Daily Express" representative yesterday that he is now in possession of corroborative evidence placing the matter beyond all doubt. The controversy about the fairies has raged since Sir Arthur, in a remarkable "Strand Magazine" article two years ago, asserted that fairies had not only been seen in Cottingley, a Yorkshire village, but had been photographed by two girls, aged ten and sixteen years respectively. The photographs were reproduced. One showed Alice, the younger girl, behind a bank, while before her were four dancing fairy figures. They were traditional fairies, with butterfly wings, one playing a pipe and the other pivoting on a toadstool. The other photograph was of a dancing gnome prancing round the knees of Iris, the elder girl. The point of what Sir Arthur Conan Doyle claims to be fresh evidence is that the "Cape Argus" has discovered a girl in South Africa to whom the "younger of the two seers" wrote cards at the time telling her of the incident. "The girl," declared Sir Arthur yesterday, "was at that time aged ten, and there could be no conceivable reason why she should or could devise a deep plot in order to deceive a little friend at the other side of the world. It was not

until two years later that I heard of the photographs and followed the matter up. She wrote to her little South African friend in the most unconcerned manner as if the fairies had been just an incident, and said, 'Elsie and I have been seeing fairies lately. We have even obtained photographs of them. I wonder why we did not see them in South Africa. I suppose it was too hot.' Sir Arthur's view was that no one could reasonably question this, considering the tender years of the child, and the unlikelihood that she would try to deceive her friend in such a way.

Considerable interest appears to be taken in the subject of Spiritualism in Barbados, if the correspondence now appearing in the "Barbados Advocate" is any indication. A Mr. W. A. Kirion, of Bayfield St. Peter, Barbados, in an admirable letter that appeared in the "Advocate" of December 1st deals very much to the point with the sceptics, and in the course of his letter writes:—

"Supposing, for instance, that some years ago before wireless telegraphy was established I had, along with another man, been sufficiently intelligent or specially endowed with the knowledge to have constructed two small electrical instruments of the same type as those now used at wireless stations, and had sent my colleague down to St. Lucia with one of such instruments to erect, while I remained in Barbados with the other, and we exchanged and received messages daily, and were thorough believers then of the efficiency of our system, and the accuracy of our communications at both ends, but could not fully illustrate the process, as scientists have since been able to do, by proving to the world that the air waves being charged with electricity can convey sound, etc.—and to take an extreme case, would we not perhaps have been condemned by our fellow creatures and so have come within the reach of the law for practising or believing in witchcraft, or otherwise been deemed fit subjects for the lunatic asylum—and fancy being subject to all this for the simple reason that we were unable scientifically to prove that this system of wireless telegraphy was available, and had actually been so all the time."

The "Daily Graphic" for December 19th published the following letter:—

Sir,—With reference to the article entitled "A Spirit Speaks," I would like to know in what language the reputed "spirit" of a Persian doctor spoke when using as medium the daughter of a Rhondda colliery electrician. If in English, perhaps he might condescend to state whether he learned that language during his earth-life or since his entry into what he calls "Spirit Realms."

That particular "spirit" is reported to have said: "I have been 108 years in the spirit realms. Some of my friends go down to the dark regions; others do the same as I do—come back to earth periodically to comfort the earth-plane children." It would be interesting to seekers after knowledge, like myself, to have some detailed information about the "dark regions" referred to, where they are and who resides there.

I should also like to know if the latter part of the above quotation implies the idea of "reincarnation," which I find so many Christians to be studying seriously to-day.—C. L. Peacocke, Lieut.-Colonel, Junior United Service Club, S.W.1.

With regard to the language used the writer of the above letter may get some light on the question if he reads the story, "Men Like Gods," by H. G. Wells, now running serially in the "Westminster Gazette." This latest romance by Mr. Wells touches on telepathy in a very remarkable way, and although it is fiction there is a good deal of truth in the author's description of how men using different languages converse with one another telepathically, the difference in language being no barrier at all. Incidentally, we recommend this latest work of Mr. Wells to our readers.

Our contemporary, the "Two Worlds," in its issue for December 22nd, in the course of a review of Sir Arthur Conan Doyle's recent work, "The Case for Spirit Photography," refers to the Hope Case as follows:—

This booklet clearly shows that someone has deliberately practised deception in order to attack the character of Mr Hope and Mrs. Buxton. Who did it? There is Price, Seymour, Moger and possibly some unknown person who had access to the offices of the S.P.R. One would think that the latter Society would be unremitting in its efforts to trace the culprit, but its reticence shows every desire to protect a deceiver, and it has no one but itself to blame if the public (and Spiritualists in particular) come to the conclusion that it is a biased body bent far more on discrediting Spiritualistic phenomena than in determining facts. It may well be that the Society has been victimised by a party of clever conjurers, but its policy of suppression of facts makes it an accessory. In future we shall smile when we allude to the S.P.R. as a learned and scientific body. No Spiritualistic Society, however much composed of "credulous and untrained persons," could have bungled worse than this.

NOTABLE EVENTS IN 1922.

(Continued from page 820.)

AUGUST.

Mrs. Mary Gordon, a well known lecturer and medium, sailed for New York on August 8th. She expected to make a permanent stay in U.S.A.

The critical examination into the alleged fraud with the Crewe Circle commenced in the issue of July 29th. This investigation continued right up to the end of the present volume, and brought to light much fresh evidence on this case which materially altered the whole viewpoint of the evidence published by the Society for Psychical Research in the Society's Journal issued in May.

The passing of Lord Northcliffe this month was a world-wide event, and one of particular interest to the many thousands of readers of the Vale Owen Script. To him the world owed directly the publication of these Scripts in the "Weekly Dispatch."

The Rev. G. Vale Owen towards the end of this month tendered his resignation of the living of Orford, Lancashire, to the Bishop of Liverpool, his resignation to take effect on November 30th. Mr. Vale Owen stated that his reason for taking this step was to enable him to have more freedom to lecture publicly on his convictions, and his leaving Orford had nothing whatever to do with his relations with his Bishop, and he left of his own free will.

SEPTEMBER.

On the first Sunday of this month "Lloyd's Sunday News" commenced "The Adventures of a Spiritualist in America," by Sir Arthur Conan Doyle. This series was continued each week until December 17th.

The passing of Mr. George R. Sims on September 4th was an event of considerable interest to all Spiritualists, as this famous author and dramatist had for some months past shown deep interest in the subject of Spiritualism, having attended a number of sances for the direct voice with the medium Mrs. Roberts Johnson, and recorded his experiences in the columns of the "Referee."

Mrs. Jennie Walker, the well known and deeply appreciated medium, died at a nursing home in Queen Square, London, on September 15th.

Mr. James Coates, the author of "Seeing the Invisible" and "Photographing the Invisible," celebrated his 79th birthday this month and was the recipient of congratulations from all over the world.

The autumn session of the London Spiritualist Alliance opened on September 23rd with a social gathering, when Mr. Harry Price gave a conjuring entertainment.

OCTOBER.

Mr. George F. Berry, President of the National Spiritualists' Union, was appointed General Secretary of the S.N.U. in place of Mr. R. H. Yates, Mr. Ernest Oaten, Vice-President, becoming President. The appointments were dated October 1st.

A new laboratory for psychical research was opened in Leeds on October 13th as a result of the efforts of the President, Mr. Clifford S. Best.

The Jubilee of the Marylebone Society was celebrated on the 15th at the Æolian Hall, New Bond-street, London, when Sir Arthur Conan Doyle delivered an important address on "Spiritualism and Christianity," in which he commented on the statement made at the Church Congress by the Archbishop of York that "Religion attracts, but the Church repels."

NOVEMBER.

In our issue dated the 4th we offered a reward of twenty-five pounds for information respecting the sender of the packet of plates to the offices of the S.P.R. and received by that Society on March 4th.

On the anniversary of Armistice Day a large group of Spiritualists assembled in Whitehall close to the Cenotaph at 11 a.m., all wearing an ivy leaf badge. Mrs. Deane, the medium for psychic photography, was able to expose two photographic plates, on one of which there appeared a remarkable effect of at least twenty-six extras.

Spiritualists became very active in connection with the General Election this month, the "Evening News," London, reporting that over 500,000 electors in Great Britain were Spiritualists. Many candidates pledged themselves to give support to help them in Parliament.

The discovery of the tampering of the packet used in the Price-Hope Experiment made by Mr. James Hewat McKenzie this month was announced by us in the issue of November 25th.

DECEMBER.

On the first of this month the Rev. G. Vale Owen left Orford for London. Prior to his departure he was the recipient of a remarkable ovation both at the church where he had ministered for over twenty-five years and at a reception at Orford Barracks.

The Christmas Number of our journal introduced before the public the first reproduction of colour photography showing spirit extras in natural colour, and taken by Mrs. Deane, of Islington, London.

A LETTER FROM THE AUSTRALIAN BUSH.

SIR,—I should like to express an appreciation of LIGHT as a publication dealing solely with a subject of such vital importance to humanity.

I can assure you that I look forward to its arrival with the mail from home, and I find it a wonderfully uplifting paper with its beautiful message of truth.

It is a grand thing to realise that the things we were taught and believed as children have a substantial reality, and although my knowledge and experience of Spiritualism and things psychic are very limited, the little I do know shows me that in the following up of Our Lord's teaching lies the remedy for the world's troubles.

Spiritualism, far from mocking God's word, interprets it into words suitable for the various conditions prevailing as the world advances, without hiding the true significance of the Message. The mocking lies in too much "Praise the Lord, etc." in a building, and too little of "Love thy neighbour as thyself" outside. It is, I suppose, one of the advantages of civilisation which makes people applaud when a learned person stands up, after looking backward, and says, "Man is a descendant of the monkey," yet makes them say, "Pooh! he's mad," when another person equally learned stands up, and looking forward, says, "There is no death, that which was called the end is but the beginning of Life." Yet the first is mainly theoretical, the second scientific fact.

It is not altogether impossible that man was raised from the dust, seeing that everything, man, beast, plant or mineral, eventually goes back to dust; in some cases it takes ages, of course, to eventuate.

Most of the "sceptics" say they are waiting for a sign before they believe, so did the Jews. The first party that recognises a Spiritual Law, and applies that Law to its policy of Government, is the party that will bring peace and happiness within the borders of their own country and gradually extend their influence beyond.

I hope you will excuse the pencil and scrawl, but living a bush life we have to forgo a number of the little conveniences we were otherwise accustomed to.

The bush, no doubt regarded by some as a dull place, is to others Life, and Life is God, here is God's own work as He made it.

Some say that the moving of tables, etc., is a ridiculous thing to show as a proof of the hereafter, but we have to go at it from the start. Before I left England last year I had never worked on a farm and was absolute "new-chum" at the game. The furrow I cut at my attempts at ploughing and the way I sat a horse were ridiculous in the eyes of those who knew. The difference between the two cases is, that while my attempts at those jobs caused amusement, those who laughed were ready with advice and knew that I had to make a start because they knew the work, while those who sneer at table turning, etc., do so because they don't know the work, both beginning as all beginners do, look ridiculous, but that does not disguise the seriousness of the knowledge gained.

I expect you get hundreds of attempts at expressions of view, similar to mine, so I will close and pray for God's blessing on your work.

Yours sincerely,
W. J. ATKINS.

c/o The Storer,
Macalister, Queensland,
Australia,
October 26th, 1922.

THE TREASURE HUNTER.

It is interesting to learn that "The Londoner," who discourses so quaintly in "The Evening News," is a "dowser." In a recent article, "The Crock of Gold," he writes:—

If it were not for this laziness of mine, I would myself go treasure seeking. Why should I not? For I have a magic gift that should be a mighty aid in the search. I am a dowser. When I pass over the earth where is the hidden spring of water, the forked hazel twig drags at my hands. This is the truth, and I would maintain it for the truth though all the scientific gentlemen of the Royal Society should look out of the Society's window as I cross Burlington House yard, putting out their tongues at me.

The old books say that a man who can dowse for water can also dowse for buried treasure. If this be so, I waste the precious hours over this scribbling upon paper. Why should I not, even now, be wandering far and free, dowse for the crock of gold? How pleasant a trade for these sweet days of October; into what pleasant places my calling would lead me. I could walk the high downs of Wiltshire and come home with the golden collars of head chiefs of old time. I should clamber among the downfallen castles of the Welsh marshes until my hazel fork would bend over the nook where the baron had hidden his treasure on the night before he rode out to meet his death under the knives of the wild Welshmen.

THE PHILOSOPHY OF SEX.

By QUÆSTOR VITÆ.

May I be allowed to contribute a few words with regard to the article of Mr. A. J. Wood on this subject on page 770.

Mr. Wood speaks of the great dual principles of Divine Love and Divine Wisdom which exist in the Godhead, to which all things owe their origin and from which they take their dual nature and perpetually exist.

Further on, speaking of the primary origin of sex and quoting Swedenborg, he says that this arises out of the dual nature of the Deity as above indicated.

It will interest Mr. Wood to find that confirmation of this comes also from another source. The teachings of the school of which I am a member confirm the above position, but go a step further, which throws light on this obscure problem. They maintain that wisdom and love are the attributes respectively of the masculine and feminine principles which are inherent in the infinite life of the Godhead or Almighty. It is from this life that all finite-selves are differentiated. Consequently every unit of that life carries both the masculine and feminine principles inherently when undifferentiated. These remain implicit in the units when differentiated. In their descent to this outer world, prior to their incarnation in human parentage, their dual principles become segmented and thus constitute two distinct persons,* one masculine and one feminine, who each unfold their inherent self-consciousness by separate experiences.

In the course of their subsequent ascent inwards they meet again, not here but in higher states. They then reunite in identic-union and re-become as they originally were: a dual-unit, but with their respective and distinct self-consciousness pertaining to their dual-principles unfolded. So the two principles remain distinct in self-consciousness but are united in identic-union in one form.

It is for this reason that the same dual-unit may then be seen (not by human vision, which it transcends) sometimes as masculine and sometimes as feminine, according to the work they undertake, in relation to which the outer form may appear as pertaining to the one principle or the other, as the one principle or the other comes into outer expression.

Consequently marriage in Heaven or in the Celestial states consists in the re-uniting of the two original portions of the same dual-unit, which had been segmented from each other in their descent to this outer world.

These two original portions of the same dual-unit were "one" in eternity before being differentiated from the life of the Almighty, but the respective self-consciousness of their implicit dual principles had then not yet been unfolded into distinct functioning. This is achieved by their being segmented and being propelled out into the experiences entailed in this plane of conflicting opposites, where by this means they gain knowledge as finite-selves of good and evil, which they could not acquire as finite-units till they were differentiated.

This short sketch will not only solve Mr. Wood's problem, I hope, but shows why the universe comprises both equilibrate and non-equilibrate states of being. It shows how and why its units or finite-selves are propelled by the Almighty from equilibrate into non-equilibrate states and are attracted back again into equilibrate states when become into the image of the Father-Mother.

* This bisection or cleavage is illustrated in the lower domain of the cells of our organisms in Karyokinesis; where it acts from the nucleolus outwards.

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HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

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VICTOR JONES.

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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.

“THE EVOLUTION OF MIND.”

H. ALLEN GEORGE.—There is doubtless truth in the Oriental saying, which you quote, to the effect that Mind “sleeps in the plant, dreams in the animal, and awakens in man.” It seems to us, however, that it is not the mind which evolves but only its method of expression—that is to say the Cosmic Mind or Universal Intelligence. This seems to be at the root of all life, if not identical with it, as the directive principle behind Energy. It expresses itself in every particle of matter, ascending stage by stage until it becomes self-conscious in man, or, as the apothegm you quote puts it, “awakens.” Dr. Geley’s remarkable book, “From the Unconscious to the Conscious,” deals with the question along psychic lines, showing the “directive idea” behind each germ of life which controls its evolution or determines its future forms. Bergson’s philosophy also bears illuminatingly on the subject.

THE EVIDENCE FROM PSYCHOMETRY

“AN INQUIRER.”—The psychometrical powers of Senora Maria Reyes de Z were fully investigated by Dr. Walter Franklin Prince, who gives a favourable account of them in the Proceedings of the American Society for Psychical Research, 1921. But there is a considerable literature on the subject, and we regard the faculty as thoroughly well-authenticated, as a result of much personal experience. It is founded on the idea that every object is a kind of repository of “memories,” natural or personal. The theory is that every object has an “aura” which preserves a record of all the experiences through which the object has passed. From rings, gloves, ribbons or other articles of adornment or apparel a good psychometrist is able to give “readings” of extraordinary accuracy concerning the owners or wearers, past or present. Even a pebble from the seashore or a fossil from a rock will yield truthful pictures of their past.

THE NATURE OF THE “SUBCONSCIOUS.”

J. W. P.—We agree with you that there is a good deal of confusion on this point, many people appearing to attribute all or most psychical phenomena to the “subconscious” and others scouting the idea altogether. It seems to us probable that many communications from the other side, perhaps all of them, actually pass through that part of the human consciousness which lies outside the normal region, that which is known as “subliminal” or “supraliminal.” It has been said that all minds are united in the subconscious region, and here we would suggest that there is a universal consciousness, a diffused intelligence which encloses all classes of individual or personal consciousness. In the lower animals it takes the form of unerring instinct, while in man it rises to what is known as intuition. Within this field the normal or personal consciousness also plays its part. A portion of the individual consciousness is represented by the intellect, a part of the mind, which, however, is limited to dealing with the material world, the intuition relating the spirit to the larger area of intelligence or what is known as the subconscious region. This is as far as our thinking has taken us at present, but we are quite open to further enlightenment.

WHAT DO SPIRITS KNOW OF US?

W. P.—We think we have discussed this question with you before. Our own opinion on the subject, based on many communications, is that in the next world there is a great deal of the same separateness of consciousness which we experience here. Spirits may be entirely ignorant of the life and actions of people in whom they are not interested, but if they are sympathetically related to someone on earth they will gain a certain amount of knowledge concerning him. This knowledge would vary to some extent according to the conditions obtaining at the time, that is to say, the degree of personal rapport. We are familiar with cases in which a spirit communicator will show very little knowledge of the doings of even his personal acquaintances, and has to be informed by those here familiar with the matter. There are doubtless an immense variety of different grades of experience, but we should say generally that spirits who are in close sympathy with some particular person on earth will be fairly well informed regarding him.

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"THE LAND WHERE DREAMS COME TRUE."

"Through the Crack," which is now being performed daily at the Apollo Theatre, has been described as a "psychic play." There is certainly a psychic element in it, made specially acceptable by a finely artistic presentation. For the piece is by Algernon Blackwood and Violet Pearn, and although it is a "children's play," it may well entertain those elder folk who can enter with sympathy into the feelings of the child. It is a blend of delicate sentiment, elfin fancy and wild hilarity. "Through the Crack" is the land where "everything comes back," the lost toys, the lost youthfulness and the vanished hopes. It is "the land of dreams come true." When you are there you have to be "as you are," as the dear child-loving old Colonel Stumper explains, and not "as you were." There is a humorous tramp, a droll policeman, a comical cook, and much romping and dancing, in which Miss Marian Wilson takes the leading part; and yet the return of the child "Misty Love," for whose loss her parents have grieved deeply, is so skillfully introduced that there is no jarring note. "Misty Love" is just her old happy, frolicsome self, and it all seems quite natural. The artistic sense of the authors and producers is apparent in this and other passages of the play. Miss Muriel Pratt as "The Mother," gave an excellent impression of maternal affection. Farren Sontar as Uncle Paul, Eric Lewis as Colonel Stumper, C.B., and Mr. Leslie Frith as "The Tramp" were each at home in their parts. But the real stars of the cast were the children Nixie, Jonah and Toby, played by Marian Wilson, Gerald Anderson and Lorna Hubbard.

ANSWERS TO CORRESPONDENTS.

J. R. N. HARRISON (Winnipeg).—Thank you. We are always glad to hear from readers in other lands, and cuttings of news items bearing on our subject are welcome.

VIOLET KIDD.—We do not know. Try the Société d'études Psychiques, 12, rue Carteret, Geneva.

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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. 31st, 11.15 Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. R. Boddington.

Croydon.—Harewood Hall, 96, High-street.—Dec. 31st, 11 and 6.30, Mr. Percy O. Scholey.

Brighton.—Athenaeum Hall.—Dec. 31st, 11.15 and 7. Mr. Ronald Brailey; 3, Lyceum. Wednesday, 8.15, service.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Dec. 31st, 11, Miss F. Newton; 6.30, Mrs. Clements.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, New Year social and dance. Sunday, 11, Mr. Leslie Curnow; 7, Mrs. Podmore, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. E. J. Pulham. Free healing: Thursday, from 5, children; 7, adults. Membership earnestly invited.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—31st, 7, Mr. Harold Carpenter. Thursday, Jan. 4th, 8, Mrs. Barkel, address and clairvoyance.

Shepherd's Bush.—73, Beeklow-road.—Dec. 31st, 11, public circle; 7, Mr. G. R. Symons. Thursday, Jan. 4th, 8, Miss Rush.

Peckham.—Lousanne-road.—Dec. 31st, 7, address and clairvoyance. Thursday, 8.15, Mr. T. W. Ella.

Boxes Park.—Shaftesbury Hall, adjoining Boxes Park Station (down side).—Sunday, Dec. 31st, 11, the Rev. J. M. Matthias; 7, Mrs. Nellie Melloy. Wednesday, Jan. 3rd, 8, Mrs. M. Maunder.

Worthing Spiritualist Mission, Ann-street.—Dec. 31st, 6.30, Mrs. Ormerod.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Dec. 31st, 6.30, Miss V. Burton. Wednesday, Jan. 3rd, 8, service.

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

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