

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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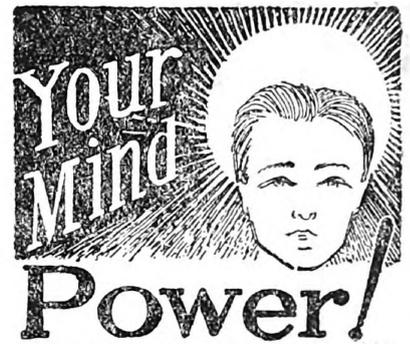
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NOTES BY THE WAY

IN the course of one of his attractive articles in the *Evening News* the Rev. J. C. Hardwick confesses to being more afraid of things than of people. These temperamental peculiarities make an interesting study. We know of persons who shrink sensitively from social life, and prefer solitude and the companionship of their own thoughts. They are not at all frightened of things from which the average man shrinks—things mysterious and uncanny. As one of them put it, "I am more afraid of people than of ghosts." "Witches, hags and other night-fears"—to use Charles Lamb's phrase—disturb them not in the least. They will go through some horrid nightmare with complete composure of mind. They will dwell in haunted houses, serene and unafraid. On the other hand, they will be scared by any kind of official business, especially that in which they have to take any conspicuous part. They are curiously sensitive to things which the average citizen takes as a matter of course, and yet are quite calm in conditions which he would find terrifying. Psychic sensitiveness, as we have often noted, is various in its expressions, and operates on different levels. We have known bluff, burly men, who, as Mediums, were sensitive to the psychic conditions of a room and could instantly detect the presence of haunting spirits; whereas others, delicate shrinking folk, were impervious to all the lower and coarser forms of psychic activity, reacting only to the subtler mystical and artistic influences. Human psychology is a wonderful study of which at present we are only on the fringes.

WHEN a certain dear old Admiral, a very stout spiritualist, who passed on some years ago, maintained strongly that the inhabitants of this world were under constant inspection by the spirit-world, we indicated a philosophic doubt. His view was that with spirit beings all around us there could be no privacy. Our view was that we were no more under the constant surveillance of the spirit world than under that of the people in the world around us. For one thing they have much else to occupy themselves with; when, for instance, we pass along the street we find most of the people we meet are occupied with themselves and their own business rather than with us and our doings. But we carried the argument to a plane rather higher than the physical aspect of things. We had observed that each of us has the power, so to speak, to "shut himself in"—and we gathered by study that spirits have that power to an even greater degree. They can withdraw into themselves and maintain a reserve and a reticence into which no one can penetrate, just as we can do here. As to spirit observation of the physical side of our lives, we hold with the philosopher who observed: "Those who are my spiritual superiors will not insult me—those who are my inferiors cannot."

* * *

SOME remarks in the Editorial Notes in *Psychic Science*, the organ of the British College, are well worth attention. Writing on the evolution of civilisation, the editor (Mr. Stanley De Brath) observes that Western civilisation—as compared with that of the East, which is largely static—is more in accordance with evolutionary law. But—

spirituality is in no way the characteristic of any democracy, European or American. Those democracies do not even understand the word; they imagine it to mean a pale and cloistered mysticism. As a matter of fact, it really means direction of human action by the highest power of man. It means the full use of the faculties we recognise as distinctively human—moral courage, faithfulness to the pledged word, desire for truth, indifference to riches or discomfort, perfect health, love of all beauty, and the clear mind which sees through attractive fallacies.

It is interesting to notice how closely Mr. De Brath's view of what constitutes spirituality accords with the ideals of the old Greek philosophers who were the first to proclaim these virtues in a world to which they gave the earliest message concerning the True, the Good and the Beautiful. They represented the Wisdom side of the great twin principles, Love and Wisdom. It was the gospel of Love which Jesus brought to earth and that is still working in the soul of the race, and will in the end bring about that condition of human development for which sages, humanists and reformers are labouring in their own way, some along the line of the Love and some in the direction of the Wisdom principle.

THE ALBERT HALL MEMORIAL SERVICE

THE Annual Remembrance Service held at the Albert Hall to commemorate the Armistice drew a great audience and the speeches delivered were eloquent and inspiring.

MISS ESTELLE STEAD gave a moving address, being a communication received from W. T. Stead and "Two of the boys," part of which was as follows:—"To-day countless minds will be carried back to the time when all they loved was young and immature, just beginning to open out to virility and abundance. Thoughts will go racing back, in pleasure and pain, to the joy that was, and was to come—the cutting adrift not having been foreshadowed. Remembrance of dear friends, and of those we love, is ever green. Let this anniversary be looked on as our "Evergreen Day." Let it be a day upon which you find time to consider the feeling of your neighbour, not only your individual neighbour, but the mass of your neighbours. It is urgently necessary, for your own sake, for the sakes of your friends and neighbours, nations as well as individuals, for you each and all to do your part amongst humanity to develop a greater sense of kindness, a sense of endurance, a distaste for revolt.

"Revolt is all around you. It can only be dissipated by individual effort to disperse all the teaching which is so wrong—so utterly, fundamentally wrong. Your own happiness is at stake. Forces are at work which, if not counterplotted, will make for further wastage of life. You may think that we who fought in the Great War laid down our arms at the end of our earthly life, but we found grave cause for continuing our campaign. We re-mobilised to help fight materialism."

"My good old mother used to say when she was talking of anything of which she did not approve, 'It was never intended!'" said the next speaker, MR. GRAHAM MOFFAT. She said that "it was never intended" that women should ride bicycles, or that men should fly through the air. But these things came to pass, and the old lady got used to them. There was, however, another thing which, she claimed, was "never intended,"—that man should communicate with the dead. "But, she even got used to that!" said the speaker, amid laughter, adding that some of the finest evidence he had ever received came from his mother now in spirit life.

He mentioned a seance at which a message was written claiming to emanate from General Braddock, and mentioning Canada. Mr. Moffat had no knowledge of anyone bearing this name, but on consulting a work of reference found reason to believe that it referred to the well-known soldier who fought for the conquest of Canada and died in action. Braddock's message was "Let there be no more war. Pray for peace, pray for peace!"

THE REV. C. DRAYTON THOMAS remarked that when he went on a journey far from home his first thought was to send back a message to allay any anxiety as to his well-being. "Had I been one of those who fell in the war," he continued, "my first thought would have been—just that." Yet how many men who were sent into the next stage of life in the war had come back to their loved ones, to give such a message, only to find that those left behind did not realise that there existed a way of communication?

This lack of recognition had troubled them deeply. "Ask yourselves," said the speaker, "whether some of you have not too lightly remarked 'Why disturb the dead?'" What disturbed them was the absence of understanding. There were signs, however, in the pulpit and the Press, that a change was taking place.

There was much work to be done, he added. We knew so little about the laws governing the psychic faculty; the problem would be solved by the thinkers in the move-

ment. He felt that too much mediumship was wasted, because this precious gift was not brought to its full fruition. With greater knowledge, the psychic gift could be brought to its fullest development of perfection; it would demand, on the part of the Medium, a life of constant self-sacrifice. Without Mediums there would be no communication with the unseen world, although we should still have communion. "But," said the speaker, "I ask myself, as an honest man, 'What should I know of communion if I had not been privileged to have conversations with my friends in the Beyond?'"

He wished that he, himself, could possess the gift of mediumship; he would not exchange that gift for the highest office the Church could bestow.

In conclusion, he asked those present to use their efforts to put an end to quarrels in the movement. The hope of the world was self-effacing love.

MR. HANNEN SWAFFER was the next speaker. "Year after year," he said, "in every part of this country, meetings something like this take place in November. Utterly forgetful of the great pledge made to the soldiers who died in the great war, people lay flowers on war memorials, parsons preach sermons, newspapermen like myself write a lot of words in leading articles, and speeches are made by the great political leaders. At the same time the money spent on armaments in the last fourteen years has nearly doubled. It was called a 'war to end war,' yet more wars are being manufactured."

He quoted from a recent volume by Commander Kenworthy, who declared that women would certainly be enrolled in the next war. That was a statement in calm sober English by a British naval officer, a Socialist member for one of the Hull divisions.

Mr. Swaffer mentioned a recent seance he had attended at which a message came from Sir Arthur Conan Doyle. Sir Arthur had spoken of the love that had followed him into the next life; it had enabled Sir Arthur to gain advancement on the other side. It was this love, of which some of us talked so glibly, that would end war.

MISS LIND-AP-HAGEBY, then took the platform. She had that morning been reading in a Sunday newspaper an article by a well-known scientist. What he wrote was a powerful plea for materialism. Men, said the authority, should be humble; they were descended from monkeys! [Laughter.] Prayer was useless, he claimed, for man was the highest product of the automatic forces of the universe. That was the kind of "science" that was served up to us!

She had just come from Geneva, and was impressed by the growing cynicism there regarding the League of Nations. Everywhere in Europe preparations for war were being undertaken. Poison gas measures of attack were being fully explored. In spite of their professions of faith, people were following the creed of materialism, instead of the creed of Christ—a recognition of the power of the spirit.

MR. ERNEST OATEN, the last speaker, gave a moving account of a Scots mother who heard, and recognised, the voice of her soldier son, killed in the war. He had come back, and told how he had entered into the new life. Yet to this day there was no official evidence of his death; he was posted as "missing."

All these boys were in the truest sense, alive. "They only really live who have escaped from the prison house of the flesh," he concluded.

The meeting was held, as in past years, under the auspices of the Marylebone Spiritualist Association, whose president, Mr. George Craze, occupied the chair. At the conclusion of the addresses, Mr. Craze appealed to the audience to pledge themselves to work for international peace, and the abolition of war. The great majority of those present rose to their feet, in token of accepting this pledge.

MORE HINCHLIFFE MESSAGES

From Mrs. B. Egerton we have received the following messages from a communicator claiming to be the late Captain Hinchliffe. Both messages came through the mediumship of Mrs. Garrett.

Message dated October 12th, 1930.

"I am making a special study of these airships and I can let you have a lot about the defects of these huge ships. They are not practical and must be made smaller. The gravitation problem is to be my particular study but I shall wait and consult the others, and J. [a navigator, and friend of the communicator] will be able to help us. He knew there were flaws and that it was all a great risk, but you see we cannot let one another down and the Air Minister was mad to prove the value of these ships for the Conference. It is no good being in too great a hurry—I want to consult *them* and they are not ready yet.

"What I want is a Medium with a mechanical mind to be able to take my suggestions in—a sort of mind more like a machine—then I could help better as I am hampered a bit, not being able to express myself technically. When the men are stronger they will join my band and help to give good evidence. [This apparently refers to those lost in the R.101.]

"The Medium I want is not easy to find. I shall seek for one and when I do find one I shall show the way to stabilise the ship's engines—I mean the vibrations from them *must* be less powerful."

Message dated October 23rd, 1930.

"The smaller commercial machines (except the Dutch) are not well overhauled here. They are not constructed in the best principles nor overhauled enough by expert mechanics.

"The H———affair and the disaster ensuing and the *private* airplanes prove it—defective machines. . . . —not safe—if the wood hasn't the right substance, weight and resilience act; it may snap and then all is over. The R.101 was a death trap and they knew it. She always was wrong—never went out without trouble. . . . She never went out without scuttling home. If R.100 goes out it will be a disgrace. Lives are lost all the time by defective planes.

"Some of the men have come back—here the world teeming with millions—we find ourselves alive and see light, a beacon, and we want to clear our conscience, and we get to the lighthouse we see, for help to speak and tell someone.

"There are so few lighthouses for all the millions who want them—so we go to any light. They say we never get anything worth while, but if we do they won't listen."

MR. DENIS CONAN DOYLE'S lantern lecture at the British College of Psychic Science, illustrated by slides from Sir Arthur Conan Doyle's collection of psychic photographs, was largely attended, on the evening of the 5th inst. Particularly interesting was the last picture thrown on the screen; it was the reproduction of a recent photograph of Mr. Denis Conan Doyle (taken by Mr. Hope of Brewe); in one corner appears an "extra," clearly recognisable as the face of Sir Arthur Conan Doyle. The young lecturer acquitted himself with distinction, and the effortless way in which he held the attention of his hearers and one of those present to remark, after the meeting, that Mr. Denis Doyle had inherited his father's well-known ability to "hold an audience."

F.E.C.R.

SILENCE

By F. E. LEANING

*"Silence, the great Empire of Silence, higher than the stars,
Deeper than the Kingdom of Death!"—CARLYLE.*

A MESSAGE from the spirit-world once said that silence was something quite unknown on our side, and impossible to attain. We knew nothing of real silence, though we are always praising it—"silence is golden"—and always wishing for more of it, as witness the constant outcry against the noise of modern life. The word has rich and tender associations, full of significance which differs for each individual.

St. John the Divine marked a pause in the wonderful panorama of his Revelations by saying that there was "silence in Heaven about the space of half an hour," and we mark by the dedication of the Two Minutes our national remembrance of those who for our sakes went into the Great Silence twelve years ago. It is a beautiful and a gracious act, linking in marvellous unity the busy streets, the thronged Cathedrals, and the remotest and loneliest dwellings; the multitude around the Cenotaph, and the shepherd on the moor. It is the highest offering we can make.

Harmony of spirit produced by unity of purpose, emphasised by the stilling of all sounds under our control, may make itself felt as a silence in the unseen. There is a spiritual silence which heals and elevates those who make room for it in their souls, in those quiet depths where, as Maeterlinck says in his beautiful essay, "the Angels dwell." It is not a vacant silence, of mere emptiness, but one of positive peace, a calm which keys the heart, the mind, the spirit itself, in that "life beyond life" which we crave. External silence, either of many people or in a natural solitude, will promote that state, but cannot produce it.

It is in silence that communion takes place, that illumination comes upon the mind as to the way of wisdom in life. If earth would but listen to heavenly counsel half as earnestly as heaven listens to earth, how much more harmonious would our course be! There is no place, says the devout Faber, where earth's sorrows are more felt than up in heaven. So closely are the spheres linked that what vibrates in the one reverberates in the others, and the influence of a powerful impulse of goodwill, or love of beauty, or the "moral harvest of a quiet eye," spreads its sanctuary around, inviting blessedness, and bestowing it. It is good to be one of those who pass on in the silence the messages of peace, who leave wherever they walk a subtle trace of sweet and quiet imaginings. These can be grown from the seeds received in the interior silence, nurtured in meditation into those green pastures of the soul which are the delight of good spirits.

"O to dream, O to awake and wander
There, and with delight to take and render
Through the trance of silence
Quiet breath;
Lo! for there, among the flowers and grasses,
Only the mightier movement sounds and passes;
Only winds and rivers,
Life and Death." (STEVENSON).

A SUGGESTION FOR SOCIETIES.—Writing in the *Two Worlds*, Mr. H. L. Whiteside laments the poor quality of the majority of addresses delivered from spiritualist platforms and suggests that in place of "long farragoes of emotional rubbish" there should be given the Conan Doyle gramophone record or readings from his works and those of Sir Oliver Lodge and other competent writers.

MR. G. R. S. MEAD ON OCCULTISM

ON the evening of Thursday, 30th ulto., Mr. G. R. S. Mead, M.A., gave an address to the members and friends of the London Spiritualist Alliance, taking for his subject "The Obscurantism of Occultism." Captain E. J. L. Garstin occupied the chair.

MR. MEAD explained that he was not reading a paper but simply talking to his hearers in an informal way.

He then traced the origin of Occultism and its corresponding obscurantism to their beginnings in the mind of primitive man. The early races of mankind were simply surrounded by fear. The visible world was to them more animated than it is to us, while their subjective impressions were almost as real and definite to them as the impressions they derived from the objective world about them. In short, the external world was to them almost as full of mystery as the unseen world of which they were massively conscious. Their understanding had not advanced to the point of rational and critical interrogation of Nature. They saw themselves as living in a world full of strange powers and forces of the origin of which they were entirely ignorant, and they made but little distinction between the rest of Nature and themselves. They saw themselves as part of the animal creation and even felt some kinship with the vegetable and mineral kingdoms. Their self-consciousness was in a state of low development.

Their acquaintance with the unseen side of life which we are beginning to investigate to-day on scientific lines was largely through dreams.

From these beginnings, as Mr. Mead shewed, came in gradual stages the first notions of religion and those ideas which to-day we class as Magic and Occultism.

In the course of a deeply interesting analysis of the growth of these concepts the lecturer traced the difference between early Religion and early Magic as consisting of the different method of approach to the unseen powers. Religion inspired reverential petition for things desired—children, crops, cattle, victory over enemies and so forth, while Magic attempted to control the "numinous" and compel it to serve the will of the "medicine men" of the tribes.

These "medicine men" were doubtless people who had a closer contact with the unseen world than the rest by reason of their psychic sensitivity just as is the case with Mediums and psychically-endowed folk to-day. In time the reactions of early man to the unseen world developed into systems of Religion and of Magic. Priestcraft and Witchcraft came on the scene, and the ordinary man looked to the priest and to the magician as intermediaries between himself and the gods and other beings which dwelt in the world beyond his ken. Early man had mythology and magic and symbolism, and gnomic wisdom, but no rational philosophy of life. Before about 600 B.C. in East or West, there was no systematic philosophy. Then, in the West, there grew slowly out of Greece and its influence on surrounding races the disposition to make a rational investigation of life by study and experiment and thus the philosophy and science of later ages began. Naturally these inquiries first arose amongst the sceptics—those whose dawning intelligence led them to doubt the old ideas and to suggest explanations nearer to the truth. If fear and faith gave birth to religion, doubt was the stimulus to philosophy and science.

The lecturer went very suggestively into the various points of his subject. He shewed that magic had tended to recede with intellectual progress, but priestcraft still survived, and to-day in the West we had one of the most potent forms of priestcraft ever known. It grew out of the human sense of religion, of fear and reverence for spiritual powers. With the sense of mystery grew up the idea of things sacred, and these became mixed up with

the idea of secrecy—rites and mysteries known to the few who guarded their knowledge from the vulgar. This was the *raison d'être* of occultism. Hence came cults and groups professing to have knowledge which was not to be spread abroad.

The lecturer made it clear that he had no sympathy with these forms of occultism and the pretentiousness which usually went with them—the pride of a secret knowledge which was not to be conveyed to the common herd. He pleaded for openness and held that all knowledge should be passed on freely for the benefit of mankind at large. He observed that Greek philosophy started with the idea of open-eyed, free, untrammelled investigation and inquiry. This was a great moment in the history of the race. But the old customs and habits of mystery-mongering were continually imposing themselves on the human mind and had persisted to this day—myth and miracle, secret rites and ceremonies and artificially guarded knowledge, or reputed knowledge, which refused to submit to tests or to come into the light of common day.

The discourse was followed with close attention, for the lecturer's knowledge of religious origins and the evolution of philosophy through the ages of the past is exceptional. He traced the career of religious belief and of the scientific spirit from the dawn of history, illustrating his argument by reference to the great thinkers and discoverers in natural philosophy. He pleaded for freedom and openness in every sphere of knowledge, and loyalty to Truth as against obscurantism and the masking of ideas in a garb of mystery and secrecy. At this stage of evolution and culture artificial secrecy was treason to humanity.

The CHAIRMAN in a lengthy comment on the address, for which he expressed admiration, found it necessary to dissent from Mr. Mead's statement that Magic always implied the idea of coercing invisible agencies, and the will for power. He quoted Iamblichus who told Porphyry that it was an error to suppose that the gods could be coerced into serving the will of those who invoked them.

The REV. CHARLES DRAYTON THOMAS expressed his cordial agreement with the lecturer in the idea that all knowledge should be open and freely propagated.

So keen was the interest in the lecture that the discussion went on long after Mr. Mead had departed, having previously received a very cordial vote of thanks for an address of exceptional value.

IN OTHER WORLDS THAN OURS!

If this poor "wandering little star"
 Holds so much beauty, so much bliss,
 What unimagined splendours are
 In other, happier worlds than this!
 If seas are blue, and sunsets red,
 And towering mountains capped with snow,
 And continents with corn are spread,
 And spacious rivers leap and flow,
 What scenes the enraptured eyes may trace,
 Undazzled at the depth of noon,
 On continents that spin through space—
 "East of the sun, west of the moon."
 If human lips are heavenly sweet,
 And human eyes so softly glow,
 And human forms, from head to feet,
 Are fire, and ivory, and snow,
 What skies may shine, what flow'rs may bloom,
 What radiant souls may walk above,
 Where beauty has survived the tomb
 And life is everlasting love!

ARTHUR BENNETT.

A PERSONAL EXPERIENCE

Mr. O. H. Browne, of Secunderabad, India, writes as follows :—

IN LIGHT of September 20th Mr. Dribbel suggests that more and more evidence of survival should be sent in. Well, here is my mite, in case it may be of some interest.

In 1927, while home on leave, I visited a clairvoyant in London to get a little first-hand experience. She gave me a very full description of an elderly lady—age, build, characteristics, etc., and said that this lady died after a very short illness; she [the clairvoyant] felt that there was great difficulty with the breathing and suggested lung trouble. I told her that everything she said exactly fitted my mother (who had passed over about a year earlier) with the exception of the last item, and as I had received a letter written by my mother three days before her transition with no remark about lung trouble, I felt sure this detail was incorrect. However, the clairvoyant insisted, and asked me to enquire among my relatives.

I reported the matter to my brother who had been present when my mother died, and to my surprise he informed me that heavy breathing was a symptom of a stroke, and that the clairvoyant had therefore been correct in every item.

That was my first personal proof of something other than telepathy. Two years later I returned to England. I was in poor health and steadily getting worse; I had reached the point where I was prepared to resign my post. On arrival in London I called at Sir Arthur Conan Doyle's Psychic Bookshop and enquired how I could get in touch with "Dr. Lascelles." I was directed to No. 29, Queen's Gate, which then had only just been occupied, and I was fortunate in finding that, as another patient had failed to keep an appointment, I could have an immediate interview. The Doctor diagnosed several troubles which earth doctors had failed to diagnose or cure. He gave me nine treatments and discharged me as cured. The "discharge" however referred only to treatments, as I was made very welcome to attend all the Doctor's lectures and addresses that I could find time for. This was over a year ago, and during that year I have been fitter than during the last ten years.

SANTO DOMINGO

By "CHIARA."

I would like to tell of a strange dream experience which preceded the appalling calamity which has visited Santo Domingo.

On the night of August 24th I dreamed that I saw, with sight that could almost embrace the universe, my consciousness being enlarged to immensity, a vast stretch of the heavens—space would perhaps be a better term for I could see neither sun, moon nor stars, only a great expanse of grey-blue sky, with here and there filmy clouds which dissolved and gathered again further on, repeating the process continually; but low down in the right-hand corner of my vision was an ugly vicious looking cloud; its denseness made it look black and brown in parts and it travelled with terrific speed "spiralling" within itself; by this I mean that there were four or five spiral movements going on within the one great moving cloud. I watched disinterestedly. "So that is a cyclone," I said to myself, and thought of the devastating havoc it could cause. Then came the hopeful thought that possibly it might spend itself in space before it had time to reach the earth and do any damage. But these reflections were "aloof," earth was far, far away and everything seemed small up there in the eternal spaces. I watched as one might watch the wheels and belts of machinery, knowing that the engineer who controlled them was somewhere about, though out of sight.

I was a spectator of the things which inexorably *are*, and are part of the Great Eternity.

Can there be any explanation other than that "time" as we know it, does not exist, and that I saw nine days in advance according to our reckoning an event which *was*? Would prayers have availed to avert such a calamity and was the dream a warning? But I saw no calamity. Had I done so I certainly should have prayed to the best of my ability that human suffering might be averted.

May I say that neither dream nor this letter have been suggested by the address given by Sir Oliver Lodge at the British Association on the 7th ulto., in which he says: "Science is discovering that all activity, all energy, all spontaneity, is to be traced to the properties possessed by what we call empty space, and that the matter that appeals to our senses is a comparatively trivial interruption of its continuity, with a function purely demonstrative. The atoms of matter show what is going on in space, they have no initiative of their own, they are pushed hither and thither, and take the path of least resistance. All the genuine activity has hitherto eluded us, we have been studying pointer-readings, and are only now beginning to realise the immensity of the powers which move those pointers and bring about all the phenomena, some of which we are familiar with and others that so far only a few believe . . . The real fact is that we are in the midst of a spiritual world, that it dominates the material."

Not until this letter was written did I see the above. The "setting" of the dream of August 24th may well have been "picked up" telepathically or tapped from the ether, but the terrible calamity itself still remains unexplained.

A VISITOR FROM THE UNITED STATES

AN interesting visitor to Great Britain from the United States is Dr. Alexander J. McIvor-Tyndall, author, lecturer and exponent of those faculties of the human mind expressed in telepathy, clairvoyance, and kindred phenomena.

Dr. McIvor-Tyndall is a native of Market Harborough and son of the late Alexander McIvor-Tyndall, M.D., M.R.C.S., (London), and Mrs. McIvor-Tyndall, who lived at "The Lilacs," (now the Constitutional Club) Coventry Road, Market Harborough. He is author of many books dealing with the hidden faculties of the mind, amongst which are *Cosmic Consciousness; The Man-God Whom We Await; Thought-transference; Telepathy; After Death—What?* and others. For many years he was engaged in editing the popular New Thought magazine *The Swastika*, and, as a result, in more recent years became a convert to Spiritualism.

To-day he is pastor of the Central Spiritualist Church, Rochester, New York; director of the General Assembly of Spiritualists of the State of New York, and president of the New York State Pastors' Alliance. Dr. McIvor-Tyndall is visiting his home after an absence of nearly forty years.

TESTIMONIAL TO MR. W. H. EVANS

Mr. R. A. Bush of 8, Mostyn Road, Merton Park, S.W.19, as Treasurer, acknowledges with much appreciation the following sums :—

	£	s.	d.
Anon - - - - -	5	0	0
Anon. - - - - -	2	2	0
Massey, G. T. - - - - -	5	0	
Anon. - - - - -	2	6	

Mr. R. A. Bush will gladly acknowledge in LIGHT further donations to this Testimonial.

SPIRITUALISM IN THE FOREIGN JOURNALS

By S. De BRATH

ZEITSCHRIFT FÜR SEELENLEBEN gives the story of General Joseph Peter's conversion to Spiritualism, as told by himself. His study of the English, French and Italian tongues had put him into contact with the world-wide movement, and from 1906 to 1914 he was a regular contributor to *Psychische Studien* and the *Ueber-sinnliche Welt*. In August, 1906, he was present at the experiments of Müller and many others, which strengthened his spiritist convictions. In February 1907, he saw the phenomena of transfiguration of Mdlle. von S. in Berlin; of glossolaly at München, with Jesse Shepard; in psychometry, with Vout Peters in March, 1910, and from 1913 with Schrenck-Notzing. Of the latter he says: "I have only to add that at this stage of my studies I was convinced that a portion of these phenomena can only be satisfactorily explained by the spiritist hypothesis."

In the Republic of the Argentine, a "Groupe Cosmo Marino" has been formed. This association aims specially at philosophic spiritualist study, and to oppose all that may lead to fanaticism and other prejudicial errors.

A Section for Scientific Research has been added to the Société d'Etudes Métapsychiques at 8, Rue Copernic, Paris. It has a collection of very perfect apparatus which may lead to fruitful demonstrations, notably a new apparatus which will permit photographs and even cinematographic films being taken in complete darkness. It is obvious that this offers possibilities of great importance regarding the control of Mediums and the complete study of manifestations in their various stages.

(An abstract of the Rules is given in the *Revue Spirite*, September, 1930, p. 421.)

Professor Johannes Kasnacich gives in the *Zeitschrift für Metapsychische Forschung* (24-7-30) an account of his seances with Maria Silbert of Graz from 1919 to 1922.

In a very interesting study of the various groups, believers and materialist sceptics, he gives the contrary arguments of Dr. Pagenstecher, Professor Messer, of Schopenhauer, and Sir Oliver Lodge. Of Hans Driesch, he writes: "Professor Hans Driesch is unquestionably one of the greatest living philosophers. In his allocution as President of the London S.P.R. and in his work *Fundamental Problems of Psychology* he recognises that the spiritist hypothesis is the simplest and most natural of any. In his article *The Methods and Constitution of Parapsychological Theory* he supports the critical form of that hypothesis. The spontaneous phenomena of 'haunted houses,' and dematerialisation and re-materialisation of 'apports,' he holds as probably real and originally due to spiritual factors. This attitude is but the logical end of his scientific culture. It follows that the world has two aspects—the Totality in which Driesch envisages the animating power of all organisms—entelechies; and the domain of Matter, which is limited. Man is the incarnate entelechy and survives the death of his physical envelope. The modalities of this survival can be discovered by experiment and psychic investigation. This Spiritism rises to the height of a working hypothesis."

Pesther Lloyd of Budapest relates (11-8-30) the following story:—

"The medical chief of the hospital of St. John, Budapest, Dr. Bela Kollarits, went to Copenhagen for a Medical Congress. One day after his departure his brother Josef Kollarits, a ministerial councillor, was taken very ill with internal hæmorrhage. The family, not wishing to trouble the doctor at Copenhagen, kept silence on the matter.

But at Copenhagen Dr. Bela Kollarits felt himself oppressed by a singular trouble for which he could not account, seeing that his brother was in good health at the time of his departure. His disturbance became so great that, without waiting for the end of the Conference, he took an aeroplane to return to Budapest. On his arrival he found the explanation; his brother could be saved only by a transfusion of blood. After a family council, and on the proposition of Professor Kubanyi, it was decided that Dr. Bela Kollarits should give his blood for the necessary transfusion. According to Professor Kubanyi the death of the patient would have followed even one day's delay."

The celebrated Brazilian Medium, Carlos Mirabelli, has again come into notice. Mr. Eric Dingwall wrote an article on him in the *Journal* of the American S.P.R. of July last. Dr. Emilio Servadio has written on him in *Luce e Ombra*, and *Zeitschrift für Parapsychologie* and the *Mondo Occulto* have also devoted articles to him. "Some doubts have come to our mind," says the *Revue Spirite*, October 1930, "whether all the phenomena attributed to him can possibly be real." These are complete materialisations of defunct persons; levitation and "apport" from Luz in San Paolo to S. Vicente, ninety kilometres distant, in two minutes; displacement of objects many times repeated; music from various instruments without contact; apports in a public place in full light; fire-tests; automatic writing in twenty-eight different languages and speaking in foreign tongues (glossolalia) among which figure Latin, Persian, Chinese, Japanese, Syriac and Hebrew; and many physical phenomena—raps, and partial materialisation of a feminine arm, etc., etc. Mr. Dingwall says that out of 392 seances, 337 were positive; 155 persons, of whom 105 were foreigners, have been present. During the seance Carlos Mirabelli's pulse-beat goes up from 48 to 154, and his temperature from 36.2 to 40.2 centigrade.

"Materialisations of the daughter of Dr. Souza, complete, walking, and talking, are said to have remained visible for 36 minutes. But, if it is true that Carlos Mirabelli is not merely a super-Medium but even a good ordinary Medium and no more, it is highly desirable that he should come to Europe for the International Spiritist Congress of The Hague and that in the great capitals of London, Berlin, Rome and Paris he should stop to shake the reactionary scepticism *vis-a-vis* to our studies. If these experiments were conducted with the same scientific spirit as those of Rudi Schneider in London the Brazilian Medium would have deserved well of humanity, which does not seek to *believe*, but to *know*." (*Revue Spirite*, October, 1930, p. 465.)

A CASE OF SPONTANEOUS CLAIRAUDIENCE

Recently my mother and I were present at an address given by Arthur Ford at the Grotrian Hall.

My mother heard a voice speaking in her ear while Mr. Ford was speaking on the platform. The voice told her that it's name was Alexander Campbell and said "Tell Arthur that though he was false to me I am helping and inspiring him in his oratorical work." My mother afterwards asked Mr. Ford if he could place the name, Alexander Campbell. Mr. Ford said, "Why yes, that is the name of the founder of the Church in America where I preached before I left the orthodox church to preach Spiritualism." I am positive that my mother could have known nothing about the gentleman in question. She also received the impression that the bearer of the name Campbell was an old gentleman, which Mr. Ford stated was correct.

FLORIZEL VON REUTER.

LETTERS TO THE EDITOR

[The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.]

"THE PROPOSED LIAISON COUNCIL"

Sir,—A letter from Mr. Maurice Barbanell in your issue of November 8th under the above heading, says "The London Spiritualist Alliance have been asked to send their representative."

I beg to state that no such invitation has been received from the new Association, which has apparently appropriated without sanction the title assumed by the original body.

MERCY PHILLIMORE,
Secretary,
London Spiritualist Alliance Ltd.

16, Queensberry Place,
London, S.W.7.
November 7th, 1930.

* * *

"PAINFUL FACTS"

Sir,—I have just read the Rev. George Vale Owen's article "Painful Facts" and would like to say that the "rambling records" referred to in Mr. Coulson Kernahan's book came to my notice some years ago while in Australia. These beautiful records saved me from the sin of self-destruction. I have once since then met Mr. Vale Owen in a circle, but lacked the courage to thank him, feeling he must so often hear words of thankfulness. But I do acknowledge my grateful thanks now.

Mr. Coulson Kernahan can please himself, but he should not have rushed into print with so small an equipment of reading.

* * *

"BLACK OBJECTS"

Sir,—It is weary work answering the libels of the wilfully blind, and for the most part we do not attempt it; but in last week's LIGHT, Mr. Coulson Kernahan repeats the true allegation that Kate Fox became an alcoholic, as if this were obviously due to her "spiritualism." It should be clear that a contributory cause was the prolonged persecution she had to face at the hands of those who were of Mr. Kernahan's way of thinking. Out of many such instances, I quote the following from the *History of American Spiritualism*, p. 87:—

When Miss Fox visited the city of Troy, an evidently organised attempt on her life was made by a party whose agents consisted of a set of rough men, said to be Irish Catholics. After dogging her steps, trying under various pretexts to gain admission to the house where she was holding circles, and endangering the safety of the family she was visiting by hurling stones against the windows, they proceeded to fire shots at the house, which were no doubt aimed at Miss Fox.

Persecution of this kind, after exhaustive trials which only confirmed her genuineness, is ample reason for her alcoholism. Attacks on her were continuous for nearly the whole of her life.

S. De BRATH.

* * *

DO OUR THOUGHTS AFFECT THE SPIRIT
WORLD?

Sir,—It is an axiom of spiritual philosophy that concentration on the departed has the effect of attracting their attention. W. T. Stead, for example, has mentioned this in a post-mortem communication, and the experience of spiritualists has verified its truth. Now it would seem to follow that if sympathetic and affectionate thought is sensed by those in their spiritual state, so would thought of an opposite character, and if one strain of thought gives happiness its opposite would cause unhappiness.

I am led to these remarks by a play now running in London, in which the character of a person who died

only seventy-three years ago is gravely assailed. To hold that person up to opprobrium and even hatred is, I venture to think, a dramatic outrage, and an offence against the amenities of our social life. But on the above premises does not the offence take a graver hue? What exactly is the effect of this continuous concentration upon the spirit concerned? If the thought power is strong enough is it able to cause a definite and emotional feeling of unhappiness?

HENRY COLLETT.

* * *

"WITH WHAT BODY?"

Sir,—Since it was a letter of mine that opened the discussion regarding the body with which Jesus rose, you will perhaps allow me now to add a few remarks. The only point, as it seems to me, of any consequence is: did Jesus, or did He not, make the statement "A spirit hath not flesh and bones, as ye see me have?"? If such were His actual words, then to interpret them as meaning that He had materialized, in the seance-room sense of the term, is surely to rob them of any signification whatever. Were there no difference in His return from that of spirits ordinarily, why did He particularly emphasize a distinction? After all this "great argument" I remain puzzled; I come out "by the same Door as in I went."

FRANK LIND.

* * *

"PSYCHIC PHOTOGRAPHY"

Sir,—In her letter in the issue of LIGHT for Nov. 8th, Mrs. Donohoe acknowledges that the sum of £10 was mentioned by her photographer—facetiously or otherwise—in connection with Major Mowbray's reasonable request to be allowed to be present at the development of plates. I mention this to remove any apprehension from the minds of readers who have taken the opening sentence of the letter to mean that no such point had been raised, and who may not read further.

I was cognisant at the time of the progress of the matter, and the letter from Major Mowbray of March 31st, 1930—which Mrs. Donohoe quotes—was written in reply to one from her telling of new results with a second photographer to whom she went, on Sir Arthur Conan Doyle's recommendation. There was no change in Major Mowbray's views as to the conditions of the earlier experiments. His attitude has been consistent from the start.

However, out of the public discussion good may emerge in that Mrs. Donohoe now tells us that plates are to be sealed before witnesses, and, after being held by her and to be developed by her photographer before the same persons. This is all that was previously asked for. I would, however, suggest for Mrs. Donohoe's sake that some well-known firm of photographers should put up and seal such plates, as the Imperial Photographic Co. formerly did for experiments at the college.

I can recall an experience in which a so-called psychic photographer—who did not provide fraud-proof conditions—faked a whole series of plates successfully, and dozens of "extras" were recognised as undoubted likenesses of deceased friends of the sitters, and on comparison with photographs supplied for comparison bore a remarkable likeness to said persons. And yet these as well as the unrecognised "extras" were acknowledged by the fraudulent psychic to be fakes and bore the marks of manipulation which he adopted. The long arm of coincidence reached very far in this case, but it is because of such happenings that every honest psychic should provide, and sitters should expect, satisfactory conditions of experiment on which to ground such important conclusions.

BARBARA MCKENZIE.

Hanworth, Middlesex.

Light

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SO MUCH IS CERTAIN

THE book lately published under the title *Psychic Certainties** by Mr. H. F. Prevost Battersby had not escaped our notice, but through some mischance a review copy failed to reach us. Now that we have it in hand, we find it well worth special attention, for though it is to some extent a compilation, Mr. Prevost Battersby, who is not only well qualified by his knowledge of psychic research but also by a long experience as an author and journalist, has selected with marked skill and judgment some of the salient cases which go to prove the truth of psychic faculty.

The book, in short, is well justified of its title. It is a compendium of well-verified cases, graphically set forth and enriched by shrewd commentary. No small part of its value lies in its conciseness, for in these strenuous days it is necessary in such a subject as ours to be suggestive rather than exhaustive when the appeal is to the general mind. The book strikes us as not merely an invaluable contribution to the literature of psychic evidences, but as a useful agent in that work of clearance which is now in progress, when authentic and indisputable facts are being sifted out from a medley of ill-assorted, ill-judged, dubious and even spurious instances, put forward as "proofs of the truth of Spiritualism"—examples which make the judicious grieve, although they form no small part of the stock-in-trade of Spiritualism as promiscuously and popularly pursued.

The book is divided into fifteen chapters, and the cases cited, illustrative of Clairvoyance, Psychometry, Precognition, Telekinesis and other branches of psychic faculty are cogently

* Riders; 5s. net.

stated. Nor is the philosophy of the matter overlooked, as for example in the explanation given by Ossowiecki, who is not only a powerful psychic, but a very capable engineer, with that accuracy of mind which is said to pertain especially to engineers. In a letter answering a question put to him by Dr. Geley regarding his method in clairvoyance he said:

"I begin by stopping all reasoning and I throw my inner power into perception of spiritual sensation. I affirm that this condition is brought about by my unshakable faith in the *spiritual unity of all humanity*. I then find myself in a new and special state in which I see and hear outside time and space."

The statement is significant and illuminating. It suggests a certain link between the mystical and psychical states. Indeed the lives of the mystics in some instances illustrate a connection between the two conditions.

On page 80 we find a comment by the author that puts with pungency and point a feature about clairvoyance of the future which many of us have observed with puzzlement:—

"Clairvoyant prediction shows a singular indifference to the value of the prophecy. It foretells with equal seriousness an injury to the complexion and a disastrous earthquake or a world-war."

That is very suggestive of the subconscious power at work, although we have sometimes wondered whether the self-conscious, critical mind is always quite accurate in its sense of values. To Keats "the silver flow of Hero's tears, the swoon of Imogen," were of more moment than the "death-day of empires." Perhaps the subconscious mind pays attention to poetic truth as well as to that lower form of truth which we know as truth of fact.

In going through the cases we found it incidentally pleasing to meet the names of several departed worthies in Spiritualism and Psychical Research whom we had personally met or known in their days on earth—Dr. Crawford, Mr. George Spriggs, Florence Marryat, Mme. d'Espérance, Mrs. Guppy, Mr. J. J. Morse, Mr. J. Foot Young, Sir William Crookes, Dr. Russel Wallace, amongst them.

Mr. Prevost Battersby in his concluding sentences expresses the hope that his book will succeed in "reducing the disputable area, wherein man's spiritual prospects are debated, to that narrow and difficult territory where the evidence is neither voluminous nor easy to substantiate."

In our view he has signally succeeded. We cordially commend the work as an ably written compendium of evidences, useful alike to the enquirer, the debater and the general reader.

SIDELIGHTS

Writing to the *Morning Post* of October 24th, Viscount Molesworth says, "Dean Inge's attack on spiritual healing strikes a blow at the very foundations of Christianity. Does he wish us to believe that the healing and cures affected by Christ and His apostles were the result of 'dabbling in occult supernaturalism'? And that He was 'reverting to barbarianism'? If this is the teaching of the Church of England it should be styled Materialism and not Christianity."

* * *

A fifteen-year-old German peasant girl, Hannah Zupp who has been the centre of poltergeist disturbances, is causing excitement in her village of Zizkov, in the province of Bohemia, by the fact that she is now developing the gift of painting while in a somnambulistic state. About ten years ago, says the Berlin correspondent of the *Sunday Sun*, Hannah became subject to epileptic fits. Following each fit there would be strange manifestations in various parts of the house; china dishes would fly about, chairs and tables move of their own accord, books and ornaments would come crashing to the ground. These disturbances ceased gradually as the epilepsy became less acute, until, at the age of eleven, the fits, together with the poltergeist activities, ceased entirely. For the next three years all was normal in the Zupp household.

* * *

Then, in the space of some three months, we are told, "a mysterious change came over Hannah." She developed into a handsome girl, bearing a slight resemblance to her mother and becoming "quite unrecognisable from the girl of two years ago." She also became a sleep-walker, and would walk from her bedroom to the family parlour and produce pencil sketches that are described as "remarkable." She can paint "extremely beautiful landscapes and seascapes" in water-colours, while asleep. Hannah has had no artistic training, and declares that she remembers nothing of her nocturnal activities. Stranger still, she has acquired the faculty of speaking French, Russian and Greek, while in a trance condition, without any trace of German accent. It is stated that the Zupp family have not made a single penny from Hannah's manifestations, and they resent the publicity that the affair has occasioned. One odd circumstance is the fact that on awaking from sleep in the morning, Hannah will sometimes find red marks in the form of a cross, or of a perfect circle, on various parts of the body.

* * *

Writing in the *Liverpool Post and Mercury* of October 25th, "Club Member" says: "I have been taken to see an old psychic. There is undoubted evidence that this man prophesied the European War two years before it broke out, and then declared that America would be involved. He is in a financial position far above any need of remuneration. It is not for me to describe him or indicate his identity. Suffice it to mention that he lives in considerable luxury in the country, and that there is nothing in his comfortable room to suggest necromancy or charlatanism. His own explanation to me of his faculty is 'I simply concentrate with my eyes shut, and my mind looks ahead.' This is the bulk of what he told me:—'There will be a great constitutional upheaval

in 1932, by means of which England will regain her former foremost position. I cannot identify the two leading figures that I see. One is a strong middle-aged man with great power in his clean-shaven face, and associated with him is a very small man without a line in his countenance. Neither of them is a man as yet prominent in the political arena. I also see a considerable religious revival, not so much of the churches, but in the independent thought of many of the younger generation. It may be that the Anglo-Catholics as well as Roman Catholics, have most influence. I fancy that only with difficulty will a general European war be averted, because the leading Powers only evade a temptation to interfere in a Balkan quarrel by reason of the general opposition to war. Later, war may come in Asia, but many years will elapse before that. I also foresee greater rectitude in the moral aspect of England, much sane Socialism promoted by the upper classes, and a marked coming improvement."

* * *

Describing some rare forms of mediumship in *Psychic Research*, the organ of the American S.P.R., for October, the Editor speaks of the curious faculty possessed by Mrs. Clara Jepson of Vermont. She has the power of producing "ideomorphs" in linen, and is reputed to have given valuable aid to the police in discovering missing persons. Here is her method: "With a private sitter . . . she takes a small clean handkerchief of the sort sold in sealed packets, and hands it to her sitter with a request that he will open and crush it between his palms, and then hand it to her. She spreads out the creased linen on a table, and then, with a soft lead pencil, proceeds to trace outlines of what she sees in the folds. These present, in various parts of the field, a head and shoulders symbolic of the sitter at one or other stage of his career, and from the marking in the environment of each head she describes the outline of the principal events and contacts of life. Mrs. Jepson invited me to note these before she pencilled them in. There were four or five such markings which were more or less faintly recognizable, and the outlines she drew followed these. I may say that I was a complete stranger to her, and am certain she did not possess any clue to my identity, as the friend who made the appointment for me was careful not to betray it. Nevertheless she got the principal circumstances of my life and work with sufficient accuracy and precision, and without apparent hesitation or fumbling. Such results are interpretable as mind-reading, but it is the unusual method employed by Mrs. Jepson to which I would call attention."

THE POWER OF PRAYER

TO the many examples of premonition and the power of prayer may be added the personal experience related at the Church Congress at Newport (Mon.) by Mr. E. R. Appleton, the West Regional director of the British Broadcasting Company. He told how his little daughter had been taken ill, and that while he was nursing her, her godmother arrived unexpectedly from her home some distance away. She said that she had dreamed that she was on the doorstep of their home, and that she was needed there.

When she entered the room they offered a short prayer for the recovery of the child. While they were praying, a blue light suddenly surrounded the little girl, and about five minutes later she danced about the room completely cured.

It may be remarked that the "blue light" mentioned may be identical with the luminous emanation of a blue tint which is often seen around magnetic healers, whose hands have been known to be visibly covered with it.

AN ADVENTURE IN SPIRITUALISM

By A MEDICAL MAN

THE following adventure in Spiritualism may not be without interest to readers of *LIGHT*, illustrating as it does some of the pitfalls which the earnest seeker may encounter. Some time ago I gained admission to the seances of a Medium who shall be nameless. I had for many years been interested in the subject and was familiar with most of the more important literature of psychic research, but had few opportunities of personal investigation. This seemed to offer a splendid opportunity. The phenomena were those of materialisation and also trumpet and occasionally Direct Voice.

The seance went off well and was most interesting. No test conditions were imposed but it seemed to me that to do fraudulently what was done would have been extremely difficult. Further experiences confirmed this view and my interest became more centred round the question of interpretation than enquiry into that of genuineness. At a later date I obtained the services of this Medium to give sittings to myself and some of my friends and these were equally satisfactory. It is true that there was never anything particularly evidential to me personally, but the other sitters—people of average or perhaps more than average common sense and intellect—obtained what satisfied them as to the identity of the spirits manifesting. I was the more satisfied, as the Medium's opportunities of learning anything about the sitters were of the slenderest. No test conditions were asked for. These did not seem necessary, as the conditions made fraud very unlikely; and, in addition, I have always felt strongly that the imposition of test conditions must have a damaging effect on the production of phenomena.

Up to this point I had only invited friends who either were spiritualists or had a strong bias that way. It now seemed fairly safe, so the rule was relaxed and some friends were invited who, although not sceptical as to the possibility of genuine phenomena, were of a much more critical frame of mind. In this series of sittings, after the first night, several of them became convinced of fraud, and the atmosphere was, as regards about half the sitters, one of profound suspicion. At this stage the matter hinged on the possibility of personation of the materialised figure by the Medium. If the Medium was in the chair while a materialised figure was outside the cabinet that settled the matter, as there could be no accomplices. The only possible way to settle the suspicions was to ask permission to ascertain the Medium's whereabouts while a materialisation was in progress, and the matter was put to the control.

The request was met by evasions and some rather unconvincing excuses, and was not pressed any further; but before the evening concluded there was evidence of undoubted fraud in two or three directions. Whatever was the case at previous sittings the fraud on this occasion was beyond all question.

The reaction on the sitters who were present, and others who had sat on previous occasions, was peculiar. They divided into two camps. There were those who held that though admittedly there were apparently fraudulent incidents in this one sitting there remained to them evidences of identity of spirit friends about whom the Medium could not possibly have known anything, and that therefore some other explanation than entire and consistent fraud must be found. These were in the majority and, aside from the obvious fraud having occurred, would have great weight in favour of the Medium. Their explanations of the situation were ingenious but somewhat unconvincing. Perhaps the least improbable

suggestion was that there being several people present whose minds were running on fraud, and a Medium in state of trance and therefore in a highly suggestible condition, the fraud was induced by the conditions prevailing.

This might have covered the personation but there was another incident which argued premeditation. For myself I confess to being completely mystified, and no explanation altogether satisfies me. The last series of seances in which, for the first time, there were sceptics present, were unsatisfactory, and the last sitting was, as has been said above, so bad that more than half the sitters came away convinced of fraud and with good reasons.

I do not propose to review the evidence for and against in detail. It is instructive and a little disquieting to note that about half the sitters remain convinced that, in spite of the later seance or seances being partly or wholly fraudulent, the earlier evidence they received remains good.

The reaction on the remaining sitters is very unfortunate and will make it difficult for them in the future to accept perfectly good evidence. I feel this myself. Hitherto allegations of fraud have passed over me rather lightly, and it seemed to me that too often they only exhibited ignorance on the part of the investigator. One realises now how extraordinarily difficult fraud may be to detect, and how even the wary may be hoodwinked. A Medium who does not show signs of being particularly brilliant or clever in the ordinary way may apparently reveal almost diabolical cleverness on special occasions. The result is that the observer finds himself reviewing much of the published evidence with an unhappy bias and wondering if the writer was not possibly deceived.

Experiences such as the above cannot be very uncommon and they leave a most unpleasant taste in the mouth. Most people who have studied psychical research and Spiritualism feel that the subject is one of vital importance. If the teachings and inferences are, in a broad and general way, true, one's whole outlook on life and its most difficult and distressing problems is completely changed. But, no honest person wishes to deceive himself—to hypnotise himself because it is desirable and comforting.

The editorial staff of *LIGHT* and many of its readers must have exceptional opportunities for obtaining first-class evidence. The object of this article is to appeal to them to use every effort to obtain and publish evidential material, and to keep on publishing it. Many of us have few opportunities of personal investigation. I am of course aware that the psychic journals are full of what purports to be evidence, but to the—how shall I put it?—to the educated reader a great deal of this is valueless. The same applies to many of the books published. The material would, to use Kipling's phrase, "discredit the Creation." It is not flattering *LIGHT* to say that it sets a very much higher standard than its contemporaries. Still, I would like to suggest that the question be dealt with in *LIGHT*, even although it may involve repetition of much which has been previously published.

NOTE BY THE EDITOR.

Our contributor "A Medical Man," who wishes to remain anonymous for the present, has raised a question which has many times come up for discussion in the past. Earlier investigators were quite familiar with it. The experienced spiritualists of even forty or fifty years ago discovered that some of their phenomena could not be rightly attributed to spirit agency at all, but arose out of the psychic conditions of the circle, with often most confusing results; for while some of the manifestations appeared inexplicable, others of them were clearly the result of actions on the part of the Mediums that pointed unmistakably to imposture, whether conscious or unconscious. Our contributor thinks there is no middle way between the genuine and the fraudulent. But there

s, and it lies in this mixture of conditions, which brings in so very baffling a component. The physical side of things may predominate, and the Medium, however genuine, being sometimes entirely at the mercy of the conditions or forces in action, may respond to them in the most disconcerting way, doing by *direct* action things that otherwise would be carried out independently of that interference. Hence the cloud of doubt that has for many years surrounded psychic phenomena of the objective kind—a cloud that has only of late years been cleared away by rigid scientific investigations such as those carried on by Richet, Schrenck-Notzing and the National Laboratory of Psychical Research, conducted by Mr. Harry Price, whose book, *Rudi Schneider*, is a convincing testimony to the facts. But it is not possible here to do more than touch on the still obscure *psychological* factor in mediumship, which is a profound study in itself. The more critical investigators of seance phenomena usually come into contact with it at the outset of their researches and are thrown back by what at first seems an insoluble problem. But when it is tackled it diminishes like other difficulties, while still leaving a large field to be explored; for in these matters we are, as it has been well said, exploring the nature of Man, of which the psychic side is a revealing and at the same time a perplexing study.

SPIRITUALISM IN BELFAST

(FROM A CORRESPONDENT)

THE Belfast Association of Spiritualists has now been in existence for over twenty years. It acquired its own premises at the beginning of the present year. The president, Mr. William Henderson, is a sound exponent of the truths and facts of Spiritualism and is a capable speaker. The Association's new premises are situated in a residential district and £800 was spent in providing a well-equipped library, reading room, lecture hall, recreation room and a seance room. The librarian resides on the premises.

Propaganda work is occasionally undertaken when suitable Mediums are found. The Society looks back on a record of excellent work, especially in connection with the lectures delivered by Sir Arthur Conan Doyle, Mr. J. J. Morse, Mr. James Cousins, (who now occupies a journalistic position in India) Mr. E. W. Oaten, Mr. James Coates, Mr. Gambier Bolton, Mr. Alexander Duncan and others. The Association has been visited by some celebrated Mediums, including Mrs. Etta Wreidt, the Crewe Circle and Mr. Tom Tyrrell.

Belfast can also boast of a Psychical Research Society, the members of which are nearly all spiritualists. The Society devotes itself to the investigation of the laws of mediumship and the basic principles to be discovered by an investigation of Mediums from different parts of the world. The society, although sympathetic towards its Mediums, follows the rule of other Psychical Researchers in that it will not tolerate pseudo-mediumship nor lack of development in Mediums.

OBITUARY: MR. J. FRASER HEWES

We hear with sorrow of the decease of Mr. J. Fraser Hewes, of Nottingham. His name was well-known in humanitarian circles by reason of his keen interest in animals and his strong opposition to vivisection. For the greater part of his life he was deeply interested in Spiritualism and for nearly thirty years was President of the Nottingham Spiritual Evidence Society. He was also at one time well-known in business circles. He gave many lectures throughout the country, and his devotion to his work was shewn by the fact that he was never stopped by bad weather from fulfilling his engagements.

We of LIGHT, who knew his name well, offer our condolence with his bereaved family.

RAYS AND REFLECTIONS

Here is a bit of Shakespearean wisdom which applies with especial force to our movement just now. I take it from *King Lear*:—

That, sir, which serves and seeks for gain
And follows but for form,
Will pack when it begins to rain,
And leave thee in the storm.

* * *

We are all apt to wonder how it will fare with certain of our neighbours when they pass into the revealing light of the world beyond; whether they will not then see how they have misjudged and misunderstood us and others. Perhaps we ought to add the corrective and chastening reflection that it may be that the same thing will happen to us also!

* * *

Experienced propagandists, if they are wise, soon learn not to waste their ammunition. They discover that every new piece of psychic evidence offered to the obstinate and malignant sceptic only increases his obstinacy and deepens his malice. When I see some of our militant friends hammering at stone walls without making the slightest impression, I feel tempted to remark, "I admire your pluck, without being able to commend your judgment."

* * *

It is a curious reflection that those things in psychic investigation which most offend sensitive and artistic people—that is to say, ectoplasm, and other of the coarser physical manifestations—are the very things to attract the scientific types, and capture their attention. On the other hand, anything in the way of mediumistic eloquence or lofty discourses from "the other side" has no interest whatever for the scientist, who dislikes sentiment. If we could only get the two classes of minds to enter sympathetically each into the other's point of view, instead of quarrelling, things would be simpler!

* * *

Telepathy is now in the position of being almost established as a fact, more by token that it is now growing so common. The late Sir William Barrett, was one of the pioneers of the subject, for he read a paper on the subject before the British Association over fifty years ago. It was "not well received." Naturally; it was so unorthodox, indeed, it called for an immense amount of courage on Sir William's part to bring it before such a learned body. But as he told me once, this was not the only subject which orthodox science had at first "turned down." Electric traction and the phonograph were amongst them.

* * *

A scientific correspondent once complained that the spiritualists are too fond of "spiritualising" their evidences and so making them unfit for scientific consumption. I set against him the religious objector who complains that spiritualists "materialise" the spiritual world. There is no pleasing some people! But the subject is vast enough, one would think, to accommodate all sorts and conditions of men. I have rarely met anyone who is not interested in some phase of Spiritualism—telepathy, prophecy, visions, dreams, materialisations, poltergeists. The interest sometimes evaporates if the word Spiritualism is applied to them; as though the contents of a box could be magically changed by altering the label!

D.G.

LABORATORY METHODS IN RESEARCH

By W. H. EVANS

IT was my privilege recently, when on a visit to the office of LIGHT, to be introduced to Mr. Harry Price of the National Laboratory of Psychical Research, at 16 Queensberry Place, South Kensington. He very kindly showed me over the place and briefly indicated the uses of some of the costly and elaborate apparatus used in the conduct of seances. I was glad to have the opportunity, because in my mind was a doubt whether the conditions in a Psychic Laboratory were altogether favourable to successful seance-work. Mediums, being highly sensitive, sometimes react strongly to their surroundings, and one is apt to suppose that in a scientific atmosphere there is likely to be a certain rigidity which might militate against the production of phenomena. Coupled with this doubt is the conviction—which seems contradictory to that attitude—that it is more important to convince the scientist than the theologian, who to-day is not nearly so important or influential as formerly. Dr. Barnes recently said over the wireless that in all the great conflicts between science and religion, science had been the victor.

It is the boast of spiritualists that Spiritualism is a science as well as a religion, but it is sometimes forgotten that it is *primarily* a science. Therefore the work done at such places as the National Laboratory is more important at this stage than much of the work attempted at the many meetings held weekly to promulgate the cult. It is not so spectacular, but it is more solid and enduring, and it is certain that as soon as the scientific world is convinced of the reality of psychic phenomena, the battle will be won, and all the controversy which rages about it will cease. But the scientific world can only be convinced by scientific methods, and although spiritualists make an effort—at least some do—to be scientific in their methods, these are not such as usually carry conviction to a mind trained to scientific experiment.

The Laboratory contains all the apparatus necessary to control both Medium and sitters. The control of the latter is as essential as that of the former, for it does away with the idea of a confederate. Mr. Price has the quiet certainty of a man who knows what he wants and is determined to get it, and the impression I gathered was that if I were a physical Medium and gave a sitting at the Laboratory I should get a fair deal.

What interested me was not so much the apparatus, which is the external part of the Laboratory, but the atmosphere. I mean the psychic atmosphere which is one of the important essentials for good seance-work. I had thought perhaps there would be a coldness, perhaps a psychically repellent atmosphere. There was nothing of the kind. Despite the imposing array of apparatus which is likely to overawe the lay mind, there was an atmosphere of warmth and understanding. I am certain there is a band of spirits associated with the work who unite with the cold detachment of the scientific spirit—which we must remember loves truth above all things—a warm spiritual power which pulses through the Laboratory and was to me very cheering and welcome. My scientific attainments are *nil*, but my psychic sensibilities are keen enough to penetrate exteriors and see the inner reality of things, and here I was pleased to feel that element of truth and justice which demands and gives fair play.

The work already done at the Laboratory has gone a good way to convincing many scientists. Like everyone else the scientist has his prejudices, but he recognises the right method and he can appraise the results. For that reason I hope those of our Mediums who claim to have ability of a physical kind and who also claim to be inspired by the desire to help on the truth will not shrink from, or be fearful of the National Laboratory of Psychical Research, or Mr. Harry Price, who I am sure has only

one aim, the proving of the reality of psychic phenomena. But I must add, and in this I am with him, he will not suffer fools gladly.

BOOK NOTES AND REVIEWS

"THE BOOK OF BRAMIL YAH." (C. W. Daniel Co. 3s. 6d.)

This little book of inspired writing is reminiscent of the Book of Job and Isaiah. Its burden is that the consciousness of God giveth peace; a book of encouragement to the weary and heavy laden. H.

"TWO WORLDS ARE OURS," by W. S. Montgomery Smith. (Riders. Price 4s. 6d.)

This book consists of short essays on fourteen subjects which are treated from a psychological point of view: for instance, Funerals, Capital Punishment, Prenatal Training, Sleep and the Etheric Body. Although there is no connection between these studies, the following thoughts run through the series:—Human beings live two lives at the same time, one on the material, the other on the spiritual plane; communication between the two planes is possible and should be sought; those who are still in physical life should feel and show consideration for those who have passed to the next plane. To improve the present conditions on earth a change of heart is required on the part of mankind; this can best be effected by training the youth, which is the work of the mothers and should start with prenatal suggestion. The two main motives should be unselfishness and the desire to render service to others. Spirit communications received through Mrs. Osborne Leonard are frequently quoted in support of the author's views. The book is well written on familiar lines. Essay xiii on Sleep and the Etheric Body is perhaps the most interesting.

A.W.T.

"THE SPLENDOUR OF LIFE." By Edward Corse Scott. (Riders. 7s. 6d. net).

The writer of this book, a retired prospector, dedicates the volume to "the ever-increasing multitude of Seekers after Truth." It is an attempt, we are told, to "solve the jig-saw puzzle of life," and the work has been divided into two sections. The first part deals with "the framework," the second with "some parts of the puzzle." In it such matters are treated of as the Nature of Happiness, Giving and Receiving, the Law of Life, Birth, Death, the Cruelty of Nature, the Mystery of Evil, and so forth.

The author holds that one Law is responsible for all Life and Movement, viz.: the Law of Love—which is to the spiritual as the Law of Gravitation to the physical—the greater must ever draw the lesser. All is based on a giving and receiving, and in this movement resides the rhythm necessary to Life. He is obviously a great observer and lover of Nature; he considers that man's salvation lies in following Nature's laws. For the most part the book is intensely sane and logical, and is written with a vigour and simplicity of style that is decidedly attractive: it is the more surprising then, to find him at times so curiously inconsistent. This is especially so when he treats on the subject of Birth. To say that the author's ideas are primitive is not to put it too strongly. Woman was intended, surely, to be something higher than a mere breeding-machine. The philosophy of the farmyard does not apply to humans, and in any case it is a mistake to compare a highly-cultured and sensitive European with an African native; the two can scarcely be said to belong to the same species. For a person who admits the superiority of the mental, the author is singularly obsessed by the physical; incidentally, he forgets that the great teachers of humanity have always been celibate. The book, in short, is a curious blend of the "wise and not so wise." It is only fair to add, however, that the former far outweighs the latter.

ETHEL ARCHER.

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 Lecture: "Daylight Phenomena in my House."

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 Friday, November 21st, at 5 p.m. MR. T. AUSTIN

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VOL. IX. No. 3. OCTOBER 1930.

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 Tuesday, November 18th, at 7.30. Clairvoyance .. MISS LILY THOMAS
 Friday, November 21st, at 7.30. Clairvoyance .. MRS. HUGHES

LECTURES.

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Thursday, November 20th, at 7.30 p.m. .. MRS. BARKEL
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Sunday, November 16th, at 6.30. .. MR. R. DIMSDALE STOCKER

Wednesday, Nov. 19th, at 7.30. (Clairvoyance) .. MRS. CANNOCK

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LIBRARY RULES.

The annual fee of one guinea for Membership includes the use of the Circulating and Reference Libraries. There is no extra charge except for stamps when books are sent by post.

1. Members may have three books at one time, of which only one may be "new."
2. Books are reckoned as "new" for twelve months after publication.
3. Books must be returned within fourteen days from date of issue. A fine of 2d. per week per volume for books not returned to date will be charged. Renewal of issue for a second fortnight can be applied for by post card. If the books are not required by another Member, this permission can be assumed.
4. If Members repeatedly retain books after special application has been made for them, there will be the regrettable necessity of refusing such Members the further use of the Library.
5. Any Members bespeaking a special book not immediately available can have it forwarded later by sending or leaving 4d. with the Librarian to cover the cost of postage, or a post card will be sent when available.
6. A uniform charge of 9d. is made for each parcel of books, which amount must be forwarded preferably in stamps, each time a request for books is made. Parcels must be returned carriage paid.
7. Borrowers are requested to keep the books clean, and on no account to turn down the leaves or to *disfigure the pages by pencil or other marks*. They are also specially asked to see that the books are well wrapped with a *thick inside layer of paper* to protect them from injury in transit to the Library, as they will be held responsible for any damage which might with ordinary care have been prevented.