

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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NOTES BY THE WAY

DR. LUDVIG DAHL, a Norwegian correspondent, sends us a little fable dealing with the subtle phenomena of psychic faculty and their treatment by the ignorant. He says:—

There is an old story about a watch which some natives in a primitive country found on a highway. The watch was an unknown phenomenon in that land and there was a sound in the thing. Hence there was something abnormal at the back of it. Some thought there must be some kind of devilry about it. Indeed, most of them looked on it with a very suspicious expression on their faces. But there was one amongst them who desired to show that he was not to be deceived by such an abnormality. He grabbed a stone and with it crushed the ticking devil. He reaped a triumph; the thing was brought to silence.

This is an excellent little allegory; it so well exemplifies the tone and temper of criticism of the coarser type.

• • •

"YOU want to have your fortune told? Well, for Heaven's sake go and get it told. It's no business of mine." That sounds like the attitude of common-sense and in the majority of cases it would be the right point of view. We have sometimes seen it expressed in those newspapers which deprecate a fussy interference with public liberties on the part of meddlers, instigated sometimes by religious bigotry, and assisted by ancient legislation. Nevertheless we do not forget that some classes of fortune-telling were used as the cover for very shady activities, as in the case of massage, which is now regularised by law. It seems to be a matter in which much injustice is done by lack of discrimination. The difficulty is that some of the professional fortune-tellers who carry on their art in a frivolous way actually possess genuine psychic powers, a fact which is well known to careful students of the question. But even in the case of the fortune-telling which is obviously rubbishy, it is often quite harmless. Now and again we meet an organ

grinder or some poor mendicant selling for a penny or two-pence, printed cards purporting to give your fortune, with sometimes a picture of your future wife or husband. Nobody is deceived by this nonsense. It is simply regarded as a joke. To bring in the machinery of the law to punish these poor wretches is rather like breaking a butterfly on the wheel.

• • •

A CLERGYMAN who was amongst the audience at a spiritualistic lecture is reported to have raised the question as to how Jesus fitted into the scheme of things described by the lecturer (*i.e.*, psychic evidences and psychic philosophy), also why Jesus did not enlighten us on these things. Putting the matter on a purely scriptural basis we might refer to the saying of Jesus: "I have yet many things to say unto you, but you cannot bear them now." Also, in the same chapter of St. John's Gospel (XVI.) in the text which follows: "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth." But the clergyman's question does not strike us as a very thoughtful one. Jesus left us with a whole universe of things unrevealed so far as experiment and research are concerned. He came to proclaim the law of Love, a lesson sufficient to serve us for all eternity, without in any way interfering with the realms of philosophy and science. "The letter killeth, but the Spirit maketh alive," and a too complete devotion to the "letter" of the Scriptures is, to say the least, not helpful.

NEW THUMB-PRINTS AT THE CRANDON CIRCLE

ON October 12th Dr. Crandon wrote informing us that on that day Judge Hill, a deceased member of the Boston Circle, produced, three times, his right thumb-print. The print is identical with those produced before his decease. There were nine people present, including Captain Fife.

We refrained from making the announcement at the time but a recent letter from Dr. Crandon gives us permission to publish it.

In the meantime, it has been announced that the December issue of *Psychic Research* (the organ of the American S.P.R.) will contain details, illustrated by photographs, of this latest development in the "Margery" mediumship.

Brief particulars, as given by Dr. Mark Richardson, are these: On September 2nd, 1930, Mr. Charles Stanton Hill, a Boston lawyer of repute, passed away. A week later, Mr. Hill "gave evidence of his probable presence" in the seance room; this evidence is based upon raps, and also a faint whistling. Then, according to Dr. Richardson, "On October 12th, 1930, under strictly controlled conditions, there were produced upon three pieces of wax, as many thumb-prints, pronounced on examination by experts to resemble exactly a print made during his lifetime of Mr. Hill's thumb."

The case promises to be one of peculiar importance in psychical research.

WHAT IS LIFE?

(Concluded from page 612.)

By Dr. GEORGE LINDSAY JOHNSON, F.R.S. (Italy)
(Fellow of the Friedrich Wilhelm Academy, Berlin.)

I shall now endeavour to convince my reader that the Spirit-soul continues to exist long after the physical body has perished, never to come to life again, in spite of the assurances in the Anglican Prayer Book, that the physical body will rise again at the Judgment (or Last) Day.

In the first place we may accept it as an axiom that everything which had a beginning must have an end, and everything which never had a beginning can never have an end, *i.e.*, to our limited conceptions it is immortal; or what is perhaps better to say, it cannot have any conceivable end, since the terms eternity, infinity and the like are abstract expressions of thought, and have no positive meanings. Another thing, we must bear in mind that unless we are determined to shut our eyes to the facts, we cannot but perceive throughout Nature, not only in the organic living world, but throughout the whole visible Universe, unmistakable signs of an Intelligence of an astoundingly high order—an intelligence which is impossible to attribute to mere accident or chance as Hæckel, Büchner, and their Schools would insist. Now if this immeasurable Intelligence exists, and it is impossible to think otherwise, does it not logically follow that a Mind exists throughout all Nature which is entirely independent of any physical body or brain? And that being the case is it not equally rational to suppose that in the same way other intelligences may exist apart from a physical brain? I fail to perceive how any one can escape that conclusion. But I think I can prove to the reader's satisfaction that we can demonstrate this great fact by actual experiment. Unfortunately nearly all the phenomena which may be witnessed at seances, although held under the strictest scientific conditions, so as to exclude every possible attempt at fraud, are nevertheless inconclusive. Materialists will invariably attempt to explain away all phenomena that appear to them to be contrary to their ideas of what constitutes a law of Nature by fraud, bad observation, unconscious cerebration, auto-suggestion, collective hallucination, or imagination on the part of the observers; and if all these explanations break down, then they will have recourse to "curious faculties of the medium, interesting manifestations of the subconscious, or possibly telepathy or clairvoyance," as Professor Julian Huxley maintains in his article in the book *Where are the Dead?* (page 32-33). In fact, the last thing these so-called scientific materialists will admit is a belief in spirits and a hereafter.

Fortunately we have among us to-day a surgeon of high reputation who happens to be married to a lady who possesses remarkable psychic powers; the medical man in question has collected around him a number of workers not only of the strictest integrity, but who have thought out every conceivable contrivance to eliminate all possibilities of fraud, so that we are able at last to place before the enquirer proofs of the existence of a soul or spirit of a deceased young man who calls himself "Walter," whom Mrs. Crandon, the wife of Dr. Crandon (the surgeon just alluded to), believes to be her deceased brother who died in the year 1922. As this case affords proofs of survival of such a nature that, to my mind at any rate, fraud is entirely ruled out, there is no other explanation possible except that of a soul (or spirit) who is able to talk, think, reason and act entirely apart from a physical body.

The case I refer to can be found in great detail in the Quarterly Journal of the British College of Psychic Science for July 1928, under the heading "The Margery Mediumship," to which I would refer the reader.* I

* Copies of this Journal can be obtained from the Secretary of the British College of Psychic Science, 15, Queen's Gate, London, S.W.7, on payment of 2s. 6d. per copy.

shall only give here such facts as are necessary to prove my contention, that life can exist apart from the physical body. In relating the remarkable phenomena which occurred I may say that Committees were formed to disprove these phenomena, while other investigators came with an open mind; but although the first series of investigators (consisting of teachers selected from Harvard University, who by the way insisted on making their own conditions) all failed to prove the slightest attempt at fraud, and were reluctantly compelled with very bad grace to admit the genuineness of the phenomena, they were afraid of committing the fair name of their renowned University by endorsing phenomena which ran counter to all scientific traditions and teaching. The precautions taken were so strict that no loophole was allowed to exist which could afford the slightest chance for deception to step in. All the ingenuity of the most able minds in the United States was brought to bear at each seance, so that the precautions taken were amazing in their thoroughness, but in spite of them all the phenomena were unassailable. Committee after Committee was formed by the opponents of Spiritualism, but in vain; all that these committees could do at their best was to mock at and deride Doctor Crandon and his fair wife, and hurl epithets of derision at her brother Walter. Had the issues not been of such vital importance these efforts of the scientific opponents would be extremely comical, as they set at naught the teaching of two hundred years of philosophy.

Many of the seances were held in a red light which was sufficiently bright to permit everyone in the room to see everything that went on, and even to read a book if sufficiently near the lamp. Among the experiments was a bell-box, free from all outside wires and so constructed that an electric bell inside could be rung when the lid of the box was firmly pressed down. Now as this box was either put on the top of the table around which the observers were seated, or on the top of a shelf out of the reach of every one present, it was clearly impossible for anyone to ring the bell without every one in the room noticing how it was done. And yet the bell rang two, three, or more times according to the expressed wish of those present. "How many times shall I ring the bell?" "Walter" would exclaim in a loud voice, and the right number of rings would be immediately heard issuing from the inside of the box.

Frequently a peculiar substance like baker's dough could be seen issuing from Margery's mouth, ears and other orifices of the body, which rapidly became moulded into a human hand and arm. The voice of the spirit "Walter" was heard throughout all the meetings, answering questions, making jokes, or telling the sitters or the Medium what to do. The voice was always the same one, and highly characteristic of the voice of Walter when in the flesh, as Mrs. Crandon knew it to be.

The most convincing experiment, which to my mind proves without any reserve the existence of a soul or spirit entity acting entirely outside and apart from the Medium's or any other person's physical body was the following one, which was repeated not less than seventy times over long periods of time. "Walter" got his brother-in-law to procure a quantity of dental wax which the dentists use to make impressions of the gums. Also a small basin of hot water. Then Walter's hand with part of his arm was seen immediately above the table by means of the red light illuminating the room, so that it was impossible for any fraud to be committed by making impressions on the wax. Several impressions were made by Walter's fingers on the soft wax, and the moment it was solidified, he took his fingers away, leaving the finger-ridges clearly impressed. Now these finger prints were for the most part made between August 1926 and April 1927; in May 1927, Walter's mother discovered an old razor which Walter had shaved with the day before he met with a fatal train accident. This razor she found in a trunk where she had put it away after his death.

There was no other man in the family, and the box had not been touched since. The mother handed the razor case to a finger-print expert, who opened it with difficulty and extracted the razor with forceps, and afterwards took it away with him and made a photograph of the print which he found on the handle. This was clearly defined so that it could be easily compared with the impressions obtainable on the wax. Now as we said above about seventy impressions were made by Walter on the wax all of which were identical, and on several occasions the observers around Mrs. Crandon were changed, so that had anyone attempted to fake the impressions, the finger ridges would at once have betrayed the fraud. Moreover the hands and feet of the Medium (Mrs. Crandon) were firmly secured by tapes or cords, and both her hands were held by an observer on each side, so that she was powerless to touch anything. The impressions on the wax, together with that on the razor were sent to finger experts in the Criminal Investigation Departments of Washington, Boston, Berlin, Munich, Vienna, and Scotland Yard and the reports made in writing from all these towns were to the same effect, namely that the finger marks on both the wax and the razor were all made by the same finger, thus proving beyond cavil that one and the same hand had impressed them all. Everyone must admit that such evidence would be sufficient to convince a jury in any town in the civilised world. There is no getting over it. No theory for the presence of these finger marks can hold water, except of a materialised spirit. Indeed so far as I can gather, no other theory has ever been advanced that is worth a moment's consideration. To my mind it is the most complete and convincing evidence that has ever been adduced. Moreover, flash-light photographs were made during the experiments, and immediately after one of them a flash-light photograph was taken which clearly shows Dr. Richardson shaking hands with Walter and congratulating him on his performance.

I could give any number of phenomena which would be used to support the theory of survival of the Soul or Ego after the death of the body, but consider it unnecessary, for if the reader is not convinced by what is related above nothing on earth would convince him, although he saw a thousand different experiments and phenomena. But I think enough has been said to support the contention that the Soul survives the body and that our personality, our emotions, feelings and thoughts, unhampered by the flesh, continue far more vividly and actively than we have ever experienced on earth. Can we not say with that wonderfully gifted Russian poet Derzhavin:—

*Creator, yes! Thy wisdom and Thy Word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my God!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there.*

AN APPARITION AND A QUESTION

About six years ago my wife's father died. Very soon (almost immediately) after his death he appeared to her each evening for about two weeks. (She told me nothing about it at the time). On passing from one room to another she distinctly saw him at her side in the passage. On the last occasion it was so marked and had persisted so long that she said "What do you want, Dad?"

At this the "form" disappeared.

On Sunday (14th September) she had another vision of him while I was at the meeting at Queen's Hall and it

would be about the time that Mrs. Estelle Roberts was describing spirits seen by her.

At no time was my wife alarmed. She does not wish to investigate Spiritualism (as I am doing). At the same time she is inclined to believe what I suggest to her—that is, that he wishes to convey some message or warning to her, yet cannot do so without the aid of a suitable Medium.

As the interval was so long between the two visits it would seem to prove that they were not the outcome of "shock" or "nerves." She never grieved over-much for him.

I am writing this in the hope of obtaining advice on this matter, as I am very interested in the whole subject. I have read much, including writings by Oliver Lodge, Doyle, Bradley, Vale Owen, Rev. Arthur Chambers and many others.

I have in my mind an idea of the reason of his visits, but I will not state it now.

C.E.B.

[The experience quoted by C.E.B. is not rare. It is permissible to assume that the lady's father, in spirit life, is endeavouring to convey some message, or else that he merely wishes to assure her of his continued existence; perhaps he will succeed in getting his message across at a favourable opportunity provided that he is not deliberately "shut out"—that is, made to feel that his presence is not desired. As to whether C.E.B.'s wife should consult a Medium, that is purely a matter of personal choice. Ed.]

"TELEPATHY AND THE MIND"

By Mary E. Monteith (Mrs. Humphrey Martin.)

Concerning the interesting correspondence between Sir Oliver Lodge and Mr. Aubrey Turler on the subject of Telepathy, published in LIGHT of November 8th, Sir Oliver writes, "It looks as if the transmission [of thought] had to be conducted in a mental manner, so that the *mind* of A acts on the *mind* of B, and that this action is independent of any bodily instrument or physical operation." In other words, thought-transference between two "living" people may indicate a like possibility between the "dead" and the "living."

For the first few years of psychic work, I received many veridical communications from the "dead"—often strangers to me—in the form of inspirational writing. These communications would sometimes begin with the words—"I am told that if I think my message, you will write what I am thinking." And, invariably my handwriting would change and become what was subsequently recognised by his or her friends as being characteristic of the communicator.

As time went on, to my surprise I began to receive messages from the "living" in exactly the same way, the source of these messages being traced by the handwriting. This would occur sometimes when a letter had been, or was being, written to me, and sometimes when the thoughts of certain individuals were centred on myself together with the wish that I should know these thoughts. Several of these cases have been published in *The Nineteenth Century and After* and in my book *The Fringe of Immortality*. One, relating to a friend whose letters I constantly wrote, inspirationally, and in his handwriting at the time he himself was actually writing them, has an additional interest. He died, and, since his death, the psychic correspondence in characteristic handwriting has continued; and the fact that many personal incidents he has told me have been confirmed by his wife and others helps to strengthen my belief in Telepathy as purely psychic communication, independent of any bodily instrument or physical operation.

Whether or no thought possesses vibratory energy, I suggest that Telepathy is, as Madame Guyon a few centuries ago poetically called it, "the language of Angels" (spirits) and may—again I quote her—"be learned by men on earth."

THE PROPOSED LIAISON COUNCIL

MISS MERCY PHILLIMORE, Secretary of the London Spiritualist Alliance writes:

On September 24th after a meeting of the Joint Parliamentary Committee I found myself in conversation with Mr. Swaffer and Mr. Barbanell and volunteered the remark that in view of the political work ahead for the London Societies, it was fortunate that the Liaison Council was in existence to cope with the work.

I was surprised to hear from these gentlemen that the Council initiated by Captain Leith-Hay-Clark was abandoned and that another had taken its place.

Not having previously heard the news, I asked for fuller information, and Mr. Swaffer pointed out the impracticability of the established and official Liaison Council. He interpreted Captain Leith-Hay-Clark's motives and methods in a way with which I did not agree.

Mr. Swaffer then proceeded to tell me that already a meeting had been held at his flat to which he had called those Representatives of Societies who for various reasons he considered suitable and that he had invited Mr. Ernest Hunt to represent the Alliance.

His invitations had been accepted with the exception of that to Mr. Hunt, who was away from town at the time of the meeting.

I remarked that what Mr. Swaffer had really done was to select the Representatives of the Societies without consulting their respective governing bodies.

He admitted the position.

I further remarked that doubtless he hoped that the various Councils would officially recognise their representatives appointed by himself.

Mr. Swaffer agreed that he was entertaining such a hope.

Mr. Barbanell is sorry my memory is at fault; it is not my memory that is at fault but my comprehension in failing to interpret the above conversation as an invitation to the Council of the London Spiritualist Alliance to send a representative to a Committee which was privately formed out of the original Council established and recognised by ordinary official procedure.

On the morning following, I telephoned Captain Leith-Hay-Clark to say I regretted to hear of the abandonment of the Liaison Council. He said that it was not abandoned, what did I mean? I then related to him the above incident.

• • •

CAPTAIN LEITH-HAY-CLARK writes:—Referring to Mr. Barbanell's letter in your issue dated 8th November, he states that the Liaison Council is not dormant, adding that I should be glad to know it. However, in spite of Mr. Barbanell's statement, I regret that I must still hold the view that the Liaison Council is perfectly dormant because the Liaison Council formed at the General Meeting on July 23rd was an *official* council, and Messrs. Swaffer and Barbanell have produced an unofficial shadowy affair without substance or recognition.

There lies before me a letter from Mrs. Stobart which is in entire opposition to Mr. Barbanell's statement that there was no need to have a chairman; it reads:—

"I feel it would be wiser *not* to have a permanent official chairman," and later continues, "I am sure it would be wiser for reasons into which I need not enter, to allow each meeting to elect its chairman. I agree that the chairman should be voteless."

May I explain my reason for having organised the Council?

In the first place about a year ago Mrs. Stobart, Miss Stead and I, discussed its possibility and the dire need for its creation. We agreed on all points which were later brought forward on July 23rd. I also discussed the matter fully with Mrs. Champion de Crespigny and Mr. Hawken, and at the Albert Hall spoke to Mr. Craze who agreed in principle.

After the July 23rd meeting, I received a long letter from Mr. Barbanell, who had not been present, suggesting a reversion of all that had been passed at the meeting. I answered in detail, pointing out that such an action was not possible by me, but only by the now constituted Liaison Council itself; I received an acknowledgment, and have neither heard from, nor seen Mr. Barbanell since. Miss Phillimore, at a much later date informed me on the telephone that the Council had been declared null and void by a group of individuals whom she named.

At the time I contradicted her statement, as from each Society I had received letters nominating the official representatives of their respective Councils (except the N.S.U.) for the meeting of the Liaison Council to be held in October.

At the end of September Mrs. Stobart informed me in conversation that this privately-arranged shadow council had been formed by Mr. Swaffer, that the reason for its constitution was that expenditures caused by the hiring of a Board Room, the payment of a secretary, etc., would make it impossible for the official Liaison Council to exist financially. I then explained to her that there was little expense involved, my own Board Room being available for meetings of the Council, there being no paid secretary, but that at a later date certain minor expenses in connection with telephone, and with circulating information might be incurred.

(I must explain that one of the main objections to previous attempts at forming governing councils had been the holding of meetings at one of the recognised centres, thereby giving undue prominence to one Society. It was to obviate this that I arranged the general meeting at the Central Hotel and offered my Board Room for the Liaison Council.)

Mrs. Stobart informed me that she had been requested by the shadow council to impart to me the breaking-up of the Liaison Council as constituted.

In October the Liaison Council met; the London Spiritualist Alliance was the only Society which attended.

Finally comes Mr. Barbanell's letter in your issue of the 8th November stating that he and others appreciate more clearly than I can the difficulties ahead, owing to their length of years in the movement.

It is only left to ask why it is with all this accumulated knowledge and wisdom, that there is not in existence, and further has not been in existence, a body similar in authority to the General Medical Council; itself responsible and officially recognised not only by the movement but by the State.

What has upset every endeavour to constitute such a council?

I suggest the reply in the last paragraph of my letter in your issue of October 25th.

I feel that as soon as the attempts of individuals to create harmony within the movement have been finally wrecked by their individual ideas of Governorship, the movement will as a whole re-create its Liaison Council as an established, recognised, and soundly-constituted body.

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.]

A COMICAL MISPRINT

Sir,—The reference to a misprint in your "Rays and Reflections" recently, calls to mind one which occurred when the Rev. Stainton Moses, M.A. (Oxon), was editor. It was at the close of a leading article in which the words "encumbering the ground" were misprinted and read "cucumbering the ground." This, however annoying to the editor, was a source of amusement to some of his readers.

THOMAS BLYTON

* * *

"WITH WHAT BODY?"

Sir,—Mr Lind is apparently unaware that in the original Greek text of Luke XXIV 39 the present participle *echonta* is used, and should be rendered "now having"—"as ye see me now having." This wonderfully throws light upon the materialisation of the Christ on this occasion, and emphasises the temporary nature of the "flesh and bones," the solidity of the materialised body.

I have dealt with this elsewhere and especially drawn attention to it in the fourth edition of *Man's Survival*, now in the Press.

Materialisation is the only explanation of Christ's after-death appearances which fits the recorded facts.

CHARLES L. TWEEDALE

Sir,—In the issue of LIGHT of October 11th the perusal of an article on Christ's resurrection leads me to add a few suggestions on a subject to which I have given deep study.

In an article in the *Light of Truth*, then published in the U.S., 1917, entitled "The Resurrection," I said: "In St. Mark we find Jesus appearing first to Mary Magdalene" and "after that he appeared in another form unto two of them (who had been with them) as they walked and went into the country."

If, according to Mark, Jesus appeared in more than one form, and to Mary Magdalene and the other Mary first, and talked to them "while they held him by the feet," is it not reasonable to infer that the form was either a material or materialised body, something tangible? But as there is no evidence that he talked to the two when he appeared in "another form," the natural conclusion is that this other form was an etherial body which was made manifest to them through their inner consciousness or soul-perception, sometimes called clairvoyance.

We believe that Jesus through his superior power and knowledge of natural laws, and aided by other advanced spiritual beings (such as "The Angel of the Lord" who descended from heaven and rolled back the stone from the door of the sepulchre) was able so to spiritualise his visible material body that it was not necessary for the spiritual body to release itself from the physical form as is ordinarily the case at the time of dissolution called death, but that in this case to the spiritualisation of matter ordinarily called dematerialisation is due the fact that the tomb of Christ was empty when the stone was rolled away.

This will account for "Thou shalt not suffer thy Holy One to see corruption."

In conclusion it seems fitting to enquire, how does this lesson of Christ's resurrection and life apply to the needs of incarnate man? Is it not reasonable to assume that the resurrection of each individual spirit can truly be said to be "through Christ" only in so far as the influence of his incarnate life and, incidentally, his death, had brought to man an intelligible idea of God's true relation to man—that of Fatherhood and Love—man's true relation to

God that of sonship: man's true relation to man that of brotherhood, all of which are dependent upon a knowledge of the soul and its immortality.

EDWARD N. BEECHER

Cleveland, Ohio.

* * *

"SPIRITUALISM IN BELFAST"

Sir,—The article under this title in LIGHT of 15th inst. does not refer to the activities of the Belfast Spiritualists' Alliance. This has the largest membership of any Spiritualist Church in this city and is affiliated to the S.N.U. It presents the phenomena of the movement in the highest obtainable form, and the philosophy in a homely and understandable fashion. The Church, which is situated in the centre of the city, is usually crowded with active members and sincere investigators.

There is not, and never has been in Belfast a Psychical Research Society of the nature described. There is, however, a Psychical Society (on whose committee I have the honour to work) with whom our Church has a working agreement to exchange speakers and demonstrators.

As a member of the Psychical Society I must state that it has never attempted to perform the functions of a Research Society but believes, as we do, in the presentation of the phenomena and philosophy in its best form and the development of the mediumistic tendencies of its members.

I trust you will insert this letter to ensure that the activities of Belfast spiritualists may be properly described.

S. G. DONALDSON,

Hon. Sec. Belfast Spiritualists' Alliance

* * *

THE FOURTH DIMENSION

Sir,—Mr. E. Harvey in your November 1st issue asks that the "fourth dimension" should be made clear to the ordinary man, and I think his letter is very much to the point. I submit that there is no "fourth dimension" to be considered, because a dimension is a direction for measurement. Beyond the three dimensions that we are familiar with there are undoubtedly other directions, and (when these are applied to substance) dimensions. Thus there are any number of extra dimensions. If a body can disappear, and reappear, in the same form one may assume that it goes into another set of dimensions. This more or less applies to a Wireless Wave. It disappears from the broadcasting station but it has not lost its form, for when another shell is offered to it by tuning, it temporarily inhabits the new garment. The result is that the energy released into space by a jazz band (for instance) reappears in any receiving station that can give it the right dimensions; we call these electrical dimensions a certain proportion of inductance and capacity, not length and breadth as we know it; the band, in effect, reappears in our three dimensions.

The electrical dimensions may be called fifth and sixth dimensions, or again fourth and fifth dimensions as you care to number them. They can be shown as length and breadth on a diagram, and measured as such, but the diagram assumes that you are working on a different plane to our earth surface.

Our old friend the Fourth Dimension is an old hypocrite, having no parts and no magnitude in space as we know it, and by himself is quite useless.

If people would talk about spirits living in another set of dimensions we could understand what they mean and realise that when an attempt is made to reduce these invisible surroundings to our three dimensions the result can only be symbolical, like an electrical diagram.

QUENTIN C. A. CRAUFURD

A number of letters are unavoidably beld over

Light

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SPECTRES OF THE DARK

EVEN when arrived at what are known as years of discretion, the average man never quite outgrows the love of dark mysteries. In childhood he listened to nursery tales of ghouls and goblins and came under the "fascination of the terrible." He had a fearful joy in stories which made his infant blood creep; and if, like many children, he was of an impish disposition, it delighted him to produce the same sensation in others.

When (probably with the advent of Lytton's *Zanoni* and similar books) "occultism" came on the scene such stories were given a certain flavour of pseudo-science, and pretentious mystery-mongers, each with a circle of dupes and simpletons, became the order of the day. Strange and unnatural philosophies sprang up; weird stories were eagerly retailed concerning black magicians, sorcerers and the uncanny doings of the "midnight crew" of magic and mystery.

Some of the stories seemed to be well-authenticated. Indeed, to explain them all away would have been an impossible task. Nothing can exist for a moment without some small modicum of truth, some relation, however slight, to the order of Nature. And so it was found to be in the present instance. What are known as sorcery and witchcraft undoubtedly exist, although the legends which have grown up concerning them are rather like the distorted shadows we see on the screen. The air of secrecy and pretentiousness which surrounds occult practices, magic and the like—the rites and symbols and the general "abracadabra"—gives us significant hints of the fact. We find that along their higher grades these things resolve themselves, when strictly examined, into what we know as psychical faculty, hypnotism—psychological powers and influences generally.

To-day they are all coming under scientific investigation, and as Science, in its larger sense of knowledge, must always be the implacable enemy of ignorance and credulity, we may be sure that in time the real nature of all the bogey-tales and hocus-pocus of Magic and Mystery will be laid bare. In many of them we shall doubtless find some substantial core of psychical or psychological reality. In the lower grades, doubtless a kind of turnip-lantern ghost will be detected and its essential basis exposed—a scooped-out turnip and a lantern. Some of the "occult mysteries" we have examined provoke such a comparison. They flourished often amongst persons who had some slight acquaintance with psychic matters—it was a "little learning," and as usual it proved "a dangerous thing." More knowledge would have dispelled the myths and the mysteries. But we ought not to be surprised at credulity in psychic regions. After reading the history of the "confidence trick" we may reflect that if practical business men can be deluded over such everyday matters as meetings with people in the flesh and dealings with wallets, watches and other "portable property," how much more are they likely to go astray in transcendental regions amongst incantations, spells, spectres, elementals and the like!

The only cure for delusion and imposture that we have ever seen is the diffusion of intelligence which, when it proceeds to analyse the mysteries—magic, witchcraft and sorcery amongst them—will expose their underlying realities and find them all within the sphere of natural and spiritual laws. There is no darkness but ignorance, and ignorance is very often a "vested interest."

There are people who desire to conserve ignorance and credulity for their own purposes. Those who have read Lowell's "Biglow Papers" will doubtless remember the verses, in Yankee dialect, entitled "The Pious Editor's Creed," the concluding of lines which may be appropriately quoted here:—

In short, I firmly du believe
 In Humbug generally,
 For its a thing thet I perceive
 To hev a solid vally.
 This heth my faithful shepherd been,
 In pastures green heth led me,
 And this'll keep the people green
 To feed as they hev fed me.

In the end we shall see Sincerity banish Humbug, Science destroy Superstition and the spectres of the dark vanish before the light of knowledge. It is the mark of all deceptions and delusions that they cannot endure a close scrutiny. That is why we desire that all our inquiries and findings in the region of Spiritualism and Psychical Research shall be kept under the searchlight of Intelligence until all the errors and fallacies are finally cleared away. Darkness must, of course, always have its place and part

in the order of nature. The germs of life begin in darkness and mystery, but there comes a time when they must either emerge into the light of day or remain amongst the creatures of low degree, abject and morbid growths, or (when found amongst the things of the mind) spectres of the dark.

SIDELIGHTS

"Mr. F. J. Crawley, Chief Constable of Newcastle, is satisfied that the spirit manifestation on the picture hanging in the house of Mrs. John Howell, Sycamore Road, Ashington, is genuine," says the Newcastle *Evening Chronicle*, in reference to a recent case in which it was claimed that a likeness of Christ had appeared on a photograph of Mrs. Howell's husband, when her son, aged three, was dying. Mr. Crawley has studied the picture, and examined witnesses. According to the *Evening Chronicle*, the Chief Constable said in the course of an interview "I am satisfied that the picture has a super-normal implication with a symbolical significance. The accident to the child was a most tragic one, it having been scalded in the presence of the mother. About midnight the same evening the child was in hospital, and the mother, in great distress of mind, was reclining on a couch, attended by two women, immediately underneath a photograph of her husband.

* * *

"The emotional condition of the three women, plus the fact that one, at least, and possibly all three, are psychic, was sufficient to create conditions which would permit the spirit operators to project a picture as a token of comfort. The Howell family have previously had some remarkable psychic experiences, largely in the nature of premonitions. For instance, a relative had such a premonition on the morning of the accident. The Howells are most honourable people. The picture projection definitely was not there before the midnight referred to. No casual arrangement of dust particles could produce such a picture at so coincidental a juncture. Even if a chemical analysis indicated a simple explanation of the phenomena, I would still maintain that the design implies the intentional operation of mind at this tragic moment."

* * *

A collection of Scottish "ghost stories" vouched for as personal experiences was given in the Scotch edition of the *Daily Express* of the 24th ult. Among them was this one: "A terrific snowstorm isolated Duns, in Berwickshire, before I was due to leave for Edinburgh to be married. The railways and roads were blocked, but I determined to make the journey. Unsuccessful with various conveyances, I finally set off on horseback, and made remarkable progress, even through what seemed mountainous drifts. Darkness came on when I was within a few miles of my destination, and suddenly my horse reared madly at a sharp turn on the road. Snow was falling heavily, and I imagined the animal had been blinded. Do what I would, however, I could not induce my mount to move another yard forward. Indeed, it turned about in spite of me to make for home. Only with the utmost difficulty did I manage to tether him to a telephone pole. Resuming my journey on foot, I had just reached the angle of the road when I was conscious of a vice-like grip being applied to my right arm, compelling me to do a smart 'right about turn.' The grip relaxed and I wheeled about, only to make the horrifying discovery that a few paces ahead a black coffin was standing on end. Between it and me a blanched skeleton, with hands upraised, came slowly into view. I was as if petrified for some moments, then I fled for horse and home.

Next morning I found that the bridge which had spanned the river there had collapsed!" This experience is told by Mr. James Gordon Gray, of 65 Marionville Road, Edinburgh.

* * *

That the Church of Scotland should "incorporate the practice of spirit communion and the exercise of spiritual gifts into its living activities" was the proposition made recently to the Presbytery of Glasgow by a retired minister, the Rev. William A. Reid, of West Maybole. Mr. Reid presented a petition praying that a special committee be appointed to consider how best this reform might be carried out. He recalled that in 1920 he made a petition to the same authority, and later to the General Assembly. The report of the General Assembly Committee, made two years later, stated that "psychic research was important as having a bearing on the cure of souls, that there was room in the Church for Christian Spiritualists, who were satisfied that 'spiritual gifts' were of real value."

* * *

Mr. Reid (says *The Scotsman*, of Nov. 12th) "gave a number of reasons for his petition and argued that the reality of the psychic phenomena in question had now been so fully established by evidence, much of it purely scientific, that it could no longer be questioned. Difference of opinion lay largely regarding the source and explanation of the phenomena. The accepted explanation of the Church was that certain psychic phenomena established communion with discarnate intelligences, good and bad, with angels, and above all, with our risen Lord; and that we received help from God direct and from these discarnate intelligences through this communion. Our Lord himself frequently communed with angels and encouraged His Disciples to do so. With His three leading Disciples, he talked with the two Jewish Reformers and prophets, Moses and Elias; and he manifested himself frequently to His Disciples after His decease."

* * *

Continuing his petition, Mr. Reid said that "The Early Church discovered what we now knew fully, that this communion in some of its aspects could only be accomplished by certain individuals who had the capacity or make-up for it. These had what the New Testament called 'spiritual gifts,' or were what we now call Mediums for securing this liaison. Some nine spiritual gifts were mentioned in the New Testament, though they were rarely all possessed by any single individual; and Christians were enjoined insistently to exercise them as proof that they believed. These spiritual gifts were now possessed and used both inside and outside their Church. And there were Churches some of which were called very orthodox, where they were employed in religious worship. Many of their ministers and members were believers in spirit communion, attended seances, and had private meetings for communion with varying methods in their homes. They would tell them that they had seen or had described to them their personal friends, heard and recognised their voices, got recognisable psychic photographs of them; and had received valued advice and wonderful communications from more advanced spirits. Some held that they not only got help from these advanced spirits, but that they were able occasionally to help 'the spirits in prison.' Christians who practised spirit communion were urged by many communicating spirits to lay stress on spiritual as against material values; and to take as their central doctrine regeneration and soul-development through the help of God's indwelling spirit and of those intelligences which acted in His name. They believed that Christ was with us, and that a world revival was now in process of development. They believed also that the door was open in some degree for all."

THE CONDITIONS OF THE NEW LIFE

MR. STANLEY DE BRATH delivered a deeply interesting address on the above subject to the members and friends of the London Spiritualist Alliance at 16, Queensberry Place, S.W., on Thursday evening 13th inst. The Rev. CHARLES DRAYTON THOMAS presided.

After dealing with some scientific considerations regarding the nature of the Universe, and the question of Survival, the lecturer said that those who had studied the writings of Dr. A. Russel Wallace, Sir William Crookes, Sir Oliver Lodge, Myers, Richet and Geley knew that the report of a world beyond was not a false one. As regards the signs betokening its reality, we could rest our case on the experiments of some fifty University professors, in many countries, on the testimony of hundreds of witnesses as set forth in the publications of the Society for Psychical Research and the American S.P.R. and other journals, and also on the life-long work of such men as Sir A. Conan Doyle and Dr. Hamilton of Winnipeg, Canada, supported by flashlight photographs which none who had studied them could resist.

We knew, too, that there was not one of the facts of modern physical science: gravitation, energy, ærolites, steam, electricity, telephones, X-rays, wireless, aeroplanes, gas-lighting, anti-septic surgery or any of the far-reaching inventions so valuable to mankind—there was not one of these which at its beginnings was not scouted as absurd by sciolists who could not perceive that the testimony of skilled experimenters, and even of the average intelligent man, is invariably justified in the end.

Dealing with what we have ascertained concerning the conditions of the next world, the lecturer said that, for one thing, there was no money there and nothing to take the place of money. We could buy nothing. We had to stand on our own deserts. That was, of course, only possible in an environment where food and shelter were either unnecessary, or easily procurable. That revolutionised all our ideas based on earthly conditions, and it meant the abolition at one stroke of a host of occupations, evils and abuses of all kinds which found their genesis in economic conditions. All forms of avarice and financial parasitism were wiped out. We stood then simply on our character, what we really were and on what we could do, make or teach. That was the first lesson on the conditions of the New Life.

Next, there was no Time as we understood it here. Bergson had said that Time in itself is *duration*. Time persisted and must always persist so long as there is any bodily expression.

A third consideration was that we had enlarged senses. Here on earth we knew telepathy, clairvoyance, clair-audience and pre-cognition. These were the occasional and sporadic manifestations of the soul-senses—Richet's *Sixth Sense*—which are inherent in the human soul. These senses in the next world became expanded to a degree vastly transcending their operation in this world.

Mr. De Brath then related some striking evidences in connection with pre-cognition and other psychic faculties in illustration of his argument.

Another peculiarity of the world beyond was interpenetration—"the Fourth Dimension of Substance." This the lecturer dealt with by reference to a remarkable experiment conducted by Dr. Osty with Mme. Juliette Hervy, who wrote mediumistically a remarkably illuminating philosophico-scientific treatise on the subject, from which Mr. De Brath gave some long and intensely interesting citations. The communication received was signed with the name of the late Henri Poincaré, the great French mathematician. Whether it actually came from Poincaré or not it shed a flood of light on the conditions of the hyper-physical realm.

In the course of his address the lecturer alluded to some of the literature bearing on the subject, instancing the series of four booklets lately issued by the London Spiritualist Alliance, and the remarkable book by Mrs. Hinchliffe concerning the communications received by her from her husband (*The Return of Captain Hinchliffe*) from which he read some passages in which Captain Hinchliffe described his experiences in the super-physical world.

In conclusion he said:—"Every man and woman starts from the level of moral and intellectual development attained on earth. That was Alfred Russel Wallace's experience, and the moral development is much more important than the intellectual. This is confirmed by the testimony of hundreds. Those who have lived healthy, unselfish lives may and do enter at once into joy, after a brief sleep. But our fate rests with ourselves. Open-mindedness and sincerity are the keys. 'For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.'"

At the close of the address Mr. De Brath ably answered various questions from the audience and at the instance of the chairman was given a cordial vote of thanks.

"PSYCHIC PHOTOGRAPHY"

We have received the following from Mrs. Madge Donohoe:—

If you can spare still more of LIGHT's valuable space, already so generously given, for this discussion, I should like to comment on Mrs. McKenzie's letter, of Nov. 15th.

From a phrase in it, and also from one in Major Mowbray's of 1st Nov., it might seem to many that Sir Arthur Conan Doyle simply gave me the address of a photographer to whom in consequence I went to have my plates developed. So I want to make it clear that I have had no business relationship whatever with Mr. Blood of Southampton. Nor have I ever even seen him. He is not, I think, a professional photographer. At Sir Arthur's request, Mr. Blood kindly undertook to deputise for him in giving me sealed tests, and this he did through the post. Both he and Mr. Gillingwater, the other gentleman who tested me, did their patient work gratuitously and with the sole object of proving the truth. I am greatly indebted to them.

In this connection I should like to add that one reason why to me personally it seems so absurd that any ordinary business photographer should be suspected of faking these remarkable, complicated, and generally beautiful, pictures for me is, that I know I have always paid 9d. for developing a plate and 3d. for a print of the same. Human nature being what it is, does the man exist who for that sum of money would take the trouble first to design a picture, then photograph it, and lastly substitute the plate on which he had put it for one of mine? And would he continue doing this for eighteen months and with more than a hundred plates? Is it credible that the five different photographers who have developed for me during the nine years I have been obtaining skotographs have all acted in this extraordinary fashion? Or, (flattering thought!) can it be supposed that it is my syren charms that have cast a spell and caused them all to do so? But, really, even if they outrivalled those of Helen and Cleopatra combined, would these suffice for this, particularly as no photographer has ever breathed a hint of having any special wish to please me? I appeal to the commonsense of LIGHT's readers.

With regard to the fraudulent photographer whom Mrs. McKenzie cites—and who had, I suppose, the incentive of being well paid for his work—I venture to suggest that, in the cases where the "extras" were recognised and bore a remarkable likeness to the photographs produced for comparison, the psychic power needed for their production may have been drawn by the Spirit Operators from the sitters themselves. If the photographs

were taken at the British College where Spirit photographers have been wont to work with the Crewe Circle and Mrs. Deane, it might be comparatively easy for them to put a portrait on a plate for the comfort of some heart-broken sitter possessed of psychic force, even though the camera were manipulated by an undeveloped or fraudulent Medium.

And who knows if that fraudulent photographer himself did not at first possess real power which he lost—such I am sure, is the law of the Spirit World—through yielding to the temptation to fake?

AN INSTRUCTIVE EXPERIENCE

I WAS lying on the sofa with my eyes shut, but not asleep, when I saw quite close to me a face which I recognised, looking at me with an expression of great interest.

Mentally I said, "Oh! Mrs. A., I am so glad to see you; we have so often talked about you; will you write for me?"

Then her face vanished; later I went to my desk and when I again asked if she would write for me, the following came:—

You asked me to come. While we were together we had many talks of what concerned the future life. We speculated and wondered and questioned and criticised, but how little we guessed, and still less knew.

Nothing which is experienced in this life has its exact counterpart in your earth-life. All here calls for a preparation which few make. Consequently we pass out of our familiar conditions into those which are incomprehensible to us, filling us with bewilderment and regret. When our attitude is that of criticism and incredulity (which has been taken over) the power of learning from those who would help is most difficult [to acquire.]

I had not taken things seriously. I had tried to explore from curiosity and mental interest, but not from any realisation of the seriousness, or sacredness of the subject; consequently I was adrift. The conditions with which I was brought into contact were wholly unlike any I imagined, and the power of adapting myself to them was undeveloped.

Can you at all grasp what this means? A soul alone, divested of all its former interests and occupations, groping for some enlightenment, but resentful at what had befallen and unable to grasp what teaching was offered.

Gradually some light came; painfully the old ways of looking at things were shed, and the meaning of what was presented to me began to dawn; but not until I had seen my own errors could I proceed.

It has been a hard and uphill journey, this path of enlightenment that I have trodden, and no happiness came to me until I grasped the meaning of our having to lose ourselves in the great and only reality, throwing away all we counted of value in ourselves to be absorbed in the great divine love. When at last this dawned, then the light broke, and the sorrow and sighing passed away, and the homesick wanderer found the true home with all its peace.

So this is my experience, and like all who have learnt through these lessons, I desire most fervently that those who have not come should be warned to prepare.

I asked if she would come again.

"It is not always easy to come, but I may be permitted to do so," was the answer.

"Why did you come now?" I asked.

"Because you are gaining experience which is valuable for helping you to help others. You are being prepared for this work; go on and learn all you can."

S.J. McL.

RAYS AND REFLECTIONS

"That is the only conclusion I can arrive at," as the man said when he was under sentence of death. But as we know, it is not the final conclusion. And although we are all under "sentence of death" we are equally under what has been called "a sentence of life," a sentence which is not punctuated with a full stop.

* * *

If I had been asked a few weeks ago what was the most important item in the daily papers, I should have named without hesitation the series of short articles "My Beliefs" by Sir Oliver Lodge in the *Morning Post* of the 12th, 13th and 14th November. They were momentous. Some of us can recall the time, not so many years ago, when statements even by a great scientist regarding the reality of a Spiritual World could not have found admission into a great newspaper. They would have offended what was called Science and been "repugnant" to what was known as Religion.

* * *

In the Preface to his invaluable book *The Facts of Psychic Science and Philosophy* Mr. Campbell Holms refers to the fact that while great numbers of intelligent people profess to believe the evidence for spiritual phenomena given in the Bible by men who lived two thousand years ago, they yet contemptuously reject the almost identical evidence of their contemporaries. He considers that this "is one of the most remarkable facts in the history of human thought." This is well put. Only one would suggest a slight amendment in the words. It seems rather like the history of human *want of thought*.

* * *

There is haberdashery and there is slapdashery. The first we know as a trade; the second might describe the state of mind of those who give their judgments without reflection, settle grave problems in the twinkling of an eye, and offer for public attention examples of immature mediumship and psychic evidences which have never been thoroughly tested or digested. They are always in a hurry to convey their new truth to the world, being apparently under the impression that truth is a perishable commodity, requiring to be "put on the market" without a moment's delay. "Slapdashery" is at least preferable to stolid indifference; which is about all that can be said for it.

* * *

In the "Anti-God" Museum in Moscow, I read, there is an exhibition of "cartoons purporting to shew the misdeeds of the clergy in bygone days and the stupidity of God." Surely these things are not so much a sign of human depravity as of human silliness—a silliness which is not at all confined to Russia. It consists in holding religious systems and the Deity responsible for the results of our own ignorance and foolishness. Things must always equalise themselves in the long run—tyranny calls out regicide; "religious" persecution provokes a fierce "anti-religious" resentment. That is a law inherent in the constitution of things. It is one aspect of what has been called the "law of Compensation." When the balance of life is rudely disturbed it is as rudely adjusted. A whole essay might be written on this subject, even in its relation to the animal or vegetable world. There are many instances of the damage caused by un-intelligent human interference with natural adjustments, as every naturalist knows. Cause and effect operate with mathematical exactness whether in this world or the next. And to the clear thinker that is a very consoling reflection.

D.G.

"SOME PAINFUL FACTS"

AN OPEN LETTER TO MR. COULSON KERNAHAN

My dear Coulson Kernahan,

You make such a friendly personal allusion to me in your answer to the Rev. G. Vale Owen, in *LIGHT* of 1st inst. that I feel quite reluctant to step out in opposition to some of your statements. You refer to our departed friend St. John Adcock of (as you well say) beloved memory. He was interiorly convinced of a life beyond. He was a man of exquisite sensibilities, a literary artist and a poet, and he maintained towards those external and concrete facts which represent the outer crust of Spiritualism, an attitude tolerant but a little perplexed. He knew Conan Doyle, Hannen Swaffer, H. Dennis Bradley, Mrs. Champion de Crespigny, and other notable journalistic and literary spiritualists, and was impressed by the fact that they had found in the subject so much more than he imagined it contained. Like you, he had not made any close acquaintance with it, but he did not condemn it, although I recall his old quizzical smile at some of its adherents. He was a man of deep insight, with delicate intuitions. Some of the presentations of the subject offended his æsthetic sensibilities a little. But then these have been a cause of regret to some of the spiritualists themselves, even as I have seen followers of different faiths deplore the extravagances of some of their own communities.

I am paying personal attention to your article because Mr. Vale Owen does not deem it worth his while to reply. You say things that have been answered a thousand times before. You say them because you have clearly made no close (not to say sympathetic) study of the matter.

You are clearly unaware of the facts in regard to the Fox sisters. Their case was rather typical. There were finely-endowed persons who fell into the hands of sensation-mongers, psychic dram-drinkers, notoriety-hunters and ignorant and clumsy folk generally—to say nothing of bitter enemies of the subject of Spiritualism which threatens some vested interests. I could unfold some sorry tales of this kind from my own observation.

But I do not indict Providence or the spiritual guardians of humanity for these tragedies, observing how in many other departments of our civilisation we see much the same things happening—even worse things than any that are to be found in Spiritualism. There is some want of a sense of proportion in selecting cases of frailty or victimisation in Spiritualism as an indictment against it and ignoring the rest of the vast theatre of human suffering, ignorance and folly.

I observe with a mild surprise that you regard the Fox sisters as the founders of what is to-day known as Spiritualism. That idea would only have occurred to one who had made a very superficial study of the matter. Some kind of contact with the Unseen World has been carried on all through human history. The Bible and other records of a religious kind teem with instances. That is what I mean by Spiritualism. In the case of *Modern Spiritualism*, there was a more methodical and deliberately concerted attempt on the part of denizens of the spiritual world to enter upon an intelligible degree of communication by a code of signals. The Fox sisters had a remarkable psychic faculty and this was utilised as a beginning, and the subject spread; many Mediums were developed. The thing was abused, it attracted every variety of fool and charlatan as well as a relatively few honest and loyal souls who, finding the truth, proclaimed it and suffered the usual martyrdom. But the thing grew. It is growing. If it is the Truth it will stand permanently.

But the Fox sisters founded nothing. They were the instruments of a phase of revelation with which Religion and Science are both intimately concerned. But I do not

want to argue the point. You can read it all up for yourself. There are some excellent authoritative volumes in which the whole story is told much better than I could tell it. Judge the matter for yourself, if you have a mind to it, and do not pay attention to anything said for or against the matter by the partisans on either side. I observe that you, like others of our critics, go to spiritualistic literature for some of the material for your condemnations. Honest spiritualists past and present have not been sparing in their censure of what they deemed unworthy in their movement. Does not that suggest a healthy spirit of *self-criticism* which, by the way, is not so easily found in some other quarters?

I could say more, but I refrain. I would only add a little pleasant comment on your remark to Mr. Vale Owen on the question of his "omissions." You had a whole pamphlet in which to set forth your argument. He had but a short article. You had to omit some things; so had he. You say he could not answer you. But I think he could, if he thought it worth while. To be frank I hardly thought it worth while myself. Because, many years ago, I grew utterly weary of rancorous polemics and arguments "about it and about." The only knowledge of any real value to us we have to gain for ourselves by quest and experience, and as for truth, we must grow into it and with it. All the argument in the world is worthless as a method of introducing into the mind either truth or knowledge. It is a matter, as Browning said of the search for truth—I have forgotten the exact words, but you will know them—that it consists in opening out a way that the imprisoned splendour may escape, rather than finding entrance for a light supposed to be without.

Yours sincerely,

DAVID GOW.

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