

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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CONTENTS.

Notes by the Way 617	The Bible and the After-life ... 622
What I know of Materialisations (concluded) 618	From the Lighthouse Window 623
The Bridge between Two States 619	Dr. Crandon in London ... 624
The Baylis Case 620	"Psychic Faculties" 625
Propaganda Meeting at Chelsea Town Hall 621	Rays and Reflections 625
	Materialistic Spiritualism ... 6 6
	Notes on New Books 626

NOTES BY THE WAY.

THE USES OF PHENOMENA.

We have long been familiar with the type of mind that is given to deprecate the phenomenal manifestations of Spiritualism as being inferior to revelations which are regarded as being on a more spiritual level. But we must be careful over any tendency to impractical idealism, to say nothing of that intellectual superiority which is too often the mark of the priggish mind. Many years ago we listened to the address of a trance speaker who was under the control of a spirit whose wisdom was widely known and recognised. Speaking through the medium this communicator said:—

We earnestly and sincerely deprecate any attempt to decry the phenomena of Spiritualism, even of the so-called lower forms of manifestation. . . . We urge you never to lose touch with these phenomenal evidences, for as soon as you do, superstition will crawl into your household.

Phenomenal Spiritualism is a benefit to the world outside, a blessing to you within the ranks of Spiritualism, and a protection against the possibility of ignorant and superstitious interpretations of spiritual problems.

SPIRITS AS BUSINESS ADVISERS.

We remember how, many years ago, a sage spirit-control dealt with the question of obtaining the advice of spirits for material ends. He took a broad and liberal view of the matter. He held that although this was not a very exalted purpose, still it was natural and human. He did not expect the average man to be very saintly in his conduct; and he said that if our spirit friends happened to be experienced in some special direction they might give us the benefit of their experience, even in business matters. This seems sensible enough, but unhappily many folk appear to think that the mere fact of people being on the spirit side of life gives them special means of knowledge and a claim to authority. The bald fact is that it does nothing of the kind, as some rash persons have found to their cost. A man may become immediately happier by passing into the next world. He does not become immediately wiser. Those who are familiar with spirit communication know, too, that as regards prevision, some spirits can read the

future and others cannot. But just the same thing applies to people in this world. Some are far-seeing, others rather short-sighted. A woman novelist who has derived much aid from spirit-communications, once told us that she sometimes received advice on business matters from her departed husband. But she never took the advice, on the ground that her husband had no business ability when in the flesh, and showed no signs of having gained any after his departure from earth! There was a refreshing common-sense about that point of view.

* * * *

"PSYCHIC DRAM-DRINKERS."

On the whole, good sense is more valuable to most of us than is high philosophy. We hear of people who drivel away their time by incessant seance-going, and make a hobby of psychic phenomena and spirit-messages to the neglect of their every-day duties. It is the custom to denounce this sort of thing as iniquitous; but it is merely silly. The "psychic dram-drinker" is not usually a wicked person. He or she may really be very good-hearted. What is lacking is good common-sense, and the power of getting out of mental ruts. Once conviction of the reality of a future life is gained, the inquirer should turn attention to putting the knowledge in action and developing individuality, for that is the purpose of life in the flesh. We are here to develop a self-hood and a power of independent thought and action. If we remain mental parasites here, it will go all the harder with us in the next world. We shall have so much to unlearn and to outgrow before we can take our places as respectable spirit beings, competent to carry on the main business of life which is the same there as it is here.

THE SCATCHERD MEMORIAL FUND.

	£	s.	d.
Amount already acknowledged	147	2	0
Talbot, Miss E. S.	25	0	0
E. D. T.	10	6	
K. M. B.	10	0	

Further contributions will be gratefully received, and acknowledged in LIGHT.

LIFE AND LIGHT.

Poison no more the day that still abides
With Death's grim, nightmare dream;
For changeless on Life's ever-flowing tides
Eternal splendours gleam.

Seeds must be buried, hidden from the sight,
To bring forth tree and flower;
Darkness must veil us ere the heavenly light
Can shine in fullest power.

—MARCHESA ALLI MACCARANI.

THE BAYLIS CASE:

FURTHER TESTIMONY.

It is not possible to print more than a small fraction of the correspondence that has reached the office of *LIGHT* in connection with Mr. H. DENNIS BRADLEY'S adverse report of a sitting with Mr. and Mrs. A. BATTEN BAYLIS, which was published in our issue of November 26th.

Many of the letters are so lengthy that it would require, in some cases, several columns to reproduce one of them. With two exceptions, we have been obliged to limit ourselves to giving only the salient points from some of these letters. A number of communications have been held over through lack of space; generally, preference has been given to writers who give their names and addresses in full, though, in the case of one correspondent (who promises to give particulars to any genuine inquirer), we have agreed to a request for anonymity.

Sir,—It is only fair to Mrs. Baylis to say that my wife and I have had from her definite and final proof of the reality of her psychic powers, and that I have heard from many who have had similar experiences. I agree that it would be better that Mr. Baylis should not be present, but so far as the checks or want of checks upon the medium are concerned, they differ in no way from those of Phoenix, Sloane, or Valiantine.

Yours, etc.,

ARTHUR CONAN DOYLE.

Sir,—Mr. Dennis Bradley's article in *LIGHT* of 26th ult. must have caused a great shock to the hundreds of readers who have had satisfactory and evidential sittings with Mrs. Batten Baylis. Yet no one will question the honesty and veracity of such an experienced sitter as Mr. Bradley, whose action was prompted by his keen interest in Spiritualism and his desire to purify the movement.

I have attended three seances with Mrs. Baylis at her flat, two of which were highly evidential, both as regards the names and messages received through the direct voice and the materialised faces. About a score of names were given in all, every one of which was readily recognised, and in most cases the name was succeeded by a face, every materialisation also being accepted by the sitters. At the first seance a bunch of violets, brought by one of the sitters, was placed in a vase on the mantelshelf at the far end of the room, and during the sitting these flowers were carried into the circle and placed into the hands of the sitters.

The third seance was confined to members of my family, so quite naturally we anticipated good results; but at the close of the sitting I was left with a strong impression that a fraud had been perpetrated. During the sitting the atmosphere was absolutely void of the psychic power so strongly felt by all experienced sitters when phenomena are about to take place. Some names given were not recognised, and the voice purporting to be that of my mother failed to address her own sister or recognise her in any manner, much to my aunt's disgust (this being her first attendance at a materialisation seance).

It would therefore appear that Mrs. Baylis undoubtedly possesses psychic faculties (particularly of the mental order), but her power was apparently not strong enough to cope with the three or more seances she was holding every week.

In conclusion, I should like to express to Mrs. Baylis my gratitude for the glorious opportunity she rendered me of holding communion with my beloved mother, who passed into the higher life twenty-five years ago, when I was a child, but yet was able to assure me of her unceasing love and care for me all through these long years.

Yours, etc.,

JAMES OAKES.

38, Tytherton Road, Tufnell Park, N.19.

MRS. MADGE DONOHUE, of "Marouhra," 73, Parliament Hill, Hampstead, London, writes as follows:

In May of this year, by the merest seeming accident, I was able to take the place of someone prevented by illness from attending a seance at the Marylebone Society's rooms. No one but the secretary knew even my name, and she assures me that Mr. and Mrs. Baylis are not shown the list of sitters.

The materialisation of hands began. Hoping it was my husband's hands touching me, I asked mentally, as proof of identity, that he should touch something I was wearing which he had given me. I was thinking only of a necklace, the latest of his gifts. Instantly my necklace was tossed lightly up and down; then my wedding ring was moved round and round on my finger and my wrist-watch moved backwards and forwards on my arm. Next, to my delighted surprise, my necklace was lifted completely off and replaced, arranged in the way my husband always said it should be worn, not in the way I had been wearing it.

Mr. H. S. L. P., a London lawyer, whose name and address have been communicated, but withheld from publication, writes:—

I have had four sittings with Mr. and Mrs. Baylis during the last six months. At three of them my wife was present, at two a lady friend, and at one another friend.

My wife and I and our two friends can positively assert that, on the occasions above mentioned, no element of fraud entered into the production of the phenomena that occurred. . . . The phenomena were of such a character that no one unable to see clearly in pitch dark and being also super-normally agile could have committed a fraud undetected. I would add that, on the occasion when the phenomena were most conclusive and varied, all but one of the sitters (a doctor) were members of our own party. The stranger, I am positive, never moved from his position during the whole sitting, and was engaged for the greater part of the time in Dutch conversation, with which I am acquainted, with his spirit wife, whilst conversations in English and in an Indian language, with which I am familiar, were being carried on simultaneously by other sitters with their spirit communicants.

As a legal practitioner of many years' standing, I have some knowledge of the value of evidence, and my wife is of a highly critical mind, whilst one of our fellow investigators is a civil servant trained to handle facts and to precision of thought.

In the interests of truth and of the good repute of Mr. and Mrs. Baylis, we are all willing to give particulars to any genuine inquirer. I enclose our names and addresses for reference in case of need.

[The names and addresses of the four sitters are in our possession, and any communication addressed to Mr. H. S. L. P., c/o *LIGHT* Editorial Office, will be forwarded.—Ed.]

In the course of a long letter, in which he refers to a seance with Mrs. Baylis at which Mr. Baylis was not present, and at which members of the circle were touched, while, at the same time, raps were given on the ceiling, Mr. Alfred H. Coles, of "Frognal," Winkton, Christchurch, Hants, says:—

During the thirty-nine years that I have been in the movement I have witnessed various forms of phenomena, and sat with many mediums, and have always been willing to expose fraud. But I think, in justice to the cause and its workers, absolute proof of fraud should be found, and certainly more than one seance visited before such a statement as Mr. Bradley's should appear.

MR. ALEX L. DRIBBEL, "Hollandia," Harrow Road, Carshalton, writes at considerable length, and had space permitted we should like to have quoted extensively from his letter, but we give the following extracts:—

I am not going to pass any comments on Mr. H. Dennis Bradley's article, but in fairness to Mr. and Mrs. Baylis, and also in the interest of psychical research and truth, I esteem it my duty to give a description of a seance I attended at Maida Vale on the evening of September 2nd last. . . .

The control "George" was speaking from space somewhere within the circle, and all of the sitters were addressed by their own spirit-relatives and friends, who either called the sitters by name or gave their own, and in several cases gave evidential messages.

Personally I was called by my Christian name, pronounced in the way my mother used, laying the stress on the first syllable. I was also unmistakably touched by small hands, and, on asking mentally whose they might be, a little girl's voice repeated three times, and so that all sitters heard it—"Lily." I lost a little niece of that name about twenty-five years ago, of the age of three, and, when I mentally asked if it were she, my head and cheeks were tapped several times by the tiny hands, and I was kissed on the forehead.

The name "Mark" spoken several times was undoubted evidence of the return of my brother-in-law, who in a few sentences described his present happy state, and ended: "If you only knew, old boy." I did not know Mark when in the body, and consequently cannot vouch for his voice, but, on repeating later in the evening to my wife what her brother's spirit had said, she assured me that the way he had expressed himself was characteristic.

Three heads materialised in front of me. The first was of my mother, and, although the features were motionless and set, I recognised her image. The face was perfectly formed, even to the eyebrows and eyelashes; I particularly noticed the latter, also the shape of the eyes and the thin straight nose which were undeniably my mother's. On asking the question, "Is that you, Mother?" the lips parted as for a kiss, which was distinctly heard.

The next materialisation was the head of a young man, and, on asking the apparition who he was, the mouth opened, and said "Mark." I cannot say I recognised this head, as I only know my brother-in-law's features from photos; I think, however, the name pronounced was evidential.

The third apparition I did not recognise, although the lips said "Father." It was the head of a much younger man than my father, who was middle-aged when he passed over. On making the mental remark, "It cannot be my father," George the control said at once, "Yes, sir, it was your father, although you did not recognise him."

I might mention that the materialised heads were perfectly formed in three dimensions. I noticed this plainly, and at my leisure, when spirit faces appeared to the sitters on either side of me; hair, ears, shape of neck, but all of the same waxy colour, lighted up only by the luminous tablets.

I will not presume on your valuable space by relating the conversations of the various controls, which in themselves were genuinely evidential. Mental questions were answered, and one of the controls showed his physical power by buffetting all the sitters very quickly in turn, which would have been a physical impossibility for the medium.

The more I look back on these manifestations, the more I am convinced that they were genuine.

From MADAME N. JARINTZOFF, of 50, South Hill Park Gardens, Hampstead, we receive the following:—

Mr. Dennis Bradley deems it fair to give out his hurried decision that his sitting with Mrs. Baylis was "fraudulent from beginning to end."

It is only fair to remind the readers of LIGHT that Mr. Bradley gives in his books on Valiantine's mediumship a frank account of how he (Mr. Bradley) was, for a period of time, sure that Valiantine was fraudulent, but then had to return to his perfect belief in him, and to acknowledge the mistake of his own reasoning against that particular case of mediumship.

Mrs. Baylis is not a giant, not a soundless butterfly, and not an octopus. In the course of two complete sittings with her, our two circles of sitters—seven persons each—were all of us touched on our hands, shoulders and faces simultaneously, while a voice or two voices were heard and most convincing personal tests were received.

MRS. M. E. CLARKE, of "Aslana," Grosvenor Gardens, N.W. 11, in the course of an interesting letter giving particulars of a sitting with Mrs. Baylis, writes:—I held Mr. Baylis's hands at his request. Conversation was carried on between sitters and their spirit-friends in Dutch, Welsh, French and English. A small sallow face with a moustache appeared in front of me. It smiled and turned itself about, so I was satisfied it was not a mask. Had Mr. or Mrs. Baylis stuck on a moustache they could not have looked like that. The face was exactly like that of a Mr. McNeil, whom we knew in India. . . .

I think the L.S.A. have been most generous to Mr. and Mrs. Baylis, and they are very grateful.

PROPAGANDA MEETING AT THE CHELSEA TOWN HALL.

On Tuesday evening, 6th inst., at the Chelsea Town Hall, was held the third and last of the three public meetings for propaganda arranged by the London Spiritualist Alliance, addressed by Mr. H. E. Hunt, the first being at the Kensington Town Hall on October 10th, and the second at the Caxton Hall, Westminster, on 7th ult.

On this occasion the chair was taken by Mr. SHAW DESMOND, the well-known journalist and orator. The chairman explained that, although he was not a Spiritualist, he recognised the value of Spiritualism as dealing with a question which he regarded as the most important in the world.

Mr. HUNT gave an admirable address in the nature of a general survey of the question, adapted to the needs of the general public. He ranged over the whole field of phenomenal evidences and the philosophical conclusions to be drawn from them. They had a message for the day, and if there were any remedy for modern materialism it lay in some form of Spiritualism. The idea that man was merely a physical being was the great fallacy which lay at the root of all our social and industrial troubles.

At the close of the address a large number of questions were submitted to the lecturer, who answered them with great ability.

THE VOICE OF CONFUCIUS.—Gramophone records of spirit voices, including a voice purporting to be that of Confucius, obtained by Lord Charles Hope, will, it is hoped, be heard at a lecture arranged by the National Laboratory of Psychical Research on Tuesday, December 20th, at 8 p.m. The address will be on "Some Valiantine Sittings and Oriental Voices," by Dr. Neville Whymant, the well-known Oriental scholar, at Queen's Gate Hall, Harrington Road, South Kensington, S.W. 7. Admission 2s. 6d.; Laboratory members free.

LIGHT.

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THE BIBLE AND THE AFTER-LIFE.

SOME INSTANCES OF TEXTS MISUNDERSTOOD.

The Bible contains many passages which are the
subject of misquotation, misinterpretation and mis-
understanding. Often we hear or read attacks upon it
which, for this reason, have no justification.

We could give many instances, but for the moment
we confine ourselves to one example. It is the theme
of an excellent article sent to us by Mr. W. G. King,
of Delhi (India). As it is too long for our crowded
columns, we take the liberty of giving a brief résumé,
premising that the argument is directed against the
popular delusion that in certain places the Bible teaches
that there is no active future existence for the dead.

"For the living know that they shall die: but the
dead know not anything, neither have they any more
a reward, for the memory of them is forgotten."
(Ecclesiastes, 9, v. 5). "His breath goeth forth, he
returneth to his earth: in that very day his thoughts
perish." (Psalm 146, v. 4). These are two texts, fre-
quently garbled, torn from their context and generally
misunderstood.

In the first instance, the writer of Ecclesiastes was
summarising the main facts of life from the worldly
standpoint of the mind of his age. As "the Preacher,"
he was lamenting the futility of worldly things—
"vanity of vanities." All was weariness of the flesh,
yet he saw the way of deliverance. He saw that
God Himself and His Divine Life alone give the
satisfaction that the human spirit is ever seeking,
finding all else barren. We have but to read the final
texts of the last chapter, the twelfth, to discover the
Preacher's "conclusion to the whole matter." We
are to reverence God and obey His commandments.
Clearly, then, death does *not* end all, since why
reverence God and obey Him if man's life is but a
paltry existence closed in the grave? The Preacher
was clearly alluding to the dead in relation to the life
they had quitted, and of which they could partake no
more. Just as we use the word "dead" in several
senses to convey different concepts in different con-
texts, so the term "dead" is used in the Bible.

Further examination of Ecclesiastes clearly proves
that its writer did not really suppose that death meant
extinction, however much in his day it would have
seemed to be so; else why in this same last chapter
should he write: "Then shall the dust return to the
earth as it was and the spirit shall return unto God
who gave it"?

Obviously what he intended to convey in the ninth
chapter is that all that perishes is the body, as being
merely the earthen vessel of the spirit.

In the second instance—the verse from the Psalms
—the whole tenor of the Psalm is a contradiction to
any misinterpretation of the verse quoted. The con-
text does not plead for the "total extinction" theory
at all. It can be understood in the same manner as
the Preacher's allusion. David is writing of princes.
He has observed that they rise and fall, live and die
like other men. They may be tyrants while they live
in the flesh, but when they die their "thoughts," i.e.,
their personal ambitions, projects and plans, perish.

Clearly, then, despite all inferences to the contrary
—the result of hasty generalisations—the Bible from
cover to cover points the reader always towards an
after-existence. The earnest scholar and student who
probes into the meaning knows this, and reads it with
understanding, realising how often criticism of the
Bible is based on misunderstanding of its texts and
their true meaning. In the instances given above, it
is amply evident that the Bible nowhere teaches ex-
tinction at death. That could only be maintained by
isolating particular passages from a context which
clearly reveals their true meaning.

Mr. King's article goes very fully into the subject,
but, as mentioned, it is far too long for our space. If
we might be permitted to mention an instance outside
the Bible, by way of addendum, we would allude to
Shakespeare's much-quoted and disputed dictum con-
cerning "that undiscovered country from whose
bourne no traveller returns." But is that not true in
the sense that no human spirit ever returns to earth
in any literal way? Never again can the departed
spirit take up its abode in mortality. He is "dead" to
us, however much he may be alive in his own region.
Clearly it is necessary to read not only the Bible, but
also the great poets with imagination and a liberal
mind.

A MESSAGE FROM ICELAND.

Dr. Helgi Pjeturss of Reykjavik, Iceland, writes:—

Allow me to express the hope that the recent
Psychic Congress at Paris will be the last one held
in a half-hearted mood; for the evidence of human
survival is, indeed, too great to allow it to be spoken
of merely as an hypothesis; and materialisation—bio-
radiative regeneration as it will probably be called by
the science of the future—cannot be reasonably
doubted. I believe that the next Psychic Congress
will not ignore the discoveries concerning sleep and
dreams, which are of fundamental importance for the
understanding of the phenomena of mediumism. I
really believe that the dawn is at hand, and that we
have soon reached the climax of catastrophic hap-
penings, which will go on, however, until fundamental
truths become so general that communion with higher
stages of existence can be satisfactorily established.

THE ARCHERS.

Hark to the song of the Bowmen:
To the war of the spirit we bring
The bow with its musical string,
The shaft like a bird on the wing,
And they are a sign and an omen.

Full be the shafts in the quiver,
Sudden their flight to the mark—
The terror that stalks in the dark,
The lie that is shameless and stark—
The soul from its foes to deliver.

Fit thou our bows, Apollo,
With thine own arrows of light;
Aid us to aim them aright
And, when thou chasest the night,
Call and we follow, we follow!

D. G.

FROM THE LIGHTHOUSE WINDOW.

Addressing Lyons' Literary Club and Debating Society on Spiritualism, at Cadby Hall, before a crowded meeting, Sir Arthur Conan Doyle (says the *West London Observer*) remarked that the subject about which he was speaking must either be "a great delusion or the most important thing in the world":—

There was no middle course. Eighty years ago Spiritualism was sprung upon the world, and since then it had, he alleged, encountered more ridicule and misrepresentation than any other subject in the whole of history, and yet it was more vital than it had ever been. They could not sit down among any group of people without finding that somebody was ready to discuss, with ever-increasing confidence, the subject of Spiritualism. That interest was reflected by what had happened at the Albert Hall, when he addressed 8,000 people. At the end he asked those who could swear they were actually in contact with their dead—not only believed it to be true, but had actual experience—to rise, and 6,000 people sprang to their feet.

* * * *

In relation to Psychical Research and Spiritualism, we quote the concluding paragraph of an editorial article in *The Two Worlds*:—

While it is true that Spiritualism has supplied the psychical researcher with material upon which to work (in the form of mediums), yet we think it will be a calamity if ever the time comes when the common body of Spiritualists consider that their chief purpose is to supply curious researchers with material upon which to exercise their curiosity, or come to regard the higher faculties of men as a mere piece of laboratory apparatus. We do not underrate the value of the work which either is doing. We want to see a closer working partnership between the two, for they are not enemies, but complementaries.

* * * *

The *Edinburgh Evening Dispatch* gives an account of a farewell presentation to the Rev. V. G. Duncan, of St. Andrew's Episcopal Church, Holyrood Road, Edinburgh, by the Edinburgh Psychic Study Circle, to mark the occasion of Mr. Duncan's departure from Edinburgh to London. The *Dispatch* says:—

Mr. Duncan, whose pulpit discourses on psychic matters aroused considerable interest in the city, was the founder of the Edinburgh Psychic Study Circle, and at the meeting which was held in the Philosophical Institution, Queen Street, Edinburgh, there was a large gathering of members and friends present to bid farewell to their leader. Dr. D. Barker presided.

The presentation took the form of a cheque which was handed over to Mr. Duncan on behalf of the Circle by Miss S. E. S. Mair, Ph.D.

Dr. Mair said that the occasion was a sad one for the members. There was a great need for someone of Mr. Duncan's stamp, and they were being deprived of one who was doing a great work. They felt that they were losing their prophet, and all they could do now was to try to carry on that little society of theirs. That offering was given with a real affection and thanks.

It appears that the project of forming a Psychical Research Society in Manchester is being realised. Here is the opening paragraph of an article on the subject, by A. J. C., in the *Manchester City News*:—

A great deal of interest has been aroused by the correspondence which has recently appeared in these columns, following on the suggestion that a Psychical Research Society should be formed. We understand that a start has been made, though particulars cannot at present be published. Numerous letters have been received, some of which have to be deferred until next week.

* * * *

In a leading article the *Daily Express* asks: What is Proof? and thus concludes:—

Hitherto science has not tackled the problem of proof. It has weighed all the existing evidence and found it wanting. But it has not strictly defined the proof which it demands. Nor has it pronounced proof to be impossible. Can science tell us what evidence it would accept? Can it devise a test which would be exact and absolute? In short, can it answer our question, "What is proof?"

* * * *

Already we have referred to the article in *The Sphere* on "The Revival of the Science of Astrology," by the Baroness Lehman, and are constrained to take another excerpt from it:—

Astrologically it is said that we are entering into the Aquarian age, which takes its name from Aquarius, one of the twelve constellations, and the sign of which is two waves, signifying harmony of higher and lower wisdom. This constellation is expressive of the principles of the air and prophetic of great changes.

It is a fact that we are entering into the air age. At a time when flying is a common event, when sound is transmitted "wirelessly" through ether from the ends to the ends of the earth, when there are evidences that a similar miracle is possible in regard to illustrations, is it not right that we should turn our attention to the stars and the universe, that is, to the study of astrology?

* * * *

Quoting from an article by J. Fort Newton, in *The Hibbert Journal*, *Spiritual Truth* has a highly suggestive column on the evergreen subject of "Fate and Freedom." Representative passages follow:—

It is the Fate of man to be free, if he has the wisdom to win his freedom and the wit to keep it. At first sight he looks like a fly enmeshed in a network of laws and forces, which allow no scope for freedom; but that is only appearance. . . .

Thus in matter, in the fated world everywhere, we see God in humility, God veiled, God self-limited. . . . God fettering Himself that man may be free. LOVE is the motive of the universe. Love works by freedom, not by force, "ever winning good from ill."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

DR. CRANDON IN LONDON.

THE THUMB-PRINT TEST FINAL AND CONCLUSIVE.

DR. L. R. G. CRANDON, of Boston, U.S.A., the husband of "Margery," whose mediumship has attracted such wide attention in two hemispheres, paid us a visit shortly after his arrival in London.

Dr. Crandon, who is one of the leading surgeons of Boston, has an engaging personality. In manner he is quiet, unassuming, self-contained, shrewd and kindly. His long battle for the recognition by science and the world at large of the reality of the evidences for human survival proves him to be a man of unflinching purpose. He conveys an impression of deep earnestness and sincerity, zeal tempered with humour—a clear, penetrating mind.

He had much to say of his wife's mediumship, which has come through the fierce ordeal of test and scrutiny of every kind, with the facts finally established.

The most conclusive test of all was the thumb-print obtained under scientific test conditions. The thumb-print is that of Walter Stinson, "Margery's" brother, and, as most people know, her spirit-control. This was the culminating proof gained after a long succession of tests of all kinds designed to prove the reality of the direct voice in which Walter converses with the circle, and of other manifestations. Hundreds of people have attended these circles and carried on conversation with Walter, a clearly marked personality, full of quips and cranks, and so noted for his ready repartee that sceptics of the baser sort have sometimes left crestfallen after a sharp encounter of wits.

In 1912 Walter left his mother's house on what proved to be a fatal train trip, shaving himself before leaving; and the razor was put away by his mother in her trunk. There was no other man in the family, and the razor-case was not opened until May, 1927. A finger-print expert extracted the razor with forceps, and developed a latent thumb-print on the handle. This was found to compare in every minutest detail with the thumb-print of Walter, the spirit, as given some sixty-eight times in the circle experiments by the impression of his materialised thumb on dental wax.

Even then, Dr. Crandon told us, the voice of the sceptic was not quite hushed. It was objected that as Walter was the medium's brother, their thumb markings would probably be very similar. Dr. Crandon at once took steps to meet this objection by referring the matter to anthropometric authorities, the chief finger-experts of the leading police departments—New York, London, Washington, Vienna and other cities. The result left no doubt—the thumb-print on the razor was declared to be identical as far as it went with the ectoplasmic thumb-print, the resemblance to the thumb-print of his sister being 45 per cent. and to that of his mother 70 per cent. The finger-prints of people of the same family should resemble each other in about these percentages, but each person has finger-prints absolutely unique in themselves. Indeed, that is the whole basis of the finger-print system, which, although mainly used for police purposes, has other valuable uses. Those who have read Mark Twain's "Pudd'n-head Wilson," in which the finger-print is used as a means of identification in the case of a child, will realise the point. In the present instance, the test has proved invaluable. It has placed the evidence for spirit identity in a position as near mathematical certainty as is humanly possible.

Dr. Crandon told us that his wife's mediumship has been conducted solely for the purpose of obtaining *objective* evidences, which are of the first importance to Science. Subjective matters are ruled out, which has the effect of clearing away a region of mist and mystery in the lower depths of which so many delusions are spawned. Mental phenomena are generally

regarded as "cleaner" and more dignified, but they lack the well-defined, clear-cut proofs furnished by objective manifestations. There is no element of the dream or the figment about them. A finger-print is taken and a permanent record is secured: "The written letter remains."

We inquired how it was that "Margery's" mediumship could survive in an atmosphere of sometimes malignant scrutiny and face the brunt of multitudes of personal influences, some of them perfectly withering—supercilious scientists, bigoted parsons, vapid wondermongers, and actively hostile sitters of all kinds. Such an ordeal would be fatal to all or nearly all the physical mediums we had ever known.

"We asked Walter that question," said Dr. Crandon, "and he replied that his control of his medium and his mastery of the conditions of the circle were due to the great affection and understanding between him and his sister." They were closely drawn in temperament and outlook, and in the great adventure to bring home to the world the truth of survival they were utterly at one.

This, by the way, bears out what we long ago learned on the subject of the relations between the spirit-guide and the medium. There must be close mental affinity to establish perfect conditions for control.

Dr. Crandon told us much more of interest, especially from his investigation of the question as a medical man, both from the standpoint of physiology and psychiatry; but for that we have at this time no space.

We are sure all our readers will join with us in congratulations and expressions of gratitude to Dr. and Mrs. Crandon for one of the most heroic struggles in the history of the Spiritualist movement. That struggle meant self-sacrifice of every kind, and was dictated by the purest altruism and the highest spirit of service. They have been inspired and encouraged throughout by Walter, who combines a gaiety of soul with the most indomitable courage. He has told them, what many of us have learned by our intercourse with the people of the next life—that our bitterest ordeals and sorrows are relatively slight in the presence of the Eternal verities, and that many of those matters which we regard as most important are really of very little moment—fleeting and trivial things when weighed in the scale of spiritual values.

VALENTINO'S PLAINT OF THE CHURCHES.

The Churches!

They were the ones that were at fault. What was the matter with them? With all of their preaching about the rewards of the next life and eternal salvation, and all the rest of it, of what avail was it if it left me standing there on Broadway being refused recognition? I felt anything but kindly towards the Churches. Here I was, dead to the world, and all because the Churches had inbred in people's consciousness the false idea that spirits cannot reach back through the veil.

My own Church, the Roman Catholic; it understood these facts. The priest who gave me the last sacraments; he knew it would give my soul a peaceful passing. It did. But what sacrament could continue to give you peace when you frantically banged the doors of people's consciousness, and yet not a single door would open? I tell you, Natacha, it is all wrong. There will never be real peace and happiness on the earth until the truth of life and life-everlasting is made clear to the people. The Churches have not been able to wipe out crime and injustice. But the truths of life and life's positive and active continuance will wipe them out. For people will then understand why they were led to do wrong; they will see how useless it is to fool themselves and other people. For spirit sees all!

—From "Rudy: An Intimate Portrait of Rudolph Valentino." By his wife, Natacha Rambova. (Hutchinson.)

"PSYCHIC FACULTIES."

"The first expression of psychic faculty is telepathy," said Mr. Noel Jaquin, in the course of his address at the London Spiritualist Alliance on Thursday, the 8th inst.

Psychic Research had proved the survival of intelligence, of memory, of love and all the human emotions. How does this proved fact help us; what does it lead to? This vital fact, said Mr. Jaquin, was but the beginning of an endless stream of perplexities. To appreciate life in the next state it was necessary that we should understand something of life in our present condition. We are obliged now to act and express ourselves through the medium of matter; we have to use matter for purposes of communication with one another: speaking, writing, cabling and so on. But when we come to telepathic faculties, we find it involves communication without the mediation of matter. The significance of this fact is vast. The one fact of telepathy alone is evidence that the soul can operate in abnormal or unknown ways here and now. "We have to thank the sceptics for trying to disprove the evidence for survival; in doing this, they had discovered the might of the human mind." The chief difference between this present state of existence and the next is merely a difference of materials used for expression; here we use matter, in another state we use some other substance, perhaps a different form of matter—probably ether—in any case a substance as yet unknown to us.

"You are not looking at me," said the lecturer, addressing his audience, "you are looking merely at something which myself has created for me. I admit," he added, amid laughter, "that it has not done its work very well!"

To find examples of perfect expression of psychic faculties, it was necessary to turn from the noise and bustle of western civilisation and to travel the mighty East. Out in the East, the home of occultism, we find there men who have developed their psychic faculties to a high degree by subduing the physical to the spiritual by attuning their souls to the Divine Source.

In concluding his address, Mr. Jaquin said:—"As God is the King of the Universe, so is the soul the King of the miniature Universe—*Man*. 'Feed my sheep,' said the Good Shepherd: Shew them the glory of the mind, the power of the spirit, not the illusion of the material."

The several questions which Mr. Jaquin ably answered at the close of his address showed how deeply he had interested his audience.

Mr. F. R. MAUDE, who presided, moved a vote of thanks to the lecturer, which was carried with acclamation.

OBITUARY.

ADMIRAL RICHARDS.—Just before going to Press we learned with deep regret of the decease of Admiral Richards, of Silverton, Devon. He was the husband of Mrs. E. R. Richards, whose name is so well-known by reason of her clairvoyant powers, which she has given freely for many years for the benefit of persons in bereavement or needing counsel in trouble. The Admiral was the author of a remarkable series of articles which appeared in *LIGHT* some years ago, and further particulars regarding him will be given next week. Meantime, we of *LIGHT*, on behalf of her many friends, extend our sympathies to Mrs. Richards and family in their bereavement.

MR. ALFRED SOWERBUTTS.—We learn with regret of the passing of Mr. Alfred Sowerbutts, at the age of 86 years. He was one of the oldest Spiritualists in London, having been associated with the movement for 60 years. He conducted seances with Mr. Cecil Husk for 40 years.

RAYS AND REFLECTIONS.

Of a much-travelled man it was said that he had seen everything and understood nothing; that he had amassed a great number of experiences, but no experience. Yet he might have been a very pleasant fellow all the same. To have met him would have been to rest one's mind a little in a world deluged with reminiscences and moral aphorisms.

* * * *

A poet friend tells me that life for him is a matter of "inlay, relay and interlay," that it is full of "radiations and under-currents, contacts and convergences." In other words, events are inlaid in one's life, influences are relayed, and there is an interlaying of the unexpected. This, I imagine, is what is meant by that cryptic utterance. As for the rest, the radiations and under-currents, etc., they are sufficiently manifest to those who study not the surface of life but its interior workings.

* * * *

I once heard a friendly spirit-visitor tell the story of his life as a strolling player and of his sad exit from the earth—he died of hunger in a ditch. It was a mournful story, but not for *him*. He had long outgrown the condition when the memory had any bitterness in it. But one thing he said has dwelt always in my memory—the ease and painlessness of death. Just a little gasping, a little trouble with the breath, and "you are out of it," and on the other side, having nothing to be sorry for, but the ill things you did, and the good things you neglected to do. Such was his account of it. He was a merry fellow, this strolling player, full of wit and humour. His puns were rather painful at times, for he had lived in the days when puns were the fashion. To-day we have a more elegant wit, but our humour is not sweeter.

* * * *

The discussion on "The Mystery of Edwin Drood," in *LIGHT* some time ago, reminded me of a curious episode in connection with a book called "The Morrow of Death," by "Amicus." That book gives an account of a Dickens festival held on "the other side," at which a number of spirits who were present impersonated various Dickens characters in the presence of Charles Dickens himself. In the course of his description of the proceedings, the spirit narrator mentioned that on the outskirts of the throng was the "solitary and sad figure" of a man who had recently come into spirit life, and who on earth had been a great lover of Dickens, and one of a little body of people which annually made a pilgrimage to his tomb in Westminster Abbey to deposit a wreath upon it. The name of this man was given as Edwin Drew.

* * * *

Now I had known Edwin Drew. He was a struggling poet and journalist, with a passionate interest in Dickens, upon whose life and works he frequently lectured. He was well-known in Fleet Street; but he was too poor and obscure for his death to have awakened much interest. I mentioned the matter to Miss Scatcherd, and she was greatly interested, because she and others who had gone over the manuscript of "The Morrow of Death" had been puzzled by the name "Edwin Drew." They thought it must be a mistake for Edwin *Drood*, but the communicating spirit insisted that it *was* Edwin Drew, so that it was allowed to go into the book, but rather doubtfully, for no one knew anything of him. It was very gratifying for them to learn, therefore, that there had been such a man, and that he was a Dickens enthusiast as the spirit-communicator had stated.

D. G.

"MATERIALISTIC SPIRITUALISM."

The Rev. A. H. Waddington (Willey Rectory, Rugby), writes:—

Spirit power we learn takes ectoplasm from the human, mingles this with psychoplasm which gives teleplasm, this is used in phenomena of all kinds. Spirit power is manifested in this *materially*.

A large number of people desire to see, touch and hear these materialisations, and herein many see grave dangers. Research and examination of phenomena are legitimate and desirable, but they ought to be in the hands of the expert. This expert may be a scientific professor, or other approved investigator. We do not allow any unqualified person to handle dangerous drugs, or the germs of infectious diseases. Yet to-day many in the seance-room are dealing with powers far greater than these, and far more dangerous to a large number.

Many who go to see and hear are just curious, are seeking signs and wonders. Such persons ought to be kept out as we would keep them out of the operating theatre. To one seeking comfort and consolation, Spiritualism can be of great benefit, but frequent repetition tends to form an obsession.

Dr. Barnes and others no doubt put aside Sir Arthur Conan Doyle's conception of the phenomena, but that is not a denial of Spiritualism, only a denial of Sir Arthur's ideas. Neither does it show a belief that the connection between God and man was cut 2,000 years ago. It just shows that Sir Arthur's connection is not Dr. Barnes'. They have different viewpoints.

All know that there are many undesirable things in Modern Spiritualism. It often gives help and comfort, but it is doing a vast amount of harm to certain types of mind. It is a most dangerous form of plaything with many, for they are dealing with powers of which they have little conception, and are like children playing with high explosives.

I agree with and welcome research, but I maintain that it ought to be in the hands of the expert. But looking over the field of the movement in its modern phases, it is evident that each is allowed to practice as he or she likes; mediums practice without enquiry, examination or control, and so do many of those who hang on the fringe of Spiritualism.

Great reforms are needed here.

It is held by a large body of Christians belonging to various denominations that the phenomena are proved and really exist; that these are real manifestations apparent to the senses; but they strongly hold that there is no need for the daily seeking of material manifestation.

The scientist deals with his subject, then passes his acquired knowledge to his profession. The receiver of this knowledge is trained to use it aright along the lines of research. This is far from the case with many using the great powers of the seance-room.

Also to the *true* Spiritualist there is really no need for material manifestation. The real spiritual experience felt in its great power is on a higher plane.

There is little need for the physical eye to see. If material manifestation is needed to convince, by all means use it, but if no progress is made towards spiritual realisations it can be a curse and not a blessing.

There is one reason for the popularity of Modern Spiritualism, it is so easy to follow and believe. The spiritual manifestation is of more difficult attainment. This once attained, no material manifestation is asked for or desired. We all have eyes of which many have no idea, but which when once opened will make much of the modern aspect of Spiritualism as a religion almost insignificant.

PSYCHIC GLOVES, NORMAL AND SUPERNORMAL.

In reference to the psychic glove experiments recently carried out by the National Laboratory of Psychical Research, Mr. Stanley De Brath points out that the wax glove obtained at a seance with Kluski, a lantern slide of which was shown by Mr. Harry Price, was actually half the normal size.

The National Laboratory experiment, it will be remembered, was carried out as an attempt to ascertain to what extent wax gloves could be obtained by normal means. The method employed was to place a ligature on the forearm of the subject to check the return of blood to the heart, and thus engorge the hand. After this the swollen hand was coated with glycerol and immersed alternately in melted paraffin wax and cold water. Two experiments were tried, the first with Mr. Stanley De Brath (seven dips), which failed, as the glove fractured in moving it from the hand. After that Mrs. Relph volunteered, and "keeping all the fingers close together and the hand as flat as possible, a good thick glove (ten dips) was secured, which Mr. Price successfully detached, after some trouble, though it was much deformed, especially at the wrist, which was considerably enlarged." The experiment with Mr. De Brath lasted twelve minutes, and that with the lady rather over a quarter of an hour. Mr. De Brath adds:—

Mr. Price showed some photographs of Dr. Tillyard's gloves and another slide with Dr. Geley's materialisations (Kluski), but omitted to mention that the clenched hand in the photograph is, as a matter of fact, half the normal size. There is no real resemblance to the psychic gloves, either in the method of production or in the finished product. The normal gloves must be very thick, or they break up in process of detachment; they are deformed, especially at the wrist; they cannot be made of a clenched hand, and the time taken is about a quarter of an hour. The Paris gloves, on the other hand, are extremely thin (one millimetre), independent of the position of the fingers, showing miniature hands and feet, and were made in faint red light in two minutes without any cold dip. The medium was perfectly immobile the while, and both his hands were held. The contrast is evident. The Paris gloves, too, show the natural hand not swollen or engorged, and the skin marks on the mould are not defaced or deformed as is the case with the normal productions.

NOTES ON NEW BOOKS.

"The Black Cap." Compiled by Cynthia Asquith. (Hutchinson. 7s. 6d.)

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E. K. G.

HULHAM HOUSE.—Miss Chilton and Miss Harvey desire to thank those readers of LIGHT who kindly contributed to the farewell gift which was presented to them recently at Hulham House.

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Sunday, December 18th, 11 and 6.30, Mrs. Williams. Thursday, December 22nd,
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SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. J. Pollard. December 21st, 8, Mrs. Violet Croxford.

Camberwell.—The Central Hall, High Street.—December 11th, 11, service; 6.30, Miss Lilian George. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—December 18th, 7, Mrs. E. A. Cannock. Thursday, 8.15, Local workers.

Richmond Spiritualist Church, Ormond Road.—December 18th, 7.30, Mrs. Fillmore, address and clairvoyance. December 21st, 7.30, Mrs. S. D. Kent, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—December 18th, 3, Lyceum; 6.30, Mrs. Carrie Young.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—December 18th, 11.30, circle; 3, Lyceum; 7, Mrs. Jamrach. Thursday, 8, Mrs. Fillmore.

L.D.C. Debating Section, 144, High Holborn, W.C.1.—Monday, December 19th, 8, Mr. J. G. Pollard, "The Possibilities of Spiritualism."

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