

THE PROBLEM OF THE POLTERGEIST (Page 414.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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A KEY TO SOME PROBLEMS.

It seems clear that when we learn more about ourselves as human creatures, that is to say, when we have discovered some new facts about the nature of human personality, we shall be able to solve with ease some of the problems we encounter in psychical inquiry. One of the most important of those problems centres about cases in which there are visions, messages and other manifestations which are traceable to the living—that is to say, to people still in the flesh. There are many of these cases, as our readers know. Sir William Barrett and Mr. W. T. Stead, amongst others, have recounted personal experiences of the kind. Very naturally these things puzzle those who limit all these matters to the activity of spirits—that is to say discarnate humanity. To say that "Man is a Spirit," whether he is in the body or out of it, is only a large generalisation. May it not be that while each of us is an individual spirit-existence, that existence is the manifestation of a Universal Spirit which unites all, and that the separateness of each soul is more apparent than real? That idea, when we can apply it more definitely by a study of the facts, would explain a multitude of perplexing questions—possibly even the problem of reincarnation.

* * * * *

THE EXPLORERS OF A NEW WORLD.

The passion for discovery and adventure which has resulted in most of the earth being now explored and mapped out need not leave humanity, like Alexander, sighing for new worlds to conquer. As Mr. Edward C. Randall, in his remarkable book, *The Dead Have Never Died*, remarks:—

When man becomes satisfied that beyond the physical there is another world, inhabited by all the countless so-called dead, where those whom he has loved and lost live and work, the purse-strings will be loosened, means will be provided, and others as brave as Columbus, as heroic as Livingstone, as fearless as Peary, will become pioneers in the unmapped wilderness of the Unknown Land. By their discoveries the world will be enriched a thousand times more than by the explorations into the waste-places of the Poles. But until the public interest is startled, until the thought of the world is aroused, a few of us unaided must work alone.

There are signs to-day that the indifference, the ignorance and the malicious obstruction of the past are gradually breaking down, and the explorers of the World Invisible will only have to encounter the natural difficulties of the task, and not be hampered by having to contend as well with the apathy or the hostility of those on whose behalf they are working.

TIME was when those who believed in Jupiter's moons, the motion of the earth, and the spots on the sun, were considered both disreputable and unorthodox, but just as those days of ignorant bigotry passed, so will these, and as more enlightened views prevail the strange reluctance to testify to the reality of spiritual things, so often encountered, will become a thing of the past.—"Man's Survival after Death," REV. CHARLES L. TWEDALE, Vicar of Weston.

NOTES BY THE WAY.

THE COMMERCIAL SIDE OF MEDIUMSHIP.

On the question of paid mediumship, there are arguments *pro* and *con*, and these have been set out innumerable times in LIGHT and elsewhere. But there are no final arguments, and even if there were, they could not stand against the letter of the law. So long as predictions are made, and money taken, argument is vain. There are two small points, however, which occur to us in connection with psychic faculty, when treated as a commercial commodity. If the "goods" sold are rubbishy, then the legal maxim might be invoked, *Caveat emptor*—let the buyer beware. If he bought the goods without any guarantee, then he must bear the loss. Again, still on the financial side of the matter, it is indignantly urged that the medium must "deliver the goods" for which he is paid. Such an argument would come rather badly from the Bar, some of whom after taking fees for conducting a particular case, do not appear, being engaged on other cases. But, of course, it is absurd to treat mediumship purely as a matter of sale and purchase, and the tendency to commercialise it leads always to deplorable results.

* * * * *

FALLIBLE GUIDES.

We need not be disturbed over the discovery that some of the communicators from the next world are lacking in wisdom, however full they may be of kindness and affection. We would not have it otherwise, for it not only proves their humanity, but throws us on our own resources. Now and again we hear of misleading messages given, apparently, in good faith. In such cases we find nearly always that the messages came from those who were not very far advanced in the "schools of Paradise", and whose judgment and experience were often inferior to those of well-developed spirits still in the body. These communicators had not outgrown certain fallacies to which they adhered while in their lives on earth. They still clung to old theological errors and made positive statements concerning matters on which the more advanced spirits speak guardedly. But, as dwelling on "the other side", they are credited with knowledge which they actually do not possess, being still novices. Old Spiritualists are well aware of this, but the newer generation rushes in with enthusiasm and with that "fatal facility" which occasionally leads to the rash acceptance of statements which have later to be revised. However, "unlearning", as well as learning, is part of our training here. But it is as well to develop judgment and discrimination so that we have not to waste time by retracing unconsidered steps.

A TALK WITH FELICIA SCATCHERD.

In LIGHT of January 14th we published some extracts from a conversation with the late Miss Scatcherd obtained by Captain V., an automatist, in company with Colonel Pirie, who now sends us a further report of a talk with the lady who on earth was known by some of us as the "little Friend of all the World". (The phrase is taken from *Kim*, by Rudyard Kipling.)

We take a few extracts from the report. In this case we have nothing to go upon but the contents of the messages and the known character and bona-fides of our correspondent. There are certainly evidential points in the messages, even allowing for the natural coloration by the mind of the medium.

CAPTAIN V.: "It is very difficult to know what questions we may or may not ask."

MESSAGE: "You may ask anything."

CAPTAIN V.: "What about the spirits of those yet unborn? Do they exist, or are they created at birth?"

MESSAGE: "Your question is a good one. The spirit of a man has existed for many æons, and the time spent on the world-planet is a time of trial and refinement. The time is very important in the spiritual life, and every effort must be made to live spiritually."

CAPTAIN V.: "Do any spirits come twice or more into the world?"

MESSAGE: "You leave the world for ever."

CAPTAIN V.: "Is the spirit of man, to which you refer, the spirit of mankind that has existed for æons, or the spirit of an individual man?"

MESSAGE: "I mean that each individual spirit has existed for æons."

CAPTAIN V.: "How did that spirit start? I suppose it must have started somehow."

MESSAGE: "Yes, they started as sparks from the Divine Fire thrown out for a great purpose."

CAPTAIN V.: "Can you tell us what that purpose is?"

MESSAGE: "The physical world was created for man, and man is the physical complement of God. God willed that the quality of Divine Will should be tested and refined."

COLONEL PIRIE: "Is progress eternal?"

MESSAGE: "The only real progress is the refining of the Divine quality and essence through trial and elimination, the same qualities which govern the development of the physical world."

COLONEL PIRIE: "But does this trial and elimination only take place while spirits are on this earth?"

MESSAGE: "The trial and elimination goes on always. . . . The spirit goes through many spheres, of which earth is one."

COLONEL PIRIE: "In this earth has all mankind, no matter of what religion, an equal chance of pleasing the Divine?"

MESSAGE: "Yes, certainly."

CAPTAIN V.: "Is the earth period of a spirit utterly different from all the others?"

MESSAGE: "Your problems are ours also, only different in degree of intensity."

CAPTAIN V.: "Would you say or not, that the existence of a spirit in this earth is utterly different from its existence in any other plane?"

MESSAGE: "I should say that the step from your world to mine is no greater than from mine to the next."

CAPTAIN V.: "Thank you very much, Felicia. You have supplied us with a wonderful explanation of the cause of things."

MESSAGE: "The cause of things is God."

FROM ANOTHER SITTING.

CAPTAIN V.: "We want to ask you about the philosophy of our last talks. You told us that the

spirits of men were sparks of the Divine Essence—what about the animals?"

MESSAGE: "Greatly less than men, but also sparks of Divine Essence."

CAPTAIN V.: "Are we to infer that spirits such as ours have passed through the animal stage, or not?"

MESSAGE: "Yes, you must infer that."

CAPTAIN V.: "Is it possible for any spirit in our own stage to have a memory of previous stages? Presumably you can remember things that happened in our stage."

MESSAGE: "I can only remember when I come back to earth conditions."

CAPTAIN V.: "Can you come back to earth conditions at will, or do you wait till someone summons you?"

MESSAGE: "Good spirits are sent to care for those on earth, and when so doing can enter into earth conditions."

CAPTAIN V.: "Those who are not sent—do they only enter earth conditions when called, or can they enter at will?"

MESSAGE: "Not unless called by thought."

COLONEL PIRIE: "Is there any similar communication between your stage and the one further removed from us?"

MESSAGE: "I can only rise to the spheres above me by purification, and those already there do not often dip down to us, yet at times they come."

COLONEL PIRIE: "You told us that time does not exist in your sphere. Then what limits your time for passing from yours to the next highest?"

MESSAGE: "Yes, I truly said that time is a limitation, yet as regards individual spirits their progressive approach to perfection partakes of the nature of time."

COLONEL PIRIE: "And in your sphere do you take the same guides for striving after perfect life as we mortals do in this world?"

MESSAGE: "Yes, I do."

COLONEL PIRIE: "Are you convinced that it is a help for mortals in this world to communicate with spirits in your stage?"

MESSAGE: "Yes, undoubtedly."

COLONEL PIRIE: "Do you think the Divine purpose wills that in time the communication should get more frequent and more easy?"

MESSAGE: "For many centuries it has hardly existed. Now a band of spirits is bringing it into perfection, moved by Divine inspiration."

COLONEL PIRIE: "In olden civilisation it did exist. What is the reason for your action [i.e., modern spirit communication]?"

MESSAGE: "Your personality has need of a more scientific proof now that science has shaken old beliefs."

CAPTAIN V.: "Looking at it from your point of view, do you see any spiritual progress in this world as a whole?"

MESSAGE: "Yes, there is certainly great progress."

CAPTAIN V.: "Has every human being in this world got guardian spirits attached to him or her?"

MESSAGE: "Your own are here."

CAPTAIN V.: "Did you write that, Felicia?"

MESSAGE: "Yes."

CAPTAIN V.: "Greeting to you, my own guardian spirits."

MESSAGE: "Peace be with you."

CAPTAIN V.: "And with you, peace. Thank you very much for your message, Felicia."

MESSAGE: "Thank you for calling me, V.; I love to come."

THE SURVIVAL QUESTION IN SOUTH AFRICA.

A BLOEMFONTEIN EDITOR'S VAST CORRESPONDENCE ON LIFE-AFTER-DEATH TOPIC.

The recent discussion on "Where are the Dead?" has given rise to immense public interest in all parts of the world. In New York the topic is being debated, and some of the more striking articles from British writers which recently appeared in the London Press are being reproduced there. South Africa has also taken up the matter. In the excellent weekly, *The Outspan*, published in Bloemfontein, the editor of that journal, who has given considerable space to the question, says: "Judging by the number of letters that lie before me on the subject, there is no topic that more concerns or deeply stirs thinking South Africa to-day than this question of 'Is death the end?' . . . Never since *The Outspan* was first published has a greater amount of correspondence been received." He continues:—

Contrary to all expectations, far more doctors—who always hesitate before airing their views on any pretext—have sat down and written their opinions than parsons. But equally surprising, it seems, that such men as detectives, ex-Lieut.-Commanders of the Navy, members of prominent clubs and a whole army of housewives and business women should have felt themselves impelled to express an opinion on a subject which, even a generation ago, might have been regarded as purely a topic for discussion by what were known then as "religious people". It is only one more manifestation, of course, of the great mystery that every modern newspaper editor in the world recognises, but has never quite fathomed: that in an age of declining church attendance, anything to do with religion was never better read than it is to-day. . . . Looking back over a chapter of life which most men have tried to push clean out of their memories, I find myself wondering whether I dare attempt to describe to you the unforgettable picture of a noble doctor of a Devonshire regiment—lying there with hardly a limb intact, butchered and distorted almost beyond recognition as only modern warfare can butcher and distort a man, and suddenly the wan smile creeping over his face, a bleeding hand feeling for that of a brother officer, and the quiet, serene words: "It's all right, Mac; it's all right. God's good. . . . Don't worry, Mac. It's all right. . . ."

A correspondent to *The Outspan*, commenting on Sir Arthur Keith's recent statement of the absence of anatomical evidence of the survival of the spirit, says, aptly enough:—

If a tinsmith and plumber of undisputed standing in his trade, were to declare that he can find no evidence of any survival of wireless waves and currents in a bit of wire from a great transmitting plant, then the world will not be startled, neither will any doubt be cast on the existence of electric waves. And just as a bit of wire from a great transmitting aerial cannot be expected to show any evidence of the profound influence it may have had on the world's history, so a human dead body is about the last place to look for evidence of spirit survival. We next await the opinion of a tailor who has examined the dead man's clothes.

Another correspondent, a nurse, tells the following story which she states to be true:

"Two young men who were at college together, and became great friends, graduated at the same time, and soon after leaving college both got good posts—Henry as junior master in a boys' school, while Frank took up engineering. This school was near to Frank's home, and as Henry was well liked by his relations he always found a welcome, most especially from Frank's mother, Mrs. Bennet. One of his duties was to take charge of the younger boys on Sunday evenings and see them safely to bed, and by about eight o'clock he was free to do as he pleased. Usually he would go along to the Bennet's, walk straight into the house and up to Mrs. Bennet's cosy sitting-room, where he knew he would find her, probably alone, as she delighted to keep house, while the rest of the family went to church. A strong affection and understanding grew up between the older lady and the young man. Then—came war. Both Frank and Henry enlisted, and Henry was sent to Gallipoli and

shared the fate and won the glory of so many other brave men. Some three months after he was killed Mrs. Bennet was in her little room one Sunday evening when something impelled her to look up. There, in his old chair, sat Henry, just in the old, familiar way. It seemed so natural that for the moment Mrs. Bennet was not surprised. 'Mrs. Bennet,' he said, 'I've got permission to come and see you. I want to give you a message for my mother. Tell her that I am alive, that I am very happy, and that I am hard at work'—and he was gone! It was no vision, no dream; it was Henry—Henry as she knew him, Henry as she loved him. Mrs. Bennet felt no fear, hardly surprise; indeed, it was not till he was gone did she realise that his presence was abnormal. The following day she wrote to Henry's mother.

"A week or two later Henry's mother wrote a very grateful letter to Mrs. Bennet, and also enclosed another letter. This letter contained the most convincing point of this strange story, for Henry's sister wrote that the last evening Henry was at home he and she were walking in their garden, and he said, 'If I am killed, old girl, I shall try to get permission to come back and send a message to mother, but not to come home; it would frighten mother. Rather will I go to Mrs. Bennet, to her little room, sit in my chair, just as I used to do—one Sunday evening it must be—and I will send a message by her.' This perfectly true story needs no comment."

THE "AQUARIAN GOSPEL" CHALLENGED.

A scholarly correspondent, "K.M.E.", protests against the acceptance of what is known as *The Aquarian Gospel* as being in any way an inspired writing and as historically trustworthy.

"K.M.E." writes very fully on the matter and points out some of the defects of the book, as, for instance, that it abounds in anachronisms and that the modernness of the philosophy and theology and "jargon" (or language) is so obvious that it is strange any well-read student does not recognise its character at once. The book was clearly produced by a person or persons who had absorbed much from many sources, and there is nothing to justify any claim that the statements made were derived from the "Akashic records". Our correspondent refers to the account, given in the book, of an utterly impossible tour of all the Oriental seats of learning made by the youthful Jesus of Nazareth, who converses in every known language with high priests of every known faith, and is acknowledged by them all as the "Logos", finally receiving His commission as Messiah from a council of seven sages which met at the Jew Philo's house at Alexandria in Egypt! This sounds like the typical "subliminal romance".

Amongst other "howlers" to which our correspondent draws attention is the mention of Herod Antipas, instead of Herod the Great, before 4 B.C., and the fact that Philo the Jew is made to speak of "The Triune God".

These are but a few of the errors noted, but as it is not the function of *LIGHT* to deal with literary and philosophic criticism after the manner of magazines, such as the *Quest* or the *Hibbert Journal*, we have probably said enough. We are, however, well aware that much that passes as "inspired" writing is only inspired to the extent of the moral teaching. Whenever the subject of the inspiration is rash enough to move out into the direction of historical facts the result is usually disastrous, as we have many times found. So much is this the case that we have more than once advised people who desired to write (for instance) an account of their previous "incarnations" to make themselves thoroughly acquainted with the history of the periods in which they supposed themselves to have lived, so that they should not (as in some awful examples we have seen) bring together historical characters and events which in point of fact were centuries apart.

THE LLANHILLETH "GHOST."

VERY DUBIOUS PHENOMENA.

By MRS. H. LEWIS.

Llanhilleth is a tiny mining village in Monmouthshire, but, small as it is, I had some difficulty in finding the house of Mr. Herbert Dyer, which is said to be haunted by the spirit of his twelve-year-old son Leslie, who passed away two years ago. I was first directed to go "up the hill", which I did (over heavy cobbles), but on arriving at the summit discovered that the house I was seeking lay "down the hill". Whether I was misdirected purposely, as a piece of spite on the part of a disapproving Llanhilleth-ite, who may have guessed the purpose of my visit, I will not debate upon.

I found the house in Hafodarth Road eventually; it is a small cottage of the "workman's" type, and was occupied by Mr. Dyer, a tall, decently-dressed and very respectable man, and his wife and son, Herbert, the "medium". Herbert, I was told, is seventeen, but he looks fourteen and struck me as being neurotic. No phenomena, I was informed, ever took place except in the presence of Herbert. I studied Herbert carefully. He appeared to have a nimble brain; he had certainly mastered a quantity of what I will call "psychic jargon", which he brought out at frequent intervals and which did not favourably impress me.

Herbert claims to be in communication with his deceased brother; he said, "Sometimes I hear him speak, but generally what he says seems to come into my mind." Several times during the seance that followed he would say, "Leslie is going to communicate"; "Leslie says 'so-and-so'."

The seance took place in the back kitchen. There were present Mr. and Mrs. Dyer, Herbert, two local visitors, one of them a railway porter, three or four newspaper reporters, Mr. Harry Price, of the National Laboratory of Psychical Research, and myself. During the evening other Pressmen arrived; a Press photographer arrived in the early hours of the morning, with the apparent intention of "snapping" the ghost!

It was the strangest seance I have ever attended. There was a continual coming and going, turning on and off of the light at numerous intervals by Mr. Dyer (in spite of Mr. Price's reiterated protests), and the frequent drinking by the sitters of very strong, black tea.

Mr. Dyer fervently believes that the phenomena (which include moving of furniture, pictures and ornaments, raps, strange noises and "apports") are due to the spirit of his dead boy. He broke down and wept when telling me the sad story of Leslie's death from cerebro-meningitis. I felt profoundly sorry for him.

After inspecting the seven-roomed house (Mr. Dyer insisted on this as a guarantee of good faith), we eventually sat round the kitchen table and clasped hands, Mr. Harry Price holding Herbert's right hand, Mr. Sutton (a Pressman) his left. A long prayer was said by Mr. Dyer.

After the lights had been turned out, and within two minutes of the commencement of the seance, Herbert began to tremble, and when the light was turned up—at his request—two photographs were found in Herbert's lap. These had been previously seen in the adjoining room, in frames, hanging on the wall. Herbert had ample opportunity of slipping into the next room, extracting these photographs from their frames and hiding them in his clothing, had he so desired.

Afterwards, Herbert was again controlled by Mr. Price and Mr. Sutton and the lights extinguished. Mr. Sutton then stated that he had been touched several times on the shoulder, whereupon Mr. Price asked: "May I put my hand on Mr. Sutton's shoulder?" To this Herbert agreed. Shortly after, Herbert said: "Dad, Leslie has just pushed my head against Mr. Price's hand."

Mr. Price told me that he had rested his hand lightly on Mr. Sutton's shoulder, palm uppermost, ready to seize whatever might come into it. Very soon a round object which he knew to be the medium's head pressed itself against the hand of Mr. Price, who at once grabbed a handful of Herbert's hair.

A bench on which Herbert and the two controlling sitters were seated was pushed back, more than once. Mr. Sutton told me later that he and the other man had had to use quite a lot of force to hold it down when it was being moved. As these two men were of good weight, and Herbert is an under-sized, delicate-looking boy of seventeen, the bench-lifting is one mark in his favour.

Every time anything of a phenomenal nature happened, the light was turned on by the Dyer family.

Herbert's tie-pin was found to have been removed from his tie and placed on the table, but this took place immediately after Herbert had released his hand, by permission, for the purpose of blowing his nose. Later, the handkerchief was found on the table.

Once, when Herbert asked that the light be turned on, it was found that his shirt had been pulled up and two buttons torn off his coat. The buttons were on the table.

Leslie "came through" (as Herbert calls it) several times and told Herbert that he wished Mr. Price and Mr. Sutton to release his hands! He wanted them "to keep contact but not hold hands".

There was much ado about a torch that Mr. Sutton had brought with him; after we had all looked at it and Herbert had admired it, Mr. Sutton placed it on the window-sill, just behind Herbert and himself. The lights were extinguished, and later an object was heard rolling on the table; the light was switched on, and there on the table was the torch.

The light was then put out, and a moment or two later one of the Pressmen said, "The torch is now in my hand." Next to this man sat Mr. Morris, a young miner; next to him a reporter. We heard this reporter exclaim, "Someone has now put the torch in my hand." This, I understand, was a joke on the part of the Pressmen, who were passing the torch round.

Herbert at once asked for the light to be put on. (Herbert had previously told us that Leslie meant to pass the torch round.) He then suggested that the sitters were tricking, and stated that "Leslie said that he wouldn't have any trickery"; Mr. Dyer said he wouldn't have trickery in his house, and Mrs. Dyer told us to "leave it all to Leslie: he would make any trickster own up". Leslie apparently tried, for he "came through" again and said that Herbert and the three men concerned were to go into the next room.

This was done, and those of us in the kitchen next heard furniture in the adjoining room being moved and Mr. Sutton's voice saying, "He is getting busy in here".

We opened the door, to find the sofa in the middle of the room and the three men, and Herbert, standing behind it. It appeared that the sofa had "moved" in the darkness.

I started out with an open mind, but my suspicions were first aroused when Herbert's tie-pin fell on the table, immediately after Herbert had released his hand, by permission, for the purpose of blowing his nose.

No phenomena took place that any smart boy could not have reproduced in the dark. I may be doing an injustice to the medium, but it all seemed trickery to me.

But then, if the medium was tricking, what would be the motive? A remark made by Herbert to his father in my presence—"Leslie is coming through, Dad; he says you're never fair to me, and he doesn't like it"—seems to suggest a clue to a possible motive. I would like, with all my heart, to be able to report that the manifestations I witnessed carried some evidence of genuine spirit return, for the sake of Mr. and Mrs. Dyer. Mr. Dyer believes whole-heartedly in his son Leslie's return, and attributes the phenomena to him. He has also a complete faith in Herbert.

LEIGH HUNT AND HIS CIRCLE.

DO THEY COME BACK?

By H. J. OSBORN.

A reference in LIGHT, to a passage in a diary of Mrs. Leigh Hunt (contained in a new book, *Shelley—Leigh Hunt*), throws some light on circumstances into which enquiry, psychic and other, is just now being made—the associations of one of Leigh Hunt's residences of well over a hundred years ago, of his circle of intimates at that period, and how far these may be affecting psychic and spiritual influences in and around the house referred to. Certain psychic occurrences, and spirit-presences, evidently of people belonging to the early years of the nineteenth century, and recurring with some frequency in the sittings of a particular circle, led the writer into a search which has given some suggestive results, and promises more.

The circle is "The Circle of Good Fellowship" of the Hornsey Spiritual Fellowship, which, for the past (nearly) two years, has been held every Tuesday evening in the home of the Secretary, Mrs. C. Smedley, at a house in Mortimer Terrace, in the Parliament Hill Fields end of Kentish Town. Following a family change of residence, the circle was transferred, and at once some quite new manifestations were noted—particularly the coming of spirit people new to the circle, of a fresh type, who seemed to be of some special coterie, clearly of a long-gone-by period, and quite obviously attached to the house. These points were not observed all at once, but over many sittings, and in the course of these one and another spirit entity was not only seen but seen again and again, in like circumstances, as in the case of a lady, clad in grey silk dress, mounting the many stairs of the four-story house, carrying a lighted candle in an old-fashioned pewter candlestick, and going to the top floor, as if to a nursery; or of a man passing occasionally down the stairs to the basement, and towards an arched cellar, running under the outside pavement, now a coal-cellar, but (there are two) may, a hundred years ago, have been a modest wine-cellar; or of a third, the only one so far spoken with—a lady of age, but of a later period than the others, who was first seen putting away with care, in a high cupboard, a number of pudding-basins, such as might have contained surplus Christmas puddings. This lady, on a later occasion, was spoken with in the circle, and she not only confirmed the scene described, but, in answer to questions, gave her name and the period of her residence in the house, but also the year and month of her passing, and the place of her burial. This has not yet been verified.

It is, however, established beyond any possible question, that this particular house in Mortimer Terrace, Highgate Road, was, some time prior to 1818, and for some years afterwards, the residence of the Poet, Editor, Journalist, and Reformer, Leigh Hunt, and the resort of the typical circle of literary friends which his well-known sociability, sunny disposition, and great gifts maintained around him. There, in 1818, the poet, Keats, a close friend of both Leigh Hunt and Shelley, stayed for two months as Hunt's guest, having for other two months lodged at 2, Wesleyan Place, which still stands—Wesleyan Place being the short turning out of Highgate Road, by which Mortimer Terrace is reached. At that time, Mortimer Terrace was of fair proportions, comprised some twenty houses, in beautiful surroundings, on high ground, fair and open, with views unobstructed of Hampstead and Highgate, and across Regent's Park and London. Railway expansion long ago changed all that, and left half a dozen houses back-watered in a cul-de-sac.

Mr. Sydney Colvin's *Life of Keats* has over a score of references to the attachment of the two poets, and several to Keats's stay in 1818, and many more to the Hunt circle, of which Shelley was long an intimate. It was to this house that, as recorded by Mrs. Hunt, "Mr. Shelley" came back to her many times, and in the instance set down, two years after the loss of his life in a boat-accident through a sudden squall, the

cremation of his body and the burial of his heart and ashes in the Protestant Cemetery at Rome, where the tomb-stone bears the quotation from Shakespeare—"Nothing of him that doth fade but doth suffer a sea change into something new and strange". In the facts of history named, and in the added testimony of the diary, the Inner Circle of Good Fellowship finds the key to earlier experiences, and the leaders of the Circle see interesting possibilities of future investigation.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

THE PAYMENT OF MEDIUMS.

Sir,—After reading the quotation from your medical correspondent on p. 390 of LIGHT (August 18th), I feel bound to bear my testimony to the value of communications through paid mediums. Through many years of study and experience I have had sittings with many mediums; some have received a fee, and others have not. Some of my most impressive experiences have been with paid mediums. It is not the fact that they are paid which affects the result, but the integrity and degree of development of the medium, and also the helpful, or hindering influence of the sitter.

The disadvantage of work in a home-circle is that, in many cases of genuine communication, there is no *evidential* value. It is obviously more difficult to prove identity when the family are familiar with the very details which might certify this. Evidence can be given, even under these conditions, as I have proved; but when messages are given through a stranger, the value, as evidence, is, of course, much stronger.

Yours, etc.,

H. A. DALLAS.

"FICTION *versus* TRUTH."

Sir,—I quite agree with your contributor, T. H. Haines, in LIGHT of August 11th.

I may have been exceptionally unfortunate, but I have ceased sitting with mediums, as I rarely got anything else but "revelations of the future", and these even with mediums of good repute.

Among other things I was "seen" ill in bed with a bronchitis-kettle; seen coming out of the Law Courts; told that within a week or two I would see the figure of my late wife passing in front of my window, and was rendered most unhappy by being told I should quite shortly lose someone very near to me.

Though years have passed, none of these things has happened. A lady known to me said she was told that she would lose all her money; another that she would be killed near Hyde Park Corner, and a third that she would be murdered in a train.

What good can come of such prognostications, even should one or other of them happen to come true?

I know that useful warnings have from time to time been given, and probably such, if carefully worded, would not be held to be infringements of the law.

It seems to me that the present difficulty will in the long run prove to be a gain rather than a loss to the cause.

Yours etc.,

Amsterdam.

D. MARINUS JONES.

FACTS AND PHRASES.

Sir,—While it is neither wise nor pleasant to be afraid to write or speak for fear of inaccurate use of terms and phrases, yet, in a journal such as LIGHT, which is mainly expository and sets the tone to the whole of our movement, a certain amount of care and unity is essential.

For example, to all intents and purposes we are immortal, yet actually, as we have to pass through death before attaining separate life in spiritual realms, we are not immortal. If we persistently regard ourselves as immortal, we lose the initiative which forces us to see the laws which might be in operation as a form of evolution to carry future generations to real immortality.

Further to illustrate my meaning, we so loosely apply the term "survival" to ourselves that nine of ten people think of nothing but a bodily survival and thus lose sight of a guiding principle of great value to students, namely, that it is the individual consciousness which survives. The spiritual body is but a perquisite.

It may seem that I attempt to split a hair, but I venture to suggest that if this aspect is more thought of, the question of animal survival will present less difficulty than it does at present.

Yours, etc.,

Fountain Chambers, Pontypridd.

TUDOR A. MORGAN.

LIGHT.

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THE PROBLEM OF THE POLTERGEIST.

If a circle of sincere and systematic inquirers, who, after months or years of experiment, succeeded in gaining genuine manifestations and messages—if such a circle were suddenly to throw open its doors to the general public and the Press, the results would be disastrous. The delicate conditions built up by long and patient work would be shattered, and any phenomena elicited would be so dubious that the public, after reading accounts of the matter, would probably get a very bad impression of Spiritualism. Yet such things have been done, in cases where the judgment of the sitters has been overpowered by one or two enthusiasts anxious for "publicity" and rashly confident in their ability to "convince the world". The results are usually lamentable.

Doubtless there is more excuse for proceedings of this kind in those examples of spontaneous phenomena, commonly known as "poltergeist" cases, such as we hear of from time to time. In such cases the people on the spot are usually quite ignorant of the forces at work. The matter gets noised abroad, with the result that crowds of gaping and inquisitive people gather on the scene. Soon a body of Pressmen, eager for a "story", are attracted, and even if the manifestations at the beginning had any reality they are eventually dissipated, and the final result is a kind of psychic hash.

We have seen it so many times that we feel little attracted to investigate anything so unpromising, more especially when we observe how much obscure psychology is mixed up with it. Even if we have reason to suppose that there is genuine spirit action at work, we know that by the time the investigation by a promiscuous crowd of wonder-mongers, journalists, and amateur psychic experts is finished, it will be a very unsavoury mess, out of which not even the most experienced Spiritualist will be able to make anything definite. If it were all imposture the problem would be simpler; but in the majority of these cases there are certain genuine psychological factors, and it is the admixture of these with the mass of superstition, gossip, delusion and deception which ordinarily surrounds these cases, that makes them so baffling. The

investigation of a "poltergeist" usually concludes with a kind of free fight. The witnesses who have seen the genuine phenomena—when there *are* any—make their passionate testimony accordingly, together with witnesses who *imagined* they saw something, but were self-deceived. Then there are those who claim to have detected fraud—not at all unlikely in the circumstances. Outside these are the "wholesale believers" who are out to fight for a "psychic explanation" at all costs, and, finally, the wholesale unbelievers who are quite positive that nothing "supernatural" did happen, or could possibly have happened—such things being "contrary to the laws of Nature" as set out in the scientific text books!

Frequently in the end we are reminded of the story of the tin of lobster which a party of picnickers endeavoured to open by battering it with stones, having thoughtlessly omitted to bring a tin-opener. All they succeeded in doing was to knock the thing into a shape so hideous and unnatural that, as one of them afterwards reported, they became terrified and fled from it!

In this respect a battered tin of lobster may be very like a mangled "poltergeist" case!

We have rarely met with a "poltergeist" outbreak in which there was not a supernormal element somewhere in the background, although the idea of spirit-agency did not necessarily come into the matter. Frequently the phenomena centred about some boy or girl of unbalanced nervous organisation—a kind of ineffectual and abortive mediumship. The curious mental reactions of these young people to the public attention directed towards them usually added to the complications of the affair. Such cases called for a trained psychologist who could treat the youngsters with sympathy and understanding; but too often they fell into the hands of a promiscuous crowd of curiosity-hunters who were about as capable of dealing with them as a gang of navvies with a delicate chronometer.

Putting aside those instances in which the causes can be entirely assigned to imposture—they are relatively few—these "poltergeist" phenomena could be roughly divided into three classes, (a) examples of abnormal psychology centred entirely in the organism of the supposed medium, (b) examples of spirit-manifestation in the physical world, acting in unfavourable circumstances and tending at last to be smothered by ignorant or hostile handling, (c) a medley of both causes, with results too baffling to be completely understood.

Meantime, we recognise these things as part of the raw material to be dealt with in the investigation of the human soul—a problem for Religion and Science, and one which, intelligently handled, cannot fail to be solved, when it can be approached without prejudice or prepossession. The clue will doubtless be found to lie not entirely in the physical world nor entirely in the superphysical one, but *in that middle region in which the two interact*, with results sometimes beautiful but more usually ugly and mystifying, yet none the less to be fearlessly explored.

It is a problem to be solved by intelligent minds, however they may label themselves. But we are distrustful of labels, as usually indicating a bias in one direction or another. In this matter we must interrogate Nature without having previously committed ourselves to any special doctrine, except as a "working hypothesis", to be discarded immediately it ceases to work.

SIDELIGHTS.

A woman who stated that after three years of blindness her sight had been restored by Divine healing gave testimony at a Pentecostal Mission at Oakdale, Wales, reports the *South Wales Argus* of August 20th.

* * * * *

Another alleged poltergeist disturbance is reported, this time at an old farmhouse at Mason's Bridge, two miles south of Redhill, Surrey, says the *Daily News* (August 18th). Beds are turned around, heavy pieces of furniture shifted, and it is related that "a pot of jam moved from its place on the table and fell on the stone floor without breaking".

* * * * *

Writing in the *Referee* on the subject of Rudolf Steiner and his teachings, the Baroness Rosenkrantz claims that Steiner was really a successor to Goethe in a department of natural science carried into the realm of morality and that he held a key to unlock the problem of the relation of mind to matter. She writes: "This 'Key' is an exact knowledge of the 'Etheric World', a realm lying between the physical and the spiritual, consisting of certain very definite qualities belonging to both etheric and physical realms and reaching out to what is purely spiritual."

* * * * *

South Africa for August 17th records the little-known fact that permits are allowed by the Government to certain native "medicine men", enabling them to practice among themselves; this statement occurs in a reference to a lecture at Durban by a Mr. Dube, dealing with native herbalists, medicine men, wizards and witch-doctors. "I believe," says Mr. Dube, "that if their crude science were properly studied and improved much good could be accomplished."

* * * * *

Elizabeth Grimes, aged twelve, of Kirk Road, Litherland, Liverpool, suffered from infantile paralysis and a misplaced bone in the foot that made normal walking impossible. She dreamed that instructions were given her to visit St. Winifrede's Well, Holywell, North Wales, the water of which would cure her. Her parents took the child to St. Winifrede's Well, and on entering the water, says the *Daily Herald* of August 16th, "she felt the displaced bone move into the right position, and was able to walk up the hill into Holywell, leaving behind an iron leg-support which she had been compelled to use until then."

* * * * *

A strange dream that occurred to the late Lord Haldane is set down in the *Manchester Guardian* for August 21st. In the course of his dream-state he found himself crossing a busy London thoroughfare after leaving the House of Lords at four o'clock to visit Sir (then Mr.) Edmund Gosse, when he was met by Mr. Gladstone, who proceeded to reproach him at great length for having joined the Socialist Government. (This was in March, 1924.) The conversation took place in the middle of the road, greatly to the disturbance of the stream of traffic. Then, realising that Gosse would be anxious at the delay, Lord Haldane, in his dream, hurried to the house of his friend, to find him in a state of collapse—he had just, in actual fact, recovered from a severe illness. Then the dreamer awoke.

* * * * *

The next day, Lord Haldane set out from the House of Lords at four o'clock with the intention of visiting his sick friend, as he had done in the dream, and on reaching the exact spot where, in his dream, he had met Gladstone, he was knocked down by a motor bus. Suffering from a slight shock, he was obliged to rest a while, and consequently arrived late at the home of Gosse, who, he found, was waiting for him with great anxiety.

"Before some of the younger people are old it will be as practicable for them to make a way for their friends in the next world to speak to them, as to-day it is practicable to hear what is being broadcast from Madrid," prophesied the Rev. C. Drayton Thomas at the memorial service held at Sheffield Crematorium Chapel in memory of Mrs. Appleyard, wife of Mr. Walter Appleyard, on August 19th.

* * * * *

"Spiritualism," said Mr. Appleyard, at the Service of Remembrance referred to in the preceding paragraph, "must be purged of its crudities and pass through the furnace of trial and conflict until it is sufficiently purified to meet the loftiest aspirations of the soul."

* * * * *

"I have never had any doubt myself that dogs have souls. . . . For me the joys of the next world will be incomplete unless I meet there for renewed fellowship not only the human beings whom I have 'loved and lost awhile', but also those four-footed friends who have helped to make this life happier for me." Thus says the Archdeacon of Brecon, the Rev. Ven. H. J. Church Jones, vicar of Builth Wells, in his parish magazine.

* * * * *

The *Cape Times* for July 4th, which heads its correspondence column, "Spiritualism in South Africa", publishes a letter from a writer signing himself "Gnothi Seauton", who, after making references to Dr. Lindsay Johnson's recently-published book, *The Great Problem*, says, "I am prompted to write you because of the increasing interest which this subject [Spiritualism] is arousing all over the country, and because, as a director of one of our town libraries and a member of the book selection committee, I am impressed by the frequency of the applications to have more Spiritualist literature placed on our shelves".

* * * * *

The same journal publishes an interview with the Dean of Johannesburg (the Very Rev. W. A. Palmer), who, after expressing the view that the Church will have to go hand-in-hand with Science, says, "I do not know much about occult science, but I do say that here is something which cannot be ignored. You cannot ignore it, because here are a number of scientifically-minded men investigating certain spiritual phenomena and subjecting them to a purely scientific test".

* * * * *

Colonel P. H. Fawcett, D.S.O., the explorer, whose career, followed by his tragic death in Brazil at the hands of savages, has been so fully reported in the Press, was a contributor to LIGHT. As is now well known, he and his party, which consisted of his son John and Mr. Raleigh Rimell, were in search of a ruined city, part of the great civilisation which is believed to have existed in South America some 10,000 years ago. It was before Egypt, and, indeed, explorers like the late Dr. Le Plongeon believed that the Egyptians derived their civilisation from the American Continent, the Atlantic then being partially spanned by the lost island-continent, Atlantis. Colonel Fawcett was much interested in a mysterious light supposed to have been known to those ancient people, and believed that he might, by exploring the buried city, discover a clue to the secret. This is interesting, in view of the theory that the paintings on the walls in the dark caverns forming the tombs of the kings in Egypt were executed under an illuminant which was probably the electric light as we know it to-day. It is, of course, very difficult to write positively on these matters in view of the sharp contentions between the scientific experts, to some of whom these stories of prehistoric scientific knowledge are mere romance.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

AN EMINENT SCIENTIST ON THE "MARGERY" PHENOMENA.

"SCIENTIFIC PROOF OF SURVIVAL AT LAST OBTAINED"

THE TESTIMONY OF DR R. J. TILLYARD.

When that dignified, cautious, and conservative journal, *Nature*, condescends to print an article from a writer claiming that a deceased man has proved his survival of bodily death, we may feel that our subject has made another, and a somewhat long stride in a forward direction. The writer who boldly puts forward this claim is DR. R. J. TILLYARD, M.A., Sc.D., F.R.S., etc., whose name is familiar with readers of *LIGHT* as a man of considerable eminence in biology, as well as a careful, critical investigator into the subject of psychic enquiry. In *Nature* of August 18th, Dr. R. J. Tillyard sets out, with illustrations, certain of his experiences with the medium known as "Margery"—Mrs. Crandon, wife of Dr. L. R. G. Crandon, of Boston; the conclusion arrived at can be quoted in Dr. Tillyard's own words: "I feel that a *scientific proof* of survival has at last been obtained." (The italics are his.)

It is hardly necessary to describe here the phenomena which Dr. Tillyard observed, and which he gives in detail; they are, generally, of the kind set out in the current records of the latest development of the "Margery" manifestations; but what is of peculiar interest is the attitude of the distinguished scientist who states the case in an eight-column article, entitled "Evidence of Survival of a Human Personality". Says Dr. Tillyard:

"Before giving a condensed account of these phenomena it will be necessary for me to outline briefly the history of the mediumship which is now known widely in psychic circles as the 'Margery' mediumship. Margery's maiden name was Mina Stinson. She is now the wife of Dr. L. R. G. Crandon, a well-known Boston surgeon. She was born in Canada and had a brother named Walter Stewart Stinson who was killed on August 8th, 1912, in a railway accident. There was a great affection between the brother and sister. The mediumship began in May, 1923, with table-rapping and such-like phenomena, but developed later into trance form, with a very striking characteristic, namely, the formation of an independent voice, not proceeding from the lips or throat of the medium, and claiming to be the voice of her dead brother Walter. This voice was quite strongly developed two years ago, and was tested very fully by me in two seances at the end of April, 1926. The voice does not utter inanities or banalities, but shows a fully-developed human personality, very masculine, forceful, and humorous, so that it tends to dominate the whole proceedings and clearly exercises an independent will of its own in relation to the other sitters. Many remarkable experiments have been performed through the agency of this control, which anyone may call 'Walter' without thereby committing himself to the belief that it is truly the surviving voice of Margery's dead brother.

"Coming to Boston, after an absence of more than two years, I had the privilege of attending and controlling four remarkable seances. The first two of these contain all that is requisite for a strict proof of the survival of the human personality of Walter Stinson. Even more remarkable were the results obtained in the third and fourth seances; but these logically form a portion of a series of experiments not yet completed, and therefore the account will be both simpler and clearer if I keep mainly to the first two.

"The proof of survival lies along two well-marked lines, one of the mental type, namely, *supernormal*

cognition of unknown objects, and one of the physical type, namely, *production of supernormal thumb-prints*. The former type clearly belongs to the category of normal impossibilities, while the latter is probably of the same type, and should appeal more especially to biologists."

Dr. Tillyard then gives a detailed report of his experiments, which included supernormal cognition of various unknown objects by "Walter", in which the experimenter was assisted by Mr. J. W. Evans, B.A. (Cantab.), a young entomologist, who had never before been to a seance, and had no interest, or belief, in psychic phenomena; successful production of thumb-prints took place at the home of Dr. Mark Richardson, Boston, and this experiment is dealt with by Dr. Tillyard, who concludes with a summary of the seances in the following words:

"The *personality* of 'Walter' is shown to be independent of that of the medium by the possession of a distinct masculine voice and strong whistling powers, these never proceeding from the mouth or larynx of the medium; by his alert mental powers, tendency to impatience and the use of swear words; by a marked sense of humour, a Canadian accent, and many other qualities which cannot fail to produce in a sitter the definite feeling that he is dealing with an independent personality. Besides this, 'Walter' shows that he has the power of smell, can see in the dark, can handle delicate objects and place them accurately in the dark without doing any damage. He can select and cognise objects not known to any living person in the world, thus proving that he does not depend on telepathy or knowledge stored up in any person's subconscious mind. He can hypnotically influence the medium to write down his selected results, and can also influence mediums sitting at a great distance to do the same. Finally, he can produce his thumb-prints in dental wax in the dark more quickly than an ordinary man can do them in the light.

"Experiments closely similar to the above are now being done twice a week regularly by 'Walter', and it is therefore within the power of any man who wishes to do so to verify the phenomena stated in this article. My own conclusion is that Walter Stinson, who died in 1912, has fully proved *in a scientific manner* his claim that his personality has survived physical death."

The Editor of *Nature*, in the course of a long editorial dealing entirely with this article, is unable to share Dr. Tillyard's conclusions; he preserves an open mind on the matter and calls for more conclusive evidence. Says the Editor: "We believe that Dr. Tillyard will have to bring much more convincing evidence of the actual existence of Walter's spiritual personality than that presented by him in his article before it can pass the critical bar of science. The existence alone of a spiritual voice capable of producing compressional waves in air, having a characteristic quality and capable of being recorded and analysed by suitable instrumental means, requires so many physical assumptions that only by demonstration under the most precise conditions could such a spiritual means of producing sound be established. We suggest that any further inquiries should be concentrated upon this point. Once it is proved that a spirit can mould a larynx and mouth cavity out of ectoplasm, and can force air through them so as to make sound and speech by such means, it would be easy to accept most of the other supernormal phenomena to which Dr. Tillyard has given attention."

"MESSAGES FROM FATHER JOHN."—Mrs. John Menzies draws our attention to a printer's error in the short article under this title which appeared in our issue of last week. The messages were described as having been "received through the mediumship of Miss Violet Burton and Mrs. John Menzies." The last four words should have read: "By Mrs. John Menzies". Mrs. Menzies desires to make it clear that she only acted as a note taker in this case.

CONTINUITY.

By T. W. ELLA.

Mind, which is not a creation of the germ cell nor the product of protoplasm, is the primary vehicle through which I, the self-directing, function in physical substance. Mind—my mind—is in action in the pre-natal existence; it permeates the whole of the physical body, but it is not entirely confined to that area: it is the permanent centre of consciousness, the root of feeling, the basic sense upon which I depend for the expression of every physical sense, i.e., sight, taste, touch, smell and hearing.

Mind is the receiver and transmitter of thought, the container of memory; perpetually operating on, in, and through the substance of the physical body, producing chemical changes in its tissues.

The human mind is ceaselessly in action on matter, breaking down and building up, creating new designs, bringing into expression through the re-arrangement of elements whole varieties in outline and form.

Matter is unquestionably imperishable; its constituents have not yet been discovered; we know nothing whatever of the ultimate before birth or after death, but we are aware that thought, feeling, memory, temperament and personality, with all their manifold expressions, are continuously and coherently being expressed through the malleable impermanent ever-changing cells and tissues of the physical body because of Mind.

At physical death, and immediately after, mind—my mind—continues to be undifferentiated and undiminished, functioning through a body—my body—which has a distinctive form clearly discernible, made up of matter, finer, more rarefied, buoyant, luminous, freer and easier in action than the physical substance of the earth body; it is sometimes spoken of as the shining or translucent body. It has its specific gravity conditioned to and in correspondence with the community of people to which the continuing life—my life—has gravitated as a sequence of the preceding earth life. There I have continuity, consciousness, memory; in possession of all my powers and faculties as of yore. I am able to express those personal traits, characteristics and idiosyncracies, by which I shall be personally recognisable; receiving, transmitting and retaining thought and feeling in a diversive and mutable world of life offering scope for continued interests, gleaning knowledge, receiving counsel and instruction from enlightened teachers; having a variety of experiences the outcome of which will be the stabilising of character. Entering into pursuits, interests and activities of the community with whom I dwell, receiving ideas, exchanging views, I shall be companionable and have friends; I shall learn to exercise more and more those feelings of sympathy, forbearance, patience, compassion, all of which are steps leading up to a higher level—a vantage ground—from which I shall be able to perceive a little more of the beauty, grandeur and exceeding wealth of love, although only as yet in its personal aspect.

Thus on, out and beyond, from little to more, from strength to strength, gleaning wisdom in sacred companionship with those great ones, i.e., great in their consciousness, wisdom and love—none the less human—I shall eventuate to the understanding of what Divine Love means and apprehend that light—"the Light that lighteth every man that cometh into the world"—which signifies illumination, understanding and knowledge, the accumulation of which results in the growth and expansion of my consciousness, bespeaking for me in these higher ranges of the after-death life illimitable scope, immeasurable activity, balance, ultimately gaining equilibrium.

RAYS AND REFLECTIONS.

Whenever you meet with long-winded apologetics and laboured arguments offered in defence of some point of view, you may safely conclude that there is little truth in it, for truth needs only to be stated—it has never to be apologised for.

There is a kind of scientific psychical researcher who gives one the idea that he is simply the anatomist of the soul, articulating its dry bones.

That was a flashing phrase in which a poetess, communicating from the other side to her bereaved husband on this, expressed the nature of her new life. "We are radiance with identity" was the message.

The development of character is a kind of chemical process. It means the reconciliation of many contradictory qualities in the nature, the fusing of the raw and crude elements, and their transmutation into higher forms. It means, in short, the transforming of personality into individuality.

They are not true artists of life who are satisfied with fine surfaces and indifferent as to what lies beneath. The purpose of all Art should be to make noble vestures for noble things; to see that the precious gem, whatever it may be, shall have a worthy setting. Otherwise we may lend point to the criticism of the rustic who, watching an artist at work, observed that he had heard that some pictures were worth less than the "gold frames" into which they were put!

It is sometimes bitterly complained that men and women who aspire to lead a healthy life are prevented because their fellows and their circumstances will not permit them the necessary freedom of expression. This is true to a considerable extent; it simply means that we are all interdependent as parts of one Life. But there is an infection of health as well as of disease. It is only the discovery that diseased conditions in any group affect the whole body of Society which in the end leads to reform. When those who are comfortably placed find that they are threatened by the existence of slums, the slums are cleared away, not so much for the sake of the slum-dwellers as in the general interest. Let the good work go on. Even self-interest has its part in the betterment of mankind.

Amongst the Arts it is probable that the Art of Life is the least cultivated and least understood. We daub our canvas with coarse pigments, under the impression that coarseness and materiality are synonymous with practical reality. When we have quite mastered the art of living it may be that we shall have gained such a control of the physical organism that we shall die at our own time and our own will, and never until we have exhausted all the possibilities of our physical existence. In that day there will be no immature fruit untimely plucked from the Tree of Life.

The late Lord Northcliffe, who did not have a very high opinion of public intelligence, used to insist that before the public could be got to understand anything, that thing would have to be repeated loudly and incessantly. A tremendous demonstration was necessary, first, to attract people's attention, and, second, to convey an idea to their minds. Some method of this kind, I imagine, will be necessary before people will begin to understand that in the case of mediumship the relation between the sitter and the consultant is a very important factor. It is not always the medium who is to blame for bad results. The sitter may bring in conditions in which the medium can do little or nothing, and a sitting will then possibly result in such absurdities as those usually recorded in police-court cases.

D.G.

REV. THOMAS GRIMSHAW.

American Representative at International Spiritualist Congress in London.

BY HORACE LEAF, F.R.G.S.

The appointment of the Rev. Thomas Grimshaw as the Representative of the National Spiritualist Association of America must be as pleasing to British Spiritualists as to Americans.

An Englishman by birth, Mr. Grimshaw went to America about thirty years ago, and soon rose to prominence in the Movement there. He is to-day Vice-President of the National Spiritualist Association of America and Principal of Morris Pratt Institute, a college for the training of public speakers and mediums.

Among his qualifications for this position are his own experiences as a medium and lecturer. For many years he has been an active missionary for the Cause, travelling very extensively through United States and Canada.

He developed his mediumistic gifts in England, and for some time previous to leaving for America was well known as a capable exponent of mediumship and spiritual philosophy.

An example of the high regard in which he is held by American Spiritualists is shown in his repeated election to posts of responsibility and honour, and to his being elected as their official representative to the forthcoming Congress. That he will receive a welcome from British and European Spiritualists generally is assured, and many more will doubtless be added to his many friends and admirers before he departs for the land of his adoption.

SPIRITUALIST COMMUNITY SERVICES.

AN ANGLOPHOBE SPIRIT

At Grotirian Hall on Sunday morning, August 18th, Mrs. Hewat McKenzie took as the subject of her address, "What does survival mean to Spiritualists?"

Spiritualism stands or falls on the acceptance of this fact, pointed out Mrs. McKenzie. Knowing as we do that we continue to use the etheric body which has been part of us while on this earth, we naturally are particularly interested in hearing of the activities that will be ours when we, too, pass the portal called Death.

Mrs. McKenzie instanced the case of a French girl who, after her arrival in England, found herself the centre of disturbing psychic manifestations which caused her some distress. These only took place in this country, and never when she was living in France. It was known that her deceased father had, during his life, a violent antipathy to England and the English, and it appeared that the disturbances emanated from him—possibly as an expression of his dissatisfaction that his daughter should be residing in the country which he detested. (This would certainly seem to indicate that we carry our likes and dislikes over into the next world.) A seance was held, and the disturbing spirit was exorcised; since then the young French girl has had no further cause for distress in that connection.

Most thinking men and women, said Mrs. McKenzie, believed nowadays in the continuity of life after death, but we Spiritualists knew we alone stood for this knowledge, and it was the pearl of great price that had been placed in our hands. Had this truth made any difference to us individually? Had it quickened and revived us? If not, we had not made the right use of our knowledge. Through these facts we had gained a telescopic view of life here and hereafter, seeing a vista of what may be and what we may become. But first we must begin a discipline in our lives, learning the right use of our physical body, and becoming its master, gaining control of the emotional side of our nature, transforming passion into power, harnessing our thoughts and making them our servants, becoming bigger people, asking ourselves at the close of each day, "Am I better and nobler to-day than I was yesterday? Am I spreading the knowledge of this truth that means so much to me?" We could not all be mediums or public speakers, but we could be workers, and the spirit people can and do use us in ways that we are not aware of, spreading, through us, the message of Christ.

M.J.C.

NOTES ON NEW BOOKS.

"The Secrets of Dr. Taverner." By Dion Fortune. (Noel Douglas. 2s. 6d.)

Eleven short stories, told with skill, imagination and creepy effect, are surely worth the modest price of half-a-crown. Dr. Taverner, the central figure, is one of those soul-physicians, such as Mr. Algernon Blackwood described in *John Silence*, possessing highly-developed occult knowledge, coupled with lofty ideals and a compelling personality. The book describes the successful efforts of this unorthodox practitioner to cure various equally unorthodox patients, afflicted with strange evils. It is written in a frankly popular style, and those who like thrills, deftly served up in short-story form, will not be disappointed.

N.

"Elizabeth." By Julian Tilly Bee. (Riders. 2s.)

This is described as a "Record of Conversations between a Wife in the Spirit World and a Husband on Earth". A photograph of "Elizabeth" assists the reader in gaining an idea of the personality of the departed wife—a lady of well-marked individuality and exceptionally fine quality of life and character. The story is simply and convincingly told, and is to some extent typical of investigations into Spiritualism in similar circumstances. The author is frankly critical of some aspects of the subject, which struck him as rather sordid, but he persevered until he had clear evidence that he was actually in communication with his wife. The messages not only brought him consolation, but led him—at his wife's desire—to embody his experiences in a book for the comfort of others. A notable feature of the messages is the warning given concerning coming disasters, those world-calamities which have been so widely heralded in many other directions. There are several predictions of great events, some of which, as the author notes, have already been fulfilled. This part of the book will have a special significance for those who have been led to take into serious account the portents of the time, while those readers who follow psychic photography will find interest in the account of sittings with Mr. William Hope, of Crewe, which were fruitful in results. Two of the photographs, with "extras", are reproduced.

LUCIUS.

NEW BOOKS RECEIVED.

"WHERE ARE THE DEAD?" (Cassell & Co. 3s. 6d. net.)

"MEMORY." By G. H. J. Dutton. (Dutton's Printing Co., 45, Lumley Road, Skegness. 6d.)

"BEYOND DEATH." By Anna Hude, Ph.D. (C. W. Daniel Co. 3s. 6d. net.)

"MASTERS AND DISCIPLES." By Clara M. Codd. (Theosophical Publishing House, Ltd. 2s. net.)

THE FARMER'S GHOST.

Mr. Charles Wilson, of Blythe Road, West Kensington, tells a strange story in the course of a letter to the editor of the *Evening News*, published in that journal of August 16th. "In 1896 I was a private tutor at Clear Creek Sheep Station, in Victoria, Australia," says Mr. Wilson, who adds that about seven miles away lived a farmer, who, after engaging a manager and announcing his intention of going to England in connection with some property, disappeared. Naturally, it was thought that he had departed on his journey. Here, however, is the sequel, told in Mr. Wilson's own words:

About a month later I was riding past one of his paddocks when I saw the farmer quite distinctly, standing at the fence. I asked him where he had been, but he made no reply; instead, he turned round and, walking slowly across the field, disappeared in a waterhole at the further end of it. The pond was dragged, and the farmer's body was discovered, fastened in a sack and weighted with stones. The manager afterwards confessed that he had found some gold on the property, and, as it was known that the farmer was leaving for England, he thought it would be safe to shoot him, conceal the body, and keep the gold for himself. I certainly feel bound to believe in the supernatural after such an experience as this.

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 Friday, September 7th, at 8 p.m. ... MRS. NORDICA

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 (Commencing September 25th) ... MRS. G. P. SHARPLIN
 Wednesday, 3 p.m., Circle for Clairvoyance, Sept. 12th,
 MRS. CAMPBELL

Thursdays, 3 p.m., Circle for Development—
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In CAXTON HALL, Victoria Street, S.W., THURSDAY, OCT. 4th,
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 Sunday, September 2nd, 6.30 p.m. ... MR. GEORGE PRIOR
 Wednesday, Sept. 5th, 7.30 p.m., Clairvoyance, MR. A. VOUT PETERS
 Friday (Special), Sept. 7th, 7.30 p.m., M. FLORIZEL VON REUTER
 Lantern Lecture: "Experiences with Automatic Writing,
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Worthing Spiritualist Mission Church, Grafton Road.

Sunday, September 2nd, 11 and 6.30, Mrs. Crowder. Thursday, Sep-
 tember 6th, Miss George, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham—Limes Hall, Limes Grove.—September 2nd, 11, open
 circle; 2.45, Lyceum; 6.30, Mr. H. Boddington. September 5th, 8,
 Mrs. Redfern.

Camberwell—The Central Hall, High Street.—September 2nd, 11,
 public service; 6.30, Mr. Ronald Brailey. Wednesday, 7.30, public circle
 at 55, Station Road.

Peckham—Lausanne Road.—September 2nd, 7, Mr. E. Sissons.
 Thursday, 8.15, Mrs. B. Petz, D.N.U.

Richmond Spiritualist Church, Ormond Road.—September 2nd, 7.30,
 Mrs. Holloway, address and clairvoyance. September 5th, 7.30, Mrs. E.
 Smith, address and clairvoyance.

Croydon—The New Gallery, Katharine Street.—September 2nd, 3,
 Lyceum; 6.30, Rev. George Cole (Gateshead), address.

Fulham—12, Lettice Street—(Nr. Parsons Green Station).—September
 2nd, 11.30, public circle; 3, Lyceum; 7, Mr. J. H. Vanstone, F.R.G.S.
 Thursday, 8, Mr. Osborn.

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Monday, September 3rd, at 3, Psychometry ... MRS. A. JOHNSON
 Tuesday, September 4th, at 7.30, Clairvoyance ... MRS. CANNOCK
 Thursday, September 6th, at 7.30, Clairvoyance ... MR. VOUT PETERS

Group Seances for Trance and Normal Clairvoyance.

Monday, September 3rd, at 7.30 ... MR. GLOVER BOTHAM
 Wednesday, September 5th, at 3 ... MRS. JOHNSON

PRIVATE SITTINGS.

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 Mondays and Fridays ... MRS. CANNOCK
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 Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS
 Wednesdays, at 7.30, Leader ... MRS. KINGSLEY
 Fridays, at 7.30, Leader ... MRS. KINGSTONE

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6.30 p.m.—Speaker, Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Roberts.

Sept. 9th, 11 a.m., Mrs. St. Clair Stobart; 6.30 p.m., Mr. G. Hodson.

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The total costs exceed £800—a very heavy sum, which the Alliance has had to meet.

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NOTICES.—No ordinary sessional work is arranged for the summer months. The Autumn Session will commence on October 4th.

During the intervening period Members may arrange sittings with mediums on the staff. The Library and Rooms will be open all the year round.

No Private Sitting can be definitely booked until the fee is paid.

EXPERIMENTAL WORK.

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INVITATION TO MEMBERS :

On Sunday, September 9th, at 8 p.m., during the period of the 1928 Congress of the International Spiritualists' Federation, Sir Arthur Conan Doyle has taken the Queen's Hall, Langham Place, when he will give a Lantern Lecture on Psychic Photography. Admission will be by invitation.

A proportion of seats will be allotted to each Society, and members of the L.S.A. wishing to attend are invited to apply to the Secretary for tickets.

Those at our disposal will be allotted in the order of application.

BOOKS FOR SALE.

Objections to Spiritualism Answered.—By H. A. Dallas. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers. Post free, 1/2.

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Realms of Light and Healing. By Mrs. Robotton and Mrs. Doyle. Post free, 2/9.

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