

THE RETURN OF CAPTAIN HINCHLIFFE. (Page 568.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—*Paul.*

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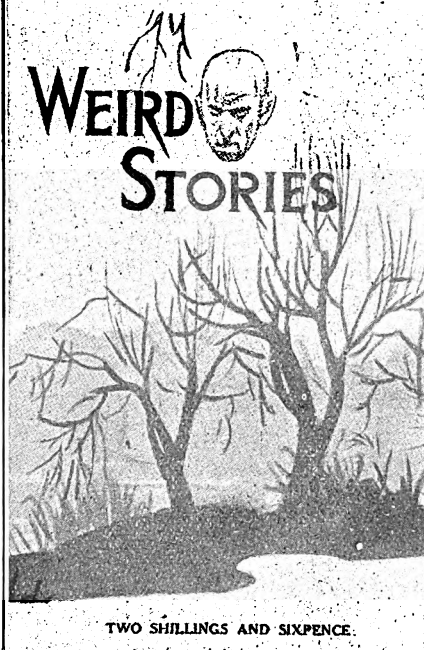
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NOTES BY THE WAY.

THE HUMAN TOUCH.

In his new book *Psychical Science and Religious Belief* (Rider & Co.; 5/- net) Mr. J. Arthur Hill gives some notable examples of the change which has come over the religious thought of to-day. In one instance, he was asked to address a Summer School of some sixty Nonconformist ministers from churches in the north-east of England. There was a discussion after his lecture, and he naturally expected opposition, but the atmosphere remained quite friendly, and many of the ministers supported him by giving supernormal incidents out of their own experiences and those of persons known to them. In another case he addressed a group of Wesleyan ministers and local preachers who invited him, because, as they said, they thought he could give them a message which would "fortify their faith in the spiritual". As Mr. Hill remarks, the phrase was rather astonishing and also rather amusing, "the former heretic being called in to fortify the faith of the parsons". Truly, the whirligig of time brings its revenges. We have noted several instances of the kind. One of the most amusing was where a little company of newspaper men and artists having debated with derision the question of spirits, with special and venomous allusion to Spiritualism, were found later—blissfully unconscious of the oddity of the situation—relating their own psychic experiences to each other with great ardour. There is something delightfully human about these exhibitions of utter inconsistency.

THE REVELATION OF REASON.

When Andrew Jackson Davis, the seer, who is also known as the Father of Modern Spiritualism, met Ralph Waldo Emerson they discussed the evidences of mind in the universe. Davis referred to the amazing consistency which prevailed all through Nature, as shown in the mathematical laws. Thus, to take a few instances out of millions, the average human being possessed five fingers on each hand, five toes on each foot, and five senses. These things were multiplied in countless millions of cases. There was

no chance about it. In a Universe with no intelligent direction this consistent arrangement of things could not happen—if the Universe could have come into existence at all in such circumstances there would be a general promiscuity and confusion in the distribution of quantities. Emerson accepted the argument, but on the question of the cause, he replied, "It is Order which does all these things." Probably had he been writing thoughtfully on the matter, instead of conversing about it, he would have gone a little deeper, for, as Davis points out, that was merely stating the problem in another form, and he asks, "Could the Order constitute itself?" In his remarkable book, *The Arabula*, Davis goes eloquently into the whole question, showing that the existence of a Supreme Intelligence can be demonstrated to the intellect as well as to the intuitions. Equally a future life can be proved by the human reason alone, without resort to those psychic manifestations which merely confirm the truth, although to some they appear to be its only witnesses.

REALITY AND FANTASY.

More than once of late public allusion has been made to a curious feature about automatic writing, especially when it purports to give the history of events in ancient times. It is observed that in some directions the accounts are singularly correct, showing a degree of knowledge that could not be obtained by the automatist normally. Yet mixed with this accuracy of statement is much that is utterly untrustworthy, tending to destroy the value of the communication, whatever it may be. The subject came long ago under the observation of the late Sir William Barrett in connection with the mediumship of Mrs. Piper, concerning which he remarked that the absurdities and inconsistencies in the writing belonged merely to the "trance's visionary setting or framework" which came from that "mysterious borderland lying unexplored between the two worlds". These aberrations, which are common enough in visions, whether they come to sacred personages in the Church or secular persons in Spiritualism, are familiar to experienced Spiritualists who accept them quite philosophically, being well aware of their significance and of the fact that they are unavoidable in certain grades of mediumship. Fortunately, nowadays a new order of minds is coming into the subject. We see examples in the case of those people of education, judgment and intelligence, through whom come communications singularly free from these colorations of fancy. A fine example is found in the case of the mediumship of Miss Geraldine Cummins.

THE MAGIC CIRCLE.—In "Notes by the Way", in LIGHT of the 17th ulto., it was stated that Mr. Staveley Bulford was one of the founders of the Magic Circle. Mr. Fred Hocking, Hon. Sec. of the Occult Committee of the Magic Circle, writes to contradict this statement, and we much regret the misunderstanding which led to its being made. Mr. Staveley Bulford has himself also written to the same effect.

EXPERIMENTS IN THOUGHT PHOTOGRAPHY.

By T. FUKURAI, Doctor of Literature, Professor,
Kohyasan University, President of the
Psychical Institute of Japan.

In April, 1910, I conducted an experiment in clairvoyance with a medium, Miss Chizuko, for the first time; in December of the same year obtained for the first time thought-photography with another medium, Mrs. Nagao; the result of the experiment was published in Japan. But because of the strangeness of these phenomena, by no means compatible with the conceptions of established science, men of learning, especially natural scientists, without any impartial investigation, all opposed my report merely on the ground that such phenomena are contrary to the conception of established science. Though a scientist, Noriatsu Fuji by name, happened to conduct an experiment from the physical point of view, the result was so uncertain and irrelevant that no decisive conclusion was obtained as to the possibility or impossibility of clairvoyance and thought-photography, owing to carelessness in the method employed for the experiment. In spite of this, scientists passed a dogmatic judgment that the falsehood of clairvoyance and the thought-photography was demonstrated by the experiment of Noriatsu Fuji, passing over the defect of the method employed. This propaganda caused a great many of the Japanese people to believe that thought-photography was nothing but a trick, and that I had been deceived by mediums.

As to myself, however, I was never depressed by these troubles. Replying to the sneering attack of the opponent scientists, I published in July, 1913, a book in Japanese, entitled "Clairvoyance and Thought-photography", to deliver the results of my research as to the psychic force of three mediums, Miss Chizuko, Mrs. Nagao and Mrs. Takahashi. On the very first page of the work I declared: "Clairvoyance is a fact, and thought-photography is also a fact!"

After the publication of this work I was hated more and more by scientists in Japan, and at last was obliged to resign my professorship at the Imperial University of Tokyo.

Even after my resignation, psychical research has never been out of my mind even for a day. Since Miss Chizuko's and Mrs. Nagao's death I have continued my research with Mrs. Takahashi and five other mediums, and have obtained many valuable evidences to prove the certainty of clairvoyance and thought-photography. I have thirty-seven thought-photographs obtained by the most exact experiment.

Clairvoyance of an Object Invisible to the Naked Eye.

On the eighteenth of November, 1910, for the clairvoyant experiment with Mrs. Nagao, who lived in the city of Marugame, I photographed letters of the Japanese alphabet separately on two plates quarter size, and without developing wrapped them completely lest a light should get in, and kept them in two paste-board boxes.

I gave in charge of Mr. Kikuchi, the head teacher of Marugame Middle School and one of my friends, one plate on which one letter was pictured and requested him to offer it for a clairvoyant experiment to the medium, Mrs. Nagao. I wrote the letter on a card and put it in an envelope separately sealed and left it for him. As to the method of the experiment, I proposed the following conditions to him:—

(1) The card enclosed in the envelope to be kept in Kikuchi's and never be brought to Nagao's until the experiment was finished.

(2) After finishing the experiment, he should pick out the card enclosed from the envelope and compare the letter written with the answer.

(3) At the close of the experiment, the report of

the result should be sent immediately to me in Tokyo, with the object employed.

By this experiment, which did not quite succeed, a new fact was demonstrated: that it is possible to see by clairvoyance a picture photographed on a plate and undeveloped.

Another experiment was carried out according to the conditions imposed, enabling me to declare:

This experiment dispelled completely the suspicion that the medium would open an envelope completely sealed and see the object enclosed by some skilful method: it was proved that the medium was able to see by clairvoyance not only what was visible but also what was invisible to the naked eye, such as a picture photographed on a dry plate and undeveloped.

By this experience a good chance was offered to find a more valuable and wonderful phenomenon, namely, thought-photography.

Dry Plate Acted on by Mind.

The first and second experiments were failures, the reasons for which have been fully stated by me; I sought to prove that psychic action could be limited to one plate of a number packed close together during exposure. In the third experiment a measure of success was obtained. Other experiments followed, of the last of which I then said:—

"By this experiment it would be affirmed that the psychical force could act directly on the middle plate, held between the other two, without any influence upon the latter."

During five or six years after the death of Mrs. Nagao there appeared six mediums, though not so great as the former. With regard to the experimental results with them, I will not report here, except two, I. Watanabe and K. Mita.

During one year from February, 1918, to January, 1919, five experiments were conducted with Watanabe, and seven thought-photographs obtained. These experiments were conducted by the co-operation of teachers in Nishikatsura elementary school of Yamaguchi Prefecture, Japan.

By this experiment and that of picturing a letter on the middle one of three plates piled up, without leaving any influence on the other two, my theory of the space-transcendency of Spirit was proved completely—for space-transcendency is the most essential characteristic of Spirit.

Spirit, Matter, and Life.

The problem of the relation of Spirit, Matter and Life is the most difficult one in science and philosophy. From ancient times, many different opinions have been maintained by philosophers and scientists, oriental and occidental, about this problem. And I myself declare the following propositions as truth, by the result of the experiments related.

(1) In the universe there exists another power, the nature of which is quite different from that of the physical power. I will call it by the name of Spirit.

(2) The action of Spirit transcends the law of Matter. In order to act on the middle one of the three plates piled up, any physical radius, say, the sun-light, must act first on the former plate and then on the middle one. But Spirit can act directly on the middle plate without leaving any influence on the other two. That is: Spirit transcends the law of Matter. This is proved further by the fact that a letter can be pictured by Spirit on a rolled film.

(3) By what reason can Spirit act thus transcendently of the law of Matter? I say, Spirit can do it

by willing. Take, for instance, a dozen plates piled up. If Spirit wills to act on the third one of them, then it can act directly on the third one only, without leaving any influence on the other eleven, two before and nine after. Take, for instance, a rolled film. If Spirit wills to picture any letter on it, then it is pictured on it, without leaving any influence on the other part. Therefore, Spirit can act on its own determination entirely; it is a self-determining power.

(4) In order to will, Spirit must be conscious, because the function of consciousness is to choose the direction of action; that is, to will. Therefore, to be conscious means necessarily to will to act in the direction determined by itself. But if many different things appear in consciousness at the same time, many different wills struggle and suppress each other, and so there issues no action. Therefore, in order to act strongly in a direction, there must appear only one thing in consciousness at that moment, or if many things are there, they must be unified to become one object. Such an action of mind, by which only one thing is made to appear in consciousness, or many things are unified to become one object in consciousness is called a "Seishin-toitsu" in Japanese. The "Seishin" means mind, and the "toitsu" means concentration or unification. Our medium can toitsu his mind so strongly and so exclusively that his attention is absorbed in one thing only; that of picturing some letter on a plate, dispelling all other things from his consciousness. By such a "Seishin-toitsu" the will of picturing a letter on a plate is realised, and so thought-photography issues.

All these propositions above mentioned constitute not merely a hypothesis assumed fancifully, but a fact of spiritual activity demonstrated by experiment; perhaps an ultimate fact which can explain many phenomena of Life, but cannot be explained by any other. Take, for instance, the relation between Spirit and Matter. Why can Spirit act on Matter? I cannot explain it. Only I say it is a fact; Spirit acts on Matter; it is the nature of Spirit itself to do so. I cannot explain it; it is a fact only.

(To be continued.)

TO VISCOUNTESS GREY.

WHO LOVED ALL CREATURES.

I have set Cruso free and he will not go: I have given him food and he will not eat. He sits at the back of his kennel with downcast head, an expression on his face that I have seen only once before—on the stricken face of an old peasant in a Breton Church, who knelt immobile before Our Lady after a terrible storm at sea.

In the village the tears are uncontrolled; but the women and children are able to speak in hushed voices of the one they have lost, and of her charity. The men working in the fields straighten their bent backs and look towards the grey manor where she lies, and talk together of her guardian care. But Cruso stares with glazed eyes, and will not be comforted. I whisper to him that we who remain still love him; he shall not suffer because of her departure; but my words do not penetrate his grief. His instinct tells him that never again will he hear her step upon the road and be roused to a passion of welcoming barking.

Even when a bird, escaped from her aviary, sits upon a bough above his head and shares his dumb misery, there is no awakening glint in Cruso's eyes. Their shared grief is not halved.

We who have achieved expression can only withdraw from such inarticulate mourning, secure in the hope that love such as this bridges the chasm, and is laid at her feet Beyond the Veil.

"A VILLAGER."

THE LATE VISCOUNTESS GREY OF FALLODON.

We printed last week Sir Oliver Lodge's fine appreciation of Lady Grey which appeared also in *The Times* of November 20th. Her sudden transition, and its pathetic circumstances, have been so fully dealt with in the Press at large—that it is unnecessary for *LIGHT* to do more than to record its own deep regret and heartfelt sympathy with the bereaved family and friends in the loss to them of a lady of so rich and gracious a personality and such gifts of mind and soul. At the same time it may be permitted that we should say something as a matter of personal knowledge concerning her association with Spiritualism and Psychical Research.

Her special devotion to our subjects doubtless arose through the strong interest in them felt by her father, the Hon. Percy Wyndham, who with Lord Radnor, General Drayson, Dr. Alfred Russel Wallace, and other well-known people were associated with the founding of the London Spiritualist Alliance. Mr. Percy Wyndham, indeed, even so far back as the 'eighties of last century, was so firmly convinced of human survival that with Mr. Joseph Cowen, M.P., Alderman Barkas, and the Rev. John Page Hopps, he addressed a public meeting in London on the subject. We believe, speaking from memory, that this was in 1884.

Lady Grey's first public activities in our subject began during the War when, as Lady Glenconner, she held a number of meetings at her house at Queen Anne's Gate, at which addresses were given by Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. Ellis Powell and other well-known speakers familiar with psychical matters. They were memorable meetings, and eloquent of Lady Grey's desire to provide consolation for the bereaved in those bitter days. The audiences included many people of high distinction, and the work done was of the greatest value. The late Lord Glenconner shared his wife's interests, and at the Queen's Hall, in June, 1919, as chairman for Sir Arthur Conan Doyle, he publicly proclaimed his convictions, positively asserting, of his own knowledge, that human survival is a fact. As will be remembered, Lord Glenconner died in 1920, and in 1922 his widow married Viscount Grey.

Lady Grey was an accomplished writer, amongst her books being *Village Notes*, a series of graphic and humorous sketches of rustic life in Wiltshire; *The Sayings of the Children*, in which as a devoted mother she told the story of her children and their quaint sayings as little folks—a delightful record. *Shepherd's Crowns*, another book, is a series of essays written with exquisite grace and discernment. *Windlestraw: A Book of Verse* (published in 1910) showed her skill as a poetess; it is rich in feeling and abounds in graceful images. But it was in *The Earthen Vessel* that she dealt most fully with her psychic interests, for in this volume she records some of her more notable experiences and gives an account of some remarkable book tests gained through Mrs. Osborne Leonard's mediumship. With these tests were associated the late Lord Glenconner and Mr. Drayton Thomas. She was for many years a reader of *LIGHT*, to which she occasionally contributed, as did her father, Mr. Percy Wyndham, in his own day. In addition, she wrote many articles in the Press not only on psychical research but on her favourite Nature studies. This latter was an interest she keenly shared with Lord Grey, whose love of Nature is so well known, and with whose bereavement such heartfelt sympathy has gone forth. We trust that his sorrow may be tempered with those consolations which his beloved partner enjoyed before passing to that life which is life indeed, and which she so nobly endeavoured to share by courageously testifying to her knowledge, in circumstances which often called for self-sacrifice and a supreme devotion to the truth.

THE RETURN OF CAPTAIN HINCHLIFFE.

CONVINCING MESSAGES TO HIS WIDOW.

An impressive figure in her scarlet gown, with her black hair coiled around her ears and a face both gentle and dignified, Mrs. Hinchliffe, widow of the famous airman, had a remarkable story to tell at the Caxton Hall on Wednesday, 21st ulto. The meeting was held under the auspices of the Stead Bureau, and Miss Estelle Stead presided. The hall was packed, and hundreds of people were turned away at the doors.

MISS STEAD, in opening the meeting, referred to the part that her late father had taken in the matter. As was well known, especially by journalists, Mr. Stead had a great flair for news, and knew the value of striking headlines. He still showed his skill in these directions when it was a matter of bringing home to the world the reality of life after death. Mrs. Hinchliffe was aware of the great part played by W. T. Stead from the other side in assisting her husband to return, and had consented to give the address out of gratitude, and because she believed it to be a duty not to withhold such striking evidence from the public.

MRS. HINCHLIFFE, who spoke with a faint foreign accent which gave piquancy to her speech, then gave an account of the circumstances that led to her gaining the messages from her husband. She told of a letter which she had received from a lady well known in Spiritualism but whose identity was disguised for the occasion under the name of Mrs. "Earle". That letter told her how Mrs. "Earle" had received a communication purporting to come from an airman who said that he had been drowned at sea. He had given his name, and also the address where his wife might be found, adding, as a precaution, the name of a firm of solicitors at Croydon. Sir Arthur Conan Doyle had also written to her, expressing his belief in the genuineness of the messages. She knew nothing of spirit return, however, and was inclined to disbelieve. Her friends took very much the same view; Spiritualism to them was nonsense. However, the impression made on her mind was so strong that eventually she consented to take part in experiments to see whether she could herself get in touch with her husband.

She felt that she could not believe unless her husband told her things that only he and she knew, and it was made abundantly clear by her remarks that she had not only obtained evidence of this kind but had even received information on matters known only to her husband. She told how on May 22nd she had her first sitting with the well-known trance medium, Mrs. Garrett, at the rooms of the London Spiritualist Alliance, Mrs. Garrett having no idea of the identity of her visitor. Through Mrs. Garrett she obtained a description of her husband's flight. He told how, after leaving the Irish coast with Miss Elsie Mackay, he flew in a west-north-westerly direction, and from 2 p.m. to midnight had covered about 900 miles. He then got into the teeth of a terrible gale which broke one strut of the machine, and another strut cracked. The canvas began to tear, and one plug in the engine was misfiring. At midnight he knew it was impossible for them to reach America, so he changed his course, hoping to reach the Leeward Islands. At 2 a.m. the machine came down within sight of the outer rocks of the Azores. He hoped that some parts of the machine would be found near those rocks. He was from four to five hundred miles out of his course.

This sitting with Mrs. Garrett had convinced her absolutely, for, although it is obvious that the description of the flight, except in some details which had been confirmed, was not in itself a complete proof, she had several intimate talks with her husband and was utterly convinced of his identity. He had spoken to her on domestic matters. He spoke of his children, and had referred to their nurse by name. He had

advised her on business matters, and he had shown that he was still looking after her welfare and that of his children.

Mrs. Hinchliffe's story might have been made even more impressive had she been permitted to give some private details relating to her husband's affairs. He had told her that she would be all right, and even told her of things that were to happen on a particular date; and these things came to pass.

At a circle at Harrow, in the presence of a private medium, her husband had materialised and had been recognised at once by her and also by some of the sitters from the portraits they had seen of him. All the sitters had signed a statement testifying to what had happened at that particular circle. The references, made by her husband, in describing his flight, to the weather encountered in a certain region had been proved by reference to the weather chart of that date.

It was an astonishing story, told with simplicity and directness. Mrs. Hinchliffe remarked how astounded she was to find that the husband concerning whose fate she had lost all hope, was still alive although in another state. He had referred to his father and mother, of whom he had said at the time, "Perhaps they had better not know just yet. They would not believe it. I would not have believed it myself!"

Her husband had referred to the fact that she had been looking for some studs of his which she could not find. He had told her where he had put them—in a small box in a cupboard. On returning home, she found them in that place, although she had previously been searching for days for them, overlooking the receptacle in which they were contained. "My husband," she said, "has proved to me over and over again that he is still alive and is looking after me and his children." She gave as one of the proofs of his identity that he had referred to a joke about a ring and a molar, which she explained by saying that her husband had once been a medical student practising dentistry and had told her how he had once made a gold crown for a tooth and later had made it into a ring. None of the mediums could possibly have known anything about these things.

Mrs. Hinchliffe concluded her address by expressing her gratitude to all those who had been the means of bringing to her the knowledge she had gained and her happiness in attaining it. She especially mentioned Mrs. "Earle", Mrs. Garrett, and Sir Arthur Conan Doyle.

MISS ESTELLE STEAD then read a statement made by those present at the Harrow circle at which Captain Hinchliffe had materialised, together with the names of the signatories. She felt that they would all agree with her that Mrs. Hinchliffe had given in a very graceful manner a beautiful story which must have gone home to every one of those present. They were under a debt of gratitude to Mrs. Hinchliffe for having come forward so courageously in this way to bear witness to what she knew.

DR. ABRAHAM WALLACE expressed his appreciation of the address and referred to his own friendship with Mr. W. T. Stead. He also spoke of communications which had been received from Colonel Fawcett, the lost South American explorer, which told the story of the fate of himself and his son at the hands of Indians, and how the two natives with them had escaped.

SIR FRANK BENSON referred to his association with Miss Stead at the time when she was a member of his Shakespearean company. He expressed his admiration for Mrs. Hinchliffe's courage, although he spoke as one who was not an expert in psychic matters. One of the messages that came constantly from the other side was that we should keep on smiling, and he himself showed how forcefully the fact of Spiritualism supported this advice and gave us every reason for facing the adventure of life with courage and evidence. "Keep on smiling, all is well in this world and the next."

MR. A. VOUT PETERS also spoke, referring to the fact that he had himself received a communication

from Captain Hinchliffe which Mrs. Hinchliffe said she had not at first seen, through some delay.

The address was listened to with the keenest interest throughout, and the "news value" had drawn together a large contingent of Pressmen. The meeting was in every way a momentous event in the annals of Spiritualism, as witnessing the reality of spirit communication and of the successful efforts now being made by those on the Other Side, who, knowing our difficulties as well as their own in proving the truth, are helping us to overcome them.

THE PROBLEM OF THE "SUBCONSCIOUS."

AN INQUIRY AND SOME EXPERIENCES.

[Mr. P. Reginald Palethorpe appeals to LIGHT and its readers for help in understanding the confusion that at present exists on this perplexing subject. Although it was only a few months ago that he began his study of the Conscious and the Subconscious (started by reading LIGHT) and calls himself "a veritable novice", Mr. Palethorpe has already studied a score of the best-known writers (their names enumerated to us), and supplied three-score jangling extracts from their dark and discordant works. The subject clamours for illumination, and Mr. Palethorpe shows such an intelligent appreciation of the problem that we give his letter a special place.]

Sir,—In *The Law of Psychic Phenomena*, page 322 (and on), Hudson calls the subconscious the "I"—the ego, the soul. It is the "life principle", he says, and "The powers of which we catch occasional glimpses . . . are powers which pertain to its existence in a future world. . . . It is a part of God, partaking of the nature and attributes of the Divine Mind." The subjective (or subconscious) mind is, then, the soul or spirit. It is independent of the body; the conscious is not so. The conscious dies with the body. Its powers depend wholly on a physical condition of brain.

Other psychologists agree more or less. Now I am only a novice, but it seems to me they have got this topsy-turvy, upside down, cart-before-the-horse.

When a man sleeps they tell you the conscious is "in abeyance", but the subconscious is always there—with the body. The conscious, they tell us, leaves the body, but the subconscious never does—until the final dissolution. The same in hypnosis; the conscious is absent, allowing the subconscious to manifest itself.

Where, then, is the conscious during sleep? During hypnosis?

It is not dead, for it "returns" when we awaken. May not death, then, be a final sleep, where the conscious does not return? And if it does not return, where is it? It is not necessarily dead, any more than in normal sleep—here prolonged.

Now, the subconscious that functions in hypnosis (the conscious being absent), the subconscious that will accept any suggestion of the hypnotist, no matter how absurd, as the basis of its being for the time, and reason (correctly enough) from such (it may be utterly foolish) premises—does anyone really mean to say that this is the "I"—the ego, the soul, the spirit, in short, *you* yourself?

That it may be a receiving instrument (as in radio) capable of receiving thoughts, impressions and suggestions of another spirit, incarnate or discarnate—but only in the absence of the conscious—I am ready to admit, if need be. In other words, some other entity in the absence of the conscious may usurp the place of the conscious.

The subconscious superintends the functioning of the body; if it stops for a minute—leaves the body—the body dies. This seems agreed. But the conscious may and does leave.

Where is the conscious when it is absent from the body? Why not in some other place—maybe in some other brain?

The first time I was in Baltimore, Md.—years ago, before the big fire—I found myself walking about as if I knew the place; it seemed in rather a vague way to be familiar, as if I had been there before. I walked down a certain street, expecting to find a theatre around the corner; and the theatre was there—and so on. Several times this sort of thing occurred before I became surprised at the strangeness of it. I was very wide awake, very "conscious", just as one is conscious of the familiarity of his surroundings when he revisits a town where he formerly resided or visited frequently.

But I had never been in Baltimore before, never been within a hundred miles of it, never seen a map of it, never seen pictures of it (that was before the cinema)—certainly never seen pictures of its less well-known streets—and those were the ones that seemed most familiar. The names were not familiar; just the look of things. I do not know of any book about Baltimore that I had previously read; and if my recollections were from that source, the names would have been familiar, which they were not.

Query: Had my conscious mind visited Baltimore (perhaps during sleep) when absent from the body? Much more likely, to my thinking, than that I should have been there in a former incarnation, which is an explanation I have seen advanced.

Such experience as this—familiarity with places one has never visited, *can* not ever have visited—are fairly common. Several have occurred to people with whom I am acquainted.

I had never considered Spiritualism, and never read anything about it until a few months ago—when I began getting LIGHT—except the derisive allusions one sees in certain papers and books. But people are ever ready to deride what they don't understand. It needs less effort.

So I am a veritable novice—and novices require enlightenment. If you or any of your correspondents could help me I should be grateful.

Some of the writers whose works I have studied depict the "subconscious" as a fearsome thing. We are one and all afflicted (or otherwise) with it, according to the psychologists. Everything they cannot explain otherwise, they seem, conveniently enough, to dump on to the subconscious, forgetting, apparently, that they are merely giving such things a collective name that explains—nothing!

And we, you and I, all of us, harbour within us a contradictory monster like this! I would sooner believe I had within me as many spirits as went into the Gadarene swine—and their name was legion—for at least they could be exorcised if they were bad, leaving the former owner "clean"; whereas I can't get rid of the subconscious, for it is the "I", the ego, my very soul and spirit—me, myself. (So they say.)

LIGHT, please shed a little here, and help to clean up this mess for a puzzled beginner.

Yours etc.,

P. REGINALD PALETHORPE.

98, South Street, St. Augustine, Florida, U.S.A.

ABOLITION OF THE DEATH PENALTY.—Mr. Llewellyn Olding, Hon. Secretary of the St. Luke's Church of the Spiritual Evangel, Forest Hill, draws our attention to a petition to Parliament for the abolition of capital punishment prepared by the National Council for the Abolition of the Death Penalty; and desires to bring this to the notice of all Spiritualists.

LIGHT.

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THAT OTHER WORLD.

To the reflective observer it will appear that there are certain similarities between the discovery of America by Columbus and the discovery of that new world into which we pass at death. Thus, Columbus discovered a continent which, although unknown to Europeans, was not at all unknown to the human race. It held races of men who had occupied it for many thousands of years. It had even been visited in ancient days by the adventurous Vikings. But with the lapse of time its existence had become a vague legend doubted or denied. The learned of all nations regarded it generally as a myth. Columbus had faith and vision, and he discovered it, or rather re-discovered it. If we compare these facts with the career of our own quest for the Unseen World beyond the ocean of death the resemblances are clear. We have made a re-discovery and, having assured ourselves of the reality of that other world, our task now turns naturally to learning all that we can about it. Even at this late day, however, there are still those who, walking erect and with brains in their heads, not only doubt but deny. We have no time for them nowadays. We can only feel a chastened regret, heave a sigh or shed a silent tear—as the case may be—and carry on with our task, which grows more interesting and inspiring as we proceed with it.

We have met and fraternised with some of the inhabitants of that other world, and compared notes, and they have told us much. There is a barrier, the more difficult because it is not a physical barrier; it concerns some of the mysteries of time and space. They cannot put their ideas entirely into our language, but those of them who are anxious to link up the two worlds are as anxious to give us information as we are to receive it. To describe a superphysical state of life to those still in a world of matter is not simple. But when we take stock of our knowledge we see what substantial progress we have made in this direction even during the last twenty years.

We can now speak confidently of the spiritual body, calling it the "etheric body", which, as Sir Oliver Lodge said, is a very good "working hypothesis". Those on the other side of the gulf with whom the question has been often discussed tell us that this idea is as near as, for the time being, we are likely to get to the secret. Similarly, after long study and many conferences with the wiser minds on the other side who are engaged with the question, we learn that in describing the life after death as a "mental life", we are using a term that is not exact but approximately true. It is not a master-key, but it is a key that opens many doors. It solves readily

a multitude of those problems that arose when we tried to describe the conditions of the Unseen World in the terms of this world. It dissolves at a touch such old bogey-questions as "Where do the spirits get their clothes?" "How can they build houses without bricks?" "Why is it some of them are invisible to the others?" and a whole catalogue of other questions chiefly remarkable for their lack of imagination. It is a world of the mind, and consequently very baffling to some of those who are not well-endowed with the mind-quality, and almost impossible of comprehension to those lacking in a still more important quality, depth of soul. To-day we are able joyously to turn the pages of the world's great poets, richly dowered in mind and soul, and see with what strange insight they discerned and described those realities which to-day are passing from poetry to science, from intuition to knowledge. The beautiful visions are seen to be cold facts, not quite so beautiful perhaps but more substantial, as being more capable of being understood through the brain. The dreams are being actualised.

The knowledge that we have gathered and are gathering we now see as being more dependent on our capacity to receive than on those of our unseen instructors to impart. The instance of wireless telegraphy may not be an exact comparison—it may serve, however, as a working illustration. For it is a matter of "tuning-in" and of getting the precise "wavelength". The more we succeed in this direction, the clearer becomes the "reception".

In future articles we may consider in more detail some of the conclusions we have arrived at and how they are supported by the facts.

CURIOUS PREVISION.

BY CAPTAIN S. BRIGHT-SMITH.

I recollect calling, about twenty-five years ago, upon a Mrs. M., and in the course of conversation inquiring after the husband of her cousin, Mrs. B. Speaking very slowly, Mrs. M. answered: "He has had an accident. When out cycling he met a wagon coming round a corner on the wrong side of the road, and in trying to pass between it and the ditch he fell and severely sprained his left leg."

Three weeks later I again paid a visit to the house of my friend Mrs. M. There I met Mrs. B. in person. Naturally enough, I inquired solicitously after the health of her husband. She replied: "He has met with a nasty accident," and proceeded to tell me that her husband, while cycling, was compelled to ride close to the ditch owing to a careless waggoner cutting a corner too fine, as a result of which he fell and sustained a severe sprain.

"Yes," I replied. "I know about the accident. I hope he is well again."

"Oh, no!" she answered, "this only happened two days ago."

"Indeed!" I said, astonished. "I am most sorry to hear that he has met with *two* accidents."

"What on earth do you mean?" said Mrs. B., looking at me in amazement.

I replied: "When I was here three weeks ago Mrs. M. was telling me about your husband's cycle accident which resulted in a severe sprain to the left leg."

"Oh, dear!" said the lady, turning to her cousin. "What have you been telling Captain Bright-Smith?"

"Perfectly true," replied my hostess, coolly; "I did tell him so three weeks ago, although I cannot account for it."

Here is a veritable case of second-sight, and the sub-conscious explanation is out of the question. My friend Mrs. M. was known among her materialistic friends to have some kind of psychic gift, but they always regarded this with the usual scepticism.

SIDELIGHTS.

There appears in the *Evening News* of November 19th a posthumous article by the late Viscountess Grey of Fallodon, entitled "Telepathic Dreams", in the course of which interesting personal experiences are given. Lady Grey tells how in 1905 she was busy with political work in Salisbury, her husband, then Sir Edward Tennant, being the Liberal candidate for that constituency, when their eldest boy, aged seven, who was staying temporarily with his grandparents several miles away, fell ill. One morning she said: "I feel happy because I dreamt his temperature had lowered, and that he was sleeping quietly." On the night of this dream the nurse in charge of the child saw Lady Grey enter the nursery and bend over the infant's bed. "To her eyes I was exactly myself," says Lady Grey, "except that I appeared as if made of grey mist. Then, having apparently reassured myself, she said, I went away, not disappearing or doing anything ghostly: I just left the room."

* * * * *

On another occasion Lady Grey tells of a dream in which she found herself holding three tie-pins, each of which belonged to one of her three sons. The pin belonging to her third son, who was at Cambridge, appeared to be covered with flour and small flakes of dough. She learned afterwards that this son had on the afternoon of the very day of the dream been mixing flour and rolling out scones in his landlady's kitchen.

* * * * *

A contributor to the *Derby Daily Telegraph*, of November 3rd recalls the case of the ship, "Eleanor Taylor", which was towed into New York harbour last summer, the crew being found to be in an overwrought condition. The master of the vessel had died at sea, and the crew, while resenting, for superstitious reasons, the presence of a corpse on board, were afraid to consign the dead man to the waves in case they should be suspected of foul play on reaching port. Says the writer: "Not a man would take control and attempt to steer, for they declared that the spirit of the skipper moved about the ship, and that at the dead of night they could see and hear him patrolling the bridge. Therefore, the ship, with the terror-stricken crew, had been drifting about the seas until her distress signals were seen."

* * * * *

A ghostly voice that averted a terrible tragedy is touched upon in *Reynolds News* of November 18th in connection with the case of a woman who was recently bound over for two years at Liverpool Assizes on a charge of attempting to murder her husband and five children by turning on four gas taps while the family were asleep. In a distracted condition she had left the house with the intention of throwing herself into the river. On the way to the pier-head she came to St. Bridget's Church and was startled to see a light burning brightly through the window. It was the sanctuary lamp, and it seemed to convey a message. She says: "While I stood there transfixed I tried to pray. . . . The light frightened me, but not so much as a voice that came on my ears, saying, 'Turn back'. There was not a single living person near me." In view of certain mitigating circumstances the Judge, Mr. Justice Finlay, dealt with the case on lines of great leniency. Her defending counsel, Mr. Maxwell Fyfe, said in the course of his defence, "She wishes through me to express not only her contrition, but her gratitude to a Higher Power that the full consequences of her act were not realised."

"The Maori has probably forgotten as much about Spiritualism as the European knows to-day." This statement, appearing in the *Daily Mail* of November 10th, is attributed to Dr. E. P. Ellison, director of Maori hygiene, in an address at Auckland. Dr. Ellison mentioned that he had been present as investigator at Maori seances.

* * * * *

Writing on the subject of "Clairvoyance and Crime" in the *Referee* of the 18th November, Professor O. Klemm, of Leipzig University, says: "It seems indisputable that the clairvoyant's realm of consciousness is unlimited. . . . The occultists seem to go beyond the region explored by psychologists, who deal only with exact and controllable facts. And it is not merely once that the clairvoyant can thus ramble through space: he does it repeatedly. When he wants to see clearly, it seems that there enter into the circle of his vision far more things than would be apparent to the common run of mortals."

* * * * *

The experiences of a Dumfries gentleman who had the occasional faculty of being able to "spot winners" during dream states are told in the *Dumfries Herald* of November 14th. The name of this gentleman, whose integrity is vouched for by the journal, is purposely withheld. A good many years ago he saw in a dream two horses racing round a track, the rider of one of the animals being arrayed in a long red gown which blew out behind him in the wind. In the list of horses entered for next day's racing this gentleman found one called "Red Robe", which he backed heavily on the strength of his dream, winning a handsome stake at the odds of 25 to 1. In the course of another dream he found himself entering the paddock of a race-course just as the race had finished. He learned the name of the winning horse, but on awaking could not recall it except that it was something to do with "mist". However, he scanned the morning paper out of curiosity and there discovered that an animal named "Morning Mist" was running that day. He backed this horse, which came in at 100 to 13.

* * * * *

Miss Nell St. John Montague in the *People* of November 18th describes the return after death of an old friend, Major Ernest Gee, R.A. Before leaving for the Front he told Miss Montague that the enemy would never prevent his returning to her—that he would come back if only to say a last good-bye. On the night of April 25th, 1918, Miss Montague woke suddenly, hearing her name called. She recognised the voice as that of Major Gee, who was apparently calling her from downstairs. Springing out of bed, she hastily donned a wrap and opened the door. Again she heard the voice, crying "Nell!" and gave an answering welcome. A third time she was called. Miss Montague then ran downstairs, turning up the lights as she went, and wondering into which room the servants had shown her visitor. But she found nobody. She summoned the domestics. At last a sleepy half-dressed servant appeared. "Where is Major Gee?" she demanded; "who showed him in?" The man shook his head and pointed significantly to the street door; the bar and bolts were closely drawn. Later came the news that on the night of April 25th Major Gee had been killed beside his guns. He had come back as promised for the last good-bye.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

WHENCE AND WHITHER ?

 BY W. H. SIMPSON.

Of all the problems which present themselves for elucidation in the twentieth century of this civilisation, the most perplexing and far-reaching is the why and wherefore of the whole cosmos.

Is the whole sum of things but an accidental and fortuitous coming-together of atoms without aim or purpose, as asserted by the materialist, or is the Universe an expression of a divine and infinite purpose beyond all finite comprehension or understanding?

Whence came Man? Whither is he going? These are the questions that most intimately concern us all, individually and collectively. A complete and definite answer to these two questions can scarcely be given. We are justified in the assumption that we have been called into being here upon this planet for the carrying out of some universal scheme of upward progress towards an ultimate utterly beyond the scope of all human intelligence. Yet, if we determine so, we can rise above the lower self and thus recognise our better possibilities and strive to act up to the spiritual privileges granted to all. What do we actually know, what can we get to know in one little life here, which is only a short chapter in a long life's history?

This we do know at least: we are not here to seek our own pleasure and delight, but to do our duty in spite of all temptations to the contrary. It is not here and now during our earthly existence, with all its disabilities, trials and difficulties, pains and penalties, that we can ever realise our right desires, our brightest hopes and highest anticipations, but in some better state of being to be attained one day far away behind the doors of death.

We are here to conquer the earth and subdue it to our service; but above all, for a greater conquest yet to be attained—self-conquest—to overcome our lower instincts and inclinations and develop our spiritual gifts and powers, to overcome the bestial and aspire to the angelic.

How can so desirable a result as this be reached? Not by the means of any supernatural or non-natural intervention, nor by any religion even though it may claim divine sanction as its authority; for religion can do nothing but evil for the masses when misconstrued and misdirected, and can only be experienced in thought and aspiration individually on the subjective side of our nature; in fact, religion is not a cause of anything: it is an effect of the knowledge and wisdom already possessed. "Wisdom is justified of her children."

When we are wise enough we shall be good enough. Everything then will be better, and a better condition of things will prevail everywhere.

Until quite recently science was generally supposed to represent the materialistic theory and to deny every form of spiritual belief. The whole controversy between the opposing parties in the dispute had reduced itself to the question of the beginning of things. If Evolution is true, then the supernatural and miraculous Creation of the non-evolutionists and supernaturalists, all the theological teaching and preaching based upon this assumption, is false, and must be abandoned for ever by all lovers of Truth.

Evolution gives us the right answer to the riddle of Life here so far as human existence upon this planet is concerned, and when this method of inquiry is scientifically applied it will be found satisfactorily to explain man's upward mental and spiritual development and gradual ascension from the animal to man and from man to superman, and reveal to us illimitable higher possibilities here and hereafter.

It cannot now be said, as was confidently asserted fifty years ago, that all the best intellects of the times

are materialists and obstinately opposed to the spiritualistic thesis. The large majority of capable, intellectual and scientific students of psychic phenomena are convinced of their authenticity and have thereby been satisfied of the truth that man does survive the death of his body. This fact once proved beyond all doubt and denial, the whole balance of life has to be altered and readjusted, our whole conception of life, thought and conduct and being is completely changed. When convinced of the truth of the spiritual, we are born or rather reborn into another world of experience, desire and imagination, wherein we must live, learn and develop, thus falling into line with natural law and order and playing our part, however small it may be, in carrying out the universal scheme of evolutionary progress which everywhere prevails throughout the cosmos.

Darwin carried out his investigation of the facts which conclusively evidence and demonstrate the truth of Evolution on the physical side of our nature, but he stopped short at the construction of our physical embodiment; Gerald Massey started where Darwin left off, and in his two voluminous works entitled respectively *Natural Genesis* and *Ancient Egypt, the Light of the World*, he follows the evolutionary system of inquiry and conclusively proves, by an enormous accumulation of facts, the Evolution of man's mental and spiritual endowment. He carried out and accomplished an undertaking far more intricate and perplexing than befell to the lot of Darwin in his physical development research. Massey laboriously and patiently carried out year after year a far more baffling, confusing and intricate inquiry into the Evolution of mind and soul.

This stupendous task he conscientiously carried out and successfully accomplished, one of the great intellectual triumphs of the last century.

It is certainly surprising that the nature and scope of his work should have been so completely out of sight for many years. The subject, man's mental and spiritual development, is one of great interest and paramount importance and concerns us all more deeply than any other question of inquiry that can occupy our attention.

During the latter half of the last century materialism had gained complete ascendancy over the intellectual thought of the times. All the leading scientists were materialists, and the idea was generally held that Evolution had entirely extinguished all higher hope and promise and rendered all spiritual aspiration and belief impossible. This error of judgment arose from an incomplete and merely partial understanding and application of the evolutionary system of examination because it was only applied to the physical side of Nature. But we have now learned and now know that instead of a scientific examination of Nature destroying all spiritual hope and promise, exactly the opposite is the case, for psychic research has proved the initial fact that man does survive the death of his body, the fundamental truth of all spiritual knowledge.

With all our boasted modern intellectual and scientific progress, what is actually known regarding man's origin and destiny? The facts ascertained definitely prove that our bodily structure has been gradually formed and perfected by long ages of gradual alteration and adaption until the bodily organism was fashioned and formed in which we now live and breathe and have our being. Does this sufficiently and satisfactorily account for our embodiment here, but give no further information whatever—explain nothing regarding man's origin or destiny, the whence and whither of all human existence upon this planet? Are we human beings of no more value or importance in the whole creation than our fellow creatures, the animals: of no more consequence than the worm and the fly, and are only given this little span of earthly existence: are we only born to play our little part upon Life's stage before we make our final exit for ever? Is the whole sum of things nothing more than a vast soulless mechanism constructed by no one and ending

in nothing? This would seem to be the gospel of materialistic negationalism.

"Dragons of the prime
That tear each other in their slime
Were mellow music matched with this."

Is there no spiritual light to be found that will lead us out of the material darkness in which we are all so blindly groping? The materialist strives to make negation stand for affirmation, to bring something out of nothing; but from nothing, nothing can come. It is good to deny falsehood, but better to affirm the truth.

In the remote and far back prehistoric past Evolution had accomplished its purpose on the physical side of our nature when the first human creature upon earth was able to stand erect, walk to and fro, claim his earthly inheritance and look upwards to the heavens above for inspiration.

When man's bodily form was fashioned and perfectly finished for his earthly existence, Evolution still pursued its upward course, but on a higher plane of aspiration, perception, endeavour and attainment.

Man is still in the making; we are evolving higher gifts and must recognise and act up to our privileges, rise upwards or sink downwards; there is no possibility of standing still and looking backwards at the past—if we are not striving to attain to spiritual life we are descending to material death.

When a right conception of mental and spiritual Evolution of human personality is entertained, we shall thus be enabled to aid in the process of individual ascension of the whole human race. When this is fully realised all will be enabled to gain a knowledge of everything necessary for our salvation, and best worth knowing.

PSYCHIC SCIENCE IN WINNIPEG.

EXPERIMENTS BY DR. T. GLEN HAMILTON.

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

Winnipeg turned out a surprise in several respects. Owing to its great distance from Europe one seldom hears of this important Canadian city in connection with Spiritualism and psychic science.

I visited Winnipeg by private invitation and was the guest of Dr. T. Glen Hamilton, one of the leading citizens of Manitoba, he having been for five years Member of Parliament for that State. In addition, he has held many public offices, including Chairmanship of Winnipeg School Board.

He has filled practically all offices in the Manitoba Medical Association, of which he is regarded as one of the shining lights. As a surgeon (I have heard) he has no superior, a fact so well recognised that, although he has a large practice to attend to, he has been prevailed upon to become Assistant Professor of Surgery in the medical school.

Important as all his other work has been, Dr. Hamilton regards his researches into psychic phenomena as the most valuable. For ten years he and a coterie of friends, most of whom have had scientific training and are members of the medical profession, have been experimenting with two excellent mediums, while occasionally they have had the assistance of a third.

Every precaution has been taken to eliminate all circumstances likely to weaken the scientific value of the tests, and there seems to be no doubt that in this respect they rank among the most reliable ever applied to this class of work. Most of the experiments have been in physical phenomena, but equally important researches have been made into mental phenomena. I have never heard a more illuminating and excellent analysis of the mediumistic trance than that evolved by Dr. Hamilton. It must, I think, be the best work yet accomplished in this field.

Every theoretical point is supported by photographic examples, and the explanation has been of the greatest use in Dr. Hamilton's lectures before various medical institutions. The matter has been raised right out of the psychical research field into that of applied science, so far as that can be related to the human mind. Every student of mediumship should look out for his theory. It will enable all to realise the relationship between mediumistic mental states and those of normal and abnormal psychology.

Practically all adverse criticism has been silenced in the parts of the world where Dr. Hamilton's work has become properly known. He is doing for Canada what Dr. Crandon is doing for U.S.A., and Sir Oliver Lodge for Great Britain. One thing is clear: Dr. Hamilton must be persuaded to visit Europe with his photographic slides and expert knowledge, as he has a real contribution to make to psychic science. Much of it will confirm a good deal that has already been discovered; much is original.

I had the good fortune to sit at one of the test seances in which the phenomena of telekinesis, the ringing of bell-boxes, the independent and automatic voices, and the production of trance writing were successfully obtained under test conditions.

An example of the great care and patience with which these investigations have been conducted is shown by the following. Among the trance communicators is an intelligence claiming to be the late Robert L. Stevenson. In his script are occasionally found phrases which appear to be without much meaning; they are obviously fragments of sentences carefully removed from their context, so as to convey little or no meaning until they have been discovered and related to the whole sentence to which they belong.

One of the company of experimenters has had assigned to her the task of becoming acquainted with the life and works of Stevenson, her duty being to find out the full references to which the fragments belong. This has often been a long and involved task, pursued with such determination that sometimes months have been spent in finding one reference. These references are often found to belong not to the famous author's known writings but to some of his private correspondence to which it is certain the medium has had no access.

Ectoplasm is frequently obtained and many excellent photographs of it have been taken. The independent and automatic voices are also frequent. Both occurred in the seance I attended. This is a particularly interesting feature, as the principal communicator is well known among psychic students in America. More will be said about this later. Notes of every seance have been carefully kept by a qualified reporter, and these will shortly be published. Nothing has been made public up to now.

It is letting out no secret that the investigators have been compelled to accept the Spiritualistic hypothesis to account for the phenomena. Even in simple manifestations, which might be accounted for by the subconscious theory, careful consideration has shown that there is often an unseen intelligence at work, and that the survival theory is the right one.

The fact that Canada has contributed so valuable a part to psychic science is extremely gratifying. Evidence of survival is piling up all over the world.

MRS. ELLEN GREEN'S JUBILEE FUND.—We are glad to hear from Mr. E. Adams, the Treasurer of this Fund, that since the appearance of the last appeal in LIGHT further donations have been received, bringing the amount up to £42 13s. 7d. This is still considerably short of the amount aimed at, namely, £100, but it is hoped that some of the many churches and societies who remember Mrs. Green's faithful services in bygone years will mark their appreciation by sending donations to Mr. E. Adams, 22, Kimberley Road, Penylan, Cardiff, by whom they will be gratefully acknowledged.

RAYs AND REFLECTIONS.

Of some of the most proficient palmists, like "Cheiro", it is said that they have not only been able to foresee events in the future but even the dates on which they would happen. The dates are naturally gathered from the palm!

* * * * *

Some of the clergy have been showing a disposition to break away from State control and to infringe the law over the question of the revised Prayer Book. So far as the law-breaking is concerned, it is not at all certain how far the State control extends. But, at any rate, the Church is not in a dignified position while it is yoked to a legal system which treats the existence of spirits and a spiritual world as a vulgar superstition.

* * * * *

Dean Inge, at the Church Congress, alluded to Einstein's calculation of the size of the Universe, based upon the idea that Space is not infinite. Einstein's estimate of the extension of Space is that it is roughly equivalent to a thousand million light-years, a light-year representing the distance travelled by light in a single year, i.e., about six billion miles. We have been hearing much lately concerning these stupefying distances as set down by astronomers. As we read them we reflect that these are merely the externals of the problem and that intellectual valuations, however important in their place, are not at the core of the problem. The boundaries laid down by the mind in this way simply reflect the limitations of the human consciousness.

* * * * *

No small part of the great advance we are making to-day is due to the number of books and testimonies concerning psychic faculties and spirit communication which are put forward by people who disclaim any connection with Spiritualism. I may instance the little book recently put out by the sister of a popular University man who was killed in the war. The sister had many evidential messages from her brother "without the aid of a professional medium". The reviewers find this very impressive and convincing. It is a queer world. Any amount of Spiritualism will be accepted if the label is omitted. I have listened to many stories of spirit-guidance and the ministry of the Unseen World from people who stoutly contended that this was not Spiritualism. Just what else it was I could not say, but I did not dispute the contention. Like Brer Rabbit, I just "lay low and said nuffin'."

* * * * *

Much nonsense is talked about the existence of "evil spirits" who, of course, are merely undeveloped souls like those in the flesh. They are credited with unlimited powers of mischief. But it is none the less a fact that ill-disposed spirits have much less freedom when they have passed into the next world than they had here. It is not merely that they are restrained by the wise guardians set over them. On earth they had so identified themselves with their mortal bodies that when minus these they found themselves very much at a loss. These are veritably the "spirits in prison", and remembering this, we need not pay much attention to those lurid statements which represent them as raging and rambling all over the globe. Some old-time Spiritualist writers were great sinners in this respect. They drew highly-coloured pictures of the wholesale mischief wrought by hordes of "malignant entities". But perhaps their excited statements had a salutary effect on rash investigators, like the hell-fire doctrines of the old-time preachers.

D. G

NOTES ON NEW BOOKS.

"The Silence." By Evelyn Whitell. (L. N. Fowler & Co. 1s. 6d.)

A tiny volume rich in beautiful and helpful thought. Although a variant of many other similar little books it has a refreshing quality of its own. After a page of "Affirmations", Miss Whitell has a little chapter on thought for every month of the year. Her first affirmation is: "I am a smiling child of love: I am wrapped in the garden of sunrise", and her last words are: "Peace to the World".

W. B. P.

"Meditations on the Beloved." By Sarojini (Eveline Vernon Walker). (Kealey's, Ltd., 2s. 6d.)

Amongst the multitudes of booklets that are more or less variants of one another these meditations are distinguished by poetic imagination and spirituality. The tiny volume is dedicated to "all souls who are seekers after God". It is divided into three parts: "The Beloved"; "The Beloved in Nature"; "The Beloved in All". Of the many fine aphorisms in this little book here is one: "Meditation is a beautiful interlude in life."

W. B. P.

"The End of the Marriage Vow." By J. H. Symons. (Hutchinson. 7s. 6d.)

By means of an ingenious machine that temporarily raises the molecular vibration of physical matter, it is found possible to project human beings—as well as animals and inanimate objects—into another condition of life. Thus the hero of the story and his friend, the inventor, Sir Robert Arkington, are enabled to visit the next world for brief periods. They find it much like our own world, superficially—even to churches, theatres and shops—though more advanced in many obvious directions. This new world is a continuation of our own, death being merely a change of molecular action. A love interest, that matters little, is woven into this ingenious story, and the author has taken full advantage of the opportunity afforded by his unusual theme, which is handled with skill and knowledge.

H. G. A.

"The Works of Geber." Englished by Richard Russell, 1678. A new edition, with Introduction by E. J. Holmyard, M.A., D.Litt. (J. M. Dent & Sons, Ltd. 6s.)

The Translator was "R. R., A Lover of Chymistry", and the modern editor is a Science Master at Clifton College, both fitly and aptly expressing their reverence for one of the fathers of chemistry, Jabir-ibn Harjyan, Latinised as "Geber".

Jabir, born in Irak in 721 A.D., was a famous alchemist and physician at the Court of Harun-al-Rashid in 800 A.D., and spent much time and money in searching for the alleged "philosopher's stone", by which base metals could be transmuted to gold. But his experimental methods were new to the savants of his time and laid the foundation of scientific chemistry. He had the true spirit of scientific research and the contempt of the true researcher for those who sneer at the facts he has ascertained and their unreasoning and unreasonable arguments. Some of his remarks (or "refutations") to various classes of objectors might enrich the armoury of words of those who, to-day, sustain the cause of psychic science against its detractors.

Here are a few:

"Therefore it now remains, that we set about refuting the Reasons of Sophisters, through ignorance denying this most excellent Science."

"We say their heads are fatuate and void of humane reason, and they themselves more like to beasts than men, for they conclude from premises having no affinity with that which is related." (Is this the origin of "fat-head"?)

"Everyone of these Supposers is adverse to the other, according to his Supposition: and, being adverse to these, he believes himself to be simply adverse to the Art. And for the most part we find neither of these Sects void of Reason."

"We answer, as we did to the first, affirming the Art, and that we know it to be, because we have seen and touched the verity thereof."

K.M.E.

NEW BOOKS RECEIVED.

"ASTROLOGY AND MARRIAGE." By Sepharial. (W. Foulsham & Co., Ltd. 2s. 6d. net.)

"GOTAMA THE MAN." By C. A. F. Rhys Davids. (Luzac & Co. 4s.)

"AN A B C OF THE OLD SCIENCE OF ASTROLOGY." By Sidney Randall, B.A. (W. Foulsham & Co., Ltd. 2s. 6d. net.)

"HEBREW ASTROLOGY." By Sepharial. (W. Foulsham & Co., Ltd. 5s. net.)

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Friday, December 7th, at 8 p.m. MISS GRACE COLLYNS

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3 October, 1928.

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Lewisham.—Limes Hall, Limes Grove.—December 2nd, 11, open circle;
2.45, Lyceum; 6.30, Miss Lilian George. December 5th, 8, Mrs. Carrie
Young.

Camberwell.—The Central Hall, High Street.—December 2nd, 11,
open circle; 6.30, Mr. Edward Keith. Wednesday, 7.30, public circle at
55, Station Road.

Peckham.—Lausanne Road.—December 2nd, 7, Mrs. M. Clempson.
Thursday, 8.15, Mrs. G. Elliott.

Richmond Spiritualist Church, Ormond Road.—December 2nd, 7.30,
Mr. E. Hunt, address. December 5th, 7.30, Mrs. E. Smith, address and
clairvoyance.

Croydon.—The New Gallery, Katharine Street.—December 2nd, 3,
Lyceum; 6.30, Mr. P. J. Hitchcock, address.

Fulham.—12, Lettice Street.—(Mr. Parsons Green Station).—Decem-
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Tuesday, December 4th, at 7.30, Clairvoyance MRS. E. ROBERTS
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6.30 p.m.—Speaker, Mr. Stirling Campbell.

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"Messages Through Trance Mediumship:

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DISCUSSION CLASSES.

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December 5th MISS L. GWENDOLEN WILLIAMS

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The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

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The total amount received to date is £734 10s. 10d. The

cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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(1929)

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Light:

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

No. 2499. VOL. XLVIII. [Registered as SATURDAY, DECEMBER 1, 1928. a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

THE HUMAN TOUCH.

In his new book *Psychical Science and Religious Belief* (Rider & Co.; 5/- net) Mr. J. Arthur Hill gives some notable examples of the change which has come over the religious thought of to-day. In one instance, he was asked to address a Summer School of some sixty Nonconformist ministers from churches in the north-east of England. There was a discussion after his lecture, and he naturally expected opposition, but the atmosphere remained quite friendly, and many of the ministers supported him by giving supernormal incidents out of their own experiences and those of persons known to them. In another case he addressed a group of Wesleyan ministers and local preachers who invited him, because, as they said, they thought he could give them a message which would "fortify their faith in the spiritual". As Mr. Hill remarks, the phrase was rather astonishing and also rather amusing, "the former heretic being called in to fortify the faith of the parsons". Truly, the whirligig of time brings its revenges. We have noted several instances of the kind. One of the most amusing was where a little company of newspaper men and artists having debated with derision the question of spirits, with special and venomous allusion to Spiritualism, were found later—blissfully unconscious of the oddity of the situation—relating their own psychic experiences to each other with great ardour. There is something delightfully human about these exhibitions of utter inconsistency.

THE REVELATION OF REASON.

When Andrew Jackson Davis, the seer, who is also known as the Father of Modern Spiritualism, met Ralph Waldo Emerson they discussed the evidences of mind in the universe. Davis referred to the amazing consistency which prevailed all through Nature, as shown in the mathematical laws. Thus, to take a few instances out of millions, the average human being possessed five fingers on each hand, five toes on each foot, and five senses. These things were multiplied in countless millions of cases. There was

no chance about it. In a Universe with no intelligent direction this consistent arrangement of things could not happen—if the Universe could have come into existence at all in such circumstances there would be a general promiscuity and confusion in the distribution of quantities. Emerson accepted the argument, but on the question of the cause, he replied, "It is Order which does all these things." Probably had he been writing thoughtfully on the matter, instead of conversing about it, he would have gone a little deeper, for, as Davis points out, that was merely stating the problem in another form, and he asks, "Could the Order constitute itself?" In his remarkable book, *The Arabula*, Davis goes eloquently into the whole question, showing that the existence of a Supreme Intelligence can be demonstrated to the intellect as well as to the intuitions. Equally a future life can be proved by the human reason alone, without resort to those psychic manifestations which merely confirm the truth, although to some they appear to be its only witnesses.

REALITY AND FANTASY.

More than once of late public allusion has been made to a curious feature about automatic writing, especially when it purports to give the history of events in ancient times. It is observed that in some directions the accounts are singularly correct, showing a degree of knowledge that could not be obtained by the automatist normally. Yet mixed with this accuracy of statement is much that is utterly untrustworthy, tending to destroy the value of the communication, whatever it may be. The subject came long ago under the observation of the late Sir William Barrett in connection with the mediumship of Mrs. Piper, concerning which he remarked that the absurdities and inconsistencies in the writing belonged merely to the "trance's visionary setting or framework" which came from that "mysterious borderland lying unexplored between the two worlds". These aberrations, which are common enough in visions, whether they come to sacred personages in the Church or secular persons in Spiritualism, are familiar to experienced Spiritualists who accept them quite philosophically, being well aware of their significance and of the fact that they are unavoidable in certain grades of mediumship. Fortunately, nowadays a new order of minds is coming into the subject. We see examples in the case of those people of education, judgment and intelligence, through whom come communications singularly free from these colorations of fancy. A fine example is found in the case of the mediumship of Miss Geraldine Cummins.

THE MAGIC CIRCLE.—In "Notes by the Way", in *LIGHT* of the 17th ulto., it was stated that Mr. Staveley Bulford was one of the founders of the Magic Circle. Mr. Fred Hocking, Hon. Sec. of the Occult Committee of the Magic Circle, writes to contradict this statement, and we much regret the misunderstanding which led to its being made. Mr. Staveley Bulford has himself also written to the same effect.

EXPERIMENTS IN THOUGHT PHOTOGRAPHY.

By T. FUKURAI, Doctor of Literature, Professor,
Kohyasan University, President of the
Psychical Institute of Japan.

In April, 1910, I conducted an experiment in clairvoyance with a medium, Miss Chizuko, for the first time; in December of the same year obtained for the first time thought-photography with another medium, Mrs. Nagao; the result of the experiment was published in Japan. But because of the strangeness of these phenomena, by no means compatible with the conceptions of established science, men of learning, especially natural scientists, without any impartial investigation, all opposed my report merely on the ground that such phenomena are contrary to the conception of established science. Though a scientist, Noriatsu Fuji by name, happened to conduct an experiment from the physical point of view, the result was so uncertain and irrelevant that no decisive conclusion was obtained as to the possibility or impossibility of clairvoyance and thought-photography, owing to carelessness in the method employed for the experiment. In spite of this, scientists passed a dogmatic judgment that the falsehood of clairvoyance and the thought-photography was demonstrated by the experiment of Noriatsu Fuji, passing over the defect of the method employed. This propaganda caused a great many of the Japanese people to believe that thought-photography was nothing but a trick, and that I had been deceived by mediums.

As to myself, however, I was never depressed by these troubles. Replying to the sneering attack of the opponent scientists, I published in July, 1913, a book in Japanese, entitled "Clairvoyance and Thought-photography", to deliver the results of my research as to the psychic force of three mediums, Miss Chizuko, Mrs. Nagao and Mrs. Takahashi. On the very first page of the work I declared: "Clairvoyance is a fact, and thought-photography is also a fact!"

After the publication of this work I was hated more and more by scientists in Japan, and at last was obliged to resign my professorship at the Imperial University of Tokyo.

Even after my resignation, psychical research has never been out of my mind even for a day. Since Miss Chizuko's and Mrs. Nagao's death I have continued my research with Mrs. Takahashi and five other mediums, and have obtained many valuable evidences to prove the certainty of clairvoyance and thought-photography. I have thirty-seven thought-photographs obtained by the most exact experiment.

Clairvoyance of an Object Invisible to the Naked Eye.

On the eighteenth of November, 1910, for the clairvoyant experiment with Mrs. Nagao, who lived in the city of Marugame, I photographed letters of the Japanese alphabet separately on two plates quarter size, and without developing wrapped them completely lest a light should get in, and kept them in two paste-board boxes.

I gave in charge of Mr. Kikuchi, the head teacher of Marugame Middle School and one of my friends, one plate on which one letter was pictured and requested him to offer it for a clairvoyant experiment to the medium, Mrs. Nagao. I wrote the letter on a card and put it in an envelope separately sealed and left it for him. As to the method of the experiment, I proposed the following conditions to him:—

(1) The card enclosed in the envelope to be kept in Kikuchi's and never be brought to Nagao's until the experiment was finished.

(2) After finishing the experiment, he should pick out the card enclosed from the envelope and compare the letter written with the answer.

(3) At the close of the experiment, the report of

the result should be sent immediately to me in Tokyo, with the object employed.

By this experiment, which did not quite succeed, a new fact was demonstrated: that it is possible to see by clairvoyance a picture photographed on a plate and undeveloped.

Another experiment was carried out according to the conditions imposed, enabling me to declare:

This experiment dispelled completely the suspicion that the medium would open an envelope completely sealed and see the object enclosed by some skilful method: it was proved that the medium was able to see by clairvoyance not only what was visible but also what was invisible to the naked eye, such as a picture photographed on a dry plate and undeveloped.

By this experience a good chance was offered to find a more valuable and wonderful phenomenon, namely, thought-photography.

Dry Plate Acted on by Mind.

The first and second experiments were failures, the reasons for which have been fully stated by me; I sought to prove that psychic action could be limited to one plate of a number packed close together during exposure. In the third experiment a measure of success was obtained. Other experiments followed, of the last of which I then said:—

"By this experiment it would be affirmed that the psychical force could act directly on the middle plate, held between the other two, without any influence upon the latter."

During five or six years after the death of Mrs. Nagao there appeared six mediums, though not so great as the former. With regard to the experimental results with them, I will not report here, except two, I. Watanabe and K. Mita.

During one year from February, 1918, to January, 1919, five experiments were conducted with Watanabe, and seven thought-photographs obtained. These experiments were conducted by the co-operation of teachers in Nishikatsura elementary school of Yamashiro Prefecture, Japan.

By this experiment and that of picturing a letter on the middle one of three plates piled up, without leaving any influence on the other two, my theory of the space-transcendency of Spirit was proved completely—for space-transcendency is the most essential characteristic of Spirit.

Spirit, Matter, and Life.

The problem of the relation of Spirit, Matter and Life is the most difficult one in science and philosophy. From ancient times, many different opinions have been maintained by philosophers and scientists, oriental and occidental, about this problem. And I myself declare the following propositions as truth, by the result of the experiments related.

(1) In the universe there exists another power, the nature of which is quite different from that of the physical power. I will call it by the name of Spirit.

(2) The action of Spirit transcends the law of Matter. In order to act on the middle one of the three plates piled up, any physical radius, say, the sun-light, must act first on the former plate and then on the middle one. But Spirit can act directly on the middle plate without leaving any influence on the other two. That is: Spirit transcends the law of Matter. This is proved further by the fact that a letter can be pictured by Spirit on a rolled film.

(3) By what reason can Spirit act thus transcendently of the law of Matter? I say, Spirit can do it

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by willing. Take, for instance, a dozen plates piled up. If Spirit wills to act on the third one of them, then it can act directly on the third one only, without leaving any influence on the other eleven, two before and nine after. Take, for instance, a rolled film. If Spirit wills to picture any letter on it, then it is pictured on it, without leaving any influence on the other part. Therefore, Spirit can act on its own determination entirely; it is a self-determining power.

(4) In order to will, Spirit must be conscious, because the function of consciousness is to choose the direction of action; that is, to will. Therefore, to be conscious means necessarily to will to act in the direction determined by itself. But if many different things appear in consciousness at the same time, many different wills struggle and suppress each other, and so there issues no action. Therefore, in order to act strongly in a direction, there must appear only one thing in consciousness at that moment, or if many things are there, they must be unified to become one object. Such an action of mind, by which only one thing is made to appear in consciousness, or many things are unified to become one object in consciousness is called a "Seishin-toitsu" in Japanese. The "Seishin" means mind, and the "toitsu" means concentration or unification. Our medium can toitsu his mind so strongly and so exclusively that his attention is absorbed in one thing only, that of picturing some letter on a plate, dispelling all other things from his consciousness. By such a "Seishin-toitsu" the will of picturing a letter on a plate is realised, and so thought-photography issues.

All these propositions above mentioned constitute not merely a hypothesis assumed fancifully, but a fact of spiritual activity demonstrated by experiment; perhaps an ultimate fact which can explain many phenomena of Life, but cannot be explained by any other. Take, for instance, the relation between Spirit and Matter. Why can Spirit act on Matter? I cannot explain it. Only I say it is a fact; Spirit acts on Matter; it is the nature of Spirit itself to do so. I cannot explain it; it is a fact only.

(To be continued.)

TO VISCOUNTESS GREY.

WHO LOVED ALL CREATURES.

I have set Cruso free and he will not go: I have given him food and he will not eat. He sits at the back of his kennel with downcast head, an expression on his face that I have seen only once before—on the stricken face of an old peasant in a Breton Church, who knelt immobile before Our Lady after a terrible storm at sea.

In the village the tears are uncontrolled; but the women and children are able to speak in hushed voices of the one they have lost, and of her charity. The men working in the fields straighten their bent backs and look towards the grey manor where she lies, and talk together of her guardian care. But Cruso stares with glazed eyes, and will not be comforted. I whisper to him that we who remain still love him; he shall not suffer because of her departure; but my words do not penetrate his grief. His instinct tells him that never again will he hear her step upon the road and be roused to a passion of welcoming barking.

Even when a bird, escaped from her aviary, sits upon a bough above his head and shares his dumb misery, there is no awakening glint in Cruso's eyes. Their shared grief is not halved.

We who have achieved expression can only withdraw from such inarticulate mourning, secure in the hope that love such as this bridges the chasm, and is laid at her feet Beyond the Veil.

"A VILLAGER."

THE LATE VISCOUNTESS GREY OF FALLODON.

We printed last week Sir Oliver Lodge's fine appreciation of Lady Grey which appeared also in *The Times* of November 20th. Her sudden transition, and its pathetic circumstances, have been so fully dealt with in the Press at large that it is unnecessary for *LIGHT* to do more than to record its own deep regret and heartfelt sympathy with the bereaved family and friends in the loss to them of a lady of so rich and gracious a personality and such gifts of mind and soul. At the same time it may be permitted that we should say something as a matter of personal knowledge concerning her association with Spiritualism and Psychical Research.

Her special devotion to our subjects doubtless arose through the strong interest in them felt by her father, the Hon. Percy Wyndham, who with Lord Radnor, General Drayson, Dr. Alfred Russel Wallace, and other well-known people were associated with the founding of the London Spiritualist Alliance. Mr. Percy Wyndham, indeed, even so far back as the 'eighties of last century, was so firmly convinced of human survival that with Mr. Joseph Cowen, M.P., Alderman Barkas, and the Rev. John Page Hopps, he addressed a public meeting in London on the subject. We believe, speaking from memory, that this was in 1884.

Lady Grey's first public activities in our subject began during the War when, as Lady Glenconner, she held a number of meetings at her house at Queen Anne's Gate, at which addresses were given by Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. Ellis Powell and other well-known speakers familiar with psychical matters. They were memorable meetings, and eloquent of Lady Grey's desire to provide consolation for the bereaved in those bitter days. The audiences included many people of high distinction, and the work done was of the greatest value. The late Lord Glenconner shared his wife's interests, and at the Queen's Hall, in June, 1919, as chairman for Sir Arthur Conan Doyle, he publicly proclaimed his convictions, positively asserting, of his own knowledge, that human survival is a fact. As will be remembered, Lord Glenconner died in 1920, and in 1922 his widow married Viscount Grey.

Lady Grey was an accomplished writer, amongst her books being *Village Notes*, a series of graphic and humorous sketches of rustic life in Wiltshire; *The Sayings of the Children*, in which as a devoted mother she told the story of her children and their quaint sayings as little folks—a delightful record. *Shepherd's Crowns*, another book, is a series of essays written with exquisite grace and discernment. *Windlestraw: A Book of Verse* (published in 1910) showed her skill as a poetess; it is rich in feeling and abounds in graceful images. But it was in *The Earthen Vessel* that she dealt most fully with her psychic interests, for in this volume she records some of her more notable experiences and gives an account of some remarkable book tests gained through Mrs. Osborne Leonard's mediumship. With these tests were associated the late Lord Glenconner and Mr. Drayton Thomas. She was for many years a reader of *LIGHT*, to which she occasionally contributed, as did her father, Mr. Percy Wyndham, in his own day. In addition, she wrote many articles in the Press not only on psychical research but on her favourite Nature studies. This latter was an interest she keenly shared with Lord Grey, whose love of Nature is so well known, and with whose bereavement such heartfelt sympathy has gone forth. We trust that his sorrow may be tempered with those consolations which his beloved partner enjoyed before passing to that life which is life indeed, and which she so nobly endeavoured to share by courageously testifying to her knowledge, in circumstances which often called for self-sacrifice and a supreme devotion to the truth.

THE RETURN OF CAPTAIN HINCHLIFFE.

CONVINCING MESSAGES TO HIS WIDOW.

An impressive figure in her scarlet gown, with her black hair coiled around her ears and a face both gentle and dignified, Mrs. Hinchliffe, widow of the famous airman, had a remarkable story to tell at the Caxton Hall on Wednesday, 21st ulto. The meeting was held under the auspices of the Stead Bureau, and Miss Estelle Stead presided. The hall was packed, and hundreds of people were turned away at the doors.

MISS STEAD, in opening the meeting, referred to the part that her late father had taken in the matter. As was well known, especially by journalists, Mr. Stead had a great flair for news, and knew the value of striking headlines. He still showed his skill in these directions when it was a matter of bringing home to the world the reality of life after death. Mrs. Hinchliffe was aware of the great part played by W. T. Stead from the other side in assisting her husband to return, and had consented to give the address out of gratitude, and because she believed it to be a duty not to withhold such striking evidence from the public.

MRS. HINCHLIFFE, who spoke with a faint foreign accent which gave piquancy to her speech, then gave an account of the circumstances that led to her gaining the messages from her husband. She told of a letter which she had received from a lady well known in Spiritualism but whose identity was disguised for the occasion under the name of Mrs. "Earle". That letter told her how Mrs. "Earle" had received a communication purporting to come from an airman who said that he had been drowned at sea. He had given his name, and also the address where his wife might be found, adding, as a precaution, the name of a firm of solicitors at Croydon. Sir Arthur Conan Doyle had also written to her, expressing his belief in the genuineness of the messages. She knew nothing of spirit return, however, and was inclined to disbelieve. Her friends took very much the same view; Spiritualism to them was nonsense. However, the impression made on her mind was so strong that eventually she consented to take part in experiments to see whether she could herself get in touch with her husband.

She felt that she could not believe unless her husband told her things that only he and she knew, and it was made abundantly clear by her remarks that she had not only obtained evidence of this kind but had even received information on matters known only to her husband. She told how on May 22nd she had her first sitting with the well-known trance medium, Mrs. Garrett, at the rooms of the London Spiritualist Alliance, Mrs. Garrett having no idea of the identity of her visitor. Through Mrs. Garrett she obtained a description of her husband's flight. He told how, after leaving the Irish coast with Miss Elsie Mackay, he flew in a west-north-westerly direction, and from 2 p.m. to midnight had covered about 900 miles. He then got into the teeth of a terrible gale which broke one strut of the machine, and another strut cracked. The canvas began to tear, and one plug in the engine was misfiring. At midnight he knew it was impossible for them to reach America, so he changed his course, hoping to reach the Leeward Islands. At 2 a.m. the machine came down within sight of the outer rocks of the Azores. He hoped that some parts of the machine would be found near those rocks. He was from four to five hundred miles out of his course.

This sitting with Mrs. Garrett had convinced her absolutely, for, although it is obvious that the description of the flight, except in some details which had been confirmed, was not in itself a complete proof, she had several intimate talks with her husband and was utterly convinced of his identity. He had spoken to her on domestic matters. He spoke of his children, and had referred to their nurse by name. He had

advised her on business matters, and he had shown that he was still looking after her welfare and that of his children.

Mrs. Hinchliffe's story might have been made even more impressive had she been permitted to give some private details relating to her husband's affairs. He had told her that she would be all right, and even told her of things that were to happen on a particular date; and these things came to pass.

At a circle at Harrow, in the presence of a private medium, her husband had materialised and had been recognised at once by her and also by some of the sitters from the portraits they had seen of him. All the sitters had signed a statement testifying to what had happened at that particular circle. The references, made by her husband, in describing his flight, to the weather encountered in a certain region had been proved by reference to the weather chart of that date.

It was an astonishing story, told with simplicity and directness. Mrs. Hinchliffe remarked how astounded she was to find that the husband concerning whose fate she had lost all hope, was still alive although in another state. He had referred to his father and mother, of whom he had said at the time, "Perhaps they had better not know just yet. They would not believe it. I would not have believed it myself!"

Her husband had referred to the fact that she had been looking for some studs of his which she could not find. He had told her where he had put them—in a small box in a cupboard. On returning home, she found them in that place, although she had previously been searching for days for them, overlooking the receptacle in which they were contained. "My husband," she said, "has proved to me over and over again that he is still alive and is looking after me and his children." She gave as one of the proofs of his identity that he had referred to a joke about a ring and a molar, which she explained by saying that her husband had once been a medical student practising dentistry and had told her how he had once made a gold crown for a tooth and later had made it into a ring. None of the mediums could possibly have known anything about these things.

Mrs. Hinchliffe concluded her address by expressing her gratitude to all those who had been the means of bringing to her the knowledge she had gained and her happiness in attaining it. She especially mentioned Mrs. "Earle", Mrs. Garrett, and Sir Arthur Conan Doyle.

MISS ESTELLE STEAD then read a statement made by those present at the Harrow circle at which Captain Hinchliffe had materialised, together with the names of the signatories. She felt that they would all agree with her that Mrs. Hinchliffe had given in a very graceful manner a beautiful story which must have gone home to every one of those present. They were under a debt of gratitude to Mrs. Hinchliffe for having come forward so courageously in this way to bear witness to what she knew.

DR. ABRAHAM WALLACE expressed his appreciation of the address and referred to his own friendship with Mr. W. T. Stead. He also spoke of communications which had been received from Colonel Fawcett, the lost South American explorer, which told the story of the fate of himself and his son at the hands of Indians, and how the two natives with them had escaped.

SIR FRANK BENSON referred to his association with Miss Stead at the time when she was a member of his Shakespearean company. He expressed his admiration for Mrs. Hinchliffe's courage, although he spoke as one who was not an expert in psychic matters. One of the messages that came constantly from the other side was that we should keep on smiling, and he himself showed how forcefully the fact of Spiritualism supported this advice and gave us every reason for facing the adventure of life with courage and evidence. "Keep on smiling, all is well in this world and the next."

MR. A. VOUT PETERS also spoke, referring to the fact that he had himself received a communication

from Captain Hinchliffe which Mrs. Hinchliffe said she had not at first seen, through some delay.

The address was listened to with the keenest interest throughout, and the "news value" had drawn together a large contingent of Pressmen. The meeting was in every way a momentous event in the annals of Spiritualism, as witnessing the reality of spirit communication and of the successful efforts now being made by those on the Other Side, who, knowing our difficulties as well as their own in proving the truth, are helping us to overcome them.

THE PROBLEM OF THE "SUBCONSCIOUS."

AN INQUIRY AND SOME EXPERIENCES.

[Mr. P. Reginald Palethorpe appeals to LIGHT and its readers for help in understanding the confusion that at present exists on this perplexing subject. Although it was only a few months ago that he began his study of the Conscious and the Subconscious (started by reading LIGHT) and calls himself "a veritable novice", Mr. Palethorpe has already studied a score of the best-known writers (their names enumerated to us), and supplied three-score jangling extracts from their dark and discordant works. The subject clamours for illumination, and Mr. Palethorpe shows such an intelligent appreciation of the problem that we give his letter a special place.]

Sir,—In *The Law of Psychic Phenomena*, page 322 (and on), Hudson calls the subconscious the "I"—the ego, the soul. It is the "life principle", he says, and "The powers of which we catch occasional glimpses . . . are powers which pertain to its existence in a future world. . . . It is a part of God, partaking of the nature and attributes of the Divine Mind." The subjective (or subconscious) mind is, then, the soul or spirit. It is independent of the body; the conscious is not so. The conscious dies with the body. Its powers depend wholly on a physical condition of brain.

Other psychologists agree more or less. Now I am only a novice, but it seems to me they have got this topsy-turvy, upside down, cart-before-the-horse.

When a man sleeps they tell you the conscious is "in abeyance", but the subconscious is always there—with the body. The conscious, they tell us, leaves the body, but the subconscious never does—until the final dissolution. The same in hypnosis; the conscious is absent, allowing the subconscious to manifest itself.

Where, then, is the conscious during sleep? During hypnosis?

It is not dead, for it "returns" when we awaken. May not death, then, be a final sleep, where the conscious does not return? And if it does not return, where is it? It is not necessarily dead, any more than in normal sleep—here prolonged.

Now, the subconscious that functions in hypnosis (the conscious being absent), the subconscious that will accept any suggestion of the hypnotist, no matter how absurd, as the basis of its being for the time, and reason (correctly enough) from such (it may be utterly foolish) premises—does anyone really mean to say that this is the "I"—the ego, the soul, the spirit, in short, *you* yourself?

That it may be a receiving instrument (as in radio) capable of receiving thoughts, impressions and suggestions of another spirit, incarnate or discarnate—but only in the absence of the conscious—I am ready to admit, if need be. In other words, some other entity in the absence of the conscious may usurp the place of the conscious.

The subconscious superintends the functioning of the body; if it stops for a minute—leaves the body—the body dies. This seems agreed. But the conscious may and does leave.

Where is the conscious when it is absent from the body? Why not in some other place—maybe in some other brain?

The first time I was in Baltimore, Md.—years ago, before the big fire—I found myself walking about as if I knew the place; it seemed in rather a vague way to be familiar, as if I had been there before. I walked down a certain street, expecting to find a theatre around the corner; and the theatre was there—and so on. Several times this sort of thing occurred before I became surprised at the strangeness of it. I was very wide awake, very "conscious", just as one is conscious of the familiarity of his surroundings when he revisits a town where he formerly resided or visited frequently.

But I had never been in Baltimore before, never been within a hundred miles of it, never seen a map of it, never seen pictures of it (that was before the cinema)—certainly never seen pictures of its less well-known streets—and those were the ones that seemed most familiar. The names were not familiar; just the look of things. I do not know of any book about Baltimore that I had previously read; and if my recollections were from that source, the names would have been familiar, which they were not.

Query: Had my conscious mind visited Baltimore (perhaps during sleep) when absent from the body? Much more likely, to my thinking, than that I should have been there in a former incarnation, which is an explanation I have seen advanced.

Such experience as this—familiarity with places one has never visited, *can* not ever have visited—are fairly common. Several have occurred to people with whom I am acquainted.

I had never considered Spiritualism, and never read anything about it until a few months ago—when I began getting LIGHT—except the derisive allusions one sees in certain papers and books. But people are ever ready to deride what they don't understand. It needs less effort.

So I am a veritable novice—and novices require enlightenment. If you or any of your correspondents could help me I should be grateful.

Some of the writers whose works I have studied depict the "subconscious" as a fearsome thing. We are one and all afflicted (or otherwise) with it, according to the psychologists. Everything they cannot explain otherwise, they seem, conveniently enough, to dump on to the subconscious, forgetting, apparently, that they are merely giving such things a collective name that explains—nothing!

And we, you and I, all of us, harbour within us a contradictory monster like this! I would sooner believe I had within me as many spirits as went into the Gadarene swine—and their name was legion—for at least they could be exorcised if they were bad, leaving the former owner "clean"; whereas I can't get rid of the subconscious, for it is the "I", the ego, my very soul and spirit—me, myself. (So they say.)

LIGHT, please shed a little here, and help to clean up this mess for a puzzled beginner.

Yours etc.,

P. REGINALD PALETHORPE.

98, South Street, St. Augustine, Florida, U.S.A.

ABOLITION OF THE DEATH PENALTY.—Mr. Llewellyn Olding, Hon. Secretary of the St. Luke's Church of the Spiritual Evangel, Forest Hill, draws our attention to a petition to Parliament for the abolition of capital punishment prepared by the National Council for the Abolition of the Death Penalty, and desires to bring this to the notice of all Spiritualists.

LIGHT.

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THAT OTHER WORLD.

To the reflective observer it will appear that there are certain similarities between the discovery of America by Columbus and the discovery of that new world into which we pass at death. Thus, Columbus discovered a continent which, although unknown to Europeans, was not at all unknown to the human race. It held races of men who had occupied it for many thousands of years. It had even been visited in ancient days by the adventurous Vikings. But with the lapse of time its existence had become a vague legend doubted or denied. The learned of all nations regarded it generally as a myth. Columbus had faith and vision, and he discovered it, or rather re-discovered it. If we compare these facts with the career of our own quest for the Unseen World beyond the ocean of death the resemblances are clear. We have made a re-discovery and, having assured ourselves of the reality of that other world, our task now turns naturally to learning all that we can about it. Even at this late day, however, there are still those who, walking erect and with brains in their heads, not only doubt but deny. We have no time for them nowadays. We can only feel a chastened regret, heave a sigh or shed a silent tear—as the case may be—and carry on with our task, which grows more interesting and inspiring as we proceed with it.

We have met and fraternised with some of the inhabitants of that other world, and compared notes, and they have told us much. There is a barrier, the more difficult because it is not a physical barrier; it concerns some of the mysteries of time and space. They cannot put their ideas entirely into our language, but those of them who are anxious to link up the two worlds are as anxious to give us information as we are to receive it. To describe a superphysical state of life to those still in a world of matter is not simple. But when we take stock of our knowledge we see what substantial progress we have made in this direction even during the last twenty years.

We can now speak confidently of the spiritual body, calling it the "etheric body", which, as Sir Oliver Lodge said, is a very good "working hypothesis". Those on the other side of the gulf with whom the question has been often discussed tell us that this idea is as near as, for the time being, we are likely to get to the secret. Similarly, after long study and many conferences with the wiser minds on the other side who are engaged with the question, we learn that in describing the life after death as a "mental life", we are using a term that is not exact but approximately true. It is not a master-key, but it is a key that opens many doors. It solves readily

a multitude of those problems that arose when we tried to describe the conditions of the Unseen World in the terms of this world. It dissolves at a touch such old bogey-questions as "Where do the spirits get their clothes?" "How can they build houses without bricks?" "Why is it some of them are invisible to the others?" and a whole catalogue of other questions chiefly remarkable for their lack of imagination. It is a world of the mind, and consequently very baffling to some of those who are not well-endowed with the mind-quality, and almost impossible of comprehension to those lacking in a still more important quality, depth of soul. To-day we are able joyously to turn the pages of the world's great poets, richly dowered in mind and soul, and see with what strange insight they discerned and described those realities which to-day are passing from poetry to science, from intuition to knowledge. The beautiful visions are seen to be cold facts, not quite so beautiful perhaps but more substantial, as being more capable of being understood through the brain. The dreams are being actualised.

The knowledge that we have gathered and are gathering we now see as being more dependent on our capacity to receive than on those of our unseen instructors to impart. The instance of wireless telegraphy may not be an exact comparison—it may serve, however, as a working illustration. For it is a matter of "tuning-in" and of getting the precise "wave-length". The more we succeed in this direction, the clearer becomes the "reception".

In future articles we may consider in more detail some of the conclusions we have arrived at and how they are supported by the facts.

CURIOUS PREVISION.

BY CAPTAIN S. BRIGHT-SMITH.

I recollect calling, about twenty-five years ago, upon a Mrs. M., and in the course of conversation inquiring after the husband of her cousin, Mrs. B. Speaking very slowly, Mrs. M. answered: "He has had an accident. When out cycling he met a wagon coming round a corner on the wrong side of the road, and in trying to pass between it and the ditch he fell and severely sprained his left leg."

Three weeks later I again paid a visit to the house of my friend Mrs. M. There I met Mrs. B. in person. Naturally enough, I inquired solicitously after the health of her husband. She replied: "He has met with a nasty accident," and proceeded to tell me that her husband, while cycling, was compelled to ride close to the ditch owing to a careless waggoner cutting a corner too fine, as a result of which he fell and sustained a severe sprain.

"Yes," I replied. "I know about the accident. I hope he is well again."

"Oh, no!" she answered, "this only happened two days ago."

"Indeed!" I said, astonished. "I am most sorry to hear that he has met with two accidents."

"What on earth do you mean?" said Mrs. B., looking at me in amazement.

I replied: "When I was here three weeks ago Mrs. M. was telling me about your husband's cycle accident which resulted in a severe sprain to the left leg."

"Oh, dear!" said the lady, turning to her cousin. "What have you been telling Captain Bright-Smith?"

"Perfectly true," replied my hostess, coolly; "I did tell him so three weeks ago, although I cannot account for it."

Here is a veritable case of second-sight, and the sub-conscious explanation is out of the question. My friend Mrs. M. was known among her materialistic friends to have some kind of psychic gift, but they always regarded this with the usual scepticism.

SIDELIGHTS.

There appears in the *Evening News* of November 10th a posthumous article by the late Viscountess Grey of Fallodon, entitled "Telepathic Dreams", in the course of which interesting personal experiences are given. Lady Grey tells how in 1905 she was busy with political work in Salisbury, her husband, then Sir Edward Tennant, being the Liberal candidate for that constituency, when their eldest boy, aged seven, who was staying temporarily with his grandparents several miles away, fell ill. One morning she said: "I feel happy because I dreamt his temperature had lowered, and that he was sleeping quietly." On the night of this dream the nurse in charge of the child saw Lady Grey enter the nursery and bend over the infant's bed. "To her eyes I was exactly myself," says Lady Grey, "except that I appeared as if made of grey mist. Then, having apparently reassured myself, she said, I went away, not disappearing or doing anything ghostly: I just left the room."

On another occasion Lady Grey tells of a dream in which she found herself holding three tie-pins, each of which belonged to one of her three sons. The pin belonging to her third son, who was at Cambridge, appeared to be covered with flour and small flakes of dough. She learned afterwards that this son had on the afternoon of the very day of the dream been mixing flour and rolling out scones in his landlady's kitchen.

A contributor to the *Derby Daily Telegraph* of November 3rd recalls the case of the ship, "Eleanor Taylor", which was towed into New York harbour last summer, the crew being found to be in an overwrought condition. The master of the vessel had died at sea, and the crew, while resenting, for superstitious reasons, the presence of a corpse on board, were afraid to consign the dead man to the waves in case they should be suspected of foul play on reaching port. Says the writer: "Not a man would take control and attempt to steer, for they declared that the spirit of the skipper moved about the ship, and that at the dead of night they could see and hear him patrolling the bridge. Therefore, the ship, with the terror-stricken crew, had been drifting about the seas until her distress signals were seen."

A ghostly voice that averted a terrible tragedy is touched upon in *Reynolds News* of November 18th in connection with the case of a woman who was recently bound over for two years at Liverpool Assizes on a charge of attempting to murder her husband and five children by turning on four gas taps while the family were asleep. In a distracted condition she had left the house with the intention of throwing herself into the river. On the way to the pier-head she came to St. Bridget's Church and was startled to see a light burning brightly through the window. It was the sanctuary lamp, and it seemed to convey a message. She says: "While I stood there transfixed I tried to pray. . . . The light frightened me, but not so much as a voice that came on my ears, saying, 'Turn back'. There was not a single living person near me." In view of certain mitigating circumstances the Judge, Mr. Justice Finlay, dealt with the case on lines of great leniency. Her defending counsel, Mr. Maxwell Fyfe, said in the course of his defence, "She wishes through me to express not only her contrition, but her gratitude to a Higher Power that the full consequences of her act were not realised."

"The Maori has probably forgotten as much about Spiritualism as the European knows to-day." This statement, appearing in the *Daily Mail* of November 10th, is attributed to Dr. E. P. Ellison, director of Maori hygiene, in an address at Auckland. Dr. Ellison mentioned that he had been present as investigator at Maori seances.

Writing on the subject of "Clairvoyance and Crime" in the *Referee* of the 18th November, Professor O. Klemm, of Leipzig University, says: "It seems indisputable that the clairvoyant's realm of consciousness is unlimited. . . . The occultists seem to go beyond the region explored by psychologists, who deal only with exact and controllable facts. And it is not merely once that the clairvoyant can thus ramble through space: he does it repeatedly. When he wants to see clearly, it seems that there enter into the circle of his vision far more things than would be apparent to the common run of mortals."

The experiences of a Dumfries gentleman who had the occasional faculty of being able to "spot winners" during dream states are told in the *Dumfries Herald* of November 14th. The name of this gentleman, whose integrity is vouched for by the journal, is purposely withheld. A good many years ago he saw in a dream two horses racing round a track, the rider of one of the animals being arrayed in a long red gown which blew out behind him in the wind. In the list of horses entered for next day's racing this gentleman found one called "Red Robe", which he backed heavily on the strength of his dream, winning a handsome stake at the odds of 25 to 1. In the course of another dream he found himself entering the paddock of a race-course just as the race had finished. He learned the name of the winning horse, but on awaking could not recall it except that it was something to do with "mist". However, he scanned the morning paper out of curiosity and there discovered that an animal named "Morning Mist" was running that day. He backed this horse, which came in at 100 to 13.

Miss Nell St. John Montague in the *People* of November 18th describes the return after death of an old friend, Major Ernest Gee, R.A. Before leaving for the Front he told Miss Montague that the enemy would never prevent his returning to her—that he would come back if only to say a last good-bye. On the night of April 25th, 1918, Miss Montague woke suddenly, hearing her name called. She recognised the voice as that of Major Gee, who was apparently calling her from downstairs. Springing out of bed, she hastily donned a wrap and opened the door. Again she heard the voice, crying "Nell!" and gave an answering welcome. A third time she was called. Miss Montague then ran downstairs, turning up the lights as she went, and wondering into which room the servants had shown her visitor. But she found nobody. She summoned the domestics. At last a sleepy half-dressed servant appeared. "Where is Major Gee?" she demanded; "who showed him in?" The man shook his head and pointed significantly to the street door; the bar and bolts were closely drawn. Later came the news that on the night of April 25th Major Gee had been killed beside his guns. He had come back as promised for the last good-bye.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

WHENCE AND WHITHER?

BY W. H. SIMPSON.

Of all the problems which present themselves for elucidation in the twentieth century of this civilisation, the most perplexing and far-reaching is the why and wherefore of the whole cosmos.

Is the whole sum of things but an accidental and fortuitous coming-together of atoms without aim or purpose, as asserted by the materialist, or is the Universe an expression of a divine and infinite purpose beyond all finite comprehension or understanding?

Whence came Man? Whither is he going? These are the questions that most intimately concern us all, individually and collectively. A complete and definite answer to these two questions can scarcely be given. We are justified in the assumption that we have been called into being here upon this planet for the carrying out of some universal scheme of upward progress towards an ultimate utterly beyond the scope of all human intelligence. Yet, if we determine so, we can rise above the lower self and thus recognise our better possibilities and strive to act up to the spiritual privileges granted to all. What do we actually know, what can we get to know in one little life here, which is only a short chapter in a long life's history?

This we do know at least: we are not here to seek our own pleasure and delight, but to do our duty in spite of all temptations to the contrary. It is not here and now during our earthly existence, with all its disabilities, trials and difficulties, pains and penalties, that we can ever realise our right desires, our brightest hopes and highest anticipations, but in some better state of being to be attained one day far away behind the doors of death.

We are here to conquer the earth and subdue it to our service; but above all, for a greater conquest yet to be attained—self-conquest—to overcome our lower instincts and inclinations and develop our spiritual gifts and powers, to overcome the bestial and aspire to the angelic.

How can so desirable a result as this be reached? Not by the means of any supernatural or non-natural intervention, nor by any religion even though it may claim divine sanction as its authority; for religion can do nothing but evil for the masses when misconstrued and misdirected, and can only be experienced in thought and aspiration individually on the subjective side of our nature; in fact, religion is not a cause of anything: it is an effect of the knowledge and wisdom already possessed. "Wisdom is justified of her children."

When we are wise enough we shall be good enough. Everything then will be better, and a better condition of things will prevail everywhere.

Until quite recently science was generally supposed to represent the materialistic theory and to deny every form of spiritual belief. The whole controversy between the opposing parties in the dispute had reduced itself to the question of the beginning of things. If Evolution is true, then the supernatural and miraculous Creation of the non-evolutionists and supernaturalists, all the theological teaching and preaching based upon this assumption, is false, and must be abandoned for ever by all lovers of Truth.

Evolution gives us the right answer to the riddle of Life here so far as human existence upon this planet is concerned, and when this method of inquiry is scientifically applied it will be found satisfactorily to explain man's upward mental and spiritual development and gradual ascension from the animal to man and from man to superman, and reveal to us illimitable higher possibilities here and hereafter.

It cannot now be said, as was confidently asserted fifty years ago, that all the best intellects of the times

are materialists and obstinately opposed to the spiritualistic thesis. The large majority of capable, intellectual and scientific students of psychic phenomena are convinced of their authenticity and have thereby been satisfied of the truth that man does survive the death of his body. This fact once proved beyond all doubt and denial, the whole balance of life has to be altered and readjusted, our whole conception of life, thought and conduct and being is completely changed. When convinced of the truth of the spiritual, we are born or rather reborn into another world of experience, desire and imagination, wherein we must live, learn and develop, thus falling into line with natural law and order and playing our part, however small it may be, in carrying out the universal scheme of evolutionary progress which everywhere prevails throughout the cosmos.

Darwin carried out his investigation of the facts which conclusively evidence and demonstrate the truth of Evolution on the physical side of our nature, but he stopped short at the construction of our physical embodiment; Gerald Massey started where Darwin left off, and in his two voluminous works entitled respectively *Natural Genesis* and *Ancient Egypt, the Light of the World*, he follows the evolutionary system of inquiry and conclusively proves, by an enormous accumulation of facts, the Evolution of man's mental and spiritual endowment. He carried out and accomplished an undertaking far more intricate and perplexing than befell to the lot of Darwin in his physical development research. Massey laboriously and patiently carried out year after year a far more baffling, confusing and intricate inquiry into the Evolution of mind and soul.

This stupendous task he conscientiously carried out and successfully accomplished, one of the great intellectual triumphs of the last century.

It is certainly surprising that the nature and scope of his work should have been so completely out of sight for many years. The subject, man's mental and spiritual development, is one of great interest and paramount importance, and concerns us all more deeply than any other question of inquiry that can occupy our attention.

During the latter half of the last century materialism had gained complete ascendancy over the intellectual thought of the times. All the leading scientists were materialists, and the idea was generally held that Evolution had entirely extinguished all higher hope and promise and rendered all spiritual aspiration and belief impossible. This error of judgment arose from an incomplete and merely partial understanding and application of the evolutionary system of examination because it was only applied to the physical side of Nature. But we have now learned and now know that instead of a scientific examination of Nature destroying all spiritual hope and promise, exactly the opposite is the case, for psychic research has proved the initial fact that man does survive the death of his body, the fundamental truth of all spiritual knowledge.

With all our boasted modern intellectual and scientific progress, what is actually known regarding man's origin and destiny? The facts ascertained definitely prove that our bodily structure has been gradually formed and perfected by long ages of gradual alteration and adaption until the bodily organism was fashioned and formed in which we now live and breathe and have our being. Does this sufficiently and satisfactorily account for our embodiment here, but give no further information whatever—explain nothing regarding man's origin or destiny, the whence and whither of all human existence upon this planet? Are we human beings of no more value or importance in the whole creation than our fellow creatures, the animals: of no more consequence than the worm and the fly, and are only given this little span of earthly existence: are we only born to play our little part upon Life's stage before we make our final exit for ever? Is the whole sum of things nothing more than a vast soulless mechanism constructed by no one and ending

in nothing? This would seem to be the gospel of materialistic negationalism.

¶ Dragons of the prime
That tear each other in their slime
Were mellow music matched with this."

Is there no spiritual light to be found that will lead us out of the material darkness in which we are all so blindly groping? The materialist strives to make negation stand for affirmation, to bring something out of nothing; but from nothing, nothing can come. It is good to deny falsehood, but better to affirm the truth.

In the remote and far back prehistoric past Evolution had accomplished its purpose on the physical side of our nature when the first human creature upon earth was able to stand erect, walk to and fro, claim his earthly inheritance and look upwards to the heavens above for inspiration.

When man's bodily form was fashioned and perfectly finished for his earthly existence, Evolution still pursued its upward course, but on a higher plane of aspiration, perception, endeavour and attainment.

Man is still in the making; we are evolving higher gifts and must recognise and act up to our privileges, rise upwards or sink downwards; there is no possibility of standing still and looking backwards at the past—if we are not striving to attain to spiritual life we are descending to material death.

When a right conception of mental and spiritual Evolution of human personality is entertained, we shall thus be enabled to aid in the process of individual ascension of the whole human race. When this is fully realised all will be enabled to gain a knowledge of everything necessary for our salvation, and best worth knowing.

PSYCHIC SCIENCE IN WINNIPEG.

EXPERIMENTS BY DR. T. GLEN HAMILTON.

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

Winnipeg turned out a surprise in several respects. Owing to its great distance from Europe one seldom hears of this important Canadian city in connection with Spiritualism and psychic science.

I visited Winnipeg by private invitation and was the guest of Dr. T. Glen Hamilton, one of the leading citizens of Manitoba, he having been for five years Member of Parliament for that State. In addition, he has held many public offices, including Chairmanship of Winnipeg School Board.

He has filled practically all offices in the Manitoba Medical Association, of which he is regarded as one of the shining lights. As a surgeon (I have heard) he has no superior, a fact so well recognised that, although he has a large practice to attend to, he has been prevailed upon to become Assistant Professor of Surgery in the medical school.

Important as all his other work has been, Dr. Hamilton regards his researches into psychic phenomena as the most valuable. For ten years he and a coterie of friends, most of whom have had scientific training and are members of the medical profession, have been experimenting with two excellent mediums, while occasionally they have had the assistance of a third.

Every precaution has been taken to eliminate all circumstances likely to weaken the scientific value of the tests, and there seems to be no doubt that in this respect they rank among the most reliable ever applied to this class of work. Most of the experiments have been in physical phenomena, but equally important researches have been made into mental phenomena. I have never heard a more illuminating and excellent analysis of the mediumistic trance than that evolved by Dr. Hamilton. It must, I think, be the best work yet accomplished in this field.

Every theoretical point is supported by photographic examples, and the explanation has been of the greatest use in Dr. Hamilton's lectures before various medical institutions. The matter has been raised right out of the psychical research field into that of applied science, so far as that can be related to the human mind. Every student of mediumship should look out for his theory. It will enable all to realise the relationship between mediumistic mental states and those of normal and abnormal psychology.

Practically all adverse criticism has been silenced in the parts of the world where Dr. Hamilton's work has become properly known. He is doing for Canada what Dr. Crandon is doing for U.S.A., and Sir Oliver Lodge for Great Britain. One thing is clear: Dr. Hamilton must be persuaded to visit Europe with his photographic slides and expert knowledge, as he has a real contribution to make to psychic science. Much of it will confirm a good deal that has already been discovered; much is original.

I had the good fortune to sit at one of the test seances in which the phenomena of telekinesis, the ringing of bell-boxes, the independent and automatic voices, and the production of trance writing were successfully obtained under test conditions.

An example of the great care and patience with which these investigations have been conducted is shown by the following. Among the trance communicators is an intelligence claiming to be the late Robert L. Stevenson. In his script are occasionally found phrases which appear to be without much meaning; they are obviously fragments of sentences carefully removed from their context, so as to convey little or no meaning until they have been discovered and related to the whole sentence to which they belong.

One of the company of experimenters has had assigned to her the task of becoming acquainted with the life and works of Stevenson, her duty being to find out the full references to which the fragments belong. This has often been a long and involved task, pursued with such determination that sometimes months have been spent in finding one reference. These references are often found to belong not to the famous author's known writings but to some of his private correspondence to which it is certain the medium has had no access.

Ectoplasm is frequently obtained and many excellent photographs of it have been taken. The independent and automatic voices are also frequent. Both occurred in the seance I attended. This is a particularly interesting feature, as the principal communicator is well known among psychic students in America. More will be said about this later. Notes of every seance have been carefully kept by a qualified reporter, and these will shortly be published. Nothing has been made public up to now.

It is letting out no secret that the investigators have been compelled to accept the Spiritualistic hypothesis to account for the phenomena. Even in simple manifestations, which might be accounted for by the subconscious theory, careful consideration has shown that there is often an unseen intelligence at work, and that the survival theory is the right one.

The fact that Canada has contributed so valuable a part to psychic science is extremely gratifying. Evidence of survival is piling up all over the world.

MRS. ELLEN GREEN'S JUBILEE FUND.—We are glad to hear from Mr. E. Adams, the Treasurer of this Fund, that since the appearance of the last appeal in LIGHT further donations have been received, bringing the amount up to £42 13s. 7d. This is still considerably short of the amount aimed at, namely, £100, but it is hoped that some of the many churches and societies who remember Mrs. Green's faithful services in bygone years will mark their appreciation by sending donations to Mr. E. Adams, 22, Kimberley Road, Penylan, Cardiff, by whom they will be gratefully acknowledged.

RAYS AND REFLECTIONS.

Of some of the most proficient palmists, like "Cheiro", it is said that they have not only been able to foresee events in the future but even the dates on which they would happen. The dates are naturally gathered from the palm!

* * * * *

Some of the clergy have been showing a disposition to break away from State control and to infringe the law over the question of the revised Prayer Book. So far as the law-breaking is concerned, it is not at all certain how far the State control extends. But, at any rate, the Church is not in a dignified position while it is yoked to a legal system which treats the existence of spirits and a spiritual world as a vulgar superstition.

* * * * *

Dean Inge, at the Church Congress, alluded to Einstein's calculation of the size of the Universe, based upon the idea that Space is not infinite. Einstein's estimate of the extension of Space is that it is roughly equivalent to a thousand million light-years, a light-year representing the distance travelled by light in a single year, i.e., about six billion miles. We have been hearing much lately concerning these stupefying distances as set down by astronomers. As we read them we reflect that these are merely the externals of the problem and that intellectual valuations, however important in their place, are not at the core of the problem. The boundaries laid down by the mind in this way simply reflect the limitations of the human consciousness.

* * * * *

No small part of the great advance we are making to-day is due to the number of books and testimonies concerning psychic faculties and spirit communication which are put forward by people who disclaim any connection with Spiritualism. I may instance the little book recently put out by the sister of a popular University man who was killed in the war. The sister had many evidential messages from her brother "without the aid of a professional medium". The reviewers find this very impressive and convincing. It is a queer world. Any amount of Spiritualism will be accepted if the label is omitted. I have listened to many stories of spirit-guidance and the ministry of the Unseen World from people who stoutly contended that this was not Spiritualism. Just what else it was I could not say, but I did not dispute the contention. Like Brer Rabbit, I just "lay low and said nuffin'."

* * * * *

Much nonsense is talked about the existence of "evil spirits" who, of course, are merely undeveloped souls like those in the flesh. They are credited with unlimited powers of mischief. But it is none the less a fact that ill-disposed spirits have much less freedom when they have passed into the next world than they had here. It is not merely that they are restrained by the wise guardians set over them. On earth they had so identified themselves with their mortal bodies that when minus these they found themselves very much at a loss. These are veritably the "spirits in prison", and remembering this, we need not pay much attention to those lurid statements which represent them as raging and rambling all over the globe. Some old-time Spiritualist writers were great sinners in this respect. They drew highly-coloured pictures of the wholesale mischief wrought by hordes of "malignant entities". But perhaps their excited statements had a salutary effect on rash investigators, like the hell-fire doctrines of the old-time preachers.

D. G

NOTES ON NEW BOOKS.

"The Silence." By Evelyn Whitell. (L. N. Fowler & Co. 1s. 6d.)

A tiny volume rich in beautiful and helpful thought. Although a variant of many other similar little books it has a refreshing quality of its own. After a page of "Affirmations", Miss Whitell has a little chapter on thought for every month of the year. Her first affirmation is: "I am a smiling child of love: I am wrapped in the garden of sunrise", and her last words are: "Peace to the World".

W. B. P.

"Meditations on the Beloved." By Sarojini (Eveline Vernon Walker). (Kealey's, Ltd., 2s. 6d.)

Amongst the multitudes of booklets that are more or less variants of one another these meditations are distinguished by poetic imagination and spirituality. The tiny volume is dedicated to "all souls who are seekers after God". It is divided into three parts: "The Beloved"; "The Beloved in Nature"; "The Beloved in All". Of the many fine aphorisms in this little book here is one: "Meditation is a beautiful interlude in life."

W. B. P.

"The End of the Marriage Vow." By J. H. Symons. (Hutchinson. 7s. 6d.)

By means of an ingenious machine that temporarily raises the molecular vibration of physical matter, it is found possible to project human beings—as well as animals and inanimate objects—into another condition of life. Thus the hero of the story and his friend, the inventor, Sir Robert Arkington, are enabled to visit the next world for brief periods. They find it much like our own world, superficially—even to churches, theatres and shops—though more advanced in many obvious directions. This new world is a continuation of our own, death being merely a change of molecular action. A love interest, that matters little, is woven into this ingenious story, and the author has taken full advantage of the opportunity afforded by his unusual theme, which is handled with skill and knowledge.

H. G. A.

"The Works of Geber." Englished by Richard Russell, 1678. A new edition, with Introduction by E. J. Holmyard, M.A., D.Litt. (J. M. Dent & Sons, Ltd. 6s.)

The Translator was "R. R., A Lover of Chymistry", and the modern editor is a Science Master at Clifton College, both fitly and aptly expressing their reverence for one of the fathers of chemistry, Jabir-ibn Harjyan, Latinised as "Geber".

Jabir, born in Irak in 721 A.D., was a famous alchemist and physician at the Court of Harun-al-Rashid in 800 A.D., and spent much time and money in searching for the alleged "philosopher's stone", by which base metals could be transmuted to gold. But his experimental methods were new to the savants of his time and laid the foundation of scientific chemistry. He had the true spirit of scientific research and the contempt of the true researcher for those who sneer at the facts he has ascertained and their unreasoning and unreasonable arguments. Some of his remarks (or "refutations") to various classes of objectors might enrich the armoury of words of those who, to-day, sustain the cause of psychic science against its detractors.

Here are a few:

"Therefore it now remains, that we set about refuting the Reasons of Sophisters, through ignorance denying this most excellent Science. . . ."

"We say their heads are fatuate and void of humane reason, and they themselves more like to beasts than men, for they conclude from premises having no affinity with that which is related." (Is this the origin of "fat-head"?)

"Everyone of these Supposers is adverse to the other, according to his Supposition; and, being adverse to these, he believes himself to be simply adverse to the Art. And for the most part we find neither of these Sects void of Reason."

"We answer, as we did to the first, affirming the Art, and that we know it to be, because we have seen and touched the verity thereof."

K.M.E.

NEW BOOKS RECEIVED.

"ASTROLOGY AND MARRIAGE." By Sepharial. (W. Foulsham & Co., Ltd. 2s. 6d. net.)

"GOTAMA THE MAN." By C. A. F. Rhys Davids. (Luzac & Co. 4s.)

"AN A B C OF THE OLD SCIENCE OF ASTROLOGY." By Sidney Randall, B.A. (W. Foulsham & Co., Ltd. 2s. 6d. net.)

"HEBREW ASTROLOGY." By Sepharial. (W. Foulsham & Co., Ltd. 5s. net.)

The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.

(Tel. PARK 4709.)

Hon. Principal, MRS. HEWAT MCKENZIE.

Autumn Syllabus on Application.

Trance Mediumship. Private Appointments MRS. GARRETT
 Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
 Trance Mediumship. Private Appointments MRS. MASON
 Trance Mediumship. Private Appointments MRS. ROUS
 Trance Mediumship. Private Appointments MISS FRANCIS
 Clairvoyance MRS. CAMPBELL and MISS FRANCES CAMPBELL
 Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN
 Psychic Development. Private and Group MRS. KITCHEN

Afternoon Classes. Non-members 1s.

Thursday, December 6th, at 3 p.m. MR. G. P. SHARPLIN
 "Psychic Healing." (under control)
 Thursday, December 6th, at 5.30 p.m. MR. W. S. HENDRY
 "Soul Growth."

Group Clairvoyance. (Limited to 10. Bookings must be made.)
 Friday, November 30th, at 8 p.m. MRS. BRITTAIN
 Tuesday, December 4th, at 4 p.m. MRS. ROUS
 Friday, December 7th, at 8 p.m. MISS GRACE COLLYNS

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3

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"PSYCHIC SCIENCE"

Editor—Stanley de Brath, M.I.C.E.

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THE LONDON SPIRITUALIST MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, December 2nd, 11 a.m. MR. GEORGE PRIOR
 Sunday, December 2nd, 6.30 p.m. DR. W. J. VANSTONE
 Monday, December 3rd, 7.30 p.m. (Clairvoyance) MR. STEPHEN FOSTER
 Wednesday, December 5th, 7.30 p.m. (Clairvoyance) MRS. FRANCES TYLER

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 Clairvoyance or Trance—

MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE
 Ouija Board and Automatic Writing MRS. HESTER DOWDEN
 Tuesdays, 3 p.m., Class for Psychical Development—

MRS. G. P. SHARPLIN
 Wednesday, 3 p.m., Circle for Clairvoyance, December 5th,
 MR. GLOVER BOTHAM

Thursdays, 3 p.m., Circle for Development—
 MISS AIMEE EARLE and MRS. LIVINGSTONE
 Thursdays, 6 p.m., Devotional Group, Absent Healing MISS STEAD
 When in Town, Miss Stead is always at the Library on Thursdays.

PUBLIC MEETING

In CAXTON HALL, Victoria Street, S.W., THURSDAY, NOV. 29th
 Sir Frank Benson, Mr. Glover Botham.

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, December 2nd, 11 a.m., Holy Communion MR. R. A. BUSH
 An invitation is given to all who love the Lord Jesus.
 Sunday, December 2nd, 6.30 p.m. MR. A. P. ZOYSA
 Address, Spirit-descriptions and messages.
 Wednesday, December 5th, 7.30 p.m. MRS. BLANCHE PETZ
 Address, Spirit-descriptions and messages, with pastel drawings.
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Sunday, December 2nd, 11 a.m., Miss Penny. Thursday, December 6th,
 Mrs. Maunder, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 2nd, 11, open circle;
 2.45, Lyceum; 6.30, Miss Lilian George. December 5th, 8, Mrs. Carrie
 Young.

Camberwell.—The Central Hall, High Street.—December 2nd, 11,
 open circle; 6.30, Mr. Edward Keith. Wednesday, 7.30, public circle at
 55, Station Road.

Peckham.—Lausanne Road.—December 2nd, 7, Mrs. M. Clempson.
 Thursday, 8.15, Mrs. G. Elliott.

Richmond Spiritualist Church, Ormond Road.—December 2nd, 7.30,
 Mr. E. Hunt, address. December 5th, 7.30, Mrs. E. Smith, address and
 clairvoyance.

Croydon.—The New Gallery, Katharine Street.—December 2nd, 3,
 Lyceum; 6.30, Mr. P. J. Hitchcock, address.

Fulham.—12, Lettice Street.—(Nr. Parsons Green Station)—Decem-
 ber 2nd, 11.30, circle; 3, Lyceum; 7, Mr. G. Taylor Gwinn. Thursday,
 8, Mr. T. Ella.

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 on payment of 1s. 6d., to all who are interested in the subject).

MEETINGS.

Monday, December 3rd, at 3, Psychometry MISS LILY THOMAS
 Tuesday, December 4th, at 7.30, Clairvoyance MRS. E. ROBERTS
 Thursday, December 6th, at 7.30, Clairvoyance MR. BOTHAM

GROUP SEANCES.

Monday, December 3rd, at 7.30 MRS. NORDICA
 Wednesday, December 5th, at 3 MR. BOTHAM

PUBLIC LECTURE.

Saturday, December 8th, at 8 o'clock MISS GERALDINE CUMMINS
 "The Scripts of Cleophas."

SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.

Tuesdays, at 7.30 MRS. HENDERSON
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 All correspondence to the Hon. Secretary, Mr. F. W. Hawker.

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SUNDAY, DECEMBER 2nd.

11 a.m.—Speaker, Mr. H. Ernest Hunt.

6.30 p.m.—Speaker, Mr. Stirling Campbell.

Clairvoyant: Mr. Stirling Campbell.

December 9th, 11 a.m., Mr. Percy Scholey;

6.30 p.m., Mrs. Stobart.

A Spiritual Healing Service is included.

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ADMISSION OF NON-MEMBERS to Lectures and other Meetings. Non-members cannot be admitted to any meeting except on the presentation of a ticket purchased before the day of the meeting or as the guest of a member, who may purchase a ticket at the time of a lecture.

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AUTUMN SESSION.

FREE PUBLIC LECTURES.

TUESDAYS, at 8 p.m.

December 4th ... REV. C. DRAYTON THOMAS

"Messages Through Trance Mediumship:

2. How Mistakes are Caused."

GENERAL LECTURES.

ALTERNATE THURSDAYS, at 8 p.m. (Last of Session.)

December 6th ... DR. CHAS. SAMPSON

(President of International Society of Applied Psychology, Paris)

on

"The Rationale of Mediumship."—A Surmise by a Psychologist.

DISCUSSION CLASSES.

WEDNESDAYS, at 5 p.m.

December 5th ... MISS L. GWENDOLEN WILLIAMS

"Astrology—II."

MEETINGS FOR DEMONSTRATION OF CLAIRVOYANCE,

PSYCHOMETRY, Etc.

TUESDAYS, at 3.15 p.m.

December 4th ... MR. T. E. AUSTIN

EXPERIMENTAL WORK. (Private sittings.)

TRANCE: MRS. J. W. GARRETT*

MRS. MASON

MRS. MORREL (non-professional)

*Members will be pleased to hear that Mrs. Garrett is now recovering her health, and sittings are being booked for January 1st and after.

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HEALING TREATMENT ...

NOTE.—Introductions to approved mediums working in their own homes can also be obtained.

CIRCLES.—In the event of a group of friends wishing to form a circle, with or without a professional medium, the Secretary will arrange accordingly.

AT HOME.

WEDNESDAYS, at 3.30 to 5 p.m., for the purpose of introduction amongst Spiritualists and friends.

Hostesses ... HOUSE COMMITTEE

DEFENCE FUND.

The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

Many of these generous donors are non-members, and others are complete strangers, some of whom live in far-off countries.

The total amount received to date is £734 10s. 10d. The

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The Second

Felicia R. Scatcherd Memorial Lecture

(1929)

Under the joint auspices of The London Spiritualist Alliance Ltd., and The British College of Psychic Science

A LECTURE

Illustrated by Lantern Slides, will be delivered at THE GROTRIAN HALL, 115 Wigmore Street, W., on WEDNESDAY, DECEMBER 12th, 1928, at 8.30 p.m., by DR. L. R. G. CRANDON, of Boston, U.S.A. Subject: "A YEAR'S PROGRESS IN THE MARGERY MEDIUMSHIP." Chair: MRS. HEWAT MCKENZIE

Admission by Ticket from the B.C.P.S. and the L.S.A. Members of those Societies, 2/-. Non-members, 3/6
 NOTE: Any surplus proceeds from the Meeting will be handed to the Scatcherd Memorial Fund