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REALITY OF PSYCHIC FORCE WINNIPEG INVESTIGATOR'S CLEAR LEAD TO SCIENCE

By DR. T. GLEN HAMILTON

AMONG the many unusual facts established by psychical research during the past sixty years or more, none are more startling from the purely scientific viewpoint than those which show that material objects may move when not in contact with anything of a known physical nature to cause that movement. That this class of phenomena has been established again and again, those acquainted with the reports of Sir Wm. Crookes, the great English physicist, Flammarion, the noted French astronomer, and Dr. Eugene Osty, of the Paris Metapsychic Institute, know.

Like these I have mentioned and many others who have had first-hand experiences in this field of inquiry, I am convinced also that such phenomena exist, my conviction resting mainly on extensive observations and experiments carried out with a local Medium known in this connection as Elizabeth M.—a little Scotch lady whose incipient faculties were accidentally discovered in my own home in 1921, and whose development was under my own supervision from the start.

The Elizabeth M. telekinetic phenomena centred for the most part about a twelve and a half pound wooden table, carrying on its top a plaque surfaced over with luminous paint, so that its movements might readily be followed in the semi-darkness or complete darkness of the seance room. All experiments were conducted in my own home and in a room set apart and equipped for the purpose.

From the first Elizabeth showed signs of being an unusually strong Medium.

First to appear were astonishingly powerful movements of the table when contacted by the Medium's hands. Repeatedly I found it necessary to put forth all my strength over a period of several minutes before the table could be prevented from pitching and knocking about. It gave one the impression of being a caged animal very difficult to describe. There were times, too, when in spite of all my efforts to the contrary, the table moved beneath my grasp.

Astonishing as it may seem, there were occasions as well when two experimenters—a Mr. M. and myself—together could not overcome this mysterious strength when the psychically activated table not only strained and lifted as if trying to release itself from our hold

upon it, but finally whirled the whole locked unit—the seated Medium and the two experimenters—about the floor as if it were a toy in the hand of a giant.

Elizabeth, who was a small, middle-aged woman, could never even had she consciously attempted to do so, have normally exerted so great a strength.

There were other signs, however, which showed these exceedingly vigorous movements to be of supernormal origin; the Medium showed signs of definite physiological reactions. Immediately before the table became active she complained of a sense of tightness in the solar plexus region. When the movement became violent she often cried out with pain arising, she said, from this feeling.

When the experiments were over she was frequently found to be in a more or less faint condition—face pale, hands cold, her consciousness more or less dazed. In other words, everything went to show that the Medium's body was being drawn upon in a way which was not normal.

NON-CONTACT MOVEMENTS

Of still greater interest, however, were the non-contact movements of the table. Again and again this type of phenomena took place while the Medium's hands and feet were being controlled either by myself or by one of the sitters.

Presently, in the course of a few weeks, the table began to show a tendency to raise itself off the floor entirely, and in the course of a few months we watched this upward movement grow steadily in magnitude until it progressed from a levitation of a few inches to that of three to four feet. These levitations were at first contact phenomena, but ended by being non-contact phenomena. That is, the Medium placed her hands on the table; it became activated; her hands were withdrawn and controlled and the table continued on its upward flight unaided by anything of a known physical nature. Frequently the table turned completely over and levitated feet uppermost, this double movement taking place in the twinkling of an eye.

Having set out to investigate these curious happenings simply as a matter of scientific curiosity, we submitted these phenomena to almost every kind of test which we could devise. We left no stone unturned to prove to our own satisfaction at least that

fraud had nothing whatever to do with causing these mysterious movements.

Chief among these testing devices was the use of flashlight photography, the flashlight being exploded by means of an electric switch held in my hand, at the exact moment the table was seen and heard to move. As the flash went off in approximately a thirtieth of a second, fraudulent manipulation of the table by anyone present was impossible, for had such a thing been attempted the trickster would have been caught in the act.

Scores of times we photographed the rapidly moving table by this means—as it flung itself upward; as it inverted itself; as it moved within the curtained cabinet, completely cut off from all possibility of contact; and as it rushed out of the cabinet entirely on its own.

In no single instance was there revealed the slightest sign or suspicion of fraudulent action on the part of either the sitters or Medium.

Outside witnesses were brought in as independent verifiers, among them a number of well-known medical men of the city. Like ourselves they were unable to account for these phenomena on any known basis.

Among these outside scrutineers also was Mr. J. Malcolm Bird, one-time assistant editor of *The Scientific American* and at the time (1925) official investigator for the American Society for Psychical Research.

In a photograph taken at the time he may be seen standing to the right of the Medium, the table levitation and inversion in this case being a notable one. Immediately prior to this experiment he passed the table through a loop of rope to satisfy himself that no strings, wires, or attachments of any kind were connected with it. He was convinced, he said, that the movements were true telekinesis. The speed of the levitation he regarded as extraordinary.

It may be of interest at this point to quote from a report on these phenomena made by the late Sir Arthur Conan Doyle and published in his book *Our Second American Adventure*. He says:

"On our first night in Winnipeg we attended a circle for psychical research which has been conducted for two years by a group of scientific men who have obtained remarkable results. The Medium is a small, pleasant-faced woman from the Western Highlands of Scotland. Her psychic gifts are both mental and physical. The circle, which contained ten persons, including my wife and myself, placed their hands, on one hand, each upon a small table, part of which was illuminated by phosphorous, so as to give some light. It was violently agitated and this process was described as 'charging it.' It was then pushed into a small cabinet with an opening in front. Out the table came clattering again entirely on its own, with no sitter touching it. I stood by the slit in the curtain in subdued red light and I watched the table within. One moment it was quiescent. A moment later it was like a restless dog in a kennel, springing, tossing, beating up against the supports and finally bounding out with a velocity which caused me to get quickly out of the way.

"Many of Crawford's Belfast experiments have been duplicated by this group of scientists, which is the more important in view of Dr. Fournier d'Albe's failure to get the same results."

So much for some types of telekinetic phenomena witnessed in this city from 1921 on. (Reprinted, by permission of Dr. Glen Hamilton, from the *Winnipeg Free Press*).

GENE DENNIS PROPHESES

Miss Gene Dennis, the famous American stage-clairvoyante, is back in England. Reporters swarmed around her when her boat, the "Isle de France," berthed at Plymouth. She told them, amongst other things, that the Prince of Wales will marry "a girl of the Irish type" in about two and a half years, and that a general election will take place this year, probably in April, brought about by a big political out and a financial figure coming in.

SIMULTANEOUS VOICES

MR. HOLLAND HENNEQUIN'S REMARKABLE EXPERIENCE

AN unusual account of a Direct Voice seance in a coastal town, with a strictly non-professional Medium, has been sent to us by Mr. Holland Hennequin, of London. Although he is not at liberty to disclose the name of the Medium (who has no wish for publicity), he has communicated it to the Editor of *LIGHT*, in confidence, together with the address.

"My son had told me," writes Mr. Hennequin, "at a previous sitting, that he had sent me a lady, whose son he had met in the spirit-world, to help me. He did not say in what way, but the lady did commence to visit us, and it is due to her efforts that we received the invitation to attend the sitting in question."

Mr. Hennequin says that his host and hostess were homely folk, who had sat for four years before obtaining the Voices. They do not know which of them is the Medium. Both remain perfectly normal throughout the sitting, and engage in conversation with the spirits and the sitters.

A large sheet of plywood was placed on the floor, and the sitters (six in number), sat with their feet placed on this. "In a darkened room," says Mr. Hennequin, "movement of the feet on plywood is like walking on the boards of an empty house."

After four or five minutes' waiting, "a cold breeze commenced to circulate as if fanned through a refrigerating chamber, and I should estimate that the temperature of the room dropped at least 15 to 20 degrees. After the Voices commenced, this coldness seemed to disappear, or at least we suffered no inconvenience from it."

A luminous slate rose in the air, and sailed around the room. Three trumpets followed suit and gyrated in the air, while the controls were exchanging greetings and pleasantries with the sitters.

Both Mr. and Mrs. Hennequin were spoken to by their son. Mr. Hennequin continues: "I have sat with some of the most famous Voice Mediums, but I have never encountered anything to compare with what now followed. One Voice came in after another and remained, until there were eight Spirit-Voices speaking at once."

From a vase in an inaccessible corner of the room, roses were taken and given to some of the sitters. During the time the Voices were speaking, the sitters were touched on the face and body.

"I knew," says Mr. Hennequin, "that it would be impossible, owing to the darkness, for anyone to see what I was doing, so I held out my hand at arm's length, palm upwards, and it was immediately struck with the trumpet. There was no fumbling; it was a clean hit."

Mr. Hennequin adds that much of the evidence given to him was too personal for a public account. He is convinced that his host and hostess are most remarkable Mediums. Whilst sitting at tea, the heavy table, laden as it was, was swayed about, bounced, and almost lifted bodily from the floor.

There was an incident which left a deep impression on Mr. Hennequin's mind. While the Voice of his son was talking, he said: "You had better act as a guide, for I don't know the road, and it looks like being a dirty ride."

"Right ho! I'll be there," was the answer.

Returning, Mr. Hennequin lost his way. About 20 miles from London he took the wrong fork. After travelling some miles he said to his wife: "I don't know what part of London this will bring us to, so we had better try to find out where we are."

"I eased the car up," he writes, "looked out, and then laughed: 'We ought to remember this place. We are right outside the church in which we were married'."

"DENNIS BRADLEY SPEAKS"

WHAT HE FOUND ON HIS ARRIVAL ON
THE "OTHER SIDE"

UNDER the heading, "Dennis Bradley Speaks from the Spirit World," the *Sunday Express* (January 6th), published a long report of a seance, with Mrs. Barkel as Medium, attended by a *Sunday Express* reporter and Mr. Patrick Bradley, youngest son of the "dead" author. The report takes the form of question and answer, dealing mainly with the experiences of Mr. Bradley on the "other side."

Amongst the answers were the following :

"It is not easy to describe a world such as this in terms which in your mind can only conjure up visions of your own. There are dimensions and sensations which have no parallel or counterpart in earthly life. Time, for instance, simply does not exist. Space seems illimitable."

"One travels by thought. To wish to be somewhere is to be there."

"I was discovered by friends of mine and talked to them. The first person I saw was my sister, Annie, who has been a very great help to me."

"Spirits who knew each other on earth are drawn immediately to each other on one thinking of the other. It is a fascinating capacity, and not easy to describe. I have already seen my mother, Sir Arthur (Sir Arthur Conan Doyle), and even Confucius, the ancient philosopher, who seemed to be wearing a brown habit something like a monk's."

"There are two systems of thought transference. When two minds are in attunement, thoughts interflow with perfect freedom and clarity. It is a kind of coherent and easy telepathy. Because of this, spirits who spoke contrasting languages while on earth can 'talk' to each other with the greatest of ease."

"Suicide is a crime; you will be doing would-be suicides a service by assuring them that suicide offers no release. There is a darker aura round the earth, in which the spirit of a suicide is forced to stay until it has 'lived out' what would have been its normal span of life on earth before entering the spirit-world."

"There are vast halls in which is taught all the knowledge that exists. All the inventions which have caused such excitement and admiration on earth have been known here ever since time was. It is through the good offices of some spirit that a human being is able to stumble across some fragment of knowledge of benefit to humanity."

"There are, incidentally, even laboratories here in which spirits are trying to find cures for certain malignant diseases on earth. I will talk to you again about this. I have not had time to go through them yet."

The reporter's concluding words are: "A conversation followed in which Patrick Bradley and Dennis Bradley talked of many things. Then an affectionate farewell, and the seance was ended."

The seance was arranged by the Marylebone Spiritualist Association and was held at Marylebone House, Russell Square, the Association's headquarters.

Complying with a request made before his passing, the ashes of Mr. Dennis Bradley were scattered from an aeroplane over the English Channel by his two sons on Thursday last week (January 3rd).

M.S.A. 63rd ANNIVERSARY

The 63rd anniversary of the Marylebone Spiritualist Association is to be celebrated by a special service for members and associates (numbering over 3,500), to be held in the Royal Albert Hall on Sunday evening, March 3rd, at 6.30. The speakers announced are Mr. George Craze (president), Mr. Ernest Hunt, and "White Hawk" (through Mrs. Barkel), and clairvoyance is to be given by Mrs. Helen Spiers, Mrs. Stella Hughes, and Mr. Thomas Wyatt. Admission is to be by ticket.

PSYCHIC PILGRIMAGE

MR. AND MRS. E. A. S. HAYWARD'S EXPERIENCES
IN AMERICA

WE had a very stormy passage across the Atlantic to Halifax, Nova Scotia, but, being seasoned sailors, my wife and I suffered no ill effects.

We met a number of congenial people on board, and were able to do quite a good deal of quiet propaganda, and my wife got through some very evidential messages for some of them.

Soon after our arrival at New York, we paid a visit to Hyslop House, the headquarters of the American S.P.R., and met Mr. Bligh Bond, Mrs. Bigelow, and others, and spent over four hours in conversation and relating our psychic experiences. They all were most hospitable and greatly interested in what we told them. I was invited to lecture for the Society early in January, but unfortunately could not stay to do so, but promised to lecture there should we return to the city. I have promised to write an article for their Journal on our experiences with Mrs. Duncan in Edinburgh and Glasgow.

"We had a very interesting sitting one evening with a so-called 'ballot reader' at Hyslop House. We went unannounced and as complete strangers. The Medium was a Mrs. Horne, and she placed pieces of adhesive tape over her eyes, both longitudinally and transversely, so as to blindfold her completely. Each person was allowed to write three questions, and she was able to read them verbatim simply by touching them. Frequently they were held upside down. In our cases the replies were excellent and most evidential, and all the rest of the sitters appeared equally satisfied."

The President of the Baltimore Psychic Research Club was present and he has invited me to lecture to the Club on our return north, and I expect to do so.

We afterwards visited our friends, Mr. and Mrs. Kellerby, at their charming home in New Jersey. They took us to two sittings with a self-styled "Trance Medium" at a Circle in New York, with which they had been sitting for some weeks, at the hotel suite of an Egyptian Princess. As a result, we were able to expose this man as a fraud, and deprive him of the opportunity of preying further upon the generosity of our friends.

This is the total amount of our psychic adventures in America for the present, but I have accumulated a great deal of very interesting knowledge into conditions of Spiritualism in the U.S.A., much of which is of a very disheartening nature.

We are now enjoying the most beautiful weather, brilliant sunshine and balmy breezes. It is in marked contrast to the cold we had up north—11 degrees above zero in Halifax and 16 degrees above in New York. Miami, Florida.

E. A. S. HAYWARD.

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THE SILVER CORD

By REV. WILLIAM A. REID, M.A., GLASGOW

*"On the day when the silver cord is snapped,
And the golden lamp drops broken."*

THE above is Moffat's translation of that unsurpassed description of death in Ecclesiastes XII. You should read it. As descriptive poetry and pure literature it has been the marvel of the ages. Read along with it Pope's "The Dying Christian to his Soul," where the ecstasy of material death is described in what, in some respects, is Pope's best poem.

I should like to give a few thoughts about what Ecclesiastes calls The Silver Cord which is snapped at death. Other phrases are used, such as the Astral and the Etheric Cord; but none of them is to be compared with the Silver Cord. The Silver Cord is a poetic phrase; the other phrases claim to be descriptive. The Temple lamp, kept always lit, is a symbol of life. When the silver cord is snapped the lamp drops to the floor, the bowl is broken and the oil spilled. The light is extinguished. This snapped cord is one of Ecclesiastes' descriptive pictures of death.

One thing is certain: that this connecting link between the person and his material body is not a cord. It may look like a cord and appear to stretch like an elastic cord; but it is not like a piece of twine.

WHAT IS THE SILVER CORD?

The body dies, decays, disappears; and you and your spirit-body live. I am assuming this, though not forgetting that some deny it. Again, I prefer *spirit* to astral or etheric; because spirit-body is only a symbolic description of what I regard as a fact. Well, the spirit-body gets its life and vitality and driving power from the spirit. The material body needs food, air and sleep to become a workable mechanism or organism; but it can only function when supplied with additional energy from the spirit. I think I may say the spirit leaves the body when the body ceases to work owing to disease, accident or wear. Then the Silver Cord is snapped. Who snaps it or how it is snapped is not known. We can only record facts. The Cord is snapped; the material body is dead.

THE PLACENTA

It is well known that every living thing begins as a single cell, and grows and develops ultimately into an adult creature—plant or animal. It requires to be supplied with food until it can fend for itself. This food is supplied by the mother in some form. The acorn is the young tree with a small but sufficient food supply. The hen's egg is the young chick with a food supply. The human being remains inside the mother and is supplied with food through a blood receptacle called the *placenta*, for nine months or so. The placenta is the food supply. After about nine months the baby is born, and the parents must get food for it outside the mother's body until it can earn its own living. Something similar is taking place at this moment with all of us in supplying us with non-material food. Our body is getting "life-stuff" through a Silver Cord, from a placenta or storehouse which is the spirit-body.

SLEEP AND DREAMING

Sleep is manifestly a pause in the activity of the material body, because it cannot work for want of power. Sleep is stopping the motor car at the petrol pump for a refill. At this point I fear I must pass on some speculations, though some of them are very likely and can claim very strong proofs for their reality. The spirit-body, it is said, during sleep goes out of alignment with the material body, either in part or completely, so as to get replenished or refilled by the spirit. It comes back into alignment when it refills the material body; or, as I think it ought more correctly to be put,

the Silver Cord as required. Put still otherwise, the body is now awake and may be used by the spirit.

Certain types of dreams which we remember are said to be caused by slight departure from alignment of the two bodies. Other types are commonly admitted to be caused by various material, mental and entirely normal disturbances in the material body itself. Still a third type of dreams is produced by what is called travelling clairvoyance, such as many seers, including St. Paul, record. I need not pursue this matter further.

STRETCHING THE SILVER CORD

It is manifest from the foregoing that the Silver Cord may be stretched or produced. When the spirit-body is seen at great distances, hundreds of miles away from the material body, it is called a "phantasm of the living." This I think an unfortunate term, as the sleeping body would more appropriately be called a phantasm of the living. Those who wish to study this further should read *The Projection of the Astral Body* by Sylvan Muldoon. I quote from that book some claims the writer makes of facts ascertained by observation, experiment and personal experiences:—

"The cord at a few inches of bodily separation is 1½ in. thick (the diameter of a silver dollar); at 10 ft. ¾ in.—resembling a garden hose; at 15 ft. approximately it might be at its minimum thickness—holding this on to infinity . . . The force is not applied by the cord, but through the cord . . . The cord in itself is not elastic . . ."

Enough has been written to show that the Silver Cord is not a string, nor an elastic string, nor even a pipe like the umbilical cord which conveys the blood from the mother to the foetus. It cannot be. It is rather a line or field of force as from an electro-magnet.

Scatter small pieces of iron on your table and imagine a strong electro-magnet to be in the roof. Switch on the current and all the pieces of iron will jump up to the roof. Turn off the current and they will fall on the table again. This falling is how I picture the snapping of the Silver Cord; the psychic current at death is switched off from the body.

THE CONNECTION OF THE SILVER CORD

The general opinion is that it is connected somewhere about the head, the solar plexus perhaps; and pictures are given of the spirit-body leaving the corpse by the head, with the Silver Cord still attached to the head. This may be seen in Mr. Muldoon's book, and in that interesting book by Hewat McKenzie, *Spirit Inter-course*. We may take it that this way of exit for the spirit-body is generally and normally true.

I venture, as my own personal opinion, that the Silver Cord may contact any part of the nervous system. The experiments of Dr. Crawford, of Belfast, and others, may substantiate this, as the psychic rods described come from various parts of the body. The lines of force seem to act along these ectoplasmic rods in the places and directions required. It is not the rods, of course, that do the lifting of tables and trumpets, but the force acting through the rods.

We may conclude therefore that this Silver Cord is but one of many lines of force—emanations manipulated by us in ways as yet incompletely known. There may indeed be Cosmic Silver Cords whereby power is communicated by great World Spirits; and all the Universe Spirits may get power from the One All Spirit we call God. These are but pictures. There are certain known facts, as I have indicated, which lift them out of the region of pure fantasy.

"We may be in the Universe as dogs and cats are in our libraries, seeing the books and hearing the conversation, but having no inkling of the meaning of (the Universe)."

PASSING OVER

From S. J. McLEA, Cheltenham

HAVING asked a friend what her experiences were on passing from this life, the following came:

"When I closed my eyes upon my familiar surroundings I found myself in empty space—I seemed lost in space. Then a consciousness came to me that space was not empty, and my eyes gradually opened to see many forms about me, and as they drew near I recognised my father and sister. It was all so vast, so beyond my comprehension, I felt bewildered. Those I have mentioned, together with my guide, brought me to a place of rest, where spirits came to me whose special work it is to receive the newly-come and to explain what otherwise would be incomprehensible.

"I could not at first grasp what I was told; much seemed to contradict some of my accepted beliefs, and for a time I was far from happy, but gradually the teaching I received sank into my mind. When the light fully broke upon me, the happiness of the new life was revealed, and I longed to warn those I had left behind to prepare, so that their entrance into the new life would be joyous . . .

"You realise how hard it is to make those still on earth willing to seek to know and understand the things of the spirit; they are content to live their material lives, thinking that if there is a future life it will be much the same as the earth life. Nothing is farther from what awaits them: suddenly to find the material life at an end, adrift and bewildered, is an experience that must be painful to all who have no idea of what the spiritual life is; and that is why we who have any opportunity of communicating with those who have not yet come urge upon them the necessity of cultivating the spiritual part of their natures, whereby they may enter, even when on earth, into some knowledge of the life into which they will pass."

THE DREAM HOUSE

WE sometimes read of dream premonitions in LIGHT, and perhaps the two following examples in my own family may be of interest.

About six years ago my wife and I were staying in Berkshire, where we were looking about for a house. One morning, when out for a walk, my wife told me she had had a vivid dream the night before of a house. She described it to me, and afterwards I made a ground-plan of it in my diary. She said that, looking through the dining-room window, she could see a rose garden, and the name "Hatherley" was connected in some way with the house. About six months afterwards, we unexpectedly went to Cheltenham, and we first stayed at a place called Hatherley Lawn. During a drive one afternoon along the Gloucester Road, we saw a house, the look of which we liked, so we drove up to it and looked round. It was my wife's dream house. The ground floor was as I had drawn it, and there was the rose garden in front of the dining-room windows. Lastly, the house was in Hatherley Lane. We took the place and lived in it for over two years.

My son, then twelve years old, was at a preparatory school in Cheltenham. One day he told us that for three nights in succession he had dreamed he was having tea with the Prince of Wales. A few weeks ago my son, now eighteen, was head prefect of his school, and one afternoon H.R.H. the Prince of Wales came to inspect it. After his inspection, at the Prince's desire, all the prefects were invited to the headmaster's house, and there my son had the honour of pouring out the Prince's tea and having a long, friendly chat with him.

Some may say these two incidents were merely a matter of chance, but neither my wife, my son, nor I can stretch the long arm of coincidence quite so far.

F. C. LAING, Lt.-Col. (Ret.).

Datchet Lodge, Datchet.

WILLING BACK THE SPIRIT AN EXPERIENCE AFTER AN OPERATION

By W. ADAIR ROBERTS

A RECENT experience of my own may throw light upon the cause of the all too frequent obituary notice "Death after operation"—those instances where the operation although successful is followed by collapse.

I venture to suggest that it is not caused by the shock to the system due to operation, but by the difficulty experienced in re-uniting the two bodies, physical and etheric, after the latter has been artificially dissociated by anaesthetic.

Patients are usually left to "come round" in the charge of a nurse, and for this reason I feel strongly that nurses should be made aware of the significance of the etheric body, and instructed how to assist in its re-union with the physical.

The etheric cannot remain isolated for overlong, and I submit that when the strain of detachment is too prolonged or severe, the patient collapses and "dies" through the failure of those responsible to understand and apply psychic laws.

Here is my own experience. A man, another woman and I were in the same nursing home for manipulative operation under anaesthetic. We had the same medical staff in attendance. I was the first to undergo operation, but the other two patients recovered, and were chatting and smoking fully two hours before I felt coherent. I felt as I do after light trance, but with the anaesthetic it was more distressing as I could not get back.

I brought back the recollection of being in argument with a phalanx of stalwart figures who gently urged me forwards by closing around me, while they uttered such sentences as "you can come again," "no more now," "another time," "time's up, go back now," etc.

The first words I spoke were "time's up" and the nurse who was attending me replied "twenty-five minutes past seven," as she thought I was enquiring the time!

Then for another two and a half hours I felt I should never re-unite. A few spells of coherent speech; a flash or two of complete awareness of my conscious brain, but a wretched numbness of body. The nurse put something into my hand but I could not grasp it; I wished to wipe my mouth but only reached my ear, and all the while I could appreciate the urgency of the appeal of my spirit body to re-enter the physical.

It seemed to be closely attached but piling up outside to the left and the back of my physical body, and most densely at the shoulder and behind the left ear and skull. There was a curious sense of anxiety and urgency, as though my spirit had been locked out and was battering for re-entry before it was too late.

Towards the end, the matron (with whom I had previously had some talk on psychic matters) came and sat with me. I could not even then utter my thoughts, but it dawned upon me that something definite must be done, so I held the matron's hand for power, and in thought (for I could not speak) commanded my spirit to re-unite with my physical body.

Gradually the "shape" clinging to my left side seemed to dissolve and to be re-absorbed into my physical body, while the feeling and power came back into my hands, which till then had felt numb. I seemed to recognise myself as one person, not two separate beings. Then the matron reversed the position of my bed and in another half-an-hour I felt fairly normal.

It has left me wondering what would have happened had we been without knowledge of a few elementary psychic facts and laws? I have no doubt that ignorance of these may account for a certain number of fatalities after operations.

MALACHI AND BIOLOGY

SECOND ARTICLE

By GODFREY BURCHETT

AMONG the decisive factors of the quality of a human life are the era in which a person is born, the racial heritage, the kind of parentage, the domestic, economic and social conditions and environment, sex, education, and the mental and moral atmosphere.

The outlook for a life begun in the Stone Age was, except among the most backward races of to-day, very different from the outlook in the twentieth century. A negro baby in West Africa has a different start from an English baby. The child of destitute parents or of vicious parents has different prospects from those of the child of healthy and prosperous parents. A good home in wholesome surroundings makes a child differ from one whose parents dwell in an overcrowded room in a slum.

A woman's temperament and her outlook and the balance of her interests are different from a man's. Young people in the Bronze Age grew up without any of the systematic education that civilisation has evolved. And the mental and moral atmosphere of ancient Carthage was very different from that in which a Quaker household lives. No human being can choose the environment into which he or she is born. The individual has no free will in that matter.

The physical organ for the direction of life is the brain. The human brain is not a thing apart from the structure found in other animals. It is developed from the type that is traceable in its beginnings to a remote point in the evolution of animals. In the *Anatomy of Invertebrated Animals*, Huxley wrote: "In the highest animals the nervous system is essentially similar to that of the lowest" (p. 63).

In the animals most closely akin to man, the likeness of brain-structure is conspicuous. In the *Anatomy of Vertebrated Animals*, Huxley affirmed that "in all the characters now mentioned the brain of man differs far less from that of the chimpanzee than that of the latter does from the pig's brain" (p. 64).

In his outstanding book entitled *Education, Personality and Crime*, Dr. Albert Wilson pointed out that "the smaller or lower-class monkeys have poor intelligence with a corresponding simple brain-pattern, whereas the ourang and gorilla very nearly approach man in the complexity of their grooves." Moreover, the pre-natal development of the human baby "reflects at different stages the lower forms of life from which man is evolved."

We know that negroes in their communities in Haiti, Liberia and elsewhere, think and act differently from white races. Can we reasonably suppose that this difference is due to free choice by the individual—that each black citizen could truly say: "If I preferred to think and direct my life like a white person, I could do so, but my free choice is to think and act in the way characteristic of black people in their communities"? Is it not obvious that persistent racial differences of temperament and behaviour are due to inherited physical differences, especially to differences of structure and balance of the brain?

Every day observation, voluntary or involuntary, shows that women differ from men in temperament, and that the balance of their interest in life is different. It would be absurd to suppose that this constant difference results from free option. The emotions and the outlook associated with sex are not products of free will. The difference is illustrated in a most dramatic and exceptional way in the dual life of the abnormal personality whose record has lately been published with a preface by the eminent gynaecologist, Dr. Norman Haire.

The masculine individual to whom the name Andreas is given in the book was a Danish artist of

distinction. Early in life, while he was an art student, he married a wife who was devoted to him and who behaved with unflinching nobility of character throughout a very trying experience. She also was an art student and afterwards became an artist of note. After twenty years of union Andreas Sparre began to develop a feminine personality. It was physiological, not illusory. The development was not uniformly steady, but was progressive. After a number of medical consultations, which yielded neither relief nor hope, and when the unhappy victim of dual sex had decided on suicide, the eminent German gynaecologist, Dr. Werner Kreutz, correctly diagnosed the cause of the physical and mental suffering, and surgical operations which he planned and performed transformed Andreas Sparre to a physical and functional woman, who took the name of Lili Elbe. The King of Denmark cancelled the marriage certificate of Andreas Sparre and his wife remarried with the full approval of Lili Elbe, who herself accepted an offer of marriage. She desired motherhood, and this involved a final enabling operation. The strain of it was too great, and she died after a year and a half of feminine life.

The difference between the mental and moral character and the temperament of Andreas Sparre and Lili Elbe has been fully preserved. It is made especially apparent by an epitome of his life which Andreas Sparre dictated to a friend on the eve of the first of the operations which were intended to make the female personality effective, and by Lili Elbe's careful record of her experience. She hoped that the strange comparison of two modes of life which she could make would "build a slender bridge across the abyss which separates man and woman." Manifestly the difference between the temperament, character and outlook of Andreas Sparre and of Lili Elbe was not an effect of free will but of the change of operative sex.

Dr. Wilson cites the case of a microcephalic idiot of female sex who died at the age of 44. The circumference of her skull was fifteen inches. The weight of her brain was 8½ oz. An examination by competent observers in the United States showed that the average weight of the brains of twenty-four American white soldiers was 48 oz. The height of the microcephalic idiot was 4ft. 5in. She had a fairly proportioned body. She could not understand any verbal communication, never uttered an articulate sound, never made an intelligible sign, did not recognise or remember anyone, sometimes smiled feebly to herself, frequently grinned and made grimaces, and expressed emotions by hideous sounds. If angered, she spat like a cat. She knew when the bell rang for meals and would then clap her hands and scream.

(The first article of this instructive series appeared in LIGHT last week (January 3rd); the concluding article will appear next week).

"I'M ALL RIGHT, MOTHER"

ONE night, in the year 1917 (writes a Glasgow woman in the *Daily Express*, January 2nd), I was aroused from my slumbers by a queer feeling that someone was in my bedroom. I looked round the room with strained eyes, but could see nothing unusual. I endeavoured to fall asleep, but the sensation still persisted that there was a strange presence in the room. Suddenly, something seemed to stoop over me, and gently stroke my hair. "I'm all right, mother; don't worry about me," I heard a voice whisper in my ear. Looking round, I saw the form of my soldier son standing by my bed, a rather plaintive smile upon his face. He stood by my bedside for a few minutes, then, turning about, walked slowly towards the door and disappeared.

A week later I received notification that my boy had been killed in action on the very day he had paid me a ghostly visitation.

LETTERS TO THE EDITOR

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

MR. BESTERMAN'S RESIGNATION

Sir,—Several letters of inquiry have reached me from non-members of the S.P.R. about my resignation as that Society's Investigation Officer. It has been suggested that this resignation is due to differences about policy. May I, therefore, be allowed emphatically to deny this allegation? No obstacles have ever been put in the way of my investigations, nor has any attempt ever been made to hamper or to guide my conclusions. My resignation is due solely to circumstances, mainly financial, wholly unconnected with questions of policy. My deep interest in Psychical Research is unaffected, and I hope to have unofficial opportunities in the future for continued study and investigation.

THEODORE BESTERMAN.

MEDIUMS AND STOCKBROKERS

Sir,—One has learned to expect reasoned argument and tolerance in the matter appearing in your publication, hence the effort by Mr. H. F. Prevost Battersby in the issue for January 3rd comes as a surprise. I refer to the reply to James Douglas.

Let me assure you I write in a most friendly and sympathetic spirit; but, as a comparative newcomer in search of enlightenment in psychic matters, I foresee how easily such an article can do more harm than good to others like myself who are in the early stages of searching for "light."

Even I, novice that I am, fully realise how far from the mark are certain statements attributed to Mr. Douglas, but I think it will be conceded that he is possessed of, at any rate, normal intelligence. In addition, his knowledge of the world would ensure that the Mediums he approached were genuine, but like the writer, he has found that their several revelations are at variance; hence the conclusions arrived at.

Let us allow that "dishonest Mediums" are in existence. On this point, Mr. Battersby offers advice which he himself has not followed; for he suggests that application to any of the recognised Spiritualistic societies would have ensured contact with a Medium whose integrity was beyond reproach. Excellent advice—but he later speaks of his own losses in dealing with dishonest men in the City. It is well-known that all reputable stockbrokers, solicitors, accountants, and the like are subject to the most rigid rules and regulations laid down by the societies of their respective professions. A list of members is available for the safety of the public, and if any such member fails in his obligations, redress may be obtained.

Wishing you every success in your efforts during the ensuing year.

E. J. WILKINSON.

Brooklyn Lodge,
Barnes Common, London.

"MOLECULES OF GOD"

Sir,—The questions "Is our existence eternal?" and "Do animals survive?" are, to my mind, not hard to answer.

We know that, *in eternity*, there can be no element of time (which is a dimension) and, to our dimensional mentalities, this fact is expressed by the statement that eternity is an ever-present "Now," consisting of past, present, and future, all in one. We ourselves, likewise all animals (indeed, everything we can perceive) are present in the "Now," and so must exist for ever as individual entities.

Does death ever occur? Surely, even the electron has life. So too, *in infinity*, there are no measurements; consequently, all our ideas of substance, form, distance, and locality are but due to our limited perceptions,

confined as they are to tri-dimensional space; therefore all our ideas of the different spheres as *localities*, whilst they really are conditions, are erroneous.

"Can God err?" (see LIGHT, October 12th). At first sight this is a startling question, but worth looking into. In my previous letter, "The Great Law" (LIGHT, August 24th), I endeavoured to make clear the scientific fact that all is energy—energy that we have named "God." We ourselves, part of the "all," are, therefore, likewise energy; and just as the sea is the sum of its molecules, so is God apparently the sum of the units of energy, certain ones of which we are.

Can any person, even in his wildest flights of fancy, claim that we, "lords of creation" as we call ourselves, are perfect? Indeed, are any of us even two per cent. perfect? Yet we are molecules of God himself; so, when we do wrong, we assume a terrible responsibility, since, God being progressive, our sins must retard His progress. On the other hand, when we make right use of our experiences, we assist, and perhaps, by so doing, we may wipe out (atone for) some of our wrong acts.

We are in a dimensional era, having so far achieved three-dimensional space, whilst we expect the next stage to be four-dimensional, thereby enlarging our horizon and so slightly extending our limitations. Even when we attain the Nth dimension, we shall still be within this era; and, whilst we are within it, we are justified in accepting time and all other limitations as relatively true, thereby bringing spiritual facts within our comprehension.

Once the scientific facts, alluded to in my last letter, are accepted by the general public, the Churches will be compelled to adopt them, and so a sure foundation of proven truth will be laid, without which no superstructure will be acceptable. Spiritualism will be the logical outcome of this.

W. J. L. HAMILTON.

Fulford Harbour, B.C., Canada.

PRIEST AND PROPHETESS

Sir,—Our opponents are accustomed to quote against us Deuteronomy xviii, 10-12, "For all that do these things are an abomination unto the Lord," and yet when "the book of the law" (otherwise Deuteronomy), in its original form, was found in the Temple (2 Kings xxii), what happened? On the command of King Josiah (who is described as doing "that which was right in the sight of the Lord"), the High Priest and others went in a body to consult Huldah the Prophetess, *clearly a Medium*.

CHARLES THORNTON.

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

TO BE OR NOT TO BE?

TO discuss the prospects of human Survival beyond "biological death" without mentioning psychic evidences, ancient or modern, is suspiciously like an attempt to produce the play of "Hamlet" with the part of the Prince left out. Yet this is what Prof. Ralph Barton Perry (Professor of Philosophy in Harvard University) actually does in the current issue of *The Hibbert Journal*. One would gather either that he has never heard of such evidence (including the New Testament story of the after-death appearances of Jesus) or that he rejects it as valueless. "The certified record of human experience," he writes, "does not contain the fact of immortality, nor is its truth demonstrated in any reasoned form of mathematics."

Assuming that Professor Perry means "survival after biological death," when he uses the word "immortality," his double assertion must be directly challenged. "The certified record of human experience" does contain many proofs of the fact of survival; and in his book, *The Serial Universe* (reviewed in LIGHT on November 22nd, 1934), Mr. J. W. Dunne presents "a reasoned form of mathematics" which he claims does demonstrate immortality.

Perhaps Prof. Perry would say he was not concerning himself with proofs of Survival but with the lesser, though very interesting problem of whether Survival is desirable. He confesses that he personally "has a strong desire for immortality"; yet he marshals the arguments for and against with much detail. "To any grown individual," he writes, "the evil of his own death lies in the present dread of his future annihilation; and the good of a future life lies in his present relief from this dreaded prospect." This is doubtless true of some individuals, perhaps many—but not of all, probably not of the majority. Not a few, to whom Life has been unkind, look forward to Death as a happy release, without thought of what may follow. Does not Robert Burns write of Death as

*The poor man's dearest friend,
The kindest and the best.*

It can be reasonably argued that belief in a future life is desirable, not only from a personal but from a social point of view; yet what may be described as the conditions and environment of that life must be made intelligible before Survival becomes really attractive.

And for Spiritualism it can be claimed that it not only presents unanswerable evidence that Survival is a natural fact, but also that it presents the after-life as an orderly progression from the present life, rich in all the possibilities that make for human happiness, and so makes it desirable as well as certain.

PROFESSOR A. M. LOW AND SURVIVAL

By the EDITOR

PROFESSOR A. M. LOW, D.Sc., is to lecture to the members of the London Spiritualist Alliance on February 28th, his topic being "What about the Man in the Street?" Presumably he will present himself as "the man in the street," and ask what evidence is available to convince him that the Alliance is justified in claiming that human Survival has been and is being demonstrated as a fact in nature, independent of, though not necessarily contrary to, philosophical speculation or religious belief.

In a chapter entitled "The Supernatural," in his book, *Our Wonderful World of To-morrow*, Dr. Low has shown that he is deeply interested in Psychical Research and fairly well acquainted with its physical problems; and also that his *a priori* reasoning makes room for at least the possibility of Survival. "It seems clear," he writes "that matter and energy cannot be destroyed, only changed in form. Why, then, should our life, or the personality which our emotions produce, prove any exception?" (p. 222).

He goes further and asserts that "if there is anything at all in Spiritualism, it is the most important study known to man" (p. 209). "At present," he adds, "all who should be interested merely shy at the question. The Church gives no guidance on a subject which should be its own particular province, although I believe it has a special form of service for laying ghosts" (pp. 215-6).

As to the possibility—or even the probability—of Survival, Dr. Low seems to have an open mind; but he does not appear to be greatly impressed by the evidence offered by Psychical Research or Spiritualism.

He supposes that a Royal Commission is appointed to inquire into the truth of Spiritualism—a Commission "composed of qualified scientists, accustomed to independent research work and not known to have any superstitious leanings" (p. 211), and he shows how he thinks the evidence is likely to appear by forecasting what the verdict of the Commission would be. It would, he suggests, find "that there are many plausible and possible explanations of psychic phenomena and that they do not all demand as a postulate that the dead continue to exist in much the same form as upon earth" (pp. 216-7); that there is "no evidence of any useful information being conveyed to men and women at seances"; and that the trance "sermons delivered, when intelligible, have been such as might be expected from a man who has read many philosophical or religious books and digested none" (p. 217).

He suggests further that "it is possible that, as a result of the Commission, Spiritualism will receive some set-back and will die—so far as seances, trumpets and red lights are concerned—a few years later, when the results of the improved educational methods in schools begin to be felt" (p. 219).

Assuming that these suggestions really represent Dr. Low's considered views, it seems more than probable that in his capacity as "the man in the street," he will challenge the claim of the L.S.A. that evidence has been found sufficient to prove Survival, or alternatively he will ask what that evidence is and where it is to be found; and that should give an opportunity to his Chairman, Mr. Frank Romer, F.R.C.S., to relate one or two of the incidents on which he rests his publicly-expressed conviction that Survival is a fact and communication a possibility when the proper conditions are provided.

In his book, Dr. Low makes little or no reference to mental evidence. As a scientist, he is apparently specially interested in "trumpets and red lights"

(Continued at foot of next column).

LOOKING ROUND THE WORLD

A PROBLEM AND ITS SOLUTION

IN *The Expository Times* for January, Archdeacon Hunkin, D.D., of Rugby, discusses "The Problem of the Resurrection Narratives," and confesses that he is unable to say what happened to the physical body of Jesus or what was the nature of the body in which Jesus is said to have appeared after His crucifixion. But he does not despair of a solution of the problem being reached. "For ourselves," he writes, "it is not unreasonable to suspend judgment and see whether the work of the Society for Psychical Research will throw some further light on the connection between personality and what we call matter."

Had the Archdeacon been better-informed as to what has already been accomplished, he might have said that Psychical Research—or more accurately that branch of research which merges into Experimental Spiritualism—has clearly indicated the solution of the problem by showing that, in detail as well as in broad outline, the narratives of the after-death appearances of Jesus are in line with well-authenticated modern psychic manifestations.

Here, as in other respects, Experimental Spiritualism stands ready to support the credibility of the Gospel records, and Church leaders like Dr. Hunkin will sooner or later have to choose between acceptance of that support or a still more rapid growth of uncertainty and unbelief amongst the people to whom they minister. As we have frequently declared, Spiritualism is not the enemy but the natural ally of religion.

"LAUGHTER IN HEAVEN"

Dr. "Dick" Sheppard (now officially described as Canon of St. Paul's) confesses in the *Sunday Express* that he "laughs long and loud at the least provocation," and adds: "I am certain there will be laughter in heaven." Doubtless he is right. Certain it is that many of those who come back from the "other side" encourage laughter and sometimes set an example by laughing themselves. One of the features of the "Red Cloud" Voice seances is the frequency with which "Red Cloud" can be heard laughing softly.

SPIRITUALISM IN THE "TIMES OF BRAZIL"

Mr. Noah Zerdin, founder and chairman of "The Link," the Association of Home Circles, is still in South America, and, as proved by the December 17th issue of the *Times of Brazil*, is not wasting opportunities of spreading the message of Spiritualism. In an article, "Can the Dead Speak?" he gives an interesting summary of "The Link's" great experimental public voice seances, and his article is prefaced by an editorial note in which readers "who have doubts to be cleared up or who may desire further information" are invited to write to him, c/o the Editor.

and physical phenomena. Perhaps that is where his acquaintance with the subject is lacking. He knows much about the possibility of fraud on the part of Mediums in dark seances, but not a great deal about mental phenomena of the type that has convinced Sir Oliver Lodge and others, whose minds are keenly alive to the possibilities of error and well able to arrive at conclusions uninfluenced by emotion or personal desire.

It will be good for the members of the L.S.A. to listen to Dr. Low's criticisms, for it is desirable that weaknesses should be exposed and improvements in the presentation of evidence suggested.

It may also be hoped that it will be good for Dr. Low to meet the members of the L.S.A. and to ascertain at first-hand that (contrary to the view expressed in his book) the evidences for Survival are "wholeheartedly believed by a gathering of persons who are both representative and normal."

SIR OLIVER'S KINDLY HELP

SIR OLIVER LODGE still finds time and opportunity to give kindly help to authors who have an interesting and helpful psychic story to tell. To a book entitled *No More Tears*, "a mother's psychic experience with the loved ones after their death," by Mrs. A. Stuart, Sir Oliver contributes an effective Foreword, in which he says: "This book is sure to do good. It is a simple, straightforward narration of a youth who was killed and smashed in the air, and how he came back to comfort his mother and father."

The book is published by The Francis Mott Company (3/6 net), and is made notable by the fact that it opens with a "Note," in which the Publishers explain why they, "who do not profess to be Spiritualists," should publish a Spiritualist book. Their explanation is that "The quest for Truth is not, in our eyes, a matter for taking sides as one does in football; it is a matter for serious and reverent thought and study—as much of the claims of others as of our own pet ideas." This is a statement which may be commended to readers as well as to the publishers.

NON-MATERIALISTIC RATIONALISTS

It is generally supposed that those who call themselves "Rationalists" stand by a Materialistic philosophy of life. Writing in *The Literary Guide* (January, 1935), J. P. Gilmour challenges this supposition. "All Rationalists," he says, "are not Materialists, but all are *ipso facto* believers in natural causation and in the continuity and uniformity of those simple relations to which, in lieu of a better name, that of natural law is given."

If, then, using the psychic faculties (supernormal, but not supernatural), Spiritualists can produce evidence that Survival is a fact accounted for by natural law, non-Materialistic Rationalists ought to be ready to examine it carefully and to judge it fairly. Like Rationalists, well-informed Spiritualists believe in "natural causation"; but they recognise that (as Henry Drummond argued so clearly long ago) natural law is operative in the supernormal as well as in the normal—in the spiritual world as well as in the physical world. Actually, Spiritualists have a better claim to be regarded as "rational" than many of those who call themselves Rationalists.

AN INVENTOR'S DREAM

Dr. Charles Vernon Boys, who receives a Knighthood (in the New Year Honours) "for services to physics," has many notable inventions to his credit. In *Armchair Science* (January) it is related that one of his most important discoveries—an ingenious water device, now incorporated in a calorific instrument—came to him in a dream just over a year ago.

"In my dream," the new Knight is quoted as saying to Trevor Allen, the writer of the article, "I saw the thing working. When I awoke I said to myself: 'That's the very thing I want.' It led to the solution of a problem which had eluded me for some time, and to which I had given a great deal of thought."

How is such a useful dream to be explained? It may come through the unaided working of the supraliminal mind, but there is more than a possibility that aid may be given by some helper on "the other side." Often it has been stated in messages that inventions are worked out "over there," and then, by some process of inspiration, projected into the mind of someone who can give it practical shape. In a message purporting to come from Dennis Bradley, for instance (see page 19), it is stated that "it is through the good offices of some spirit that a human being is able to stumble across some fragment of knowledge of benefit to humanity."

A SOUTH AFRICAN CIRCLE

POWERFUL DIRECT VOICE MEDIUMSHIP

MR. LYNTON BARRETT, president of the Fellowship of Spiritualists, Johannesburg, South Africa, writes as follows:—

Sir,—In *LIGHT* of November 1st, there is an article by Mr. Purchas, titled "Posting Letters to the Other Side." Permit me to correct the impression that the "Circle of Service," of which my wife, Mrs. Alice Barrett, is the Medium, ceased to operate when the stoppage occurred to which Mr. Purchas refers. In this circle we have been experiencing the most amazing physical phenomena, including powerful direct voice for the past four years. No payment of any kind is accepted, and invitations to sitters are issued by the principal guide only. The stoppage was temporary, and covered a period of about five months prior to, and five months subsequent to the birth of our baby son. Since the resumption, the power has gradually returned until now its former strength has been exceeded. Also, the Dr. Walter Graeme who has controlled the "Circle of Service" since he first came to it years ago, must not be confused with the Dr. James Graeme of whom Mr. Purchas speaks.

Three accounts of experiences at the "Circle of Service" accompany the above letter. They are from Mr. A. M. Sturdy, chief inspector for the Union of South Africa for the South African Reserve Bank; Mr. W. G. Cowling, accountant to the Nourse Mines, Ltd.; and Mrs. Mabel Roos, acting-principal of the local government schools.

Mr. Sturdy's account is as follows:—

"Just as the effect of reading the bare words of a play from a book comes far short of that produced by seeing and hearing it properly acted on the stage, so does any written description of the wonderful phenomena and dramatic conversations which it has been my great privilege to witness and hear in the Circle of Service held at Johannesburg, fail to convey to the reader the marvellous reality of these happenings as felt by the sitters.

"In my own personal case the most persistent communicator has been my sister, who passed over in 1929. The very first time I sat in the Circle she spoke to me. I was on the point of leaving for London—a fact not known to the Medium. My sister, however, was well aware of it, and stated that she would furnish further evidence through a London Medium. This she succeeded very definitely in doing, both by trance and direct voice methods.

"On my return to South Africa she again spoke at my next sitting with the Circle of Service, referring entirely on her own to our London conversation. Since then she has spoken on every occasion but one that I have sat in the Circle (six in all). Her voice is always exactly the same—low but clear, and with a definite individuality behind it. She always announces herself by name, and speaks to me and me only. Of her personal identity and survival I can have no possible doubt whatever."

Mrs. Roos writes:—"I have heard the voices of my husband, father, brothers, sister, Mr. Cecil Rhodes, a relative of my father, and many others. In each case they have given me some intimate proof of their own individuality, unknown to anyone else in the Circle. These intimate touches, and mannerisms peculiar to themselves which are recognised by their friends, leave the sitters without a doubt as to the reality of their presence."

"The waves of wireless, X-rays, and so on, all existed for centuries before we perceived them in any way. There are probably many other types of vibration which at present we do not understand and cannot detect." (Prof. Low: *Our Wonderful World of To-morrow*).

THE "TELEPATHY" PROBLEM

MR. DENIS CONAN DOYLE is still answering questions in the *Sunday Graphic* concerning the after-life and communication with those on the "other side." Dealing last Sunday (January 6th) with the possibility of thought transference as explaining Mediumistic messages, he said that explanation would not be applicable in many cases where the information communicated is entirely unknown to the sitter and to the Medium, but which is subsequently confirmed in every detail. Such cases are common and absolutely preclude the intrusion of telepathy or the subconscious mind.

"The following," he wrote, "is an instance in point. The wife of an engineer of standing communicated with her husband soon after she had passed over, and she asked him to apply for a specific sum of money which she claimed to have deposited in a certain bank, unknown to her husband. She was so insistent that he felt obliged to write to the manager, although it was a bank he had never used and he had had no idea that his wife had ever had an account there.

"The bank manager replied that no such account existed, which he reported to his wife the next time he communicated with her. She insisted that she was right, however, and urged him to write again, which he agreed to do. The manager wrote back in rather an annoyed manner, again to assert that there was no such account at his bank, but that to satisfy the engineer he would have a further search made.

"Shortly afterwards the latter received a most apologetic letter from the manager saying that he had subsequently discovered that the engineer's wife had an account at his bank and that the sum concerned was exactly as stated."

Mr. Doyle does not give the names of the parties concerned, but doubtless these will be known to him.

SPIRITUALISM AND BLACK MAGIC

MISS M. CONAN DOYLE, writing in the *Sunday Express* (January 6th) says:

"Both Mrs. Kennedy-Erskine and Mr. James Douglas gave quite an erroneous impression when they spoke of Spiritualism and Black Magic as if they were the same thing—or differing only in degree.

"One might as well confuse the police with the criminals. They may all be running down the same street, but the motive behind their action is exactly opposite!

"In view of Mr. Douglas' remarks it might be mentioned that if the unfortunate woman who died had had the knowledge of Spiritualism, instead of the fear of ignorance, she might have enjoyed her Christmas here—instead of gate-crashing into the next world!

"We must all try to keep an even mind, and avoid bias. If a Roman Catholic committed suicide, Mr. Douglas would not use the fact as an argument against Christianity. Neither would a sane person refuse to undergo an operation because patients have been known to die under an anæsthetic."

PSYCHOLOGY AND RELIGION

Dr. Matthews, Dean of St. Paul's, spoke on "Psychology and Religion of the Future," at University College, London, on Thursday (Jan. 3rd).

Psychology and religion, he said, were destined to dwell together as mutual friends and supporters, particularly in that sphere of activity, open to them both, which might be called the cure of souls. One of the most important discoveries which had been made was that there was a real difference between moral disease and sin, and that some people who in the past had been treated as if they were simply reckless evildoers were the unfortunate victims of obsessions and controls which could have been relieved by competent psychological treatment.

FOREIGN NOTES

HEALING MEDIUMS

OTHER countries besides our own are expressing concern at the attempts to interfere with the work of Healing Mediums. M. Gobron, in the *Revue Spirite Belge*, states that the Italian healer Leonardi has recently been confined to an asylum, certified as suffering from dementia precox. "The monstrosity of the treatment to which he has been subjected," says M. Gobron, "appears still more astounding when one remembers that it took place shortly after the discovery of the luminous woman of Pisano—a phenomenon just as inexplicable to the scientists as the numerous healings of Leonardi. Instead of condemning the unfortunate man to an asylum because he brought healing to suffering humanity, why was he not rather placed under special observation, and his methods carefully studied? Are we to go back to the old days of witch and wizard persecution?"

THE HOUR OF MYSTERY

The *Revue Spirite* (December) quotes as follows from the writer, Charles le Goffic: "The fact remains that there is a certain atmosphere, there are hours and there are places which affect certain dormant and obscure parts of ourselves, revealing them and summoning them forth. Quite suddenly the soul finds itself in a condition of mystic receptivity. Always this occurs when we are alone. It is in the evening, in that hour when daylight is passing, when, as Dante says, 'the knell is sorrowfully tolling the death of the day'; that hour when objects change their shape and take on unfamiliar sounds and outlines. . . . With each one of us it varies, but in the uncannily still air there is a subtle displacement of molecules; something lightly passes by you, a breath of the invisible, which touches you and is gone."

The late Dowager Duchess of Rohan expresses it this way: "To my mind, humanity is like a giant; with his brain he reaches up to the Beyond, with his feet he stands beside the tomb, whilst he waves his arms about in life—often in the emptiness of life. Thus we are in touch with those who have gone ahead of us into the Beyond. Their spirits surround us and watch over us. Those who are happy listen to our plainings, those who suffer implore our prayers. We form one huge family, all the members of which should mutually be of help to one another."

ISADORA DUNCAN

M. René Fauchois also testifies to the supernatural. "One day," he writes, "I was spending a few hours with this famous artist (Isadora Duncan). All of a sudden, I saw her grow deathly pale, her features were distorted, and she sank into a chair. A few seconds later her maid entered the room and whispered to me: 'Madame's two children have just fallen into the Seine and been drowned'."

UNIVERSAL RELIGION

M. Carlos L. Chiesa, writing from the Argentine on Church difficulties in Germany, in *Constancia*, says (as quoted by the *Revue*): "Men and women—we should look upon each other as brethren, and not as of different races. We should listen to the voice of the Spirit speaking from the Spirit-realm. This is the most wonderful thing that the twentieth century has brought us, the most important discovery we have made. Because of it we know that we are immortal, that we go from perfection to perfection towards our Creator. Spirit messages bring us this comforting truth, which excludes no one, proving the immortality of men whencesoever they may come, wheresoever they may dwell, be they rich or poor, learned or ignorant, good or bad, humble or of exalted rank; ever striving to raise man morally and intellectually by teaching him his true destiny. Never do these messages teach one

religion for certain favoured races; they seek to establish one religion for the whole of humanity—a universal religion for every race."

RESEARCH WORK

The Christmas number of *L'Astrosophie* (Nice) contains a notice by M. Paul Denal of the remarkable results of twenty-five years of research work by M. and Mme. Burnet, of Clarens, in the domain of "spiritual forces." They have now, it seems, perfected an apparatus which they have called "Capteur," by means of which these remedial "forces" can be directed as desired. This "Capteur" is polarised and bi-magnetic. Once having been put in touch with a subject, it will automatically bring about an increase of vitality.

THE "GREAT MASTERS"

In the same number there is an account by C.V. (a "Brother of the Fraternity of the Spiritual Renaissance") of the Great Masters. The title of "Master," he tells us, is purely a conventional term, bestowed on "those beings who, having definitely found the Kingdom of God, of their goodness and their pity desire to help us, to the end that we also may loosen the bonds of the material." Jesus Christ is the Chief of this hierarchy, to which belong also the founders of other religions. They form a graduated ladder between the most primitive of mankind and Jesus Christ. Prayer is the means by which we can rise, in purity of heart, to contact with these Masters. It is very seldom that they are seen in carnate form; usually such a Master projects his image into the spirit of his disciple, the latter having acquired clairaudience and clairvoyance, and thus communication is transmitted.

Other less highly developed Masters live in the physical world; and not only in India or Tibet, but wherever the needs of humanity require their presence. Nevertheless, the tradition that they are most frequently found on lonely mountain heights is justified by the fact that the magnetic currents that surround the globe are less felt at great heights, where other entirely different, vertical currents are operative.

HOW TO RECOGNISE A "MASTER"

As to how a real Master may be recognised, C.V. gives several tests: (1) A sign will always be vouchsafed to the genuine seeker; (2) True teaching from a Master will never fail to have its application for the physical life; (3) There is the test of the Master-in-Chief: "By their fruits ye shall know them."

The writer admits that there are Masters, so-called, of the left-hand path, whose words might deceive the very elect; but these, he says, will always drive from them any disciple who freely makes use of the sign of the cross and of the name of Jesus Christ.

FATHER THURSTON ON POLTERGEISTS

In the current issue of the *Month*, Father Herbert Thurston gives an interesting summary of some early American Poltergeists. He advances no personal conclusions but refers to the facts attested because "within the last few weeks a well-attested Poltergeist disturbance has taken place not far from London, the scene of the outbreak being a private dwelling situated with other houses in a fairly-frequented thoroughfare of a country town." Father Thurston says that the manifestation seems to have been exceptionally interesting, "first, because it only lasted a few hours and there has apparently been no renewal of the phenomena; secondly, because Spiritualists and newspaper reporters have had no opportunity of flaring round and introducing confusion; and thirdly, because there is no possibility of attributing the disturbances to mischievous children." Father Thurston does not say who conducted the investigation, but plainly hints that a report may be ultimately published.

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Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday morning and Thursday.

Slate writing in full light: Sittings may be booked with Mr. Claude Bishop. For particulars see Secretary.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott, Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

QUEST CLUB PARTY

To-night, Thursday, January 10th, 8.30 p.m. - 11.30 p.m.

DANCING AND OTHER AMUSEMENTS

Tickets, including refreshments, 2/6, must be obtained in advance.

Tuesdays at 7.30 p.m. Public Meetings for Enquirers.

Jan. 15th. Clairvoyance: Mrs. Livingstone.

Answers to Questions: Mr. W. H. Evans.

Wednesday, Jan. 16th at 3 p.m. Clairvoyance: Mrs. Stella Hughes.

THURSDAY, JAN. 17th at 8.15 p.m. AN ADDRESS "MY PSYCHIC EXPERIENCES" BY MRS. ESTELLE ROBERTS. CLAIRVOYANCE.

Friday, Jan. 18th at 7 p.m. Group Seance: Miss Coates.

QUEST CLUB MEETING

Caxton Hall, Westminster,

Monday, January 28th, at 8 p.m.

Speaker: MISS LIND-AF-HAGEBY on

"The Place of Spiritualism in Modern Thought."

Clairaudience: Mrs. HELEN HUGHES.

Reserved Seats 2/6, Floor of Hall (Unreserved) 1/-, Gallery 6d.

L.S.A. AND QUEST CLUB NOTES

MRS. ESTELLE ROBERTS

ON Thursday, 17th inst., Mrs. Estelle Roberts will lecture on "My Psychic Experiences." Mrs. Roberts' Mediumship covers such a wide field that she will have many interesting things to tell. We are sure of a large attendance, and an evening of intense interest, for the facts she will narrate will be many and varied. She will also give a demonstration of clairvoyance of the convincing character so well known to London audiences.

Mr. Leigh Hunt will continue his classes for psychic development, and Miss Jacqueline her classes for healing. Both classes will no doubt be as popular as ever. Group seances will also be held on Friday evenings, at 7 p.m., in addition to those which will be held on alternate Wednesdays, commencing with January 23rd.

FURTHER SUCCESS WITH MRS. ABBOTT

We have received from Mrs. Wing some notes of seances held recently with Mrs. Abbott. At these sittings, information of an evidential nature was given. Mrs. Wing's cousin controlled the Medium and had not seen her since she was 16. Of her two

several years in succession. He mentioned the name of his sister, Bess, who nursed him before he passed over, and also gave the words that are on his tombstone. He referred to his mother, who is 81, and spoke of the state of her health.

At one seance, the Communicator referred to a sitting Mrs. Wing had with Mr. Frank Leah, telling her about the portrait Mr. Leah had drawn, and said that as she had one full-face he thought she would like one in profile. He also told her where it hung in her room.

One interesting feature was his reference to a sitting Mrs. Wing had with "Red Cloud" 15 months ago. Asking if she remembered what he told her, he reminded her that he said: "When you pass over you will be adorned as a bride to meet her groom." Such a reference is a specially valuable piece of evidence, confirming, as it did, a message received so long before through another channel. He also told her that he had in his garden her favourite flower, which he named.

TRANSPARENCY

One day a bee, very busy on its errand of collecting honey, entered a room and, on trying to get out, bumped against the window. The poor bee was very perplexed at this and but for the aid of a kindly human might have perished.

When it returned to the hive it said to a fellow worker: "I had a funny experience to-day; I flew against solid light!" "Solid light! Whatever is that?" buzzed the other. "Well, I can't explain. I found myself in a big hive and, when I wanted to get out, I could not; the light prevented me." "But my dear," said the other, "you must be mistaken; wherever there's light there's a free passage." "That's just it, but there wasn't a free passage." "You must have drunk too much nectar, my dear. It's absurd talking like that." "It isn't absurd," buzzed the bee, getting huffy. "It just happened." "Well, my dear," said the other as it buzzed off, "you must have dreamt it."

This hurt the bee, who was, as all bees are, a very conscientious worker; so it went after the other, saying, "Come, I'll show you." To which the other replied: "No, thanks; it's all wrong and I've no time for silliness; too busy." And that ended the discussion.

How like the professors at Padua who refused to look through Galileo's telescope! How like those scientists and philosophers who ignore inconvenient facts. Poor bee, like many another who has made a discovery that upset ordinary experience, it was doomed to be thought mad.

W. H. EVANS.

"The hours when the mind is absorbed by beauty are the only hours when we really live, so that the longer we can stay among these things, so much the

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Friday, January 18th, at 5 p.m. ... Mr. T. AUSTIN

Write for Syllabus

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6.30.—Rev. C. Drayton Thomas Clairvoyante: Mrs. Helen Spiers.

Sunday, January 20th, at 11 a.m. ...	Mr. HAROLD CARPENTER
Clairvoyante: Mrs. Helen Spiers	
Sunday, January 20th, at 6.30 p.m. ...	Mr. GRAHAM MOFFAT
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Clairvoyante: Miss Lily Thomas

Wednesday, Jan. 16th—Speaker: Miss Stead

Clairvoyante: Mrs. Grace Cooke

Monday.

WEEKDAY ACTIVITIES2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.
(Next session begins January 14th)

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

Friday. 3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Jan. 16th. 2.30. Mrs. R. Livingstone. 6.30. Mr. R. Cockersell

Jan. 23rd. 2.30. Mrs. Fillmore. 6.30. Mrs. Evelyn Thomas

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INSTRUCTIONAL COURSE.A Series of Graduated Studies in Spiritualism, Twelve Classes held by Miss Eddison and Dr. A. E. Neale, on Fridays at 6.30 p.m.
(These classes will start again on January 11th).**DEMONSTRATION OF PSYCHOMETRY**Mr. George Daisley—Thursday, January 17th at 7.30 p.m.
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January 18th, Discussion on Chapters 9, 10 and 11, W. T. Stead's

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NEW ACTIVITIES—TALKS WITH A SPIRIT CONTROL.

On Wednesday, January 16th, at 3 p.m. "White Eagle" through

Mrs. Cooke will give advice, instruction and answer questions.

(Members, 2/-; Visitors, 2/6)

On Tuesday, January 22nd, at 8 p.m. "White Hawk" through

Mrs. Barkel will inaugurate our Evening Lectures by giving a

Trance Address on "The Brotherhood of Angels and Men."

On Tuesday, February 5th, at 8 p.m. "White Eagle" will give a

Trance Address through Mrs. Grace Cooke on "The Astral

Sphere." (Members, 1/-; Visitors, 1/6).

Private Appointments can be booked with the following Mediums:

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THE QUESTION OF FRAUD

PSYCHOLOGICAL FACTORS TO BE CONSIDERED

By W. H. EVANS

IT is amusing, when reading someone's psychic experiences, to find they often preface their tale with the words "I am not a Spiritualist," yet these good people would be very annoyed if one retorted: "Then you must be a Materialist!"

The objection probably arises from the idea that Spiritualists are very gullible people who are ready to swallow anything out of the ordinary as being psychic. Spiritualists are, to some extent, to blame for this, as also for the idea that Spiritualism is eaten out with fraud. Nothing could be further from the truth. There is probably no more fraud associated with Spiritualism than with any other cult. In fact, the percentage of fraudulent Mediums in Spiritualism is small. For one fraudulent Medium, there are probably a hundred who are genuine.

Amongst the many Mediums in private life, of whom the world knows nothing, there is little desire for producing fake phenomena; the matter is usually regarded as too sacred; and in the thousands of private circles, mediumistic manifestations take place which are regarded not as so many marvels but as a means of giving light and comfort to the beholder.

We need a more balanced view of this matter of fraudulent Mediums. Most of them begin as genuine Mediums; and, in many cases, what is regarded as fraud is not so in the usual sense of that word. What is sometimes denounced as fraud is no more than the Medium's reactions to the suspicions in the mind of some hope-to-catch-the-Medium-in-a-fake sitter. Indeed, the state of mind in which some sitters undertake investigation is itself apt to induce fraud; and, instead of condemning the Medium, we should, if we knew all the facts, hound down the fraud-producing sitter.

Every Medium knows how difficult it is at times to stand up against the pressure of some idea dominant in the mind of some prejudiced sitter. He feels an impulse to do a certain thing, often struggles against it successfully, but sometimes succumbs. The psycho-

logical factor involved in the production of fraudulent phenomena indicates that the sitters must bear their share of the blame, for often they are the main causes contributing to the results.

That there are unscrupulous people who will prepare beforehand to fake, we know, and such deserve the utmost condemnation; but even genuine Mediums will sometimes try to fake results—as witness Eusapia Paladino. Fortunately, in her case, this was known, and precautions were taken, and sitters did not declare all results to be invalid because the Sensitive, at times, made clumsy efforts to fake results. Moreover, every seance is a distinct experiment and must be judged according to the psychological factors obtaining and not alone in the light of past experiences.

In considering the question of fraud, it is not the conjurer but the psychologist to whom appeal should be made. Here is a field of study which might bring fruitful results. The physical Medium feels an inner "pull" as the power is used, and the tendency is for him to go in the direction where the phenomena are being produced. The ignorant is apt to think that this sympathetic reaction is an attempt on the part of the Medium to help results. I know of one Medium who, being aware of this, refuses to sit unless properly secured, so that afterwards no one can accuse him of helping the results.

Some Mediums, feeling this "pull," give up the practice, as they feel an almost overwhelming desire to produce phenomena. This desire is, no doubt, the feeling of the spirits who are superintending the production of the results. They cannot always protect their Sensitive, who, reacting to their stimulus, makes movements which, to the uninitiated, are highly suspicious.

Mediums need to be protected, and if investigators will face the whole problem and be prepared to give what they demand from the Medium—genuine protection from fraud—the way to good results will be clearer for both.

At present it is the Medium who is condemned; the fake sitter goes scot-free. When it is realised that we are dealing with the finer forces of mind and soul, and not with purely material vibrations, it will be easier to get valid results. We shall then be able to command results better than at present, but for this there must be whole-hearted co-operation between the Medium, the sitters, and the Unseen. Surely this is not impossible, and if the would-be investigator can leave on one side the idea of fraud and proceed in the same spirit as he would in any other research, then great good would be achieved.

ENTER THE "ROBOT" NOSE

The invention by a Canadian police chief of a "Robot Nose," called the Vancamoscope, was reported in *The Police Review* (December 21st). It is a box which, by a spectrum band and the use of certain chemicals, picks up the scent of people on given spots. The spectrum band varies, with various scents, as individually as fingerprints differ. The method of identification is thus infallible.

The new invention offers interesting possibilities for Psychical Research. What is the spectrum of ectoplasm? Is it constant? Is it identical with the scent of the Medium? These are just a few of the questions that arise. A more important consideration is the humanising of Psychical Research. Mediums would not have to be tied up for telekinetic experiments. If the touch of an ectoplasmic terminal leaves a different scent from that of the Medium, the Vancamoscope would infallibly inform us that it was not the Medium or the sitters who produced the

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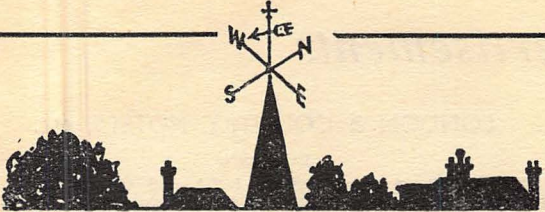
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