

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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### What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

### NOTES BY THE WAY.

"The shuttle of the Unseen powers  
Works out a pattern not as ours"  
But all the roads shall end aright  
And all the dark ways lead to light.

—AMBI.

#### THE GREAT FACT.

When we consider that the next stage of human life is now for most of us a well-authenticated fact, and that its existence is as much a matter of natural law as the present life, we realise how intrinsically strong is the position of all who hold by that fact. For it is not a speculative matter; we are not embarked on a quest after something the reality of which is in doubt. The other world and its inhabitants are there, and will demonstrate their actuality in time. Our part in the meantime is to hasten that demonstration as a matter of real moment to our fellow men and women, and to explore its borderlands as thoroughly as we may. For that work there is an acute need for sound minds, wholesome and natural in their outlook; and the need is daily being met. We have to clear away much that is gruesome and morbid, the outcome of generations of false sentiment—a kind of diseased thinking, where there is any thought on the matter at all. But the great fact is there, however stoutly it may be denied or misrepresented. It will vindicate itself in due season, and in the meantime we approach continually nearer to its realisation.

#### THE SILENT ARMY.

A silent army of quiet, resourceful and determined minds is at work steadily clearing a pathway through the jungle. Hardly more than a hint of their labours and discoveries comes to public knowledge, but we hear of them here and there, and are content, knowing their quality whether as thinkers or experimenters. Some of them have thought the tangled problems of life into intelligibility and coherence; others have made discoveries in the nature of life and its latent possibilities. They are biding their time, quite reconciled to waiting until their knowledge is in demand. They

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are not anxious to convert anyone to their way of thinking or to bring their findings to light before they are likely to win the appreciation of those who can understand. They are not governed by any motive of self-interest, these people, but rather by an intelligent perception of the fitness of things. Their day has not yet come; and they are well conscious of it. Meanwhile they go calmly forward, unperturbed by the babble around them, that babble which so disturbs many of the weaker brethren. They smile with quiet amusement at the shams and shoddies which pass current as spiritual revelations, at the antics and posturings of self-elected prophets of new world-orders with their followings of credulous folk, and at the persecuting rage of those to whom every new truth is a stranger to be saluted with the proverbial "half a brick."

#### THE POWER IN RESERVE.

These true thinkers represent a great and growing reserve ready to reinforce those whose work comes more directly under the popular gaze and who are striving to set forth their knowledge in sane and orderly fashion, without those distortions and perversions which offend the judicious observer while captivating the minds of sensation-seekers. A rearguard may be, and often is, as important as a vanguard, and in our case it is likely to be very important indeed. It is conserving an immense amount of knowledge and service to be placed at our disposal when the need is most urgent. In the meantime we reflect that our objective is real, certified by minds of the highest vision and the soundest judgment, and attested by innumerable evidences. The end is secure; the period of waiting and labour will be shortened by a remorseless insistence on reason and method. We do not want to "muddle through," but to proceed on clear, straight, vigorous lines. We may lament the presence of fanatics and mystery-mongers, their imaginations drugged with fictions and figments having no basis either in Reason or Nature; but we need not let that delay us. They can be left behind to nourish their illusions until they have discovered the vanity of them. Nature will not contradict herself in order to spare their feelings. As for the open enemy, he is in reality a friend, one of those opposing forces whereby, through the "play of opposites," no truth can emerge until it is ready to take its assured place in the life of the race. Mankind is at a troublous passage of its advance; in the dust and smoke of the struggle the figures of those who have "gone on" and who beckon it forward loom like strange and affrighting shapes. But we know them for what they are, and we know also that the truth will at last be made clear.

#### HOPE.

HOPE, whose eyes  
Can sound the seas unsoundable, the skies  
Inaccessible of eyesight; that can see  
What earth beholds not, hear what wind and sea  
Hear not, and speak what all these crying in one  
Can speak not to the sun.

—SWINBURNE ("Thalassius").



# THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

FROM "SPIRIT IDENTITY AND HIGHER ASPECTS," BY "M.A. (OXON)."

(Continued from page 195.)

## CONDITION UNDER WHICH GOOD EVIDENCE IS OBTAINED.

It is not surprising, then, that it is only when conditions are scrupulously guarded that reliable evidence is obtained. In the seclusion of the family circle there occur repeated cases in which there are the strongest reasons for believing that the spirit is what it pretends to be—very many in which there remains no room for doubt. Such cases, I repeat, are too sacred for publicity. They do not find their way into print; and even if they do, no coldly precise record, such as would find favour with an antagonist critic, can give to him the conviction that comes from many a little turn of expression, or reference to scenes long past, or possibly from nothing more tangible than the intuitive certainty that this is indeed our friend, though we should find it as hard to prove it as some, even in our own days, have found it to prove their own identity.

Under such conditions, where sincerity absolutely prevails on our side as well as on theirs, when we have taken care to present ourselves both "pure in heart and sound in head" for the "hour's communion" with the friends gone before, the spiritual atmosphere is pure, and we feel it. There is an air of moral consciousness, of straightforwardness, that gives reality to what is done, and predisposes us to believe that we are not the victims of an organised system of cruel imposture, prolonged over a period of many years, and trifling with the most sacred subjects as well as with the tenderest feelings of the heart. The spirit that could so act, and yet maintain an air of sincerity and even sublimity in tone, must surely be the very devil transformed into an angel of light. I have no such fear as that; and it is under circumstances such as these that proofs come which are sheet anchors to hold on by in the midst of much that is shifty and uncertain.

Under these conditions, too, are given the prolonged series of tests and proofs of the continued existence of an individuality once familiar to us in the body, which form a cumulative argument of great cogency in favour of spirit-identity.

There is no one but notes in his intimate friends traits of character and points of personal peculiarity for which he would look as evidence of identity after long absence. Such are the tokens by which he would recognise his friend; unnoticed by others, they would be to him proof positive. It is these little tokens, so convincing to those who find them, so hard to put on paper, so impossible to analyse and dissect in public, that come in the privacy of the domestic circle, repeated again and again in many a form, until doubt simply dies of inanition.

## VALUE OF CORROBORATIVE TESTIMONY.

When, moreover, in addition to reiterated evidence derived through one channel, similar evidence, slightly varied by varied conditions, is obtained through an independent channel, the weight of the testimony is much increased. When, further, this is so far multiplied as to be produced on all occasions when intercourse is sought with the world of spirit; when the human instrument's fallibility is corrected by the unimaginative record of the photographic camera, a chain of evidence is completed which only the novelty of the subject permits prepossession to ignore.

Such a case was recorded by Mrs. Fitzgerald in a paper read before the B.N.A.S. on November 18th, 1878, and there are many who, if they would imitate her disinterested example, could give corroborative testimony from the experience of their own private lives.

Evidence such as is frequently adduced to establish spirit-identity; evidence given through various channels, by various methods, and extending over a long period of time; evidence, too, be it remembered, that is usually fragmentary, for the obvious reason that those who enjoy the blessing of renewed intercourse with their departed friends are not usually persons of trained legal minds, nor are they employed in getting up a case for our courts of law: evidence such as is produced by these methods would establish in fair minds a strong presumption of spirit-identity, were it not for the inherent improbability to which I have alluded (and which is due to theological errors of belief as much as to any other cause), and for the perpetually re-

current cases of fraud which defile and bring contempt on a great truth.

Admitting, however, to the full the weight of these considerations, and knowing, as I do, that certain classes of mind will give them a weight quite disproportionate to their real value, I claim, with entire confidence, that spirit-identity is a proven fact. I am about to state some few cases that are within my own knowledge, and I shall refer to others which I have already published.

In this part of my work I must claim indulgence if I do not give names and facts at length in every case. I pledge myself to the exact accuracy of every statement I make, and I will gladly satisfy any private inquirer respecting any case, if I can reasonably do so. But I am holden from the publication of names and addresses in some cases by the knowledge that friends of the departed are still surviving, and that I must respect their feelings. I have no right to invade the sacred privacy of the memory of their dead, even in such a cause as that of the demonstration of what is loosely called immortality.

## PERSONAL EXPERIENCES.

It is now four years since my mind was so greatly vexed on this question that I determined either to satisfy myself or to abandon any further attempt at intercourse with the world of spirit as vague and unsatisfying. I had not had sufficient evidence of personal identity of spirits to enable me to build on it a firm argument. No doubt I had had some, which has since had its due weight in my mind, but the mass of my communications had been of an impersonal character, with spirits who preferred to rest their claims to my attention on the matter and tendency of their messages, rather than on the authority of any name, however great that authority might be. They had passed out of the sphere of individuality, and chafed at being recalled to it. I, on the contrary, pined for something definite, some evidence that would satisfy me that I was dealing with the spirits of my kind. The Angelic was "too high for me. I could not attain to it."

For a long time I failed in getting the evidence I wanted; and if I had done as most investigators do I should have abandoned the quest in despair or disgust. My state of mind was too positive; and I was forced, moreover, to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, by steps which I do not detail here, that evidence came, and as my mind opened to receive it, some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate with me and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence.

Some of those who so came I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind, that I remembered in them while in the body.

Most of them were unknown to me, and came, always in obedience to the controlling spirit who arranged everything, to give their evidence, and go their way when the task assigned them was done. Of these some came from the most unlikely quarters, and gave me and my friends no little trouble to verify their statements.

Some came at the time of death. At that time, it would seem, the spirit finds it easy to manifest its presence, and the facts that it can give are readily capable of verification. Some had been long dead, as men count time, and came back in a dazed and awkward fashion to revisit the old scenes of earth, cramped and straitened, as it were, by taking on again the old conditions.

But wherever they came from, and however they communicated, one and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all, without a lonely exception, told the truth about themselves, so far as we could verify their story. Many statements were from their nature not capable of proof; a vastly greater number were minutely accurate; and none suggested any attempt at deception. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried to elicit facts. Many



of my queries were unanswered, for I am afraid I asked many unreasonable questions; but I failed to shake their story, or by the most cunning *suggestio falsi* to lead them into mistakes.

I refer for evidence of this to my records, kept during all this period with scrupulous regularity day by day, minute in detail even to recording temperature and atmospheric conditions, and checked by independent records kept by another member of the circle in which these facts were communicated. Any gaps in my own narrative, such as would be caused by my being, as I frequently was, in a state of unconscious trance, are thus filled up, and my own record is checked by independent observations.

Referring to these records, I find that from New Year's Eve to January 11th, 1874, during which time I was staying at Shanklin, Isle of Wight, as the guest of Dr. Speer, we had a continuous chain of testimony, at our daily sittings, all bearing on the question of the identity of spirit. The evidence was given in various ways, principally through raps on the table, many of these raps produced entirely without contact of the hands of any person present. Some facts were given by direct writing on previously-marked paper; some by automatic writing; some through clairvoyance, or clairaudience. In a few cases corroborative evidence was drawn from all these sources.

During those twelve days eleven different cases of identity were made out by facts and dates. Three of them were entirely unconnected with any of us; and of one of them none of us had ever heard the name, or any particular. Yet his full name, his place of residence, the name of his house, and the dates of his birth and death, were given with perfect accuracy. One was connected with Dr. Speer, five with Mrs. Speer, and two were friends of my own.

Of these last, one was a near relative, whom I remembered as a child; and I, being at the time of this communication perfectly free from any abnormal influence, such as occasionally entrances me whilst these phenomena are in progress, cross-questioned the alleged relative at

great length. The answers were given through raps different from any we had heard before, and during a great part of the time without any contact between our hands and the table.

I inquired of her as to minute facts and dates, her birthday, and the day of her death, her children's names, and a variety of details, such as occurred to me. I then asked if she remembered me as a child. She did. I proceeded to detail two imaginary incidents such as might occur in a child's life. I did it so naturally that my friends were completely deceived. It never occurred to them that I was making up a story as a test. Not so, however, my Intelligent Operator. She refused altogether to assent to the truth of my story. She stopped me by a simple remark, that she remembered nothing of the sort. Nor could I by any means get her to waver, or to admit that she might be mistaken. She repeated that she did not remember anything of the kind.

I had frequently been told that spirits would assent to anything; and my pious fraud had as much for its object to test this allegation generally, as to prove identity in this particular case. Like most general statements, it is incorrect and inexact. Some spirits will assent to leading questions, and, possessed apparently with a desire to please, or unconscious of the import of what they say or without moral consciousness in themselves, will say anything. And a deal of harm is done by quoting the foolish utterances of such spirits, given, usually, in response to leading questions, which invalidate the replies made to them. I may say, once for all, that we made a point of not putting leading questions at all, and that very many cases of identity were made out by the invisible witness without our intervention in any way.

This spirit, at any rate, refused to assent to what I suggested. I certainly rose from the table convinced that I had been talking to a person who desired to tell the truth, and who was extremely careful to be exact in statement. I verified all the facts, and found them correctly given.

(To be continued.)

## FRANCIS SCHLATTER, THE HEALER.

To the Editor of LIGHT.

Sir,—The legendary element, if it does not involve Schlatter's life, bids fair to do so as regards his death. We know of three reports at varying dates. The compiler of "The Life of the Harp" (not "The Harp of Life" as Mr. Johnston gives it) wrote to W. T. Stead in 1897 that she was "firmly of opinion that Schlatter is not dead, as reported in the newspapers." It appears that they reported it again in 1905, if we may trust Mr. Johnston's recollection of a paragraph read by him nearly twenty years ago; and yet a third time in 1918. My correspondent, referred to in LIGHT in "Notes by the Way," for March 8th, does not state that the discovery was made in Canada, but that she was in Canada herself when she heard of it, and in a following letter says that what she read "must have been a reprint." As she cannot remember what paper it was, this assumption does not help us. And in my opinion no solid ground exists for regarding it as other than an open question as to whether Schlatter is dead or alive at the present day. And a further reason for doing so is the fact that contemporary with him another man, also a healer, was living, whose appearance is described in very similar terms to those of Schlatter. Like him, he healed out of doors on account of the crowd, worked bare-headed, wore a saintly expression and long dark-brown curls and beard, blessed handkerchiefs, and came and went like the wind, saying "I am here to-day, but cannot tell where I shall be to-morrow. I am in the hands of the Divine Power." He was heard of in New York, New Orleans, and Philadelphia, in 1896, and his name was August Schrader. It is quite as likely to have been his skeleton that was left lying about on the mountains as anyone else's.

It is interesting to hear that Mr. Johnston actually remembers the famous Healer, but here also his memory is at fault as to the actual date, since we have careful contemporary records to prove that the healing was not begun before 1895. This was on the last Sunday in July of that year, at Albuquerque. He arrived in Denver on August 22nd, where he rested until September 16th, and it was at this period that the famous scenes took place. A Professor of Denver University, writing within six months and speaking of what he had witnessed, says that one evening at City Point he counted five thousand sick and wounded, and that it was a most touching sight.

From the same authority we obtain a curious and interesting sidelight on the Call of Francis Schlatter. He may have been born a Roman Catholic, but at the time he first settled in Denver as a shoemaker he was so far from being in communion with his Church that he was practically an atheist, as the following surprising little dialogue shows:—

Said a customer one day, "Schlatter, what do you believe in?" "Not anything at all. No God, no heaven, no eternity, no Christ, no anything." "Why! you believe

in something, don't you?" "Yes, I believe in mending shoes and getting the money for it and paying my own bills."

We see here not merely negation, but that complete sincerity and honesty of purpose which enabled the man to be used as he was afterwards. His three years' work at the bench began to tell on his spirits; as a remedy he took to long walks in the bright and exhilarating air of the neighbourhood. During them came "a thought of strange impelling power: 'Why do I so walk?'" Then came, as he was working, a voice from the unknown: "Write to your friend X., who is paralyzed, and your letter will cure him." He hesitated. Again the voice came; he wrote, and his friend was suddenly cured. So swung the gate and opened for him his new career.

This is a little at variance with the account given by Schlatter in "The Life of the Harp." According to that the thought had come to him while still in New York State, after reading of the Christ method of healing: "Others healed, why may not I?" Four months after his arrival at Denver, he heard a voice say, "Follow Me. Come out into a world of woe alone and I will make you the greatest healer since Jesus, and give you a new name." Two months later, on March 25th, 1893, he had a marvellous vision of the Three Persons of the Holy Trinity, and from that hour heard audibly the Father's voice. It is to be observed, however, that in all his reported utterances, and the one message written by him on his disappearance, that his references are to "Father" only.—Yours, etc.,

F. E. LEANING.

MRS. ANNIE JOHNSON.—A member of the L.S.A. who is a lady in private life with excellent mediumistic gifts, is willing to give private sittings for the benefit of Mrs. Annie Johnson, who has been seriously ill for some time. Particulars can be obtained from Miss Phillimore, General Secretary of the L.S.A.

HASTINGS AND ST. LEONARDS' CHRISTIAN SPIRITUALIST MISSION.—This Mission has removed from 2, Pelham-crescent, to 4, Claremont, Hastings, where the Society has much better accommodation, the new rooms having a capacity of about double that of the old. The rooms have been beautifully decorated by the officers and members, and a fine organ has been presented by one of the members. The first service was held on Saturday, 22nd ulto., when the room was packed, between 80 and 100 people being turned away.

"A FIRE MIST AND A PLANET."—The poem which was quoted by Mr. J. M. Stuart-Young in his article "Prescience and Dreams" last week, and which commences "A fire mist and a planet," has provoked some comments by reason of the version given by Mr. Young differing from other versions. It may, of course, be that Mr. Young has altered the lines, but, on the other hand, we find there are several different versions of this poem, which has become widely quoted and admired of late years.



## A SEARCH IN NATURE FOR LINKS WITH ECTOPLASM.

ADDRESS BY MR. W. E. BENTON.

On Thursday, the 20th ult., a paper by Mr. W. E. BENTON, formerly Professor of Mining at Birmingham University, was read by Mr. Dawson Rogers on this subject to the members and friends of the London Spiritualist Alliance at the hall, 6, Queen Square.

MR. R. H. SAUNDERS, who presided, apologised for the absence through illness of Mr. Benton, and of Mr. Stanley De Brath, who was to have taken the chair. Mr. Benton was so keen to keep his engagement that although confined to his bed he had written the paper which Mr. Dawson Rogers would read. Continuing, Mr. Saunders said:—

The subject to-night is ectoplasm; a subject of increasing interest, for ectoplasm is the basis of nine-tenths of the psychic phenomena we get to-day. Now phenomena are also important in this respect: we rely upon phenomena to obtain recruits to the cause! When you get one man or woman who by spiritual vision realises the continuity of life you get ninety-nine who can only realise it through phenomena. We know something about ectoplasm—we can see it, feel it, and we can photograph it. Ectoplasm is exuded from every living creature. A cut flower will exude it. A growing flower will exude it still more. Human beings exude it to a still greater extent, and when we get human beings (man or woman) gifted as we know mediums are gifted, they exude it to a very considerable extent. This ectoplasm is moulded and directed by spirit experts on the other side in various forms. We get materialisations every day. So that therefore it is a subject of great interest, and I am hoping we shall obtain some information from this paper.

Mr. Dawson Rogers then read Mr. Benton's paper as follows:—

My experience in Spiritualism is so recent and so simple that I ought to be listening instead of speaking to this Alliance. Simple though my experience in Spiritualism is, it has brought conviction to me that the river of life flows not into a dead sea; but after falling over the death cataract flows into an unplumbed and uncharted ocean of life.

This conviction is of priceless worth to me in bringing deep tranquillity into my life, and in illuminating the Sacred writings more than all commentaries thereon, and so I regard Spiritualism as one of the cardinal blessings of this life.

Though I may not venture to speak to you on Spiritualism, I am venturing to speak to you on ectoplasm. I have not seen ectoplasm. My knowledge of it is limited to the book called "Phenomena of Materialisation," by Dr. Von Schrenck-Notzing, written in German during the Great War, and translated into English by Dr. Fournier D'Albe. Before proceeding, let me applaud Dr. Von Schrenck's outlay of patience, energy and money in his research in ectoplasm; let me also applaud Eva C. for her years of submission to pain as the hypnotised medium; nor can I fail to applaud Madame Bisson for her dogged and costly outlay as the self-appointed guardian of Eva C.

It is scarcely likely that any of you have not read the book at least once. If, however, there is even one here who has not read the book, let me say that the ectoplasm dealt with in this book is an exudation from a human body, either male or female. I may broadly describe the exudation as resembling greyish-white cotton wool, moistened with glycerine and flowing from the hypnotised medium, not only from the bodily orifices, but occasionally from the crown of the head. Chemically it is chiefly albumen. Physiologically it is chiefly plasma. The exudation may be only a few inches in length or even the length of the medium. The exudation does not remain outside the medium's body more than a few minutes, but re-enters the medium by the mouth. The medium in this book is not only Eva C., but several other mediums of both sexes. During the stay of the ectoplasm outside the medium's body, human fingers, hands, faces and draped human forms have appeared within the ectoplasm. Some of these faces are declared likenesses of dead relatives of the observers. The book contains numerous photos of these ectoplasmic phenomena—taken simultaneously by many cameras. Whoever will read the book cannot remain in doubt of the reality of ectoplasm and its formative power as pictured in the book.

I propose to-night to make, in the words of my title, "A Search in Nature for links with Ectoplasm."

Look first in the mineral kingdom. All land-life is materialised from the soil, is sustained thereby and returns to the soil. This soil has so served every generation of land-life of every Geological Age. Probably in all life all the physical forces are brought into play with that other still more subtle force called Vital force. All the various physical forces are transformable into each other—none are transformable into Vital force. We cannot make any of the physical forces—each is a mystery—but a still greater mystery to us is the Vital force. We ourselves came from the soil and shall return thereto, and the process seems more marvellous than ectoplasm.

Soil is not formative. Let me therefore take an example from the mineral kingdom where the material is self-formative.

### A COMPARISON WITH SNOW.

Let us say Snow. Snow looks something like ectoplasm. It is a white fleecy solid which materialises out of an invisible gas. The solid is formative. The microscope reveals it as a bed of white flowers, called in mineralogy crystals. More than one thousand varieties of forms of these crystals have been counted, and are often called "snow-flowers"—adorable no less in their beauty than in their variety. In our latitude these snow-flowers die away in a few hours, or days. Their forms are dematerialised in part into the invisible gas from which they came, and the other part is transformed into a transparent liquid. There was a day in which the first snow was materialised on our planet. It was, I believe, since those times called in geology, carboniferous times—which is the time when the oldest coal was formed. That was a time when the earth was one vast forest from equator to the poles, excepting water, swamp, and desert areas. This forest vegetation was of singularly few varieties, but all were tropical kinds of palms and ferns. When palms and ferns grew at the poles no snow could have been there; and if not there, nowhere on the earth.

In carboniferous times there were no flowers. The snow at its first coming took on flower forms, ages upon ages before true flowers arrived. The snow heralded flowers—it was a link with Botanical flowers—a link of mineral formativeness with botanical formativeness.

### THE PRODUCTION OF CORAL.

I pass from the mineral kingdom to a very early and low form of life, the Zoophytes, which exhibit almost as many vegetable as animal features. From the Zoophytes, I choose the coral-forming animal. Its product has a white, fleecy look like snow. Here is a sketch of the coral creature in section. On this rock, below sea-level merely an inch or even 20 fathoms, is the home of the coral. On this rock is an egg-cup form which also forms a bony attachment to the rock. In this cup is soft, absorptive tissue; here the stomach; here the throat; here the mouth and from it wave scores of tentacles. [Here the lecturer showed an enlarged sketch of the coral insect.]

They look like a present-time China aster. If a simple shrimp is attracted by these tentacles, they seize him and absorb him (even wise old Pliny was attracted by Vesuvius and thereby lost his life). There is no part in the coral which we can call a brain. The coral animal propagates itself in a variety of ways: for example, by budding, or by cleavage; some by sexual reproductions; others are double sexed (that is, male and female in one individual); or by eggs which float away and hatch themselves. The coral Zoophyte has every known form of propagation except that of the mammals.

The coral animal, like snow, had his advent. He is ages on ages older than carboniferous times. We first find him in Silurian times. We often see his fossil in the marble mantels of our fireplaces as in the marbles of Wenlock limestone in which more than four score of genera of corals have been recognised. The memorial of their ancient lineage is piled up in a coral reef 1,200 miles in length, about 30 miles north of Australia. Still the coral lives and may be seen alive in gorgeous form on the coast at Falmouth, in front of the Falmouth Hotel.

The Zoophytes there are worth going to see in the serpentine shore rock-cavities at receding tides, even through Falmouth were 1,000 miles distant.

I chose the coral because of the variety of his modes of reproduction and as a link between the vegetable and the animal kingdom and because of the heritage he has left us from his own body of mountains of white fleecy-looking rock.

(To be continued.)



## SIR ARTHUR CONAN DOYLE'S MEMORIES.

In the current number of the "Strand Magazine," Sir Arthur Conan Doyle continues his "Memories and Adventures," this time dealing with his experiences with notable people, including Mr. Lloyd George, Colonel Roosevelt, Lord Balfour, Mr. Asquith, Lord Haldane, George Meredith, Rudyard Kipling, Sir Henry Irving, G. Bernard Shaw, and others. They are all immensely interesting, as Sir Arthur gives some very clear-cut descriptions of each personality and his impressions of it. Of Lord Balfour he writes that few amongst the great ones of the earth whom he has met stand out more clearly than Arthur Balfour "with his willowy figure, his gentle intellectual face, and, as I read it, his soul of steel." After a description of a visit to Whittingehame, Lord Balfour's Scottish residence, Sir Arthur writes: "I was not at that time so convinced of the primary importance of psychic things as I became later, and I regret it, as this would have been my one opportunity to explore a knowledge which at that time was certainly greater than my own. Years later when the fight was heavy upon me, and when I was almost alone in the polemical arena, I wrote to Mr. Balfour, and charged him with sharing all my convictions and yet leaving me to defend them single-handed. His answer was: 'Surely my opinions upon this subject are already sufficiently well known,' which may have been an admission that I was right in my description of them, and yet was not much of a prop to me in my time of need."

## FORTY YEARS AGO.

If you ask me, what are the essentials? what is the central deposit of truth that we are to unite in guarding? I reply, first of all, by stating as a cardinal proposition, *we are in direct and uncompromising opposition to the materialism of the age.* We do not believe that this life is the sum total of our existence. We do not believe that death draws an impenetrable veil over the future. We do not even believe that all the phenomena of earthly existence can be accounted for on the hypothesis of the materialist. Nor do we believe that no evidence can be produced of perpetuated life after physical death.

If I am asked to formulate in a positive form what I have thus negatively stated, I would state what I deem to be the essentials of the Spiritualist's belief in the following propositions:—

1. That there is a life coincident with and independent of the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence and those of the world in which we now live.

A spiritual life the complement of physical existence uninterrupted by physical death, and a communion between the world of spirit and the world of matter—this, in a nutshell, is my faith as a Spiritualist.

(From an address by Mr. Stainton Moses, M.A., before the London Spiritualist Alliance on July 15th, 1884.)

## A SPIRIT VISITANT.

## A REMARKABLE CASE.

## To the Editor of LIGHT.

SIR,—With your permission, I would like to record a spirit appearance a few days ago in a house in the neighbourhood of Victoria. The natural delicacy which restrains one from publicly mentioning names will be understood; and as a member of the L.S.A. and a fervent Spiritualist, I hope that my signature to this communication will be sufficient warranty to your readers of its truth.

The dearest friend of my informant (whom I will call G., and who is closely related to me) lay dying of consumption. She was a good and a beautiful woman, but her life had been blighted by marriage with a bad man, who subsequently deserted her; and too late, from our earthly standard, true love had come into her life; and so she looked forward with longing to her transition to a happier sphere. G. went regularly to see her, and a week before the end came, she was making what was destined to be her last visit, and was proceeding upstairs to her friend's room, when she met and passed on the stairway a man whom she concluded to be one of the many friends who called to see the invalid. It was about 5.30-6 o'clock, and dusk, and she indistinctly saw the man's countenance, but her casual glance sufficed for her to observe a scar on his cheek which showed prominently on a pallid face. Another fact which subsequently occurred to her was that he passed noiselessly—she heard no sound of footsteps. G. proceeded to her friend's bedroom, but decided, for a reason she cannot explain, to say nothing about her "recontre." She found her friend lying in the twilight, and, after the usual greetings, the invalid said in a perfectly natural way, "Ted's

been to see me, and has gone; didn't you pass him on the stairs?" Ted was a Major in the British Army who was killed in France in 1913. He was the lover who came too late into her earth life; there was undying affection between them. G., again for some inexplicable reason, evaded the question, and tried to turn the conversation. But her friend, who was particularly animated, whose cheeks were flushed, and who, indeed, seemed more alive than she had been for some months and more like her old self, as it was put to me, continued to speak of Ted. She had had a long conversation with him, she said, and added, "He's coming for me soon, he says I need a change." Although G. well knew of the romance, she had never seen Ted in life, neither had she ever seen a photograph of him; if her friend possessed one, such was her nature, and such the depth of her affection, she would not show it to anyone, not even to G.

Before G. left, she went into an adjoining room to have some supper with her friend's sister, and she casually asked what Ted had been like in physical appearance, and if there was anything distinctive about him. She elicited that when he came home on his last leave of absence from the front, he had a large scar on his face, the result of a wound. Within a week, the invalid passed over, to be reunited with him she loved so well.

For three days before her end, G., who, like her friend, is of north Irish extraction, heard peculiar moanings about her home—moanings such as she had never heard before; and she intuitively felt they foreshadowed the imminent transition of her dear friend. I should add that G., who is excessively reserved, has had psychic experiences in the past which she had not understood; and a belated confidence a few months back interested me to learn what manifestations had occurred to her. On the last occasion, she was awakened from sleep by an overpowering scent of violets; there were none of these flowers in the house, neither was there any scent on her dressing-table. Her friend, however, so far as G. knew, had never had a psychic experience until her lover manifested just before her earth life came to an end.—Yours, etc.,

HENRY COLLETT.

West Kensington.  
March 17th, 1924.

\*. The writer of the above letter is well known to us and we have no hesitation in accepting his testimony.

## RADIO AND OCCULTISM.

[The following has been sent by Sir Oliver Lodge to Vienna in response to a request from the Editor of "Radio Welt" for a short article on this subject.]

I have been asked to say a few words on any connection there may be between radio methods of communication and the now generally accepted fact that telepathic communication between certain individuals is possible. The only connection between them is that, in all probability, the Ether of Space is used as the medium of communication in both cases. But inasmuch as the Ether is used in all our methods of communication and all our daily activities—though the fact is not generally recognised or obvious—this connection seems rather a remote one. It is probable that every physical action is transmitted through the Ether, since atoms are not really in contact. And accordingly even in what we call contact, there is an intervening, maybe ultra-microscopic, space or interval across which the force has to act. In electric and magnetic attractions, the interval is measurable in centimetres. In gravitational attraction it is measured in millions of kilometres. But this is only a difference of degree.

What the telepathic process is and how it is conducted, we do not know. The scientific world is only gradually rising to a recognition of the fact. And until the fact is well established, it is unlikely that any theory will emerge.

So far as I see, however, the differences between telepathy and radio are very numerous. The similarities are rather superficial. In radio, both the sending and the receiving instruments are physical devices, ingeniously contrived and constructed for the emission and detection of ether waves. In ordinary vision, the transmitting and receiving apparatus is of a physiological character, not humanly contrived at all but the result of long ages of evolution in the animal world. In telepathy we do not know what either the transmitting or the receiving apparatus is like, or even whether there is such apparatus of any physical kind. There must be something of a mental or psychical kind; but the appearance is as if one mind acted on another in some direct fashion, without the intervention of physical mechanism.

It is quite unlikely that one brain acts on another. And yet a thought in one person can stimulate a similar thought in another. The evidence is good for the fact, but at present we have no theory about it, and therefore are working rather in the dark. By the accumulation of experience, this state of things will no doubt in time be remedied. But so far as we can see at present, there is no receiving or transmitting apparatus analogous to the emitter and receiver in wireless telegraphy.

OLIVER LODGE.



## MATERIALISM IN SCIENCE AND MODERN LIFE.

A SURVEY OF THE WORLD TO-DAY.

By FREDERICK STEPHENS.

Scientific Materialism—the doctrine which professes to explain Nature and the Universe in terms of Matter and Energy as the sole realities known to us—seemed securely established in the scientific world in the nineteenth century. Professional metaphysicians occupying University chairs criticised it vigorously, pointing out that its fundamental hypothesis as regards the nature of the external world (though useful and permissible as a provisional hypothesis) was, when assumed to be a true account of the Nature of Things, nothing better than one immense begging of the question at issue. But professional metaphysicians were unheeded by the specialists. Materialism started with its entities, Matter and Energy, to which it ascribed a mysterious and independent reality apart from the Mind, and it gradually constructed a plausibly coherent universe ending with Mind itself, considered as an epiphenomenon somehow attached to the functions of brain and nervous system. Its first difficulties began with the biological sciences, and heroic efforts were made (especially in Germany) to explain all the phenomena of living organisms in terms of the concepts of physics and chemistry.

### MACHINE-MADE THEORIES.

The body was considered to be a machine, and physiology was an extension of organic chemistry. But although the old vitalist theory has been given up, it seems that modern biology has now been compelled to abandon the purely physico-chemical theory which overthrew it. Biology has now declared its independence. In physics also new regions were found when the discovery of radio-activity proved that atoms were not the eternal and indestructible realities that the physics of Clifford's day supposed them to be.

The progress in physics for the last quarter of a century has been phenomenal. The indivisibility of the atom is a discarded dogma. We have now new orders of more fundamental particles—the proton and the electron, specks of electricity—or unit electrical charges, modifications or whirls in the ether, to the properties of which one of our most distinguished living physicists, Sir Oliver Lodge, has devoted a life's study. It seems as though the whole structure of physical science is being underpinned, and it is difficult to "carry on business during alterations," for these are so radical. There is the doctrine of the variability of mass with velocity, and its electrical nature, and, to crown all, the new ideas of the relativity of space-time, and the nature of gravitation. Of course the far reaching influence of these revolutionary doctrines can only be adequately appreciated by mathematical philosophers. But we of ordinary intelligence can understand that they have led philosophical scientists to heart-searching questions as to what kind of truth and reality scientific investigation is marching. Can we build up conscious mind and personality, for instance, out of electrons and protons? Is it these which are *real* and is the conscious thinking mind only an appearance? Take two closely related sciences—biology and psychology. What is the "relation between mind and body"? Is the "relation" one which belongs to the province of science at all? Or does it, as involving the central enigma proposed to thought, the apparently fundamental dualism (for us) of "subject and object," belong more properly to philosophy?

### DR. JAMES WARD'S VIEWS.

Let us see what a brilliant modern psychologist has to say upon this riddle. Dr. James Ward, the author of the article, "Psychology," in the "Encyclopedia Brit." (11th edition, 1910) writes as follows:—

Psychophysical parallelism is not a philosophically tenable position, and pending the metaphysical discussion as to the ultimate nature of inter-action generally, we have to rest content with the hypothesis of "occasionalism." According to this hypothesis, the two series, the psychical and the physical, are not independent and closed against each other, but in certain circumstances (for example, perception) physical changes are the occasion of psychical and in certain circumstances (for example, purposive movements) psychical changes are the occasion of physical—the one change not being explicable from its psychological antecedents—nor the other from its physical. . . . The metaphysical discussion must take as its problem the interaction of subject and object—a duality in the unity of experience.

"Methodology," says Ward, "prescribes that psychologists and neurologists should severally as specialists *mind their own business*." Now this fundamental problem of the internal and external world really underlies all science. Science, however, is never troubled with it for it gets rid of the whole enigma by simply ignoring it. This proceeding is legitimate enough because scientific method only consists in interpreting the immediate "here and now" of experience in terms of general conceptions which are themselves abstractions from it. It is not the conceptions which are *real*—it is the immediate concrete experience which is *real*. This reality increases as experience grows more con-

crete and as we pass through the gamut of sciences from the most abstract (mathematics) on to biology (the living organism) and up to the richest content of all the conscious mind presented to itself as feeling, knowing, and willing. Here the mind objectifies itself (so far as it is able to do so) as an object. But the real conscious self can never be caught as it is apart from its abstractions—as David Hume long ago discovered. This internal and external series are the only subject matter for science, and are taken as "given"—or as *phenomena* for it.

### THE NATURE OF LIFE.

Mathematics, the most abstract science of all, is concerned with space relations and quantity, with perfect circles and straight lines which nowhere exist in actual experience. Physics is concerned with the measurement of motion, mass, and energy. It is even beginning to try to dispense with the idea of "cause," and "force" is now conceived at a rate-change of motion. Its mass is mass "in general" conceived quantitatively, and not as chemistry conceives mass, absolute and having *qualitative* differences (as "molecules" of different "kinds" of matter). So biology, attaining in its conceptions an increasing concreteness, and higher degree of reality introduces us to a higher plane in which the mind employs the conception of the Living Organism—which, although composed of parts external to each other in space (just as is a machine), yet appears to act as "one whole" present as a guiding agency in every one of its parts. The men who aimed at making biology a mere sub-department of a general science in which physical and chemical laws were supreme, seemed to have thought that it could make no progress unless somehow brought under the sway of mechanical and chemical principles. They could not admit the view of the plain man derived from his everyday observation that Life was something *sui generis* and as much entitled to be credited with reality as mechanism. Doubtless the enthusiasm aroused in the minds of physicists in the middle of the nineteenth century by the grand generalisation: "The Conservation of Energy," explains the ardour displayed in the long continued attempt to bring Life also under its all-embracing sway. In this doctrine, it was thought, would be found a key to unlock all the secrets of the universe. But this dream has not been fulfilled. On the contrary the progress of experimental research has led scientists further and further away from the mechanical and chemical explanation of Life.

### BIOLOGY AND THE MECHANISTIC VIEW.

Let us see what a great philosophical biologist has got to say upon this. Dr. J. S. Haldane, F.R.S., in his valuable work ("Mechanism, Life and Personality") examines the old vitalistic and mechanical theories of Life, and sets out in detail the arguments used to support each. He is very fair to the mechanical theory and even admits that it has had a provisional utility in that it furnished useful temporary working hypotheses to inspire experimental investigation, and these hypotheses were capable of either verification or disproof—an advantage it possessed over the old vitalistic theory with its vital "force" which eluded every effort to isolate it, and which continuously attempted to set limits to accumulate knowledge and experiment. Dr. Haldane points out that on the other hand the mechanistic theory breaks down in its attempt to explain heredity and metabolism—the characteristic of living matter as such. He writes:—

As a physiologist I can see no use for the hypothesis that life, as a whole, is a mechanical process. This theory does not help me in my work; and indeed I think it now (1914) hinders very seriously the progress of physiology. I should as soon go back to the mythology of our Saxon forefathers as to the mechanistic physiology . . . the phenomena of life are of such a nature that no physical or chemical explanation of them seems remotely conceivable.

Seeing that the idea of a world of self-existent matter and energy, which enables us to introduce a certain amount of order and coherence into a large part of our experience, is itself only a temporary working hypothesis—the fact that it breaks down when we try to bring the phenomenon of life under it, ought not to surprise us.

Further to quote Dr. Haldane:—

The idea of life is *nearer to reality* than the ideas of matter and energy, and therefore the pre-supposition of idealistic biology is that *inorganic can ultimately be resolved into organic phenomena*, and that the physical world is thus only the appearance of a deeper reality which is as yet hidden from our distinct vision and can only be dimly seen with the eye of scientific faith.

Briefly, this means that the lower, more abstract, and less real, are better explained as abstractions from the higher, more concrete and more real than by the inverse proceeding. Now the biologists of the last century attempted to annex psychology in conceiving it as a department of cerebral physiology. Conscious mind was conceived to be something not as real as organic matter, and psychic phenomena (feelings, intelligence, will) were either explicitly or implicitly considered as functions of the brain, as an epi-phenomenon belonging to cerebration which had not attained the stage of becoming reflex or automatic. This is seen in the cerebral physiology of Maudsley and the "seventies" of last century.

(To be continued.)



## THE EMANCIPATION OF LIFE.

AN OPEN LETTER.

BY LILLIAN WHITING.

(Author of "The World Beautiful," "After Her Death," &amp;c.)

A friend of mine in London sends me a letter written to her by an English gentleman—a stranger to her, I think; but one that from its deep sincerity and range of thought enlists the interest and sympathy of the reader in a general way that renders it, perhaps, not inappropriate for public attention. If the writer is sad because of some misapprehensions, then may not sadness be transformed to hope and good cheer, if he shall agree with the trend of philosophic and spiritual thought, of which *LIGHT* is so able an exponent?

When Maud Royden was in the States a few months ago, speaking so eloquently and helpfully in many of our cities, she said, in one address, that the greatest calamity in Europe to-day was not the financial depression, not the sorrow for those millions of young and noble lives that gave themselves, in a divine sacrifice, for their country; but that the deepest calamity was the lack of hope. For myself, few assertions have ever touched me more deeply. For the sorrow of death (which term is but another expression for entering the gateway to higher life, even that "more abundant"), for that sorrow we have consolations. And financial limitations, however discomfiting to us, are yet not the worst experiences possible in the world. But with loss of hope—the very mainspring of life is gone. And so if our friend whose letter serves as my theme has lost his hope—his faith—may we not sympathetically discuss it and see if, after all, there is not much to be saved from total wreck. I find the writer saying:—

The belief in a better life after death does not rest on any surer foundation than that of a darker life. It is just a belief like the other. . . . If death is the entrance on a better life, why are we not all happy?

It is the death of a brother that caused the writer of the letter thus to express himself in sorrow and bewilderment.

Now as to a "better" or a "darker" life after this change we call death, shall we not first of all remember that "life" is one's self, not conditions and environment? One might find himself (here in this world) transferred to a palace and surrounded with luxury, and still not be happy. And he might find all his more agreeable and easy outer conditions swept away and still be happy. Love and faith and hope are an irresistible trio, and while we can keep those we have the sure foundation. Many a man plodding the street in rain and mud and shabby raiment is yet happier than some who sweep by in luxurious limousines. Now, as life is a continuity, as this continuity is unbroken by death (which simply releases the individual from his outer physical body), a man's immediate life after the change is precisely what he has made it, up to that time. A man's life to-day depends very largely on what his life was yesterday, and last week, and last year, and ten years ago. For we can never disassociate ourselves from all that we create which is our life. We may justly merit praise or censure; we may justly claim many extenuations for wrong or for unwisdom; sometimes we learn lessons so valuable by means even of our wrong-doing or our unwisdom, that in the end we literally overcome evil with good. At all events we are all fallible and doubtless most of us are not invariably wise, so that the result in this thing we call our life, is of mingled quality. We do not become perfect by dying any more than we do by living. Such as we were, immediately before this change of death, we are immediately after. But the release from physical conditions doubtless aids, at once, the more spiritual aspirations, and removes a certain order of clog and weight. Much of the sin, unwisdom, temptation to wrong, in this part of life is fundamentally due to physical necessities or physical indulgences. When we no longer have to pay rents, buy food, clothing, and meet the multitude of demands all compact of the physical environment, then, apparently, much of the weight falls off. To that degree we do at once enter upon a better life. And this is not the least in the world a matter merely of opinion; it is the discernment of a truth. It is the recognition of a spiritual law.

But as to entering on the best use of a more favourable environment; as to "laying hold" of larger and finer opportunities for the expansion of our spiritual nature, for our evolutionary progress—that rests with the individual, and depends upon the degree of development in which he enters on this new and higher order of life.

A man may go to London and if he has scholarly tastes and moral and spiritual development, he will profit, infinitely, by the vast privileges of culture in all directions. If he has a "bent" towards science, literature, archaeology, —what opportunities does the British Museum and other institutions open to him! If he is ignorant or still worse, if he is attracted to vice?—why, how entirely different would be the life of the man within the same environment.

Now as to why we are not happy, instead of sad, when a friend dies (if we are so confident that he enters on larger opportunities and a higher order) I think our friend's question a very just one. I have often said to myself, "If

we really believe what we say we believe, then why should we sink into an almost despairing sorrow?"

My only reply—to myself, or to anyone else, is that we should not. Furthermore, if it is true (as many of us feel sure) that we can (and do) establish a new order of companionship, spirit to spirit, with those who have passed on, an order of companionship that is constantly drawing us more and more into the lofty and pure spirituality of life—if this be true we need not feel that the loss of the visible companionship is so great a sorrow. If we can but lift up the heart we shall even enter into the divine radiance and be made partakers of the Blessed Order.

The Brunswick,  
Boston, U.S.A.

## REASON AND IMMORTALITY.

We are asked to quote the following from that thoughtful book, "A Psychic Vigil in Three Watches." The argument is on much the same lines as those employed in recent addresses in the hall of the L.S.A., reported in these columns:—

Logic and reason point unerringly to immortality. Take the most purely materialistic view of creation. Assume that man and everything in nature, that all things from the lowly mechanical movements of the merest film of animate matter to the conception of the mind of a Shakespeare, are but results of chemical combinations and chemical change, yet there is a something beyond that—something that we call life, vitality, something that makes the inanimate animate. I call it spirit. Call it life, it matters not. It is perfectly logical and reasonable to hold that the principle of life grows in complexity, and develops in proportion to the development and complexity of the matter it animates. It is logical and reasonable to hold that at a stage in the development of matter, the animating principle of life individualises; that whereas in the lower stages of the progress of matter the vital principle goes back, on the decay of matter, unconscious into the common stock, it becomes a conscious separate portion of the common stock when matter has reached higher stages of development, and consequently it survives the decay of matter. Persistence of Individuality has been thus won by Evolution. It is in accordance with the analogy of developing matter, as observed in the material world, that the principle, call it what you will, that makes alive should progress by development; otherwise this vital principle would be unchanging and unchangeable, a something in everlasting equipoise, and that is inconceivable. It is impossible to imagine how in its development it can avoid arriving at consciousness and individuality.

Reasoning inductively, man ought to be immortal. Have not the aberrations of the heavenly bodies led to many discoveries of facts to account for them? Imagine some being scrutinising man from a distance, what would he say?

"I see and observe this creature. I know what he is made of. I note that he is born, grows, perpetuates his species, dies, decays, dissolves into his elements. I perceive that he has his being, thinks and acts in obedience to certain impulses resulting from certain chemical changes going on within him, impulses dictated by his environment, and the passions inherent in him. But he moves mentally in an unaccountable manner; he has a belief in his survival that no observed facts will account for. He does not revolve steadily round pure materialism as a point; on the contrary, his orbit is eccentric in the extreme. A cause must exist. What is the force that thus attracts him?"

Then to closer scrutiny, and clearer eye, the fact of Spiritualism—in the larger sense—would reveal itself; and our observer would cry, "Eureka; I have found it, this accounts for all."

Take it the other way. Anyone having the main facts of human existence, Spiritualism among them, and sitting down to construct man therefrom, as natural historians construct an animal from a few bones, would say, among other things: "This creature was convinced that it did not perish at physical death. Given a true presentment of the mental attitude and movements of mankind and you must find Spiritualism to account for them. Given Spiritualism, you can construct a true picture of the mental attitude and movements of man; and without it you cannot."

## THE SUPREME SURPRISE.

O faithful Death! Thou turn'st aside,  
The worst of ills that men betide,  
For Life's supreme surprise is wrought  
When brought by thee to seeming nought—  
"Dead," speechless, powerless, lifeless, cold—  
Thou fling'st apart the gates of gold.  
And then we learn beyond Earth's strife,  
That Life was Death, that Death is Life.

—F. R. S.



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## THE BALANCING FORCES.

## A DEFENCE OF EXTREMISTS.

However objectionable extreme views or extreme action may be when considered in individual cases, there seems little doubt that in the world-order they are not only justifiable but even urgently necessary. In the present instance we have set out to defend not only the extremist in Spiritualism, but his opponent at the opposite pole—the extreme sceptic. This concern for the sceptic, if it be not imputed to us as a foolish magnanimity, may at least pass as the outcome of an extreme desire to be just.

Our newspapers occasionally invite us to join in their astonishment over the spectacle of some ardent propagandist of Spiritualism and his powers of belief. "Credulity" is the word ordinarily employed, and it is used in such a way as to convey the idea that it is really a very mild term for such abysmal gullibility as is shown by the subject of the criticism; it is as though the critic were trying hard to be calm and to use only moderate words. We have sometimes wondered how long he would remain moderate if, being a hard materialist, he had by some turn of fate gained convincing evidence of the reality of spirits and of a spirit-world; whether under such a mental revolution, such a complete change of outlook, he might not, as a propagandist, have made public announcements that would have led to unconverted critics wondering at his credulity!

We can speak in this matter from observation and experience. We have seen hard-shell materialists, after railing at Spiritualism for years and exhausting upon it their whole vocabulary of abuse, receive such striking proof of its truth as to lead to their coming into Spiritualism with an impetuous rush. There was no holding them in. The seasoned Spiritualist looked on aghast at the prospect of what they might do or say next. The public was called on to believe and tremble. The heavens were opened at last. There was full and free commerce between the two worlds. Let everyone come in and test the matter for themselves.

In the end, amazed at the coldness of their reception with such astounding news, the new converts have acted each according to his temperament. The mortified self-love of one would lead him to shut himself up and sulk. Another, of more ardent and robust temperament, would refuse to be quenched and proceed to assail the public apathy with a bludgeon. He would affirm and re-affirm, adding continually new and sensational items to his original statement. Discretion and accuracy would be thrown to the winds, and in the end a not inconsiderable public impression would

be made; people would begin to feel that with so much smoke there must be some little fire; they would commence to talk of the matter and consider it, having been previously quite unimpressed by all the reasonable and precise statements on the subject offered by persons of moderation and judgment.

We can think of quite a list of cases of this sort, some of them being instances of very violent extremists indeed—people for whom the world became at last turned upside down. They saw spirits everywhere; they talked of nothing else from morning to night. It became a monomania. Having regard to the temperament of such persons it was only natural. If the cool-headed moderates amongst us had had similarly acute sensibilities we might easily have gone the same way.

But as all extremes have to be balanced, we saw the emergence of an opposite type. They had the grim gospel of extinction at death to proclaim as a matter of cold reason and calm sanity. Not all the miracles of Galilee performed in their presence would have moved them in the slightest degree. They would have referred the question to Maskelyne and Devant or the Magic Circle, knowing that miracles being quite impossible there must always be some "trick" in anything that resembled a miracle. They were perfect monsters of self-restraint, admiring nothing and despising all emotion. We have sometimes watched the extremes meet, when the Wholesale Believer tried to convert the Superlative Sceptic. The results were always exceedingly droll. In the end the Believer retired with the conviction that the Sceptic was a fiend incarnate and the Sceptic was equally confident that the Believer was the very King of Bedlam.

How invaluable it is that the economy of life should be kept balanced in this way! Between the two extremes the world is kept in equipoise, any extreme in one direction being immediately offset by a like extreme at the opposite end.

In the Eternal Providence of things it is ordained that the Spiritual extremist shall give energy and velocity to the stream of progress, while to the Material extremist falls the task of providing the brake and preventing things from going too fast. Between them they do a work that men of sane and balanced judgment are utterly unable to perform. All these can do is to hold the world-machine together that it be not battered to pieces by the furious energies of the one or brought to a standstill by the obstinate inertia of the other.

## THE LIGHT IN THE SKY.

The night had come and the woods were dark,  
To mark the road not a single spark,  
But our guide kept on and showed the way  
Through the black woods, as though 'twere day.

I wondered how he could keep the track,  
With the path ahead all plunged in black,  
And never falter, with puzzled eye,  
Till I found he went by the light in the sky.

For high above us the starry glow  
Marked, as a lane, the lane below—  
A path of light matched the path unseen  
Showing the forest-walls between.

And now when the road of earth is dark,  
And the way to go there is nought to mark,  
It seems that we have but to look on high  
And find our way by the light in the sky.

—LUCIUS.

THE LATE MR. HARRY FIELDER.—We learn that sympathetic references to the decease of Mr. Fielder were made at Spiritualistic meetings on Sunday last.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.



## THE LIGHTHOUSE WINDOW.

## NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The following extract from an address, given by Sir Oliver Lodge at the Jubilee meeting of the Physical Society recently, should interest some of those who are interested in Sir Oliver's speculations regarding the ether in its psychical aspects:—

Ether was a "something" pervading all space like a vast sea. An oar dipped into the sea could cause little whorls and vortexes; matter, or rather the electrons of which all matter consisted, was most probably analogous to these whorls, except that they were indestructible. They were permanent kinks in the ether. A logical picture of the universe had been obtained, but it was all pure philosophy: man had triumphed over nature, for we could make things move, but that was about all we could do. What the relation of the physical universe was to the psychic was a deep question, which must be postponed; but already a few people were beginning to work on it.

Several times in the past we have published articles on the remarkable prophecies of the "Brahan Seer," and the many instances in which they were strangely fulfilled. Writing in the "Star" recently, Mr. Seton Gordon (the Scottish Naturalist) says:—

Several centuries ago Coinneach Odhar, the Seer of Brahan (Brahan being the ancestral home of the Mackenzies of Seaforth) delivered a number of noteworthy prophecies. One, now almost forgotten, foretold the day when the Outer Hebrides would be depopulated as a result of driving rain.

Many prophecies of the Brahan Seer have already been fulfilled, and the Outer Hebrides are losing many of their finest inhabitants. Last April over 600 persons were shipped direct to Canada. Another 500 follow them this month.

The article proceeds to give an account of the circumstances under which the Outer Hebrides is losing its people. A change in the climate and incessant rain are the chief causes.

Writing in the "Evening Standard" on Carlyle and Mrs. De Morgan, Mr. A. M. W. Stirling, author of "William De Morgan and his Wife," refers to a book presented in 1878 by Thomas Carlyle to Mrs. De Morgan, and corrects the statement that this was Mrs. William De Morgan. It was Mrs. Sophia De Morgan who received the gift, and Mr. Stirling writes:—

William De Morgan did not marry my sister till 1887. Mrs. Sophia De Morgan was keenly interested in Spiritualism, and wrote a book on the subject entitled "From Matter to Spirit." Hence the gift from her near neighbour in Cheyne-row.

Readers of LIGHT who know the book in question will receive this little item of news with interest. It may be added that Professor De Morgan, Mrs. Sophia De Morgan's husband, and a distinguished mathematician, collaborated with his wife in the book, and wrote its brilliant Preface.

Speaking at the Victoria Hall, Sunderland, the Mayor presiding, the Rev. G. Vale Owen told the well-known story of his call to missionary work in Spiritualism, and from the "Sunderland Echo" we take the following:—

Getting deeper into his subject, Mr. Owen reminded his hearers that in actual fact each led a double life, or to be more exact, a dual existence, and when the body died the spirit lived. There was no need to fear death. It had no pain, for the spiritual body had left the material body before the severance of the life cord. "I have spoken," he added, "with those who have passed through death and they all say the same thing—that however painful or painless the illness before death may be, there is no pain at death, but, on the contrary, a buoyancy of feeling which is never experienced in this life, and makes it most pleasurable." He could tell them nothing new. It had all been known for thousands of years.

The ancients, who were much better psychologists than we, and whose wisdom we were beginning to recapture, knew all about those things, and the best text-book he could recommend them to read could be got at a most reasonable price—the Bible.

On Wednesday, 26th ulto., a public meeting of the Glasgow Society for Psychical Research was held in the

Lecture Hall of the Royal Philosophical Society, when Mr. J. Arthur Findlay, Vice-President of the Glasgow S.P.R., gave, in general outline, the result of his investigation of psychic phenomena with the non-professional direct voice medium, Mr. John C. Sloan. Lord Sands, Vice-President of the Glasgow S.P.R., presided, and offered some deeply-interesting remarks on the subject. In the course of his observations, he said that when Einstein suggested that light rays might be deflected by the sun, the discovery was hailed by the scientific world as something extraordinary, but the real importance of such a discovery was trivial compared with the discovery, if it be accepted, of subconscious thought, or of the fact that the mind of a person in New Zealand can, in certain conditions, communicate directly with the mind of a person in Scotland. We could find nothing greater than the soul.

At the meeting referred to above, Mr. J. A. Findlay dealt successively with: (a) The Phenomena as he had experienced them; (b) an explanation of the cause; and (c) a critical summary of his conclusions. He had notes of 40 different investigations with the medium Sloan during the last six years, and in the medium's presence communications had been received by means of voices external to, and quite apart from, the medium's vocal organs, the voices carrying sometimes six feet from where the medium was sitting. These voices were of different tone and character, and by their means seventy-seven separate and distinct personalities had given satisfactory particulars to prove their identity. Many of the particulars were unknown at the time, but afterwards found to be correct. During all the time these voices spoke, the medium was in a deep state of unconsciousness and after his return to his normal state he knew nothing of what had taken place. Mr. Findlay gave details of six separate cases of communications which were taken down by a stenographer at the time. An eminent mathematician before whom the cases were placed, made the calculation that chance guessing could be ruled out as the chances against the guessing of the facts related presented odds equivalent to five billions to one against. Fraud was utterly excluded and telepathy cryptesthesia, hallucination, etc., could not explain the results. Mr. Findlay further inclined to the view that the spiritualistic hypothesis was the only rational one, as it was the only one which covered all the facts.

The following, taken from a leader in the "Glasgow Herald" on "Psychical Research," is indicative of the progress made by the subject, regarded as an academic question. The journal is naturally conservative, but its admissions are significant:—

On the whole, however, even lay opinion which has made itself familiar with the publications of the Psychical Research Society is disposed preponderantly to accept the view that when full allowance has been made for other hypotheses (from which fraud itself need not be excluded, since famous mediums have been known to mingle the false with the true; there remains a residuum of phenomena inexplicable on any other principle than that of the Spiritist. There are things which telepathy—and telepathy, the response of mind to mind, is after all almost as difficult to accept, though its results are certainly demonstrable, as the theory of discarnate intelligence—by no means fits, and others which it is absurd to believe could have emerged in hit-or-miss fashion from the depths of that "cosmic reservoir" of memories and ideas which has been invented by some—the veriest phantom of the survival of individual souls.

In spite of the large number of poltergeist cases lately, each individual case arouses the same storm of excitement and ignorance, instead of providing an opportunity for methodical observation. According to a contemporary:—

Spooks or mischievous boys—local opinion is divided—are causing discomfort at Ardtrea Rectory (near Cookstown, co. Tyrone), once the home of the Rev. Charles Woolf, who wrote the famous poem, "The Burial of Sir John Moore."

Showers of bricks, bottles, and the like are keeping the present occupier, the Rev. W. E. R. Scott, and his household in a state of some liveliness. Police and special constables now garrison the house, and have done some shooting, so far without winging a single spook.

The scene of the attack is the rectory yard, to the right of a three-storeyed structure. The missiles are flung from the roof by unseen hands. No one cares to approach this part of the grounds, and strangers have been warned to keep clear of the premises.

The rector thinks the bombardment is the work of mischievous boys, but many of the people think that ghosts are to blame.

Possibly an aeroplane and a machine-gun would assist investigation. As for "spirits"—they are only subjects for sermons.

W. W. H.



## TUT-ANKH-AMEN AND FAMOUS NAMES.

By R. H. SAUNDERS.

Among the charges levelled at Spiritualists by our critics (who must find some aspect of the subject to which they will take objection) is that they often assert that spirits, who, when on earth were men or women of distinction, intellectual, scientific or social, have manifested through the instrumentality of some humble medium, and to sitters who can make no claim to distinction of any sort. And these critics profess to consider it absurd that the spirits of such eminent people should so manifest.

The channels for communication between the spheres and earth are extremely limited—so far as the trumpet (or direct voice) is concerned, probably half a dozen professional sensitives of the highest class only being available for the purpose in England and America. A combination of psychic power, intellectuality and spirituality is rare indeed. We do not get the type of Stainton Moses very often, and we on this side, and our friends in the spheres, can only use the sensitives at disposal. The spirits' desire to communicate with earth is far greater than our wish to communicate with them, keen as this is, and given the opportunity under proper conditions, they never fail to manifest.

Personally I have heard, amongst others, W. E. Gladstone, Cardinal Newman, Father Benson, Sir William Preece, Lord Northcliffe, Florence Nightingale, W. T. Stead, G. R. Sims, Lord Kitchener, Dr. Ellis Powell, Abdull Latif, and Tut-ankh-amen.

Are they the spirits they claim to be? How can it be demonstrated?

Occasionally we get help by clairvoyant descriptions, which may definitely establish the identity of the spirit manifesting, but generally we have to rely upon characteristics and mannerisms, and, above all, the substance of the communication. This is the acid test, and if it is accepted by a relative or a sitter who has known the spirit intimately when on earth, then it is not open for one who was not present to doubt it. They may formulate their theories of "telepathy," "universal mind," "subliminal," "hallucination," and what not, all equally absurd and in no way fitting cases where from six to twenty sitters are receiving messages concerning incidents and matter known only to the parties addressed, and the sitter unknown to the medium, and there probably for the first time.

Before entering upon the subject of Tut-ankh-amen (a matter of engrossing interest) I give very briefly the reasons why we should treat the manifesting spirits as being what they claim to be. The material I have provides far stronger evidence than I can mention here, as much came through of a strictly private nature, and was accepted by the recipients of the messages (relatives or friends in most cases of the spirit) as a matter of course, and, therefore, of greater evidential value.

**LORD KITCHENER.**—The spirit had a long conversation with a friend at the sitting, a Colonel of a Gurkha regiment, who, with his wife, had known him for years in India. Both the Colonel and his wife had not the shadow of a doubt as to its being Lord Kitchener.

**CARDINAL NEWMAN.**—Gave a long oration in Latin, and a skilled Latinist present said it was perfectly phrased.

**FATHER BENSON.**—On many occasions this spirit has delivered beautiful sermonettes. David Duguid once said, "I've told Father Benson he should make it a practice to give us these homilies weekly, but he says he must learn more here himself first."

**SIR WILLIAM PREECE** manifested on an occasion when we sat with Mrs. Roberts Johnson to obtain phonograph records of the wonderful singing so characteristic of her mediumship. He promised his help in our efforts, and his great electrical knowledge proved useful.

**W. E. GLADSTONE.**—I was sitting with the late G. R. Sims and Mrs. Wriedt when Mr. Gladstone's voice came, "William Ewart Gladstone.—God bless the Williams, I say." For some twenty minutes on end the sentences rolled out in a clear and vigorous voice, and I floundered hopelessly behind in my notes, the voice and vocabulary utterly beyond the medium's power. I listened with delight to the sonorous language poured out in an unbroken stream and could have continued doing so, but I forced myself to make notes for the late Mr. G. R. Sims' benefit. How it impressed Mr. Sims is seen in the series of articles he wrote in the "Referee."

**W. T. STEAD.**—On many occasions, and through several mediums, I have heard Mr. Stead, and it is a never-to-be-forgotten experience to attempt to report him in the dark. His rapid delivery, at the rate of two hundred words a minute, compelled me to beg him to speak slower. "I'll try," he said, "but the thoughts flow into my head, and I must give them immediate utterance." His son and daughter accepted him, and I can never doubt him.

**FLORENCE NIGHTINGALE.**—A soft and cultured voice gave some 15 sitters a beautiful address at the house of Lady Glenconner (now Lady Grey) some years ago, and no doubt was felt, or expressed, by those who heard the spirit, that she was not the person she professed to be.

**DR. ELLIS POWELL.**—Dr. Powell has many times manifested, and through three different mediums. Mrs. Ellis Powell is satisfied beyond the shadow of a doubt, and those who have heard his characteristic voice and dictum accept the evidence.

**ABDULL LATIF.**—This was the spirit of a very learned Persian who lived in the twelfth century of our era. He was a great poet, philosopher, traveller and physician. No one at the sitting where he manifested had ever heard his name (which the spirit spelled out letter by letter). He told me his life and works would be found "in your British Museum." I searched there, and with the aid of an Orientalist found every detail he gave confirmed to the letter in the Arabic language. His name is destined to be more widely known in the future.

I have heard what we were told was the ancient Egyptian language on several occasions—once at a sitting with Mrs. Johnson some years ago, a priest and priestess of old Egypt manifested, and told us they had been attached, when on earth, to the Temple of Amen-Ra. They came with a melodious chant, which I took down, phonetically. On looking at my notes afterwards I found quite a number of words I could connect with what I had read of Ancient Egypt. These spirits came to two Egyptologists who were present, and with the aid of Billie Johnson, Mrs. Johnson's spirit son, who supplied the English, gave them information in their studies.

At the time when the whole civilised world was ringing with the news of the discovery of Tut-ankh-amen's tomb I was sitting with Mrs. Cooper, at the British College of Psychic Science. It occurred to me it would be a capital test if we could obtain information of the contents of the tomb, then unopened. At three sittings I got some particulars, but then a change came over the attitude of the medium's control (Nada) and she said (Nada always speaks in the third person), "Nada does not like this disturbance of the long passed dead. Nada would rather not be asked about it." Still I did get some information which I wrote out at the time, giving date, day and time, and placed it in the hands of a prominent member of the Psychical Research Society. It must be remembered that nothing whatever was then known as to the contents of the tomb, yet we got the statement that a serpent was there. When the outer chamber was opened the most prominent object was a serpent surrounding the top of the canopy. Reference was made, too, to "gold, and more had been there," obviously referring to the rifling of the outer chamber, which had taken place years ago. And the "curious heads"—as we now know, heads of animals of various kinds were found. One crucial test has yet to come—the body of the king. This is a definite statement yet to be confirmed.

Tut-ankh-amen (ancient Egyptian Image-living-God). How can it be proved the spirit was what he claimed to be, the ancient Rameses? I can only record how he manifested, and if it causes astonishment to think of a spirit who crossed over some three thousand four hundred years ago, revealing himself to us of the present day, after this stupendous silence, it must be remembered that time does not exist in the spheres. The sequence of events doing duty for time there has no such significance to them as to us. As one spirit told us, "A day may seem like many, many years, and a long period of your time like a day."

I was sitting with Mrs. Cooper at the B.C.P.S., and asked Nada, the control, "Can you tell me what is in the tomb Lord Carnarvon has discovered? Is there a body there?"

**NADA:** "There are many curious things in the tomb, jewels and much beautiful work. There is gold there, but there has been much more."

**R. H. S.:** "What is behind the masonry? Can you see?"

**NADA:** "Nada can see—matter is no bar to a spirit. Nada can see a body—a mummified body. It is one of the Kings of Egypt. There are several curious animals there, and heads. Nada can see much gold and ornaments. But what you wanted to know was if a body is there. It is. Nada has seen it. There are two mummies—one quite young, and a curious head—animal's head—it has to do with the King."

I resumed my enquiries at another sitting, and said, "Nada, I want to be sure of my ground. It would look very foolish if there is a mistake." There was a pause, and a deep male voice was heard—it spoke in a foreign tongue, soft and musical, no gutturals, and addressed me (I was the only sitter) in a rapid delivery.

**R. H. S.:** "Nada—are you there?"

**NADA:** "Nada is listening."

**R. H. S.:** "Who is the spirit speaking? I don't understand a word."

**NADA:** "That is a very old Egyptian, speaking in his own tongue. It is Tut-ankh-amen. He is telling you what is in the tomb. He says there is a representation of a snake there to do with him, and much fur—"

The power failed, but I took the word for furniture. On another occasion I made enquiries: "What is in the inner chamber?" I asked.

"There is a big thing in the tomb—what you call a Sarcophagus—a coffin—all covered with writing—plenty of yellow things in it—gold. The corpse has the eye partly opened. Nada thinks it is a pity to disturb the long passed dead."



R. H. S.: "But, Nada, Tut-ankh-amen has himself spoken twice."

NADA: "Yes, but still Nada thinks it wrong to interfere with the tomb."

Then the most surprising thing of all happened. An Irish friend of mine, Mr. G., who is himself clairvoyant, had often seen a spirit clothed in a way he had never seen or heard of, and wondered who the spirit was. My friend and I sat with Mrs. Cooper, and he asked a spirit, who was then speaking to us, if he could find out. The voice said, "There is the spirit you wanted, standing opposite you," and instantly a grave and impressive voice, unlike any we had previously heard, said, "I come to you. I am your Guide. You asked for me."

Mr. G.: "I wanted to thank my Guide. I do not know your name."

SPIRIT: "I am Ramses—Ramses, I say." (The voice rang out with extraordinary power, and had a peculiar effect upon all of us—a feeling tinged with awe.) "I have been with you long. I help in your development."

Mr. G.: "I am becoming clairvoyant. Perhaps I shall be able to see you sometime."

SPIRIT: "Your power will grow—you will see and hear. Ramses, I say" (again the impressive way the name was said influenced us curiously).

Mr. G.: "I thought I did see you once. You had a peculiar head-dress on with ropes of pearls hanging from it."

SPIRIT: "You did see me. Precious jewels belonged to me on earth long years ago. It was Ramses you saw."

R. H. S.: "What dynasty? The eighteenth or the sixteenth?"

SPIRIT: "I am Egyptian. I am Tut-Ankh-Amen, the sixth."

I consulted all the authorities I could reach, including the British Museum, and found the sixth dynasty was some 3,700 B.C., and two thousand three hundred years before Tut-Ankh-Amen's time, but at a subsequent sitting I was told it was not the dynasty the spirit referred to, but the number in order of the Ramses, and that I had got the "sixth" down in error—it was the Fifth Ramses who was speaking—and this is Tut-Ankh-Amen.

About the middle of November, 1923, my friend Mr. G.—sat with Mrs. Deane, and obtained a psychic picture. Round Mr. G.'s head there was the picture of a snake. At a sitting with Mrs. Cooper subsequently I placed the photo in the dark, and quite unknown to the medium, on the floor, and the spirit who was speaking to me said, "That is a capital confirmation—don't you recollect when Mr. G. sat Tut-Ankh-Amen came? That is his symbol, the crested serpent—it will show Mr. G. his guide is with him."

Why the silence of three thousand four hundred years should be now broken to tell us that a great Egyptian Pharaoh is the guide of one who makes no pretence of distinction of any kind, is a question we cannot answer. We must assume there is some reason in the spheres, but I can only record what took place.

## THE PASSING OF MR. HARRY FIELDER.

We have to announce, with a regret that will be shared very widely, the decease of Mr. Harry Fielder, who passed away on Thursday, 27th ulto. It was a sudden and quite unexpected transition, for on going to rouse his father in the morning, his son, Mr. Harry Fielder, junior, found him dead. He had apparently passed away peacefully in his sleep from what appears to have been heart-failure. He was 56 years of age.

Mr. Fielder's name is well known to our readers through his prose and verse contributions during the last two years. These were always marked by deep thought, keen observation, and devotional and poetic feeling, and were truly remarkable as the work of a man who had never had any of the ordinary educational advantages. He was widely known outside our own movement as a persuasive speaker on political and humanitarian subjects, which he always dealt with on religious and idealistic lines. From boyhood he had been associated with shipping, mainly on the Thames, as boy, mate and skipper successively, of rivercraft. At one period in his career he was a member of the Salvation Army, his departure from which marked no breaking of his religious devotion but rather a widening of it. Many years ago he received quite unexpectedly convincing evidence of the reality of a life after death, and thereafter he devoted much of his time to speaking on Spiritualism not only in its halls and churches but in the parks and other open spaces. He was at one time a familiar figure at the City Temple under the ministry of the Rev. R. J. Campbell. He was a man of remarkable powers, largely stunted in their expression by the necessity of gaining his livelihood by hard daily toil. About two years ago an injury to his right arm prevented his following his later trade of engineering mechanic and we found him some light work in this office, where he made many friends by his gentle, unassuming manner, his deep piety and his large humanity. Utterly unselfish, he was always anxious to be of service without regard to his own needs. Had his earlier life been passed under more fortunate conditions, it is possible that he would have made a notable figure in the world. As it was, he became well and widely-known in political circles of the

more advanced type and humanitarian movements, as well as in Spiritualism. He had great influence as a speaker, and so marked was his power amongst the masses that we believe he was frequently helpful to the police in soothing the multitude if they were disposed to be turbulent at various open-air meetings; yet he never pandered to revolutionary sentiment, but always preached a gospel of sweet reasonableness, deploring the counsels of violence and working on the populace with gentle eloquence and an appeal to its humanity, which always had its effect. Doubtless it was not only what he said but the manner of man he was, which had this calming influence. We have rarely met with so much oratorical power associated with so gentle and unassuming a nature, and we shall miss him very much indeed. In his long and varied career he had met many famous people, and had some strange adventures afloat and ashore. He was full of reminiscences, some of them extraordinary and all interesting, for he seems to have made friends wherever he went; he was the companion of many men who to-day stand conspicuous in the public eye. His life was mainly spent in doing good to all whom he met. He was indeed one of the most unselfish of men. He had a fine record for life-saving, for during his marine career several opportunities offered for the display of that splendid courage which he concealed under a most modest bearing. He saved several people from drowning, sometimes at the risk of his own life. One of his memories was how, when a small boy, he assisted his father in saving some of the struggling passengers in the terrible wreck of the "Princess Alice," the pleasure-steamer, which was run down by another steamer in the Thames off Woolwich in the 'seventies. Harry Fielder throughout his life showed the true quality of heroism not only in action but in passive, patient endurance. His head and face showed qualities strangely at variance with his occupation in life. He had something of the look of a poet or prophet, a man who was in the world but not of it.

The remains of Mr. Harry Fielder were interred at Streatham Park Cemetery on Monday afternoon last. Mr. Joseph Richmond gave an impressive oration on the life and career of the deceased worker. Mr. Fielder, he said, was a solid and staunch fighter for the cause of humanity, and they must go on in his spirit. A number of well-known people representing the Labour Party, Spiritualism, the Society of Friends, and other progressive movements were present. The floral tributes included tokens from the various causes represented, including the London Spiritualist Alliance and Light.

## VALEDICTION.

(H. F. Passed from Earth, March 27th, 1924).

Brave comrade, good and faithful friend,  
The long hard fight is at an end,  
Since thou hast entered into joy.  
Soon, active in thy new employ,  
Thou wilt return to aid and bless  
With all thine old-time selflessness.  
And though perforce we mourn thy loss,  
'Tis good to know earth's heavy cross  
Hath slipped away, like death and night,  
On thy calm entrance into light.

—F. R. S.

## AN EVIDENTIAL MESSAGE.

To the Editor of LIGHT.

SIR,—During the war we became acquainted with the late Charles Mott, the singer. At that time he had just created the principal rôle in a musical item presented at the Coliseum, composed by Sir Edward Elgar, called "Fringes of the Fleet."

I became his "war godmother," but his name for me was always "Fairy Godmother."

One evening, at my sister's house, we were all talking over the "life after death," when he said, "If I go to the Front [at that time he was on duty at Hare Hall Camp at Romford] and if I get 'pipped' I will certainly try to return and give you a message."

Some months after this we heard with much sorrow of the transition of our friend; he was shot in France. The war ended, and the years passed, and then, a few weeks ago, I received a letter from a friend who has left England between two and three years ago and who—to my knowledge—never knew of our late friend's existence. She wrote as follows:—

"We had a nice sitting the other evening, and someone came and sent their love to you and gave the name of Charlie Mott; just sent love to his 'Fairy Godmother.' Perhaps you know who it is? I can't place it."

The lady who wrote the letter is Mrs. Marian Wilson, and she lives at the Utility Stores, Whitehorse-road, Deepdene, Melbourne. Her letter bears the date January 16th, 1924. Surely this is a remarkable piece of evidence.—Yours, etc.,

(MRS.) PAULINE BLANCHE STAMM.

Hotel Great Central,  
London, N.W.1.



### MATTHEW ARNOLD AND THE SURVIVAL OF ANIMALS.

So much has been written on the subject of the survival of animals after death that it is interesting to find that Matthew Arnold, in company with many other famous poets and essayists, was unmistakably in favour of the view that animals survive. One has only to recall his poem on "Geist's Grave" (Geist was a dachshund), to see how strongly he suggested the likelihood, at least, of the survival of dogs. Let me quote two stanzas which may serve also to show what a master of lyrical composition was this poet and critic of the Nineteenth Century:—

That liquid melancholy eye,  
From whose pathetic soul-fed springs  
Seem'd urging the Virgilian cry—  
The sense-of-tears in mortal things.

That loving heart, that patient soul,  
Had they indeed no longer span,  
To run their course, and reach their goal  
And read their homily to man?

How the soul of this distinguished scholar of Oxford must have been stirred that he could write so beautifully and so feelingly of his "dumb companion."

L. H.

### MY HYACINTH.

A PARABLE FROM PLANT LIFE.

By H. A. DALLAS.

Watch a plant through all stages of its growth, and it will then communicate some of its secrets. Like the stars of heaven, although it has "neither speech nor language" its voice becomes audible to the ear of the mind that will listen.

"Oh little bulb, uncouth, ragged and rusty brown,  
Have you some dew of youth? Have you a crimson gown?  
'Plant me and see, what I shall be,  
God's fine surprise before your eyes!'

A body wearing out—a crumbling house of clay,  
Oh agony of Doubt and Darkness and Dismay!  
'Trust God and see, what I shall be,  
His best surprise before your eyes!'

(Published in an obituary notice in a daily paper, 1906).

All the best created things develop in *darkness*. In the dark earth, or hidden in the womb lies the potentiality of abundant life. The inspired promise to Israel is true for all who seek those things which are above. "I will give thee the treasures of darkness."

The period of darkness in plant life is the root-making time; without this no healthy product can be expected. Out of the plain brown bulb of the hyacinth tiny filaments creep into the dark cold earth and work silently to feed the fleshy lump from which they issue. The brown lump has no comeliness; there is no apparent beauty to be desired; there is no sign of life visible above ground, but underneath the mystery of life is working extracting from the soil the means whereby the beautiful plant will fulfil its destiny.

When a little green knob appears, at last, on the bulb, how patiently the watcher must wait for signs of active growth; in the cold, bleak weather of January it seems to remain stationary for a long time. Then appears, in a whorl of leaves, a closely-packed family of buds. The outer whorl of four spikes surrounds an inner whorl of four; the symmetry is perfect; if a single leaf was broken the plant could never be completely what it was intended to be. At this stage it is green throughout, buds and stem and leaf delicately harmonised in colour, making a unity so complete that even without the knowledge that it is the earnest of something more perfect, the watcher finds delight in looking into the luxurious green of the plant, and on the beautiful form of the leaves. Its future depends on its obedience to the laws of its growth, and first among these is that the buds should adhere closely to the stem, contented to have no separate life, no variety of colour, that they should absorb all the sap that flows to them from the parent source, and all the light which they are capable of absorbing from the surrounding atmosphere; they must open all the pores of their being to the grace which is thus imparted, and refract as the leaves and stems refract, the green rays of the sunlight.

The moment comes, however, when each single blossom must stand apart, not severed—that would be death—but not so tightly fastened to the supporting stem; each must stand out and become itself; not that the blossoms are less truly a part of the whole; they are differentiated in order that each may more fully contribute to the perfection of the plant. In fulfilling itself, in self-realisation each blossom enriches its companions, and the significance of the

\* Isaiah xlv., 3.

whole growth is revealed. And now there is a difference not only in position; the colour changes; the blossoms can now absorb more sunlight, and they can refract the light more completely; instead of refracting only green rays they can give back some portion of all rays which produce white. They have gained what is the equivalent in human life of balance. A perfect human character is fully balanced, a character in which no one quality is in excess, but in which every quality is so merged as to produce a perfectly harmonised unity; it is only in measure as each individual unit attains to this balanced perfection that humanity as a whole can be perfected. Now the watcher can look on the whole plant and be satisfied, and, considering the lilies how they grow, can understand better the laws which govern all life; as below, so above. Passivity and energy, darkness and light patience and progress, holding fast and letting go, absorbing and refracting, dependence and self-determination, self-realisation and self-giving, knowing oneself to be a separate unit and yet always a part of a larger whole.

"Plant me and see what I shall be,  
God's fine surprise before your eyes."

### SPIRITUALISM AND THE CHURCHES.

To the Editor of LIGHT.

SIR,—With regard to the remarks in the "Lighthouse Window" columns about the Churches making a concerted tilt against Spiritualism, it does not seem hard to understand the reason for this. Briefly, the Churches do not mind your believing in heaven, or in a heaven, provided you do not try to be precise about its character and constitution. As much imagination as you like—you may speak or sing of "the winged squadrons of the sky," but it must be distinctly understood to be imagination. No facts, please. I sat comfortably in a public garden the other evening and thought of "Time's ever-rolling stream." Do you want to know whether that mighty current is bearing you away? Do not try to or you will find the dislike of the Churches, a rather nasty proposition. This dislike is fundamental, for whether you are a parishioner of the fashionable church of St. Segregation or whether you live in the distant hamlet of Sheepen-the-Goats you will find the clergy, as teachers, will not take kindly to receiving information on their special subject from "the taught."

It is not in human nature, and it looks as though an entirely fresh orientation was called for.

Postulated this way: is it to be the last word that a well-educated and good living man shall be the arbiter for ever of what we may and may not believe? For myself, I like the particular Church I was brought up in, the Anglican, my brother-in-law is a Rector in that Communion, and they are about all right, but—

"John P.,  
Robinson, he  
Said they didn't know everything down in Judee."

Yours faithfully,

E. HARVEY.

Hotel des Américains,  
Bordeaux.  
March 26th, 1924.

### THE POWER OF SILENCE.

Original Power is silent. When sight and hearing are in abeyance and the body is still, all is silent; but this silence does not consist alone in thought and sense being stilled; it is a high state of consciousness, out of which nascent thought may come in active life at a moment of need. But for the time being we are in a state of realisation, developing spiritual consciousness and having no need for thought. In the silence the mind is withdrawn from sense-perception that it may sense only from within outward. It needs training to remove the vividness of sense-impressions, both of the present and of the past, that this higher consciousness may be installed. If for twenty, fifteen, or even two minutes we can, without any change of thought, hold only one idea, such as "I am thine Omniscient Life within thee," the fine feeling will come welling up from within, and will be distributed throughout the entire organism.

If the word "Wisdom" is held in a mind trained in meditation, with all else shut out, that mind will become as though illuminated by a great light with which it is entirely engaged, and be carried straight back to its Principle of Being. To make a picture of it in sense, imagine the body lit up within by a great flame, which shall be, ideally, Wisdom lighting the mind.

If, *pari passu* with our daily life on the ordinary plane, we take the time and make the effort necessary to develop this spiritual consciousness, it will manifest itself in us one day, as we evolve out of the Adam process of doing things by the sweat of the brow. If you can keep your mind calm, if you can keep yourself in a state of inspiration, that which is best will come to you. In order to get into contact with what is within you, you must have inspiration; and you must not have fear.—DR. J. P. MULLA.



## The A.B.C. of Spiritualism.

### ANSWERS TO QUESTIONS FROM INQUIRERS.

Conducted by "Lieutenant-Colonel."

It would seem, from some of the letters received from correspondents, that a column dealing with different points in Spiritualism, in the simplest possible language, would be welcomed by many readers, who find themselves out of their depth in the usual articles and explanations which are written for those who are more deeply versed in the subject. Long words are often very helpful, for there are readers who would think a writer of little account who did not use big words—"a puir child wha didna use worrds that you couldna understand." A big word is like a portmanteau: it contains so much in such a little space. And, what is he to do if he commits himself in simple language, and someone shows that he is wrong? He has no opportunity to reply that you did not understand the real meaning of the words. However, *LIGHT* asks for someone brave enough to risk his reputation and tell its less instructed readers what they want to know in words of very few syllables.

Of course there are some subjects that cannot be dealt with in short words: their inventors recorded them in big words and they have to live up to it, for no one would understand them in short words. These subjects were born, full grown, so to speak. Other subjects cannot be explained in any words; it would be no use asking "What is eternity?" or "What does a spirit really look like?" and other questions of that kind. But there are many questions that can be answered in a simple way; perhaps not so easily as if a good big word were allowed now and then; still, they will be answered as well as possible. All questions must be marked "Simple Answer" at the top of the letter, and they will be dealt with in turn, but no promise to answer a question is given, and no answer will be given by correspondence, but only in the paper. All questions must be honestly intended, and no answer will be given to any which appear to be "trap" questions. Ordinary correspondence will not be answered in this column, and it will depend on the Editor's judgment which subjects are chosen for this purpose, and whether any further reply or discussion on a subject is permitted. Any such discussion would, in any case, be in the ordinary columns of the paper.

Only one subject will be dealt with at a time, and only as fully as space permits each week. All questions intended for this column must be accompanied by a title page of *LIGHT* and full name and address given as a proof of bona fides.

As there is one inquiry calling for attention we may commence at once with an answer to it—it is a not infrequent query.

#### WHY ARE MEDIUMS NECESSARY IN SPIRIT-COMMUNICATION?

This question of the necessity of mediums in connection with psychic phenomena and communication with those who have experienced the physical change called death, is one which has aroused more controversy than probably any other claim made by Spiritualists. At any rate, once survival is admitted, this would appear to be the stumbling-block of the ordinary enquirer. "Why should a medium be necessary? Why cannot I get the message direct, without having to call in another person, who, perhaps, is no better than myself?" is the thought, if not the spoken question. On the face of it, it appears a reasonable objection, and one the Church has not hesitated to use, in its efforts to depreciate the indisputable results which most Churchmen now admit to be facts. But when consideration is given to the limitation of faculties in any single individual, how one acquires a greater skill in this or that direction, or how entirely the sympathies and inclinations may vary, even in two brothers, it is obvious that no one person can combine all superlative, or even comparative abilities, in himself; and if he is to obtain the best advantage in any direction, he must seek the aid or advice of someone with better skill or knowledge in that direction. Even the Church admits this contention, for her priests are supposed to be those who are by temperament or education better fitted than the average man to advise and guide the people in the direction that she considers right. In ordinary business we find the medium in constant demand. We utilise the doctor, lawyer, engineer, and a dozen other mediums to assist us, or do for us what we are not equally capable of doing ourselves. We get an even greater similarity in the poet, the musician, or artist, who are but mediums between us and a degree of art to which we can never hope to attain. Why, then, should we assume that, in one thing alone, we can all be equally sensitive, or expert? For it is not only a gift, but by care, and education on the right lines, that the more reliable psychic mediums obtain their powers. It is not primarily a question of ethical qualities, although these assist good results, and the reverse may hamper and even destroy the power, especially if pecuniary benefit is allowed to over-rule all other considerations. Whether psychic mediumship is a mental or physical endowment is

doubtful; probably it depends to some degree on both; the mind being sufficiently receptive, and the brain having the power to visualise what may appear to most but a fleeting thought or passing fancy, too nebulous for definite recognition. One thing is a certainty, if we wish to obtain these evidences, or to get a record of these "faint whispers" from another state of being, we must use those mediums who are better conditioned to perceive them than ourselves. But, as in ordinary mundane matters, we must not accept blindly, but discriminate for ourselves.

### THE DUTY OF OPTIMISM.

By H. ERNEST HUNT.

Everyone who has studied the elements of the science of living is aware that optimism is a duty. The pessimist deems it a will-o'-the-wisp, perhaps rather a pretty one, but nevertheless an illusion and a deception; but the poor old pessimist is wrong in this as in most other things. There are the solidest reasons for optimism, and taken altogether they are so conclusive as fully to warrant our regarding it as a bounden duty.

First, consider its effect upon the health. The pessimist labours under a continual depression, he dreads and fears the worst; he lingers over it in prospect, when it arrives, and for long after it has passed away. In consequence his circulation flags, his powers are semi-paralysed, and he goes about looking the very picture of a poor sort of fellow, and the worst possible advertisement for the attractiveness of his own philosophy. The Optimist, on the other hand, is generally full of vitality and overflowing with spirits, quite unafraid of misfortune or illness, and with an irrepressible buoyancy that acts as a perennial tonic. Judge for yourself which is the better.

The pessimist creates his own atmosphere of depression, and thereby attracts the very ills he fears. Many people are unable to see this obvious transition from thought to circumstance, but the chain with its four successive links of thought, action, character, circumstance, is nevertheless quite clear. The Optimist looks for, and thinks upon, the happier and more fortunate side of things, and by the operation of the same law tends to attract to himself the better things.

Pessimism is not far removed from mental disease, and unfortunately it is both mentally and psychically contagious; and the deep-dyed pessimist is rarely happier than when disseminating far and wide his gloomy influence. But can the leopard change his spots, or is it a case of "once a pessimist, always a pessimist"? Can the pessimist reverse his attitude? Certainly, if he so wishes. His attitude has been built up thought by thought, word by word, and deed by deed, over long years; his subconscious holds the unfailing record of each of these, and from them arise the promptings that now make him so sad and sombre a spectacle for gods and men. But by working at the in-building of happier thought for a set period daily, and by refusing to give further life or hospitality in mind to the dismal forebodings, he can surely and gradually recast his temperament and fit himself to be a constructive force in the social order.

Optimism is a duty, and it carries its own reward in happiness and helpfulness. Call in auto-suggestion; beg, borrow, or purloin some happy and cheerful thoughts, and incorporate them in the mind continually until they begin to "overcome the evil with good." Regard auto-suggestion as a particularly practical method of prayer without ceasing, if you so wish, but there is no manner of doubt but that if the mind be so renewed by better thinking, the individual will be transformed. The methods of modern psychology are all foreshadowed in the Scriptures.

Forget selfish grumblings and purely personal discomforts; get into a more unselfish attitude by trying to make others happy. Seeing that we must of necessity influence others, at any rate let it not be to their detriment; radiate happiness instead of the dismal. Then presently look out of your mental window and see the sky growing brighter, the trees looking greener, and the very flowers flaunting more bravely; then know that all these things are in reality no whit different, but that in truth the first little step has been well and truly taken towards cleaning the hitherto shadowed window of self.

OBITUARY: MR. JAMES KNIGHT.—We are informed of the decease of Mr. James Knight, of Bolton, Lancashire, at the age of 81. Mr. Knight's experiences in Spiritualism go back to 1866. He was one of the founders of the first Society in Bolton (1874) and had been an active worker ever since. He was one of the original members of the National Federation of the Spiritualists' National Union, Ltd., and was for some years on the British Spiritualists' Lyceum Union Council. He was also the first secretary of the S.N.U. Trust Property Committee, and laid the foundations of the present Trust Property Scheme. The transition was very sudden, Mr. Knight passing away at the home of Mr. and Mrs. Bentley, Shakespeare-street, Manchester, on Sunday last, while sitting in his chair. A keen student of botany, he wrote many articles for the botanical papers. By occupation he was a basket-maker, and was working at his trade within a few months of his death.



### WAYS AND REFLECTIONS.

In his recent book, "Our Second American Adventure," Sir Arthur Conan Doyle tells how, while in Indiana, he visited the hill-top grave of his friend, James Whitcomb Riley, the poet, to deposit a tribute of flowers, and gives an amusing account of the poet obtained from a local worthy who pointed out that "everything in Jim Riley came by contraries." It seems that the poet wanted to sink into the earth unnoticed and, after his death, "they planted him on a hill." Also he never liked children; he could write verses about them, but he never wanted to see them. During his life enthusiasts organised processions of children to see him, much to the poet's horror. Looking out of his window he would cry distractedly, "Oh Lord! here are a bunch of those brats coming after me again."

The reference to Whitcomb Riley reminded me that some years ago we printed in *LIGHT* some lines alleged, by an American paper, to have been written by the spirit of Riley through a ouija board for the delectation of a man who knew Riley in life. As they are worth quoting again, I give them here.—

Old-fashioned roses a-nod in the breeze,  
And larkspur, slender and decked with bees,  
Under the whispering leaves of June,  
And the slanting rays of the afternoon;  
And the soul of a friend to dream and smile  
And cheer your heart for a little while—  
Don't you feel that it's near at hand,  
The wonderful plane of the Afterland?

The lines are certainly reminiscent of Whitcomb Riley, and the man who received them accepted them as from his poet-friend, feeling that he could not have written them himself. They would have pleased me more but for the word "plane," which belongs to geometry rather than to poetry.

I have to offer regretful apologies to Wordsworth for some remarks in the column (p. 190) in which I ascribed to him the line, "A Mr. Wilkinson, a clergyman." Sir Oliver Lodge and Mr. Morris Hudson, amongst others, point out that Wordsworth was not guilty of this banality. My mistake was in relying on statements in articles on Wordsworth's poetry. I knew that a line in one of his poems referred to a person named Wilkinson; but it was not the line I quoted. That is said to have had its birth in a discussion between Tennyson and Fitzgerald as to who could produce the feeblest line. It may well have arisen out of Wordsworth's reference to Wilkinson.

But in this matter of quotations one is frequently on treacherous ground. In the published writings of some great poets, lines in one edition are sometimes altered or omitted in later editions; and occasionally a misquotation becomes so generally known and used, that when the true version appears it is regarded as incorrect. Thus, recently we quoted in *LIGHT*, Addison's well-known verses on the soul and its "immortal youth," and immediately readers pointed out that the line, "The wreck of matter and the crush of worlds" was wrong. It should be, they said, "the crash of worlds." But Addison wrote "crush," and we were careful to follow his version.

Meantime it is pleasing—if a little disquieting—to know that *LIGHT* is read so attentively. We are always liable to make a slip unconsciously, and to feel afterwards as many a genuine medium must feel when caught "cheating," being quite unconscious of any offence until charged with it, and the full blackness of his guilt is exposed to his astonished eyes. That the psychic faculty may go astray just like the literary one, and far more easily, is a lesson yet to be thoroughly learned by some of the "psychic experts" who are very rarely psychological experts.

D. G.

THE DEATH OF THE FIRSTBORN.—"I was all for puttin' his pictur' away and for lockin' up his drawers with his clo'es. 'I can't bear to see the things,' I say; 'I can't bear it yet awhile. I'm goin' to put it all out of my mind for a bit,' I says; 'and I'm just goin' off down to the Stag for a bit of talk and half a pint,' I says. Then the old Missus—she were just a-foldin' up his best coat, tender-like, as I've seen her with the baby-things—she looked up at me, contrivin' to smile. 'Daniel,' she says, quite cheerful-like, 'I wouldn't put it out of my head if I was you. Seems to me,' she says, 'we'd best face the trouble and bear it, and keep our boy well in mind; then we shan't never do anythin' as'll shame us when we meets him in the Kingdom of Heaven,' she says. And she were right, Mrs. Clarke, she were right."—"The Country Heart," by Maude Egerton King.

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## THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

### PRACTICAL WORK.

All our spiritual teaching is, as it seems to me, *in vacuo* unless we hitch it on to material things, to the need of betterment in the poorer classes, to the League of Nations for avoidance of war, to the fundamental thesis that, whatever the cost, the bulk of the people shall be placed in such a position that they can develop their minds and their spirits, for which purpose they were placed in the world. Christianity has lost touch with this need, but we must for ever insist upon it, if we are to be the compelling force which we might be.—From "Our Second American Adventure," by Sir Arthur Conan Doyle.

### SPIRIT GUIDANCE.

It is impossible for the unbeliever in spiritual forces to appreciate certain common features of a medium's life. One of them is the confidence which springs from a knowledge of spiritual forces rendering assistance in projects receiving their benediction. Nor is it quite possible adequately to convey even to the sympathiser lacking in personal experience a knowledge of certain factors vital to the life of the trained sensitive. I should be failing in my duty if I did not attempt to give some notion of the sense of security my wife and I felt from our realisation of certain spiritual presences, whom we had come to regard as co-operators in and directors of our efforts. Not only did they foresee what was to come to pass long before we had any idea, but they made us certain promises which were faithfully carried out. I mention this briefly and in a general way because not everything that befalls an individual can be explained to the satisfaction of other people.—From "Under the Southern Cross," by Horace Leaf.

### FROM EARLIEST AGES.

Evidence of what are called supernormal phenomena exists in the earliest of human records. Out of the deep night of time the dim traditions of our barbaric ancestors glimmer with fiery portents, and tell of powerful spirits of good and evil. Religion, in some of its earliest phases, is based on the manifestation of so-called supernormal powers in man. Criticism of the unsatisfactory behaviour of a trance medium is found on an Egyptian tomb. The Pythian clairvoyants threatened and instructed the Greeks from their subterranean Delphic caves. Our own American Indians, near to the heart of nature, often encountered the shades of their returning chieftains in the painted autumn forests or amid the deep snow of winter. Their belief in an endless life was intuitive, familiar, and expressed in many legends of poetic beauty.—From "A Cloud of Witnesses," by Mrs. Reginald De Koven.

### "ARNEL" AND PSYCHOMETRY.

You have a new word among you which I have seen in the minds of you and others—psychometry. I understand

it signifies that faculty by which from solid things some incident of the past is read by reason of a sort of vibrant record left in these solids by events in which they have had a part.

Now there is a truth here which will not be fully known to you until the substance which you call ether has yielded up to your scientists the secret of its composition and the forces inherent in its atoms. The time will come when you will be able to deal, both analytically and synthetically, with this cosmic ballast you call ether. You will deal with it as you now do with liquids and with gases. But that is not yet, for your bodies are still much too gross that you should be permitted this great power with safety. Meanwhile your men of scientific mind will be preparing the way.—From "The Life Beyond the Veil" (Book IV.), by the Rev. G. Vale Owen.

### TWO STORIES OF THE SUPERNORMAL.

Mrs. E—M—and I once stayed at the same house together, and our talk turning one day to occult matters, she mentioned a friend of hers who used to commune with the spirits of two children she had lost. This lady was once staying at an hotel in a Belgian city, and one night, just as she was about to extinguish her bedside candle, her children "spoke" to her, and told her not to blow it out. They said she need not be afraid to go to sleep with the candle burning, as she would be protected, but she would be very sorry afterwards if she did not follow their advice. So she left the light burning and went to sleep.

Next morning she heard that thieves had been round the hotel in the night and robbed many guests of money and jewellery, but evidently seeing a light in her room they had been afraid to enter, and passed her by.

There was an oddly prosaic flavour about this story which seemed to me to emphasise its truth.

The next incident was related to a friend of mine by the organist of an old City church in London.

He said that he was playing the organ at a choir-practice one day, when he saw a little old lady dressed "in an old-fashioned way," come down the aisle and stand in the choir quite near the organ, which she seemed to enjoy. As she stayed there for some time, he stopped playing and, turning to a chorister, told him to show the lady to a seat. But at that she moved gently away, and quite suddenly—vanished! All present saw her plainly, and noticed her curious disappearance.

Subsequently the organist heard that an old lady, famous for her charities, had once lived on Tower Hill, and always attended the services at this church. Being particularly fond of music, she often used to go up and listen to the organ; a pleasure, it would seem, that her spirit continues to enjoy.—From "The Queer Side of Things," by MARY L. LEWES.

"Communications and visions recorded. . . There is nothing in the communications that is trivial or unspiritual."—Extract from "The Times."

## X GOD'S WONDERLAND

By EFFIE MARTYN WATTS.

In crown 8vo., cloth, with Frontispiece, 3s. 6d.; post free, 3s. 10d.

This remarkable book recounts in simple, reverent language the manifestations vouchsafed to the writer of her little son after he had passed beyond the veil. Previous to her bereavement, Mrs. Watts had made no study of the occult, and had neither sought nor expected such revelations as have come to her. Her veracity is unimpeachable. The *Aberdeen Journal* says that the book is "an excellent illustration of the remarkable power of that faith which can remove mountains. The sorrow of the writer's bereavement becomes sweet, and her book should give comfort and courage to many a mourner who feels that faith and hope are rooted in deeper soil than the scientific."

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## ANSWERS TO CORRESPONDENTS.

J. BLUMFIELD.—Thank you for the cutting. You will find such cases dealt with fully in the various books on the subject in the Library of the London Spiritualist Alliance.

H. A.—We have your letter, but as you present us with only one side of the picture, and fail to see that there is co-operation in Nature as well as competition we cannot feel that your argument is valid. It has been dealt with many times in *LIGHT* and elsewhere and fully answered.

## NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine," April.  
 "The Problem of Atlantis," By Lewis Spence. William Rider and Son, Ltd. (10/6 net.)  
 "The Quest," April.  
 The "Royal Magazine," April.

DR. A. G. MILLOTT SEVERN, elder son of Professor J. MilloTT Severn, of Brighton, has resigned the post of Assistant School Medical Officer for the North Riding of Yorkshire County Council, to take up an appointment in the Colonial Medical Service as Assistant Medical Officer of Health in Hong Kong.

FOOD IN SPIRIT LIFE.—"Do you imagine that a spirit has no need of food of any kind. If so you are in error. We need and we eat food, though not of so material substance as yours. No animal food of any sort. Delicious fruits which melt in your mouth in eating. Wine like sparkling nectar, which does not intoxicate or create a thirst, delicate cakes and a sort of light bread."—A WANDERER IN SPIRIT LANDS.

THERE is one science and philosophy of life here and hereafter, that comes free to all as the sunlight, and scorns the limitations of creed, set forms of belief, and the organic efforts of self-constituted leaders. It founds no lodge, and its believers are not identified by grip or sign. Its holy temple is the wide world, its brothers are mankind, its effort is to escape from the mysteries of ignorance to the light of truth, its leaders are the independent workers innumerable, who labour in diverse ways, and the angel host.—HUDSON TUTTLE.

THE EVOLUTION OF SOUL.—Men have not only extended their organs of vision but, what is of far higher moment, they have quickened and intensified that soul within them, which is what actually sees, till it is infinitely more sensitive and responsive. Impressions they receive from the world convey far more to them, and they are far more able to appreciate their true significance. And they have found subtle means of communicating to others the impressions they have received and the significance they bear, so that others are also able to see what is thus pointed out to them. Thus we are progressing on to a truer and truer view of the world from out of which and into which we were born.—From "Mother World," by Sir Francis Younghusband, K.C.S.I., K.C.I.E., in "The Quest" (April).

"FAITH IS THE KEY."—In a Preface to the book, "Love and Death—Notes on the Life Beyond the Grave," by Rev. Donald Hole (The Faith Press, Ltd., 22, Buckingham-street, W.C.), Sir Wm. Barrett says: "One great lesson taught by psychical research is the condition of mind necessary for success in the experimental study of the subject. A lack of unanimity in the circle, or want of interest and sympathy, still more an atmosphere of doubt and suspicion, precludes all hope of success. Though the psychical order is not the spiritual order, yet in both the conditions of access to the spiritual world appear to be the same. In a word, faith is the key to the gate of the invisible world, whether we enter the gate of the inner or the outer court of that world. Faith does not mean credulity, it means an honest and sincere desire to know, with a willingness to accept truth, and it presupposes humility of spirit no less than confidence of hope."

**Materialising Circle, already obtaining phenomena,** desire regular letter having physical power or strong mediumistic gifts. Letter—c/o *LIGHT* Advert. Dept., 34, Paternoster Row, London, E.C. 4.

**Battersea Spiritualist Church, Bennerley Hall. Bazaar and Sale of Work (in aid of Building Fund), Thursday and Friday, April 10th and 11th, at 3 p.m. Opening ceremony by Mr. Leslie Curran.**

**Madame Valerie (Psychic Vibratologist). Life, events, advice, birth consultation free to purchase of fancy art goods. Frames 6s 6d, 10s 6d. Bags. One Guinea. (Postage 6d. extra.) Stat Birth-date. Private sittings arranged by letter.—Valerie, 36, Talbot Road, Baywater, W.**

## NOTICE.

A Club is being started for Cycles, Psychic Development, Healing, Music and Tunes. Will those who would like to join write? Number limited. (References exchanged a harmony society.)—Mrs. Lejoester Clarke, Paddock House, 60, Ridgway, Wimbledon, S.W.19

## THE REV. G. VALE OWEN LECTURES.

## ITINERARY FOR APRIL.

DATE.	TIME	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISERS.
Apr. 6	8	Blyth	Empire Picture Hall	W. A. Robinson. "Pentland," St. George's Cres., Monkseaton, North'ld Ditto.
" 7	7.30	West Hartlepool	Town Hall	
" 9	8	Belfast	Ulster Hall	W. Henderson, Woodvale Cottage, Woodvale Rd., Belfast, Ditto.
" 13	7	Belfast	Ulster Hall	

For details and further information all communications must be addressed to Mr. Fred Barlow, 113, Edmund-street, Birmingham.

## SUNDAY'S SOCIETY MEETINGS.

**Lewtham.**—Limes Hall, Limes Grove.—Sunday, April 6th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Percy Smyth. Wednesday, April 9th, Mrs. Fidler.  
**Croydon.**—Harewood Hall, 96, High-street.—April 6th, 11, Mr. Percy Scholey; 6.30, Mr. F. L. Brown.  
**Camberwell, S.E.**—The Waiting Hall, Havil-street, Peckham-road.—April 6th, 11, open meeting; 6.30, Miss L. George. Wednesday, 7.30, at 55, Station-road, Mr. Abethell.  
**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).**—April 6th, 7, Rev. G. Ward. April 10th, 8, Mrs. Bishop Anderson.  
**Shepherd's Bush.**—73, Becklow-road.—April 6th, 11, public circle; 7, Mr. A. J. McLellan. Thursday, April 10th, 8, Mrs. E. Smith.  
**Peckham.**—Lausanne-road.—April 6th, 7, Mr. H. Bodington. Thursday, 8.15, Mrs. Blanche Petz.  
**Bowes Park.**—Shaftesbury Hall adjoining Bowes Park Station (down side).—April 6th, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mrs. Allan Wells.  
**Worthing Spiritualist Church, Ann-street.**—April 6th, 11 and 6.30, Mr. Tayler Gwinn. Thursday, April 10th, 7, Mr. Harper.  
**Central.**—144, High Holborn.—April 4th, 7.30, Mr. McCarthy. April 6th, 7, Mr. Melton.  
**St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.**—April 6th, 6.30, Mrs. Barkel. Wednesday, 8, Flower Service.  
**Watford Christian Spiritualist Mission.—Hertford Commercial College, Nascot-road (near Junction).**—Sunday, April 6th, 6.30, Mrs. Maunder. Open circle every Thursday, 6.30.  
**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.**—Minister: Rev. J. W. Potter. April 6th, 6.30, Service, Holy Communion, and address. Healing Service Wed., April 9th, 7 p.m.

MR. W. RONALD BRAILEY desires us to state that he has removed to "Cleveland," 56, Park Parade, Wembley, Middlesex.

**CHURCH OF THE SEVEN PRINCIPLES, ELTHAM.**—Speakers and demonstrators are asked to address all correspondence relating to engagements to Mr. P. P. Buxton, 38, Phineas Pett-road, Well Hall, S.E.9. Bookings are now being accepted for 1925 and 1926.

"THE SPIRITUALISTS' READER."—A collection of Spirit Messages from many sources, specially prepared for Short Readings. Compiled by Sir Arthur Conan Doyle. ("Two Worlds" Publishing Co., 3/6 net.) This is a compilation of spirit communications which should strongly appeal to Spiritualistic societies and groups. That they should have been selected and arranged by Sir Arthur Conan Doyle is a sufficient guarantee of their quality and appropriateness. They range over a wide field, and, apart from their direct value, serve as a useful antidote to much arid science and nebulous philosophy.

## THE ANTHROPOSOPHICAL SOCIETY ANNOUNCES

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,257.—VOL. XLIV. [Registered as] SATURDAY, APRIL 12, 1924. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits incarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

## NOTES BY THE WAY.

"THESE things shall be; a nobler race than e'er the world has known shall rise  
With flame of freedom in their souls and light of knowledge in their eyes."

### THE MISSION OF CONAN DOYLE.

We are entirely at one with Sir Arthur Conan Doyle in his observation that his life has been one designedly (if unconsciously to himself) directed to a preparation for the work he is now doing in arousing the world to a consciousness that there is indeed a future life, with all its train of consequences. Certainly in studying his career we see the foreshadowing of its present developments—the guiding hand of Destiny. He makes the allusion in an article in the current issue of "Pearson's Magazine," "What Comes After Death." It is full of vital matter—a simple, manly statement of his position and his views and experiences. Here is one of the passages which attracted our attention:—

It is a curious and suggestive reflection that the psychic truth of 1850, which was looked upon as an ephemeral thing, still stands unchanged with only a few fresh developments. The science of 1850, which derided it, has so changed that there is hardly one point which has been able to hold its place. The changing of species, the divisibility of the atom, the transformation of one metal into another, are but a few of the revolutionary views which have supplanted the old doctrines.

We have more than once made a somewhat similar reflection in these pages. But the point we especially stressed was that all the powerful opposition, the widespread misrepresentation, the malice, the intolerance, the persecution, directed against Spiritualism had utterly failed to crush it. To us it seemed as though it grew and flourished not merely in spite of but actually because of these things. But Sir Arthur's contrast between the career of Science (and he might have added Theology) and that of Spiritualism drives home the point effectively.

### SCIENCE V. COMMONSENSE.

In the same article Sir Arthur makes a caustic reflection on the blundering methods of so-called scientific investigation:—

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription.  
22/- per annum

The radical mistake which Science has made in investigating the subject is that it has never troubled to grasp the fact that it is not the medium who is producing the phenomena. It has always treated him as if he were a conjurer and said, "Do this or do that," failing to understand that little or nothing comes from him, but all or nearly all comes through him. . . . It is this false view of Science which has prevented sceptics from realising that a gentle and receptive state of mind on the part of sitters and an easy, natural atmosphere for the medium are absolutely essential in order to produce harmony with the outside forces.

This is good sense—even if it is rather a truism to the trained Spiritualist—although it may not be good science, in the usual acceptance of that much-abused word. Fancy having to be kind to sodium or phosphorus or carbonic acid! That about expresses it. We have watched this imbecility of alleged psychic investigation over and over again. It was a kind of human vivisection carried on by people who had no belief in the soul and certainly showed no signs of possessing any. They were blundering and bungling amongst forces of mind, will and emotion which when ill-treated show themselves the greatest explosive forces in the world, and these rude clowns called themselves scientific—a strange travesty of the truth. For Science is sure knowledge, not fumbling ignorance.

### THE PROBLEM OF CANCER.

In a pamphlet, "Our Principal Diseases and Their Remedy," an article reprinted from the "Medical Times," Mr. H. Reinheimer makes a useful contribution to the study of this problem. On page 11 of the pamphlet (which is published by the author at 103, King Charles'-road, Surbiton) he writes:—

We cling so obstinately to the old standards of greed and luxury that we cannot wonder if finally we reach a state of physiological bankruptcy. Cancer, in my opinion, represents such a direful consummation. Cancer, according to Dr. Godlee, represents an "essentially depraved modification of epithelial, epidermic or glandular structures." It involves, I should say, a case of socio-physiological anarchy. . . . Evidently cancer is a catastrophe comparable in every way with the final bankruptcy of a state that has been neglectful of its finances.

Cancer, it seems, is a disease due to wrong living, in the matter of diet especially. Those who maintain their health at a good standard are doubtless proof against it, as against other diseases. Some of our friends are hoping to get some light on the matter from spirit communication; and some hints may be received in that way, although we do not overlook the fact that the main part of our aid and counsel from the interior world comes by impression and inspiration rather than through ordinary psychical experiment. Cancer is a deadly weed in the garden of life, and it is worth remembering that weeds flourish where there is a deficiency of those elements in the soil which build up the life of valuable plants. Where the soil is good weeds are less prolific. Vital, body-building fare rather than chemicalised foods, deprived by commercial processes of their most nourishing elements—that is the main defence against cancer.



## THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

FROM "SPIRIT IDENTITY AND HIGHER ASPECTS," BY "M.A. (OXON)."

(Continued from page 211.)

During this same period came three relatives of Mrs. Speer's and gave full evidence of their identity. One of them had before manifested in another way at a public circle, showing his face and a peculiarly delicate hand, which was characteristic of him in earth-life. Another had attempted to show himself at the same time, but had failed to obtain recognition. With that strong desire which animates many spirits to get recognition, a desire that seems to grow with each failure, and to spur them on to renewed attempts, he followed me to a circle held at the house of Mrs. Makdougall Gregory on December 20th, 1872, and manifested his presence there, though none of his own friends were among the guests. No one knew him, or took any notice of his brief announcement, that he was a brother of Mrs. Speer's who had passed away thirteen years before. I was unconscious at the time, and found out the fact of his having communicated by the merest accident. I was turning over the manuscript book of records of Mrs. Gregory's sances, long after this particular day, and my eye accidentally fell on the name George —. I read that he had announced himself as one very desirous to give his name, and obtain recognition as a relative of Mrs. Speer's, who had tried before to attract her attention. This attempt failing, as the first had done, he availed himself of the organised plan for bringing home this evidence which was being carried out at Shanklin, and there established his identity. This done, he went his way, and we have seen him no more. He had gone to America to look after a brother who went to New York twenty-eight years ago, and was never afterwards heard of.

In the "Spiritualist" of August 31st, 1877, reference is made to the appearance of an old lady who had just been freed from the body, and who, as she said, had been enabled, by prayer and loving sympathy, to raise her husband, long prisoned in the sphere of earth, to the higher state for which she had fitted herself. When she departed he was permitted to accompany her, and the two were reunited.

That husband manifested his presence during this same period of eleven days. Each spirit selects, apparently, a special rap, knock, or form of signal, which never varies, and which possesses as much individuality as the human voice. He came with the strangest and most uncomfortable sound, sometimes like a whizzing in the air, sometimes like a harsh grating on the table, each equally suggestive of unrest. The atmosphere that surrounded the spirit, and of which I was painfully conscious when he manifested his presence, was similarly indicative of unhappiness, and he earnestly asked for prayer. He had been a grasping man, gold had been his god: and he had lived on to find himself bound by golden fetters to the earth where his treasure had been. I have no words to describe the sensation or cold discomfort that his presence brought, nor the air of gruesome and grim misery that was conveyed to us by what was told respecting him. His designation in spirit-life was Woe. The spirit who told us this was asked to put in one word what had brought him to this state. That word was given at once, with an intensity that impressed us all most powerfully: Greed. Yet he had not been what the world calls an evil-liver, nor neglectful of his duties. On the contrary, in his hard, mechanical way, he had been punctual and exact in their discharge. But his spirit had been starved, and he awaited the time when the simple loving soul, who on earth had been his companion, should rejoin him, and infuse some spiritual life and vigour into his cold and cheerless existence. I think none who witnessed the painful reality of his manifestation would entertain doubt as to his identity. I never quite understood till then the meaning of those words addressed by Christ to highly respectable men of the world, who, no doubt, were punctual and exact in business: "The publicans and harlots shall go into the kingdom of heaven before you."

### INFLUENCE OF ASSOCIATION, ESPECIALLY OF LOCALITY.

This spirit had first manifested after Dr. Speer and I had visited his grave. There was some link between him and the last resting-place of his body. I do not understand how or why, but I have come, after repeated evidence, to accept as a fact what I cannot give a reason for, that an earth-bound spirit is frequently associated with locality, with the home, the place of death, or even the grave. The

presence of personal friends, especially if they possess the mysterious psychic power, or be accompanied by one who does, will frequently attract an earth-bound spirit, or even recall one who is not tied to his lower sphere.

This was the case with the man who met his death by being crushed with a steam-roller, recorded in the "Spiritualist" of March 27th, 1874.

This was the case when Dr. Speer and I, then on an excursion in the North of Ireland, visited an old disused burying-ground at Garrison. There were in it some curious Runic crosses, of which I wanted sketches. We remained a considerable time, and were greatly shocked at the skulls and bones that we found lying about in all directions. The result of that visit was such an uncanny noise in my bedroom, which was separated from Dr. Speer's only by a thin partition, that I know he entertains a lively remembrance of the visit to that graveyard. He describes the sounds as utterly destructive of sleep, and was much aggravated to find, on coming into my room, that I was slumbering peacefully through it all.

Another case occurred during these eleven days which testified again to the connection between the spirit and the resting-place of its body. In the course of a walk I had visited a beautiful churchyard, and had wandered through it. In the evening came a spirit, whose body lay there, an old friend of Mrs. Speer's, who communicated with much apparent joy, and gave clear and complete particulars of her identity, though (as I find from my record written on the spot) I was carefully occupying my mind by reciting some passages of Virgil while the message was being given, and though the table on which the raps came was absolutely untouched by us. This, I may here say, is a precaution that I habitually took in order to eliminate the disturbing element of my own mental action. The automatic writing, which has brought to me the greatest weight of evidence, has been, in very many cases, executed while I was occupied in reading a book, sometimes of a very abstruse character.

The last case during this period which I will notice was that of the spirit of a person lately departed, of whom no one present had even heard. He had been brought, for purposes of evidence, by the spirit who controlled the circle, and whose organised plan for presenting once for all evidence that should break down my unbelief I am now imperfectly recounting. He gave minute facts and dates as to his life, and went his way. We had some considerable difficulty in verifying the facts, but finally succeeded in doing so by a letter from his nearest surviving relative.

This case has been paralleled in at least twelve other instances, respecting each of which I am certain that information was given that was foreign to my own mind, or, as I am assured, to that of any person present.

The case of Abraham Florentine, published in the "Spiritualist" of March 19th, 1875, may be mentioned in this connection as also that of Charlotte Buckworth, published in the "Spiritualist" of January 21st, 1876.

### SPIRITS WHO HAVE COMMUNICATED FOR A LONG PERIOD.

I pass to a case in which a spirit, who first manifested her presence on September 4th, 1872, has remained in permanent communication with us ever since. I note this case because we have the advantage of prolonged intercourse to aid us in forming an opinion as to the identity, and because the spirit has not only given unequivocal proof of her characteristic individuality, but has evidenced her presence in various ways. This is a remarkable case, too, as tending to prove that life, once given, is indestructible, and that the spirit which has once animated a human body, however brief its tenure, lives on with unimpaired identity.

The spirit in question announced herself by raps, giving a message in French. She said she was a sister of Dr. Speer's, and had passed away at Tours, an infant of seven months old. I had never heard her mentioned, and her brother had forgotten her existence, for she lived and died before his birth. Clairvoyants had always described a child as being in my company, and I had wondered at this, seeing that I had no trace of any such relation or friend. Here was the explanation. From the time of her first appearance she has remained attached to the family, and her clear, joyous little rap, perfectly individual in its nature, is a never-failing evidence of her presence. It never varies, and we all know it at once as surely as we should know the tone of a friend's voice. She gave particulars of herself,

(Continued at foot of next page.)



## TELEPATHY AND THOUGHT TRANSFERENCE.

THE RIGHT AND THE WRONG WAY OF INVESTIGATING.

To the Editor of LIGHT.

SIR,—The account, in LIGHT (p. 87), of the performance given by the Zancigs before the Magicians' Club, reminds me forcibly of the not less convincing evidences of telepathy that I obtained through Mr. and Mrs. L. H. Ellis, an account of which was printed in LIGHT of February 16th, 1918, under the title "Telepathy and the Telephone." It will perhaps be remembered that I received over the telephone, from a point fully three "blocks" away, a number containing four figures which I had just shown to Mr. Ellis, who was standing at my side.

It seems strange that other clubs and colleges do not follow the example of the Magicians' Club and, when desirous of studying any supernormal faculty, such as telepathy, go straight to the people who have given up their lives to the development and practice of that particular faculty. But orthodox science seems studiously to avoid the people whose livelihood depends upon their ability to furnish the evidence desired.

For instance, when I first met the Ellises they had given public exhibitions of their supernormal power in various towns of the Pacific Coast, from San Diego to Seattle and back again. They had played in the vicinity of several universities in which learned professors resided who were supposed to be seeking evidences of just such phenomena as telepathy. And yet Mrs. Ellis assured me that in all the years they had been before the public I was the first man to show the slightest interest in their telepathy—as telepathy! Perhaps the orthodox psychologists were too proud to investigate.

Nevertheless, on referring back to LIGHT of July 1st, 1922, I read that Sir Bryan Donkin, when attempting to discredit telepathy, solemnly cited the work of Professor John Elgar Coover, of Stanford University, whose "various forms of experiment made on numbers of educated persons, mainly university students (several of whom were believers in telepathy)" gave no "evidence of any significant deviation from theoretical probability."

But, unfortunately, these "educated persons" were not educated in the practice of telepathy.

Supposing that Professor Coover were about to study the supernormal faculty of "tracking," as attributed to the Australian aborigines. Would he begin by setting at large a wild deer in the midst of the great domain which is a delightful appanage of his University and, after giving the quarry a day's law, proceed to track it with the assistance of educated persons, mainly university students, several of whom were believers in tracking?

Were the Professor to adopt this manner of pursuing the inquiry, his failure to bring home venison would scarcely reflect upon the capabilities of the native Australians. For in the matter of discerning tracks and signs, the black-fellow is a professional, and after lifelong practice he achieves the seemingly impossible; whereas the average

undergraduate knows as little about tracking as he does about telepathy, and his negative evidence is worth no more in the one case than it is in the other.—Yours, etc.,

B. M. GODSAL.

San Diego, Cal., U.S.A.  
March 5th, 1924.

## A REPLY TO A SHALLOW CRITIC.

To the Editor of LIGHT.

SIR,—There are thousands of people, perhaps millions, who would give all they possess if they could get a message from people they have "loved and lost." The statement, although true, is not mine, but is made by an article in the "Nottingham Guardian," which proceeds to tell "the truth" about the matter.

"But there is no voice, no message, not a word to explain what the departed ones are doing in the spirit world, or what they are thinking." Has this writer been asleep for the last fifty years?

"The so-called revelations are evidently the product of excited minds. They cannot appeal to anyone who possesses the power of intelligent thought."

A curious estimate, this, of Crookes, Lodge, Barrett, and a host of other distinguished men, who have been given honours by their Sovereign for their unusually high degree of "intelligence."

"... it would not require an uninstructed medium."

"The messages would come direct, it would be a case of soul to soul and voice to voice." "And what a help it would be in the administration of justice, if voices could be heard from the other world. Few murderers, if any, would escape capture." "... mysteries would be cleared up, and secrets would be revealed." "No good can come, or ever will come, from dabbling in Spiritism, although unwise people have been doing it for thousands of years."

A Daniel has come to judgment (?) But how does he know what spirits would do, if they could? How does he know what spirits could do, if they had an opportunity? By what right does he state that the thousands are unwise, and he the wise? In fact, who made him the arbiter (and a very definite arbiter at that) of a matter which is the most important of all to humanity?

These are a few of the questions that I would ask him. I suggest that I am as level-headed as himself, and possibly as well educated, and I have certainly given as much calm consideration to the subject; and my convinced opinion is that—those who have been "loved and lost" have sent many definite messages, evidential beyond dispute—it is plain to me why messages can seldom come directly to the loved one—I do not dare to say what spirits can or cannot do.

But I would infinitely prefer to be classed with the "unwise," a few of whose names I have mentioned, than with the writer, who when he faces his "loved ones" on the other side, will have to explain not only why he gave them no chance to communicate, but why he did his best to prevent others doing so.—Yours, etc.,

R. N.

(Continued from previous page.)

and also her four names in full. One was new to her brother, and he verified it only by reference to another member of the family. Names and dates and facts were alike unknown to me. I was absolutely ignorant of the fact of the existence of any such person.

This little spirit has twice manifested her presence on the photographic plate. One of these cases was attested by direct writing, and both will be found clearly detailed in the course of my researches, in the chapter on Spirit Photography, published in "Human Nature," Vol. VIII., p. 395.

### CHILD-SPIRITS COMMUNICATING.

This is by no means a solitary instance within my experience, of the appearance and communication of those who have been removed in tender infancy from the world of matter.

On the 10th of February, 1874, we were attracted by a new and peculiar triple tap on the table, and received a long and most circumstantial account of the death, age (even to the month), and full names (in two cases four, and in the other three in number) of three little ones, children of one father, who had been torn from him at one fell swoop by the Angel of Death. None of us had ever heard the names, which were peculiar. They had passed away in a far distant country, India; and when the message was given there was no apparent point of connection with us.

The statements, however, were afterwards verified in a singular manner. On the 28th of March, 1874, I met, for the first time, Mr. and Mrs. A. A. Watts, at the house of Mr. Cowper Temple, M.P. Our conversation was concerned chiefly with evidence of the kind that I am now summarising. I recounted various cases, and among others, the case of these three children. Mrs. Watts was much struck with the recital, which corresponded in outline to a very distressing history which she had just heard. On the Monday previous Mr. and Mrs. Watts had dined with an old friend, Mrs. Leaf, and from her had heard a distressing story of bereavement which had befallen the

relative of one of Mrs. Leaf's acquaintances. A gentleman residing in India had, within a brief space of time, lost his young wife and three children. Mrs. Leaf entered fully into the melancholy details, but did not mention either names or the place of the sad occurrence. In reciting the incident of three young children communicating with me, I gave the names and the place, as they had been furnished to me in the messages. Mrs. Watts undertook to ascertain from Mrs. Leaf the particulars of the case she had mentioned. She did so on the very next day, and the names were the same.

Through the kindness of Mrs. Watts I made the acquaintance of Mrs. Leaf, and was much impressed with the perfect correspondence of every detail given to me with the facts as they occurred.

It is not a little remarkable that, on the very day on which this communication was made, Mrs. Watts, who possesses a very beautiful gift of automatic drawing, which had for some time been in abeyance, was impelled to draw three cherubs' heads, which, she was afterwards spiritually informed, were drawn in typical allusion to this sad event. Other details, symbolic of the country in which it occurred, and of the attraction of the mother's spirit to her three little ones, were added. The drawing forms a very striking illustration of the various methods employed by spirit to reach various types of mind. Mrs. Watts—at that time, be it noted, unknown to me—had always been instructed in the language of symbolism, by poetic simile, and by artistic representation. The voice appealed rather to spirit and to the inner consciousness than to the outer sense and to methods of exact demonstration. I, on the contrary, had not progressed so far. I was on a material plane, seeking for truth after my own fashion, and craving hard logical demonstration. So to me came hard facts, clearly given and nothing more. To her came the symbolic indication, the artistic delineation, the poetry of the incident. The source, however, was one. It was spirit manifesting truth to us according to our several needs.

(To be continued.)



## A SEARCH IN NATURE FOR LINKS WITH ECTOPLASM.

ADDRESS BY MR. W. E. BENTON.

(Continued from page 212.)

### THE SPIDER AND HIS WEB.

I now pass to air-breathing life, to insects, and what an ascent in the ladder of life from zoophytes to insects! I will select the spider. He may be a scorpion or a mere parasite—I will speak, however, of only such spiders as are known to us in these latitudes.

[Here the lecturer displayed a sketch of a spider showing its two falces, or mandibles; its two palpi or fingers. Its two, four, or six eyes; its eight legs, and its two, four or six spinnerets for web weaving. On its two hindmost legs were seen its eight silk combers.] In the spider's body, or as Fabre would call it, the silk warehouse, the silk is not only warehoused, but is made for the cobweb.

First the spider's silk. Under the microscope it is a strand of several threads.

Each thread is hollow and is either filled with a liquid glue, or at the will of the spider, contains no glue. His silk he makes, spins and weaves for his living. His pay is as much as he can get from the lives of others, and in that he is rather human. His silken-snare, or cobweb, as we call it, is a net of a few square inches or even a square foot or more. If he weaves on garden shrubs, he starts on convenient shrubs with a polygonal periphery. He next weaves a strand and fixes it diagonally across the periphery. From the centre of this diagonal he throws out spokes, or radii, and to these radii are tied scores of arms, more or less parallel to the periphery. He may spin a whole web in a night. All the threads are hollow and nearly all are filled with glue; but some contain no glue for his easy transit or walking planks, and on the completion of the web he removes these unglued threads. The silk may be ejected from his body at pleasure or dragged out by walking away, or pulled out by falling. The female spider, when not web weaving, uses only unglued thread as a napkin for tying up her eggs for self-hatching. The spider silk is very fine, and we have even reeled it from their bodies. But we cannot cultivate the spider for his silk, for he is too voracious, too warlike to mind his silk business. The spider's domestic squalls usually end in the big wife eating her little husband. The characteristic features of the spider silk are, its fineness, and its being sticky or not sticky at the spider's will.

There is another feature common to all spiders, that if by any accident a spider lose either of his eight legs or two fingers, the loss is made good by growing a new limb to replace the lost one.

When did the spider first appear in time? In ancestral form he has been found, though mutilated, imprinted in rocks of carboniferous times, but he has best been preserved for our inspection in amber in times about double the age of humanity, in those times called in Geology, Oligocene times. In amber he is better preserved for our prying eyes than if he had been photographed.

Spiders, after passing through eight moults, lay their eggs and die. They do not metamorphose.

### SILKWORMS AND THEIR SILK.

Let us next consider another form of spinning insect and one that metamorphoses. We will select the silkworm of commerce. [Here the lecturer showed a picture of a silkworm.]

He hasn't the villainy of the spider, he is an insect "in whom is no guile"; he carries neither sword nor shield; is a quaker; a vegetarian and a believer in an after life. Let us follow him from birth to death and resurrection. He is one of a family of about five hundred eggs. The eggs hatch in about twelve days into grubs; the whole family then weigh only five grains, or one-hundredth of a grain each grub. He has an insatiable appetite, and in four days he has to moult into a new skin for his expansion. His appetite grows like his body, and again he needs a more capacious skin and again moults, and so on till after five moults in three weeks he has grown to three and a half inches in length and from one-hundredth of a grain to ninety-five grains, or quarter of an ounce.

After his three weeks of worm life, that is, after his fifth moult, old age sets in; his appetite falls off, the mulberry leaves seem tough his teeth are troublesome and he sickens at the sight and smell of food. He then has two swellings at his throat, they burst, and two yellow gummy fluids flow therefrom. As if struggling for breath, he shakes them round his head and the two gummy threads harden in contact with the air, and as they harden merge into one yellow strand. The shrinkage of the thread pulls the two yellow streams from his body. These streams we call silk from the Chinese word Si. The silk streams con-

tinue unceasingly at the rate of one yard per minute, for three days. In that time he shrinks in length from three and a-half inches to 1½ inch. During his spinning he takes no food, and in three days spins nearly three miles of silk thread. Then he reaches the last lap, and the vital loom stops. He has disappeared beneath his self-spun silk shroud, after three days of dying agony.

Mulberry tree life goes on as usual. The vigorous youth of two or three moults heed not their dead old neighbour. Inside the cocoon all semblance of organs has gone. After he has been dead three weeks, the cocoon is found to be hollow; he has gone; he was not dead; he is uplifted; he is "heavened" up, he is "heavened" to a flying insect; but as such he has no mouth, and after three days of heaven life, in which the female lays 500 eggs, he then really dies and to-day our human sisters, radiant with the joy of life, adorn themselves with the silk-worms' self-spun shroud.

Where did the silkworm begin in Geological time? I cannot with certainty say; but imprints of winged insects with fourteen inches of wing span have been found in the rocks of carboniferous times. These imprints might have been ancestral forms of the silk-moth.

### LINKS WITH ECTOPLASM.

Here we end our search in nature for links with ectoplasm—simply naming in passing, freaks in animal life; external influences on embryonic life and certain dermoid cysts. We have searched the dead and the living. In the mineral world we found the soil to be the storehouse of all material of land life; in gaseous air we found self-formative snow-flowers. In the world of life we found in an ocean of twenty fathoms deep, 1,200 miles length of white and pink coloured, moss-like marble, deposited there through the ages from the bodies of quadrillions of zoophytes. Also we found a villainous insect weaving net from material compounded in his own body to snare other life and yet a villain who grows new limbs to replace lost limbs, and finally we found a worm, a mere worm, spinning from his own body our garments, and thereafter exalting himself, by metamorphosis, into a flying insect.

If in these findings there be no semblance to ectoplasm, yet the gap between them and ectoplasm seems less than the gap between mineral and life—less than the gap between unarmillated and mammillated life, and still less than the gap between a gorilla and a Goethe. But all our searches in nature for links with ectoplasm lack the outstanding feature of ectoplasm, namely the production of life-forms without any one of the known forms of procreation.

Let us now search for any reference to ectoplasm in human history. The oldest book I know is our Bible. This is not a text-book of zoology, but it is a book which contains examples of every variety of those manifestations denominated as Spiritualism. I find no reference in that book to anything bearing a semblance to ectoplasm.

Search also that amazing book, by Wm. Howitt, called "History of the Supernatural," published in 1863. I find in it no reference to anything corresponding to ectoplasm. Is there no other earlier instance of it in nature? Has humanity no other record of it? Are living eyes the first to behold it? Is this Nature's latest work? So it seems. In this newness it has a basic difference to all other that is new in our day. The difference is this, that all else that is new are discoveries, such as Radium, X-rays and wireless telegraphy. They have been in our world all the ages; but we have only just discovered them. The finding of each was the work of many years of many specialists. Not so with ectoplasm. It is no more a discovery than meteorites. Both were thrust upon us. The stones were thrown at us and ectoplasm came through the simplest lads and lasses as simply as that vision to the Shepherds, who "watched their flocks by night"; a vision which had a purpose and which was answered.

The more we know of the manifestations of life, the more its mystery expands. The more we know of nature, the more we believe there is, or has been, purpose in all its handiwork.

We cannot doubt purpose in ectoplasm. What is its purpose? To this day we are wrangling with the question, "With what body shall we appear?" Silently, solemnly, and slowly before our eyes and cameras, samples of new bodies emerge from the living and re-enter their hosts. And not only sample bodies, but clothed! Sample materialisations produced, as it were, in Nature's shop-window while we wait!

Whose the intelligence directing this display? Why has it come in our day? And is it beneficent? I cannot

(Continued at foot of next page.)



## "SEEING WITHOUT EYES."

## CONCERNING THE AURA.

## To the Editor of LIGHT

SIR,—I think Mrs. Hewat McKenzie (LIGHT, 20th ulto.) has scarcely stated the case for "Seeing Without Eyes" correctly from "Jules Romains'" point of investigation.

In reading his book it struck me as very clearly shown that his experiments to prove "vision without eyes" had nothing whatever to do with psychic or supernormal powers. He is not dealing with that question at all; not because he "fears to touch the supernatural," as Mrs. Hewat McKenzie suggests, but simply because he is investigating what—if his contention proves correct—is a natural physical faculty—as natural, once developed, as seeing with one's two eyes.

He does not hypnotise himself or his subjects, a state of "receptivity" on their part would be surely necessary merely to direct the subconscious from the use of one method to another. We are accustomed to using our eyes, and have to "wake up"—as it were—the other medium through which we intend to convey the impression of objects to the brain.

It appears from the proofs that M. Romains has given that his discovery has nothing to do with clairvoyance, nor with telepathy, nor with mediumship in any form. This extra vision is accounted for by cells in the skin—"ocelli"—which act as microscopic eyes, of which we so far have been unaware, though it is possible, and even probable, that some people have used them without being conscious how the vision came to them. The letter from Mr. F. Lind in LIGHT of February 23rd is a case in point.

That conditions for normal vision have to be observed is only natural. These "ocelli" cannot "see in the dark," any more than can the eyes. A "thick substance inhibits vision," unless porous and held close to the face—the requisite for sight with the eyes. And it is this normal state which is the great hope of M. Romains' discovery, for thus indeed may sight be brought to the blind—normally, without the aid of any mediumistic gifts.

As students of psychic phenomena we know that supernormal powers of sight and hearing are possessed by some people, but that has nothing to do with the subject in question. We should be doing no service to either M. Romains or ourselves by confusing issues.

M. Romains is endeavouring to do the blind a great service, and psychic science with its extra-normal vision, and well-known supernormal faculties, may be "vitaly interested" in a quite ungrudging manner, without claiming any part in the service. Your readers may "extend their credence" to M. Romains' theories without requiring that he should investigate other phenomena than those to which he has given such devoted study.—Yours, etc.,

M. LANDON.

(Continued from previous page.)

accept an answer to these questions from a mere specialist, however high his standing, in so small a department in the vast realms of Biology as human physiology; nor can I accept an answer from a mere specialist, however high his standing, in so small a department of the still vaster realms of theology, as a one-creed religion. No; I must answer the question for myself—for I only am responsible for my answer. Grant me then that the statements of Dr. Schrenck are facts, and I will proceed to examine them under my own common-sense-scope, made and adjusted by fifty years' gazing night and day on nature, and by fifty years' communion with the Great Spirit of the Universe. By this examination I evaluate ectoplasm at its face value, namely, as a baffling and humiliating reply by anonymous intelligences, to arrogant scoffers at materialisation and all materialisation connotes; and further that ectoplasm is new evidence to a new and purified age of enquiry into Spiritualism, an enquiry ushered in with an age of discovery in etheric physics. Finally, I believe Spiritualism will re-awaken a slumbering Christianity, and in that awakening we shall find new joy in life here, and depart with the simplest of epitaphs, "Au revoir." (Applause.)

MR. BLACKWELL, alluding to Mr. Benton's inability to discover any reference to ectoplasm in the Bible, observed that the book contained accounts of apparitions which were evidently of an objective character and which must therefore have been built up of material perceptible to the physical senses, and "ectoplasm" was simply the name by which that material was now known. It was a new name for something which was far from being a quite recent discovery, something with which Spiritualists who had had any experience of materialisation phenomena had been acquainted for the last sixty or seventy years.

MR. ROGERS thought that Mr. Benton had come nearer to the goal of his search than he himself appeared to imagine. True, the life which manifested through the means of ectoplasm at a materialisation séance was neither a quite new life nor that of the person from whom the exudation proceeded, but usually that of some past in-

Mr. H. Titherington (Liverpool) writes concerning the question put to Sir Oliver Lodge some time ago as to why the physical body did not immediately disintegrate, when, at death, the body of ether had been withdrawn. Our correspondent tells us that as a result of questions put to spirit communicators at a meeting at which he was present, the following statements were made:—

There is a kind of aura round all things. When the spirit body departs a different kind of aura seems to come. It was there all the time, but submerged. If you hold up a lighted candle and look through the light at the sun the candle-light seems to disappear; it has become submerged. It is there all the while but the greater light has submerged it. So with the spiritual aura, but the spiritual is greater and denser. The physical body consists of various elements each of which has its own particular type of aura. Matter to you is real; to us only a duplicate. If you burn this table, for instance to you it is reduced to ashes but you have not destroyed the table; the part you term its aura is still there, to us, more real than your table was to you before. Nothing is destroyed. The physical body returns to earth, therefore the physical aura returns to earth, going back to whence it came. The earth itself has its aura. We can tell by auras where what you term wealth is stored in the earth. You have metal and water diviners who exercise their gifts by having an excess of certain auras in their make-up. Like attracts like, even in auras, which all have magnetic properties.

We give the above statements for what they are worth. They are rather vague and not likely to be received with much respect by the scientific psychic investigator; but all the same it is apparent that the control who gives the information is confirming in his own way a number of statements which have been made in the past from the spirit side. The suggestion that metal and water diviners are able to locate various minerals by having some of the aura of the minerals in themselves, seems a quite likely explanation.

"LIGHT": AN APPRECIATION.—We receive many letters appreciative of LIGHT. The most recent is one from Mr. Thomas H. Stevenson, of Parkstone, Dorset, who writes: "I wish to thank you for your leading article, 'Woman and War,' in this week's LIGHT; it contains much food for thought. . . . Thank you also for LIGHT itself; it is a paper I am proud to put into any enquirer's hands, both for what it contains and for what it omits." Mr. Stevenson also adds some appreciative remarks about the work of the late Mr. Harry Fielder.

habitant of earth, while in the case of the formless emulsion within the cocoon of the silkworm it was still the life of the caterpillar itself (which, as the lecturer had said, was only seemingly dead); but in both cases it was inorganic matter acted upon and moulded by a hidden force. Dr. Geley, in his great work "From the Unconscious to the Conscious," translated from the French by Mr. De Brath, pointed out that within the white pulp contained in the chrysalis—which showed under the microscope scarcely a trace of organic structure—a psychic dynamism, or soul force, was at work, forming new tissues, muscular, nervous, visceral. Well, we might surmise that this was the still surviving soul-force of the one-time caterpillar, but there was something else which we could not attribute to any worm or grub. This dynamism, Geley said, was directed by an immanent idea: the emulsion in one chrysalis producing a fly, in another a beetle, in a third a butterfly or a moth, the pulp being apparently the same in all cases. Here, surely, was a nut to crack for the materialist! For ideas were not independent entities, floating aimless and ownerless in the blue. They were products of Mind. Behind the snow flowers, within the spider's silk-factory and the cocoon of moth and beetle and butterfly, there was therefore Mind at work. And might it not be that behind the soul-force which animated the often almost shapeless lives of human beings was that same Infinite Mind, busy stirring, shaping and moulding, to bring out of them at last in fulfilment of its great ideas, forms of living and lasting beauty? But there was one link—the link between spirit and matter—the discovery of which was apparently as far off as ever. The search for it seemed a hopeless one, and we might finally have to say with the Psalmist: "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

The meeting closed with a vote of thanks to Mr. Benton for his lecture, in which, as the Chairman remarked, a wide range of knowledge, thought and observation was expressed in most felicitous language; the vote being coupled with an expression of deep sympathy with both Mr. Benton and Mr. De Brath in their illness, and the hope that they would experience a rapid recovery to normal health and strength.



## MATERIALISM IN SCIENCE AND MODERN LIFE.

A SURVEY OF THE WORLD TO-DAY.

By FREDERICK STEPHENS.

(Continued from page 214.)

### METAPHYSICAL FIGMENTS.

All references to the "self" or the "spirit" were rigidly excluded, and finding the idea of a perceiving agent a troublesome one—physiologists thought it better to get rid of it altogether and so flatly denied the existence of anything more than "states" of consciousness, on the pretext that such an entity was a "metaphysical figment," a relic of the past and a "superstition." Modern psychology (as we have seen in Ward) considered as a science puts entirely apart this question as lying outside its province and one properly reserved for metaphysical inquiry. It therefore limits itself just as every other science of greater abstraction does, and it does not pretend that its analysis of feeling, intelligence and willing, commit it to anything beyond the study of these mental states as phenomena which are presented as objects of introspection. There is no such thing as pure feeling, pure intelligence, pure volition as presented to psychological study. The real immediate experience which is presented to us contains all these as intermingled and are by the mind's own activity abstracted from it. All sciences do the same—the process is abstraction of certain aspects and the neglect of other aspects which do not interest it.

In this view the sciences are conceived as so many different aspects under which the conscious mind builds up its universe by abstract conceptions—the fruit of its reflection upon its own experience. We thus reach the idea of different planes of reality starting from pure space relations—the most ample and most "empty" and arriving at the conception of personality—self conscious and self determining as shown in its faculty of reflecting upon and analysing its experience. We can examine further this conception of personality if we will, choosing it as an object and talk of our subconscious mind and dissociation of it, etc. But these are always in relation to a something which we postulate as a subject for them.

### CONSCIOUSNESS AND MATTER.

So all "things," matter, space, time are in consciousness and consciousness is not in them. We have no warrant in science to postulate matter as possessing some mysterious independent existence, outside in some absolute space and producing sensations in us. Modern science is becoming "conceptualism." Karl Pearson ("Grammar of Science") writes: "All science is description and not explanation. Space and time are not realities of the phenomenal world. They are merely the modes under which we perceive things."

This is getting back to Kant—and towards Relativity. Our difficulties are self-created. We persist in trying to describe, for example, the living organism in conceptions of physics and chemistry which ignore an essential element of the phenomena. We persist in trying to describe psychic activities by conceptions which stop short at organic matter. These are really *below* the plane of consciousness. What we should do is to seek the explanation of consciousness in something *above* it. This is to be found in the idea of a conscious, purposive, freely self-directing mind which hews out by its own activity its categories or concepts under which it comprehends the "immediacy" of its experience—its "hereness" and its "nowness"—which belong to it as finite mind. We may regard ourselves as merely infinitesimal parts of Infinite Absolute Mind, which the religious consciousness apprehends as God—"who is spirit" and who must be worshipped in spirit and in truth. We are not to conceive Him as "a" spirit. All existence is *for* and *in* Absolute Mind. It is known in full completeness transcending all our categories. In God we may dimly conceive the relation of subject and object (not to be transcended by us) as transcended. We ascend from what we hypostatise as "matter" to mind, and then we discover that it is in and *for* mind that matter attains to existence and meaning for us.

"Though Earth and Man were gone  
And Suns and Universes ceased to be,  
And Thou wert left alone,  
Every existence would exist in Thee."

So sang the poetess, Emily Brontë, in lines which show the religious intuition seizes a certitude that philosophy only reaches by painful groping.

### THE DISPERSING FOG.

The gloomy fog of mechanical materialism which hung over the thought of the nineteenth century is now slowly dispersing, but whether a new Spiritual philosophy is to take its place largely depends upon how far the various orthodox Christian Sects are prepared to sink their rivalries and abandon a parochial and (often) childish theology. Certainly the age needs a new synthesis. The circumstances are favourable, for the exaggerated claims of Science as the

unique interpreter of the universe, whether as Naturalism, Positivism or Agnosticism, are no longer made by competent and thoughtful scientific men of the 20th century. Professor E. W. Hobson, F.R.S., Professor at Cambridge University (Pure Mathematics), writes in his book, "The Domain of Natural Science":—

Not only the electro-magnetic theory of the constitution of atoms, and the quantum theory of energy, but also the latest theory involving fundamental changes in our conceptions of time and space, and of gravitation, have shaken to their foundations the notions upon which the older mechanistic theories were based.

He points out that it is necessary to ask "how far it is possible to represent the physical world as a closed system uninfluenced by the psychical world?" So, apparently, the controversy between the Newtonian and Einsteinian systems is unreal in so far as it demands "which has the most truth?" It should be asked 'which makes the closest approximation to facts of observation, and which possesses the widest degree of "applicability."'

### MATERIALISM KEPT WITHIN BOUNDS.

Professor Hobson contents himself with a delimitation of frontiers, which guarantees to natural science autonomy within its own frontiers, on condition that it makes no aggression in the spheres of philosophy, religion or ethics.

It is admitted that the scientific point of view is perfectly valid, but its validity is only a relative one, and it must never be forgotten that there are *other* points of view of equal validity. All this has been often maintained, but the interesting fact is that acute scientific thinkers are now beginning freely to admit it. It intends to cultivate its own garden, building up its systems of concepts under which groups of percepts fall into intelligible order. It doesn't matter a jot to science whether a percept (what you see or touch) "exists independently of the mind or not." That question is reserved for philosophy, and it goes to the heart of things. It will refrain from formulating any all-embracing grandiose generalisation such as the Conservation of Energy with which awkward facts are to be poleaxed into submission.

At present everything seems in the melting pot. Take, for example, the temporary discord caused by Planck's Quantum Theory of absorption and emission of energy by discrete discontinuous units, which seems opposed to the older undulatory theory of continuity.

### OPPOSING THEORIES.

It is, by the way, to be regretted that Sir Oliver Lodge was unable to get the opportunity at the recent meeting of the British Association to propound his idea for reconciling the apparent antinomy which exists between the Quantum and the more orthodox theory. Doubtless a reconciliation will be found in some deeper conception.

Whilst Science shows a marked tendency away from materialism, the great world of men outside shows just the opposite. Practical materialism, the worship of wealth and luxury, selfishness and greed, are swelling into a torrent which threatens to carry all before it. Though this has been accentuated since the war is said to have ended, we must not make the mistake of supposing the war was the cause. For decades before the war, the progress of technical science and the harnessing up of the great forces of Nature were applied to industry, and the barbarity of war, and immense progress was made in all the principal countries of the world. Men thought only in terms of mechanical energy, horse power and production. The ancient home of the Idealistic philosophy—Germany—had become saturated with materialistic thought, and had given birth to Nietzscheism and the "Will to Power" cult. The thin varnish of technical efficiency barely sufficed to conceal the hopeless vulgarity of German civilisation. It will always remain a curious problem to appraise exactly the various causes which transformed the Germany of Kant and Goethe into the Germany of 1914; whatever they were, the world has now entered into its fatal heritage. Specialised Science to-day is just as likely to destroy what remains, as to save it.

### SCIENCE AS HANDMAID TO SLAUGHTER.

It is engaged in devising new and improved methods of slaughter for the next Armageddon, for it possesses neither ideals nor morals. Everywhere the world shows a conflicting chaos of race and class antagonisms, which, if left to grow unchecked, will burst into a new conflict that will bring our present civilisation to an end. This has become a commonplace which none disputes. There is no goodwill or sincere desire to grapple with the cancer which is gnawing at the heart of mankind. There is just a tepid, fatalistic acquiescence in the fact. What we want is a Spiritual Renaissance which will gradually transform the mentality of men, by imparting a sense of new values and a completely different orientation. It is useless to expect any aid from the industrial and financial plutocracy, who, in close alliance with cynical politicians and a vulgar Press, venal and corrupt, constitute the governing machine of many States to-day.

In Britain and Anglo-Saxon countries the organised Christian Churches might take up this great task and could bring about a spiritual renaissance *if they chose*. But to



do it they would have to make a *tabula rasa* of all the futile and subtle controversies which divide them and take up so much of their energy. They would have to clearly define what they could all accept as the common ground in religion, and all dogmas outside this common ground would have to be considered (to use Prof. James' useful word) as "overbeliefs." These would vary as greatly as the temperaments of their respective supporters. They might all accept the common ground of belief in the reality of a spiritual universe, and the spiritual guidance of it—in the reality of a Supreme Mind manifesting through and in the universe, and of man's relation (as a spirit himself) to that Mind. This would be philosophic Theism. As an "over-belief," in which they would all agree, they would assert that the spiritual nature of man indicates that his real and full significance is not attained here—but foreshadows his probable survival on another and higher plane (possibly an "etherial" one, as Sir Oliver Lodge so well reasons) beyond physical death.

#### THE WORK OF THE PSYCHIC MOVEMENT.

To succeed in such a campaign as this they would even have to show sufficient liberality of mind to cease their foolish and futile hostility to psychic research, and what is called "Spiritualism." This enmity does them no good.

For it is clear enough that it is largely compounded of an unreasoning, emotional prejudice, and a jealousy for professional interests conceived as threatened by the intrusion of unlicensed amateurs into a field reserved for theological exploitation. It won't do, for the time has come when religion should be emancipated from the shackles of a parochial theology which is more consonant with a pre-Copernican cosmology than that of modern science. Besides, if the leaders of religious thought were sincerely desirous to build up a new synthesis, they would heartily welcome the supernatural facts which psychic research is establishing upon a sound foundation. Aid would be accepted by whomsoever offered. For in the words of Frederic Myers, psychic research is a special method of "proving the preamble of all religions; to be able to say to theologian and to philosopher, thus and thus we demonstrate that a spiritual world exists—a world of independent and abiding realities—not a mere epi-phenomenon—nor a mere system of abstract ideas—now therefore reason on that or feel towards it as you will."

Paris, March 3rd, 1924.

### WHEN WILL THE TUTANKHAMEN MYSTERY BE SOLVED?

#### ANOTHER MESSAGE FROM THE ANCIENT EGYPTIAN PRIEST.

By W. H. MOYES.

When will the mystery of King Tutankhamen's tomb be solved? is the question that is occupying the minds of archaeologists, and other experts in all parts of the world. The remarkable developments relating to the stoppage, or postponement, of the researches in the Valley of the Kings at Luxor have increased the interest that has hitherto been excited in the discussion of such problems as whether the King who ruled Egypt three thousand three hundred years ago was a young man or an old man; whether he was killed by a dagger or by disease; and whether valuable papyri records, or other manuscripts, will be found in the sarcophagus, among other treasures yet to be revealed, giving the history of that period of the ancient kingdom.

#### WORSHIP OF THE SUN.

While these important questions remain for settlement on the resumption of the researches in the tomb and the examination of the mummy of the ruler who had been buried amid so much splendour, another message has come to the old-established circle at Westcliff-on-Sea from the ancient Egyptian priest, whose previous messages were received last year and were published in *LIGHT*. It will be remembered that in those messages from the spirit side of life, the control described himself as a "spirit worshipper of the sun," and he went through some of the ceremonials at that kind of worship before delivering a very uncommon message in which he made it clear that the sun that he worshipped in that far-distant age, believing it to be the highest power, was not that which he now worshipped in the Spheres of Greater Light. That Spirit was the Great Spirit of Light, which was Wisdom and Truth, and he now came to speak again about the discoveries of treasures in the King's tomb, to show their significance.

#### THE MESSAGE AND ITS SIGNIFICANCE.

During the manifestation the vibrations were so powerful as to be felt by all who sat in the circle, and the preliminary ceremonials, and the prayers given in the priest's native language, were very impressive. Then the ancient Egyptian said:—

I have come to you in the power of the Great Spirit, bowing down to the glory of the King of Kings. The message I bring to you is that the spirits of the kings of the past ages are not in the tombs on earth, but in the

Presence of the Sun and the brightness of Life Eternal. The spirit of King Tutankhamen is not grieved by what is being revealed. That which has been found in the tomb is the wonderful workmanship of past ages, which has been brought forth from the mind of men.

The treasures of great beauty that have been revealed show the skill of the men of those far distant times, and they can be made even more beautiful. The little stones and the little gems in themselves, are of small significance, until they are brought together into a fitting setting. The wonderful pictures that have been found bring with them a message from the past ages to the present times—that out of a single tomb on earth can be made treasures of great significance and splendour.

#### "GO ON WITH THE INVESTIGATIONS."

In these treasures that were placed in the tomb there is a lesson to humanity now. Be kind hearted and gentle, and help the people around you who are gems without a setting. The Spirit Kingdom sends you the message to help you to find a setting for them, and to make them beautiful by bringing them forth into its radiance. They can then be shown to the world as the treasures of the Kingdom of Spirit. The message also is to pursue the investigations.

Great treasures are yet hidden in the sands of time—the treasures of beautiful spirits who have come into this Kingdom, who have grown and not been laid aside, as some would think. The One Whom we worship is the Centre of Light, Who has known how to hold all His treasures, and to prepare for them the setting which is Divine. May His Spirit come upon you with power and fill you with the treasures of His Kingdom.

Questions were then put to the ancient Egyptian by the recorder, as to whether valuable papyri, MSS. of various kinds, or other inscriptions would be found, of a hieroglyphic character, which would throw further light on the questions relating to the contrasting religious beliefs of King Tutankhamen and his father-in-law, Pharaoh Akenaton.

#### GREATER TREASURES TO BE FOUND.

The ancient Egyptian:—

Go on with the investigations. There are greater treasures hidden in the sands of time, and there are papyri and MSS. yet to be found. But why seek for the religions of the past? Do not the religions of the past and the religion of to-day show you how to find the gems of which I have spoken, and to give them a fitting setting? The religions of the past were expressed differently to that of the present, but they are as one. There is but One Centre of Light, One Centre of Power, and One Centre of Being. The gems have been found. May each one be given its proper setting—a setting of kindness and love, that the people may be the reflections of the gems in the treasures, as well as the glory of this Kingdom of Spirit.

Asked further whether records would be found confirming the Biblical historical period of Moses, the ancient Egyptian said:—

In those times there were many priestly ceremonies, that should now be simplified to declare the teaching of the Great Spirit. But time, wealth, and the desire to investigate will be needed to find all that of which you speak. It will take, not two or three years, but much time to find all the treasures, for there is much yet that is covered up.

#### "BRING OUT THE GLORY OF THE TREASURE."

The great thing to remember is that the Spirit of past ages, whether of three thousand or six thousand years ago, is the same Spirit as that of to-day—the same manifestation. It is for you of the present day to bring out the glory of the treasure, not through the gems and minerals of the earth, but from the greater gems of humanity. That is what the great power of the Spirit is working for—spiritual transformation.

This instructive message was followed by a stirring prayer by the ancient priest, while kneeling with bowed head, and after he had gone, the control for clairvoyance graphically described him as a powerful spirit who could almost have carried those present away with him. Another control spoke of him as wearing the priestly robes of the far distant age, with a flowing head-dress and a gleaming jewel on the forehead, and as being attended by a number of priests.

THE PIONEER, shunned or abused as a "heretic," is one of the greatest needs of this age: for all the old landmarks are being swamped by the incoming tide, and the truly anxious and earnest-hearted men and women of the nation know not where to go and what to do. If Spiritualists were less concerned about experiments, often rather trivial; and explanations of them, often somewhat tiresome; and if they were more intent upon broad thinking and testifying, they might immensely impress the world, and be at least the John the Baptist, preparing the way for Christ: the new world's Christ, the Ideal Saviour, Leader, Guide.—J. P. H.



## LIGHT.

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## ON THE DIFFUSION OF KNOWLEDGE.

We hear much of the duty which lies upon us all of disseminating knowledge, and of the iniquity of suppressing any form of it. Reference is sometimes made to the occult groups and priestly castes of ancient days who kept secret from the people many facts, on the ground that such knowledge was sacred and not of a kind with which the ignorant could be safely entrusted. This attitude is denounced as due to a spirit of class-monopoly and self-interest; and really there is something to be said for the argument. None has any right to suppress knowledge which would be of benefit to the world.

But we must be wary of wholesale assertions. Human nature being what it is, and knowledge being power, it is more than probable that many of the secrets of Nature were, and still are, monopolised by exclusive groups of persons for their own ends. But not all men are selfish—not even perhaps the majority. There are other reasons for guarding knowledge jealously—much the same reasons that a careful father would have for locking his razors beyond the reach of his mischievous and inquisitive children.

Let us take the case of the old priestly castes and their jealously-guarded occult or psychic knowledge. We have little doubt that this was kept from common knowledge with good reason. It was not all a matter of "trade secrets" and "ecclesiastical trade unionism." There were real dangers for the ignorant, especially the maliciously-disposed, in some of the knowledge which the priests and occultists of the past kept to themselves. We have reason to think that this was at the root of some of the prohibitions and warnings concerning psychic matters, uttered in Biblical and other literature. The evil lies not so much in keeping knowledge from men in a general way, as in doing so after they have become ripe for it.

Let us put it another way. Would the advocates of free trade in knowledge maintain that a scientist who discovered the secret of unlocking the terrific energies latent in the atom should make his discovery public at this time? Should he place at the disposal of the homicidal maniacs and scientific war-mongers of the nations—or of any nation—the means of destroying human life wholesale and even possibly of extinguishing in the end the whole human race? We think not, and we give it as one instance, amongst others, of the limits which we would set to this claim that all knowledge should be given freely and that the alleged dangers of doing so are mythical.

Yet we hold, none the less, that although there are these dangers it is easily possible to exaggerate them. We have long seen that there is in the world a principle of direction and protection beyond the will and

wishes of human-kind. It prevails in all the great and vital things which concern human evolution. Man can co-operate with it in the smaller matters—he can lock up his razors from children; prohibit the free use of drugs, poisons and explosives; guard as secrets certain forms of occult and psychic knowledge which in the hands of the unscrupulous could be used for nefarious ends. But the Great Secrets protect themselves—they are beyond the reach of any but those who are fitted to receive them. The race is guarded against the worst results of its worst propensities. No man or men will ever discover the secret of a power that could be used to exterminate the whole race or even a large portion of it. When that secret is discovered it will be when humanity is wise enough to employ it for quite opposite purposes.

Meanwhile we believe in propagating knowledge, but also in using discretion in our methods, just as we would do in sowing a crop, by choosing the right soil and seeing that it is well-tilled. To-day the public is ready for much knowledge for which in time past it was unripe. We can now proclaim more widely our message of a life after death—a life as human and natural as this one, rather more so, in fact. We do not lament that the knowledge was not given so freely in other days or received so willingly. The time was not ripe for it. Men can only have "revelations fitted to their growth." Nature does not favour precocity. The things that endure grow slowly. Wisdom is one of them. It is the flower and essence of knowledge. It is the last lesson to be learned, finding its aptest pupils amongst the simple and child-like, and its greatest dunces amongst the learned who know much but understand little.

## THE WINGED PSYCHE.

"But, first and chiefest, with thee bring  
Him that soars on golden wing,  
Guiding the fiery-wheeled throne,  
The cherub Contemplation."—IL PENSEROSO.

Ungathered of a peace profound,  
I perish to the passing scene,  
As if my being were unbound  
Of Beauty that before had been.

From out this tenement of clay  
And all these mortal mists that cling,  
Where men are so content to stray  
With laggard feet and folded wing.

I come, in fantasy of flight,  
Along a little path of green,  
And, pressing on towards the light,  
Am set within a garden scene.

From mossy step and marble stair,  
I muse o'er many a vistaed slope,  
Till every breath becomes a prayer,  
And every path a winged hope;

And made of a most sweet accord,  
On-drifting o'er the emerant lea,  
I sink on a secluded sward  
As re-upaught of reverie.

I see the silvery fountains rise  
Amid the pale, pink almond trees,  
I know, amid the nameless skies,  
A music that is more than these,

As shed athwart an opal sheen  
Of many a lily-lance at rest,  
A presence, lovely and serene,  
Bends over me in spirit-quest;

And I am swept of all desire,  
And rapt beyond the tale of Time,  
And fed of an exceeding fire  
That compasses this mortal clime.

—E. M. HOLDEN.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.



## THE LIGHTHOUSE WINDOW.

### NEWS AND VIEWS—CUTTINGS AND COMMENTS.

Great are the uses of advertisement. The following account is taken from the "Christian Herald" for March 27th:—

Mr. Petter, of the Pilgrim Preachers, tells of having received a letter from a young lady in Reading, stating how one night she had been on her way to a Spiritualistic circle meeting, and had been so attracted by the singing of the Pilgrim Preachers that she remained to listen to the addresses, and how, as a result, she found the Saviour and the peace of heart she had long been seeking; and she begged Mr. Petter to warn the people of the dangerous attraction of Spiritualism, which had so nearly captivated her, although brought up strictly as a Churchwoman.—(MAGGIE REA.)

If you want to be saved from "the dangerous attraction of Spiritualism," be sure you pass the door of — at meeting time (this space is still open).

In the "Hibbert Journal" for April, which is of more than usual interest, there is an article, "Human Survival," by W. R. Bousfield, K.C., F.R.S., which attracts attention by its really brilliant handling of the question. It is in substance an examination of Professor Richet's "Thirty Years of Psychical Research." Mr. Bousfield refers to Richet's eminence as a scientist and the experience which he has gained during his thirty years of research. He holds that the Professor starts with what is, under the peculiar circumstances of the case, an undoubted qualification for sifting the facts, viz., a well-developed "materialistic complex":—

No one can doubt that he would rigidly exclude any experiments which appeared to lead to a Spiritualistic theory, unless the evidence afforded was incontestable. In view of these considerations, the plain man will conclude with some certainty that the phenomena which Professor Richet finds to be genuine may be accepted as genuine. For this his materialistic complex is our guarantee.

Further Mr. Bousfield says:—

A perusal of the book shows that the "many impossibilities" all reduced themselves to one, stated in different ways, viz., the impossibility that the human mind can exist without a material brain. And herein is the clearest mark of an acute complex—he *assumes to be impossible* that for which he sets out to examine the evidence.

In a pleasant little article, "Life and I," in the "Daily Chronicle" recently, Mr. C. Lewis Hind—whose idealistic writings number their admirers amongst our readers—gave a remarkable appreciation of Mr. G. Bernard Shaw's new play, "St. Joan." We take from the article the following passage:—

Miss Thorndike interprets with genius Mr. Shaw's reading of the character of the Maid, which is expressed in two lines from the note he contributes to the programme. "She was burnt for heresy because she was guided by her inner light to the position taken two hundred years later, by the Society of Friends."

Her Inner Light—there is the lasting appeal of this French peasant girl to the ages; and against it principalities and powers, and things present and things to come are powerless. I suspect that it was Joan's inner light, always guiding her, unquenchable, even at the stake, that attracted Mr. Shaw in his old age—so fierce, so game, so ironic, so loving—to this immortal girl, whose great contribution was not crowning the Dauphin, or saving the armies of France, but her belief in God, inextinguishable, because her heart was pure. Bernard Shaw's strength is that—underneath his wit, and irony, his contempt for principalities and powers, his laughter and slang, his disregard of conventions—there is Joan's purity of heart. He, too, in secret, hears the Voices.

We notice that Dr. E. E. Fournier D'Albe has made the *amende honorable* to the family of Sir William Crookes, for an erroneous statement made by him in his "Life of Sir William Crookes." In a letter to the "Daily Mail" he says:—

In my "Life of Sir William Crookes" (published by T. Fisher Unwin) there is an error which, in justice to the memory of both Sir William Crookes and the late Sir James Dewar, I should like to see corrected.

I stated that the dispute between those two great men of science over the discovery of colloidal silver led to the bankruptcy of Crookes's eldest son, Henry.

I have since found that there was no such bankruptcy, and that Henry Crookes eventually succeeded in developing his "colloids" to great advantage before he died.

We have often stressed the importance of legalising mediums, if only to obtain a better control, and to eliminate the objectionable type that preys on a gullible

public. This would enable persons of the following type to be dealt with as they deserve, while at present they go scot-free, and genuine mediums are hunted. The account in a contemporary tells of a person in Southampton who appears to be a sporting tipster, who advertises the statement that he has a friend who is a well-known Spiritualistic medium, and who can, by virtue of his powers, forecast racing results. "He offered to supply the medium's forecast of the result of the Lincolnshire Handicap to everyone who sent him 10s." As things are, we can only gibbet this person and his methods.

The "Two Worlds" draws attention to an attack on Spiritualism by a Roman Catholic in the Toronto "Hamilton Herald," and the comments of the editor of the Toronto journal. His views are in direct opposition to the Roman Catholic view, for he says:—

It is believed by some investigators that these forces and functions appertain to the living human organism, and will be fully revealed and understood in time. Others are convinced that they cannot be explained by any such theory, but are the manifestations of discarnate intelligence and power. Surely it is well to have that question decided.

He continues:—

that the mental attitude of investigators should be that indicated in the first Epistle of John: "Believe not every spirit, but try the spirits whether they are of God." Only by trying, that is, by investigation, the sifting and weighing of evidence, can the truth be established.

We wish a larger number of editors would show the same fearless expression of views when dealing with the dogmatic utterances of the Churches.

According to the Warsaw correspondent of the "Daily Express," a gravedigger at the Catholic churchyard went to the Jewish headquarters and stated that he saw in a dream a dead soldier, who asked him to inform the Jewish community that he, a Jew, had been by mistake buried at the Catholic churchyard. The incident aroused great interest among local Jews, and a conference of rabbis was called to discuss the matter. While they were considering the case, an old Jewess came in and declared that her soldier son, from whom she had not heard for a long time, appeared to her in a dream crying for help, as he could not rest, being buried in a Christian cemetery. As both stories dovetailed, the Jewish community continued investigation, and eventually it was established that two years ago a soldier died in a military hospital at Czenstochau. He had no identity card, and was buried as a Christian. When it was proved that he was the son of the old Jewess the military authorities allowed the exhumation of the body and a second burial, according to Jewish ritual in a Jewish cemetery.

"The Occult Review" for April, discussing the nature of the astral body, in the article on Periodical Literature, refers to a similar correspondence in LIGHT. The writer says:—

Our contemporary, LIGHT, gives an account of a recent address by Sir Oliver Lodge, in the course of which he suggested that the ether which permeates our material bodies and all physical objects may be that "ethereal body" which leaves the physical on occasion and forsakes it permanently at death. He was asked subsequently why the human body does not disintegrate immediately at death if it is "held together by the ether"; but a more important question, as it seems to us, is why the astral body, if composed of an all-permeating ether, does not return into the ether at the death of the physical part. A writer in LIGHT, who has been in correspondence with Sir Oliver, proposes that the soul's envelope is composed of a substance which may be called ethereal but is superior to "our ether," is not limited by our "space conditions," and has been provided "for the automatic translation of the ego" into those of higher space. The speculation proceeds to postulate that a new ethereal body "has to be obtained for each degree of space conditions," and one "of the same substance as that level."

Proceeding, the writer of the article under notice tells us:—

A collateral thesis suggests that the spirit, the true self, "the essence of individual existence" . . . builds up its own vehicle, producing a psychic body corresponding to its own character. This is literally the doctrine of the Zohar, that storehouse of Kabalistic theosophy; indeed, the most suggestive of all these dreams is the rabbinical body of good deeds. That which redounds to their credit and that which makes them reasonable is that they are integrated in the idea of universal moral order. There is an interpenetration of worlds, by virtue of which the communion of spirits is of reality and not of imagination, and the consequences of that which is done here are carried over into other planes of being. The question of conduct is therefore always with us, and it behoves us to look thereto, because in the last resource we are ourselves that providence which shapes our ends, and we build our own temples.

W. W. H.



## THE WIDENING HORIZON.

ADDRESS BY MR. F. BLIGH BOND, F.R.I.B.A.

The fifth of the series of popular lectures to inquirers given under the auspices of the London Spiritualist Alliance was delivered in the hall at 6, Queen Square, on the evening of the 26th ult., the lecturer being Mr. F. Bligh Bond. Introducing Mr. Bond, the Chairman, the Rev. JOHN LAMOND, D.D., remarked that that series had been arranged with a view to reaching the outside public. There were two sections of that public to be considered. First, there was a considerable section ready to welcome our message. Recalling the flutter caused in Edinburgh, where he was living at the time, by the publication of Sir Oliver Lodge's "Raymond," he related how Lord Dewar, one of the judges of the High Court in Edinburgh, having suffered a family bereavement, wrote to Sir Oliver and was referred to himself (the speaker), and how he was the means of introducing his Lordship to a sitting, with the result that the fact of after-death survival and communication came to Lord Dewar as a new revelation. Lord Dewar, in his turn, introduced the subject to another judge who, after reading "Raymond," regarded the evidence as sufficient. Dr. Lamond knew of other judges who were interested. He did not think this would have been possible thirty years ago. On the other hand, there was a mass of the public who were indifferent or incredulous. He hoped similar meetings would be projected in other centres besides London. They had the great meetings carried out by Sir Arthur Conan Doyle. He hoped such meetings would be held in Birmingham and other large towns. The knowledge of the facts of Spiritualism was not a knowledge they should keep to themselves. That evening they were singularly fortunate in having with them the author of that remarkable book, "The Gate of Remembrance."

MR. BLIGH BOND said:—

I have been asked to give a sort of general survey of the phenomena of Spiritualism and what they imply regarding the survival of human personality.

The old Psychology deals with Mind or Soul in relation to the brain and physical organism, and does not look much outside the limits of those mental functions which are characteristic of the embodied human being. Its professors have been sometimes thorough sceptics on the subject of disembodied soul or mind. It is a question whether they have not usually gone to work on the assumption that the mind of the individual is limited to his or her body. There was nothing unscientific in such an hypothesis, but it must not be treated as proven fact or indisputable premiss.

The modern movement called spiritualistic or psychical starts from a wide basis of observed facts, many of which seem to be best explained, and some apparently only capable of being explained, on the hypothesis that the Soul or Mind is superior to the body—indeed to anything we can conceive of as body. This hypothesis equally cannot be called unscientific, so long as it is used as a hypothesis only. But there comes a point at which the facts begin to give valid ground for accepting this theory of the superiority of Soul not as hypothesis, but as fact, and that point has now been reached.

By this superiority many things of the greatest moment to our race and its evolution are implied. First there comes the assurance of what we term "survival" of bodily death. This survival is only one aspect of a larger truth. For there is also evidence that the soul or mind is a much greater thing than the body—that it is not limited by the body or brain or the physical organism at all, but has a being of its own with functions and modes of activity of which the ordinary intelligence is not capable and is often quite unconscious.

With this discovery of this possibility of the removal or transcendence of physical limitations, we begin to note the disappearance of barriers between the minds of individuals, especially when their thought or temperament is harmonious, and so we note such phenomena as telepathy. One mind can influence another and can call or make itself known to another, independently of space and also, as we are beginning to realise, independently of time to some extent. It is a question of mental or emotional sympathy, and the greater this affinity or sympathy of thought the more perfect the sharing of consciousness between two or more individuals. This sharing of consciousness does not bring with it any loss of identity but rather imparts a fullness to the individual life and enriches the personality of each one so linked. We actually live in one another's being.

This brain of ours does not generate thought; it is merely an organ specially developed for the purpose of grouping together, strengthening, and co-ordinating all those impressions which have to do with physical life; and is therefore strictly individual and limited. According to the new psychology, it is simply a very specialised instrument which the Mind has evolved for its use in certain circumstances—that is, physical life here.

All the facts tend to show that there is no essential difference between the communication between the minds of two living persons and between those of a living and a "dead" one if the necessary "rapport" of mental or psychical affinity be present.

So we come to consider the enormous range of what

are usually termed "spiritual" communications, and which are mostly spiritual only in the sense that the moving force which gives reality to them is that highest and freest energy that we can conceive of, which is spirit. But the manifestations are more properly termed psychical from the word "psyche"—the Soul—since they are manifestations of Soul. Soul is organised spirit, and Soul and Mind in the higher sense are one. Soul is individual. Each one of us has his or her own soul, whereas we cannot claim for ourselves a purely spiritual individuality. What makes us true individuals is character, and that is built largely of acquired experience, memory and the like of the higher and permanent kind as a product of spiritual will.

In exploring the facts of "Spiritualism" or "Psychism" we become aware of two very different and contrasted aspects which they present. In one we have the vast range of phenomena of the purely psychic order, the phenomena of higher consciousness—telepathy, clairvoyance, trance communications, automatic writing and numerous other means of communication with intelligences other than our own. In the other we have the physical phenomena of Spiritualism. These latter always have to do with physical forces controlled by various agencies of mind and outside our own volition to a great extent. These include movement of physical objects, translation of the same from place to place (apports), materialisations, and such phenomena as psychic photographs. We have such a rich abundance of these phenomena recorded that for people to deny them can only mean that they prefer to remain in ignorance rather than take the trouble to examine the records.

The origin of these phenomena is usually attributable to the souls of the recently dead, and it would appear that the law underlying this has reference to the maintenance of earth-affinities for a while in the case of persons not long passed away from earth, so that there is a more ready re-entrance into earth-conditions, and a power to resume earth's physical functions.

This is always done by and through the agency of what we term a physical medium—that is one whose psychical or nervous constitution is such that a certain psychic substance can be borrowed from him for a while for the purpose of manifestation and then given back. This substance, known as ectoplasm, is often given off in an invisible form, to be condensed later into a visible appearance.

We have much to learn from these physical phenomena, though their study is not one to be long continued except for certain definite reasons such as the promotion of special knowledge.

Physical phenomena are extremely helpful, however, in all cases where the observer is one whose intellectual development predisposes to scepticism about anything beyond the physical life.

There are two orders of mind amongst human beings, and these correspond in a way to the two orders of psychical phenomena. We have on the one hand the intellectual mind, and on the other the intuitive. Their impressions do not often harmonise, nor can they do so because they are based on two different orders of experience and you cannot argue from one to the other. But both have a common basis in the apprehension of realities, as to which there is no argument when conviction is present. Intuition alone is an unsafe guide and its impressions are inconstant and fugitive: intellect alone can never rise to anything constructive. The two must be combined in one individual to secure solid mental progress. This truth was known to the philosophers of old. Pythagoras taught that there were two paths—the right hand path that led up to the spiritual, to the realms of dreams and imagination; the left hand path of the purely intellectual philosopher, which led always to sheer materialism.

So we as psychical students have to bear in mind that we must co-ordinate these two, that the physical phenomena which appeal to the intellectual must be linked and related to the mental and spiritual phenomena of the world of intuition in order that progress may be made in psychic science. In other words we have the task of correlating material results with causes of a spiritual or high psychic nature.

The greatest ends we can thus achieve will be the demonstration of the powers of transcendent intelligence playing through the limited mind of individuals, and the demonstration also of the solidarity of the psychic and spiritual life binding together, as in one body, all the members of the human race and all Nature as well.

You have heard a great deal of late of the subconscious self. I think that that good old term, valuable as it was when Myers used it, has been overworked. People employ it without knowing what they mean by it. The subconscious mind is our cupboard in which we store away our impressions, but when I find people talking about all the beautiful messages we receive as coming from the subconscious mind it gives me pause. Whatever comes out of that mind which we did not put there ourselves must come through it from some other mind. There is nothing more evident to me than that we are to a much larger extent than we think members one of another. But that does not mean that our individuality is, or ever will be, absorbed in the mass. Let me take a simple example. In a club or organisation you do not ask the members to forfeit their individuality, but each is gifted with an extra personality, the "collective" one. Nothing is taken from



them. On the contrary each is enriched by an added power, that of the "esprit de corps."

How are we going to increase our knowledge of psychical states? Surely by widening the area of our sympathies. What we are aiming at seems to be bringing us little by little into touch with a new order of response other than that which comes through the normal channels. We are inevitably calling up a response from other intelligences who have thought on similar lines to ourselves. Thus we enter on a larger order of being.

So I think a great advance in psychical science is at hand. The conviction of the reality of the after-life is the first step. On this platform of assurance the Spiritualist movement now takes its stand. Soon it will not need any longer to give its time and attention to proofs of survival.

What comes next is of far greater importance. It is the discovery of the nature of the life that awaits us and the means of its perfectibility. It is the knowledge of the infinitely varied conditions and stages of progress attending that life and of the other lives in the illimitable universe of conscious being with which we shall, through our developing sympathies, become progressively linked.

To the elementary student of psychic manifestations and suggestions a word of caution must be uttered.

We must rid our minds of the notion that any person who has recently passed over can give us accurate pictures of the life he has entered upon. Much has been attempted to be described, but as our physical brain and imagination can only picture physical things we may take it that what we shall receive will be symbol and imagery derived from earth, and that the truth can only be approached dimly by analogy. We must also guard against the superstitious idea that as soon as the soul is liberated from the body it has a revelation of all truth. There are strata to be pierced which lie between it and the really spiritual realms. There is a vesture of earth memories which survives and enables the soul to make itself known and perhaps recognised by surviving friends. But this is not the fully liberated state of the soul, and all tends to show that those who have followed the path of their immortal destiny become progressively unable to communicate with us in any physical way. More and more we find that the higher modes of communication, which are the more enduring, are through the spiritual intuitions. Here immersed in the dull brain-consciousness we may be largely or almost entirely unaware of these, but their still small voice is ever within us, and any act of mental sympathy on our part such as a strong thought of love or understanding of mind sent out towards them, an act of memory recalling them, will not fail to evoke that spiritual link. By thinking consistently and ardently on any definite line of thought, we call the spiritual thought of other thinkers on that line, living or dead, and here telepathy has its counterpart in the immaterial spheres.

In this way I have found it possible to establish a link of living intelligence with those who have in the long ago watched and guarded the religious life of this island. Traversing the strata of monastic memories, the sleeping souls awake to dream once more of the place they loved on earth, and drawn back into the shell of their earth-memories, they can tell us much that appertained to that experience. And it may be that we can go yet higher and, piercing these strata, come into a region in which the more enduring truths and principles of the spiritual controllers of our history may be able to speak to us. If so, then we may call on them for any lawful purpose for the service of the world and our brethren labouring in perplexities, and this, I think, is what the Church in the purer days of her faith meant by the Communion of Saints and the great Cloud of Witnesses.

We are living at a most critical time. Our movement, whether we realise it or not, is the great and perhaps only solid bulwark against an all-destructive materialism. Therefore we have a great responsibility in bringing the light to all within our reach. A tremendous life-force, or spiritual urge, is always pressing through, and most of it is lost or dissipated in ways which lead to no permanent building of beauty or worth in human character. Look at the spiritual energy squandered on drink, vice, and folly—pallatives if you will, and scarcely so destructive as war, some would say, yet nevertheless destructive. The spiritual urge must find expression. But to find a constructive expression and not a destructive one, it must be led by an Ideal. And this Ideal must satisfy all the needs of man and in a spiritual direction. Organised religion has failed to implant it among the masses to the extent that it could grow into a vigorous tree, but the seeds are there. The present movement is one of the outcomes of a long process of the spiritual leavening of thought by the true servants of the race. The racial spirit is acquiring a certain strength in this direction. Never before has there been so great and glorious an opportunity, for never before has there been any widespread appeal to the human intellect. But in our movement the rational and supra-rational combine, and if we keep the balance true, we must conquer. Then, when the scales at last turn, and our brethren all the world over begin to perceive a new and wonderful avenue of spiritual adventure, offering joy in every mode of human endeavour, we shall begin to see the process that the world travails for, of the building of the Kingdom of God on earth.

Mr Bond, having answered some questions from the audience was, on the motion of the Chairman, accorded a warm vote of thanks for his illuminating address.

## WHY THE WORLD NEEDS SPIRITUALISM.

By C. V. W. TARR.

Modern Spiritualism makes three great claims which, if true, make it the ideal religion, for which all earnest men and women in the world to-day are crying out.

First, it claims to prove the reality of the human soul and its persistence after bodily death.

Second, it claims that there is a spiritual world which is as natural an expression of divine activity as the material universe.

Third, it claims that these two proven facts establish the spiritual constitution of the world and the certainty of eternal progress for mankind, individually and collectively.

No serious thinker who looks around the world to-day can resist the conclusion that we have reached one of those great crises which have occurred again and again in the history of mankind. Although some glibly employ the phrase, "History repeats itself," there is in fact no such thing as repetition in history in the strict and literal sense of the word. No such situation as we find ourselves in to-day has ever been experienced by mankind before, for the simple reason that the organisation of our civilisation is the unique product of modern times.

We witness in modern life and thought two apparently contradictory tendencies. There is, on the one hand, the universally admitted decay of institutional religion, and, on the other, the broadening out of religious thought accompanied by an intense desire for sincerity and truth in religious expression. There is, of course, no real contradiction in these facts. Life is the reality of the world and history; it manifests its activity in infinite diversity and opposite expressions. But if human philosophy stands upon the essential unity of life, diversities—apparent contradictions in Nature and history—fall into their proper places.

Spiritualism is a true movement of the spiritual and intellectual life of mankind. Some movements of human thought cannot answer this description. They are like the bubbles which children delight to blow into the air, beautiful, but utterly insubstantial and created only to be destroyed by a touch. Materialistic philosophies, and even some so-called spiritual movements of thought, may be regarded as "bubbles" of human intelligence. They have arisen from observation and reasoning upon facts, material and spiritual, but the principles deduced are already pre-judged because the nature of the facts observed has already been pre-supposed. There is scarcely conceivable any philosophy of life and the universe which exposes so consistently as Modern Spiritualism the limitations of physical science on the one hand and of purely metaphysical thought on the other. And not only this, but it shows conclusively that true religion and even theological ideas cannot possibly be non-progressive in a world that is essentially progressive. It may be said that in the philosophy of Spiritualism facts are allowed to speak for themselves to the open minds of men. For nothing is pre-judged. The facts of nature, after all, whether we think of worlds visible or invisible, of Spirit or of Body, are like fountains for ever pouring forth the inexhaustible streams of knowledge and revelation. This is the most fruitful conception of Spiritualistic philosophy. The realm of facts and of consciousness is constantly enlarged, so that science becomes a larger science and religion a deeper and more universal expression of human life. Because we have enlarged our view of the universe to take in the vaster sweeps of spiritual existence, because we have discovered the dwelling-place of the immortal spirit, we do not therefore send up a cry of "Infallibility" or "Finality." But our sense of the security of life gives rise to an inwardly joyful activity of the spirit. Immortality is a demonstrated law of Nature! As the leaves troop to the wind in autumn, so all Nature's facts and laws cluster around this central spiritual law of beauty. There is established in very truth the essential and living unity of life and consciousness. In conscious life we are in touch, somehow or other, with the innermost reality of the universe. And this is no mere speculative conception of philosophy however lofty and idealistic it may be. It is a truth which shines forth from Nature, and results from the creative union of human intelligence with psychic facts in the name of true, unfettered science and philosophy.

If this is not the very knowledge which the world needs to-day to assist in the restoration of civilisation and to bring a living and joyful activity into the lives of men, then indeed our circumstances must be regarded as absolutely desperate.

The need of mankind is the living conviction of eternal life which, like a sun, shall shine upon science, art and religion. Science, stretching up her hands to God, and God reaching down to science with the Hand of Spiritual Facts—this is the picture of the world's future development which Modern Spiritualism unveils to the eyes of men. Let us be joyous with Hope and living Knowledge of our souls' destiny, and let the shadow of Despair for ever flee away.



## LIFE'S JOURNEY.

(FROM SIR KENNETH MACKENZIE, BT.)

Man is as one who floats down a broad river. When he is young he laughs; he looks ahead; he stands right in the bows to welcome each new vision. All is fresh and bright and very happy. The stream flows slowly, pouring a crystal flood over a sand of gold. The banks are lined with trees and flowers and all manner of beautiful things, and the birds sing. He wishes the stream flowed faster, so that he could come more quickly to the strange new lands he sees ahead. There are many others floating with him; they make a merry company and sing.

As he goes on the prospect widens, he can see very far before him and on either side; the stream is deeper, stronger, darker. Sometimes there are rocks and eddies, whirlpools and hidden dangers, but he laughs at them. They add but fresh incident and raise his courage, though there are some who shipwreck on them. The sky is blue still, and the storms that sweep across it pass rapidly away.

Broad noon is come.

In the pleasant anchorages he would stop and rest. He looks not so much to the future as on either hand. He finds the present good, and he would know it better, stay with it longer. But he cannot. The river bears him on.

The afternoon draws on. And now sometimes he leaves the bows and looks astern. He is sorry to go so quickly, to leave these pleasant fields and sunny waters, for he sees ahead of him deserts bare and gaunt, mountains that close the view. Upon their crests are clouds that never lift, lightning and threatening of fear; he turns away to look behind. He wishes the river did not flow so fast.

And now the banks are changed, the flowers are gone. The meadows harden into rocks, and rise so that the river flows within a gorge that ever deepens. From the thick darkness forward comes a summons that grows more imperative. Surely there is a precipice; he will be lost. Yet to that end the river hastens. Why does it hurry now? He is afraid and sad and very much alone as from the stern he watches with increasing sadness the sunny landscape disappear. For there are mists behind him, and though they gleam with colour of long-past days, they hide the distance. He lives now in his memories of what has been. His eyes are on the past. The cataract grows nearer and he is alone.

Then cries a voice to him: "Have courage. What is the use of watching what is gone? For it is gone. You never really held it. The happiness is past, and things once past are to the watcher but a vain regret. They will not return. The river flows not back but onward, and if it could return you would not like it. You are tired and must have rest. And then new things, not always the old again, but greater happiness and clearer sunshine, and in the end a country where you may stay and live for ever. *Doka, aneitsa, anatta.* Sunshine has gone, it was but for a moment, but so is sorrow and darkness. Neither are real for you because neither abide with you. They are illusions, and will pass and be forgotten. Nothing is real, only yourself. And you, when you have passed the rapids, will arise stronger and freer—if you have courage—if you have courage. Go back, then, to the bows, and steer your course so that you make not shipwreck. Look ever to the future. *Doka, aneitsa, anatta. Tout lasse, tout casse, tout passe.* Yes; sorrow, pain and weariness, trouble and despair, and change, they pass."

That is what the words mean, and consider if they are not true. It is to realise this first that is the necessity. Nothing remains; all things are real only while you hold them; once gone they leave but their effect on you behind. And why remember the past unless to help you through the future? *Doka, aneitsa, anatta.* This is not despair, but hope. We are weary of all that is; we want new things—new life, new youth, new hope—and they will come. There is no stagnation and no death, only a ceaseless progress forward—for those who understand.

Go back into the bows and watch.  
Death is the great Romance.

—From "The Inward Light," by  
H. FIELDING HALL.

POSSESSING THE EARTH.—"And so we go on building our kingdoms—the kingdoms of this world. We stretch our hands greedy, grasping, tyrannical, to possess the earth. Domination, power, glory, money, merchandise, luxury, these are the things we aim at; but what we really gain is pest and famine, grudged labour, the enslaved hate of men and women, ghosts, dead and dead-breathing ghosts that haunt our lives forever. It can't last; it never has lasted, this building in blood and fear. Already our kingdoms begin to totter. Possess the earth! We have lost it. We never did possess it. We have lost both earth and ourselves in trying to possess it; for the soul of the earth is man and the love of him, and we have made of both a desolation."—"The Captain" in the play "The Terrible Meek," by Charles Rann Kennedy.)

## NEW LIGHT ON OLD TRUTHS.

BY THE REV. F. FIELDING-OULD, M.A.

The snarling anathemas of many of the clergy need not trouble those who rejoice in the higher Spiritualism. Even Christianity itself, in all its unsurpassed loveliness, never invaded the realm of ignorance and traditional error without an indignant outcry and the shaking of spears and axes. What great missionary ever ended his days by his peaceful fireside? The leading doctrines of Spiritualism are spreading rapidly, and I heard only this morning of the Dean of — preaching a sermon which might have come from the lips of an experienced investigator of the occult. The fact that we have a spiritual body even now while we are still in the flesh is a truth of the utmost significance, interest and importance—a truth which will presently be held universally. S. Paul definitely states that there is a spiritual body, but for centuries it was thought that it would be given and assumed at some future stage in our progress, and since we were to come back and reclaim our material form the use of it was not very apparent. The possibility of externalising the spirit body, as is perhaps done every night in sleep, and is certainly done under the influence of a powerful anesthetic (I am acquainted with details and names of a completely satisfactory example), was not suspected in Europe in the Middle Ages, and the phenomenon of "bilocation," through a well-attested fact, remained without explanation, except by the usual course of falling back upon the wily powers of the traditional Devil.

S. Antony of Padua, preaching at Limoges on Ascension Day, 1226, drew his hood over his head and knelt apparently in prayer, and at the same moment appeared in a distant monastery chapel where he had an appointment, which he had suddenly remembered. The fact was attested by the congregations in both buildings. It is said that S. Ambrose, the great Bishop of Milan (died A.D. 397), while saying Mass, allowed his head to sink upon the altar and remained motionless for three hours, and meanwhile in his spiritual body attended the funeral of S. Martin of Tours. Lecky mentions a story that S. Clement was seen at Pisa consecrating a church, while his material body still stood before an altar in Rome where he had been celebrating the mysteries. The contemporary explanation was that an angel had assumed the bishop's form during his absence. Phantasms of the living are common enough, and I have been seen myself to walk into a room when I was actually in another part of London. If the Church would have some degree of that humble-minded willingness to learn which it is for ever teaching, it would find in psychic doctrines a completely satisfactory explanation of many of the marvels and mysteries which it has observed and recorded in its long history. One wishes one had access of those records of wonderful psychic happenings which probably every religious community, and especially those of the nuns, have afforded in such abundance.

## THE ETHERIC BODY.

To the Editor of LIGHT.

SIR,—In reference to the article by "Lieutenant-Colonel" in your issue of the 8th ult., and subsequent correspondence, is it not admitted that man is a spirit possessing a soul (etheric body) and inhabiting a material body, and further, that all material things have their spiritual counterparts? The soul, then, should, if considered as the body inhabited by man the spirit, on the next plane of his progression, be capable here and now of functioning on that plane, even though its functions may not be realised on the lower (*i.e.*, material) plane. The ether comprehending the soul body would be the spiritual counterpart of the material ether comprehending the particles of the earth-body.

Carrying the analogy further, on leaving the earth-body and developing on a higher level of existence, surely the unfoldment of man's spirit must there develop a more refined soul-body to operate and function similarly to the soul-body here, but on a yet higher plane, subsequently in its turn becoming the material body when man, the spirit, rises to that higher plane and the soul body of his earthly existence is discarded, as his earth-body had previously been.

After all, this idea is only what we see every day around us in this material world in the growth and development of plant life. The roots living in and producing from material earth stems and leaves to have their being above the earth, the stems and leaves in turn reaching upward toward the light, their evolution culminating at length in the glory of the plant—its flower.—Yours, etc.,

J. L. S.  
Twickenham.

BEWARE of the tyranny of a false ideal—an ideal based on an unreal knowledge of human nature.—JOHN OLIVER HOBBS.



## The A.B.C. of Spiritualism.

### GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

#### THE NEED FOR CRITICAL JUDGMENT.

Temperance is one of the greatest virtues. This does not refer to the specialised use of this word in late years, but to the dictionary meaning, "moderation." Extreme views and actions are harmful, even in what is considered a good cause, for their effect is to alienate sympathy, and often results in hasty and ill-judged decisions, which are harmful to the cause.

The old Roman adage, *festina lente* (hasten slowly) is good advice, and nowhere more so than in psychic investigation and belief.

Everyone knows the biased critic who investigates these matters with the fixed intention of proving them fraudulent, or explaining them away by some far-fetched theory which the critic himself does not honestly believe. In fact it is but trying to get the better of the subject in debate, and thus get rid of inconvenient discussions.

But insufficient notice is taken of intemperance in the other direction; you can believe too much, and on too little foundation. Some people see "spirits" in everything, until they leave nothing to human intelligence; in fact they assume themselves to be little more than human automata, to be influenced or controlled by every spirit within reach. This is as intemperate as the other extreme, and if it does not lead to actual madness, it leads to feebleness of character and a credulity that is at the mercy of every fraud and humbug, and gives occasion to the scoffer. Every Spiritualist should remember that he himself is a spirit, here and now, and that he is capable of exercising any spirit powers, if he knew how, and was not hampered by his physical body. This is most important when investigating any abnormal phenomena; it may be the result of discarnate spirit action, or it may be an incarnate spirit exerting powers of which it is but dimly conscious, or, it might be said, "subconscious." It therefore behoves us to be very cautious how we attribute the results to either agency, and such caution would tend to deter, if not to eliminate actual fraud.

Such cool-headed criticism would prevent much, if not all, of the romancing which now appears under the guise of automatic writing, for if the subliminal self were aware that it would be subjected to this criticism, it would be deterred from interference, and consequently more open to discarnate influence.

Criticism of this kind in no way belittles spiritual belief, for if the spirit that is in man is capable of these powers, it would not be less powerful when free from physical disability. At the same time, temperate criticism will offer a healthy check to the superstitious idea that discarnate agency is the only explanation of psychic phenomena, and leave scope for that discrimination which sees that some examples are clear proof of spirit action, but that others do not call for such an explanation.

#### COMMON SENSE.

How often we hear the remark, "Why don't you use your common sense?" but in the majority of cases, the sentence, if complete, would end, "and agree with me."

This is not at all the true meaning of the term, which actually means using your judgment according to your knowledge of the subject, and that of the person, or persons, disputing with you. If it is a subject which you have studied thoroughly from every point of view, you have as much right to an opinion as any other man, and your opinion is, or should be, based on "common sense." If you have not had the opportunity of studying the subject, it is "common sense" to side with those who have done so to the best of your belief, with an open mind.

Another point about "common sense" is that it should take a general view of the subject, and not judge by details. This is a fault usually found in the opponents, and even in some of the adherents, of Spiritualism, whereby the whole subject is supposed to stand or fall as the result of proof, or disproof of, say, psychic photography, or automatic writing.

Take an everyday case of a man who is always in money trouble. He is always going from one tavern to another—but that might be explained by looking for some job which could only be obtained there. He is usually seen with a certain class of newspaper in his hand—which may only mean that it gives his political views. His home is wretched and children uncared for—and it may be the fault of the wife. He is always in trouble with the police—who may have personal reasons for hunting him!

You see how easy it might be to get a wrong impression from any single piece of evidence in this case; but if the whole of the evidence is considered, giving due weight to each particular item, no one could question that the man was a ne'er-do-well, who richly deserved his condition. The same argument applies in Spiritualism, which

should be studied on broad lines. Many evidences are incomplete by themselves alone, and could be explained by ordinary physical causes. But only the one explanation covers all the evidence.

"Common sense" deals with all evidence in this way; it combines the facts, and finds an explanation to cover them all; and when the explanation is found—which in the Spiritualist case is "survival of self"—no fierce denunciations or scientific quibblings have any effect, for it is not a case of assumption or belief, it is knowledge.

#### SOCIETY WORK: A SUGGESTION.

To the Editor of LIGHT.

SIR.—I would like to put forward the following suggestion: That one of your readers with a private telephone should undertake to keep a record of speakers and secretaries, so that when either required the other in a hurry, they could get into touch at once. I am sure this would prove a great boon to those who find themselves, almost at the last moment, without a speaker, and equally so to speakers without an engagement. A small fee could be charged to cover calls.—Yours, etc.,

HARTLEY W. FORD,

President, Richmond Spiritualist Church.

"Eversley,"

Stanwell-road,

Ashford, Middlesex.

April 2nd, 1924.

#### THE LATE MR. HARRY FIELDER.

To the Editor of LIGHT.

SIR.—I regret to hear of the passing of Mr. Fielder. I had the pleasure of his acquaintance, and only a few days before his death we were discussing the after-life, little realising how short a period remained for his work on this side. His early life was a rough one, and in recent years he endured much pain; but he was never a "grouser," and his years of hardship never soured his nature. He often regretted his lack of education, but his thoughtful articles appearing occasionally in LIGHT always revealed high intelligence and clear insight.—Yours, etc.,

R. H. SAUNDERS.

Surbiton,

April 2nd, 1924.

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# **RAYS AND REFLECTIONS.**

Referring to some observations in this column recently on the subject of theological discussions, a friend remarks on the amiable and humorous way in which the ancient "heresy hunt" of Bishop Colenso was conducted as between the then Archbishop of Canterbury and the "heretic." It was Archbishop Longley, and he wrote:—

"My dear Colenso—with regret,  
We hierarchs in conclave met  
Beseech you—most disturbing writer—  
To give up your Colonial mitre.  
This course we urge upon you strongly,  
Believe me, yours sincerely, Longley."

To which Colenso replied:—

"My dear Archbishop—to resign  
This Zulu diocese of mine,  
And own myself a heathen dark,  
Because I've doubts of Noah's Ark,  
And think it right to tell all men so,  
Is not the course for yours, Colenso."

If it had only been a question between Longley and Colenso! But there are always in these matter hordes of little-minded, self-sufficient and fussy persons to import into every theological dispute bigotry and bitterness.

I have sometimes seen the same pleasant kind of discussion on Spiritualism, when a few humorous Spiritualists have met with a few good-tempered "anti's" and talked things over with much pleasant raillery on both sides, no one getting heated or losing his temper. The meetings broke up mirthfully and with expressions of goodwill on both sides. The sceptics discovered that the Spiritualists were no fools, and the Spiritualists found that the sceptics are not necessarily ogres. And yet some hearty knocks were given and taken in good part on both sides. That is the best reply to the objection I once heard that anger shows earnestness. It may, or it may not. It may merely mean malice or petulance. A man may be very much in earnest without showing animus of any kind.

Talking of discussions, I have several times had the experience of knowing people who, cordially hating Spiritualism, were yet always anxious to discuss it with me whenever we met. It had a fascination for them. Usually I refused to discuss it at all, and directed the talk to other topics, in spite of all the efforts made to "switch" it on to the one subject. They found this baffling—it was not what they had been used to in other directions. The result was curious. Insensibly some of them began to have a great respect for the subject, and are to-day following it up seriously on their own account. Nothing impresses some people so much as the experience of meeting those who, while representing a particular doctrine, show a genial unconcern as to whether the others believe in it or not. The sceptic can always browbeat the people who want to convert him to their own belief. But with those who make no such appeal he can do nothing. If he wants information he has to appeal to them. Which is much the better position for both parties.

Occasionally I look into the records of current prophecy to see how they compare with events. I observe that "Old Moore"—who sometimes makes us smile—in his predictions for last month, contrived to predict some of our national troubles with considerable accuracy. Thus he writes concerning March: "There will be some cause for discontent and contention among railway and transport workers. Some serious troubles occur through violence of motor bandits on the roadways." There is a reference to agricultural troubles through bad weather, and a "wide outbreak of fever," which may well indicate the influenza epidemic. This, as a cautious Scot might say, meaning admiration, is "not so bad."

D. G.

**EXIT—A FRIEND.**—Pitiful—even more pitiful than the pain of human beings whose lips can speak—are the fatal pangs of poor beasts that the good God made dumb. By an instinct diviner than our reason they know and fear the approach of death, and sometimes they seem to love life well—so well, they dare not die. Shall we weep by mortal deathbeds and keep dry eyes by these? Or shall we not rather deem that the shadow that darkens our hearts is terrible to theirs, and that the blessing we ask upon our last sleep should be spoken on theirs as well; with the same hope of awakening, with the same poor gleam of comfort, with the same faith born of despair in the presence of that great darkness we cannot understand. "Jannedik! Jannedik!" The poor beast knew her name, and licked the hand of her master; then, with one last quiver of the bleeding frame, she dropped her gentle head, and died.—"THE SHADOW OF THE SWORD," by Robert Buchanan.

# **X Hutchinson X**

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By the author of "Under the Red Robe," "A Gentleman of France," &c.

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The story has been a great success both as a play and on the film.

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A story of a man who marries beneath him and finally makes good through another woman.

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"Vivid Pictures of various phases of Australian life."—*Weekly Dispatch*.

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"The story is a good one."—*Sunday Times*. "The book is worth reading."—*Daily Chronicle*

*THE CONSCIENCE OF GAVIN BLANE* **W. E. NORRIS**  
"In it Mr. Norris is at his best and is most polished."—*Truth*

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*FOOTPRINTS ON THE SAND* **P. N. PIERMARINI**  
Author of "Life Begins To-day." The story of a man who sacrifices love to fortune.

*THE COAST OF FOLLY* **CONINGBY DAWSON**  
Author of "The Vanishing Point," "The Kingdom Round the Corner," &c.

*THE HEART OF THE OFFENDER* **HELEN PROTHERO LEWIS**  
Author of "The Silver Bridge," "Love and the Whirlwind," "Like Any Other Man."

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# **X Hutchinson X**



## THE BOOK-MARKER.

Bits from Books, Old and New.

**R**EADERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

### FROM GLOOM TO GLORY.

Be warned, and wait for the future; do not run to it, but stand patiently in the present, till the future has come to you and you can walk with certainty, instead of wandering aimlessly. And if, as you often think, your present is cruel to you, remember that the seeming cruelty is necessary to shape you for the future; and the higher the mission, and the grander the enterprise, the blacker will the present appear, the gloomier will your path seem; until suddenly at last shall flash into your path a brilliant light, and you will see in the joyful future, then become present, that that which you judged present has melted into a past clothed in the softened robes of remembrance shorn of its sharpest thorns. This means that if you will allow a Higher Power to judge for you, and submit to wait patiently for that judgment, you may rest in perfect security; for He doeth all things well, and the words "Thy will be done" will not ring out in agony of spirit, as self-sacrifice, but in accents of triumph as a free-gift, knowing in very truth that His will is the will of the universe; and that His will is that none should perish; and that His will is in very deed your will, only perfected—your will, His will—only separated from all that weighed it earthwards—till at last it soars far, far beyond the region of thought to the very centre of that great existence where life itself is wrapped up in that great mystery of knowledge which solves itself in "knowing, even as you are known."—From "Guidance from Beyond," given through K. WINGFIELD.

### ROBERT BROWNING AND SPIRITUALISM.

This theory, that Browning's aversion to the Spiritualist circle arose from an absolute denial of the tenability of such a theory of life in death, has in fact often been repeated. But it is exceedingly difficult to reconcile it with Browning's character. He was the last man in the world to be intellectually deaf to a hypothesis merely because it was odd. He had friends whose opinions covered every description of madness from the French legitimism of De Rpert Monclar to the Republicanism of Landor. Intellectually he may be said to have had a zest for heresies. It is difficult to impute an attitude of mere impenetrable negation to a man who had expressed with sympathy the religion of "Caliban" and the morality of "Time's Revenges." It is true that at this time of first popular interest in Spiritualism a feeling existed among many people of a practical turn of mind, which can only be called a superstition against believing in ghosts. But, intellectually speaking, Browning would probably have been one of the most tolerant and curious in regard to the new theories, whereas the popular version of the matter makes him unusually intolerant and negligent even for that time. "Robert Browning," by G. K. CHESTERTON.

### A VISION OF JACK LONDON.

Months after Jack's death I had the first and only "vision" of my experience. When a great asking comes upon me, in ungifted hours when my lamp burns low, I think of it. Rising one morning with a renewed cheerfulness that bubbled over into song, suddenly, as clearly as ever I had looked upon the man, I saw Jack stepping blithely in a green domain, the very picture of an Elysian pastoral, whistling comrades to an unmistakable friend shadowing his heel—Peggy the beloved, our small canine Irish saint of the Southern Seas.

What was it—a miscalculation of my unconscious that let the dear dream spill over into fore-consciousness to rejoice the day? To my lips sprang the old hymn Jack had often smiled to hear, when he rode the bush mountains of our own Eden:—

"On the other side of Jordan, in the sweet fields of Eden, Where the tree of life is blooming, there is rest for me."

—From the Biography of Jack London, by Mrs. Jack London.

### THAT WHICH SURVIVES.

Death is not extinction. Neither the soul nor the body is extinguished or put out of existence. The body weighs just as much as before; the only properties it loses at the moment of death are potential properties. So also all we can assert concerning the vital principle is that it no longer animates that material organism: we cannot safely make further assertion regarding it, or maintain its activity or its inactivity without further information.

When we say that a body is dead, we may be speaking accurately. When we say that a person is dead, we are using an ambiguous term: we may be referring to his discarded body, in which case we are speaking truly and with precision. But we may be referring to his personality, his character, to what is really himself; in which case though we must admit that we are speaking popularly, the term is not quite simply applicable. He has gone, he has passed on, he has "passed through the body and gone," as Browning says in "Abt Vogler," but he is—I venture to say—certainly not dead in the same sense as the body is dead. It is his absence which allows the body to decay, he himself need be subject to no decay nor any destructive influence. Rather, he is emancipated; he is freed from the burden of the flesh, though with it he has also lost those material and terrestrial potentialities which the bodily mechanism conferred upon him; and if he can exert himself on the earth any more, it can only be with some difficulty, and as it were by permission and co-operation of those still possessed of their material concomitants. It appears as if sometimes and occasionally he can still stimulate into activity suitable energetic mechanism, but his accustomed machinery for manifestation has been lost: or rather it is still there for a time, but it is out of action, it is dead.—From "Raymond Revised," by SIR OLIVER LODGE.

### YOU SHOULD READ THESE BOOKS

## THE PROGRESSION OF MARMADUKE

Sketches of his life and some writings given by him after his passing to the Spirit World

Foreword by  
ESTELLE W. STEAD.

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FLORA MORE.

Introduction by  
LESLIE CURNOW.

How a human soul suddenly forced out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly awakens to the horror of great darkness it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record. (Occult Review.)

Price 3s. 6d.; by post 3s. 9d.

**LIFE IN THE SUMMERLAND.** By Mabel Corella Green. A book of comfort for mothers. The writer of this little book passed to the Summerland in 1921, just before her 13th birthday. Her mother has acted as her amanuensis for this beautiful and convincing story of her life and experience in the Summerland.

**WHY I BELIEVE IN SPIRITUALISM AND WHEN WE SPEAK WITH THE DEAD.** Two pamphlets by Estelle W. Stead. 3d. each, by post 4d.

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## ANSWERS TO CORRESPONDENTS.

"IRON."—Thanks for your interesting letter. We can appreciate your difficulties—many of us have passed through similar phases before arriving at settled convictions, undisturbed by ignorant and hostile criticism. The quotation from the Life of Justin the Martyr is interesting but hardly suitable for reproduction.

W. B.—"How absolute the knave is. We must speak by the card or equivocation will undo us" ("Hamlet").

F. K.—Of course we are assured, or we should not speak assuredly. Out of the plenitude of our confidence we can afford to keep a composed countenance. It is not a matter on which we ever argue.

F. P. GORIN (Washington).—Thank you for your letter and the long statement. Some of your points strike us as mere quibbles, but the substantive part of your case is of real importance. The investigation was certainly defective in some respects, like the famous Hope case which was so badly bungled that it fell to pieces on close examination. At the moment we would prefer not to re-open the matter in LIGHT—it is a question that falls chiefly to be handled on your own side of the Atlantic. We may use some of the more general observations in your article, for they are effectively put, as, for example, the allusions to Galileo and Sir Francis Bacon (who, by the way, was Lord Verulam, not Lord Bacon). But as to the medium herself whom you set out to defend, our information is so scanty that we do not feel justified in entering further on the matter, especially in view of the exposure by a Spiritualist Society. If you should write again please address to the Editor at this office (5, Queen-square), and not to the publishers.

## NEW PUBLICATIONS RECEIVED.

"Of Life and Love." By T. H. E. A. John M. Watkins. (3s. 6d.)

"Psychic Science" (Quarterly Transactions of the British College). April.

"The Hibbert Journal." April.

"Psychic Messages from Oscar Wilde." Edited by Hester Travers Smith, with a Preface by Sir W. F. Barrett, F.R.S. T. Werner Laurie, Ltd. (7s. 6d. net.)

"Saturnin le Saturnien." A romance by Dr. Lucien Graux. G. Crès and Co., Paris. (7 francs.)

## A GREEK SOCIETY FOR PSYCHICAL RESEARCH.

We have received a communication from the Society for Psychical Research which has just been established in Greece, the address being, Rue Aristotelous 53, Athens. The objects of the Society are stated as being: (1) To ascertain, to certify and to register all cases of psychical phenomena in Greece, with the object of elaborating Greek records; (2) The following up of such phenomena on the spot, and the study of sensitive subjects; (3) The scientific enlightenment of the public on questions relating to these subjects. The names of the Managing Committee are: Messrs. Simos Menardus (Professor, University of Athens); Paulos Nirvannas; C. Parren; K. Mermingas (Professor, University of Athens); Angelos Panagras (Sanitary Inspector of the Navy), Director of the Society.

LADY EMILY LUTYENS, whose name will be well known to many of our readers in connection with the Theosophical movement, is said to be contemplating entrance to Parliament by standing as a Labour candidate.

MISS H. A. DALLAS, who has frequently spoken with much acceptance at private meetings in country districts, is willing to resume the work, and those who may desire to avail themselves of her services can address her at Innisfail, Crawley, Sussex.

OBITUARY: MRS. MARY A. STAIR.—As we go to press we hear with regret that Mrs. M. A. Stair, of Keighley, passed away on Friday, 4th inst. She was one of the oldest mediums in the country, and Secretary of the Spiritualists' National Union Fund of Benevolence. We hope to give further particulars in a later issue.

MRS. CORA L. V. RICHMOND.—Mr. Leslie Curnow writes: "In the last printed Annual Report of the L.S.A. there is an easily understood error in the mention of 'Mrs. Cora L. V. Richmond, née Cora Tappan.' In the interest of historical accuracy, however, it may be pointed out that this much married lady was originally Miss Cora Scott, born in 1840, and became successively Mrs. Hatch, Mrs. Tappan, Mrs. Richmond. She visited England in 1873, 1880, and 1884."

WHICH IS WHICH?—Mr. Leigh Hunt writes: "The Memories of a Veteran" recently concluded in LIGHT, brought to my mind many occasions when I had the privilege of conversing with Mr. E. Dawson Rogers. One amusing incident comes uppermost, as I write. During a Conversation of the L.S.A. at the Banqueting Room, St. James's Hall, Mr. Rogers was walking and talking to me in his brisk manner, when we approached two ladies, who at that time bore a striking resemblance to each other. Taking a hand of each lady, Mr. Rogers said: 'I can never tell which is which!' 'Oh,' said one of them, 'I am Mrs. F—, and the other's the witch!' The other lady was Miss McCreadie."

## THE REV. G. VALE OWEN LECTURES.

The lecture tour of the Rev. G. Vale Owen terminates on the 13th inst., as shown by the itinerary published in our last issue. Communications regarding Mr. Vale Owen's future engagements, may for the present, we presume, be addressed to Mr. Fred Barlow, 113, Edmund-street, Birmingham, who acted as agent for the tour just closing.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. J. H. Vanstone, F.R.G.S.; at 8.15, quarterly meeting. Wednesday, April 16th, Birthday Social of the "Ladies' Own."

Croydon.—Harewood Hall, 96, High-street.—April 13th, 11, Mr. Percy Scholey; 6.30, Mr. Stanley De Brath.

Camberwell, S.E.—The Waiting Hall, Havill-street, Peckham-road.—April 13th, 11, open meeting; 6.30, Mrs. Podmore. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 13th, 7, Mr. Anderson. April 17th, 8, Mr. Melton.

Shepherd's Bush.—73, Becklow-road.—April 13th, 11, public circle; 7, Mr. R. G. Jones. Thursday, April 17th, 8, meeting.

Peckham.—Lausanne-road.—April 13th, 7, Mrs. Gladys Davies. Thursday, 8.15, Mrs. M. E. Orłowski.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 13th, 11, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Madame Gerald.

Worthing Spiritualist Church, Ann-street.—April 13th, 11 and 6.30, Mrs. Crowder. Thursday, April 17th, 7, Mrs. G. Davies.

Central.—144, High Holborn.—April 11th, 7.30, Miss Scatcherd. April 13th, 7, Mrs. Marriott.

St. Paul's Christian Spiritualist Mission.—58, Dagnell Park, Selhurst, S.E.—April 13th, 6.30, Miss B. Dixon. Wednesday, 8, clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 13th, 6.30, Service. Holy Communion, and address. Healing Service, Wed., April 16th, 7 p.m.

THE March issue of the "Bookman" contained a portrait of Mrs. Mary Everest Boole, author of a book and many articles on psychic science and psychology. Her name was very familiar to readers of LIGHT in its earlier years as a philosophical writer, her contributions being marked by great critical penetration and insight.

MIND, MATTER AND COMMUNICATION.—If death is not extinction, then on the other side of dissolution mental activity must continue, and must be interacting with other mental activity. For the fact of telepathy proves that bodily organs are not absolutely essential to communication of ideas. Mind turns out to be able to act directly on mind, and stimulate it into response by other than material means. Thought does not belong to the material region: although it is able to exert an influence on that region through mechanism provided by vitality. Yet the means whereby it accomplishes the feat are essentially unknown, and the fact that such interaction is possible would be strange and surprising if we were not too much accustomed to it. It is reasonable to suppose that the mind can be more at home, and more directly and more exuberantly active, when the need for such interaction between psychical and physical—or let us more safely and specifically say between mental and material—no longer exists, when the restricting influence of brain and nerve mechanism is removed, and when some of the limitations connected with bodily location in space are ended.—From "Raymond Revised," by SIR OLIVER LODGE.

## "Spread the Light." Rev. George Ward (Inducted 1911)

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,258.—VOL. XLIV.

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

## NOTES BY THE WAY.

God's ways seem dark, but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

—WHITTIER.

## AN EASTER REFLECTION.

It has been said that the inmost significance of Eastertide is the witness borne by the human spirit to its own mastership—the persistence of life, the supremacy of soul. That in itself would be an almost inexhaustible theme, touching existence at all points, and dissolving as by magic all limits and divisions. Think, for instance, how before a realisation of the supremacy and universality of life the idea of death dwindles and shrinks into the mere shadow of a name. Before we apprehended the true position of matter, Life and Death appeared to sit enthroned as rival monarchs, rulers of warring kingdoms, each absolute in its own realm. "Life and Death," we said, looking upon them as separate and opposite things, irreconcilable, each alternately defeating and being defeated by the other. Even with the faith that Life would ultimately be the conqueror we came but to a partial perception of the truth. Only with the recognition that Life is absolute did our conception of the Universe fall into its true proportions. Then the "last enemy" fled away to be no more seen—in reality not even an enemy, but an obedient vassal which human thought had strangely raised to an appearance of regal power. Life the absolute reality; death the episode, the incident—thus we see them now in their relations, and (for us) the old false dualism is abolished.

—HARKING BACK.

Of late it will have been observed we have been reprinting some of the matter which appeared in these pages in the past, selecting it mainly for its quality and its applicability to the present time. But not

entirely for those reasons—some of it has a historical value and serves to illustrate the difference between *then* and *now*. Most of the material from which we have selected is, however, hopelessly "dated"—it relates to matters then in dispute but now settled by later experience; also there is much the tone and temper of which is out of tune with the position of our subject to-day. "The mill will never grind with the water that is past," as the old saw tells us. Our scrutiny of back issues of our journal provokes mixed memories—some of them sad, some a little sore, perhaps; but our prevailing impression is one of satisfaction, almost of triumph. For we see that some of the statements made guardedly and a little dubiously in early days are now being vindicated. Many of the statements made in spirit communications turn out to have been quite true although received doubtfully by many Spiritualists and altogether contemptuously by opponents and critics.

## SOME "MODERN INSTANCES."

To continue, the "process of the suns" has made some curious changes. We can remember the position of psychic photography a generation ago and see it reflected in our journal and other journals of the time. It is an odd circumstance—one that should be of interest to the sceptics of to-day—that many Spiritualists were as incredulous on the matter as any non-Spiritualist could be. They disputed it hotly, but thanks to the little band of loyalists—Mr. Blackwell, Mr. Andrew Glendinning, Miss F. R. Scatterd, the Rev. Professor Henslow, Mr. W. T. Stead, to mention a few names at random—the subject is emerging from its ancient obscurity and to-day is attested by some distinguished photographers and scientists. That is one instance. Then there is materialisation. We heard it explained over and over again in those days by competent spirit operators (not all are competent to explain) and their accounts we see turn out to be substantially true. There is another matter yet to be settled. We have heard many lurid reports of the activities of wicked spirits and the mischief they can work amongst those in the flesh. That has been contradicted at times by advanced spirits who say that no evil can come to the earth from the spirit realm. There is a substratum of evil *here* which may be stirred up by influences from the unseen—even by pure and good influences. It is a matter we must return to again; it is a theme not to be lightly touched.

I have felt

A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

—WORDSWORTH.

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## THE INTELLIGENT OPERATOR AT THE OTHER END OF THE LINE.

FROM "SPIRIT IDENTITY AND HIGHER ASPECTS," BY "M.A. (OXON)."

(Continued from page 227.)

### OTHER EVIDENCES OF IDENTITY.

A different kind of evidence has come to me several times: namely, from recalling minute incidents long past which, by no conceivable possibility, could have been within my knowledge or recollection. I append an instance. It occurred at a time when I was much occupied with automatic writing, and came to me *apropos* of nothing. The spirit was present, I presume, and seized the opportunity of approaching her friend.

On a certain evening [April 8th, 1874] I was about to put a question on what had just been written, when the hand began to draw, or rather to move aimlessly over the paper, as is frequently the case when a new spirit comes. Piece by piece a long communication of a very personal nature was written out. It must necessarily lose very much of its force from the brief abstract, which is all that I am able to print now. I was staying at a house in the country, and the communicating spirit was known to the lady of the house, and also to me; or rather she had known me as a boy, twenty-nine years ago. She first gave her full name, and enquired if I remembered it. I did not. She then said she was a cousin of the lady of the house where I was staying. She died on May 15th, 1873. In answer to my questions, she said that she had been married, and, further, gave her maiden name. The maiden name I dimly remembered, and recalled the place where she used to live. This produced a record of her life, including time and place of birth—a description of the very house and the name of its occupier—particulars of her married life, and date and place of death, with her age. Then followed a very exact statement of a very trivial episode in my boyhood, when I had gone on a visit to her house. In the course of this, minute incidents were recalled, and microscopic facts given which I knew nothing of and which it is very hard to imagine any personating spirit getting up.

I subsequently verified, from two sources, what she said, and found every particular literally exact.

I enquired, further, whether she had any object in coming to me. Yes; she wished a message given: "I lost much of my opportunity for progress through the gratification of bodily appetite. This cast me back. My course of progress is yet to come. I find my present life not very different from yours. I am nearly the same. I wish I could influence —, but I cannot get near her."

I asked for any other evidence, and she said no more could be given. Then, just as she was going away, "Stay! Ask — about D— and the trap-door." I had no idea what this might mean, and inquired if she were comfortable in her present state. "As happy as may be in this state." I asked how she found me out. She came, I was told, hovering near her friend, and discovered that she could communicate. I asked if I could help her. The usual request for prayer was made.

I subsequently ascertained that the trap-door incident about which I was told to ask was another of those minute details of daily life of thirty years ago, which seem to me to furnish about the best evidence of identity. The absurd incident alluded to could hardly have been known to any except the actors in it. The incident, I may say, occurred when I was about five years old. The person to whom I was referred recalled the trap-door episode with difficulty, and only after a night's thought.

One more case of extremely minute evidence given in detail through the means of raps, and corroborated by automatic writing, must be given before I close.

About this same time of which I have been speaking, the whole of one of our sésances, extending nearly two hours, was taken up by the communication of a series of facts, names, dates, and minute particulars, from a spirit who was apparently able to reply to the most searching questions. The day of his birth, particulars as to his family history, and details of his early life were given at my request. Then came a perfect autobiography, so far as salient facts were concerned, and embracing some trivial particulars, which, however, fell into their place in the most natural way. All questions were answered without the faintest hesitation, and with perfect clearness and precision. The particulars were taken down at the time, and are in all respects, where verification is possible, exact and accurate.

Even if this case stood alone in my experience, it is more

difficult for me to imagine that what was so laboriously and precisely given was the product of imposture, the fraud of a deceiving spirit, or the vagary of an errant brain, than to believe, as I assuredly do, that the intelligent operator was the man himself with memory unimpaired and individuality undestroyed by the change which we call Death. Resting as it does, on the same basis with other facts that I have detailed, and with many that I have not, it presents one more link in the chain of evidence.

In addition to the long series of facts thus communicated by means of raps, there stands in a book which I used at this time for automatic writing a short letter written automatically by me, in a peculiar archaic handwriting phrased in a quaint old-fashioned way, and containing a curious piece of old-fashioned spelling. It is signed with the name of the spirit in question, who was a man of mark in the days of his life on earth. I have since obtained a letter in his handwriting, an old yellow document, preserved on account of the autograph. The handwriting in my book is a fair imitation of this, the signature is exact, and the piece of old-fashioned spelling occurs exactly as it does in my book. This, it was said, was purposely done as a point of evidence.

### A POSSIBLE MISCONCEPTION GUARDED AGAINST.

I refrain from adducing further evidence of this nature, though my records contain a great number of other cases similar in kind, and equally precise in detail. There is a point beyond which such evidence ceases to be cumulative, and that point I seem to myself to have reached.

I have been concerned solely with what I consider to be facts connected with an elementary principle of spirit communion. I have tried to lay the foundation of proof that man survives physical death, and is able under certain conditions, to demonstrate his individuality, and to show the permanence of his interest in old associations of his earth-life.

I must guard myself, however, against a possible misconception. There are many spirits, as I know full well, who have passed beyond this plane, and who have, apparently, lost the power of proving their recollection of this portion of their existence. Earth and the scenes of earth have faded from their gaze, and have been lost in the vaster prospect that has opened out to them. Grandeur interests absorb them, and when they revisit us it is to warn, instruct or guide us: to discharge some portion of that great work which has been assigned them. There is order in the world of spirit, and many are engaged in that great missionary work which has for its object the progressive enlightenment of humanity; the revelation of higher views of truth as man grows able to bear them; the development among mankind of those nobler and purer conceptions of the Supreme that they have learned in the progressive life that is theirs. From such no such evidence as I am now concerned with is procurable; but they, too, bring their own contribution to the cycle of proof in the atmosphere of moral purity and elevation that accompanies them, in the vaster scope of their interests and in the absence of the pettinesses and trivialities with which we are so much engrossed.

Nothing has more impressed me than the breadth of charity and love, the purity and zeal for truth, which such spirits show. To commune with them is to be raised above the cares of earth, and to see with keener insight "the one thing needful"; as the traveller who ascends the mountain-side looks down on the mists and fogs that wrap the valley below him.

### GENERAL CONCLUSIONS.

The facts that I have enumerated stand as integral parts of one great system. They fit into their own place, and they are correlated with a series of other facts within my own experience, and that of the vast majority of patient students of this subject—students, I say, and patient students, too, for I decline to admit that there is any value in the opinion of the mere wonder-hunter, who buzzes about at a few public sésances, or in the dogmatic belief of the man who has an antecedent objection to look into any evidence, or to have what he is pleased to call his faith disturbed in any way; or in the captious criticism of the few who turn a careless glance on what they regard



as the puerilities of Spiritualism compared with the imperial interests that engross them.

These facts, I say, viewed in their due relation by the patient student, establish, as I believe, two primary conclusions on which I desire to insist. They are these:—

1. Intelligence is perpetuated after the body is dead. Thought is not a question of the brain only. The man is the man still, albeit his body has mouldered into dust. The immortality of the human spirit is arguable from a secure basis of established fact. It is reasonable to propound the indestructibility of the human spirit from what we know. The dogmas of Divine Revelation receive a new illustration from the evidence of man's research. This first.

2. And next. The human spirit after its separation from the body loses none of its individuality. In other words, the real man survives. He will be *himself* in the next state, and will know and appreciate intercourse with his friends. He will carry on the interests of his life, only under changed conditions.

#### PERSONAL IMMORTALITY, AND PERSONAL RECOGNITION.

These two doctrines of personal immortality and personal recognition, integral parts of that divine revelation which we, as Christians, have accepted as the Word of God, seem to me to be receiving practical illustration and demonstration from what is occurring all round us. From articles of faith they are passing into logical deductions from experience.

The desire to live is strong in the heart of man, and the desire to live in the continual exercise of the affections which have gone far to make the sunshine of his earthly life is hardly less potent and universal. Those who in these modern days of Nihilism, when it is the fashion to be encumbered with as little faith as possible, asserted that man has no soul and no future before him, these lightly-equipped skirmishers will tell us that a universal impulse, which somehow or other our race possesses, has been transferred to the pages of Revelation: and that man, having fabricated his God and his heaven, has amused himself with hopes of immortality that are the figments of his own brain.

We, who think otherwise, who regard this universal impulse as, in itself, a witness to the truth that underlies it; we, who believe that the spirit is the man, and who offer some logical evidence as a ground for adhering to that ancient and venerable belief—a belief undamaged by the assaults of modern incredulity—we are not disposed to esteem lightly the testimony that is being day by day brought home to us on these points. They are to us the foundations of our religious belief so far as it respects ourselves. They do not, and they cannot, stand alone, for, once recognised, they carry in their train an entire code of personal religion.

Am I to live on after my body is dead? Then it concerns me to know where. What answer comes to me from the land beyond? You are the arbiter of your own destiny. You will live there as you are living now. By the acts and habits of your daily life, you are preparing for yourself the place of your future habitation. The filthy is the filthy still, as the pure in heart preserves his purity. You are working out your own salvation, or preparing for yourself misery and woe.

And what of the friends of earth, with whom my interests are so bound up that to sever them would be to tear out the heart-strings, and destroy the half of myself? They live still, the same friends with the same interests, and the same affections. If you desire to join them, and to associate yourself with those who can lead you on, forward and upward, you must live as in their presence, under their piercing eye; you must energise to lead the life that has elevated and ennobled them; the life of self-abnegation and self-discipline, as of one who subdues the flesh to the spirit, and subordinates the temporal to the eternal.

In short, the whole fabric of religion, so far as it affects man, excluding for the moment the worship due to the Supreme, receives its sanction and stimulus from these doctrines which are becoming integral parts of the daily life of so many of us.

In days when a fading faith has relaxed its hold on human life, or, if you prefer it, when man has lost his grasp of it, when religion, as a binding power, is losing so much of its vitalising influence, and becoming less and less a factor in the formation of the national character, we are being, by the mercy of that God Whose response is never wanting to the aspirations of His creatures, brought face to face with the reality of our spiritual existence.

There are many of us who are fain to cry, "Lord I believe: help Thou mine unbelief," not because of the prescription of a time-honoured creed, nor because of the faith which our fathers have handed on to us, sadly battered and shattered by many a blow from destructive criticism; still less because of the dogmas of any ecclesiastical corporation; but because we have seen with our eyes, and have proven by severe methods of logic that Dead Men Live—because we can argue from their perpetuated life to our own—because we can believe that we too shall one day join the great company that has preceded us—and because we have learnt from some of them lessons reasonable, comprehensible, and coherent, of life and discipline, which following we may fit ourselves for the progressive life to come.

It is this that constitutes for me the moral beauty of spiritualism. Apart from its religious aspects, viewed as

a question of mere psychology, I should always regard it with deep interest, but it would possess for me none of the far-reaching significance that it now has. Its phenomena impress me with ever increasing wonder, though I am not always grateful for the bewilderment they cause me, nor thankful for the prominence assigned them by some well-meaning but injudicious friends who mistake the husk for the kernel. The buffoonery that passes current in the public mind for Spiritualism—the fraud and folly that besmirch it—the unclean things that get mixed up with it—the vagaries of the unbalanced minds that are inevitably attracted to a new and fascinating subject—these things I deplore, but contemplate without dismay. They are ephemeral, and will live their little life and die. Born of human ignorance, nurtured by human folly, they will yield to advancing knowledge and increased sense of responsibility, when the true moral significance of the subject is recognised among us.

And when they are dead, or when men can look through the fog that encircles them to the light beyond, it will be seen that the moral grandeur of this much-abused Spiritualism rests on the firm foundation of our knowledge of perpetuated human life, whence flow naturally those deductions respecting our own disembodied future, those rules for our own embodied life, which I have before indicated. Nay, more! These cardinal principles will be found to be the master principles of a Revelation that still approves itself Divine, though it has been so sorely misinterpreted by man, so grievously adulterated by human glosses and misconceptions.

I shall be content if, by anything that I have now said, I lead anyone to think out for himself what in his own life depends on the ascertained presence of that "Intelligent Operator at the other end of the line."

#### "EVIL INFLUENCES," THEIR HUMAN ORIGIN.

It is supposed by most people that the evil influences referred to in connection with psychic investigation are of some foreign importation let loose on this world to pester its inhabitants; but the fact is that they are entirely of human origin, all entirely indigenous to this planet; and will be finally subject to the law of soul evolution; consequently if such men and women are "devils" they cannot remain "devils" for ever. Some of us, it is true, are more highly developed, further on the way towards perfected humanity, but we are all in one bond of kinship reaching from the highest to the lowest.

There is a law, not sufficiently known or acknowledged, whereby obsessions by invisible influences are only possible to persons who offer, by their own ignorance or disorderly conditions, opportunities for the invasion. It does no matter in the least how good and true such subjects may seem to be. As long as human beings are so undeveloped that they can be psychologised by any influence outside of themselves they will be the prey of other minds, both in the material body and in the more subtle spirit form.

We are admonished to "overcome evil with good," and the less we think of the undeveloped and submerged portions of the race—excepting to help where we can—and the more our minds dwell upon the manifestations of the power and love of the great All-Good, the more certainly we shall help on the everlasting processes of growth and salvation for all. If we believe in God—under whatsoever name or title—we must think that the Creator knows why things are as they are.

The foundations of human existence are not laid on soft and easy lines, but they were deeply implanted in the very world-stuff of which this planet is made; in order that the children of this earth should partake of its qualities and of its terrible powers. The way up to the spiritual conquest of the heavens was intended for all, so that men should gain all the possibilities of soul-development through the infinite variety of experiences, good and bad alike, which belong to material life.

Leadership is necessary, from the most minute animal kingdom up throughout all the degrees and ramifications of life; is a natural established law that gives to the most gifted and powerful the opportunity to go to the head and keep the affairs of life constantly moving, and if those who are thus elected could have the wisdom to see, and lead in the right direction—that is, for the upbuilding of humanity in a knowledge of individual moral responsibility—all would be well with the world.

It would be too much in the present state of public education to demand of any of the chosen leaders of men that they should try to save their followers from the effects of undue domination, the tendency to rely on the leader, and to shrink from independent thought and action. But if they could understand the law of justice between souls, they would know that every acceptance by them of loving fealty from those whom they thus attract, brings to them added responsibility, and that some time this obligation must be met. A recognition of this obligation here and now would save many an earnest leader from untimely downfall and reproach.

ATHENIA.



## THE INDEPENDENT VOICE.

A CRITICAL EXAMINATION OF THE PHENOMENA.

ADDRESS BY MR. J. ARTHUR FINDLAY, M.B.E., J.P.

On Thursday, the 3rd inst., Mr. J. Arthur Findlay, M.B.E., J.P. (Vice-President of the Glasgow Society for Psychical Research) delivered a deeply interesting address before the London Spiritualist Alliance, on his observations of the direct or independent voice after six years' experience with a non-professional medium.

LADY BARRETT, C.B.E., M.D., who occupied the chair, said:—

Ladies and Gentlemen: It is my privilege this evening to introduce the lecturer to you although I am quite sure he is well-known to many of you. When I say that Mr. Arthur Findlay is one of the founders of the Glasgow Society for Psychical Research, I am sure many in this room will feel that that tells you a very great deal about him. There are to-day even in the scientific world of the 20th century some people who, when they are confronted with phenomena they cannot explain by the ordinary known laws of nature, get out of the difficulty by saying that the phenomena do not exist. Now that is not what Mr. Findlay does. He adopts the more scientific attitude by saying, "Let me first see whether the phenomena do exist," and when he has found that they do exist I can imagine he must go on saying, "Let me study them until I have some explanation of these phenomena to offer." Now the fact that Mr. Findlay is here to give us a lecture to-night on a series of sittings with a really somewhat celebrated medium shows us that he has been asking himself the question quite seriously and practically as to whether the phenomena exist at all. All I am hoping, and I am sure you are hoping, is that towards the end of the lecture he is going to expound to us something about the laws by which these phenomena occur, so that I shall not stand between your eagerness and my own to hear what he has to say, and will ask Mr. Findlay to deliver his lecture.

MR. FINDLAY then addressed the meeting as follows:—

I have thought much and pondered long over the strange experiences I have had during the last six years, experiences so strange, so foreign to all our accepted order of the phenomena of nature that I can readily understand the difficulty there must be in my statements being believed by those who have never had similar experiences themselves.

My interest in psychic matters was first aroused when reading the latest scientific views on the construction of physical matter and how limited are our sense-perceptions. I asked myself if all this be so, what justification had anyone for saying that all we could see and hear is all that is? Why should our sense organs set up the boundary between all there is and all there is not? Reasoning thus, I commenced a careful study of psychic literature, and the book which influenced me most favourably was Sir William Barrett's "On the Threshold of the Unseen."

Pursuing my enquiries, one Sunday I attended a Spiritualist meeting in Glasgow, and, after the service, asked the speaker if he could help me to get some practical experience, so that I might be able to judge for myself the value to be attached to the assertion of those who claimed to have discovered this new world, to which, they said, we pass at death. He told me of a medium, John C. Sloan, by name, in whose presence, under certain conditions, this new world would be revealed to me, and promised to take me to him one evening. This he did and that night, for the first time, I met this remarkable man. That was nearly six years ago, and as my acquaintance developed, the more I grew to like and admire him.

Sloan is a middle-aged man, of slight build, and all his life he has been aware he possessed these peculiar powers. In his youth he was often disturbed by rappings and strange voices which he could not understand, and during the past twenty years these developed into manifestations of a general and varied nature. As a result his mediumship has embraced trance, telekinetics, "apports," direct voice, materialisation, clairvoyance, and clairaudience.

These have varied in degree year by year; but his friends generally agree that ten to fifteen years ago his mediumship was at its best, and that nothing I have experienced has ever come up to their experiences in his younger days. Then, they tell me, the heavens literally opened, and to be present at one of his sésances was like being in the Holy of Holies. Instead of lasting, as they do now, for two or three hours, they sometimes lasted over four hours; voices of all degrees of tone and strength maintaining long conversations with their friends on this side.

The remarkable thing to me is that this wonderful man should be so little known, but this is due entirely to his modesty and retiring disposition. He hates publicity of any kind; he is so shy that on occasions when I have

asked him to give my own friends a sitting in our Séance Room at the offices of the Glasgow Society for Psychical Research, he has asked me not to introduce him—just to let him come in, take his seat, and then have the lights put out. He is at his ease only when in his own house, his own friends gathered round him, and the séance takes the form of a Religious Meeting, as to him it is a holy communion with the unseen. Never in all his life has he accepted payment for his gift; such a thing would be abhorrent to him; his payment, he says, is in sending away some sorrowing one with the knowledge that life continues beyond this, and that he has been the means of bringing together a bereaved mother or widow with a son or husband who has passed into the beyond. To see their happiness after he comes out of trance at the end of a séance is to him ample reward for all his trouble. Hundreds upon hundreds have received this comfort and consolation through his instrumentality. He only claims to be an instrument; he says he knows nothing as to how it all comes about, he has read little on the subject, and as he is in trance throughout the séance, he knows nothing of what takes place.

Had Sloan been made in a different mould, he could have made a fortune by his gift and become known as one of our most famous mediums; but he has been content to live simply by the labour of his hand, earning a few pounds a week. He has brought up a large family in a small but comfortable house in one of the working-class districts in Glasgow, and often he has had a hard struggle to make ends meet. He performs his daily work conscientiously and well, and his employer, who often is present at his meetings, considers him one of his best and most trustworthy workmen.

Such is the man I met that evening, now nearly six years ago. I was ushered into a small room, in which were gathered about a dozen people, and after some preliminary conversation, we sat down in a circle, Sloan on the music-stool beside a small harmonium. After a preliminary prayer he turned round and played several hymns in which we all joined, but before the last was finished he became controlled by an entity who goes under the picturesque name of Whitefeather, but is usually addressed by us as "Whitie," a most amusing personality, a Red Indian Chief, who says that in his earth life he lived in the "Rockies," and therefore thinks our Scottish scenery tame in comparison.

I then heard Sloan turn round from the harmonium, and during the sitting he, so far as I could judge, remained seated on the stool. Voices of all degrees of strength and culture spoke, from what appeared to be all parts of the room, but it was difficult to say where they actually originated as in the centre of the circle were two megaphones, or trumpets, each about two and a-half feet long, and from the metallic ring of the voice it was evident that they were occasionally being used to speak through. Naturally I was most suspicious of the whole proceeding, my critical faculties were wide awake, and yet two strange voices simultaneously addressed people present. I could not make it out at all. At the time the two trumpets, when not being used to speak through, went round the circle touching each one gently. Someone would be lightly touched on the point of the nose, another on the top of the head, another's hand would be touched, and so on—never a hard knock. At request, any part of the body would be touched without a mistake, without any fumbling, a clean, gentle touch, an impossible feat for any human being to do in pitch darkness, as I have proved on various occasions. Lights, about the size of half-a-crown, of a phosphorescent appearance, were continually moving about the room at all angles.

I was thinking deeply of the meaning of it all. I had gone expecting nothing, and no one on the other side in whom I was interested had passed through my mind that day, when suddenly a faint voice in front of me addressed me by my Christian name, and said, "I am your father." The voice became stronger and added, "Smith is here beside me." After this my father referred to an incident which had worried him during life, and after he had finished, Smith continued the conversation on the same subject. I cannot be more explicit, as what was said was of a private nature; but what impressed me most of all was the fact that when these two were on earth they and I were the only three who knew anything of the incident, and the attitude of each was exactly the attitude I would have expected him to take up had he been still with us. Moreover I had never referred to this incident to anyone on any occasion or at any time, so that no one in the room that night could possibly have known about it, or under-



stood what they were talking to me about. I have used the name Smith, but you will understand that it and any names I use to-night are pseudonyms.

Much else occurred that night to me and others, and after the séance was over I sat till the early hours of the morning writing out a careful record, and this practice I have continued whenever I or my friends were the recipients of communications from the beyond. I have had sittings with other direct voice mediums, and also with Sloan, at which much occurred of interest to others present, but when I, or my friends, got no attention I have not recorded them.

Looking over my records, I find that I have notes of forty different séances, thirty-six of which have been with Sloan, four with other mediums. Many are not recorded for the reason given.

I have also witnessed, at different times, the same phenomena with the leading direct voice mediums, both in this country and in the United States, so I think I may claim to have had sufficient experience to enable me critically to examine the phenomena, and record my conclusions. As I say, I have notes of forty different séances, thirty-six of which have been with Sloan; seventy-seven separate voices have spoken to me, or to personal friends I have brought with me; two hundred and seventy-one separate facts have been given to me or to them; one hundred and sixty-nine of these facts I class "A1" as it was impossible for the medium or any other person present to have known them; one hundred I class as "A2" as by means of the newspaper or reference books the medium could have found them out. One fact given me I have not had the opportunity of verifying, and only one I have found to be incorrect. This latter was right up to a point, and as it was a message given me by a spirit, on behalf of another, it is possible it was wrongly delivered. If it had been delivered in a slightly altered form, it would have been correct, so I think that this one exception need not invalidate in any way the other facts I had correctly given.

To record each individual case would keep you here till the early hours of the morning, so I propose to give you a summary of three cases that I class as "A1" and three I class as "A2." They are only summaries, as I have only time to dwell upon the salient points of each.

Case 1 of the "A1" Group.—I took my brother with me shortly after he was demobilised from the Army. He knew no one present, and was not introduced. No one present except myself knew he had been in the Army. No one present knew where he had been during his time in the Army. His health had not permitted him to go abroad, but he was stationed part of the time near Lowestoft at a place called "Kessingland," and part of the time at Lowestoft, training gunners.

(To be continued.)

## GLASTONBURY.

### ITS MEMORIES AND ITS MUSIC.

By F. E. LEANING.

The name of Glastonbury has become for us in these last few years as beautiful as an illuminated page in an old missal. When in his "Gate of Remembrance" Mr. Bligh Bond opened the western mists and showed us, first, the quiet green sward with its fragments of grey sculpture, of the present day, and then the stately grace of pillared arch and aisle of the abbey of old, and all the story of those doings and discoveries which linked up the most ancient and hallowed spot in our land with our own generation, he referred here and there to the name of Richard Whytinge, or Whiting, the last Abbot. A bare name is apt to be rather a shadowy thing, and as the archaeological interest centred much more on his predecessor, Abbot Beere, who was an active builder, little can be found in the script to strengthen the sense of personality. But the more we know about anyone, the more interesting he becomes to us, and the wider and deeper become the sympathetic links which attach our countrymen of the past to us.

On this account it may be possible for others to share the surprise and pleasure with which I learned that the good Abbot is still held in remembrance in his own parts. Just as incense is said to float sometimes, faint and far-off through nearly four hundred years of passing time, so the holy memory floats in tradition. The Abbey treasures were confiscated, for it was the richness of the spoil alone that led to the factitious arraignment for treason on Henry VIII's part, in 1539; eleven thousand ounces of plate "besides golden," eleven hundred pounds in ready money, besides two thousand owing from various debtors, and much rich furniture, vestments, revenues, and so on, constituted a prize that nothing would have saved. Although we owe Henry the greatest boon in all our history, freedom from the yoke of Rome, yet we cannot forget that the hand that secured it was most foully embroiled, and the motives unspeakably mean.

It is a long way back to pre-Elizabethan times, and all

these "old unhappy far-off things" happened, as I have said, in 1539. Yet Dr. Francis Aidan Gasquet, the Benedictine author of "The Last Abbot of Glastonbury," is able to tell us that "even a hundred years later, and indeed, even down to the present day the name of Abbot Whiting has been preserved as a household word at Glastonbury, and in its neighbourhood. There are those living [in 1895] who, when conversing with aged poor people were touched to find the affectionate reverence with which his name was still treasured on the spot, though why he died and what it was all about, they could not tell."

The last words refer to the horrible method of executing traitors, no item of which was omitted. Shortly before, the king's men had ridden down early one autumn morning, had found the aged Abbot, then nearly eighty years old, at his grange of Sharpham, whence, in spite of his being "but a very weak man and sickly," he was hurried to the Tower, questioned closely on the amount of treasure while the Abbey was being ransacked, and brought back forthwith in mid-November to suffer the last indignities before the eyes of his people. Two of his monks suffered with him on Glastonbury Tor.

It is pleasing to turn to another passage in the script which brings us into touch with the life of the Abbot's community before this. Johannes, in spite of the fact that no historic trace whatever can be found to prove his reality, is yet perhaps the most living element in our thought of Glastonbury. And can anyone with the least tincture of poetic feeling fail to be drawn towards the gentle-hearted monk who loved to linger in the lanes, and dream over the Abbey towers at sunset by the mere? But let us go in with him "in choro," as he says and listen. (It is on p. 88 that this may be found, in "The Gate of Remembrance.")

We have sat in the grate gallery under the west window and watched the pilgrims when the sun went down. It was in truth a brave sight, and one to move the soul of one there. The orgayne that did stande in the gallery did answer hym that spake on the great screene, and men were amazed not knowing which did answer which. Then did ye bellows blowe and ye . . . man who beat with his hands upon the manual did strike yet harder, and all did shout Te Deums, so that all ye town heard the noise of the shouting, and ye little orgaynes in ye chapels did join in the triumph.

Now the great harmonious mass of sound which Johannes thought "must have gone to ye gates of Heaven," must have required skilled musical direction, and it is more than probable that the "man who beat with his hands upon the manual" was one James Renynger, who by an indenture drawn on August 10th, 1534, had covenanted and agreed with "the Right Reverend Father in God, Richard Whiting, Abbot of the Monastery of Our Blessed Lady of Glastonbury," to serve for the term of his life "in his faculty of singing and playing upon the organs." The document sets forth in rich legal amplification that he shall not only "do service in singing and playing upon the organs in the high choir of Glastonbury foresaid on all and all manner such feasts and festival days as hath been in times past used and accustomed there," but shall likewise serve the said Reverend Father "with songs and playing on instruments of music as in the times of Christmas and other seasons and at any other time or times when the said James Renynger shall be thereunto required." Evidently the Abbot appreciated the part which music played in the social and religious life of the Abbey, for he not only had a chief organist bound to life-service, but it was part of the latter's duty also to instruct six children "sufficiently, lawfully and melodiously with all his diligence in prick-song and descant," and two of these children were also to learn to play upon the organs and had "clavicords" provided for them. It is evident that if all the "little orgaynes in the chapels" were to be used simultaneously with one in the gallery and "hym that spake on the great screene," that a body of capable musicians was necessary, and that James Renynger had a responsible position.

His remuneration, which was to hold good "in sickness as in health," was ten pounds a year "of lawful money of England," his livery gown, and two loads of wood brought home to his house—the house being rent free, and apparently of equal value with his gown, which was worth thirteen shillings and fourpence. The six children, or youths, when they were not being instructed in prick-song or on the clavicords were no doubt with their companions in the Abbey school, among the "boyes" who are mentioned in another part of the script (p. 68) as being "ofttimes joyous" and making such a shouting in their play that the school-yard was situated at a good distance from the cloisters "lest they weary my devowte," said the good Abbot. It was a school of a good order, from which students went up, as Richard Whiting himself did, to take their degrees at Oxford or Cambridge.

But alas for human covenants and bindings, all these many-sided activities, in garden and cloister, in "schola," scriptorium, kitchen, and choir, all ceased, waiting for a day when the glory shall be renewed. And thanks to the loving and determined labours of one "son of Glaston" in the present, there are many others added to the Company of Watchers, who have already rebuilt those fair towers in our minds, and made it possible in some measure to "silently go in and worship there."



## THE LESSON OF EASTERTIDE.

CHANGED VIEWS OF LIFE, AND HOW PSYCHIC SCIENCE HAS AFFECTED THEM.

By DR. ELLIS T. POWELL, LL.B., D.Sc.

(Reprinted.)

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—JOB xi., 7.

The last twenty or thirty years have completely transformed the relations of Religion and Science. Within easy memory the twain were regarded as irreconcilable antagonists. In 1920 it would be no great exaggeration to affirm that Religion and Science have become synonymous terms. If science concerned itself only with the things of the spirit, we might say that religion was science, and science religion. But even if we cannot go quite so far, we can accept gladly and wholeheartedly the dictum of the inimitable Bagshot, that "the modern positive and scientific world has a sense of mystery which was altogether lacking in the ancient and mediæval world, and which is akin to the mysticism of the East. The scientific age is that which has the measure of its own ignorance."

The change is marvellous, when we recollect that only the other day we were being told by materialists that there was no mystery at all. When one law of Nature after another stood revealed by scientific research, and when finally the great Darwinian hypothesis seemed to crown the structure of penetrating investigation, it was conjectured that we should soon know everything. What with embryology, geology, astronomy, spectrum analysis, the sciences of magnetism and electricity, and the achievements of the microscope and telescope, the age of omniscience seemed imminent. A few more strides and the microscope would penetrate the obscurest beginnings of life. Then we should find that God was simply a phantasm of the mind, religion an old wives' fable, and the soul a thing easily dissected out of the possibility of existence. One speculation was piled upon another, in the assurance that the world and all its phenomena—physical, intellectual, and spiritual—were reducible to terms of matter, and as such, susceptible of final and unimpeachable analysis.

And now the first minds in science would express themselves in Bagshot's words. Life still remains an unravelled mystery, in spite of the best that modern biological scrutiny has achieved. "The origin of living matter," says Mr. H. W. Conn, "is shrouded in as great obscurity as ever. We must admit that the disclosures of the modern microscope have complicated rather than simplified this problem. While a few years ago chemists and biologists were eagerly expecting to discover a method of manufacturing a bit of living matter by artificial means, that hope has now been practically abandoned. The task is apparently hopeless." Not for nothing had Job's friend watched the circling Pleiades, and seen Orion rise in stately glory season after season. Not for nothing was the conviction forced upon him that behind this beauty there was Mind eternal and inscrutable. And his triumphant challenge comes ringing down the ages, to be justified by the recovered reverence of a science which, thirty years ago, imagined itself to have grasped the master key to all the secrets of the Universe.

The change came in the very hour of acutest need. If the hurricane of Armageddon had burst upon a people sitting disconsolate in the murk of sheer materialism, humanity might well have deemed itself the pariah of the Universe. It could have uttered nothing better than the despairing cry of stark agnosticism: "O, God if there be a God, save my soul, if I have a soul." What has happened is very different. The frontiers of knowledge have been thrust forward into what was once the dim unknown—but our stand upon the summit of this new Pisgah has only revealed fresh Lands of Promise. They are gloriously beautiful, but as distant for the time as the prospect from

"sea-girt Populonia,  
Whose sentinels desery  
Sardinia's snowy mountain tops  
Fringing the southern sky."

Faith has not been wholly displaced by sight. We must still believe that

"God moves in a mysterious way  
His wonders to perform"—

though the veil of mystery has been lifted far enough for us to understand that His beneficent plans may be formulated, and made known to His superhuman coadjutors, thousands—aye, millions,—of years ahead of the terrestrial events which shape for their realisation. But the apparent slowness and deviousness of the processes, though it remains in large degree incomprehensible, is illuminated by the searchlights of scientific suggestion. For example, science has told us of the countless aeons required to transform the cosmic dust of fathomless space into the rocks of the whizzing planet which is our home. And, therefore, as Erskine of Linlathen said, "We may be allowed to trust that He Who has taken untold ages for the formation of a bit of old red

sandstone, may not be limited to threescore years and ten for the perfecting of a human spirit." In truth, we are privileged to co-operate in the formative work by turning scientists ourselves—aye, even the humblest of us. For what is a scientist after all? The author of the "New Knowledge," expounding the latest and most brilliant discoveries, says that a scientist is "one who sends his soul into the invisible, for that in good truth is what every experimenter literally does." And is it not what every worshipper literally does, when at each recurring Eastertide he joins that trust of spirit with Spirit which we call the Eucharist?

And, finally, if we ask what is responsible for this change, if we enquire what has deepened man's reverence, broadened his hope, and strengthened his aspiration, the answer must be—Psychic Science. It has given him a scientific assurance of the Life Beyond, such as never in all his history he had possessed. That is to say, it has altered the focus of his intellect, and ennobled his outlook upon existence. He feels that he is a co-operator not an "outsider." He is trusted with some of the secrets of the cosmic machinery, and no longer sees it whirling in apparent arbitrariness, or, at all events, for a purpose beyond his furthest vision. Man knows that he—himself, and not another—is destined to survive, and that there is an ever-increasing presumption, not only of survival, but of immortality. And, therefore, for the Psychic Researcher, Easter is the most pregnant festival of the whole Christian year. It recalls the triumphant Experiment of the greatest Psychic of all time, the Resurrection, which is now a demonstrated scientific fact. In its celebration at the time of spring it typifies the re-awakening of Nature from its winter sleep, its resumption of upward movement upon the far-extending evolutionary pathway. In its still deeper meaning it portends that distant, mysterious and eternal Eastertide, away down the ages, towards which all life is pressing with incessant struggle, as to a consummation dimly- visioned afar off, and of splendour incomprehensible to intellects as yet imprisoned within the walls of the five senses.

## THE CONSTITUTION OF MATTER.

To the Editor of LIGHT.

SIR,—Sir Oliver Lodge and Mr. H. F. Wyatt, in the "Nineteenth Century and After," write very interestingly on the "Outlook of the Universe" and the "Problem of a Future Life," two subjects that ought to appeal to all readers of LIGHT.

The great advance that Science is now making in the exploration of the atom and its attendant electrons will, I feel sure, ultimately lead towards a clearer conception of the great truths that lie wrapped up in the mysteries of Spiritualism.

In the present stage of existence our eighty-eight or so chemical elements cannot be accepted as comprising the sum total of the constitution of matter; wide extensions into the region of infinity would appear to be nearer the truth. And from this hypothesis it is reasonable to infer that our next stage of existence "will certainly be subject to physical law, not more truly immaterial than this stage nor purely spiritual, but in some more refined degree than ours, physical."

When we, earthly folk, look into the sky, all that is revealed to our sight is the peculiar interaction of these eighty-eight elements on our present organisms, whereas in the next stage of existence a new series of elements will interact—the old series being merely blotted out through inability to interact on the new organism. This confirms what they tell us from the other side, viz., that they still see the sun and stars but with a changed vision difficult to comprehend.

The process of a continuous new series of elements interacting on a changed organism would, of course, be repeated, *ad infinitum*, with every change known to us as death.—Yours, etc.,

R. H. NEW.

4, Fourth Avenue Mansions,  
Hove, Sussex.  
April 7th, 1924.

## DAWN.

Wake, restless heart, now ends the night of sorrow,  
Soon shall the sunlight break through darkened skies.  
Wake, sleeping soul, for soon a glorious morrow  
Shall brighten tear-dimmed eyes.

Watch, weary one, the tears of night are ending,  
Watch for the splendour of the dawning light;  
Soon ev'ry tired and broken soul is wending  
To lands beyond the night.

Think, striving soul, on realms of light and gladness,  
Where joyous songs shall banish care and strife;  
Where weary souls forget their grief and sadness,  
In larger, fuller life.

—OLIVER WENTWORTH GILBERT.



## A REMARKABLE AUTOMATIC SCRIPT.

By X. Y. Z.

It is with some hesitation that the writer discloses the following script to the public, since, owing to the exigencies of the case, it is obviously lacking in those essentials which constitute scientific evidence. The writer has every sympathy with the mental attitude of one who reads some striking account of an extraordinary psychic happening in a public journal, and then asks himself what guarantee he has that the facts actually occurred as related, or what grounds there are for placing reliance on the veracity or intellectual competence of the narrator.

In reply to any such misgiving in the present instance the writer can only state that he has too great a reverence for truth to desire to prevaricate or exaggerate in the slightest degree. He can affirm on his word of honour that he has every ground for believing that the facts have been accurately recounted, whatever their true interpretation may be.

It would not be difficult to produce such documentary evidence and corroborative attestations as would fully comply with the canons of evidence required by the S.P.R. The peculiarly private character of the occurrences, however, render such a course impracticable, since a full disclosure of all the circumstances might be seriously prejudicial to the worldly interests of the two principal persons concerned. It is for the same reason and owing to his close association with these persons that the writer has also deemed it advisable to conceal his own identity, the knowledge of which might have given a clue to theirs. He has, however, communicated in confidence his name and address to the Editor of *LIGHT*, to whom they were not unknown. There are, moreover, other grounds for believing that the time is not yet ripe for a full disclosure of the facts. The reader must therefore rely on his intuition to determine to what extent the statements made by the writer, and the internal evidence furnished by the script itself, have the ring of truth.

To paraphrase the words of Shakespeare, some are born mediums, some achieve mediumship, and some have mediumship thrust upon them. It is to the last-named category that the present case belongs. It concerns a man who has never sat in Spiritistic circles, or made any attempt to develop mediumistic faculties. During the course of the last two years, however, extraordinary Spiritistic phenomena of diverse type have occurred in connection with him, and, as he possessed little knowledge of psychic science, for a long time he regarded them with fear and dislike, largely mingled with scepticism. During this period he has shared a room with a friend, who has kept the writer "au courant" with the various happenings, and has submitted to him the original documents involved in the case.

It was at a time of peculiar psychic peril to the above-mentioned natural medium that the communicator of the script which follows first brought timely help and support, and since then some half dozen scripts have been written by him, signed only by an initial. More ordinary communicators have frequently referred to the communicator in question in terms of awe and reverence, by reason of his exalted spiritual status.

In these several scripts the writer has been able to trace little or nothing which would suggest subconscious mentation on the part of the automatist, whose normal caligraphy is quite different from the uniform handwriting in the scripts. The automatist never retains any normal knowledge of the contents of the scripts on emerging from the trance state, and many of the psychic happenings have occurred while he has been in that condition.

It was in the following circumstances that the script in question was received. One evening shortly after Christmas, 1923, the writer was in the company of the natural medium, his friend, and the mother and sister of the latter. It may be mentioned that with the exception of the writer, all present on that occasion were Roman Catholics, but they had all had sufficient experience of spontaneous psychic phenomena to be aware of their reality, and recognised the general truth of spirit-communication. The conversation happened to turn on psychic phenomena, the general attitude of the Church towards them, and the help and counsel afforded by the communicator of the script which follows. The writer remarked that if the Church were informed of these activities it would only ascribe them to the devil, and if the nature of the assistance afforded and the religious character of the scripts were pointed out, it would then quote the familiar text about Satan transforming himself into an angel of light. Reference was also made to Sir A. Conan Doyle's dictum that if these phenomena are due to Satanic agency, then "the devil doesn't know his job." The mother of the natural medium's friend then exclaimed: "What I always say is, when the Church speaks so much of evil spirits, where are the angels of light?" No great importance was attached to the conversation, and the natural medium afterwards stated that there were so many people talking at once that he had not paid much attention to the conversation.

That night, or shortly afterwards, he was controlled during natural sleep, and the following message was received by means of automatic writing. Through his

friend, the writer has sought the permission of the communicator for the publication of the script, and this has been accorded, subject to certain deletions and the suppression of the signature. The experienced occultist will, no doubt, readily recognise the reason for such suppression. The writer has perused the original script, and the underlinings are given as therein contained:—

### THE SCRIPT.

Time.—About 1.15 a.m. to 1.30 a.m., December 30th to 31st, 1923.

(Sign of the Cross.)

"I did not intend coming down to my son this night. Your interesting conversation with your friend was reported to me by one of my messengers, so I thought I would myself come down and try to put a few things straight for you.

"Our child was very good answering my call so quickly and allowing me to put him to sleep so soon. He is making good progress.

"Now for an answer. I can assure you, my dear son, I am not a 'devil,' and I do know my job. The good lady, your mother, asks where are the angels of light? All are angels of light according as the soul makes its progress through the spheres. Potentially all souls on earth-plane are angels of light according to the lives they lead. There are 'devils,' many 'devils,' but not according to the earth-meaning of the word, or as the so-called religions define the word. Each soul, as it passes through the gate of death, has its formation for its dwelling-place according to its earth-life. Each soul makes its own 'devil' just as each soul makes its own heaven. There are many devils of divers kinds and each soul goes to its own appointed place, or to its own hell if you prefer it. A drunkard in earth life is cured in his own hell here, because the greater his longing for drink the greater is his punishment that he is not allowed to indulge. That is his hell, so in all other ways. The Great White Father, the Creator of all in earth, heaven, above or below water, and everything He creates, so is each and everything answerable to Him. He is all love, mercy and forgiveness. No soul is eternally damned. Many take aeons of time before they realise that by their own power of will they can get out of their hell and make their progress to their own heaven. . . . Many have their hells on earth, through hardships often not of their own making, but through the malice and spite of others. They are often best off. Can you follow all this, my son? I am trying to be clear for you to explain to all. I could go on for long, but cannot give the time.

"Tell the good lady, your mother, she need not fear. She is an angel of light potentially and much happiness is in store for her. All souls on earth do not always get or reach their proper deserts, then the good time for those souls comes later. Now, my dear son, I will finish for now, but it is always good to know things, to answer others. You can assure your friends, I am not a devil. [Note.—The natural medium's friend here interposed to say that of course the Catholic Church would say he is.] The Church is ignorant and will realise later, but then too late.

"Now, my dear son, bless you in your good work. The Great White Father guard you always and the Christ-Spirit dwell always in your soul!

"Bless you always, my dear son!"

(Signature.)

(Sign of the Cross.)

### CONDITIONS OF THE SPIRITUAL LIFE.

In the spiritual world, also, the subtle influences which form and transform the soul are Heredity and Environment. And here especially where all is invisible, where much that we feel to be real is yet so ill-defined, it becomes of vital practical moment to clarify the atmosphere as far as possible with conceptions borrowed from the natural life. Few things are less understood than the conditions of the spiritual life. The distressing incompetence of which most of us are conscious in trying to work out our spiritual experience is due perhaps less to the diseased will which we commonly blame for it than to imperfect knowledge of the right conditions. It does not occur to us how natural the spiritual is. We still strive for some strange transcendent thing; we seek to promote life by methods as unnatural as they prove unsuccessful; and only the utter incomprehensibility of the whole region prevents us seeing fully—what we already half-suspect—how completely we are missing the road. Living in the spiritual world, nevertheless, is just as simple as living in the natural world; and it is the same kind of simplicity. It is the same kind of simplicity for it is the same kind of world—there are not two kinds of worlds. The conditions of life in the one are the conditions of life in the other. And till these conditions are sensibly grasped, as the conditions of all life, it is impossible that the personal effort after the highest life should be other than a blind struggle carried on in fruitless sorrow and humiliation.

—From "Natural Law in the Spiritual World,"

by HENRY DRUMMOND.



## LIGHT.

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## EASTER EGGS: AN ESSAY IN SYMBOLISM.

Easter-tide, although it is an especial occasion for serious reflection and the devotional mood, has its lighter side, and we select for our theme this week those pleasant symbols of the feast, which with all their tremendous significance, refer to the temporal as well as to the spiritual side of man—Easter eggs.

We doubt not that some of our sour old Puritan forefathers would have regarded them with a scowl as "baubles," especially if they were associated with decorative art. "Baubles" they are, perhaps, but pleasant baubles, even when their symbolic meaning is disregarded. They add something to the light and colour which, we are told, is so deficient in our mechanical civilisation. The May Day revels have long departed—they also were an offence to the Puritans—the poetic rites of St. Valentine are nearly extinct. In an age of grey "realism" let us not part lightly with the custom of the Easter Egg.

Considering the matter on its metaphorical side, we see in it not only the great symbology which is attached to it by Christendom but a lesser parable. It is the essential necessity of an egg that it shall be a depository of life, but with the Easter egg of social custom it is notable that the greater its artificial adornment the further it is removed from the vital principle.

We dye the natural egg and transform it into something pleasing to the eye, but distinctly removed from the processes of incubation. Moving still further from Nature and reality, we arrive at the chocolate egg, the wooden egg, the golden egg (hard food for Midas)—and thus in sweetmeats, toys and trinkets reproduce the form of life without its essence. In the natural egg we had at once the symbol and the reality, but when "Art stepped in," the egg had little more than a surface significance. It appealed to our artistic tastes (more or less) and served to perpetuate an ancient truth in the guise of a genial old custom. But in the meantime the spirit had gone out of it. It is no very austere morality that would apply the parable to certain creeds and religious forms. They commenced their career with a core of vitality and generative power, but their pure simplicity palled on minds given to the love of showy externals, and they were duly coloured to suit a perverted taste. Later came profuse gilding and ornamentation, and with each stage of artificial adornment the vitality became weakened until only the external form was left. The interior reality retreated under each fresh addition of rite and ceremony. Like the ornamental Easter egg of the shop window, the creed lost not only its reproductive power, but even its value as human sustenance. And yet, by some strange fatuity, its custodians claimed that it possessed both,

and were even bold enough to denounce the new faith that came full of life and energy from the great fount of creative power. It appeared that truth could only be rendered fit for acceptance by cultured and civilised minds by the aid of gilding, colouring and cunning ornamentation.

Some such process seemed to be necessary, if only to disguise its newness and consequent crudity. A splash of gold here, a touch of embroidery there, a little ornamentation to propitiate the taste for culture and the love of antiquity—the thing looks so cheap and so raw without embellishment! But the followers of the newer revelation protested. They had learned by experience that these things meant a doubtful beauty and a certain sterility, and decided that truth unadorned was adorned the most, and that its generative quality must be preserved at all hazards. They wanted something natural, something that would grow. They were not afraid of presenting the world with something crude and simple—knowing well to how many of Nature's best gifts those terms are applied. They had considered the lilies of the field, and had decided that it was quite unnecessary to paint them. Perhaps they had noticed, too, the case of the natural egg with its possibilities of endless fertility and increase, as opposed to that of the artificial egg, pretty but unproductive, and symbolical of something that, but for the natural egg, would be without point or meaning. Their attitude, in short, was the outcome of a desire to return to Nature and the great simplicities. Weary of stale dogmas and ancient doctrines that had lost all possibilities of life and growth, they sought a new revelation and a faith pure, fresh and fertile. For truly, antiquity (whether in creeds or eggs) is but a doubtful recommendation. The thinking portion of the world, in fact, has, after a severe scrutiny, discovered that certain modern faiths very highly embellished have no interior substance, and that others which make great boast of age have become by very process of age—addled!

## THE COMMUNION OF WORLDS.

We hold no more that neither high nor low  
On this lost earth may flee from grief and pain,  
That but beyond Death's gates those vast realms lie  
Where Love and Justice reign.

We dream no more that pure Devotion dawns,  
Or Passion culminates, in Life alone,  
Whilst round the tomb a soundless chasm yawns,  
O'er which no bridge is thrown.

Nay, we reject these precepts so austere.  
All spheres alike Divine Impression bear;  
Free spirits reck not of a there or here  
They that dwell everywhere.

True Faith is found in dark orbs as in fair,  
True Hope in realms alike of Day and Night;  
True Love gives every soul its tender care,  
All worlds its brooding light.

The sacred dead, from the memorial home,  
Our hearts provide, can never wander far—  
The quick in boundless space are free to roam,  
Not chained to one poor star.

Beloved, lo! celestial rapture's birth  
Awaits not Death's but Error's funeral pyre—  
Pure souls may find upon the humble earth  
The crown of their desire.

—MARCHESA ALII MACCARANI.

Florence, Italy.

A LETTER from Miss Cordelia Grylls informs us that she is now in Vancouver, a stage of her tour as a lecturer, having previously visited other places in Canada (Toronto and Calgary) *en route*.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.



## THE LIGHTHOUSE WINDOW.

## NEWS AND VIEWS—CUTTINGS AND COMMENTS.

At the present day, those newspapers which notice Spiritualism, unless they are theological or frankly materialistic, allow their readers to provide discussion on the matter, while they "hold the ring." The "Kentish Observer" is evidently an exception, for in an article it says:—

True religion is it? Then I am not a religious man—not in the Conan Doyle sense, that is. Eye hath not seen and never will see what there may be behind the Veil; ear hath not heard and never will hear the voices that have been stilled by death. We can imagine we see and hear our departed loved ones. We commune with them in our thoughts. We recall their smiles, their merry talk—we think of what they were to us, of their valuable help and their loving sympathy, and we wish in our selfishness that they were back among us. We may do all this; but we do not actually see them nor hear their voices, as the Spiritualists assert we could do through the intervention of a professional medium! Your Oliver Lodges, your Conan DoYLES, your Vale Owens will never convert me to their psychic nostrums. In conclusion I have only to add: There are two roads that lead straight to the madhouse—The Drunkards' Path and The Spiritualists' Way. Of the two I think the latter is the shorter cut.

An eminent alienist once said those who hold a fixed idea, which no argument or evidence will remove, are undoubtedly certifiable. It appears that the writer of the article has found an even shorter cut.

The psychic laboratory organised by Mr. C. S. Best, of Leeds, has been productive of interesting results, which tend to bridge the gulf between the physical and psychical, even if they do not evidence the latter. In an address to the Birmingham Society for Psychical Research, quoted by the "Birmingham Gazette and Express," the following statement was made:—

Although his experiments, he said, were tentative, he had demonstrated to many observers the presence of radiation from the hand. Round the hand was seen a thin black line. Outside this was a patch, furry in appearance, from which radiations, wavy in formation, were constantly moving. These radiations were more extended at the finger tips. Some of the observers (who were invited to make their own notes independently) saw spark-like flecks of light in the radiations. They were coloured, ranging from an orange yellow up to a brilliant flame colour, and in some cases were a delightful rose pink. On one occasion, said the lecturer, an experiment was made with two hands placed a short distance apart. The rays were seen to go from one hand to another. The hands were gradually drawn apart until a distance of three feet separated them. Then the rays broke in much the same way as plastic rubber would break if stretched. "It has been proved to my satisfaction," said Mr. Best, "that the nature of the rays varies according to the health of the individual. I have noticed that when I am tired they are not so plentiful."

The "Scientific American" for April refers to the conclusions reached in the "flower-writing" medium, as summarised in the February number, and to the critics of those conclusions, chief among whom was Sir Arthur Conan Doyle. In appreciating Sir Arthur's procedure and final decision, the present article says:—

As a result of all this, Sir Arthur now states, in the columns of *LIGHT*, that his doubts are resolved, and that we are entirely justified in our conclusions; and to us he writes, in part: "I am forced to the conclusion that your judgment has been correct. I am bound to act as counsel for the defence as far as I honestly can, but I am equally bound to admit it when I find that the case is indefensible. I am now grateful to your Committee for having exposed a wrong one. I hope a right one may come your way." Sir Arthur has been accused of blind credulity. His own characterisation of his attitude as that of volunteer counsel for the defence will be sufficient refutation of this, and complete justification for his slowness to accept the hypothesis of fraud in any given case and his eagerness to see that every possible ground of doubt be thoroughly threshed out. His statement in this case ought to dispose of all excuse for failure properly to appraise our evidence against Mrs. Y.

At Plumstead Wesleyan Central Hall a large audience gathered to hear a sermon on "Prayers for the Dead," by the Rev. W. E. Lee, and the close attention given showed the growing popular interest in these matters. The

preacher, pleading for a rational view of death and "the after," put the following very pointed suggestion to his audience:—

Picture this scene—a happy Christian family of father, mother, and four children. Every day at family prayers the children are prayed for by name. One girl is taken ill and passes away. In spirit she comes into the home the next day at the family prayers, and to her astonishment and grief she finds her name is left out. She is not prayed for, but treated as dead, as if she had ceased to exist. We speak of the loneliness of the bereaved father and mother, but what of the little girl who has lost all and finds herself even left out of the family prayers? I believe that as our friends who have passed over see us, love us, and know of our lives, so we can comfort, help, and cheer them by sending out helpful thoughts and by prayer. "Though sundered far, by faith we meet around the common mercy seat." But some may object, "Do they need our prayers? Are they not perfect in character and in joy?" I again ask you to remember that the passing over has not changed anything. Taking the average Christian, were they perfect in character and Christ-likeness the day before they passed over. Of course not. For years they had been progressing and growing in grace, but at the end they would say with Paul, "Not as though I had attained, but I press forward." So that on the other side they will still need to grow in grace and to progress, and in that upward struggle we can help them.

Another definite statement made by Mr. Lee will come as a shock to the old orthodoxy, though it is no news to Spiritualists. He says:—

I should like to say that the word "dead" in my subject is a misnomer. There are no dead. Jesus, speaking of Abraham, Isaac, and Jacob, says, "He is not the God of the Dead but of the living." Our friends who have passed over are not dead, but more intensely alive than when here. I now want to ask what takes place at "death" so-called. There is a hymn which asks what we shall be "Five minutes after I die." The answer is, "Exactly what you were five minutes before you died." Nothing is changed except that the body is left behind. Your character, emotions, all your real self remain exactly as they were before. You will find you have a spiritual body in which you will now function.

During an address by the Rev. G. Vale Owen at West Hartlepool, the Mayor, who occupied the chair, remarked on the absence of clergymen during the discussion of a subject which should be, to them, of the utmost importance. The account in the "Yorkshire Post" states:—

His Worship, at the close of the lecture, said he looked round the hall in vain for a minister of any of the Churches. He could not understand the attitude of the clergy towards Spiritualism. The Church of to-day appeared to him to be losing its greatest opportunities. It did not realise that Spiritualism was not working against a belief in God, but was really increasing that belief and placing it upon a safe and sure foundation. Silent or studied contempt would do no good, and the first opportunity he (the Mayor) had, when the clergy were present, he would have more to say. He felt that when a clergyman of the Church of England came to point out a way in which they could more firmly establish the faith in their own churches, the clergy of the town should have come, and if they had anything against it should have said so.

Many papers are perforce taking notice of the "Oscar Wilde Scripts," and the comments vary from the lordly "not in the least like Wilde" type, to those which suggest that they are too perfect, and are therefore obviously fraud. A writer to the "Westminster Gazette" makes the following caustic remarks comparing the usual attitude with the more open-minded position taken up by that paper. He says:—

It is, indeed, a contrast to the usual prejudiced and garbled criticism of a subject rapidly gaining in world-wide interest.

The Oscar Wilde scripts have been widely criticised in the daily papers lately, mostly by critics entirely innocent of the subject they write so learnedly upon. Some of these cast doubts because Wilde does not return to display all the old gaities and don the festive garb of the 'nineties to make London merry once more, forgetting the fact that he had passed two tragic years in prison, passing out to the more cruel tragedy of finding his literary career ended with "The Ballad of Reading Gaol," his powers having withered under the world's scorn before he ended his life with the anæsthetic of drink; yet, notwithstanding, the latest scripts reveal much of the old sparkle and shrewd epigrams.

W. W. H.



## EGYPTIAN CIVILISATION AND ATLANTIS.

To the Editor of LIGHT

SIR,—It will be surprising to many, and even to those who credit the tradition of the lost Atlantis, to learn that Egypt obtained her civilisation from Brazil, but this seems to be established, from communications received by a circle of Spiritualists in New Zealand, and printed in "Occult Research" by Theodore King, 1909 (Southland News Co., Invercargill).

Various communications from high spirits and from Atlanteans, therein testify to Atlantis having stretched from Central America to close to the shores of Africa. These statements, made in the first decade of this century, in speaking of the fact that Egypt obtained her civilisation and the idea of the pyramids from Central America, stated that they would be discovered soon in the latter country and other world-secrets would be discovered thereby.

The account of the recent discovery of such pyramids in British Honduras given in the "Daily Mail" of March 31st, verifies this prophecy, and opens up a new field of research in a prehistoric period older than has ever been even suspected.

At the time these statements were made there were many allusions to the coming Great War, so that other statements made regarding these ancient civilisations should have a reinforced credit accorded to them.

The extracts which follow are from various Atlantean communicators—confirming in the main the deductions re Atlantis drawn by Theosophists from occult sources, and from soundings in the Atlantic—to show that Egyptian culture and astronomical knowledge came originally from the other hemisphere across the lands of Atlantis about forty thousand years ago, and that the Phoenicians and Egyptians were survivors from this sunken continent.

The same communicators speak of a chain of continents or islands connecting America with New Zealand, of which Easter Island, with its mysterious stone figures, is a relic; and I believe some ancient remains of Mayan (?) architecture have lately been found in New Guinea (the communicators spoke also of these), so that we seem to be on the eve of unveiling an immense antiquity.

In its leading article the "Daily Mail" of the date mentioned says: "The Mayas appear to have possessed a more perfect system of chronology and astronomy than other people of the ancient world." This is very interesting in this connection, because it has been shown in a recent pamphlet, "The Drayson Problem," by A. H. Barley\* that instead of being built for a tomb, the Great Pyramid was built to embody astronomical knowledge. That this is so was confirmed by a communication to me, through Mrs. Travers Smith, by her control, a Jew who lived about 200 B.C., in reply to a question as to the purpose of its erection. There is also a strong argument against its being built for a tomb, in that the coffer in the central chamber contains no lid, which every sarcophagus should have. Nor could a lid have been removed because the passages to the chamber are too small to admit of its being taken away.

I should mention that General Drayson, who, by the way, was one of the pioneers of Spiritualism and a contributor to LIGHT, made, in 1859, a great discovery concerning the true path of the pole of the heavens, which has been fully proved in the above pamphlet, and shows also that the builders of the Great Pyramid were well aware of this movement. Astronomers in this matter have accepted an assumption from generation to generation, without ever questioning it, in spite of the fact that this discovery explains the continuous decrease of the obliquity of the ecliptic, of which astronomers do not yet know the cause. I may state in passing, that this movement also explains the Ice Age, in a most simple manner.

This digression may serve to show how much science has yet to learn in many other matters.

To return to the communications, I should add that many contain allusions to the cave-dwellers in these unexplored regions of the interior of Brazil, who possess superior scientific knowledge, and have a means of producing light unknown to us, and who will possibly be discovered, now that impetus has been given to further research.

The following are a few extracts from the communications:—

DECEMBER, 1904.—Aeoli sends greetings: "You ask how long since the Great Pyramid of Egypt was built. Well, it is over thirty thousand years ago. The Great Pyramid was built by the Egyptians under Atlantean engineers. . . . There are facsimiles of this pyramid in the forests of Brazil, still in a good state of preservation; also temples and sphinxes. They are covered to a great extent by the dust of ages, and have not been used for thirty thousand years. These are yet to be discovered."

OCTOBER 23RD, 1904.—Antivius: "I ruled the kingdom of Surlex in Atlanta (now beneath the waves). It is now forty thousand years since I took flesh on. . . . We taught the Egyptians astrology. In the Great Pyramid of Egypt is a history of our pyramids, some of which

\* Messrs. Pollard and Co., Exeter (1/6, post free).

still exist in the forests of Brazil. They were built for worship and for astronomical and astrological purposes."

OCTOBER 22ND, 1905.—Fisel (a cave-dweller from Central Brazil): "I was one of the outer circle of the cave-dwellers. The locality is some hundreds of miles inland from Rio de Janeiro. . . . We did not take to living in the mountains till three thousand years ago, when the country was overrun by wild people. No, the locality is not in the Andes, but from there you can see the Andes in the distance. These people have a simple and lovely religion, and they would be a very lovely and useful people, if they were not frightened to mix with the outside world. There are whole cities underground. Their knowledge of ventilation would be useful for your hospital management. They have conquered disease."

AUGUST 5TH, 1906.—Sunosa: "Cave-dweller Fisel spoke to you. . . . You will see our beautiful city underground in the mountains of Brazil—some hundreds of miles inland from Rio de Janeiro. The city has buildings as fine as your buildings here, and is well lighted and ventilated. The people are advanced and have a knowledge of electricity, which you do not possess, and also the everlasting light, the same as in the Pyramids of Egypt, but older. There are three pyramids in Brazil. Egypt's pyramids are only imitations of Brazil's. It is forty thousand years since Atlanta was in its glory. Then, when they fell away from grace and forgot God, the submerging came. There never was such knowledge or civilisation since. The people were nearly all mediums in those days, and could leave their body without trouble. With you there are only mediums here and there, that can do this; but you are all more or less mediumistic."

In another account of these cave-dwellers it was stated, "They know that Christ will return, and are preparing for Him now." Some of these communicators refer to the second coming of Christ in the near future.

APRIL, 1906.—Evroid: "I was recently visiting some of the temples under your Egyptian pyramids. There is a kind of electric light enclosed in a ball, which still shines there. It is on a bracket on the wall."

This light is probably the "everlasting light" previously mentioned, and explains the puzzle that exists regarding the elaborate paintings on the walls of the subterranean tombs in Egypt, because no trace of any ordinary means of lighting has ever been found.

Amongst other communicators was Chilpec, the original of Noah and the Ark, showing how very ancient were the traditions of Genesis; and Jonah, who was a Seer, and who says he concocted the story of the whale, during the time he had to be in hiding. Those who have read Stainton Moses in his "Spirit Teachings" will remember that his spirit guide informed him that the Pentateuch was largely made up of oral traditions by Ezra and his scribes, and therefore could not claim to be inspired and given full credence.

These accounts I may give in another letter, but in justice to truth I must admit that there are one or two startling statements regarding other matters, namely, concerning the Massacre of the Innocents and Gordon's death, which I have satisfied myself are untrue; but with respect to Atlantis and the origin of the Great Pyramid the accounts all agree, as much as the accounts of the life in the spirit-world from other sources; and on the same grounds may be accepted.—Yours, etc.,

R. A. MARRIOTT.

Cheltenham,  
April 8th, 1924.

## THOUGHTS UPON THE PRAYER OF PRAYERS.

By LUCY SMITH (Kimberley, South Africa).

The following thoughts upon this wonderful prayer, a prayer uttered by hundreds of thousands of souls daily, may aid some to a deeper realisation of that which lies within its simple utterance; and with that realisation may come a deepening of the power "within" and a clearer view of all which concerns the spiritual man.

"OUR FATHER." These words when uttered with understanding imply knowledge, knowledge born of experiences both spiritual and earthly. It is the reverent utterance of a soul that has looked with the eyes of the spirit on the outer manifestations of God, from a grain of sand to a world, from ocean bed to farthest star, from the most minute creature to man, and has discerned, dimly, somewhat of the glory and majesty of the great Design. It is the understanding utterance of a soul who has not only recognised the perfection of all these things, but has also felt that perfection faintly mirrored within himself; and with that knowledge illumining his soul, has seen that all men are his brethren and all things their common birth-right. Flooded with this deep knowledge he surrenders himself into the arms of the Infinite exclaiming with love and joy, "Our Father."

"WHICH ART IN HEAVEN." The spiritual sense thus awakened and alive, penetrates far within the appearance of things earthly. What was before the invisible, now be-



comes the visible. With the unfolding of the spiritual perceptions the fact is revealed that the earthly bodily condition is but a temporary state. The Kingdom of Heaven becomes a reality. He recognises the omnipresence of the Infinite in him and all things. He sees with clear vision that the Kingdom of Heaven is within all men. The light that burns within him has revealed this. He knows he dwells in God.

With adoration born of enlightenment he worships; not in an abject, cringing way—the outcome of ignorance—but with deep humble reverence, because the radiant wonder of it all calls forth all that is most god-like within, and his reverence finds expression in the words, "Hallowed be Thy Name."

He has caught a glimpse of the perfection that exists within the seemingly invisible, and that glimpse holds him enthralled. His soul momentarily keeps time to its utterable music. Reluctantly he turns and looks without. The works of man look grim and grotesque. An overwhelming sense of how far men, unknowing and ignorant, walk apart from the great Author of all, inspires in him the desire to see the inward harmony he has realised lived and worked out in the lives of his fellow men, and his desire finds utterance in the fervent petition, "Thy kingdom come. Thy will be done on earth as it is in heaven."

His soul filled with the new-found joy, he stands and meditates upon what it would mean were his prayer an accomplished fact. The lives of men pass before his vision, from the meanest to the loftiest. He sees that man in his earthly state is endowed with a just proportion of power. A still deeper glimpse reveals how foolishly man, in his ignorance, uses the power that is his. Therefore, with conviction born of sight; with love born of the knowledge that all are his brethren and heirs to the same kingdom, he asks in true humility, "Give us this day our daily bread." He recognises that to ask for unlimited power would be to ask for a weapon that would recoil upon the users with disaster; that the "daily" portion given is all that man can utilise in his earthly state, and that, as this knowledge is realised and the wisdom that limits man's power recognised, he will more clearly manifest in his works, the works of his God.

The great prayer rolls on. The soul has learned that in selflessly asking for all men he has brought unto himself a deeper realisation of his own "daily" bread. His relationship to all men has come home to him. He finds that he cannot dissociate himself from error, for to do so would be to disavow this relationship. His recognition of justice and goodness in others has established more firmly the justice and goodness which are his own possession. There is no missing link: ALL IS ONE. He recognises that the pillar of sorrow erected by man's hand his own hand has helped to build. His hand has helped to embellish the colossal temple of ignorance builded by a myriad workmen. It all dawns with the soul's awakening, and the disciple on the path utters a cry of deep anguish, and the agony finds expression in the words, "Forgive us our trespasses as we forgive them that trespass against us." He thus acknowledges his own share in the error. Others have trod that path before, and the echo of their cry resounds in his soul, even as his cry will, in the distant future, find its echo in a soul now stumbling in the darkness of material things.

But the cry brings to life greater light and increased power, and in this greater light he sees the depth of the ignorance that enshrouds his fellow men. He realises that his augmented power will enable him to help and heal those who cry out in their pain, not understanding the path of life. An ecstasy of heavenly joy fills him, as the thought that he may be a saviour unto his brethren is realised within his soul. Suddenly, springing up from he knows not where, comes a thought, of another order, a dread and awful thought. The Prince of this World speaks, "All these things will I give unto thee if thou wilt fall down and worship me." He sees pass before him wealth, ambition, conquest, earth's joys in dazzling array. He sees his new-found power, like a magic wand, bringing to him all these things. For one dizzy moment of Eternity he stands on the pinnacle. Then shuddering, aghast that the deepening of his spiritual power should bring in its train so fearful a temptation, in deep humility and rent with the agony of the temptation, he exclaims, "Lead us not into temptation. Deliver us from evil."

The ordeal is passed. The last echo of the storm has sobbed itself away and the soul, aflame with Love's victory, sees that in very truth, "Thine is the Kingdom, the Power, and the Glory for ever and ever" is intrinsically true for all men.

All are but parts of one stupendous Whole,  
Whose body Nature is and God the soul.

At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking:  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.

J. R. LOWELL.

## SONGS OF THE WORLD TO BE.

"Of Life and Love," by T. H. E. A., writer of "The Message" (John M. Watkins, 3/6), is a little book which shows all the facility of expression which characterised the author's previous book, "The Message"—the keen perception of beauty, the vivid interpretation of the deeper emotions of the heart, the misery of war and the joy of peace. Here and there we catch an echo of Whitman and Tagore, but an original note pervades these poems and gives them a distinction of their own. It is the gospel of unlimited hope for the future of mankind:—

Unto sorrow build not an altar  
Hung with mournful trappings  
That suffocate with clutching draperies  
Swirling in the nightly wind;  
But build a temple unto Joy—  
The Joy that cometh with the morn  
Of a day for every man.

Ring up the curtain  
On a scene of Nature's happiness,  
Destroying husks and freeing blossom,  
To the beauty of a Summer sun,  
Opening a vista of the Spirit's flight,  
And answering the Angel's call  
With song.

In the poem on "Life" we gather part of "Thea's" philosophy: that man is merely the link between God and God. Several of the poems do not betray their secret. They have to be studied and re-studied before the deeper meaning is revealed. "The Message of Life and Love" is a clarion call to all, but more especially to the women of the land to awaken to their responsibilities in fashioning the Humanity of the Future, a Humanity that, according to this writer, will as far surpass the men and women of the present era as we may be said to surpass the cave men and women of a bygone age.

It is a woman's voice that we hear in these pages, the voice of one who sees far into the future, and the world that is yet to be. These are the songs of the pioneer, impatient of the undergrowths that have arisen and which must needs be cleared away to give room for the harvests of a fuller day. It is this wide outlook upon Humanity, combined with the note of unflinching courage in presence of every obstacle, that give to these poems a distinctive character of their own.

J. L.

## THE IMPORTANCE OF PHYSICAL PHENOMENA.

Speaking at a recent meeting of the Bromley Circle of Psychic Study, held at the Literary Institute, on the subject, "The Relation of Psychic Research to Science, Religion, and Life," Miss H. A. Dallas said that the title of her lecture might suggest to some of her hearers that she was going to speak on three different subjects. She thought, however, that if the matter was rightly considered it would be realised that these three subjects were really one; for if psychic research had a bearing on science, it must have a bearing on religion, and if it had a bearing on religion it ought to have a bearing on life.

In the course of her address Miss Dallas said that she thought there was to-day a tendency among some Spiritualists to underestimate the value of phenomena of a physical nature, and to concentrate upon what might be considered as the higher aspects of the subject. That was unfortunate, for it was just the physical phenomena that most strongly appealed to men and women accustomed to scientific ways of thinking, because of the possibility of testing the reality of such phenomena by actual experiment. It was that kind of phenomenon that Sir William Crookes, the distinguished scientist, began to investigate when, over fifty years ago, he first became interested in psychic research. At that time the subject was not regarded as capable of being treated scientifically, and Crookes' published accounts of the experiments he conducted caused him to be looked upon by orthodox scientists as a crank. A clever crank, no doubt, but still a crank. Thirty years later, when he became President of the British Association, Crookes had the courage of his convictions and introduced into his Presidential address a reference to these early writings. He said, on that occasion, that thirty years had passed since he had published accounts of experiments tending to show that outside their scientific knowledge there existed a force governed by intelligence that differed from the ordinary intelligence of human beings. From those writings he had nothing whatever to retract. He then went on to invert the words used by Professor Tyndall in his presidential address before the Association at Belfast some twenty years earlier, and to declare his belief that in life he saw the promise and potency of all forms of matter. That was to say, explained Miss Dallas, that whereas Tyndall looked upon life, the thoughts, and the affections as the products of matter, Crookes had arrived at the directly opposite conclusion.



## SCIENCE AND THE FUTURE.

By C. V. W. TARR.

In "Daedalus, or Science and the Future,"\* Dr. Haldane treats us to a rich feast of predictions, some serious, some almost fantastic, about the future developments of science and the consequent changes produced in individual and social psychology. The book is amazingly suggestive and one takes the liberty of saying that to none will it be more suggestive than the modern Spiritualist. Readers of *LIGHT* must go to the book themselves to learn in detail of Dr. Haldane's scientific dreams of the future. There are one or two points, however, which are of extreme interest, especially to the philosophical Spiritualist. On pages 75 and 76 Dr. Haldane makes the following pregnant observation which will delight every Spiritualist who reads it:—

Infinitely greater, of course, would be the results of the opening up of systematic communication with spiritual beings in another world, which is claimed as a scientific possibility. Spiritualism is already Christianity's most formidable enemy, and we have no data which allows us to estimate the probable effect on man of a religion whose dogmas are a matter of experiment, whose mysteries are prosaic as electric lighting, whose ethics are based on the observed results in the next world of a good or bad life in this. Yet that is the prospect before us if Spiritualism obtains the scientific verification which it is now demanding, not perhaps with great success.

The Spiritualist, of course, is convinced that he stands where Dr. Haldane is not quite prepared to allow him to stand. But could the claims and the implications of modern Spiritualism be better put than this? Among his remarkable predictions Dr. Haldane includes this: "We are working towards a condition when any two persons on earth will be able to be completely present to one another in not more than one twenty-fourth of a second." But do we not see in the wonderful activities of natural psychic faculties in mankind the already existing prototypes of scientific mechanical inventions such as have made wireless communication possible? What will ultimate scientific "tele-vision" be but the mechanical reproduction, more practically useful, no doubt, of instinctive psychic human faculty? There is opened up here, indeed, a mighty vision of fascinating facts and profounder philosophy.

And this brings us to something even more significant in Dr. Haldane's book, from the Spiritualistic point of view. Einstein is inevitably in the limelight, "the greatest Jew since Jesus," Dr. Haldane styles him. As a result of Einstein's work, "Kantian idealism will become the basal working hypothesis of the physicist and finally of all educated men, just as materialism did after Newton's day." But now listen, ye Spiritualists!

A time will, however, come (as I believe) when *physiology* will invade and destroy mathematical physics, as the latter have destroyed geometry. The basic metaphysical working hypothesis of science and practical life will then, I believe, be something like Bergsonian activism.

I have put *physiology* in italics, for at this point it is a word of great moment to us. Our distinguished Spiritualist author, Mr. Stanley De Brath, has been one of the first to estimate the true value of Dr. Geley's work, "From the Unconscious to the Conscious." What lies at the root of the Spiritualistic conception of life but a new and higher physiology? Is that what is meant by Dr. Haldane? Doubtless it is not. But the Spiritualistic conception of human personality, demands a higher biology, a higher physiology, in a word, a revolutionary idea of life and its processes. And if this view of Spiritualism more and more successfully presses home its claims upon the scientific and philosophical worlds, and if the facts at last are woven into the very fabric of educated thought, then history will record that this was the very movement which "destroyed mathematical physics." After all a "Life Theory" must be larger and superior to any mechanical or mathematical theory of the universe. It takes men to think out mathematical theories. And these are the offspring of Life which in man has reached self-conscious individuality and is immortal.

This is the theory of Life and the Universe which the modern Spiritualist claims will so profoundly affect all human thought and institutions as to make civilisation secure at last on the rock of spiritual consciousness. As Dr. Haldane says, the future of mankind "will be no primrose path." Facts have driven Science from the arms of Religion, but facts will bring the two together again in an eternal embrace.

\*"Daedalus, or Science and the Future." By J. B. S. HALDANE, 2s. 6d.

## SCIENCE AS A DRAG.

We must never forget the debt we owe to scientific men, obstinate and dogmatic on these psychological subjects as some of them are, for they are fulfilling a most useful rôle. They act as a salutary drag. As long as the scientist flourishes, the winged horses of Spiritualism will not run away with our coach. Scientists hunt by nose. Others by sight. Truth leaves a devious track, and while some of us with eyes uplifted may see the glimmer of her right in front of us, the scientist with nose to earth is smelling out her trail at right angles; but it is her trail all the same, and, surely followed, it will at last lead to her. I own the scientist is sometimes aggravating. I remember years ago somebody—I forget who—wrote a foolish little book criticising "levitation," and having premised that levitation involves a violation of the laws of gravitation, he proceeded to argue that levitation is therefore impossible, and that all the evidence in its favour is false. Quite so. His deduction would be unassailable were his premise correct; but it is not. "Put case," as Robert Browning would say. "The law of gravitation is known and inviolable. Ergo, to jump over a four-foot wall or a six-foot drain involves a violation of that law. Ergo, no man has ever jumped, or ever will jump, over a drain or wall." Such is the argument. Human experience, however, teaches us that men can and do leap over such obstacles, and we come to the correct conclusion that they overcome the law of gravitation by the exhibition of energy. By human experience we are also certain that the phenomenon known as levitation occasionally takes place, and a man not blinded by acrid prejudices comes to the perfectly correct conclusion that it is accomplished by the exhibition of sufficient energy to overcome the law of gravitation to that extent. A great advance has been made, but I agree that it is strange that even now men of scientific acquirement, men brought face to face with Nature's mysteries, men who, one would suppose, would be the humblest of human beings by very reason of their knowledge, are to be found who sooner than admit the existence of forces in Nature of which they are ignorant, or that known forces may be used in ways unknown to them, will without examination deny the existence of facts proved to be true, as surely as anything can be proved by human testimony. It is so much easier to say, "I do not understand, therefore it is not," than to admit, "It is, but I do not understand."

— "A Psychic Vigil in Three Watches."

## ONE OF THE OLD GUARD.

MRS. MARY STAIR, OF KEIGHLEY.

We referred briefly last week to the decease of Mrs. Mary A. Stair, of Keighley. We now learn that the cause of death was acute bronchitis accentuated by heart weakness. Mrs. Stair was one of the oldest platform workers in Spiritualism for she had been continually before the public since 1882. She was born at Swinton, near Barnsley, on the 2nd of January, 1865, and her father commenced his own investigations into Spiritualism when she was eight years of age. At the age of seventeen she entered upon her public platform work, and for the first three years was connected with the old Yorkshire Federation. Her reputation as an effective speaker grew rapidly and resulted in many invitations to her to speak in various towns in the Midlands and the North of England. She passed undaunted through the period of bitter persecution which prevailed in those earlier days. In 1889 Miss Musgrave (as she then was) married Mr. H. J. Stair, and in the same year joined the Executive Committee of the National Federation of Spiritualists, which subsequently became incorporated as the Spiritualists' National Union, and was a member of the Council to the time of her death. In 1901 she paid a visit to America, and in 1912 became Secretary of the National Fund of Benevolence with which her name has since been so closely associated. Her labours were not confined to Spiritualism. For nearly thirty years she was a worker in connection with the Temperance movement (British Women's Temperance Association). She also did much good service on behalf of child welfare. She was connected with the Women's Liberal League and a collector for the National Society for the Prevention of Cruelty to Children. This is only briefly to outline the story of a noble and devoted life, from which she has now passed to one not only of continued service, but of reward for duties well done on earth.

The interment took place on April 8th at the cemetery at Bingley. A service was held at the house, conducted by Mrs. Greenwood, and Mr. E. W. Oaten officiated at the service in the chapel and afterwards at the graveside. Representatives of the various societies and movements with which Mrs. Stair had been connected were present. The floral tributes included tokens from the various causes represented.

A memorial service will be held on April 20th, at the Heber-street Temple, Keighley, which will be conducted by Mr. E. W. Oaten, and we are asked to express the thanks of the family to those many friends who sent letters of sympathy and offerings of flowers, the large number of which makes impossible an individual reply.



## The A.B.C. of Spiritualism.

### GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

#### CLAIRVOYANCE.

Quite a number of people who have had practical experience of clairvoyance, not to mention the large number who only know of it from hearsay, or by newspaper reports and discussions, fail to realise what this power actually is—"how it works," so to speak. Possibly the best method of explanation is to begin by showing what it is *not*, how it does *not* work, and how the usual error respecting clairvoyance arises.

Actual clairvoyance has nothing to do with the physical senses: that is to say, you do not "see" what is described as you see ordinary everyday objects. You cannot see ordinary objects in the dark, unless they are light producers themselves, such as phosphorus or a glow-worm, to mention two of the examples; and the reason why you cannot see them is because they usually reflect light, a form of physical power, and if that light is not there, obviously they cannot reflect it; in the case of those objects which are visible in the dark, they themselves can produce this power, and do not need to reflect it.

The eyes can only see physical objects, and only some of these, for if the objects do not reflect light, or only do so slightly, there is nothing in the make of the eye that can notice them; it must get what are called "light vibrations" from the object before it can "see" it.

But all eyes have the same "range" of sight, or very nearly so; this does not mean that they have the same "strength," which is a very different thing, but that what one person can see, practically everyone else can see, as long as it is not a question of distance, or defective eyesight. If it is a physical object which reflects enough light to be seen, then one person can see it as well as another.

Some mediums claim that they do see those things they describe, but if you watch them, you usually notice that while they commence the description by looking at a certain spot, they screen their eyes with a hand, or even shut their eyes while giving exact details. The probable reason for this claim of "seeing" is that it is necessary to see the physical person, for whom the description is intended, with the eyes, and when that is accepted and settled, the eyes are no longer necessary.

Then what is this clairvoyance? First, it must be recognised that it is not really the eye that "sees"; this is only an instrument that enables the "seeing power" to act, to recognise physical things; it is like a telescope, purely an instrument; but is more useful than a telescope would be, for it has a vital connection with the "seeing power" which the telescope has not. Certainly the "seeing power" is so accustomed to using the eyes that it seldom attempts to act without them; and this is but natural, for our present life depends so much on physical things, that we use the organ, the eye, that can give information about physical things. Life requires our constant attention to these things, if we are to keep out of danger, and continue our animal existence.

Undoubtedly the "seeing power" can be used without the eyes, and it is done on many occasions; possibly at times when we do not recognise it, and group it, with other psychic actions, as intuition. Most blind people have become so in later life, and have missed ordinary sight so much that they have concentrated their attention the more on the other senses; but those who are born blind usually develop what is commonly called an "uncanny nature"; they see much that we do not, but never having known the impression given by physical sight, cannot explain themselves to us who measure everything by our sight impressions. Another suggestion, that the forms described are partly materialised, is most improbable, for there is no reason why one person should not be able to see a materialisation as well as another; it is purely a physical act, and a matter of eyesight, to see any degree of materialisation. Of course the clairvoyant faculty may be exercised at the same time as a materialisation, but what is seen is the being using the materialisation, not the actual physical part of it.

Clairvoyance, clairaudience and telepathy are all of similar nature, they overlap, and it is impossible to say when one merges into the other; it is the self, the power behind the senses—the power which usually operates through these senses (at least in our experience)—operating without their use, it is not dealing with physical things, and the senses would be a hindrance and barrier in dealing with what is no longer physical.

NOTE.—The Editor invites questions of general interest for this page, under the conditions mentioned on page 221 in the issue of April 5th.

## THE PURSUIT OF SUCCESS.

AN ALLEGORY.

The panting multitude toiled up the heights, jostling and crushing one another as they climbed, sometimes even trampling on a fallen one and heeding not his cry in their eagerness to reach Success, who, alluring ever onward, went before them. At times she seemed within their reach, but always eluded them as they neared her. She threw a backward kiss to one, waved her hand to another, and plucked a gem from her jewelled robe to throw to a third.

Some, well pleased with such signs of favour, gave up the chase, and boasted evermore of what Success had done for them. Others, made more eager by these trifles, forgot love, home, honour, and even God Himself in their mad pursuit.

"Success, be mine!" cried the author as he ran, seeking to lay his books at her feet.

"In the name of religion, be mine," prayed the parson. "In the name of politics, commerce, pleasure, be ours," cried the crowd, each individual voice rising and clamouring to be heard above the rest.

"In the name of life itself, be mine," pleaded an earnest youth. "Be mine, and dwell with me that I may learn the noblest that life can teach."

Success, with veiled eyes, glanced at the boy as she passed, but he saw not the look she gave him, and with drooping head he left the crowd and went sadly on his way until a maiden touched his hand. He looked at her and his eyes brightened.

"Dear," said he, "let us leave this noisy mob, and lose ourselves in God's wilderness. There we will make a little garden, which shall be called Love. In that garden we will grow the flowers of joy, hope, compassion, kind thoughts, gentle deeds and goodwill, and we will give our posies to everyone who asks or needs."

And the maiden gladly consented, knowing within herself that Success had been her rival.

So they two made a little garden, where the flowers bloomed in beauty and shed their fragrance far and wide.

And when the youth and maiden were old man and woman, one in grey garments stood before them and spoke. "For years I have lived by your side," she said.

"I know," said the man happily, "but my garden has occupied me so that I scarcely noticed you were there."

"Now I have come to dwell with you for ever."

"Life is sweet, and love and happiness are mine, so need I bid you go?" smiled the man.

"You do not ask my name then?"

"You are not at all as I pictured you, but of course your name is Failure."

But it was Success who smiled into his eyes, the while her jewelled robe glistened beneath the grey, and even then it was the woman who first penetrated the disguise.

E. K. G.

## THREE FRIENDS.

A FABLE FROM TOLSTOY.

A man had three friends: his money, his wife and his good actions. Being at the point of death, he asked for his three friends that he might bid them adieu.

Said he to the first that came—the Money: Adieu, friend, I am going to die.

The friend replied, Adieu! when you're dead I'll burn a candle for the repose of your soul.

The second came—the Wife—and she said to him: Adieu! I propose to accompany you to the cemetery.

Lastly, the third friend arrived—the Good Actions: I'm dying, said the man, adieu.

Adieu! no! said the friend, I won't separate from you; if you're going to live I shall live, too; if you're going to die, I shall accompany you.

The man died. So the money gave him his candle, the wife went to the funeral and good actions accompanied him in life and death.

LEO TOLSTOY.

SPIRITUALIST HYMN-BOOKS.—F. M. T. sends us a letter deploring the omission of the name of Jesus Christ from a Spiritualist Hymn-Book. It is rather an old story and one which we had supposed to have been threshed out long ago. We deplore the garbling of well-known hymns and classical poetry in order to fit them to particular forms of belief, but we have no power to stop such Philistinism. The matter is one quite outside our province; such complaints should be addressed to those who are responsible. The whole question is complicated with considerations arising out of the difference between true Christianity and the modern ecclesiastical variety, and as we try as far as possible to avoid theological questions with their almost invariable accompaniments of rancour and bitterness, we do not care to involve ourselves in such disputes. They waste time and energy which might be more profitably devoted to more important things.



# **RAYS AND REFLECTIONS.**

A clerical friend, whose outspokenness I always admire, says that what the world is in need of to-day is not idealism but common honesty. It is a proposition I can strongly endorse.

Like Dr. Walter Franklin Prince, my friend is much struck by the looseness and insincerity of many of the attacks on Spiritualism. He sees, as many of the rest of us do, that much of this criticism is marked by intellectual dishonesty, whether the attacks proceed from those who thunder in the name of Science or beat in the name of the Church.

But I have sometimes thought that the dishonesty is not always of the conscious kind. Some, it is true, speak with the tongue in the cheek, but for the most part I am struck with the amount of timidity and general ineptitude that inspires the criticisms offered. The scientist, even when he is impressed, is clearly much in fear of the opinion of his brethren, and "hedges" and "trims" and "waters down" his statements, and the theologian whose mental composition often reminds me of the sickly sentimental stuff in the Church hymn-books, utters feeble diatribes and maunders his dislike and contempt for a subject which he usually contrives vilely to misrepresent.

But there is a leaven of honesty which will yet save the world. In Spiritualism I meet with men of science, theology and law and medicine who are men through and through—they have virtue in its sense of manly strength. They are a standing rebuke to the multitude of time-servers, lackwits and poltroons who belong to their professions and who disfigure them. For it is so clear that whatever vocation a man may follow, he should be a man first, and a scientist, clergyman, lawyer—or what not—afterwards. But too often the man is eclipsed by the occupation he follows, and the virtue—and here again I give "virtue" its original meaning of manly strength—goes out of him.

But a strong wind is blowing through the world to-day—a wind that is blighting and withering every form of humbug and cant and insincerity. Only honesty of mind and truth of purpose can stand against it. It will work havoc amongst the dolts and slackers, the sham and the shifty, the purveyors of shoddy wares for shoddy minds.

And so I repeat the words of the manly clergyman to whom I referred above—what the world to-day is in need of is common honesty. The idealism can then take care of itself.

Mr. Horace Leaf relates that after giving an address on materialisation with special reference to the process by which visible figures are built from the ectoplasmic emanations of the medium and sitters, one of his hearers, who had apparently but the haziest notion of the matter, enquired whether this effluence from the medium was not really perspiration! After all, it is not more absurd than some of the "explanations" of psychic phenomena I have listened to from persons who, while proud of not being credulous, showed a simplicity of faith vastly beyond that of the supposedly superstitious Spiritualists.

D. G.

HIGHER MEDIUMSHIP means higher manhood and womanhood. It means consecration to the weal of all—an everyday consciousness of the invisible yet real substantialities of being. It means a spirit opened to the influences of life, power and love from the realm of spirit life. In a word, it is becoming aware of the spirituality of our selfhood and our vital relationship to all the spheres of possible spirit life.—PROF. LOVELAND.

MEDIUMSHIP, then, is a tutelage that leads you forward from the recognition of the fact that there are possibilities in you that others can utilise, to the understanding of the greater fact that you can utilise those possibilities for yourself. The true cultivation of mediumship is a stepping-stone to the exercise of your own spiritual powers.—J. J. MORSE.

EDISON'S RELIGION.—Many people have supposed that Mr. T. A. Edison, the American wizard of invention, is an agnostic. A statement which he made after attending the funeral of President Harding should dispose of this error. He told a newspaper man that he was seeking after truth and had made great progress in regard to the great beyond and life after death. Then he went on to make the following declaration: "There is a great directing Head of things and people—a Supreme Being who looks after the destinies of the world. I have faith in Him, and all my thoughts are regarding the life after death."—From the "Hearst International Magazine."

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## THE BOOK-MARKER.

Bits from Books, Old and New.

**R**EADERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

### A SIXTEENTH CENTURY "WITCH."

Bessie Dunlop was walking between her own house and the yard of Monkcastle, driving her cows to the common pasture, and making heavy moan with herself, weeping bitterly for her cow that was dead, her husband and child that were sick of the land-ill (some contagious sickness of the time) while she herself was in a very infirm state, having lately borne a child. On this occasion she met Thome Reid for the first time, who saluted her courteously, which she returned. "Sancta Maria, Bessie!" said the apparition; "why must thou make such dole and weeping for any earthly thing?" "Have I not reason for great sorrow?" said she. "Bessie," answered the spirit, "thou hast displeased God in asking something that thou shouldst not, and I counsel you to amend your fault. I tell thee, thy child shall die ere thou get home; thy two sheep shall also die, but thy husband shall recover and be as well and feir as ever he was." The good woman was something comforted to hear that her husband was to be spared in such her general calamity, but was rather alarmed to see her ghostly counsellor pass from her, and disappear through a hole in the garden wall, seemingly too narrow to admit of any living person passing through it.

More minutely pressed upon the subject of her familiar she said she had never known him among the living, but was aware, that the person so calling himself had in his life-time actually been known in middle earth as Thome Reid, officer to the Laird of Blair, and who died at the Battle of Pinkie (September 10th, 1547).

—From "Letters on Demonology and Witchcraft," by SIR WALTER SCOTT.

### "MOVING PICTURES."

We spent the morning of May 25th in examining some of those great cinema studios which are the pride of Los Angeles, and some of those great impersonators who are the pride of the cinema studios. We first made the acquaintance of Douglas Fairbanks and his wife, better known as Mary Pickford, who are, I suppose, at this moment, the most popular conception of the ideal male and female. We came to the conclusion that the popular conception was quite right and that the public had got a perfectly true reaction. It would be hard to meet two people who have been less spoiled by universal praise and by sudden wealth. Save for Houdini, I know no one who has performed such reckless, dare-devil acts as Fairbanks, and one only fears that some day he may lose that nerve which carries him through. He told me that only once had he been shaken, and that was after leaping over a narrow gorge in the Colorado canon with a two thousand feet drop. He landed on a small ledge only a foot or two across, and when he looked down he was physically sick. As a rule, however, his feats leave him quite unshaken.

We were greatly impressed by the atmosphere of good-

feeling and happiness which prevailed in this huge place, where hundreds of men are employed. It filters down from the two chiefs who rule the male and female part. No cross word is ever allowed. All are brothers working to a common end. Such a community all smiling and interested in their work under that deep blue sky and in that perfect climate seems to me to be nearer the communities of which we read in the beyond than any earthly institution which we have encountered. We found Mary Pickford intensely psychic herself, with many gifts of the spirit, while Fairbanks had a robust, open mind which only asked for definite experience. We indicated how to get it.

—From "Our Second American Adventure," by SIR ARTHUR CONAN DOYLE.

### MDLLE. HELENE SMITH.

She is very intelligent and highly gifted. In conversation she shows herself vivacious, sprightly, and sometimes sarcastic. Psychic problems, and all questions connected with mediumistic phenomena, of which she is herself so striking an example, occupy her mind a great deal and form the principal subject of her private thoughts and of her conversations with people in whom she is interested. Her philosophical views are not wanting in originality or breadth. She does not believe in Spiritism, in the generally accepted sense of the term, and has never consented, in spite of the advances which have been made to her, to become a member of the Geneva Society (spiritistic) for Psychic Studies, because, as she says, she has no fixed ideas on subjects so obscure, does not care for theories, and "does not work in the interest of any party."

—From "From India to the Planet Mars," by PROFESSOR TH. FLOURNOY.

### PERSEVERANCE: ITS RESULTS.

A dozen sittings, spread over about a month, none of which lasted an hour, passed without the faintest sign of vision appearing. These sittings were wearying and disappointing, but not fruitless. In the first place, I thus learned the rudiments of *attention*. Then I satisfied myself how utterly impossible it is for a man of my nature—that is to say, normal—to suggest to himself anything, however slight. I often had in my hands a well-known object, the cover of a book of which I could reproduce the minutest details. I *imagined* the object without difficulty, but not for a second did I have the impression of seeing it. I marvelled, indeed, at the calm clarity with which a normal consciousness marks the distinction between the imagined and the perceived, and at the ready and unhesitating assurance with which it refuses to take its desires for realities. I recommend this little experiment to theorists of certain idealistic tendencies.

—From "Eyeless Sight," by M. Jules Romain.

## "EVERYONE Has Something to Say"

**T**HIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—*training*. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

As a solution of this difficulty a well-known expert in the art of public speaking has been for many years past preparing a comprehensive, practical, and fascinating course of training in speaking which can be successfully imparted by a graduated series of postal lessons.

Should you contemplate improving your own speaking powers the A.B.C. Course in Effective Speaking is at your service.

It has the warm approval of many distinguished public men, including members of both Houses of Parliament. King's Counsel, Barristers and Business men, Lawyers, Doctors, and other professional men who are now taking this Course have written expressing their appreciation of the remarkable progress they are making.

Such thorough, practical, and efficient tuition (at a moderate fee) is not to be obtained by any other means. All students are personally trained, their work is carefully and competently criticised, and they are guided through the entire course by an authority on public speaking. "Everyone has Something to Say" describes the Course fully, giving details of fee, synopsis of lessons, &c., and indicating the best means of becoming an effective speaker.

Send for a free copy of this booklet without delay. It is sure to interest you.

The Principal, A.B.C. Course of Effective Speaking, The A.B.C. Correspondence Schools (Dept. L.), 34, Paternoster Row, London, E.C.4.





## ANSWERS TO CORRESPONDENTS.

PETER TROLOVE (Christchurch, N.Z.).—We are glad to see your handwriting again and thank you for the paragraph you enclose. We should be glad to see an account of the episode you refer to, although we may not be able to use it. The fact is that a long experience has made us very doubtful of some communications and the names attached to them. They do not stand a rigid test, and appear to have a psychological rather than a spiritual origin.

F. T. (Battersea).—We are getting a little tired of Tutankhamen. "Messages," purporting to come from him, which consist of mere vague generalities are quite worthless. Anybody could compose them, and they are not made more acceptable by the addition of the name. Messages should either give good evidence of identity where it is a matter of psychic research, or be of so high a quality as teaching that the question of their source becomes of no importance at all. Some very fine teaching has come through from the other side from those who are quite unconcerned as to their names being given—that is the true spirit in these matters.

## NEW PUBLICATIONS RECEIVED.

"Making of Man: A Study of Evolution." By Sir Oliver Lodge, F.R.S., D.Sc., LL.D. Hodder and Stoughton. (3s. 6d. net.)

"Journal of the American Society for Psychical Research." April.

"Astrology of the Ancient Egyptians." By Karma. Philip Allan and Co. (10s. 6d. net.)

## SOME TESTIMONIES.

ELIZABETH BARRETT BROWNING.—I do not know how people can keep up their prejudices against Spiritualism; how they are not, at least, thrown on the wish that it may be true.

IMMANUEL HERMANN FICHTE.—It is absolutely impossible to account for these phenomena, save by assuming the action of superhuman influences, or unseen spirit intelligences.

ROBERT OWEN.—I have the best evidence of my senses to know that spirits do exist, and that they communicate, in the best manner that their new state will admit, with the friends they have left on earth.

IMMANUEL KANT.—The time will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with the world of spirits, that their world influences ours and impresses it profoundly.

PROFESSOR DE MORGAN.—I have seen and heard, in a manner which should make unbelief impossible, things called spiritual, which are not capable of being explained by imposture, coincidence or mistake. The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult.

LOMBROSO.—I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called Spiritualistic facts—the facts exist and I boast of being a slave to facts. There can be no doubt that genuine Spiritualistic phenomena are produced by intelligences totally independent of the medium and the parties present at the séances. On many occasions I have found this to be the case, a notable instance being when three spirits appeared in the room together, each at considerable distance from the others, and each producing distinct phenomena.

JOHN RUSKIN—affords a notable instance of what Spiritualism is capable of doing in the regeneration of men. During a conversation on the immortality of the soul, reminded by Holman Hunt of his former disbelief, Ruskin brightened up and replied: "Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient truth to convince me of the evidence of a life independent of the body, and it is this which I find so interesting in Spiritualism."

THE VALUE OF UNITY.—Mr. E. J. Frost (Chelmsford) writes: To my mind the one essential towards getting this old world right is unity between believers. The forces of materialism are so strong and united, that unless we are the same, how can the state of affairs be mended? As a "free lance" I attend all kinds of religious services, and at my local Congregational Church the other day, I was struck by the missionary's address, for he showed how, by unity, the Church of England, Baptist, Presbyterian, Congregationalist and other denominations had improved the believers' position in China. Since 1896 by sinking minor differences, they had succeeded in acquiring six thousand places of worship and eight thousand educational depôts in a hitherto hostile community.

## "THE BALANCED MIND."

In the amusing New York weekly "Life," we lately read some satiric lines entitled, "The Balanced Mind." The writer commences by telling how, in company with Dante, he walked the road, "close to the border line where Paradise and Purgatory join." It was a sultry region. They would have sunk knee deep in Purgatory but for their "snow shoes of asbestos weave." The poem proceeds:—

"Who is that man?" I asked.  
I pointed to a high and narrow wall  
Upon the border-line;  
Erect he sat astride upon its rim  
In neither Hell nor Heaven.  
"On earth," said Dante, "he was never sure;  
Thus when his land was torn with civil war  
This one refused to say  
Which cause he stood for. When his dearest friend  
Was brought to trial he dared not testify  
Lest he should harm the plaintiff.  
Every choice  
He put aside for fear he might choose badly."  
"Unfairly judged!" the man cried as we passed.  
"I suffer punishment for breadth of mind—  
I merely saw both sides."  
"You see them now!" called Dante.  
The wall was very high;  
It was surmounted by a row of spikes  
Set rather close together.  
I wondered as we left him perched aloft  
Where all the others were!

—S. B.

## THE REV. G. VALE OWEN LECTURES.

The lecture tour of the Rev. G. Vale Owen terminated on the 13th inst., as shown by the itinerary published on page 224. Communications regarding Mr. Vale Owen's future engagements, may for the present, we presume, be addressed to Mr. Fred Barlow, 113, Edmund-street, Birmingham, who acted as agent for the tour just closing.

"LIGHT": A COMMENDATION.—We publish the following from a New Zealand reader: "I find LIGHT my 'guide, philosopher and friend.' It revives me when I get a setback, and provides me with just the material I want when I am up against a problem. Its pages are always clean of carping criticism when dealing with opposition or commenting on kindred lines of thought, and many of its contributors are masters and mistresses in logic."

"PSYCHIC SCIENCE" for April contains an article on "The Art of Divining for Water and Metals" by the Editor, Mr. F. Bligh Bond, in which he deals with the remarkable results obtained by Mr. John Timms. Mrs. Hewat McKenzie writes interestingly on the subject of John Sloan, the Scotch materialising and voice medium; and students of psychic photography will find much profitable matter in the article on experimental work in psychic photography at the British College, which is accompanied by a number of illustrations. A strikingly evidential case in supernormal photography is that of the appearance of a deceased photographer, a Mr. Schumann, with which Miss F. R. Scatcherd was intimately connected.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 20th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. F. Kingstone. Wednesday, April 23rd, 8, Mrs. Tremayne.

Croydon.—Harewood Hall, 96, High-street.—April 20th, 11, Mr. Percy Scholey; 6.30, Mr. Stanley De Brath. Camberwell, S.E.—The Waiting Hall, Havel-street, Peckham-road.—April 20th, 11, open meeting; 6.30, Mrs. Blanche Petz. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 20th, 7, Mr. Ernest Meads. April 24th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—Good Friday, 11, open circle. April 20th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, April 24th, 8, Mrs. Holloway.

Peckham.—Lausanne-road.—April 20th, 7, public meeting. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 20th, 11, Mr. Richards; 3, Lyceum; 7, Mr. Abethell. Wednesday, April 23rd, 8, Dr. Damaglon and Mrs. Brownjohn.

Worthing Spiritualist Church, Ann-street.—April 20th, 11 and 6.30, Mrs. Podmore. Thursday, April 24th, 7, Mrs. Treher.

Central.—144, High Holborn.—April 18th, 7.30, Mrs. Edey. April 20th, 7, Mr. and Mrs. Lund.

St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—April 20th, 7, Mr. H. Carpenter. Wednesday, 8, psychometry.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 20th, 6.30, Service, Holy Communion and address. Healing Service, Wed., April 23rd, 7 p.m.



# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

## NOTES BY THE WAY.

Look what streaks

Do lace the severing clouds in yonder east.

Night's tapers are burnt out, and jocund Day

Stands tiptoe on the misty mountain tops.

SHAKESPEARE.

## THE ETHER BODY: SCIENTIFIC SUPPORT.

In the current "Hibbert Journal" appears an article on "Human Survival," by Mr. W. R. Bousfield, K.C., F.R.S., to which we have already made brief reference. The following observations in the article are of special interest on the general aspects of the question. Mr. Bousfield, referring to the idea of an etherial body, writes:—

So far from negating this conception, the latest advances in our knowledge of the structure of matter positively invite it. Matter, which seems to us so solid and impenetrable, is in reality but an open network. The atom with its nucleus and its shell of electrons is an open structure like the solar system, with its central sun and its revolving planets. This, "too, too solid flesh" only occupies a fraction of the space which it appears to occupy. It is but a "rose-mesh." The protons and electrons of which it is formed are really far asunder, bathed we may suppose in the ether which penetrates them freely. The possibility of some kind of etherial body linked with this material body and escaping from it at death is clear. Our senses can perceive only material bodies, and leave open the question whether an etherial vehicle, withdrawn at death, may not carry on the mind and personality of the man. The facts accumulated by Professor Richet point clearly to this solution, and only his complex-born assumption that the human mind requires as its vehicle or organ a material brain stands in the way of its acceptance, upon the facts which he has demonstrated.

## THE DEFENCE OF SPIRITUALISM AGAINST ITS ENEMIES.

This is a question that crops up quite frequently; sometimes it is involved with a charge that we do not get sufficiently hot and indignant over some attack in the Press. The indictment usually comes from those whose experience in Spiritualism has been but brief, and who have not had time to get their ideas into

something like proportion. As a matter of fact, the attacks made upon us to-day are nothing like so bitter and malicious as they were a generation ago. They are quite mild in comparison. In the days we remember they often took the form of physical assault—clods and stones were frequent weapons. A Spiritualistic meeting place would be raided by roughs, and its windows smashed. We are always willing to reply to arguments that call for an answer. But some of the cuttings sent us by indignant friends in the country are from small local prints containing attacks so silly that it is difficult to see what effect they can have except amongst persons as silly as the writers of the various diatribes. Again, we are aware of assailants who rage against the subject merely for the sake of gaining personal notoriety—of calling attention to themselves. We are not so simple as to be "drawn" by these. Then there are fierce attacks from the pulpit, often by some frenzied zealot of the mountebank order. They are published simply because they are "sensational"—something spicy for the public taste—and are forgotten the next day. Why should we grow heated over such trifles?

## ATTACK AND DEFENCE: SOME FURTHER CONSIDERATIONS.

To continue, our attitude on this matter is the outcome of long experience, and is a fully-considered one. Now and again we see an opportunity to drive a blow home effectively: but we are always averse from "hitting out" at random. A great deal of defence may be conducted behind the scenes. Some notorious source of attack suddenly becomes silent, and is heard from no more. That result was not attained by strong public reprisals. Those would have had only the effect of adding fuel to the fire. We had taken other and quieter measures. The resources of Reason are not confined to one form of expression. Again, the enemies of Spiritualism are not *always* unreasonable and ill-disposed people. We are on terms of personal friendship with some of them and find our friendly relations quite unclouded by differences of view. So long as they do nothing malicious or mean, but remain quite honest in their hostility we see no reason for annoyance or alarm. They are often quite palpably wrong in their views, but their views are their own, and they are as much entitled to them as we are who think quite differently. Some of them would, we know, feel more comfortable if we fought for our own convictions—nowadays we never think it worth while. We would as soon fight for our belief that the earth is round, against that queer little sect which proclaims it to be flat. If a man holds by a fact and knows it to be a fact, why should he boil over with rage against those who deny the fact? Only because he is personally touched by a reflection on his judgment. And we are never personally touched in this matter. We have met those who said that they were called upon to defend God against His enemies! We could only wonder what kind of a God they worshipped who could stand in need of such champions.

"Light" can be obtained at all Bookstalls  
and Newsagents; or by Subscription,  
22/- per annum.



# SPIRITUALISM: ITS EVERYDAY USES.

ADDRESS BY MR. ERNEST HUNT.

On Wednesday, the 9th inst., MR. ERNEST HUNT delivered an address to the members and friends of the London Spiritualist Alliance.

The REV. DR. LAMOND occupied the chair.

In the course of his introductory remarks, the Chairman said:—

It is a pleasure for us all to be here this evening. We are fortunate in having for our lecturer to-night Mr. Ernest Hunt. Some weeks ago I read in *LIGHT* an extremely interesting article from his pen upon the subject of religion and its application in our everyday life. Frankly, I would welcome more of these articles because the religious aspect has always appealed to me. I went to a Theosophical lecture last night, and it seemed to me that the little group of people there regarded Theosophy in a sense as their religion. I have many Masonic friends who have become so deeply absorbed in Masonry that one would almost be inclined to think that Masonry had become with them their form of religion. And one can cite many different definitions of religion. But we might speak of it to-night as that subject in which we are most deeply interested—that aspect of mental and psychical activity by which we feel we can render the most efficient service. That is why, I suppose, many of us have gathered within this hall to-night. I daresay there are those present here who have been long conversant with this subject, but I hope also there are present enquirers for whom these meetings are primarily intended. If I might be permitted to give a word of counsel to the L.S.A.: it would be that they should reach the public—by going where the public is to be found. I never was a successful fisher of trout, but from my earliest years I have been a fisher of men, trying to reach them—trying to influence them. In order to reach them it is necessary to take a well-known public hall or a theatre. A theatre is a splendid place. It would be a grand thing if the L.S.A. would begin to evangelise the whole of London—and it is not impossible. Take Sir A. Conan Doyle—a very brave man; he could carry through what I could not possibly carry through. He took the Queen's Hall every Sunday morning for a month, and he told us that he did not sustain any very serious loss—and so I trust you will be encouraged to reach this great public around us. I rejoice in all that has been accomplished in the past, but I feel as convinced as that I am standing on this platform, that there is a future—a great future for Spiritualism. However, it is not my place to address you to-night. As I said, we are very fortunate to have Mr. Hunt, and it is now my privilege to call upon him.

MR. ERNEST HUNT said:—

In my first lecture I dealt more particularly with the phenomenal side of the subject. Its phenomenal aspect is within the purview of science and is being proven as fact by science. But after you have proved the facts the man in the street comes up and says, "What is the good of it? Supposing it is true, of what use is it to me?" That is a perfectly legitimate question, and it is one we are called upon to answer, and to answer that question you have to go into the philosophical aspect. What deductions are we to draw from these facts? What is the inner meaning or heart of them all? Here is the scientific aspect: what is the religious? Until the demonstrated facts begin to produce their fruits in our lives—that is to say until our intellectual ideas begin to bear fruit in our conduct—we have not gone very far. Having previously dealt with the question of the phenomenal side I want to deal with the philosophical and to show how it affects the ordinary man in the ordinary everyday affairs of life.

## THE MAN ANIMAL AND THE MAN SPIRITUAL.

I think we can draw four main conclusions from our study, and the fundamental is that man is a spirit *now*. In the simple words of St. Paul, which I consider far more literally true than we take them to be, "There is a natural body and a spiritual body." The physical body we are absolutely aware of, but of the spiritual we are not so fully aware. We are led to believe that these two bodies co-exist at the same time and in the same place. There is no difficulty about this, provided we realise that these two bodies are of a different order. On the analogy of telegraphic messages transmitted through a wire we can attune messages so that they come through as many as sixteen at a time without interfering with one another. Supposing now, each message were an entity and we were able to talk to these entities and say: "How did you get along with the other people in the wire with you?" they

would say there were no other people, and so far as their information would go it would be true. Yet at any rate another fifteen messages vibrated through the wire at the same time. On that analogy it is not very difficult to suppose we have at least two bodies differently tuned, but working together in the closest co-partnership. If we exist in two bodies at a time, each must be working in its appropriate world. The prime mover of the whole thing is the spirit body—the real self is a spirit, and the spirit is what is moving the body. We say that the eye sees—but it is not true. The eyes are in your head, but they do not see; it is the spirit which sees through the eye. As a matter of fact, it has been proved you can see *without* the eyes. For example, clairvoyant descriptions are mostly given with the eyes closed. We know from anaesthetics that a person can see without actually being in his body. Ordinary psychology, if we pursue it far enough, will also lead us to that same point that the real self is a spirit.

Now supposing that we already exist in two bodies; that each body is in its appropriate environment, physical death only touches the physical body. It simply strips off the overcoat—it removes the duplicate. The real thing does not stop living for one moment. It merely transfers its activities into the spiritual body where it was really situated. The second conclusion is that death means practically nothing. The third conclusion is that since man is a spirit—and men are spirits—there is a great spiritual brotherhood and that whether we like it or no we are all members of one another. Brotherhood is not the fantasy of someone's imagination—it is a simple fact—we are all linked together in this great spiritual brotherhood. The fourth thing our study of psychic phenomena gives us is that all life is a spiritual progress—a spiritual evolution.

## THE REAL SELF.

Suppose we apply these conclusions to the individual himself: Man is a spirit. I like to draw this hard and fast definition between the real self and the body, and I think we should do well if we got something of that distinction in our minds. We should not identify ourselves with the body. If we do so we are limiting ourselves to the body's powers. Very little experiment will show we are subject to the body's limitations to an entirely unnecessary degree. We look out through our physical eyes and see the physical embodiment of things around us. But if we could look out of our spiritual eyes we should see spiritual things with a spiritual environment around us. It all depends upon which pair of eyes we use. If we look out of our physical eyes we shall get an aspect which is a caricature of the real thing. Look out of our spiritual eyes and we shall see spirit everywhere; unlock our own love and we shall see love everywhere. Broaden out our own ideas and conceptions and life itself becomes broad. An extraordinary number of people are being run by their bodies—they are at the mercy of the whims and fancies of their own bodies. All these ought to be subservient to the spirit. Why should we be at the mercy of our bodies when we realise the power of thought over the body? If we think finely we shall get that same fine result coming into the body. If we think evil thoughts we get that same reflex in our own bodies. There is no option about the reflex action of mind on body. All the option that we have is what type of thought we will entertain. If discipline is let loose, the forces will get out of control. Build up the central control of spirit so that "Brother Body" shall be a fit helpmeet through which the work of the spirit can be done in this work-a-day world.

## DEATH IS PROMOTION.

Then there is no death. As soon as one realises one-self as Spirit the passing on is merely a passing on, an exodus. It does not mean decease; simply the dropping of the duplicate and the carrying on of the essential self as spirit. It is promotion. We have had our work to do here; and if we have learned the lessons we go on into the next form. There is no change of school or personality—death does not whitewash us or work any miracles. As a man thinketh in his heart so is he *now* because the essential self is soul; the same spirit that animated the body here. But we have eliminated fear. Fear is the bugbear of our existence. People build up their fears, and in the grip of that monster they are held. They can break it down, because thought can build or break. Numbers of people go through life dominated first by one fear and then another. Fear liberates a definite poison in the bloodstream. We know that fear can absolutely paralyse us so that we cannot move hand or foot. It can absolutely inhibit every secretion in the body, and people who live in



the valley of fear are gradually poisoning themselves. Religion based on fear is no religion at all—but a slow poison. But love is a perpetual energiser. People in fear are in a continual state of depression and a lowering state of the physical health—they live in fear of influenza, hay-fever, impecuniosity, stocks going down, and so on. And that is a tragedy. Now Spiritualism comes along as something optimistic to point out that the end of death is not a tragedy but a triumph. Thirdly, when a man realises the true conception of brotherhood, that we are all spirits, parts of the divine spark if we like, drops out of the great ocean of spirit, he knows in very truth we are all bound one to the other; we are all members of one another.

#### FOR EVER UNFOLDING.

Take the fourth point—supposing a man realises that spirit is in perpetual growth, that spirit is ever unfolding—he has a conception; he has a purpose. Instead of seeing life as a crazy patch-work that no one can make head or tail of he begins to see point, design and purpose, and he knows that he must align himself with the Eternal. He will not, of necessity, progress if he amasses hundreds of thousands of pounds. The pursuit of material things will give material things. Whatever we work for with sufficient energy we shall achieve, and many people do it, and when they have achieved do they realise their life is mis-spent? Often they do when it is too late. They are words of tragedy—too late! When a man understands that life is for spiritual growth and unfoldment he will realise that the things that come to him become good or bad as he, as Shakespeare says, by his thinking makes them. Everything comes to us neutral—things are neutral—and we can turn them into a blessing or a curse. One type of disposition will turn them into a blessing and another into a curse. Even out of our sorrows we can grow joy; sympathy for others, control. From everything that comes to us something of good can be extracted. We can get our golden grains of wisdom which are the real riches of life. Going over with those riches we are rich indeed. They need no carrying—they carry us. There is no leaving them at the gate—we take them with us for they are us. When a man realises that he will seek the things that are eternal and not the things that are transient.

#### MAN THE SPIRIT.

Let us take these four things and see how they work out in the world of affairs. First of all man is spirit—it is going to make any difference to every day? What a man *thinks* he is determines his point of view. If he thinks he is a body then he is perfectly logical in saying "I am convinced I have a body—but I am sceptical indeed about the soul." Obviously then the thing to do is to work for the body. And so he eats, drinks and is merry. And as a man works for the things of the body he must have money—and the more things the body needs the more money he must have. The more you feed the body the more insatiable it becomes. But other people want money as well. If we were to divide up all the world's wealth there would be a very paltry pittance for each one of us. Perhaps some want it a little more than others—the weaker goes to the wall. Here we get the game of grab, which is rampant to-day between sections, countries and even between continents, and based on the conception that man is a body. He is not—he is spirit. We shall never get things secure until the whole point of view of the world is put down into a spiritual setting—and I know of nothing that is going to achieve it except spirit. The root causes of all our troubles are spiritual, and we are only working at them with temporal remedies and wonder why it does not answer. It is simply because man's point of view is centred in the body.

If there is no death what difference is that going to make to the ordinary person? Our philosophy of life is based on too short a view. Many people refuse to take the next life into their consideration. Life here is so short that if there is nothing else the inequalities are too profound. When a man realises that this little span is but a day in a long life, or a chapter in a story, when he can take that longer view, things will straighten themselves out into their proper proportion. If a man climbs three steps of a ladder he gets a better view than when he is on the ground—then he goes up six steps; his view is better than the three-step man. But the top man has the best view of all. All things work together for good for all them that love God. There are these inequalities, but God moves in a mysterious way. When we get that conception and we realise that life does not end all, we can liberate our faith and believe that everything is going to be well for us.

#### THE SERVICE OF LOVE.

There is not much brotherhood about to-day. People do not realise how closely they are interbound and their responsibility to each other. Everything we do or say carries its influence far out beyond our ken and we never know where. Each of us is his brother's keeper. Service is the one thing necessary to-day; the word "service" should be taught in every school. Ask a schoolboy what he goes to school to learn and he will say, "To earn a good living," or something like that, rather than to do the work of the future generation when the present generation is laid aside. Service ought to be writ large over every school—and over every works. Service is not a dream of

the imagination, but is the only line upon which industry can be organised to serve everybody well all the way round. Remember what service is; it is the practical expression of love. When we love anybody we serve them. Love is the fulfilling of all laws including life itself. What holds the universe together? Attraction—only we call it gravity. What holds the smallest particles together? Chemical affinity; attraction. Everything from the most infinitely small to the most incredibly large is held together by that one force we call Love. Reverse the force and as soon as we substitute hatred for love the whole of our civilisation will fly into pieces. Love and service are the very conditions of our actual continued preservation. We can trace the long, long climb of evolution from the lowest form right up through life more and more until we get to the human being. Thousands and millions of years have been spent in making humanity what it is. We are links in the chain, and the strength of the chain is only in its weakest link. We have been given so much. It is for us to say what we will give in return to enrich the future. (Applause.)

The CHAIRMAN, in the course of his concluding remarks, said:—

As I said before, it is a great privilege for us all to be here this evening. It is one of the finest lectures I have ever listened to on this subject. I appreciate the practical note. I only regret there were not three thousand people present. How it is to be brought before the public I do not know, but I see a great mass of people outside in the world thirsting for this. We must all exercise our will power, and you who are interested in this must use your wills, and I am then perfectly sure we shall see developments that will surprise us all.

A discussion followed, and the meeting terminated with the usual vote of thanks to the lecturer.

#### THE REV. GEO. VALE OWEN IN BELFAST.

(FROM A CORRESPONDENT.)

Two highly successful lectures were delivered by the Rev. G. Vale Owen in the large Ulster Hall, Belfast, on Wednesday and Sunday evenings, the 9th and 13th instant. On both occasions large representative gatherings of the citizens of the capital of Northern Ireland listened with rapt and respectful attention to the thrilling discourses of this well-known prophet of Modern Spiritualism. A wonderful sign of the times was in evidence when the chair at the Wednesday evening lecture was taken by the Rector of one of Belfast's leading Episcopalian Churches, Canon R. W. Seaver, M.A., D.D. Loud applause greeted the opening statement of this broad-minded and able Churchman to the effect that Spiritualism was the antithesis of materialism and absolutely Christian, and that undoubtedly all the churches of the world had failed by losing touch either through timidity or ignorance with the life beyond the veil. Another convincing sign of the trend of public opinion was afforded in the hearty invitation extended to Rev. Mr. Owen to preach at the Sunday morning service at St. John's Episcopalian Church, Malone. Rev. Mr. Owen accepted the invitation, and the church was crowded to its doors with a deeply-interested and highly-appreciative congregation.

There can be no doubt that great good will accrue to the cause he has so much at heart by Rev. Mr. Owen's visit to Belfast.

#### THE PROBLEM OF CANCER AND ITS CURE.

To the Editor of LIGHT.

SIR,—With reference to the discussion on cancer, may I submit the following:—

At a Direct Voice sitting on January 23rd, 1924, the control said that he had noticed that many people who passed over through cancer appeared to be very mediumistic, and he gave it as his opinion that probably on account of the mediumistic ability not being developed, the energy was confined in the body and centred itself into something like a tumour.

He thought that if mediumship was properly developed that this tendency would be avoided. He also remarked that the present generation was, as a whole, more mediumistic than the people of two or three generations ago.

I am quoting these details from very rough notes taken, but Mr. R. H. Saunders was present, and took shorthand notes, so that probably he could supply closer details.

May I mention in passing that in this connection it is interesting to note that Eva C. exhibited some spontaneous materialisations as observed by Madam Bisson, recorded in Dr. Schrenck-Notzing's book. Perhaps these were due to an effort to utilise the psychic force.—Yours, etc.,

EDMUND SHERIFF.

94, Oglander-road,  
East Dulwich, S.E.15.



# THE INDEPENDENT VOICE.

A CRITICAL EXAMINATION OF THE PHENOMENA.

ADDRESS BY MR. J. ARTHUR FINDLAY, M.B.E., J.P.

(Continued from page 245.)

[For the sake of continuity we repeat the last paragraph of the address in last issue.]

*Case 1 of the "A1" Group.*—I took my brother with me shortly after he was demobilised from the Army. He knew no one present, and was not introduced. No one present except myself knew he had been in the Army. No one present knew where he had been during his time in the Army. His health had not permitted him to go abroad, but he was stationed part of the time near Lowestoft at a place called "Kessingland," and part of the time at Lowestoft, training gunners.

With this preliminary explanation I shall now give you the following summary of my notes on this case:—

During the course of the sitting, the trumpet was distinctly heard moving about the room, and various voices spoke through it. Suddenly it tapped my brother on the right knee, and a voice directly in front of him said, "Eric Saunders." My brother asked if the voice was addressing him, and it replied, "Yes," whereupon he said that there must be some mistake, as he had never known anybody of that name. The voice was not very strong, so some person suggested that the company should continue singing, and while this was going on the trumpet kept tapping my brother on his knee, arm and shoulder. It was so insistent that he said, "I think we had better stop singing, as some person evidently is most anxious to speak to me." Again he asked who it was, and the voice, much stronger this time, repeated, "Eric Saunders." Again my brother said that he had never known any person of that name, and asked where he had met him. The reply was, "In the Army." My brother mentioned a number of places, such as Aldershot, Bisley, France, Palestine, etc., but carefully omitted Lowestoft, where he had been stationed for the greater part of his army life. The voice replied, "No, none of these places. I knew you when you were near Lowestoft." My brother asked why he said, "Near Lowestoft," and he replied, "You were not in Lowestoft then, but at Kessingland." This is a very small fishing hamlet about five miles south of Lowestoft, where my brother spent part of 1917. My brother then asked what Company he belonged to, and as he could not make out whether he said "B" or "C," my brother asked if he could remember the name of his Company Commander. The reply was "Macnamara." This was the name of the officer commanding "B" Company at that time. By way of a test, my brother pretended that he remembered the man, and said, "Oh, yes, you were one of my Lewis Gunners, were you not?" The reply was, "No, you had not the Lewis Guns then, it was the Hotchkiss." This was perfectly correct, as the Lewis Guns were taken from them in April, 1917, and were replaced by Hotchkiss. My brother asked him two or three leading questions, such as the name of his billet, which he answered correctly, and then Saunders said, "We had great times there, Sir, do you remember the General's inspection?" My brother laughed, and said that they were continually being inspected by Generals, to which one did he refer, and he replied, "The day the General made us all race about with the guns." This was an incident which my brother remembered perfectly well, and which caused a good deal of amusement to the men at the time. He told my brother he had been killed in France, and my brother asked him when he had gone out. He replied that he had gone with the "Big Draft" in August, 1917. My brother asked him why he called it the Big Draft, and he said, "Don't you remember the Big Draft, when the Colonel came on the parade ground and made a speech." This reference was to a particularly large draft sent out to France that month, and was the only occasion on which my brother remembered the Colonel ever personally saying good-bye to the men. He then thanked my brother for the gunnery training he had given him, and said it had been most useful to him in France. My brother asked him why he had come through to speak to him, and he said, "Because I have never forgotten that you once did me a good turn." My brother had a hazy recollection of obtaining leave for one of the gunners, owing to some special circumstance, but whether or not his name was "Saunders" he could not remember. About six months after the above incident, my brother was in London, and met, by appointment, the corporal who had been his assistant with the light guns in his battalion at that time. My brother told him the above story, and asked if he remembered any man named "Eric Saunders." My brother had been training gunners for nearly two years at the rate of about a dozen a fortnight, and beyond putting them through their

examinations, and taking a general oversight of them, he never came into sufficiently close personal contact with them to get to know many of their names. The corporal, however, whom my brother met was more with the gunners, but he did not remember any person of this name. Fortunately, however, on the afternoon of his meeting my brother, he had brought with him an old pocket diary, in which he had been in the habit of keeping a full list of men under training and other information, which he knew my brother might require from time to time. He pulled it out of his pocket, and together they looked back until they came to the records of "B" Company during 1917. Sure enough, the name appeared there, "Eric Saunders, f.g. August '17," with a red ink line drawn through it; f.g. stood for fully qualified, and though my brother knew the meaning of the red ink line, he asked the corporal what it meant. He replied, "Don't you remember, Mr. Findlay, I always drew a line through the men's names when they went away. This shows that Saunders went out in August, 1917."

This, I am sure you will agree, is a remarkable case, as it is fraud proof, telepathy proof, and cryptesthesia proof. Not only did no one present know my brother, but my brother did not know the speaker—can't even to-day recollect him, as he was passing hundreds of men through their training, all of whom would know him, but he never had an opportunity to know them individually. This case contains fourteen separate facts; each one was correct and each one comes up to my "A1" standard. The only thing lacking was the fact that we could not see the speaker. If we could have, little more could be asked. Clairvoyants present described him standing in front of us speaking. I shall now give you another "A1" case:—

*Case 2 "A1."*—One day when in Edinburgh I visited Mr. Jones, a friend of mine, and noticed an oil painting on his study mantelpiece. On remarking on it I was told that it was a painting by the trance painter, David Duguid, who died in the early part of this century. It has a history, my friend told me. He went on to say, "I had that painted once, many years ago when I visited David Duguid in Glasgow, and as my family did not believe in this method of painting, I promptly put it in a tin box." Some years later, after the death of Duguid, my friend was at a direct voice séance in London and a voice spoke to him giving the name David Duguid. "You surely do not value my painting, Mr. Jones," said David. "Why?" said my friend. "If you did, you would not keep it in a box in your attic." My friend had forgotten where he had put it, but told Duguid that he would search for it and put it on his mantelpiece. Just as Duguid had said, it was in a box in the attic, and my friend kept his promise and placed it on his mantelpiece.

This was the story I was told the day I visited my friend in Edinburgh. I never mentioned it to anyone, and my friend did not know Sloan. Now for the sequel. Some time after the story of the picture was told to me, I took with me to Sloan my friend's next door neighbour, who had never heard the story, though he knew Mr. Jones well. Mr. Jones had rarely mentioned the incident, as he is rather sensitive about touching on a subject in which his neighbours and friends disbelieve. However, his next door neighbour came with me to Sloan's one night. He sat beside me, and was not introduced.

He first of all got some remarkable evidence, and then a strong voice boomed out and addressed him by name. "Mr. Robinson," it said, "I am David Duguid; tell your friend, Mr. Jones"—then came Mr. Jones' full address—"tell your friend, Mr. Jones, that I am much obliged to him for keeping his promise and placing my picture on his mantelpiece." Mr. Robinson was quite bewildered, and addressing me said, "I don't know what he is talking about." I, however, knowing the story, promised Duguid to deliver the message, for which I received his thanks. This is another fool-proof case, and can be rightly classed as "A1" and quite free from any other explanation, to my mind, than that the personality of Duguid was present and spoke, as how else could such a message have come?

The last "A1" case I shall give relates to a lady I took with me one evening. Sloan's séance was timed to begin at 7.15, and on my way to it I called for the lady and asked her if she would care to come with me. As it was then past 7 she hurriedly put on her things and came with me. She mentioned casually to me that she had just returned from a visit to friends in England, and I heard her make

(Continued at foot of next page.)



## A GOSPEL OF EVOLUTION.

SIR OLIVER LODGE'S NEW BOOK.

In his latest book\* Sir Oliver Lodge puts into philosophical and scientific shape Tennyson's great idea that man is not yet made but only in process of making. That is an idea which has long been permeating the more advanced thought of the time, and Sir Oliver, with his great range of view and his wide and deep experience, has put it into a form of remarkable lucidity and coherence. It is an inspiring book, for it is marked not only by intellectual sincerity and precision, but also by the reverence with which Sir Oliver always approaches the deep problems of life. He has not only the sense of proportion but that rarer quality, the sense of Eternity.

A critical review of the book is not necessary. It is nowhere dogmatic except in the degree that its author writes positively where he writes of what he is assured. On debatable questions he is never more than tentative and suggestive.

Perhaps the best way of conveying a clear idea of the scope and temper of the book is by making some citations, not by any means all that we would like to reproduce. We are guided in our choice by the bearing of the extracts on the subjects with which *LIGHT* is mainly concerned.

In the opening chapter, "A Preliminary Survey of Existence: Matter, Ether, Life and Mind," we come upon the following arresting passages:—

Those eminent men who deny the possibility of continued existence are forming their opinions on mistaken theory. They deny what we call our facts. They think they are the product of delusion, hallucination, preconception, illusory and vain hopes. Well, it is a question of evidence. They would admit that it is a question of evidence. But they cannot form a working opinion without real and not casual study of the specific phenomena. The few that have studied the facts may differ from my interpretation, and especially from my Ether-working hypothesis. By all means, I am willing to abandon it on good grounds shown. I hold it lightly; but the facts I do not hold lightly. Pontifically—if opponents like to call it so—I assert emphatically that there is evidence for Survival, and that some of the evidence is thoroughly good. It can no more be treated superficially than any other of our scientific experiences. It has to be examined with caution and patience and critical care, but with an open, not a closed mind. Prepossessions and prejudices, hopes and desires in either direction, must be put aside.

In the second chapter which deals finely with the evolutionary process we read:—

Spirit and Matter interact; the one active, the other passive; the one designing, planning, executing; the other being moulded, obediently responsive, docile yet passively obstructive, with an obstruction which does not oppose but actually assists the object in view, rendering possible what else could not be managed, namely, an active exertion capable of achieving some far-foreseen and desired end.

This is the only opposition to be encountered in the

\* "Making of Man." Hodder and Stoughton. (3/6 net.)

(Continued from previous page.)

the same remark to someone just before the séance began, but no details were given—just the casual remark.

During the séance a voice spoke to her, giving the name of her host's son, saying, "I saw you when you were staying with father at Leeds." Several other voices spoke to her, giving their names, and sent messages to her host at Leeds. Two of these she did not know, but she said she would tell her host they had spoken, and pass on their messages.

This lady afterwards told me that her host had replied that he had known all these people on earth and their messages were quite intelligible to him. This lady's brother, on a later occasion, spoke to her calling her "Anna," a name he only used, as she never is called by that name. He said his name was "Will," but "Bill" to her, which was correct, and then correctly referred in detail to some advice he gave her before his death. "If you had only taken it, how different your life would have been," he said. It was only too true, said my friend to me afterwards. Finally his face materialised before her and she assures me that it was his face in every detail. Here we have fourteen "A1" facts recorded, and these three cases I have mentioned containing thirty-four "A1" facts are only three of many. Remember in my notes I have on record one hundred and sixty-nine "A1" facts, every one as good as those I have referred to.

Taking, however, these three cases, fraud is excluded, owing to the precautions taken. What of chance, in other words, guessing on the part of the medium. An eminent

material or mechanical and manageable part of the universe. Every other kind of opposition can be accounted for by free will, and is an immediate consequence of that invaluable but rather terrible and fearfully responsible grant. Therein—in that first step above perfect mechanism—lay the germ of Humanity, a germ which is incipiently perceptible at how lowly a stage in the evolution of living creatures! And now that, at the long last, that germ has developed and blossomed into consciousness, we begin to realise that humanity itself is only a stage in the upward progress, and that in our conscious freedom and power of choice we possess a spark of Divinity. The kindling and development of that spark must have been the ultimate aim of the age-long course of laborious evolution. Not a son of man only then lay in the womb of time, but a potential son of God.

In the fourth chapter, "The Development of Man," we have the following encouraging note on the present condition of humanity. There is a kind of "cold poetry" in Science and Philosophy, and it is well illustrated in the following passage:—

Humanity is far better than one would expect from its superficial aspect and sordid surroundings. Its ancient privileges and high sanctions may be masked and hidden, but they are as real as ever. We can readily understand and make allowance for our present lowly condition; we need never be unduly perturbed and discouraged by it. Signs of higher potencies are never lacking: signs of loftiness are apparent even in mean surroundings: the long labour of preparation of the planet is not to be thrown away. Millions of years before man appeared there were signs of his coming; and still there are signs and indications, to those whose eyes are opened, of a lofty future for the race, in ways as yet undreamt of.

Finally, we may take from the chapter on "Transcendental Man" the tentative conclusion Sir Oliver has reached on the vexed question of reincarnation:—

As regards Reincarnation, it is probably a mistake to suppose that the same individual whom we knew in bodily form is likely to appear again, at some future date. There may be exceptions, but as a rule that seems unlikely to happen. What may happen, however, is that some other portion of the larger self becomes incarnate; and if so it would be likely to feel a strong affinity, though often in a vague and puzzled way, with some other portion which had been embodied previously. And, again, if this second incarnate portion happened to include some part of what had gone to make the previous individual, then there might not only be a sense of affinity, but some kind of reminiscence, some memory of places and surroundings which had previously been familiar.

Many people have felt the odd sensation of having been at a place before, and of knowing instinctively what will be found round the corner or through a door. The experience has been called the *déjà vu*. It is difficult to explain, but the inclusion of some fraction of a former personality, with overlapping fragments of memory from a previous existence, is a working hypothesis towards an explanation of a faculty which, in a few exceptional people, is fairly strong.

The book is inscribed "to the memory of my friend Frederic W. H. Myers and of my son Raymond, his pupil," and it is altogether a worthy tribute to both.

mathematician, on calculating the chances of correctly guessing all the facts recorded considers that to have reached such accuracy represented the equivalent of 1 to 5,000,000,000,000; in other words, the odds were 5,000,000,000,000 to 1 against chance being the explanation. That being so, we need scarcely consider it.

I shall now summarise three cases, which I class "A2," as they do not come under quite the same category as my "A1" cases, though it by no means follows that the information was normally obtained. All I mean is that the information was available normally, and this being so, critics are open to give this as an explanation.

Case No. 1 "A2."—I arranged a sitting with Sloan one evening in our Society's Rooms in Glasgow, and mentioned the name of a friend of mine who was coming. As things turned out I was sorry I did so, as if I had not, it would have been a wonderful "A1" sitting. He was a London man and his wife came with him. He was well known as a Spiritualist and a leader in finance. His name, career and certain family matters were mentioned in "Who's Who." This cannot explain all that took place, but just because his name was known I cannot class the case as "A1." However, at least seven different voices spoke to him and his wife. They referred to family matters, gave family names and showed an intimate knowledge of his public and home life. He told me afterwards that, though he had studied the phenomena for twenty years, it was one of the most evidential and interesting sittings in which he had ever taken part.

(To be continued.)



## THE DRAMA OF EUROPE.

BY STANLEY DE BRATH.

## PROLOGUE: THE ANCIENT WORLD.

In one of those passages of Scripture which some imagine to be the record of a fact, and others consider a dramatic parable, but whose meaning stands the same in either case, we have the clue to the repetitions of history.

Belshazzar, in fact the son of the reigning monarch and commander of his army, at the very time that the kingdom is menaced by the invading Persian, is shown at a great feast, drinking with his lords and concubines. The image is of earthly power and sensual luxury, careless of approaching dangers. And the Moving Finger writes on the wall of his palace the Mene, Mene, Tekel, Peres, which proclaims the irrevocable sentence: God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided to others.

Such is the drama of history. Empires, kingdoms, republics, democracies have again and again been weighed and found wanting, and have passed from the stage.

It is to be regretted that we should so often forget that internal causes can only be staged by representing them as external. Historical science reveals the inwardness of events just as physical science reveals molecular action. Drama makes some one man the embodiment of the temper of his age. That is why the Government of God is always dramatically represented under the figure of a human sovereignty, which in fact it only remotely resembles. Too often we pass by the meaning of the legend, confining our attention to its form; and conceiving of that Government as that of an external Ruler, we ask why He does not interfere to stop the sufferings of the world.

To all who realise that the Creative Power works from the inside, not from the outside, whether of Nature or Man, the answer is simple. Because the evolutionary law is inviolable—learn or perish: because if we will not learn by reason and good-will we must learn by consequences and pain; and this is not cruel, because wisdom is the only permanent condition of happiness, and to the soul that has learned, the sorrows and sufferings of the flesh are forgotten as an evil dream when it awakes in the morning sunshine of its next evolutionary change.

The Drama of History is the story of the cumulative action of individuals. In each man there lives the emanation from the Father which can heal, can guide, can strengthen and can love, acting from moment to moment in the ordinary affairs of life. We heed—co-operation and harmony ensue: we quench the Spirit—diversities of "interests" spring up; they give rise to factions, rivalries and enmity. Slow fall the flakes of action like the snow on the mountain side, until the mass of hatreds, ambitions, and injustices fall in the avalanche of war or revolution.

We are weighed in the eternal balances of spiritual law.

## ACT I.—HELLAS.

"Westward the course of Empire takes its way."

Persia succeeded Babylon and ruled the East. Xerxes (B.C. 485), irritated by Greek piracy, as Philip of Spain in a later age by the Elizabethan seamen, essayed the conquest of a small free nation. His undisciplined myriads were routed by Greek disciplined soldiers, and his sea-power was crushed at Salamis, B.C. 480.

So began the Golden Age of Hellas—the Age of Pericles. That Age has been spoken of as though it were a democratic model. That is not the fact. Modern democracies are not the historic descendants of the little Greek States, but of the Roman system. They have not been influenced by Greek ante-types, except in a remote degree through the writings of Aristotle and Plato. Greek democracy is not in the direct line of historical evolution.

There are other reasons why Greek democracy is alien to the modern form.

1. The citizens of the Greek republics, which were no larger than an English county, were all brought up in very similar environments—Athenian, Spartan, Theban, etc.; those of a modern State grow up in environments so different that they have few ideas in common.

2. The Greek democracies were founded in totally different traditions from the representative principle of a modern State. Aristotle makes his ideal democracy one in which every voter could hear a single orator; and even though the Press, had it existed, might have enlarged his definition, the fact remains that the possessors of the franchise were never much over 20,000 in the largest of the Greek States, and often much less.

3. This franchise did not imply election to a Chamber—there was none—every citizen could speak and vote in the Assembly (*Ecclesia*) on every measure proposed.

4. The Courts of Law and the Councils were similarly administered, by the whole body of the citizens. Any man could become a magistrate by direct election to the office.

5. Ancient democracy, whether in Greece or Rome, was not merely tolerant of privilege—it was privilege; e.g., the Law of Pericles for the Athenian franchise demanded Athenian descent on both the male and the female sides,

thus restricting the privilege to about half the population even in this small State. Citizenship conferred eligibility to the numerous magistracies, the right of voting in the Assembly, the right to own land and houses, and even that of appearing in the law courts. It was an oligarchy; government by a restricted class, and meant in practice a still greater restriction of the number holding an effective franchise.

6. Labour was despised, because much skilled and unskilled labour was performed by slaves. Manual labour was considered unworthy of a free man. The Greek citizen had therefore ample leisure to acquaint himself with political theory and administrative practice, to debate political questions, and to contend for election to the numerous offices that carried State pay.

7. But the final and capital difference that vitiated all modern comparisons is that these little republics were slave-holding States. In Sparta the helot population far outnumbered the free men, and were liable to the atrocious custom of the Cryptia, under which on a given night any helot might be murdered with impunity; the victims would, of course, be those who behaved most like free men. Thucydides records the murder of two thousand at one time. (Thuc. iv. 80).

Verbal similarities cannot obliterate these profound moral differences; the problems of modern democracies involve a series of conditions so different that no just analogy can be drawn.

Moreover the Greek democracies were very transitory: the Delian League that fought against Persia, rapidly became the Athenian Empire; opposition to Athenian hegemony brought the League to side with Sparta in the Peloponnesian war, but the outcome was only the hegemony of Sparta, succeeded in thirty years by that of Thebes. It is true that by the end of the Great Age, democracies of the type described above—small slave-holding States with a limited franchise—were the typical Greek constitution, but they had no lineal descendants; they were not in the European evolutionary stream.

There is, however, a very clear lesson to be learned from the abortive democracies that were miniature prototypes of much larger events; they were profoundly immoral.

Slavery was the canker in their constitution, and slavery is destructive of all the finer human feelings. Not only did they disregard the natural human unit—the Family—which is the nursery of unselfishness, but they went deliberately against it. Plato, in his "Republic" is not an elaborately veiled satire on democracy, regarded community of women and children as the foundation of the perfect State (Repub. viii.). Aristotle, though he condemns the exposure and starvation of infants, directly sanctions abortion (Polit. 1335 b), and it is curious that the sympathetic references to unnatural crime that deface even the pages of Plato, seem to exercise an infective influence on certain admirers of Greek Art. They were politically corrupt; venality was notorious, and by the time of Demosthenes (350 B.C.) the citizen body of Athens was largely composed of "salaried paupers," men who drew their subsistence from State pay; a primitive political condition to which apparently some persons desire to return.

By political exile, factional strife, internecine war and a falling birth-rate, the population had dwindled and fallen far short of what it had been at the beginning of the Peloponnesian war. Infanticide was common, and wealth declined in parallel with population. The property tax for the war with Philip of Macedon fell on 1,200 citizens only. Demosthenes insists again and again on the decay of patriotism which responded so poorly to his efforts to inspire the Greek democracy. To this pass had slavery, idleness, faction, political venality and sexual corruption brought the victors of Marathon and Salamis.

The Federal Leagues of the 3rd century B.C., after the Macedonian conquest, offer a transient resemblance to modern politics, inasmuch as the representative idea first appears, power being in the hands of a Federal Council composed of representatives of the different States; but this was in itself rather a departure from the democratic principle as then understood, than a development of it; and with the advent of Alexander, Greek democracy in any form disappears—the unit is the city, and the principle is municipal freedom within an Imperialist system.

The coming of that conqueror was dramatic. Darius of Persia had taken Greek soldiers into his pay. A nationalist revolt turned against these mercenaries. One of them, a private soldier named Xenophon, assembled his comrades in the heart of Persia and marched through 600 miles of hostile country to the Greek cities on the shore of the Black Sea. Alexander was not slow to perceive that if ten thousand men could march out of Persia in despite of all opposition, twenty thousand could march into it. He had perfected his military machine—the phalanx—a triangular wedge of men armed with long spears and protected from arrows by armour. Against their shield-wall the waves of Persian cavalry dashed themselves in vain; and their point of veteran soldiers pierced all undisciplined ranks. The battles of the Granicus and Arbela gave the rough Macedonians silken tents, gold and silver plate, fair women, hoarded wealth, and authority over extensive provinces.

Alexander penetrated to India; he set up his capital at Babylon, and died in the flush of conquest. Four of his officers divided his empire between them: one took



Persia as his share, one ruled Syria, one governed Egypt and one became king of Macedon. In the wars that followed, armour-plated elephants, the precursors of the "tanks," carried devastation into hostile ranks, the phalanx completed the rout, and cavalry took up the pursuit. Greek engineers made Demetrius (called Poliorcetes—the Taker of Cities) the ruler of the Levant; and Greek sailors planted colonies all round the Mediterranean—at Marseilles, in Sicily, at Cyrene, and Alexandria. Greece was the great military power, and every Greek exulted in the pride of Greek art, Greek philosophy, Greek prowess, adventure and civilisation.

Imperialism gave a fresh lease of life to the moribund communities, but the root causes of degeneracy were unchecked. The Greek rulers entered on the second phase—they became first luxurious, and then corrupt.\* The causes of their fall were, as ever, moral causes, summed up in the word Materialism,† which sets bodily pleasure and material prosperity as the purpose of life. The Greek social ideal was Aristotle's "good life"—to avoid the grinding struggle by which a man's whole strength is spent in wrestling a living from Nature or circumstance, leaving him neither time nor energy for art, literature, or that knowledge and feeling which make the charm of intercourse and are often the basis for friendship. This "good time" is the aim of many at the present day, an aim fully justified pro-

vided that it is earned by industry and directed to health giving recreation.

But this leisure was provided, not by industrial organisation, but by slave-labour. Wealthy patrons collected round themselves a mob of sycophants; and the commonalty, relieved of the work that makes the true prosperity of a nation, "spent their time in nothing else but either to tell or hear some new thing." Sophists and demagogues, discussing political theories and social futilities, set the fashion. Every citizen had his seat in the theatre, and made that, not a recreation, but the serious business of life. The Greeks became more than ever a nation of talkers and idlers. Slavery relieved them of honest labour, and provided them with harems that adulterated the blood of the race.

The spiritual law of inevitable consequence worked out in degeneracy and decay; their beautiful art became feeble copying, and the philosophy which was the essence of Greek religion became wire-drawn speculations and empty talk without corresponding action.

"Philosophy had in fact become at Athens what it now is in our universities, no longer a rule of life, but a means of education in acuteness and in the practice of logical controversy" (Mahaffy, "Greek World Under Roman Sway," p. 150).

Greece could no longer serve the evolution of mankind, which is not like animal evolution, the result internally thwarted, but is the evolution of the being possessed of spiritual qualities, determined by the power of choice. They were on the down-grade intellectually and morally. Macedon espoused the cause of Carthage in the Punic wars, and mob-rule in the Achaean League brought them into collision with Roman statesmanship. They were weighed in the balances and found wanting; the Macedonian empire fell before the Roman legions and the Greeks became the slaves of Rome. (168, B.C.)

\*Droysen; also Professor J. P. Mahaffy "Greek Life and Thought," pp. 109 and 132. Also "The Greek World Under Roman Sway," p. 71.

†Materialism is here used in the sense of "the practical pursuit of gain as the object of life"; not for an abstract system of thought professed by persons who have inherited centuries of Christian culture, and often construct scientific theories without considering the results to which they logically work out.

## THE USE OF ECTOPLASM.

By MRS. F. E. LEANING.

Nearly everything that we hear of ectoplasm nowadays, and we hear much, is connected with materialisations and séances, but the report of Mr. Benton's interesting address commencing in *LIGHT* of April 5th brought to mind a description of the thing without the name (for it had none then) in another connection altogether, and one which is suggestive of a fresh line of investigation. People who are not satisfied with the merely sentimental results, or the food for scientific curiosity, yielded by materialised figures, faces, hands, and so on, ask with every justification, "What is the good of it?" The following account gives one answer. It is by Brother Ramananda, and is given in Appendix D of Dr. W. F. Cobb's scholarly work on "Spiritual Healing":—

Near our summer residence, which was a forest, there was a pool of water where each season storks used to come to breed, and they would always ask me to come at the time of hatching. Frogs on the above-mentioned water would sometimes be attacked by hawks, and, though I was only two or three, I well remember my first experience of healing was the replacing of the flesh and skin on these frogs' backs which had been torn by the hawks dropping them on my approach. I would caress the frogs for a while, and always saw a fine white doughy substance envelop them, and I would watch the wounded flesh quickly mend and the skin be replaced, and lastly the green colour and brown markings reappear as they were originally.

One day a big tiger met me near a water-hole with a very inflamed paw. A large splinter was in it. As he came up to me I saw this same substance enveloping him. I took his paw in my hand before turning it over—he had then lain down at my feet—a large piece of black wood came out and fell at my feet, and almost instantly I saw the tendons move into place, the flesh knit together, skin grow over and new hair come through, this wonderful substance moving in cloud-like waves all the time.

This "fine white doughy substance," exuded, Mr. Benton tells us, from all living things, working and moving in the restoration of tissues, is usually quite invisible to us. A stage further it seems able to affect the psychic senses of sight and touch; denser still, the sensitive plate; lastly, the physical organs of sight and touch. Its rapid flight back into invisibility and intangibility naturally makes it the most difficult of all things to examine; yet anything once within the reach of science cannot escape, particularly if as in this case it really belongs more to this world than what we call "the next." We who are of a generation learning to constrain the viewless ether, will not long be without a closer knowledge of our own exudations.

It is interesting to place beside the above instance of ectoplasmic use in healing, a statement by Mrs. Irene H. Elliott, made in an interview reported in the "Daily Express" of November 26th, 1923. "A healing substance comes from my finger-tips, like gossamer or a spider's

web," she is quoted as saying. The sensation often spoken of by people sitting for development, of a "cobweb" feeling, especially on the hands and sometimes the face, or even all over, is probably the same thing in an incipient form. And like most other things which we can see when they are pointed out to us, a lot of evidence bearing on the subject is to be found in the writings of the early mesmerists, or "magnetisers," as they were then called, who quite reasonably believed in emanations which they could see, and feel, and make felt, no matter how loudly the world laughed.

## THE SECRET OF THE GAME.

A PARABLE.

Reason and Emotion having engaged in a game of skill, Reason was troubled to see that his partner disregarded all the rules of the game, and scored her points without the slightest reference to the laws of arithmetic. When he protested mildly the lady was up in arms at once and (to his astonishment) accused him of unfairness and even cruelty. But without losing his composure he gently explained that in no circumstances could two and two ever make more or less than four; that the hard facts of existence could not be set aside at anybody's convenience, and much more to the like purpose. Emotion, however, paid no attention to his arguments, but declaimed tearfully about the Law of Kindness, the Beauties of Nature, Atheism, Vivisection, Psychical Research and other matters which, so far as poor Reason could perceive, had no bearing upon the case whatever. But he continued his pleading, relying upon the justice of his cause and the idea that truths so obvious and self-evident as those he advanced must presently turn the scale in his favour. Alas! the only result was to inflame the temper of his partner to such a degree that he despaired of arriving at any solution of the contest. At last a bright idea occurred to him, and when Emotion scored nine points and entered them as fourteen, that being the number required to make her score equal with that of her opponent, he protested no further; "Dear lady," he said, "you shall play as you please. We will ignore arithmetic and all such trifles, and two and two shall make not only four but any other number you wish." And finding herself unopposed, Emotion suddenly became quite tractable and thereafter the game was played out fairly, and she was even content to lose it with a good grace.—D. G.

## IN THE END.

The term of our life is brief,  
'Tis the red of the red rose-leaf;  
'Tis the gold of a sunset sky,  
'Tis the flight of a bird on high;  
But one may fill the space  
With so much beauty and grace  
That the red shall shine sublime  
With the gold, outlasting time,  
And the bird fly swift and straight  
Through Heaven's most holy Gate.



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## "MESSAGES FROM GOD."

There are three things that are needed by every Spiritualist, and especially by every active medium. The first is common-sense; the second is an all-round knowledge of the world; the third is a sense of humour. We believe that these three requisites are possessed by believers and mediums to a very much greater extent than the outer world imagines; and there are times when we are even inclined to think that Spiritualists, on the whole, are stronger in these very matters than their revilers. But no one can deny that this is *only* "on the whole." It is only natural that the subject, merely as a subject, should attract the morbid, the badly-balanced, the humourless crank, to say nothing of the excitably ignorant and the rogue: and it is certainly necessary that all our people should stand on their guard in relation to these.

Take the whole subject of what we call "Messages from God." Now we do not deny that such messages may come, in whatever sense we understand "God"; but we do say that, on such a subject, we all need to be as careful, as critical, and as reticent as possible. All along human history we have had mediums, or persons who were mediumistic, who imagined they were the confidants of God; and no more intellectually and spiritually ragged regiment ever paraded this much-abused and long-suffering earth; from Ezekiel with his "Thus saith the Lord" to Joanna Southcott with her expected birth of "The Prince of Peace." A little common-sense, a fair share of real knowledge of the world, a merciful awakening of the sense of humour, would have sent home nine-tenths of these roaming receivers of "messages from God."

We know it because it has fallen to our lot to come across not a few of these "messages," given with all the assurance of a prophet, and all the conceit of a fourth-rate poet: and, in nine cases out of ten, the message has been unworthy of the fifth standard in a Board School. What tawdry metaphors! What excited drivel! What vain repetitions! Ring down the curtain upon them, and let the rest be silence!

What then? Does that tell against our great contention that messages come from the Unseen? Not in the slightest. We do not care to deny, in any case connected with this "ragged regiment," that the message is genuine as an incursion from the Unseen. All we say is that it must be judged upon its merits, and that it is the very height of misleading folly to endorse everything with the name of "God," or to let that great endorsement, as a matter of course, remain. Spirit-communion is not necessarily "the communion of saints," much less "the communion of the Holy Ghost"; and it is precisely for this reason that we cite, as requisites, the safeguard of common-sense, the help of a knowledge of the world, and the blessed gift of a sense of humour.

But Spiritualists and mediums are not by any means the greatest sinners in this Jerusalem. In truth, their revilers, in some respects, outdo them in their impertinent attempts to annex the Almighty, and to promulgate His secret decrees. Time out of mind we have had our "prophets" and "interpreters" who have busied themselves with the puzzles of Daniel and The Revelation, finding modern dates in ancient numbers, and, in general, making plain the cryptograms of God.

A vaguer set of prophets potter with great calamities and wars, with very bad weather, and even with epidemics of influenza, as connected with the judgments of God and the verdicts of Heaven. The late Mr. Spurgeon, in his dramatic way, was rather given to it; and there are few preachers, high or low, who have not had a turn at it. Even great bishops and archbishops, in our own day, in times of cholera, or drought, or excessive wet, have advised fasting and prayer, and have arranged for days of "humiliation" before an incensed and hotly-judging God. It is, in truth, a common folly, and one that still widely prevails amongst the irritating or amusing superstitions of even "good Society"; but the enlightened Spiritualist is as free from it as the enlightened rationalist.

Westminster Abbey needs the lesson as much as the humblest little parlour where two or three are gathered together, feeling for some open door to the spirit-world: and even the Bible needs the discrimination which we counsel with regard to every "trance address." It becomes us all to be moderate and modest, to let reason keep her seat on her glorious throne, to bring to bear, upon glimpses of the Unseen, the experiences of daily life, and to "try the spirits"—perhaps as much for their sakes as our own.

## LOVE IS GOD'S GARDEN.

The legend saith,  
In Nazareth  
Christ Jesus played His little Garden through  
With comrades two—  
Joy and his brother, Pain,  
From dawn of gold to hush of twilight dim;  
And of the innocent twain  
Pain  
Was most to Him.

When moon swam high,  
Joy sought the sky,  
With pledge that on the morrow he would send  
Another friend,  
Whose games should never cloy;  
So from far Realms of Happiness above  
That merry, laughing boy,  
Joy,  
To Christ sent Love.

Then Jesus said,  
"Till Death be dead,  
And every tongue know Christ of Galilee,  
Remain with me,  
Dear Brothers, Pain and Love;  
And be ye names in hearts with me to reign,  
Priceless all else above:  
Love,  
Christ — and sweet Pain!"

—J. M. STUART-YOUNG.

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A NEEDED HINT.—One is often surprised at the bizarre reports which come to hand concerning public meetings and séances—especially séances. A very large proportion of the general public seems quite unable to discriminate between actual happenings and their impressions and emotions arising from the observance of such happenings. It is almost amusing to discover the large number of people who seem to imagine that the use of a multiplicity of grandiose words and superlatives adds something to the facts, when often the use of such words merely convicts the writers of undue credulity and emotionalism. . . . The worst disservice we can do to our arisen comrades is to garnish and trim their message to meet our moods and fancies, or to cram their teaching into the mould of our petty idiosyncrasies and misconceptions.—THE "TWO WORLDS."



## THE LIGHTHOUSE WINDOW.

## NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A certain class of critic loses no opportunity to jibe at Sir Arthur Conan Doyle as a crank, running after any psychic chimera that presents itself. Such men only expose their own mental deficiency, for a study of his face as it appears on the frontispiece of the current issue of "Pearson's Magazine" is sufficient to give the lie to any such statement; while his own statement in the article that follows is evidence of his careful sincerity. He says:—

I will claim one virtue for myself in life, and it is that I have never paltered with this subject. There is something within me which makes it quite impossible that I could say other than I truly think about religion, or could bow my head to any system unless my heart and reason were bowed also. I have said "virtue," but it is an ill-chosen word, for this is as much part of myself as my hand or my foot, and at no time have I had any choice in the matter or any reason for self-praise.

A report of a lecture by Sir Oliver Lodge on "The Reality of the Unseen," at Dr. Horton's Church, Hampstead, is given in "The Christian World." Discussing the evidences for the existence of law and order in the Universe, Sir Oliver is reported as saying:—

"The structure of the material universe is extremely beautiful. When its students talk to you about it, listen to them. But if they begin to philosophise and say there's nothing else, they are saying what they do not know." The visions of the saints and seers were mystical but true. Men of science did not get their visions in this way, but by studying in a more prosaic way. There were different gifts, but the same spirit. "The reality of the spiritual world—the thing is true! How do I know it?" said Sir Oliver. "By study, it has come gradually. There are beings in this universe besides men. We ourselves belong to the unseen. Our bodily life is a training very important in our existence. If we want help we can ask for it, and it will be forthcoming. The Person whom you worship here is not extinct, but working among us now." It is impossible to describe the profoundly moving effect with which, in conclusion, Sir Oliver recited Francis Thompson's poem, "The Kingdom of God." The whole service was an event long to be remembered by everyone who was privileged to take part.

The "Journal of the American Society for Psychical Research" for April, contains the translation of an article by Dr. Gustave Geley on "Ectoplasm." In considering the similarity of this substance to certain biological actions, and the position it might take in normal genesis, he points out that it is always subordinate to the "directing idea." The article commences with the following lucid statement:—

What is the Ectoplasm? First of all, it is a physical unfolding from the medium. During trance a portion of his organism exteriorises itself. Sometimes it is only a small portion, sometimes, as in some of Crawford's experiments, it is half of the weight of the body. The ectoplasm shows itself at first as an amorphous substance, sometimes solid, sometimes vaporous. Then, very rapidly as a rule, the amorphous ectoplasm takes shape, and out of the material we see appear new forms which have, if the phenomenon is completed, the physiological and anatomical capacities of organisms of biological life. The ectoplasm has become a being, or a fraction of a being, but always strictly dependent upon the body of the medium of which it is a sort of projection and in which it is re-absorbed at the end of the experiment.

The "Sunday Pictorial" contains an article by Gilbert Frankau on "Signs of an Immanent Spiritual Revival," in which he deals with the disturbing effect of the late war, especially in ethical matters, and draws the following conclusions as to the outcome:—

Nevertheless, the more I personally see of this new, unhappy, restless England of ours, the more I read those many letters which reach me from all about the Empire, the more certain am I becoming that we are about to witness some great recrudescence of that faith in the infinite which underlies every other faith in man. What form that faith in the infinite will take, what kind of creed or what kind of man will reveal it to us is still unclear to me. God moves strangely when He is about to perform some wonder. But already, to anyone who has the eyes to see, there are many portents of Him, and many earnest souls are already claiming revelation. Every day, for instance, the Christian Scientists add to their number and add to their enthusiasm. Every day some purely intellectual man announces his conversion to that intellectually baffling theory, Spiritualism. As always the Roman Catholic Church pursues its disciplined way. Among the Hebrews many earnest men and women are wondering whether salvation may not lie in

the old Talmudic doctrine which preaches the sternest of all individualisms, and claims that any who makes himself a burden on the State is also a burden on his Deity.

And he concludes with this opinion:—

That in mere intellectuality, as in mere sentimentality, lies no hope for any of us; and that, if ever there arises among us a teacher whom the majority of us can follow, his creed will not be as the older creeds—formalised, dogmatic, intolerant of this shibboleth or that—but a simple, star-clear, common-sense belief based half upon logic and half on those high emotional possibilities resident in every human soul; a belief, to sum up, to which the average man and woman can turn in periods such as this one, when all seems dark, and there is a tendency to believe man's only welfare is that of material achievement.

"The Northern Whig and Belfast Post" for the 12th inst. gives an interview with the Rev. G. Vale Owen, after his lecture in the Ulster Hall. Several leading questions were put to the lecturer, and the interviewer, after referring to the "wave of Spiritualism" which is "sweeping over the country," gives the following particulars of his chat with the famous preacher:—

I asked him how people in the spirit world progressed from stage to stage, or if any of them remained stationary after they had crossed the border land.

Answering this question, he said: "Some stand still for many hundreds of years. These are so constituted as to be incapable of progress in any real sense for centuries. They are usually termed earth-bound spirits. In other words, they remain bound by earthly conditions, and are unable to rise. They are not material, but to them their bodies are as substantial and real as our bodies are to us."

My next question was, "What kind of bodies have these spirits, for if they are anything at all like ours surely no planet would be large enough to house the millions that have passed to the great beyond since man was evolved?"

Mr. Owen replied: "In describing life and places in spirit land one must always keep in mind the fourth dimension. We in this world have but three dimensions—namely, length, breadth and thickness—but in the spirit world they have something at least analogous to a fourth dimension which they cannot describe to us in our three dimensional language. The nearest they can get to it is interpenetration."

"Can you give me a concrete example of anyone receiving a message from the spirit world" was my next query, and he replied:—

"Before leaving for America in January last year my mother, who had died some years previously, came to me and told me that she would be with me during my American tour. On arriving in New York I gave a series of three lectures at the Broadhurst Theatre on consecutive Sunday afternoons. A lady told me that on the first Sunday she had seen a lady in spirit form with me on the stage. From the description given me I recognised the lady as my mother. After the third lecture a New York business man, Mr. John Tickmor, who is also a clairvoyant, without any knowledge of the lady who had told me of her experience, informed me that on the second Sunday he had noticed a spirit lady on the stage. Then on the third Sunday she again appeared to him, and floating over the audience she came to him and said: 'Tell my boy I am with him to-day.' Thus she fulfilled her promise to be with me. I may add that my mother gave to Mr. Tickmor her full Christian and maiden names which, of course, were unknown to him before that time."

The well-known lecturer must have experienced a feeling something akin to that of being under cross-examination when I fired my next question: "Would greater happiness not result in complete severance from thoughts or connections of any kind from this earth?"

The reply I received was to this effect: "People in the spirit world love to come back by way of service, because service is their method of advancement. In Hebrews we read: 'Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?' This, indeed, was the motive of our Lord's coming to earth."

"Do you think it is within the power of everyone to get into touch with the spirit world?" I asked.

Promptly came the reply, "My belief is that all these psychic faculties are latent in every human being. In one person clairaudience is nearer the surface than in another person. In others clairvoyance, in others trance, and so on. The psychic faculty nearest the surface is the more easily awakened into activity. Potentially, therefore, it is possible for everyone to communicate with their spirit friends. In practice, however, it is only those who have cultivated the psychic faculty who are able to do so. Those who have not cultivated the faculty in that way must depend upon someone who has done so naturally, called a medium."

W. W. H.



## SOME NOTABLE SPIRIT COMMUNICATIONS

SELECTED BY W. BUIST PICKEN.

### I.—FROM SOLON, THE CELEBRATED ATHENIAN LAWGIVER.

A favourite allegation of the educated sceptic concerning messages from the world invisible is that nothing at all worthy of the Great Departed is ever received. It is to be admitted that his scepticism seems only too well founded. In this article, and perhaps succeeding ones, on the same topic, he may find food for new thought. The following example of spirit communication is taken from the first volume of the "Great Harmonia" (p. 181 *et seq.*), where the recorder disclaims any knowledge of the communicator from books, and assures the reader that he has phrased the majesty of Solon's thoughts as well as he could. The name of the spirit is not stated; but as his identification from the context appears to be clear, the addition of it is not an impropriety. The Sage's definite purpose in what here follows is to shed light on "that sublime resurrection which mankind has misnamed death."

"Many centuries have rolled over the earth since I, as one among numerous inhabitants, lived and moved upon its surface. My thoughts and experience, while residing upon that planet, seem to me now like the shadows and outlines of some unmeaning dream; my earth-life seems like a brief but an uneasy night, when contrasted with the perpetual and peaceful Day, which pervades the interior souls of those who dwell on the higher planes of the neighbouring sphere. Yet my experience, as I neared the termination of my residence on earth, was a perfect history of, and commentary upon, the influence of ignorance and mythology.

"Greece was my country and my idol; her inhabitants I loved as my children; and her beauteous institutions seemed to me like monuments of instruction and philosophy. But, as among children, there came discord there; the government of the country was divided into numerous Republics; and the people, looking with favour upon my temperament and attainments, placed me at the summit of their aspirations, wherefore I became the governor, the instructor, and the lawgiver, of the once-beloved and adored Athens. The laws framed by me for the Athenians were none other than the desires of my inmost understanding; but instead of orally imparting to the multitude the instinctive promptings and silent meditations of my own spirit, I caused them to be executed upon parchment, and I confidently depended upon the most devoted of my more immediate companions, who were well versed in my laws and reasons, to instruct, and improve, and harmonise the people. But hereby I experienced a truth, which all mankind should forthwith learn, that those who are esteemed as Teachers and Legislators of the land must not be first presented with, or taught, new forms or revelations of truth; for such minds, holding a temporary power over the people, will, in order to maintain their power and position, misrepresent and dethrone the medium or person through whom the truth is unfolded to the world. Teach the people, not kings and governors; teach children, not strong adults, who feel immovable in their thoughts and philosophy. Had the people known me; had they but once contemplated the contents of my living nature; I would not have been so unexpectedly dethroned, nor banished from those scenes which were enshrined in my misdirected affections. But I was constrained to depart into the interior of my native country—there to deplore the past, and interrogate the future. This change in my life and habits was the beginning of my uneasiness concerning the issue of that event which is called Death.

"Mythology, though begemmed with unnumbered diamonds of truth, had robbed my spirit in darkness. I sought and invoked the gods to preside over me when death frowned upon and claimed me as its victim. Nothing discoursed more forcibly and fearfully concerning the dreadfulness of my metempsychosis than the long and still nights, which I endeavoured to illuminate and animate with constant wakefulness. But the words of the Judean shepherd sounded loud in my soul—'Death is an everlasting sleep!' Whether in the forests of the Isle of Salamis; whether consulting the habitations of the gods; or whether contemplating the deep murmuring music of the Grecian gulf—yea, everywhere, I heard the voice of the Judean shepherd saying—'Dark is the valley of the shadow of Death'—'Death is an everlasting sleep!'

"Three years subsequent to my dethronement, I was made aware of approaching dissolution. In view of this final termination to my existence my spirit sank into the depths of melancholy, and was veiled in night. I was imperfectly aroused from this darkness when there streamed to me a recollection of the doctrine which supposed a resurrection of the souls of the good that die, to live on some fair and heavenly isle for ever. And this favoured spot of earth—the beautiful retreat I had oft chosen for my meditations—was known as Salamis; out of which was to be born again that fairer isle, anticipated and named, by Plato, the 'New Atlantis.' At the request of my few but faithful friends, I dictated to be written upon parchment that my ashes should be scattered upon the sea which so constantly embraced and moaned about the fertile but solitary shores of the Salamis Isle.

"Being prostrated with disease for several weeks, it was easy to mark the progress of those physical changes to the final change termed death. This change came upon me as my spirit was audibly deploring the fate of my dearly-beloved country. The sun had not yet disappeared in the west when I was prompted to bid my friends farewell; and the change, like slumber, crept over me.

"As my sleep deepened, the room I occupied, together with the objects and persons therein, gradually faded away. The more I strove to maintain a consciousness of things about me, the more unconscious I became; until every avenue that appeared to connect me with the outer world was entirely, and as I thought, everlastingly closed. Fear and desire constituted the last links in the chain of life, lengthened to the end, which seemed about severing for ever. I feared lest the waves should not give up my scattered ashes, and wait them to the New Atlantis Isle; and my desire was unto the gods, that their celestial presence should attend my death and revivify the divine power that animated my bodily frame. Immediately upon analysing these oppressive thoughts, I experienced a sudden rush of all the divine power which had dwelt in the hands and feet into my encephalon or head. This was accompanied with a soft tranquillising sensation that pervaded my entire nature, which peaceful calm was speedily followed by a state of total unconsciousness.

"How long I remained thus I could not tell; but I experienced a full return of the consciousness of my personality. This restoration of life was accompanied with many new and sweet influences; and my expanding thoughts caused me suddenly to feel that I could now understand more concerning the gods, and comprehend the nature of the soul's resurrection. A super-consciousness pervaded me; and my spirit was endowed with immortal sensibilities. The instant I realised, or thought I realised, this truth, my breast freely inhaled the soft and silvery air; my heart swelled with emotion, and beat the musical pulsations that would naturally flow from a harmonious instrument. Inspired with these exalted sensations, and not realising my spirit's departure from the body I had hitherto inhabited, I strove to open my eyes that I might again behold my friends, and relate to them the melody of my soul. I supposed that I should not die, and that I had only passed through a metamorphosis from illness and suffering to a renewed condition of life, which, endowing me with superior power, would enable me to instruct the Athenians and legislate for them.

"Gradually my senses opened, and lo! instead of seeing the external forms of my friends I beheld their interior life, and read their inmost thoughts—I saw them deploring, in tears, the departure of some dearly-beloved one from their midst; and, directing my perceptions to where I saw them gaze, I beheld (in their thoughts) the body which I had myself worn! I strove to tell them that the deserted tenement was nothing, and that I possessed a body, and stood among them; but, instantly, I saw that there could be no communication between us; because they were living in one condition of being, and I in another; they could converse only through the instrumentality of material senses, and I could discourse only through the pure mediums of thought and desire. But I was too highly inspired with new and comprehensive conceptions to bestow much desire upon my friends in their attendance upon the lifeless body, which lay before me. I internally knew that it would yet be well with them; and this knowledge made me wholly passive concerning their feelings and destiny. Now my interior spiritual senses were soothingly closed; and now my exalted sensibilities gathered themselves into friendly groups throughout my nature. In a few moments I passed into a calm and profound slumber.

"I was aroused from this serene state of partial unconsciousness by experiencing a peculiar breathing sensation upon my face and head, whereupon my eyes opened, and I beheld, in the scenes and forms about me, more concentrated love and friendship, more grandeur and magnificence, than thou canst understand; thou couldst not comprehend, nor record, what I saw. Shall I tell thee that I realised the divine resurrection, which the gods had promised the early inhabitants of earth? Shall I tell thee that I stood upon the New Atlantis Isle? Yea, I believed the gods were faithful; and that the glorious Republic of immortal duration had arisen from out of the divine Salamis! A pure, serene air constantly entered my breast; my ear was entranced with the most liquid and silvery music, which seemed to float upon the atmosphere; and my eyes contemplated a boundless and magnificent country. Anon, I was inspired or penetrated with a divinity of ineffable sweetness, and a thought came before me and said: 'Seek thou the things that draw thee most.' And, immediately, I was attracted to a group of friendly persons, whom I beheld conversing near me. What a thrill of unutterable joy ran through my now exalted nature, when among them I discovered and embraced two of the dearest friends I ever knew in Athens! This meeting, so unexpected and sweet, imparted to my soul more happiness than I had ever enjoyed on earth; and from that moment I began to unfold in Love and Wisdom. It was only by perpetual development I learned that the gods did not bring me thither; and that the glorious country of which I had become an inhabitant was not, as I had supposed, the



new-born republic of the isle of the sea; no, I learned of my higher life, and progressed to understand that I lived in a tenfold more heavenly state than my earthly imaginings had dreamed of—because each inferior faculty of my nature was drawn up into intimate conjunction with the True, the Good, and the Divine!

"Thou seest now what a simple and ennobling process it is to die; thou seest now, that there is no 'valley' of fearful 'shadows' to pass through; and that death is not 'an everlasting sleep.' But I must tell thee that it is *only the good who die sweetly; for the troublesome or troubled spirit is sometimes not quieted, until after it has been, for a considerable length of time, removed from the earth, and until it has experienced the subduing and disciplining influences which pervade this divine habitation.*

"The earth's inhabitants will now see (even though they do not believe it) that to die is to be born again; and that, to die sweetly, they should think, act, and unfold, in harmonious order; for the flower must have blossomed, though in rude places, peacefully and purely, out of whose heart rich fragrance flows to heaven."

## THE ETHERIC BODY.

By F. C. CONSTABLE, M.A.

A certain hypothesis which is now accepted as scientifically sound might be used as a strong argument in proof of the existence and survival of the etheric body and it is, perhaps, strange that it has never yet been so used. I must admit, at the outset, that though I have tried hard, I am still unable to understand how motion can exist when there is nothing to move. I therefore rely on Sir Oliver Lodge's theory of the ether.

What is the hypothesis?

Science has broken up the atom. It is now held to consist of a nucleus and negative electrons, *together with something else*. For instance: Magnify an atom to the size of the dome of St. Paul's. Then of the whole area the nucleus and negative electrons occupy the space of *less than a pin's point*. What is the rest of the area made up of? It may be made up of mere motion, but as this, at present, is meaningless to me, I term that part of the area, not occupied by the nucleus and negative electrons, *ether*. It follows that all so-called material objects are held, by science, to consist mainly of ether.

But any such object has the quality of resistance as a body of extension in space. How is the resistance set up? Is it set up by the nucleus and negative electrons? It is not. It is set up by the object *as a whole* and the resistance is the result of correlation between a very great *quantum* of the ether and a very small part of matter. This opens a question of the *relativity* of resistance which I cannot now deal with. I will merely state that if the ether be all-pervading it would appear it must be of such a nature that a *quantum* of it can be correlated to nuclei and negative electrons or that the ether to "make up" an object is subject to some change.

Now the human body is an object in space. So far as matter is concerned it is made up of atoms. But the overwhelmingly greater part of it consists of ether or some form of ether.

When, then, one man is presented to me in the body and another man presented to me in what we term spiritual form, what have we? The *form* of both depends on the ether. The atoms which exist for the man in the body do not give his form. It is the ether of which his body is mainly constituted which gives his form. But the *form* of the spiritual man is presented to us in exactly the same way as the form of the man in the body! The only difference is that, when touched, the one offers resistance, the other offers no resistance.

Now, there is a possibility which was entertained by Immanuel Kant and which has been accepted (so far as the brain is held not to originate but to impede thought) as a veridical hypothesis by Professor Bergson. Kant entertained the possibility that the "real proper self" of man is a spiritual being in a spiritual universe. And he states:—

The body would, in this view of the question, be regarded, not as the cause of thought, but merely its restrictive condition, as promotive of the sensuous and animal, as but a hindrance to the pure and spiritual life, and the dependance of the animal life on the constitution of the body, would not prove that the *whole* life of man was also dependent on the state of the organism. (cf. Meiklejohn's "Kant," p. 473.)

Again, if we accept telepathy as a part of human experience, then we find "the extension of mind beyond the limits of the bodily life." (cf. Alexander's "Space, Time and Deity," Vol. II., p. 424, and enjoy what you read.)

If I am right in stating that *scientifically* the form of the body is determined by the ether (not by motion as a "thing-in-itself") then the statement of Kant (followed partly by Bergson) together with telepathy as part of human experience certainly opens the possibility that the "real proper self" of man survives in etheric form.

I merely offer the argument for the use of those who believe in the survival of the etheric body. I do not now enter on the question of whether the argument is good, bad or indifferent.

## THE DESTINY OF MAN.

A SEASONABLE THOUGHT.

"Man's spiritual being, his consciousness in its twofold function of thinking and doing, can overpass the bounds of the sensible world, and extend his being by intercourse with the supersensible existence. . . . [It is], however insignificant in the actuality of its extension, capable of assimilating all created being, things visible and things invisible, of becoming one with the whole Reality, of attaining a life infinite in duration and scope. Yes, this is the destiny of man, this is the due fulfilment of human kind; nothing less than to become one with God."

"The Gospel of the Manhood," by

JOHN HUSTLEY SKRINE, D.D. (p. 154).

"Sanctify them in the truth . . . that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us . . . I in them, and thou in me, that they may be perfected into one."

St. John xvii., 17, 21, 23.

"I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things."

F. W. H. MYERS, "Fragments of Prose and Poetry" (p. 46).

Thou Source of all our purest joys,  
Pledge of all good in store,  
Whose gifts are but a foretaste sweet  
Of blessings evermore,  
On thy sure Resurrection, Lord,  
We rest our faith and hope,  
And feel in Thee  
Our life will be  
Of ever-widening scope.

All powers we here but dimly feel  
Shall then find space to grow,  
When life has broken from the bonds  
Which make it here beat low;  
And most of all the Love which here  
Asserts its claim to be  
Shall, in death's hour,  
Put on its power  
And reign triumphantly.

H. A. D.

## OLD SUPERSTITIONS AND NEW TRUTHS.

Judge Edmonds, of the New York Supreme Court, who in his day did much enduring work as a pioneer, wrote as follows in his "Letters on Spiritualism," and his observations have still close application to our studies to-day:—

Let us, however, ever bear in mind that amid all the discouragements, difficulties and errors that attend our researches, the truth can be found by the persevering investigator. Truth and error are, in mortal life, ever mingled together, and it is the part of wisdom to separate them, and not reject the truth, because error often sits down beside it and assumes its guise.

The causes which give error so much predominance are frequently to be found in ourselves. The philosopher, inflated by the idea of his own superior knowledge, and to increase the reverence for himself, is often apt to disguise and conceal the truths he has discovered. Partially succeeding only in his researches, he hastily jumps to a conclusion and pauses not for the maturity of his discoveries; and dreading the persecution which so often attends the announcement of a new truth, he is frequently tempted to suppress or deny it. These propositions are as true in moral as in natural science, and we can be cheered in our investigations into the truths of spiritual knowledge, by the experience of the past.

Roger Bacon, over six hundred years ago, amid the absurdities and credulity of magic, claimed the power to raise thunder, control the lightning, and create rain. With him it was untried theory, but realised in part by Franklin, who disarmed the lightning of its destructiveness, and by Morse, who, making it an instrument of transmitting thought, has bound it to the car of our knowledge, and made it an obedient vassal to the supremacy of human intellect. Lord Bacon, over two hundred and fifty years ago, shadowed forth the steam engine. Van Helmont, in his blind search for the elixir of life, found the spirits of hartshorn, and Paracelsus discovered laudanum. The pursuit of the philosopher's stone, or the art of making gold, added to chemistry many of its most valued truths. . . . The kaleidoscope slumbered for two centuries in Baptista Porta's natural magic. These truths, buried amid the rubbish of the past, have in our day, and guided by our spirit of intelligent and manly inquiry, sprung into active and effective existence. Admonished by these things, may we not, out of the credulity and superstition of former times, find the truth as to spiritual intercourse? Nay, have we not already found it? Let the history of the last two centuries answer.



## THE SITTER, THE SEANCE ROOM, AND THE MEDIUM.

A FEW SUGGESTIONS.

By LEIGH HUNT.

### A CAUTION.

It seems constantly necessary to caution the investigator into the facts of spirit return of the likelihood of confusing the psychic conditions around both medium and sitter if he is unduly anxious to get into touch with any one special arisen friend. An uncontrolled longing for evidence from one quarter only not only appears to inhibit communication from the person directly concerned, but also has an adverse influence upon others, who may be seeking to manifest.

It is often the case that the one with whom it is specially desired to establish communication can come into contact with earth-conditions more readily after an "avenue" has been prepared—so to speak—by others, who may be more conversant with the ways of communicating than is the person of whom the sitter particularly desires to hear. It is well to remember that spirit people are, generally speaking, no more at our beck and call than are our friends in the earth-life. They have their own duties and engagements just as we have, and so, even though willing, they are not—at times—able to respond to our call, although we may offer them what is known as good conditions. Again and again has it been my experience that, becoming interested in some communication which is being made, the communicator has suddenly said, "Here is a person who says he wants to let you know he is here, as you are expecting him," and then it is found that the visitor is the person who we had specially wished would come.

### "CONDITIONINGS."

Much has been said about "conditions," but there is yet much to learn about what are the "conditionings" most suitable for the different kinds of psychic phenomena; that is to say the conditions governing the material surroundings of the seance room and the sitters. Experience has shown that cleanliness and comfort are essential within reasonable limits, but not such a rigid adherence to hard and fast rules as would be irksome to all concerned. For instance, one cannot sit upon a hard-seated chair in one position for an hour, and preserve equanimity of mind. Nor can one prevent, altogether, dust, etc., from gathering even in a room specially set apart for seance-holding. But the absence of heavily upholstered furniture of any kind in a seance room is advantageous even where mental phenomena only are sought as sitters are not then so likely to experience that feeling of stuffiness which quickly causes uneasiness of mind as well as of body. If a sitter will sit with folded hands and crossed legs throughout a seance, he must not expect satisfactory results, for sitting in such a position militates in some fashion against the conditions. From these examples it will be gathered that the "conditioning" of circumstances for psychic phenomena is best produced by the exercise of "the common sense of the fitness of things," be it concerned with the furniture of the room, or the postures of the sitter, and that the avoidance of extremes in any way will help matters. With a little thoughtfulness, and application regarding material surroundings, it is found that the chances of success being obtained at seances, be they for mental or physical phenomena, are greatly enhanced.

### FICTITIOUS NAMES.

Though the giving of fictitious names by sitters to a medium before a seance may have some justification in certain circumstances—and there are occasions when the adoption of a pseudonym is advisable—yet the practice is not generally a commendable one, for it imposes a restriction in the mind of the sitter himself, and if the medium is aware of this pious fraud it is likely to set up conditions in his mind of a restrictive nature also, thereby creating a reserve inimical to good results. Even if the correct name is discovered by the medium that is no proof of "other side" activity, for as the sitter knows his own name, thought-transference may easily account for it being discovered by the medium. The reserve set up is not easily dissipated afterwards—and thus another "wall" inhibiting communication has to be broken down before spirit people wishing to manifest can do so. My own experience in this connection may be summed up as follows: "Don't be too secretive when with a medium, preserve the balance between effusive frankness and oyster-like reticence. Find the mean between the two modes of approaching a sensitive, and, given honesty of purpose on both sides, satisfaction is more likely to be yours, for spirit people often adopt methods of their own by which they give you better proofs of identity than your methods may produce.

A fact too often overlooked is that the returning spirit may be as anxious as you are that identity shall be proven, and sees that his way is best in the conditions prevailing

at the time. Consider the evidence given, and, if still desirous of obtaining more complete proof, try some different channel of communication, when other conditions may enable the evidence you require to be given.

### THE USE OF TESTS.

Without minimising the importance of "trying the spirits," Spiritualists would justly call down upon their devoted heads the anathema of many really spiritually-minded people if they made tests the "be all and end all" of communication, and the inquirer will, in the course of his investigations, be brought into contact with spirit-people who use a medium for the purpose of conveying as fully as circumstances permit religious, philosophical or scientific teachings, appertaining to earth life, as well as to life in the higher spiritual realms, and who are not at all concerned in giving what are usually termed "tests of identity." These arisen ones are indeed "in native worth and honour clad," and their teaching is eminently calculated to uplift our thoughts, and direct our gaze to "something higher than this earth, to something near the skies." I would therefore say to anyone who has the privilege of listening to spirit teachers, who have proved their worth as such, "Never mind about attempting to get at the personal identity of these angelic missionaries, but be thankful that such teachers can get through the murky mists and clouds of earth, and thus help by their ministrations to make us mortals more fully realise that there's more in life than living and more in death than dying, and that, in very truth, "Underneath are the Everlasting Arms."

### THE INVISIBLE ENVIRONMENT.

When a piece of coal is thrown on the fire, we say that it will radiate into the room a certain quantity of heat. This heat, in the popular conception, is supposed to reside in the coal and to be set free during the process of combustion. In reality, however, the heat energy is only in part contained in the coal. It is contained just as truly in the coal's Environment—that is to say, in the oxygen of the air. The atoms of carbon which compose the coal have a powerful affinity for the oxygen of the air. Whenever they are made to approach within a certain distance of one another, by the initial application of heat, they rush together with inconceivable velocity. The heat which appears at this moment, comes neither from the carbon alone, nor from the oxygen alone. These two substances are really inconsumable, and continue to exist, after they meet in a combined form, as carbonic acid gas. The heat is due to the energy developed by the chemical embrace, the precipitate rushing together of the molecules of carbon and the molecules of oxygen. It comes, therefore, partly from the coal and partly from the Environment. Coal alone never could produce heat, neither alone could Environment. The two are mutually dependent. And although in nearly all the arts we credit everything to the substance which we can weigh and handle, it is certain that in most cases the larger debt is due to an invisible Environment.

This is one of those great commonplaces which slip out of general reckoning by reason of their very largeness and simplicity. How profound, nevertheless, are the issues which hang on this elementary truth, we shall discover immediately. Nothing in this age is more needed in every department of knowledge than the rejuvenescence of the commonplace. In the spiritual world especially, he will be wise who courts acquaintance with the most ordinary and transparent facts of Nature; and in laying the foundations for a religious life he will make no unworthy beginning who carries with him an impressive sense of so obvious a truth as that without Environment there can be no life.

And what is the Spiritual Environment? It is God. Without this, therefore, there is no life, no thought, no energy, nothing! "Without Me ye can do nothing."

—From "Natural Law in the Spiritual World,"

by HENRY DRUMMOND.

### A COUNSEL OF PATIENCE.

It is very human to be irritated by cheap and shallow criticism, by questions which betray a lack of the most elementary common sense, by the parade of objections, fondly regarded as insuperable, which a little sober thinking would speedily dissipate. The attitude of mind which in psychical matters "suffers fools gladly" is only to be acquired, as a rule, after a good deal of experience and the cultivation of that mental detachment which can enable one to place himself in the position of the questioners and the critics and view the matter from their standpoint. Then it will frequently be found that the stupidity shown is merely the result of inexperience, and that as a rule the man who is very foolish in his dealings (either as convert or critic) with psychical phenomena may be singularly able and intelligent in his own particular business. His apparent stupidity, therefore, is simply the effect of that rashness which leads so many to "lay down the law" on subjects concerning which they know little or nothing.



## The Conduct of Circles.

BY THE LATE "M.A. (OXON.)."

### Advice to Inquirers.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

THE A B C OF SPIRITUALISM.—The series of articles under this title, by "Lieutenant-Colonel," will be resumed next week.

## THE LARGER FAITH.

To the Editor of LIGHT.

SIR,—Anyone conversant with the early history of Spiritualism who read the account in LIGHT of the four great gatherings of Spiritualists at Queen's Hall will have been reminded of E. W. Capron's account of three public meetings, the first ever conducted by Spiritualists, which were held at Corinthian Hall, Rochester, N.Y., beginning on November 14th, 1848.

For besides the striking contrast in size and social importance which the two series of gatherings present, there is also a notable similarity shown in the wonderful manner in which Spiritualism in each case responded to the "larger faith." Sir Arthur Conan Doyle says, "When I originally proposed to hold a series of services in this hall my best friends told me it was the small Queen's Hall, not the big one, that I should take. However, I had a larger faith, etc."

Compare this with Capron's account. He tells us the spirits had long been urging the mediums to take the public into their confidence, and had been telling them that "if they refused to go forward and let the world hear, the matter would die with them and be left for another generation to bring before the world"; and the spirits went so far as to arrange in smallest detail how and where the public meetings should be conducted, declaring that publicity "would prepare the way for a more general development of spiritual communication which would take place at no distant day." Capron remarks "to this plan of the spirits we objected that Corinthian Hall, being the largest in the city, was larger than necessary, and too expensive, and that we were not able to pay the bill ourselves." Nevertheless a larger faith and a higher courage won in the end, and the three public exhibitions that followed were crowned with success, and undoubtedly saved Spiritualism from being smothered in its infancy by the prevailing smug conventionalism.

The size of the audiences, averaging four hundred at Corinthian Hall and two thousand at Queen's Hall, teaches us that it is never wise to be on the "short" side when dealing in Spiritualism.—Yours, etc.,

B. M. GODSAL.

San Diego, Calif.  
March 22nd, 1924.

## Your Children's Feet and Health.

PROPER development of the foot muscles of growing boys and girls is essential to their general health. Called upon to do more work than any other muscle in the body, the foot muscles are too frequently severely handicapped both in growth and in action by boots and shoes which do not properly fit.

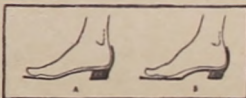


Fig. A shows the perfect Baber fitting which supports the arch, whilst Fig. B shows the ordinary method which does not.

Ensure your children freedom from foot trouble. Bring them to Babers and see demonstrated in the X-Ray Machine the only correct way of fitting the feet.

### FOR GROWING GIRLS.

Black and Brown Boots, according to

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properly fitting shoes) fit snug and close at the heel, have a firm grip of the arch and over the instep but leave the toes free. This ensures absolute foot comfort and allows the foot muscles to develop and

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## WAYS AND REFLECTIONS.

In an article in a recent issue of "Popular Science Siftings," Mr. J. Millott Severn, the well-known phrenologist of Brighton, says some interesting things on the subject of living to the age of one hundred. He concludes that a century should be the normal life-span of a man, the estimate being based on physiological laws.

It seems that in the brute creation the rule is that the animal should live five times the period occupied in reaching full growth. This gives the horse some twenty-five to thirty years, the dog twelve or fourteen, the camel forty, and the cat eight. (The last example, by the way, reminds me that my own cat, a sober and meditative animal with a most dignified presence, has reached nearly twice that age—he is in his sixteenth year, a Methuselah amongst cats.)

Based on this rule of the growing years, it is deduced that man's natural life should be one hundred years, though few there be that reach it, or, in these troublous days, even desire to do so! As to the general question of longevity, I should imagine that Spiritualists stand high. I have met more septuagenarians and octogenarians amongst them than in any other community. The roll of veterans in Spiritualism comprises many examples. One of the most notable is Dr. J. M. Peebles, who came within a few months of the century-mark, but there is quite a long list of those who attained the age of 80 and over.

There was some excellent philosophy in the "Evening Standard" the other day, where, in the leading article, it is stated that "the whole of civilised life is one long struggle against natural instincts and impulses." Further we are bidden to remember that "man is both a natural and a spiritual being." It is not often we get such well-balanced sentiments in our daily Press, which is either acutely partisan, or distressingly superficial, in its outlook.

As many readers will be aware, Mr. Malcolm Bird, of the "Scientific American," is following up his investigation of psychic phenomena, in spite of some natural discouragements. His interest in the matter appears to be quite impersonal; otherwise one might select for his encouragement a line from Keats' "Ode to a Nightingale," the seventh stanza of which begins:—

"Thou wast not born for death, immortal Bird!"

Some of the best platform humour I have ever heard was of the unconscious variety, as in the case of a meeting where the chairman was enormously fat, and one of the speakers quite gravely observed that the meeting could not have selected a person better capable of filling the chair. In another instance which I recall, a speaker called on to advise the assembly on a problem said, "When a question of this kind comes before me I always examine it carefully to see what I can make out of it." We all knew what he meant: but it was one of those things, which, as "Punch" says, might have been expressed differently.

One of the funniest instances was a meeting at which the chairman was so verbose that before he had finished he had contrived to give a long address oblivious of the fact that his function was simply to introduce the lecturer who had travelled a long distance to deliver the lecture. Now the lecturer, like Mr. Brown of Calaveras, was a most sarcastic man, and his temper was naturally tried to the limit, so that when, late in the evening, he was called upon to give his address he rose and simply remarked, "Ladies and gentlemen, I think that all that now falls to my part is to move a resolution of thanks to the chairman for the lecture to which you have just listened." There was an impressive tableau. Some said it was a cruel reprisal; but I think it was not undeserved. D. G.

**ALFRED RUSSEL WALLACE: HIS INSIGHT.**—One day, near the end of his long life, that illustrious man, Alfred Russel Wallace, the co-discoverer with Darwin of the principle of natural selection, had the writer as his guest. We had discussed many topics in which we were mutually interested, from life in Mars to the return of the dead. It was on his ninety-second birthday, and towards evening he fell into a reminiscent mood which prompted the question to him, as he looked over the world from his vantage-ground of years, what was chiefly wrong with it. Instantly his eyes brightened, and he spoke gravely: "This is the fundamental weakness; our knowledge, our science, has outstripped our moral development. We have become possessed of greater forces than we are morally fit to use. We have not sufficient self-control or goodwill to use these gigantic physical energies for the well-being of mankind, and are daily turning them into weapons of destruction." These words he allowed to be sent to the Press, which was eagerly awaiting his birthday message, and they were received with eloquent assent by the leader-writers of the chief papers. With singular unanimity they exclaimed: "Dr. Wallace has put his finger unerringly upon the mortal sin of his age."—From "Helping Civilisation," by Sir James Marchant, K.B.E., LL.D., in the "Hibbert Journal" (April)

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## THE BOOK-MARKER.

Bits from Books, Old and New.

**R**EADERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

### "DYING" IN SPIRIT LIFE.

When you are living in this world, you are living altogether upon the physical plane of existence; and when you die here, the essence of all the experiences you have passed through are concentrated in your memory at the time of your passage from one world to another. Also, when you pass from one plane to another of spiritual existence, a process somewhat similar and analogous to that passed through upon passing from this stage to the next beyond it, has to be encountered; and the result is a concentration of all the experiences and results upon that spiritual plane, so that you consolidate the experiences of that plane of being, and they become the foundation of your mental being when you arrive on the plane above.

How, then, do you die in the spiritual world? Have you to be sick? Oh, no! You will please bear in mind that in this matter that we are speaking of your translation from one of the grand planes of spirit-life to another—not of a mere change of sphere, society or association, but of an absolute removal from one condition of spiritual existence to another that lies beyond it. Are you fitted for it? Yes, you have been growing towards it; your spiritual perceptions have been quickened; and you see clearly there is a higher realm beyond you than the one you are at present residing in, and you realise it is a state you have to enter. . . . There comes a time when that plane of spiritual life that you are now on has been exhausted—an indefinite age may pass before such a result is attained, but come that time surely will and does—and then there is this process of assimilation we have previously referred to. Thoughts, as it were, concentrate; you feel a nameless but sweet and beautiful rest stealing over you; you feel that you are going to vastate the cruder elements of the condition you are then in. A beautiful sleep will fall upon you, and while this sleep is on you, behold! These elements will drop from you as the dew may fall from the tree. You awake presently, and in that waking find that you have made the voyage from the state you were then in to the wonderful clime you have now reached. No pain, no sorrow—scarcely a change in form even; but certain grosser spiritual elements that were fit and proper to the condition before have been left behind.—From "Practical Occultism." (Lectures through the Trance Mediumship of J. J. MORSE.)

### THE APPEAL TO REASON.

If our religious minds could have the courage to frankly abandon purely deductive methods, to make their peace with scientific method and to follow inductive methods, they would soon find their way out of the wilderness. They have everything to gain and nothing to lose by the appeal to facts instead of *a priori* definitions and deductions from premises including more than their evidence supplies. Prove immortality scientifically and theism is most likely to follow as a natural consequence. Let the human mind see that nature is rational in the preservation of personality,

and there will be no need to start with an *a priori* ideal and argue from it in an equally *a priori* manner to conclusions that cannot be any better established than the premise they are made to rest upon. But any conclusion resting on proved facts will have nothing to contend with but the ordinary liabilities to fallacy. The facts will be assured and the psychological reaction from assurance of survival will be an easier acceptance of intelligence in the cosmos at least equal to the protection of survival. The risks of scepticism will be less, because the main outlook and demand upon our instincts will have been settled scientifically and we can feel less anxiety about theistic problems, while we shape life to realise ideals which will themselves constitute the best evidence for the Divine.—From "Life After Death," by JAMES H. HYSLOP, Ph.D., LL.D.

### THE MAGIC OF THOUGHT.

To what extent the concentration of thought can be carried depends entirely on the individual. In two cases personally known to me, students have seen, in a dream, the contents of examination papers on a certain subject a short time before the day on which the examination was held, but not, however, before the questions were decided. Both these people are highly intellectual, and this foresight, which was undoubtedly valuable, crowned months of exceedingly hard study, and, in one case, absolute necessity for success was an additional impetus. But, anyhow, such concentration is exceptional, and the action of personal thoughts with results ensuing is more commonly demonstrated.

My own experiences lead me to believe that a thought directed to a certain individual will fall in the mental environment of that individual as an arrow from the bow of a good marksman. And should the thought be powerful, the vibrations will continue for some time after, according to the force with which the thought was projected.—"The Fringe of Immortality," by MARY E. MONTEITH.

### THE RELIGIOUS ASPECTS OF PSYCHIC COMMUNICATION.

Intercommunion between the states or grades of existence is not limited to messages from friends and relatives, or to conversation with personalities of our own order of magnitude—that is only a small and verifiable portion of the whole truth—intercourse between the states carries with it occasional, and sometimes unconscious, communion with lofty souls who have gone before. The truth of such continued influence corresponds with the highest of the Revelations vouchsafed to humanity. This truth, when assimilated by man, means an assurance of the reality of prayer, and a certainty of gracious sympathy and fellow-feeling from One who never despised the suffering, the sinful, or the lowly; yea, it means more—it means nothing less than the possibility, some day, of a glance or a word of approval from the Eternal Christ.—From "Raymond Revised," by SIR OLIVER LODGE.

## "EVERYONE Has Something to Say"

**T**HIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to imitate his own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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Send for a free copy of this booklet without delay. It is sure to interest you.

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## ANSWERS TO CORRESPONDENTS.

C. E. B. (Clifton).—We quite agree with your denunciation of the altered version of the poem in question; but, as we said in a paragraph on the subject the other day, there are several versions of this poem and we are inclined to permit a little latitude to the writer of an article who may for his own purpose adapt a quotation to the argument he is employing.

F. EASTMORE (Port Elizabeth, S. Africa).—We thank you for your letter and note your experiences with interest. You are quite right. No genuinely supernormal phenomenon can be given regularly night after night to mixed audiences. Where there is anything genuine in the power, it has always to be supplemented by codes or other trick methods.

W. W. S. (Johannesburg).—The message appears to us to be mere verbiage; at the best, empty and high-sounding platitudes. A genuine common-sense message from some John Smith of the next world is worth all such pretentious effusions, especially when they are labelled with great names which the recipient is unable even to spell correctly. We return it.

"EZEKIEL."—It is very rattle-trap stuff, with no sense or meaning in it so far as we can perceive. We should say there was very little use in being a "seer," if one cannot see the difference between sense and nonsense.

H. KAY (Cape Town).—Thank you for the cutting. We did not know that the lady (whom we know very well) is now in South Africa. We are sorry we cannot entertain your offer.

## NEW PUBLICATIONS RECEIVED.

"Immortality." Edited by Sir James Marchant, K.B.E., LL.D., with an Introduction by the Right Hon. Lord Ernle. G. P. Putnam's Sons. (7s. 6d. net.)

[A symposium by Sir Flinders Petrie and other eminent writers on the subject.]

"Royal Magazine." May.

From George Allen and Unwin:—

"The Man's House." By Fort Newton. (8s. 6d.)

"Symbolical Masonry." By H. L. Haywood. (8s. 6d.)

"Great Teachings of Masonry." By H. L. Haywood. (8s. 6d.)

"Problems of Belief." By F. C. S. Schiller, M.A., D.Sc. Hodder and Stoughton. (3s. 6d. net.)

"THAT COLONY OF GOD," by Alice M. Browne (Grant Richards, 7s. 6d.) is a novel in which the present writer found most interest in the conversations which display knowledge of a versatile kind, and cover many themes. The author is apparently not favourably disposed to Spiritualism as commonly understood, for part of the book is concerned with some persons who belong to a Society for "Reverent Research into the Unseen," and there is a suggestion that it is better to "pry into life" than into death—to investigate the workings of the "living spirit within the living body." This is precisely what some of us are doing, and in any case no true Spiritualist recognises death as a reality, but only as a change from life to life. However, it is a book of some originality and insight, notwithstanding its interpretation of the subject with which *LIGHT* is concerned. But it is difficult to treat a novel as a serious treatise—even when it is "a novel with a purpose."

SIR ARTHUR CONAN DOYLE: CONVERSAZIONE.—Attention is called to the announcement (on p. iii.) of the Conversation to be held on Tuesday, May 13th, at 8 p.m., at the Caxton Hall, Westminster, when Lord and Lady Molesworth will preside and Sir Arthur and Lady Conan Doyle will be the guests of the evening. It will be an occasion of special interest, and early application should be made for tickets to Miss Phillimore, the General Secretary of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C.1.

BRITISH COLLEGE OF PSYCHIC SCIENCE.—We are asked to announce that during the week-end, April 26th, 27th, Mr. Evan Powell, the physical and voice medium, will pay a visit to the British College, and in the following week the Crewe Circle will be there for psychic photography. During the same time, Mrs. Akkeringa, the widow of a Dutch doctor, and a well-known psychometrist, clairvoyant and trance medium, will be at the College. Very interesting results have been obtained with this sensitive in Holland. A friend and Dutch worker, Miss Van Oort, will accompany and translate for Mrs. Akkeringa, who speaks Dutch and German. Sitters who speak either of these languages will be welcomed to meet this interesting visitor.

"THE MESSAGE OF THE ANGELS," by Florence Leslie (Stockwell, 3/6 net), is a little book of a kind with which we are over-familiar. It contains a number of messages (received by automatic writing) of a devotional and domestic kind, but there is nothing in the book at all new and nothing to remove it from the ordinary level of such books. Evidentially valueless, it may have an appeal to the uncritical reader.

"SONGS OF THE WORLD TO BE."—The author of this book writes to point out an error in a quotation of lines from it in the review by J. L. (p. 251). The line of the first stanza quoted should read "Of a new day for every man." The word "new" was omitted in the version given.

## THE VALE OWEN LECTURES.

Mr. Fred Barlow writes:—

On behalf of the Rev. G. Vale Owen and the Organisers of the Vale Owen Lecture Tour, allow me to thank most cordially your paper and all those who so kindly co-operated in making these lectures a success.

Mr. A. J. Stuart, the Hon. Organising Secretary, is at present in the United States on business, but upon his return certified figures will be available showing the results of the tour.

The Rev. G. Vale Owen will be occupied with literary work during the summer, but arrangements will be made, for those who so desire, to utilise his services as a lecturer during the autumn and winter months. In this connection, for the present, communications may be addressed to myself, Fred Barlow, 113, Edmund-street, Birmingham.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, April 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Worthington. Wednesday, April 30th, 8, Mr. Pollard.

Croydon.—Harewood Hall, 96, High-street.—April 27th, 11, Mr. Percy Scholey; 6.30, Mr. H. Carpenter.

Camberwell, S.E.—The Waiting Hall, Havil-street Peckham-road.—April 27th, 11, open meeting; 6.30, Rev. George Ward. Wednesday, 7.30, service at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 27th, 7, Mr. Ernest Meads. May 1st, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73 Becklow-road.—April 27th, 11, public circle; 7, Mr. and Mrs. Gribble. Thursday, May 1st, 8, meeting.

Peckham.—Lausanne-road.—April 27th, 7, Mrs. F. Kingstone. Thursday, 8.15, Miss L. George.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—April 27th, 11, Mr. Wm. Mooring; 3, Lyceum; 7, Mrs. M. E. Orlowski.

Worthing Spiritualist Church, Ann-street.—April 27th, 11 and 6.30, Mrs. A. Boddington. Thursday, May 1st, 7, Mr. Gurd.

Central.—144, High Holborn.—April 25th, 7.30, Mrs. G. Davies. April 27th, 7, Miss O. Lippy.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—April 27th, 7, Mr. W. J. Barkel. Wednesday, 8, open circle.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. April 27th, 6.30, Service, Holy Communion, and address. Healing Service, Wed., April 30th, 7 p.m.

"ASTROLOGY OF THE ANCIENT EGYPTIANS," by Karma (Phillip Allan & Co., 10/6 net) is a book which may well serve as a manual of easy reference both by the recent student of the subject and the more advanced scholar. It is written in clear language conveying knowledge easily grasped by the intelligent reader whose mind is attuned to things occult, and is, in fact, a compendium of all that relates to the sun, moon, planets, and the influences of the signs of the Zodiac on the individual life. The particular stress, in this book, given to the "Cardinal Cross" is notable, and its significance readily understood, as the author has depicted the meaning in a clear way. There are modern scoffers at astrology, but the ancient Egyptians were firm believers, and a "Table of the Houses of the Planets" was found in the mummy case of the Archon of Thebes in Ancient Egypt, and may be seen at the British Museum. In the Introduction to the book is quoted the saying of Paracelsus, "There is truth in Astrology, because it is Nature, but it is not the final word as there is a Spirit greater than Nature."—E. K. G.

"BELOVED PAN, and all ye other gods who here abide, grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear."—SOCRATES ("Phaedrus").

THE REV. PROFESSOR HENSLAW has just celebrated his ninetieth birthday. His books on Spiritualism will be known to many readers of *LIGHT*, but to the world at large he is best-known as a great botanist.

ETHICS.—There are no ethics worth a thought; there cannot be. At the best, any generalisation is but an average, therefore never quite true even of one instance, and it will have as many exceptions as inclusions. And *prima facie* no one can tell which is an inclusion or which an exception, because there never have been, never are, and never can be two cases quite the same. Life is not dead but living; it has no fixed data; change is life and life is change. How can there be finality in change?—H. FIELDING HALL.

"Spread the Light." Rev. George Ward (Inducted 1911) is open to Address Public or Private Meetings in the cause of Spirit-Communion, Spiritual Baptisms, Weddings and Interests, conducted on modern lines. Fee optional—Address The Haven, Crowe Lane, Romford, Essex.