

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2286.—VOL. XLIV. [Registered as] SATURDAY, NOVEMBER 1, 1924. [a Newspaper.] PRICE FOURPENCE.

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## NOTES BY THE WAY.

ALL blots of error bleached in Heaven's sight;  
All life's perplexing colours lost in light.  
—GERALD MASSEY.

### EDUCATION DURING SLEEP.

There is a question raised by a reader—a question on which quite a small volume might be written on the affirmative side. It could be abundantly illustrated by instances in which even the subjects of ordinary school education would be included. The tired scholar baffled by some problem to be solved in a home-lesson decides to "sleep on it," goes to bed with the task undone and awakens next day with the solution. Such examples used to be cited as rarities. They are to-day much more common because the race is growing more sensitive. In one of his books, Ralph Waldo Trine writes thus of the more important form of education—that of the spiritual kind:—

Visions and inspirations of the highest order will come in the degree that we make for them the right conditions.

And he goes on to quote another writer who said:—

To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us if we paid more attention to internal and less to external states with their supposed but unreal necessities. . . . The unseen world is a substantial place, the conditions of which are entirely regulated by mental and moral attainments.

Much depends, of course, on the kind of person concerned as regards the educational benefit received during the sleep state. The spiritually or mentally dull are not good subjects, although they may derive a good deal of moral strength if they seek it in this way.

### SIR OLIVER LODGE AND THE "GUARDIAN."

The fact that the "Guardian," the Church Newspaper, has published an article by Sir Oliver Lodge on "Spiritualism and Religion," has a significance of its

own. Sir Oliver deals with the subject in his usual lucid way, explaining the position of Spiritualism in its relation both to Religion and Science as something which has not been fully accepted or understood by either of them. The article lacks nothing in definiteness, as may be seen by the following quotation which we take from the first portion of the article in the "Guardian" of the 17th ulto:—

By psychic investigations, not only the existence, but the activities of the "dead" have been demonstrated; and the power of intercommunion has been shown to be a fact. This may be discredited. Not every investigator is yet convinced. The fact—if it be a fact—is a great one; and its complete demonstration takes time. I am sure that continued inquiry will demonstrate it to the full. Meanwhile it is quite legitimate to hold a different opinion. Belief is not to be coerced; nor should one who has been convinced by direct experience feel unduly impatient to convince others. Truth will make its way; he that believeth need not make haste; in quietness and confidence should be our strength.

We feel assured that no reader of the "Guardian" who studies Sir Oliver's article in an unbiassed way can fail to gain from it a clear understanding of the true issues of Spiritualism as represented by one of its ablest exponents.

### THE MODERN CHURCH AND FAITH HEALING.

The daily Press has been giving prominence to the revival of a movement in the Church that may go far towards its recovery as a social power. The Bishop of Bradford, Dr. Perowne, recently preaching to doctors and nurses at Bradford, said he was not conscious of any incongruity in preaching from the pulpit (after having gone round with Mr. Hickson and laid hands on twelve hundred people at the Frizinghall Mission) because during this work the Archdeacon of Bradford had been taken to Leeds for a surgical operation. The Bishop thought that where ordinary means of healing were available people who could take advantage of these should do so. He deprecated the separation of religious and scientific modes of healing, declaring that the Church welcomed co-operation with science. Spiritual healing, he said, was different from Christian Science, the one being directly contrary to the other. Science, as the normal method of alleviating suffering through the medical faculty, has its limits, beyond which there is something greater, raising the whole personality of the sufferer into the presence of God.

THE LATE MR. HENRY WITHALL.—Mrs. Florence Finlay (Ealing) sends us a cordial tribute to the memory of the late Mr. Withall. She refers to the valuable work he did as an honorary worker, to his high qualities of mind and heart, and she writes:—"All who knew him and understood, even in a small degree, what his aims were, will agree with me in saying, 'He hath done what he could.' . . . He lives and is not dead, but still speaks to us."



## EYELESS SIGHT.

By J. SCOTT BATTAMS, M.R.C.S.

Like many scribblers, I have chosen a title that is more attractive than descriptive. "The Evolution of Sight" though more appropriate, seems coldly scientific; whilst the other brings pleasant visions of advancing Science coming to the aid of the great army of the blind. I therefore let it stand.

The subject of eyeless sight has been much discussed, and the results of M. Jules Romain's patient, and at one time derided, researches are embodied in his book, "Eyeless Sight: A Study of Extra-Retinal Vision, and the par-optic Sense" (Putnam's, 5/-). A remarkably lucid and sympathetic study of the book is also given ("Occult Review," March, 1924), by Mr. Stanley Redgrove—a gracious blend of Sir Oliver Lodge and Mr. A. J. Woods.

M. Romain works within self-defined limits; beginning with histological-physiology, and proceeding to experimental psycho-physiology. His chief claim, as condensed by Mr. Redgrove, is, "That our skin is one mass of eyes; a heritage from long-distant ancestors belonging to some simple class of creature devoid of differentiated sense-structures. We have, however, forgotten how to use these eyes; but the power is there, and may be regained, either by a mutation of the régime of consciousness [e.g., under hypnosis, etc.], or, less effectually by conscious effort achieved after much practice, entailing the most rigid attention."

## TO AID THE BLIND.

M. Anatole France, and other leading French savants, acknowledge the genuineness of the phenomena; and, should further observations confirm them, it will constitute a remarkable discovery in the realm of psychology. There is no doubt that the hope of benefiting the blind is the impelling force behind M. Romain, and since the aim is altruistic and practical, the subject should appeal to Spiritualists. Therefore, I refer those interested to the authoritative work mentioned above.

Parentetically, it may be stated that the study of eyeless sight does not properly include the various forms of clairvoyance, which are not connected with the organs of vision, nor should etheric vision be included, for it is ordinary sight raised to X-ray strength. Bandages over the eyes are seen through as are very dense objects.

In attempting to trace even the evolution of sight from primordial conditions into the dim future, we are faced by time-periods so vast that only the occultists would have the temerity to ask a mocking world to follow them. But even in the present brief and limited survey we must marvel at the amazing complexity of evolution, and the evidences of an ordered purpose.

## ROSIERUCIAN TEACHINGS.

I am following, for the most part, the Rosierucian teachings rather than the Eastern philosophy, for the former claim to be a synthesis of Religion, Science and Philosophy, in short, "a spiritual science based on demonstrable natural laws, and proven by laboratory methods." Moreover, the Rosierucians welcome the triumphs of material science, since they so often support, even if they fail to prove, their own wider conceptions.

Those who so keenly resent the intrusion of the ape into our lineage would doubtless be shocked if they could visualise man's first dense physical body in its mineral stage, countless ages ago. This body was a large, loose, bag-like object, which presented a single organ protruding from the top. It was a kind of organ of orientation and direction, and by sensing extremes of heat, enabled the evolving vehicle to avoid the disintegration that threatened it. From thence onwards into the Lemurian epoch, this organ gradually degenerated into what is now termed the pineal gland and the cerebral hemispheres closed over it. Therefore, to call this one-time localised organ of feeling a "third or pineal eye" is, according to this teaching, a misnomer. Still, that central or "Cyclopean eye" is an old friend, and considerable evidence exists in its favour.

As century after century rolled by, this localised sense of feeling became more and more extended over the whole physical body, and man to-day feels more or less intensely in every part of it. "In this way the dense body could fortify, and adapt itself to an ever-changing environment," which in those far-off days provided rough, cruel, and massive impacts. We have here an indication as to the way in which the whole body will be improved, so that "every part of it will be able to perceive all things." Specialised organs are a limitation, whilst sense perception by the whole is comparative perfection. So, M. Romain is only a little "previous"!

My theme now brings us to Lemuria, the vast continent of which Spain was a part, and which is now, like Atlantis, taking its age-long rest, and recuperating, being destined in the far future to rise from the depths of the Pacific, to

form the home of a more glorious and spiritual civilisation than our own. Science looks upon its one-time existence as pure myth; whilst occultists describe its location, physical features, climatic conditions, and the humanity evolving on it. It is with these humans I am now concerned.

## LEMURIAN MAN.

When a man was born in the latter part of the Lemurian epoch, he possessed the generalised sense of feeling referred to above; and he could also hear, for the ear was the first specialised sense-organ to be evolved, and it is now the most perfect. But, as yet, he had no eyes; he possessed, as their forerunners, two sense-centres that were highly-sensitive to the extreme light conditions then existing. In accordance with the universal "Law of Adaptation to Environment," the organism slowly constructed the organ of vision. But it was not till the Atlantean age that man possessed eyes as we know them to-day. This ability to cognise the objective world gave a great impetus to his evolution, which was vastly increased by the addition of mind, with memory, and full waking consciousness—gifts denied to the earlier humanities. Occult history tells us how often these precious gifts were subordinated to evil ends. Our vaunted civilisation provides no special moral vantage-ground from which to judge, much less condemn, a civilisation which in some respects eclipsed our own.

Having traced the evolution of sight thus far, we may very briefly refer to the pineal gland and pituitary body; and also learn what changes await the physical body ere man completes his long climb from nescience to comparative omniscience.

In my far-off dissecting-room days, the pituitary body and pineal gland were far less interesting than human derelicts. For we were taught that, whatever purpose they may have served in the past, they were merely vestigial organs, milestones indicating the road man had travelled; and that they had no future. Occult science, on the other hand, teaches that though in the psychic sense for the most part functionally dormant, they will play an ever-increasing part in man's higher evolution. Modern physiology assigns to them an important rôle in the body, and their animal counterparts supply numerous and potent extracts, which have been invaluable in some hitherto intractable diseases. Psychologists rather lag behind; but tumours or disease in these organs are tending to widen their horizons.

## THE COMING CLAIRVOYANCE.

In the remote past these bodies were connected with the sympathetic nervous system, and in early humanity furnished the means of ingress to the "inner worlds." During the ages since the Lemurian Epoch the cerebro-spinal system has been building, and is under the control of the Will; and the connection of these two bodies with it is now almost complete. When these "remnants" from the past are re-awakened, man will again possess the faculty of perception in the higher-worlds; but this clairvoyance will be on a far grander scale than the involuntary, mirror-like sight of early humanities, because under the control of the Will. Both types exist amongst us: The one marks the true and trained seer; the other the untrained psychic and medium; and when science begins to study and understand, instead of despising or ignoring them, society will greatly gain.

But the occultist's slogan is "onward and upward," and so we are told—fantastic as it may appear—that even as we now feel all over the body, so in the far future "we shall see, hear, smell, and even taste, in every part of the physical vehicle." Nor is this the end, for "when the physical body has perfectly developed organs, completely generalised sense faculties, and fully awakened psychic and spiritual centres, man will function in the etheric region in an etheric body, which will then have developed organs, and highly developed psychic and spiritual centres." Man will then be "clothed upon" as were the Angels, ere they joined the Celestial hosts.

In thus attempting to follow a single strand in the complex warp and woof of Evolution, it has been impossible to avoid adjacent or complementary strands. In other words, if in wandering from my theme I have made it more interesting, and less academic, I am content.

LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE.—The following lectures will be delivered during November and December:—November 5th, Mr. Stanton Campbell, "Poetry, and the Art of Living"; November 12th, Mr. D. Paterson, "Under which Flag—The Peace Ensign or the Jolly Roger?"; \* November 19th, Mrs. J. Greenwood, "Invisible Helpers"; November 26th, Mrs. A. Ross, "Astrology in Relation to Physical and Mental Attributes"; December 3rd, Mrs. Johnson, "What do we mean by God?"; \* December 10th, Mrs. Pickles, "The Difficulties of Spiritualism"; December 17th, Mrs. Gillespie, "Some Illusions." (\* Open night—non-members silver collection.) The hon. secretary is Mr. F. Hayes, 57, Liddell Road, West Derby.



## JOAN OF ARC AND HER VOICES.

(Notes of an Address by the Rev. Dr. Lamond to the London Spiritualist Alliance on Thursday, October 16th, 1924.)

DR. LAMOND said that he could well remember that when the "Tonie" steamed into Santa Cruz on a March morning, he asked the Captain to show him the Peak of Teneriffe. The Captain smiled and said, "You are too near the Peak of Teneriffe. Wait until we are thirty miles out at sea; and then, if the weather is favourable, you may see it." And, sure enough, when they were thirty miles out at sea there was the Peak of Teneriffe, mantled in snow, rising like the altar of God into the sky.

There were some men and women that could not be adequately understood or appreciated by their contemporaries. We were too near them. Only when several centuries had passed would their full stature be revealed. Joan of Arc lived five hundred years ago. She was born in 1412 and her short life terminated in martyrdom in 1431. For several centuries she had become a mere legendary figure in history, although in a mysterious way she lived in the lives of the French people. But during the last century, Quicherat, the Director of the School of Records, discovered the actual copy of the Account of her trial at Rouen, and of her subsequent Rehabilitation. He translated these documents into modern French and thus rendered them accessible to scholars. Hence, a new interest had been awakened in the life of Joan of Arc. In the English-speaking world two notable lives of the heroine had been written. Mark Twain's biography was a remarkable work, and revealed the deeper side of his character. Mark Twain, of all men, had the narrative faculty. He did not hesitate to get a good deal of humour out of Joan's companions, but he always treated Joan with reverence. Andrew Lang, a Scotsman, had written a life which had been translated into French, so much was it appreciated by the French people. Andrew Lang's life was a conscientious study; and brought vividly into view the distracted condition of France at the time when Joan appeared. In a measure it was a reply to the "Life of Joan," by Anatole France.

But in these recent days Joan had been prominently brought before the British public by George Bernard Shaw. One could not withhold a meed of homage to George Bernard Shaw, who without pandering to any of our social conventions, and challenging many of our fundamental beliefs, had forced himself to the forefront of English letters. No one could have done for Joan of Arc what George Bernard Shaw had done. He had placed her on the stage, and for more than six months eager audiences had witnessed the drama of her life unfolded in a manner that was dignified and impressive. In this he had been ably supported by Sybil Thorndike, one of the leading ornaments of the British stage. But whilst he was grateful for the play, he disagreed with Mr. Shaw's interpretation of the character in many essential points. There was a minor point, but one regarding which every woman was sensitive. Mr. Shaw informed his readers that there was no romance in Joan's life, and that she had little attraction for the male sex. The facts were entirely against such a conclusion. Joan left her father's house at the age of seventeen. Would it be believed that many had before that sued for her hand in marriage; and that one swain, more passionate than the rest, actually sued her in the Court of Toul on the ground of breach of promise as regards marriage. Joan defended herself in Court and cleared her honour, the magistrate commending her as a "wonderful child." To anyone who had carefully studied the records there was further evidence that she could, if she had desired, exercised a definite influence over the opposite sex; but when she entered upon her mission romance had to be thrown to the four winds. She had, in this respect, to make one of the greatest sacrifices that any woman is ever called upon to make; how absurd to argue from that act of sacrifice that her life was desti-

tute of romance, and that physically she was unattractive.

He entirely disagreed with Bernard Shaw's interpretation of the trial. That Pierre Cauchon, the Bishop of Beauvais, and Le Maître, the Deputy Inquisitor, were so exercised over the salvation of Joan's soul was really too much. What the Bishop of Beauvais desired above all was to convict Joan of sorcery, whereas, Joan maintained to the end that her voices were real and came from God. That was the main issue of the trial which lasted three months and nine days; and during that long period Joan held to her position although laden with fetters and weakened by her long imprisonment. Once she recanted, but in the end she reaffirmed her position and died with the word Jesus on her lips. If, as Bernard Shaw maintained, Joan received a fair trial, what in the name of common sense was the meaning of the rehabilitation process held twenty-five years after her martyrdom in which her memory was cleared of the imputations laid against her. That enquiry was instituted by the Pope; and it was on the considered verdict reached by it that Joan in these later years had been beatified and canonised.

The play, therefore, whilst admirable in many ways, was only the first of many similar plays that will yet be written on Joan of Arc. In Bernard Shaw's analysis of her character there was much that was profoundly true. He had compared her with the greatest names in history—with Socrates, Napoleon and others. She could bear the comparison. He failed, however, to perceive the real source of Joan's inspiration; and no one who did not recognise the divine forces behind her could ever adequately account for her life.

A more accurate life of Joan had been given to English readers by the publication of Sir Arthur Conan Doyle's translation of her biography by Leon Denis, a French author who had followed in her footsteps from Domrémy to Rouen. That was, indeed, an admirable life, and one that would be valued by every Spiritualist.

Dr. Lamond proceeded to describe a visit he had paid to Domrémy in the beginning of this year. He found the village in a simple, primitive condition, far away among the Vosges mountains. The house was still standing in which Joan was born. On one side of the garden that was in front of the house there was a stream that gurgled past on its way to the Meuse, and on the other side of the garden was the little church of Domrémy where Joan had so often prayed. The basin that contained the holy water into which her hand had been so often dipped was still there, and the font at which she was baptised. The whole surroundings were eminently favourable for the development of the psychic temperament. About two kilometres beyond Domrémy where grew the *Arbre de Fée*, or Fairy tree, and which figures in the trial, a magnificent church was being built, the nave of which was already completed, with houses for the officiating priests and an adequate hotel for visitors. At this point a magnificent view could be obtained of the little valley in which Joan spent her early years with the *Bois de Chenu* on the one side, and Mont St. Julian on the other. Towards Coussey and Neufchâteau the outlook extended over the wide plains of Lorraine; and it was on this view that Joan's eyes had often rested as she thought of her beloved France.

The lecturer then proceeded to deal with the successive events in Joan's career, from the time she left Vaucouleur to her trial at Rouen. Her immediate task was to raise the siege at Orleans and get the Dauphin crowned at Rheims. The extraordinary rapidity with which she accomplished that task—in less than seven weeks—could not be explained on ordinary grounds. There was no parallel to it in history. That she should have raised the siege of Orleans in a few days and swept the English Army (which had been uniformly victorious for a hundred years) from the field was a record that would be rejected as mere legend were it not attested on oath by many witnesses. There was no life inside of the Bible or out of it that was so well



known as the life of Joan of Arc, for in the rehabilitation process, which took place twenty-five years after her martyrdom, the facts alike of her girlhood and her life of active service, which only continued during sixteen months, were attested by upwards of a hundred witnesses. He agreed with Mr. Bernard Shaw that after the Dauphin was crowned at Rheims, Joan was left without a friend. She was crushed by official jealousy and official mediocrity. She was utterly unselfish. When asked what reward she desired for the service she had rendered her nation she had no other claim to make than that Domrémy, her native village, should be freed from taxation. She knew perfectly well that she had only a year of active service. Had her energies been fully utilised how much more might have been accomplished! But it was not to be. Even in the brief period in which she was in the field she had so inspired the French Army that within six years after her martyrdom France was practically free, and within a few years after that the remaining fragments of the English Army had returned to their own land. Such was the service this peasant girl had rendered to her country at a time when the position of France seemed to be absolutely hopeless; when the crown had been pledged in treaty to the son of the English King, and when the Dauphin at Chinon was meditating flight into Scotland or into Spain.

In concluding Dr. Lamond said:—

I would compare her to Deborah, but Deborah was a "mother in Israel," a woman of mature years; and besides it was Barak that led the Army of Israel in the field. I could compare her to Judith, but Judith's hands were stained with the blood of Holofernes, and Joan never drew the sword to kill a human being. I would compare her alike in her devotion to the Catholic faith and in her death to Mary Queen of Scots, whose tragic end touches the heart of every Scotsman to the quick. True, Mary sacrificed a kingdom for the Catholic faith, but the Catholic Church, with all the partiality that Church has ever shown to the House of Stuart, dare not canonise Mary as a saint. I search history in vain for an adequate parallel. Joan of Arc has never been surpassed. She stands alone in the midst of the years. What bearing, then, has this unique life on the movement with which we as Spiritualists are identified? We have maintained, and continue to maintain, that the fountain of inspiration has not ceased to flow, that God can inspire His servants in every age and clime. We have maintained, and continue to maintain, that it is possible for human beings to be controlled and guided and upheld by celestial presences. We have maintained, and continue to maintain, that the door is neither bolted nor barred between the Seen and the Unseen Worlds. And if we are asked on what possible grounds we can maintain these positions, what authenticated fact we can bring forward to prove them, we can answer in three short words, "Joan of Arc!" It was the celestial presences behind Joan of Arc in the forms of St. Catherine, St. Margaret, and, above all, St. Michael—the names matter little—that can alone account for the marvellous life that meant so much for the French nation; and which for all time will remain as the embodied symbol of patriotism and sacrifice.

"CRYSTAL-GAZING: A study in the History, Distribution, Theory and Practice of Srying," by Theodore Besterman (William Rider and Son, price 5/- net), is a work that exhibits very extensive research into the history of its subject. It gives copious references to srying in legend, tradition, ancient and modern history, in relation to almost every part of the world. The variant terms for the mysterious art are many and strange: catoptromancy, crystallo-mancy, cylicomancy, gastromancy, hydromancy, lecanomancy, lithomancy, onychomancy, pagomancy—besides miscellaneous forms. Those are all methods of srying. But what is srying? The author answers: "Srying is a method of bringing into the consciousness of the sryer, by means of a speculum through one or more of his senses, the content of his subconsciousness, of rendering him more susceptible to the reception of telepathically transmitted concepts, and of bringing into operation a latent and unknown faculty of perception." It is to be hoped even against hope that the reader finds Mr. Besterman's definition of srying illuminative.—W. B. P.

## MISS PEGGY WEBLING AND THE FAIRIES.

The many admirers of Miss Peggy Webling as novelist, journalist and dramatic reciter will find keen interest in her latest book, "Peggy: The Story of One Score Years and Ten" (Hutchinson and Co, 18s. net), in which she tells the story of her life from the age of seven. As many will remember, she and her sisters, as highly talented children, were the especial friends of John Ruskin, and the book gives us some delightful side-lights on the famous philosopher and critic, at a time when the "sisters Webling," Josephine, Rosalind, Lucy and Peggy—the talents of Ruth and Ethel Webling lay in other directions—were delighting the public with their dramatic recitals, in which Ruskin took an intense interest. They were child-prodigies. Such a career, followed in the case of Peggy Webling by a life as novelist and journalist, naturally brought them into touch with many famous men and women, and the book is a fertile record of memories, meetings, impressions and adventures, and is well illustrated with portraits.

For our readers especial interest will be found in Peggy Webling's visions of fairies, and we cull the following passages from her book:—

My first experience [of seeing fairies] was on Barnes Common on a bright May morning. I was sitting beneath a small hawthorn tree, with my back to the road and path-way.

I saw my fairy seated on the swaying branch of another hawthorn, about ten feet away. He appeared to be brown in colour, his hands and face a lighter shade than his body, his knees were drawn up to his chest, and his head covered by a tight cap. A hand was pressed against either cheek, just meeting below his chin. I looked and looked, studying him most intently. . . . I could trace every line of the little brown figure, seeking in vain for a fault in its construction. Then I turned my eyes away for a few seconds, and turned them back again, thinking I should not see him, but he was like a hidden outline in a picture puzzle—unseen, an indistinguishable part of the whole; once seen, as clear and unmistakable as a flower or a bird in the grass.

The first time I went to Cornwall I saw one of the most dainty and delightful fairy gambols that ever bewitched these mortal eyes. I was not alone, but in a railway carriage with other people, although they were evidently blind to the scene I saw as plainly as this pen with which I am writing now. We were looking out of the windows upon a slightly ruffled sea, with small waves breaking upon the shore. It was the Devon coast. . . . Suddenly I became aware of dozens and dozens of tiny white horses, with riders that shone and sparkled and were clothed in white.

I was so astonished, and so certain that it was not an optical illusion caused by the sunshine on foam, that I turned round from the window to my fellow passengers, expecting to see my own feeling of amazement mirrored in their faces. Not one of them looked surprised, nor made any remark, so I checked the words on my lips and stared again at the edge of the sea. The dozens of little horses had increased to hundreds, although they were not spread the whole length of the shore, being gathered together at one spot.

The surf splashed all over them. I was able, nevertheless, to see a great number as clearly as if they had been standing still. All the horses had long tails and manes; I could not distinguish any saddles or bridles, their wee riders seeming to retain their seats by skilful balance.

I tried in vain when the train left them behind to imagine the frolic was still going on. The sun sparkled on the breakers, and the foam curled over the pebbles, but the white horses and the fairies were gone.

MATERIALIZATION.—Let us be sane. The method by means of which a spirit message is produced is quite a minor matter; the quality of the message and the messenger are everything. We have heard individuals decry such phenomena as materialisation because of its supposed materialism or materiality, and yet we venture to suggest that the amount of knowledge required for its production by the operating entity is far in excess of that necessary to produce clairvoyant vision or mental impression. When one considers that psychic fluids showing a very elementary cellular structure may be drawn in part from the sitters, and in part (as we think) from other planes of life, and so chemically mingled as to produce a mass of ectoplasm or a solidly materialised form, one realises that behind such a phenomenon there must be a wonderful amount of spiritual chemistry, involving knowledge far beyond anything attained by the minds of dwellers in this world. We think there is no ground for assuming that the forms who are materialised have any real knowledge of the processes involved. They are but the individuals who appear whilst the chemists who perform the apparent miracle generally remain in the background.—From "THE TWO WORLDS."



# THE UNHEARD ANGEL.

It is a commonplace to say that we live in an age of excessive materialism; but the fact itself is by no means commonplace. It may mean an age of unbelief, of the negation of all religion, of the eclipse of hope, of all that must follow the loss of faith in Immortality and God. What that may mean it is impossible to say. The world has not yet tried the sad experiment on any large scale.

But it is, for the moment, inevitable. It is an age of scientific discovery, of individual assertion, of strong confidence in demonstrations; of impatience, therefore, of all mere authority and "moonshine." That is not altogether a bad thing: and, in our zeal for faith, we must not be too ready to reproach sight. The obscurantisms of the Dark Ages must be routed out, and, in the process, much will have to be said and done that will be very distasteful to the lovers of spiritual religion. The very word "practical" will come to have its sinister side. Sentiment will go down before appetite and value.

When, in presence of the dark closing hours, Jesus passed through His period of depression, and said: "Now is my soul troubled: and what shall I say? Father, save me from this hour! Yet, Father, glorify thy name," then came there a voice from heaven, which said: "I have both glorified it, and will glorify it again." "And the people that stood by and heard it said that it thundered: others said, An angel spake unto him." How true to-day! The angel speaks, but the people only say, "It thunders!"

Here, to-day, in London, as, indeed, everywhere, the throng may be divided still into those who detect the angel's voice, and those who only think it thunders; and the latter are the vast majority. Even of Nature that is true. During the awful early stages of creation, how true this would have been! How difficult would it have been to hear the creative voice amid the tumults of the chaos!—how difficult to catch the harmonious purpose running through the discordant clashings of the elements! So now, to some extent, in Nature, it is difficult always to hear the angel; and yet dark clouds and furious winds have as much of God in them as sunbeams and the heavenly breath that haunts "a midsummer night's dream"; for every object in Nature and every throb of Nature's forces can only be from God.

The instructed Spiritualist knows how true this is concerning the Religions of the world. How few, in thinking of Religions other than Christian, can hear the angel speak! How ready we are to say, "It thunders!" How glibly we talk of "The false prophet of Arabia"! How apt we are to talk of "The heathen"! The special defect of conventional Christianity is its ignorance, just as its special vice is bigotry. When an Archbishop of Canterbury was invited to attend the Parliament of Religions at Chicago, he loftily replied that he could do nothing which could be construed even as an approval of the scheme. He said, "The difficulties which I feel rest on the fact that the Christian religion is the one religion." What a revelation of the innate conceit of conventional Christianity! Think of the ancient religions of India, China, Egypt, Persia, Arabia. The Archbishop listens and says, "It thunders"; but, says he, "it is an angel who speaks to us." But the dear child of the universal Father says, "An angel speaks to all."

Is it not true of the discordant, noisy, struggling world, and of humanity on its tramp through the jungle? "*Vox populi, vox Dei*," has a truth in it. In the wild outbursts of rebels, Communists, Chartists, Socialists, strikers, the world, for the most part, hears only thunder: but the true sensitive perceives the meaning of it all. All these restless struggles are the climbers' efforts to advance. Within the thunder, an angel speaks.

So with each separate life. There is an angel-side to everything—even to sorrow and pain and sin. We

must break with the beautiful superstition that sorrow is "sent," but we need never break with the blessed hope that sorrow may help. There is a possible good in every ill, a message of mercy with every arrival of misery. It is an angel that speaks—"Be wise, be wary, look up, be strong."

And, last of all, how true of that far-reaching change misnamed *Death*! The poor world only sees the desolation and defeat—the smitten form, the eyes for ever closed. It hears the sobs of wife or husband, brother or sister, friend or child. It says, "It thunders." But it does not understand. Within the thunder there is the whisper of "the still small voice," where the angel speaks. And presently the angel-voice will be clearly heard, and the angel-face be clearly seen; and, perchance, Eternity will be spent in the following of angels, and in the happy quest for God.

This is our message to the world. To-day it is slighted or misrepresented or misunderstood; but the time is coming when what we say to-day will be the cherished joy of the human race.

J. P. H.

## TESTIMONY TO PSYCHICAL PHENOMENA.

In answer to a correspondent, we give the following list of names of well-known people interested in psychic facts, and in many cases convinced of the major fact of human survival. It is not a complete list. We have selected only the more conspicuous names.

### ENGLAND.

Sir William Crookes, O.M., Dr. Alfred Russel Wallace, Sir Oliver Lodge, Sir William Barrett.

Sir Arthur Conan Doyle, W. T. Stead, W. M. Thackeray, Gerald Massey, F. W. H. Myers, S. C. Hall, Marriott, H. B. Watson, Robert Blatchford, H. Dennis Bradley, Elizabeth Barrett Browning, Andrew Lang, Violet Tweedale, Mrs. Champion de Crespigny, Miss Lindaf-Hageby.

Lady Grey of Fallodon, Duchess of Hamilton and Brandon, Viscount and Viscountess Molesworth, Earl of Dunraven, Earl of Radnor, Hon. Mrs. Alfred Lyttelton.

Rev. W. Stainton Moses, Canon Wilberforce, Rev. H. R. Haweis, Rev. Arthur Chambers (Brockenhurst), Rev. Professor G. Henslow, Rev. C. Drayton Thomas, Rev. Charles L. Tweedale, Rev. G. Vale Owen, Rev. F. Fielding-Ould, Rev. Ellis G. Roberts.

Sir Edward Marshall-Hall, Dr. Ellis T. Powell, Major-General Drayson, Professor Augustus De Morgan, Mr. A. P. Sinnett, Dr. Abraham Wallace, Robert Owen (socialist and reformer), Cromwell Fleetwood Varley, F.R.S., Stanley De Brath, Admiral Osborne Moore.

### UNITED STATES.

Judge J. W. Edmonds, Professor Robert Hare, Hon. N. P. Tallmadge, Abraham Lincoln, Professor Mapes, Dr. Eugene Crowell, William Lloyd Garrison, Harriet Beecher Stowe, Professor William James, Professor James H. Hyslop.

### FRANCE.

Guizot, Thiers, Victor Hugo, Sully Prudhomme, Tissot, Victorien Sardou, Camille Flammarion, Professor Charles Richet, Dr. Gustave Geley, Dr. Eugene Osty.

### GERMANY.

Professor J. C. F. Zollner, Professor Fichte, Professor G. J. Fechner, Baron Karl Du Prel, Dr. Justinus Kerner, Baron Hellbenbach, Baron Guldenstube, Baron von Schrenck-Notzing.

### RUSSIA.

Alexander Aksakoff, Professor Butleroff.

### ITALY.

Garibaldi, Professors Lombroso, Chiaia, Broferio, Ermacora, Morselli, Bottazi, Bozzano, Pictet, Gerosa, Porro, Foa.

### SPAIN.

Professor Miguel Benito, Professor Otero Acevedo.

### ICELAND.

Professor Haraldur Nielsson.

### AUSTRALIA.

Sir William Windeyer, T. W. Stanford, Hon. Bowie Wilson, Dr. Charles MacCarthy.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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 disembodied. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## SAINT JOAN.

The title of that fine book on the Warrior Maid of France, by Leon Denis (so admirably translated by Sir Arthur Conan Doyle) is "The Mystery of Joan of Arc." It is indeed a mystery over which historians and theologians have disputed for centuries. But the learned have come nowhere so near a solution of it as the simple who have taken the facts of Spiritualism with which to construct their key.

Mr. George Bernard Shaw in his play, "Saint Joan," which must always rank as amongst the greatest of his works, throws on the subject the light of a powerful and penetrating mind: it is rather a steely light but it illuminates a great deal on the secular side of the question. He gives us (as always) a merciless analysis of human motives and methods. Who that has seen the play could forget the bitter anguish and remorse of the Chaplain de Stogumber when, after he had assisted in hounding the defenceless girl to a fiery death, he suddenly realised the full horror of his deed? It is a great play, and we would have no reproach for the dramatist that he should—consciously or unconsciously—have avoided the spiritual side of the matter. It was no part of his immediate business. He approached the question from his own peculiar standpoint: that of the satirist and analyst, contriving at the same time to show himself as the humanist, and to that extent on the side of the angels.

At the close of the Rev. Dr. Lamond's recent address to the London Spiritualist Alliance, one of the more important questions coming under discussion was the source of Joan's inspiration. That she acted under some spiritual impulsion is clear enough; but what of the voices, the guidance, the tuition which made this girl not only a prophet and a seer but a military genius of the first rank? Are we to associate the saints with the conduct of war? It is a prickly question for those whose view of the Universe is that it should be a "trim Dutch garden" of man-made morality, instead of the theatre of surging and terrific forces neither good nor evil in themselves, but only as they are employed or adapted to the advance or the obstruction of the human spirit.

M. Leon Denis, in the book already referred to, gives us his view on the matter, and it is a highly instructive one. St. Catherine and St. Margaret, whom Joan described as two of her guides, were, as M. Denis frankly admits, legendary characters whose actual existence is more than doubtful.

Whence came these saints, these angels, these archangels? What are we to think of this constant intervention of St. Michael, St. Catherine and St. Margaret? To solve this problem one must closely analyse the psychology of clairvoyants and of sensitives, and understand that they must correlate the manifestations which come to them, with the forms, names and appearances with which their education has familiarised them, and with the influences, beliefs, places and times wherein they lived. Joan of Arc was no exception to this law. In order to describe her psychic perceptions she used the ideas, expressions and images which were familiar to her. That is what mediums of all ages have done. . . . The invisible intelligences, when they intervene in human life, find that they, too, are obliged to conform to the mentality of those with whom they are in contact, and to use the forms and names of those illustrious beings who may be familiar to them, with the object of exalting them, inspiring confidence, and preparing them the better for the part which is ordained.

That is the reasoned view and we are convinced it is the true one. "They do not in the Beyond attach so much importance to names and to personalities as we do," says M. Leon Denis. There again he is right.

We have long arrived, as a matter of practical experience and observation, at the conclusion that inspiration and guidance from the spiritual world takes two forms—personal and impersonal. Sometimes, as Shelley puts it, "the Universal Spirit guides" at other times the guidance may come from friends and comrades in the Unseen. Then the Universal Spirit—though still at work—is flowing through local and personal channels. The great musician is inspired by the "sphere" or "principle" of music; and so with the other examples of genius of all kinds. But the friendless orphan may well be guided and comforted by the personal ministry of some angelic mother spiritually, if not mortally, akin.

Saint Joan was guided and inspired through all the wonderful years of her girlish mission to the world. She died in the flames of a pile of faggots; but those flames have become a spiritual light and beacon during all the ages since. It was an earthly tragedy but it may well have been a Heavenly Comedy, using the word "comedy" in its old classic sense of a drama in which right triumphs in the end. Whether her guidance was a matter of personal or impersonal inspiration is not a matter of the first importance—to us there are indications of personal intervention. But in any case it was intelligent guidance, for intelligence, like Truth, is that which works well and accomplishes its purpose in the end. Joan saved her country, and in doing so revealed something of that "imprisoned splendour" which is for ever breaking through the dense clouds of the world of matter and giving us glimpses of what we truly are—spirits, passing from Light to Light through a brief darkness.

## A FIELD OF HEROES.

In mystic measure you and I shall dance  
Around the rubbish, on the fields of France:  
There till the soil that heroes' hearts have fed,  
And pluck the flowers that blossom from the dead.  
Unchanged, unbroken, are their courses here;  
Freed from their faults no longer they feel fear.  
Men shall be mindful of these warriors brave,  
Earth shall not hide them in a nameless grave.  
God glorifies the ground where we have laid  
The shrines of spirits, fled, but unafraid.

—CHAS. MARSTON.



## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The weekly issue of the "Isle of Man Times" is publishing a series of long articles, rather pompously entitled "I Attack Spiritualism," by H. Simmons. Judging from the length of the articles, Spiritualism is regarded as important matter, to be taken very seriously, and attacked in great detail. Two possible points of view occur to the advised critic on perusal of these articles—either the author is writing without knowledge of the subject he is attacking, or, having that knowledge, he purposely perverts it to suit his purpose and argument. For instance:—

Spiritualism starts with the assumption that spirits exist, and exist independently from the body. The body may die, or change, but "His soul goes marching on."

There is an inglorious indefiniteness of definition. I cannot tell you from a study of Spiritualistic literature as to whether a soul is a spirit or whether there are souls and spirits.

Spiritualism, of course, does not start with any assumption at all, and the statement sufficiently reveals the incompetence of the critic.

An article in the "People" of the 19th ult., by Hannen Swaffer, entitled "Is it Northcliffe?" continues the series of articles that this writer has given on the subject of Spiritualism. Discussing a sitting with Mrs. Leonard, and her methods while in trance, Mr. Swaffer makes this comment:—

In my articles on this subject, I have taken a perfectly unbiassed line, and merely written down what has happened without comment. But I must state that, in various ways, whoever was really speaking last Sunday gave considerable knowledge of matters that, presumably, only Lord Northcliffe would know about. There was a long reference to his mother, and to personal affairs known to very few. The voice spoke of people still in the "Daily Mail" firm, describing them. Now and then names were mentioned. I find it difficult to describe this part of the conversation without, possibly, causing offence.

My own personal worries were discussed, and advice was given me, similar to that which Lord Northcliffe used to give me during his lifetime. Now and then a phrase characteristic of him was used.

"Do you know my new name for Louise Owen?" was said once. "It is 2LO. She is always calling me."

Northcliffe had a way of finding a new name for the members of his staff every now and then.

It all seemed so personal, so intimate, that when I was told, "I would like to sit in that chair with you for five minutes, Swaff, for then you would understand," I felt as though a man whom I knew very well was really very near me.

Sir Oliver Lodge writes to the "Guardian" of the 17th ult., on "Spiritualism and Religion." Comparing the two systems, and the relations between them, he discusses the faculties on which the theories of Spiritualism are based, leading up to the fact that "death is not the end," "that man is an immortal being." He then draws this comparison:—

It may be said that that is no new discovery, that nearly every form of Religion has held it, that it is a prime article of faith. Quite true, but it has not been till lately an article of scientific knowledge. It has been accepted as an article of faith, it has not been proven—not proven, that is, for the generality of mankind. The proof involves the definite verification of the assertion that those whom we call "the dead" or "the departed" have not only in some sense survived, but that they are still more or less in touch with us, and that occasionally they are able to demonstrate their continued existence and interest, by actual communication. This is not really new, so far as statements and examples go. Religious literature is full of such supernormal communications. But the possibility has never been fully recognised, and has not widely been made use of as a comfort to the bereaved and as a means of obtaining initial information about the conditions of a future state. The beliefs of religious people on this subject are reverent but vague, so vague that the consolations legitimately derivable from knowledge are not forthcoming. For all practical purposes, the dead might as well be extinct.

From the "Yorkshire Telegraph and Star," of the 18th ult., we take the following:—

## GRAVEYARD LIGHT MYSTERY.

Cefn public cemetery, near Merthyr, has of late been the scene of a mysterious dancing light seen on one of the monuments after nightfall. The light falls near another monument of polished granite, over the grave of Ivy, the seven-year-old daughter of Mr. and Mrs. J. Thomas. Mr. and Mrs. Thomas are Spiritualists, and several years ago they obtained at Crewe some remarkable spirit photographs of the child, and also later saw a "materialisation" and heard her voice at a local séance. But they say they are inclined to think that the present mysterious light may be the reflection of the distant light of a roadside window.

W. W. H.

## SOME NEW BOOKS.

"Adam's Calendar," by Col. A. G. Shortt, R.A. (post free, 3/3 from the author, at 15, Ilfley-road, Oxford.

There are certain curious minds that find absorbing interest in discovering new and previously unsuspected meanings in ancient writings by means of some new code or "key." The results of these researches are frequently astonishing, and have occasionally caused no small stir of public interest. The Bible is a favourite hunting ground for this type of research, and here the investigator has an appropriate field; it is reasonable to assume that many Biblical passages contain an occult meaning, only comprehensible to those of special enlightenment. Having regard to the history of the Bible, and the circumstances in which these ancient scriptures were collated and translated, it seems a perfectly natural thing that a "key" should be necessary for their complete understanding. Consequently one feels that this particular branch of research should be regarded sympathetically, and the results—no matter how seemingly improbable—given the courtesy of some serious attention.

The underlying basis of Col. Shortt's thesis seems to be contained in the words of Peter, "One day is with the Lord as a thousand years, and a thousand years as one day."

There might be many arguments against taking this passage literally. Peter was quite possibly using "a thousand years" as a piece of impressive rhetoric, merely to convey the idea of a long period of time. Again, it is not easy to believe that the translators of the Old Testament were infallible in giving us the precise equivalents for the ancient terms of measurement. Measurement has always been a stumbling-block—for instance, take the word "cubit"—and it is not impossible that the word "year" in this particular sentence did not mean our own measurement of time.

However, if the reader of "Adam's Calendar" is prepared to accept as a postulate the idea that in certain passages of the Old Testament the word "day" is actually intended for the word "year"—meaning 365 days—then some interesting consequences follow, and the author has taken the trouble to show by several tabulated statements a chain of connection between ancient Biblical events and certain happenings in the later history of our own country.

It might be contended that Col. Shortt has worked his theory beyond legitimate lengths. In any case, one can only admire the persistence with which he has pursued his researches, the results of which are, to say the least, surprising.

"The Maid and Other Poems." By F. Fielding-Ould, M.A. (A. R. Mowbray and Co., Ltd., 2/6 net.)

This little volume contains nearly one hundred short poems, on a variety of themes, as will be indicated by a few of the titles, quoted at random: The Hermit, Scandal-mongers, At the British Museum, Noise, The Leper, The Eucharist, etc. Many of the poems are in iambic pentameter, which is a form that tends to become monotonous, and in more than one case the verses are marred by false metre, but the general level of quality is high, perhaps the one exception being "The Coward" which is mediocre, and its inclusion difficult to account for. On the other hand "The Lantern" is charming, being happy in conception and execution.

It is in the simple mode that the author appears at his best. For example, "The Priest":—

Now the yellow candles burning,  
Light the priest his prayer book turning  
Coming through the golden grille.

He, in cope and violet stole,  
Ringed with a rosy aureole,  
Day absolves from every ill.

"E. H." is also felicitous:—

Lover of all lost causes, quick to find  
Rubies in rocks and diamonds in the clay;  
Loving the wicked weak, and first to bind  
The wounded rogue: what others throw away  
She treasures with appreciative mind.

D. N. G.

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## MEDIUMISTIC DRAWING AND ITS EVIDENCES.

In the course of an address delivered recently at Manchester by Mr. Ernest A. Keeling (as reported in the "Two Worlds"), he told the following remarkable story of an episode in the life of Mrs. Hardinge Britten:—

Here is another incident, which I mention particularly because it introduces us to a most remarkable test of spirit agency. She [Mrs. Britten] once went on to the platform where there was a table with a number of bouquets of flowers upon it. She used them for illustrations. She picked a small bunch of violets, which was underneath some other flowers, and she held these. This resulted in her meeting a Mrs. Sisson, who had sent the flowers. One of this lady's guides claimed to be Sir John Franklin. Mrs. Britten and Mrs. Sisson became good friends, and held meetings. Sir John Franklin told Mrs. Britten that he would let her have a picture of himself drawn by spirit agency. Waiting many months for this portrait, and not receiving it, Mrs. Britten made up her mind to purchase one. She tried every source she could, and failed to discover one in America. She remembered that she had seen one in a shop in London, and she sat down and wrote a letter to London asking about the picture. Before she could leave the house to post the letter a parcel was delivered to her. The parcel contained a picture, a half-length, life-size picture of Sir John Franklin, sent to her by a man named Wella Anderson. She had never heard of Mr. Anderson, and from enquiries made he had never heard of her. They were a thousand miles distant, and he had only recently developed his mediumistic powers. His particular kind of mediumship consisted in drawing portraits of people he did not know, and sending the pictures to people he had never heard of! The spirit people not only came to him for the drawing to be made, but gave him the information as to where the pictures were to be sent. In that way, without either of them knowing each other, Sir John Franklin promised Mrs. Britten she should have the portrait, went to Wella Anderson, and sat for his picture, told Mr. Anderson to send it to Mrs. Britten in Broadway, New York. She claims (and I claim with her) that she got the picture she wanted through something which could be nothing less than independent spirit agency.

It was through Wella Anderson (as narrated in the autobiography of the late Mr. J. J. Morse) that the fine drawing of "Tien Sien Tie," his spirit guide, was produced. This portrait was recognised by artists as a remarkable piece of work, although Wella Anderson was entirely untrained in drawing; and we recall Mr. Morse's statement that he had refused substantial offers for the drawing from those who recognised the merits of the picture.

## "COMING EVENTS CAST THEIR SHADOWS BEFORE."

By CLAUDE TREVOR.

The above old saying has been exemplified in two cases lately come under my notice. A friend of mine returned from the North of Italy some days ago, and while staying in a hotel met a lady with whom he got into conversation that turned on dreams, telepathy, etc. She told him a case of her own regarding the former. When a child of nine, she dreamt one night that a figure came into her room, went to the toilet-table and appeared to be arranging her hair, etc. The figure was veiled, and though the child saw the front part of it distinctly, she was unable to see the face. After a short time the figure left the room as she entered it. The child thought nothing of this, treating it as an ordinary dream, and never mentioned the fact. The next night precisely the same incident occurred, likewise on the third night, the latter with this difference: The figure before leaving turned her face *un-veiled* towards the dreamer, revealing that of the child's mother, while on her breast appeared to be a card on which was written "August 8th, 1880." I may mention that the three dreams took place in June of that year. So impressed was the little girl that this time she did speak of the dreams to her mother, who thought the fact sufficiently interesting to jot down the above date, thinking nothing more of it beyond being curious to see what might happen, if anything, on that day. *On that date the mother died*, whether suddenly or otherwise my friend did not think of asking; but at the time of the dreams there was not apparently the slightest reason to indicate her approaching demise. The other case was that of a young Spanish lady who was asked by some in the hotel (including my friend) if she would join in some "table-turning," which invitation she flatly refused to accept, having had, as she said, a tragic experience of such. Being pressed as to what her experience had been, she replied that taking part some time previously in some "table-turning," the table rapped out that her father would die next day. *He did*; though to all appearance in perfectly good health when the table rapped out its all too true prophecy.

## RAYS AND REFLECTIONS.

I have heard all kinds of arguments in favour of Spiritualism, and some of them were rather original. There was, for example, that of a cynical friend, himself not a Spiritualist, who said that after contemplating the kind of ruffians who were out against the subject, one could not but feel that it was probably true!

Another observer thought that an argument in its favour was that it was a subject that had for years to fight for its life, having a band of humble followers, who at one time underwent every form of persecution and petty tyranny, and who, had they lived in other days, would have suffered the fate of the early Christians, the Lollards, the Quakers and the Huguenots. That was a valid argument so far as it went, although I could not admit that the poverty and persecution of the followers of any movement necessarily testified to its truth. All that these things could actually certify was the loyalty of its adherents. Still they might be held to carry a certain presumption in favour of its truth, because the truth is never popular.

I have discussed the question with persons who had studied the matter for years and witnessed all the phenomenal evidences, and who yet did not believe; just as on the other hand I have met those who were unfamiliar with its literature, who had never seen a single phenomenon, but who yet had an unshakable faith in its reality. They were Spiritualists before ever meeting with Spiritualism. This was not the outcome of credulity; it was the result of intuition. They were usually very clear-sighted persons—the kind of people who see through men and things with an uncanny (and sometimes disconcerting) penetration.

Only a very few I found had worked out the sum and tested it in every way; had proved the phenomena, reasoned out the philosophy, analysed and dissected the whole matter and found that whether tried by intuition, by reason, or by experience, it endured every test. But there are such people, and they are the only ones whose faith never has any shivering fits, and who remain entirely serene amid all the clamour of conflict, and the dangers that seem to be eternally threatening us. They do not merely believe—they *know*. They have learned that nothing is ever really settled by argument—which is merely a pleasant form of exercise for the mind—and that the only test of a truth is that it should be perceived and experienced and the only test of a fact that it should be demonstrated.

But discussion of the question has always provided abundant humour. I recall one droll fellow who said that although he was not a Spiritualist he heartily approved of Spiritualism. It made so many pompous people furious, and annoyed so many who deserved to be annoyed! Another person (a very acid pessimist) told me that after examining the subject he was *afraid* it was true! And I greatly enjoyed the denunciations of a convivial group of Bohemians who over their post-prandial whisky and cigars expressed their horror and disgust at learning that these creature comforts were obtainable in the spirit world. They protested that after death they expected to be angels free of all earthly taint. Whisky and cigars—*faugh!* And this was your Spiritualism! I could only reply that as a matter of fact it wasn't—it was nobody's Spiritualism; that the whisky and cigar episode in "Raymond" was continually and venomously garbled and misrepresented, but that as an argument against the truth of Spiritualism it was quite a strong one for those who could only argue but were unable to reason.

D. G.

## POLITICAL CLAIRVOYANCE.

The "News of the World"—a Sunday journal of immense circulation—has called in a clairvoyant to forecast the results of the General Election, which, of course, will be over before the present issue of *LIGHT* is published. The clairvoyant, whose name does not appear, but who is described as "a pleasant, cultured lady of mature years," predicts a Conservative victory, based on the following figures:—

Conservatives	...	...	...	313
Labour	...	...	...	190
Liberals and others	...	...	...	112

The Conservatives, it will be seen are given a small and rather ineffectual majority of eleven over the rest of the parties. Mr. Stanley Baldwin is to be the new Prime Minister; Mr. Asquith is to lose his seat at Paisley; and there are other predictions regarding the fate of leading Parliamentarians. At the time of writing we can only say, "We shall see." We are glad that no official test of the reality of clairvoyance turns upon the experiment!



## 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.

## RESPONSIBILITY OF MEDIUMSHIP.

The position of the medium is one of greatest responsibility. As the clearest mountain-stream is contaminated by passing through fens and sloughs on its way to the sea, so the purest spiritual truths are distorted in their transmission through an impure or imperfect medium. It is a terrible force with which he deals. He should not venture to play with the lightning unless he understand its laws. If he be not conscientious, and honestly desirous of knowledge, it is better for him to stand aloof. Reflection, thought, is the gateway of intuition. The gods love the worker.

"Pray for the best gifts," and improve such as are given you, in the gentle spirit of humility, and with earnest striving for improvement. It is not well to scorn mundane means; for, so far as their knowledge extends, men are more practical teachers than are spirits, and it is not to supply a royal road to knowledge for indolence that communication is held. If mediumship does not ennoble you, you are the worse for it.

Do you suppose that the spiritual agency is to furnish an easy road to learning, or that it will elevate you without effort on your own part? The mortal author is of equal authority with the spirits, and in some paths may be even more valuable. Written language has preserved the thoughts of ages, and none can avoid the labour of their acquisition. If you enter this great field, determined to make the truth your own, and to excel in your search, your impressibility will be of greatest service; and, with the care and wisdom of a father or a teacher, your spirit-friends will guide and direct you. The higher the mental culture you attain to, the more impressible you become to unrecognised truths; and receiving them, you can gain a better understanding of them, and give them clearer expression. The medium can be an automaton, a machine for communication, without receiving more benefit to himself than does the planchette when it writes: he can enter the sphere of ideas only by the culture of his intellect.—From "Arcana of Spiritualism," by HUDSON TUTTLE.

## A MEMORIAL OF PEACE.

In the Andes, 14,000 feet above the sea, there is a statue of Christ, commemorating the attainment of peace between Chili and Argentina. It was cast from the bronze of cannon belonging to the two peoples and the cost paid out of their voluntary subscriptions. On its granite pedestal the following words are inscribed: "Sooner shall these mountains crumble to dust than Argentines and Chilians break the Peace, which, at the feet of Christ the Redeemer, they have sworn to maintain."

This is an example of victory in which Christ is acknowledged to be leader in a sense wholly different from that proclaimed by Kingsley.—From "Be Peacemakers," by L. LIND-AR-HAGEBY.

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—From "A Soldier Gone West" (edited by H. M. G. and M. M. H.).

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We may draw on a paper parts of lines, and curves and broken arcs of circles; but though we only see pieces and bits, we know that every piece of line, every rude curve, is part of a complete line or circle unfinished and undrawn; and in our imagination, as we call it, we can trace the line into side of square, or triangle, or other figure, and the curve into full circle. So with thought. Every thought is part of a line or circle of thought. We could not think life were endless if it were not so. From this little arc of life that we know we imagine the full circle of eternal life; and it must be truth. We could not imagine the rest of a circle from an arc if circles were not a fact. We could not imagine eternal life from mortal life if there were no such thing. Our life is a point of a circumference in a circle; there is a continuation on both sides. We have lived before; we shall live again. In fact, we have always existed in some form. From this mortal circumference we work to an inner circumference—another circle—and so on to another—till at last we get to the centre of the inmost circle, which is also the centre of all the circles. And when we reach this centre we are one with the Eternal Centre and Life of the universe.

—From "The Eternal Question," by ALLEN CLARKE.

"Joyous sympathy."

—DAILY EXPRESS.

"A Book of Singular Interest."

—SUNDAY TIMES.

# THE CASE OF LESTER COLTMAN

By  
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## MEDIUMISTIC DRAWING AND ITS EVIDENCES.

In the course of an address delivered recently at Manchester by Mr. Ernest A. Keeling (as reported in the "Two Worlds"), he told the following remarkable story of an episode in the life of Mrs. Hardinge Britten:—

Here is another incident, which I mention particularly because it introduces us to a most remarkable test of spirit agency. She [Mrs. Britten] once went on to the platform where there was a table with a number of bouquets of flowers upon it. She used them for illustrations. She picked a small bunch of violets, which was underneath some other flowers, and she held these. This resulted in her meeting a Mrs. Sisson, who had sent the flowers. One of this lady's guides claimed to be Sir John Franklin. Mrs. Britten and Mrs. Sisson became good friends, and held meetings. Sir John Franklin told Mrs. Britten that he would let her have a picture of himself drawn by spirit agency. Waiting many months for this portrait, and not receiving it, Mrs. Britten made up her mind to purchase one. She tried every source she could, and failed to discover one in America. She remembered that she had seen one in a shop in London, and she sat down and wrote a letter to London asking about the picture. Before she could leave the house to post the letter a parcel was delivered to her. The parcel contained a picture, a half-length, life-size picture of Sir John Franklin, sent to her by a man named Wella Anderson. She had never heard of Mr. Anderson, and from enquiries made he had never heard of her. They were a thousand miles distant, and he had only recently developed his mediumistic powers. His particular kind of mediumship consisted in drawing portraits of people he did not know, and sending the pictures to people he had never heard of! The spirit people not only came to him for the drawing to be made, but gave him the information as to where the pictures were to be sent. In that way, without either of them knowing each other, Sir John Franklin promised Mrs. Britten she should have the portrait, went to Wella Anderson, and sat for his picture, told Mr. Anderson to send it to Mrs. Britten in Broadway, New York. She claims (and I claim with her) that she got the picture she wanted through something which could be nothing less than independent spirit agency.

It was through Wella Anderson (as narrated in the autobiography of the late Mr. J. J. Morse) that the fine drawing of "Tien Sien Tie," his spirit guide, was produced. This portrait was recognised by artists as a remarkable piece of work, although Wella Anderson was entirely untrained in drawing; and we recall Mr. Morse's statement that he had refused substantial offers for the drawing from those who recognised the merits of the picture.

## "COMING EVENTS CAST THEIR SHADOWS BEFORE."

By CLAUDE TREVOR.

The above old saying has been exemplified in two cases lately come under my notice. A friend of mine returned from the North of Italy some days ago, and while staying in a hotel met a lady with whom he got into conversation that turned on dreams, telepathy, etc. She told him a case of her own regarding the former. When a child of nine, she dreamt one night that a figure came into her room, went to the toilet-table and appeared to be arranging her hair, etc. The figure was veiled, and though the child saw the front part of it distinctly, she was unable to see the face. After a short time the figure left the room as she entered it. The child thought nothing of this, treating it as an ordinary dream, and never mentioned the fact. The next night precisely the same incident occurred, likewise on the third night, the latter with this difference: The figure before leaving turned her face *un-veiled* towards the dreamer, revealing that of the child's mother, while on her breast appeared to be a card on which was written "August 8th, 1880." I may mention that the three dreams took place in June of that year. So impressed was the little girl that this time she did speak of the dreams to her mother, who thought the fact sufficiently interesting to jot down the above date, thinking nothing more of it beyond being curious to see what might happen, if anything, on that day. *On that date the mother died*, whether suddenly or otherwise my friend did not think of asking; but at the time of the dreams there was not apparently the slightest reason to indicate her approaching demise. The other case was that of a young Spanish lady who was asked by some in the hotel (including my friend) if she would join in some "table-turning," which invitation she flatly refused to accept, having had, as she said, a tragic experience of such. Being pressed as to what her experience had been, she replied that taking part some time previously in some "table-turning," the table rapped out that her father would die next day. *He did*; though to all appearance in perfectly good health when the table rapped out its all too true prophecy.

## RAYS AND REFLECTIONS.

I have heard all kinds of arguments in favour of Spiritualism, and some of them were rather original. There was, for example, that of a cynical friend, himself not a Spiritualist, who said that after contemplating the kind of ruffians who were out against the subject, one could not but feel that it was probably true!

Another observer thought that an argument in its favour was that it was a subject that had for years to fight for its life, having a band of humble followers, who at one time underwent every form of persecution and petty tyranny, and who, had they lived in other days, would have suffered the fate of the early Christians, the Lollards, the Quakers and the Huguenots. That was a valid argument so far as it went, although I could not admit that the poverty and persecution of the followers of any movement necessarily testified to its truth. All that these things could actually certify was the loyalty of its adherents. Still they might be held to carry a certain presumption in favour of its truth, because the truth is never popular.

I have discussed the question with persons who had studied the matter for years and witnessed all the phenomenal evidences, and who yet did not believe; just as on the other hand I have met those who were unfamiliar with its literature, who had never seen a single phenomenon, but who yet had an unshakable faith in its reality. They were Spiritualists before ever meeting with Spiritualism. This was not the outcome of credulity; it was the result of intuition. They were usually very clear-sighted persons—the kind of people who see through men and things with an uncanny (and sometimes disconcerting) penetration.

Only a very few I found had worked out the sum and tested it in every way; had proved the phenomena, reasoned out the philosophy, analysed and dissected the whole matter and found that whether tried by intuition, by reason, or by experience, it endured every test. But there are such people, and they are the only ones whose faith never has any shivering fits, and who remain entirely serene amid all the clamour of conflict, and the dangers that seem to be eternally threatening us. They do not merely believe—they *know*. They have learned that nothing is ever really settled by argument—which is merely a pleasant form of exercise for the mind—and that the only test of a truth is that it should be perceived and experienced and the only test of a fact that it should be demonstrated.

But discussion of the question has always provided abundant humour. I recall one droll fellow who said that although he was not a Spiritualist he heartily approved of Spiritualism. It made so many pompous people furious, and annoyed so many who deserved to be annoyed! Another person (a very acid pessimist) told me that after examining the subject he was *afraid* it was true! And I greatly enjoyed the denunciations of a convivial group of Bohemians who over their post-prandial whisky and cigars expressed their horror and disgust at learning that these creature comforts were obtainable in the spirit world. They protested that after death they expected to be angels free of all earthly taint. Whisky and cigars—*faugh!* And this was your Spiritualism! I could only reply that as a matter of fact it wasn't—it was nobody's Spiritualism; that the whisky and cigar episode in "Raymond" was continually and venomously garbled and misrepresented, but that as an argument against the truth of Spiritualism it was quite a strong one for those who could only argue but were unable to reason.

D. G.

## POLITICAL CLAIRVOYANCE.

The "News of the World"—a Sunday journal of immense circulation—has called in a clairvoyant to forecast the results of the General Election, which, of course, will be over before the present issue of *LIGHT* is published. The clairvoyant, whose name does not appear, but who is described as "a pleasant, cultured lady of mature years," predicts a Conservative victory, based on the following figures:—

Conservatives	...	...	...	313
Labour	...	...	...	190
Liberals and others	...	...	...	112

The Conservatives, it will be seen are given a small and rather ineffectual majority of eleven over the rest of the parties. Mr. Stanley Baldwin is to be the new Prime Minister; Mr. Asquith is to lose his seat at Paisley; and there are other predictions regarding the fate of leading Parliamentarians. At the time of writing we can only say, "We shall see." We are glad that no official test of the reality of clairvoyance turns upon the experiment!



# 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.

## RESPONSIBILITY OF MEDIUMSHIP.

The position of the medium is one of greatest responsibility. As the clearest mountain-stream is contaminated by passing through fens and sloughs on its way to the sea, so the purest spiritual truths are distorted in their transmission through an impure or imperfect medium. It is a terrible force with which he deals. He should not venture to play with the lightning unless he understand its laws. If he be not conscientious, and honestly desirous of knowledge, it is better for him to stand aloof. Reflection, thought, is the gateway of intuition. The gods love the worker.

"Pray for the best gifts," and improve such as are given you, in the gentle spirit of humility, and with earnest striving for improvement. It is not well to scorn mundane means; for, so far as their knowledge extends, men are more practical teachers than are spirits, and it is not to supply a royal road to knowledge for indolence that communication is held. If mediumship does not ennoble you, you are the worse for it.

Do you suppose that the spiritual agency is to furnish an easy road to learning, or that it will elevate you without effort on your own part? The mortal author is of equal authority with the spirits, and in some paths may be even more valuable. Written language has preserved the thoughts of ages, and none can avoid the labour of their acquisition. If you enter this great field, determined to make the truth your own, and to excel in your search, your impressibility will be of greatest service; and, with the care and wisdom of a father or a teacher, your spirit-friends will guide and direct you. The higher the mental culture you attain to, the more impressible you become to unrecognised truths; and receiving them, you can gain a better understanding of them, and give them clearer expression. The medium can be an automaton, a machine for communication, without receiving more benefit to himself than does the planchette when it writes: he can enter the sphere of ideas only by the culture of his intellect.—From "Arcana of Spiritualism," by HUDSON TUTTLE.

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In the Andes, 14,000 feet above the sea, there is a statue of Christ, commemorating the attainment of peace between Chili and Argentina. It was cast from the bronze of cannon belonging to the two peoples and the cost paid out of their voluntary subscriptions. On its granite pedestal the following words are inscribed: "Sooner shall these mountains crumble to dust than Argentines and Chilians break the Peace, which, at the feet of Christ the Redeemer, they have sworn to maintain."

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## LETTERS TO THE EDITOR.

## HOUDINI UNDER CORRECTION.

SIR,—In Mr. Houdini's book, "A Magician Among the Spirits," on page 206, the following statement is made:—

Margaret Deland wrote:—

As for the scientific value of the evidence submitted by Sir Oliver Lodge, one must not lose sight of the fact that by far the greater part of it is from the experience of others and accepted by him as established facts, in many cases with little or no investigation as applied to telepathy. By following his career, one familiar with the psychology of deception will see that he has been an exceptionally "easy mark."

As I had never written or thought one word of this paragraph, I immediately telegraphed Mr. Houdini to produce his authority for the "quotation," and at the same time I wrote to his publishers to say that there must be a public retraction of this absolutely false statement. I implied that unless this was done I would put the matter into the hands of my lawyer. As a result of my demand, Mr. Houdini did make a public explanation, to the effect that the quotation was an "accident," but as it is impossible to catch up with a printed lie, I fear that people who read the book will believe that I am responsible for the ignorance and impudence of the paragraph. I, of course, wrote to Sir Oliver Lodge, begging him to believe that the sentence credited to me was not mine. Sir Oliver replied most courteously to the effect that he felt quite sure I could never have written such a thing.

I mention this incident to you, because I think that it throws a light upon Mr. Houdini's methods, and upon his mental processes.—Yours, etc.,

MARGARET DELAND.

Kennebunkport, Maine.  
September 25th, 1924.

P.S.—I append Mr. Houdini's explanation of his "quotation":—

Houdini requests literary columns to publish this letter from him:—

"My book, 'A Magician Among the Spirits,' recently published, was printed while I was away from New York on my vaudeville and lecture tour. In its compilation, through an accident, a portion of my manuscript was omitted and an opinion of my own, which followed the omitted material, was attributed to Mrs. Margaret Deland. I have at all times been particularly anxious that my book should be as accurate in all respects as is humanly possible, and I regret the accident above referred to, which was occasioned through no fault of my own.

The opinion above referred to was an expression of my doubt as to the scientific value of evidence submitted by Sir Oliver Lodge regarding specific cases of mental telepathy. The accident was first discovered when Mrs. Deland advised Messrs. Harper and Bros., my publishers, that her opinion was different from my own.

"As very wide publicity has been given to my book, and desiring that it shall be authoritative, I will greatly appreciate it if you will be good enough to publish this letter.—Very truly yours,

"HOUDINI."

## DEATH AND SLEEP.

SIR,—Everyone must have noticed the frequent comparison of death with sleep—it seems to be all through literature. In the earliest record it is said, "He sleeps with his fathers." Gray has "the rude forefathers of the hamlet sleep." Also the line "a long and lingering sleep the weary crave," in Clare's poem. The gloomiest view is that of Hamlet: "To sleep, perchance to dream, ay, there's the rub. For in that sleep of death what dreams may come."

Something less dismal might be suggested as:—

Oh, Prince of Denmark, we have not to sleep  
Or slumber when we leave the shores of time;  
Nor yet in dark fantastic dreams to creep  
Thro' lonesome crypts, or heights of terror climb.

'Tis here and now that sleep and dreams are found  
And from this earth th' obscuring mists arise.  
Bounded by time, man, subject to the ground,  
Slumbers his little hour—his body dies;

And then beyond the rolling flood, the bright  
Unnumbered, watchful hosts, resplendent stand,  
To guide the traveller from the earthly night  
Of dreams and slumber to a timeless strand.

Yours, etc.,

E. HARVEY.

## THE SORROWS OF SATAN.

SIR,—Discussing psychic matters with a Roman Catholic lady, she said, "Doubtless these experiences are true, but they are all Satanic personations." I replied, "If so, what an injustice we are doing poor old Nick! What a hard worker he must be; surely the labourer is worthy of his hire."

Just imagine him at all the seances, working all the world's stupendous evil, controlling, deceiving, and keeping the big fire alive for roasting, etc., and all without payment. It is high time he had a diploma for cunning and dexterity; or a few letters after his name might be a source of consolation!—Yours, etc.,

E. P. PRENTICE.

Sutton.

## AN OLD-TIME WONDER-WORKER.

(FROM FRANZ HARTMANN'S "MAGIC, WHITE AND BLACK.")

To answer the question whether or not anyone ever succeeded in making gold grow in this manner, we will say that there is a German book in existence entitled, "Collection of Historical Accounts regarding some Remarkable Occurrences in the life of some still living Adepts." It was printed in 1780; and among many most interesting anecdotes about successful attempts of making gold grow, there are copies of the legal documents and decisions of the court of Leipzig in regard to a case where, during the absence of the Count of Erbach in the year 1715, an Adept visited the countess in the castle of Tankerstein, and out of gratitude for an important service which had been rendered to him by the countess, he transformed all the silver she had into gold. When the count returned, who, as it seems, kept his own property separate from that of his wife, he claimed that gold for himself, appealing to a certain statute of the law, according to which treasures discovered upon or below the surface of a certain piece of land belong to the proprietors of that territory; but the court decided that as the material (the silver) out of which the gold had been made belonged legally to the countess, consequently this gold could not be classified as a hidden treasure, and did not come within the reach of that statute. The count thereupon lost his case, and his wife was permitted to keep the gold.

We have reasons to believe in the genuineness of these documents; and if looked at from the standpoint of Occultism, it does not at all seem improbable that gold can be made in that manner. Moreover, we have some personal experience to support our belief; for there lived about ten years ago a person whose name was Prestel, within a short distance of the town where we are now writing, who was a reputed Rosicrucian and Alchemist. We personally knew this man, and are well acquainted with two of his still living disciples. This man was generally known as an eccentric and mysterious person. He possessed great powers of projecting the images formed in his own mind upon the minds of others, so that they believed to see things which, however, had no objective existence. For instance, he was once waylaid by an enemy, and as the latter bounced upon him, he caused him to see a terrible sight of a scaffold and an executioner, so that the person was terrified and ran away; and it was not Prestel who told this story, but the man himself who attacked him; the former kept silent about it.

Now, this man was not a full-fledged Alchemist, and could not make gold and the Elixir of Life, because, as he said, he could not find a woman sufficiently pure, and at the same time willing, to assist him in his labours; for, as it is known to all Alchemists, it requires the co-operation of the male and the female element to accomplish the highest process. This person could therefore not make pure gold; but he could change the nature of metals so that they would obtain certain chemical qualities, differing from substances of the same kind. He could, so to say, ennoble metals, so that, for instance, Iron or Brass would not rust if exposed to air and water; and we are now in possession of a Rosicrucian Cross made of brass, which, although it is over twenty years old, and has been exposed to salt-water, air, and to climates where every other inferior metal rusts, is still as bright as it has been when first received, and it never needed any cleaning or polishing.

This person also had the power to cause combustible substances to become incombustible, and he could perform many of the alchemical processes described in the books of T. Tritheim, abbot of Spandau. He insisted that he could have made himself to live a thousand years, if he had found a suitable person to assist him in his alchemical work.

PLUMSTEAD: A NEW CHURCH.—We are informed that so soon as the necessary arrangements are complete the new church recently formed, "The United Spiritualists' Church," will commence its meetings. The opening meeting will take place on December 4th. Particulars may be obtained from Mr. Edwin A. Fidler, President and Organiser, 18, Mount Pleasant, Plumstead, S.E. 18.



# London Spiritualist Alliance, Ltd.

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**Clairvoyance and Psychometry.** Circle limited to six. Members 5/-; friends introduced by Members, 7/6.  
**Mr. Glover Botham.**

Tuesday, Nov. 4th, at 3.15 p.m.

**Clairvoyance, Public Demonstration.**  
Members free. Non-Members, 2/-.  
**Mr. A. Vout Peters.**

Wednesday, Nov. 5th, at 4 p.m.

**Discussion Class,** preceded by tea.  
Members, 1/- Non-Members, 2/-  
Leader: **Mr. Henry Collett.**

Wednesday, Nov. 5th, at 7 p.m.

**Clairvoyance and Psychometry,** Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.  
**Mr. Leigh Hunt.**

Thursday, Nov. 6th, at 7 p.m.

**Clairvoyance, Public Demonstration.**  
Members free. Non-Members, 2/-.  
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## SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

## ADVANTAGES OF MEMBERSHIP.

1. Use of Library, which is one of the finest in existence on Spiritualism and Psychic Science, and is available to members in all parts of the United Kingdom.

2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Opportunity of joining experimental circles in mental phenomena among members.
5. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

## AIMS OF THE L.S.A.

To help all sincere inquirers to arrive at a realisation of:—

- The reality of spirit life, human survival and progression after death.
- Spirit communication.
- The possibility of obtaining help and counsel from the spiritual world.
- The importance of character as affecting the position of the spirit at the death of the body.
- The spiritual nature of man and the universe.

## BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

Mr. Wm. F. Allen, a gifted non-professional psychometrist, has most kindly offered to give sittings to members for a moderate fee which will be placed to the funds of the above.

All Communications to be addressed to the General Secretary.

## BOOKS THAT WILL HELP YOU.

**Death and Its Mystery. Before Death.**—By Camille Flammarion. Cloth, Post Free, 11/-. (3075).

**A Psychic Vigil in Three Watches.**—“Anon.” (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6. (242.)

**The Healing Power.**—By Helen Boulnois. Cloth, Post Free, 1/9 (2830).

**Automatic Speaking and Writing: A Study.**—By Edward T. Bennett. Post Free, 1/9. (1858).

**The Hidden Self.**—By H. Ernest Hunt. Cloth, Post Free, 4/9.

**The Gospel of the Holy Twelve.**—By Rev. G. J. Ousley. Post Free, 5/3.

**Numerology.**—By C. W. Cheasley. Cloth, Post Free, 2/9.

**The Wanderings of a Spiritualist.**—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

**A Message to the Churches.**—By Annie E. Cole. Cloth, Post Free, 3/9.

**The Wanderings of a Spiritualist.**—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6.

**The City of Christ.**—By Paul Tyner. Post Free, 1/-.

**The Doctrine of the Subtle Body in Western Tradition.**—By G. R. S. Mead. Cloth, Post Free, 6/6.

**The Practical Hypnotist.**—By James Coates. Cloth, Post Free, 2/2.

**The Psychology of the Future.**—By Emile Boirac. Cloth, Post Free, 7/-.

**Survival.**—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.  
**Towards the Stars.**—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

**Haunted Houses.**—By Camille Flammarion. Cloth, Post Free, 13/-. (3188.)

**Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

**Through the Mists.**—By R. J. Lees. Cloth, Post Free, 4/10. (906).

## SECONDHAND BOOKS Old and Rare.

**SPIRIT WORKERS IN THE HOME CIRCLE.**—By Morell Theobald, F.C.A. Published 1887. Post Free, 12s. 6d.

**THE HISTORY OF THE SUPERNATURAL.**—By William Howitt. Vols. 1 and 2. Published 1863. Post Free, 21s.

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## SUNDAY'S SOCIETY MEETINGS.

*Lewisham.*—*Limes Hall, Limes Grove.*—November 2nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. H. Boddington. Wednesday, November 5th, 8.30, Mrs. M. Maunders.

*Croydon.*—*Harewood Hall, 96, High-street.*—November 2nd, 11, Mr. Percy Scholey; 6.30, Mr. Charles Glover Botham.

*Camberwell.*—*The Central Hall, High-street, Peckham.*—November 2nd, 11, open circle; 6.30, Miss Lillian George. Wednesday, 7.30, at 55, Station-road.

*St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).*—November 2nd, 7, Communion Service, Rev. G. Ward. November 6th, 8, Mr. Melton.

*Shepherd's Bush.*—73, Becklow-road.—November 2nd, 11, public circle; 7, Mr. Wm. M.—. Thursday, November 6th, 8, Mr. A. E. Fruin.

*Peckham.*—*Lausanne-road.*—November 2nd, 7, Mrs. S. Podmore. Thursday, 8.15, Mrs. E. Edey.

*Bowes Park.*—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—November 2nd, 11, Mrs. Golden; 3, Lyceum; 7, Mr. Vout Peters. Wednesday, November 5th, 8, Mr. H. J. Osborn.

*Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).*—November 2nd, 11 and 6.30, Mr. T. W. Ella. Thursday, November 6th, 6.30, Mrs. Jamrach.

*Central.*—144, High Holborn.—October 31st, 7.30, Mr. H. Boddington. November 2nd, 7, Mrs. B. Sigall.

*St. Paul's Christian Spiritualist Mission.*—5a, Dagnell Park, Selhurst, S.E.—November 2nd, 7, —. Wednesday, 8, service and 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. November 2nd, 6.30, service, Holy Communion and Address. Healing Service, Wednesday, November 5th, 7 p.m.

## NEW PUBLICATIONS RECEIVED.

"Royal Magazine." November.  
"Tangled Evidence." By Mrs. Philip Champion de Crespigny. Cassell and Co., Ltd. (7s. 6d. net).

OBITUARY: MRS. B. D. GODFREY.—We learn with regret of the decease of Mrs. Godfrey, the wife of Mr. B. D. Godfrey, who was for so many years the librarian of the London Spiritualist Alliance. Mr. Godfrey, by his genial manners and his long and devoted service to the Alliance, made many friends, and there will be widespread sympathy for him in his bereavement, occurring as it did when he is himself of advanced age—over 80—and very infirm. Mrs. Godfrey passed away in the early hours of Wednesday morning, 22nd ult., after a long illness. Mr. and Mrs. Godfrey had long completed the jubilee of their wedded life.

**MRS. D. STANLEY HARRIS, F.T.S.**  
**MISS LILIAN WALBROOK,**

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## THE "SCIENTIFIC AMERICAN" INVESTIGATION.

As we go to press we receive the "Preliminary Committee Opinions on the 'Margery' Case," which we have only time briefly to summarise:—

DR. WALTER FRANKLIN PRINCE holds that "thus far the experiments have not scientifically and conclusively proved the exercise of supernormal powers."

DR. HERWARD CARRINGTON is "convinced that genuine phenomena have occurred."

DR. COMSTOCK concludes "that rigid proof has not yet been furnished, but that the case at present is interesting, and should be investigated further."

MR. HOUDINI's decision is that everything which took place at the séances he attended "was a deliberate and conscious fraud."

## ARMISTICE SUNDAY: A SERVICE OF REMEMBRANCE.

A great mass meeting will be held at the Queen's Hall, on Sunday, November 9th, at 10.45 a.m., under the auspices of the Marylebone Spiritualist Association. Short addresses will be given by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. E. Oaten (Editor of the "Two Worlds"), Mr. Percy Street, Miss Estelle Stead, and other prominent people. The chair will be taken by Mr. George Craze, and Captain F. C. E. Dimmick will officiate at the organ.

REV. F. FIELDING-OULD.—Preaching at Christ Church, Albany-street, last Sunday, the vicar, the Rev. F. Fielding-ould, spoke very strongly regarding the Russian question, denouncing the Soviet as "the personification of tyranny, cruelty and terror, the propagator of all that is foul and ugly—Satan's Privy Council." He called upon the Church to do something vigorous, drastic and effective to put an end to any further traffic with the enemies of God who have set themselves deliberately to stamp out religion in every form in Russia.

THE SHEFFIELD SOCIETY FOR PSYCHICAL RESEARCH, of which the President is Dr. F. Ballard, D.D., M.A., B.Sc. (Lond.), are proceeding with a notable session. Lectures have already been delivered by Miss L. M. Bazett and Miss H. A. Dallas. Future lecturers are Mr. Stanley De Brath (November 20th), Mr. J. Cuming Walters (November 28th), Miss F. R. Scatcherd (December 11th), Mrs. Rose Champion de Crespigny (January 15th, 1925), Mr. R. H. Saunders (February 19th), Rev. G. Vale Owen (March 5th). Communications for the Society should be addressed to the joint hon. secretary, Mr. O. J. Wendlandt, of 12, Endcliffe Rise-road, Sheffield.

CHURCH OF THE SPIRIT, HIGH STREET, CROYDON.—On Saturday, 18th October, was held the annual Social and Sale of Work in aid of the Church funds. The Mayoress of Croydon performed the opening ceremony, and the stallholders were as follow:—Mrs. Sirett and G. Lingwood, junr., Mrs. Hellings and Mrs. Bonner, Mrs. Morris and Mrs. Tattersall, Miss N. Parks and Mrs. Lanham, Mr. Parks and Miss Gwen Robertson, Mrs. Parker, Mrs. Burrell and Mrs. Robertson, Mr. Stewart and Mrs. Davis, Mrs. Smith and Mrs. Taylor, Mrs. Lingwood and Mrs. Percy Bell, Mr. and Mrs. Percy Bell, assisted by Miss Violet Cox and Miss Betty Lingwood. The "Butterflies" were Miss Muriel Ross and Miss Madeline Harvey; the "Hidden Treasure," Mr. Ken Hastwell. Musical items during the afternoon and evening were rendered by Miss M. Blake, Miss D. Scholey, Miss Pilgrim, Mrs. Davis, Miss Gwen Robertson, Miss Olive Apted, Mr. Albin Bell, Messrs. K. Hastwell and G. Lingwood, junr., Mr. D. R. Scholey, Mr. Cann and Mr. Leonard Robson. The Sale of Work realized the sum of £76.—G. LINGWOOD, Hon. Organising Secretary.

## THE FELLOWSHIP CLUB, 51 &amp; 52, Lancaster

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# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2287.—VOL. XLIV. [Registered as] SATURDAY, NOVEMBER 8, 1924. [a Newspaper.] PRICE FOURPENCE.

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### NOTES BY THE WAY.

WHAT time in silence we recall  
The pangs they bore, the road they trod,  
The scarlet poppies, gleaming bright,  
Shall be as flaming links to light  
The pathway up to God.

D. G.

### THE "SCIENTIFIC AMERICAN" INVESTIGATION.

We gave last week, in brief summary, from the "Scientific American," the "Preliminary Committee Opinions on the 'Margery' Case," and so far have very little on which to offer even casual comment. We imagine that the results in each instance might have been fairly predicated from a knowledge of the members of the Committee whose judgments are recorded. Thus, nothing could have surprised us more than to have found the delectable Houdini in any way favourably impressed by anything he witnessed. We should have as soon (had we lived in the days of Prestonpans and Culloden) have expected to hear of a jury of Campbells returning a verdict in favour of a Stewart! We find this droll person expressed the opinion that a lady of high character and repute was guilty of "deliberate and conscious fraud"—an opinion which in all the circumstances was only to be expected. Houdini is a person of the type which the French describe as *capable de tout*. The outcome, as the case stands at present, is that the gentlemen of the jury are in disagreement about their verdict. In the Law Courts that usually means a new trial. But the lady may refuse to "go into the box" again to oblige Houdini, or attend further "sittings" of that particular Court of Assize.

### THE PSYCHIC POWER OF COLERIDGE.

We take the following interesting extract from an article, "Some Aspects of the Life of Coleridge," by S. Elizabeth Hall, in the current issue of the "Quest":—

Hazlitt relates that when Coleridge was criticising Berkeley for attempting to establish the immortality of man without (as he said) knowing what death was or what life was, "the tone in which he pronounced these two words seemed to convey a complete image of both"; and again Charles Lamb

speaks of his reciting the vision of Kubla Khan "so enchantingly that it irradiates and brings heaven and Elysian bowers into my parlour when he sings or says it." A rather strange story, moreover, may perhaps be told here of the respective experiences of Dr. Chalmers and of his little girl, who were present at one of the gatherings at Highgate. While Dr. Chalmers heard Coleridge talk for three hours, without, he says, getting more than an occasional glimpse of what he would be at, his little girl sat literally entranced by the mellifluous flow of discourse, of which she did not understand a word. When it ceased her overwrought feelings found relief in tears. This sort of effect was relentlessly set down by Carlyle as "animal magnetism," though nowadays, considered in relation to other gifts and experiences of Coleridge, it would probably be traced to a deeper source and described as psychic.

### SPIRITUALISM AND THE "STUNT" PRESS.

"Is this a new stunt or merely a matter of national importance?" is the inquiry addressed by one newspaper man to another in the course of a little dramatic sketch satirising modern journalism, which we witnessed recently. It is noteworthy, by the way, that the little play was written and acted by men and women journalists as a caustic satire on their profession as now degraded by commercial methods. They are growing tired of the sensational humbug and melodramatic bosh with which they are required to "dope" the public, and really the public is beginning to get tired of it, too. That a matter of such a vital importance as the question of human survival should be made a matter of asinine facetiousness and inane and ignorant comment in the popular Press is deplorable, but—as we have said before—newspaper readers will continue to get this kind of thing so long as they appear to demand it. The demand always creates the supply, and commercialism has usually no conscience. So far as the Press is concerned the public is catered for by men and women of high intelligence who lament the ends to which their talents are prostituted in the interests of large circulations. There is a Nemesis ahead for unscrupulous purveyors of news who think that matters of the gravest religious importance can be properly envisaged by a zany grinning through a horse collar.

REMEMBRANCE DAY.—We are desired by Field-Marshal Earl Haig to ask that all who buy and wear the "Flanders Poppies" on Remembrance Day will pay liberally for the badge, not only as a measure of the purchaser's gratitude towards the dead, but to help the 700,000 ex-service men of all services and of all ranks who are unemployed and in need of assistance. Those who can spare further donations are asked to send a cheque, crossed "Barclay and Co.," to the Secretary, British Legion Appeal Fund, 26, Eccleston Square, S.W.1.



## TANTALUS: OR, THE FUTURE OF MAN.\*

By C. V. W. TARR.

So the classics are of some use after all; despite the rabid condemnations of some modern educational theorists! This book, which completes a triad of remarkable essays on the future of mankind, follows the fashion set by Dr. Haldane's "Daedalus" and Mr. Bertrand Russell's "Icarus." The heroes of Greek mythology serve the moderns a good turn. "Tantalus" well names a tantalising subject. It was Henry Drummond, I believe, who in his famous book, "The Ascent of Man," laid it down that when biological evolution ceased with man, psychological evolution began. Dr. Schiller, who, by the way, is a psychical researcher, agrees with this view in holding that there is no biological basis for human progress. But lest we should be led to suppose that Drummond's dictum means that psychological evolution has gone on or is going on under some compelling, unalterable law, let us hear Dr. Schiller's opinion of human progress. On page 35 he says:—

It appears, then, that we can extract no guarantee of progress either from the nature of man or from the nature of human institutions. There is no law of progress, if by law be meant a superior power able to coerce the creatures that are said to "obey" it. Neither can we extract from history any proof of the superiority of civilised man over his uncivilised ancestors. Such progress as has been attained has been achieved only by the active co-operation of the progressive organisms; every stage has been fought for, and progress has ceased whenever effort ceased, or was switched off into different directions.

And as to the real man behind the mask of civilisation this is what Dr. Schiller thinks about him:—

Nevertheless there is little doubt that, in the main, humanity is still Yahoo-manity. Alike in mentality and in moral, modern man is still substantially identical with his palæolithic ancestors. He is still the irrational, impulsive, emotional, foolish, destructive, cruel, credulous creature he always was. . . . The painful truth is that civilisation has not improved man's moral nature. His moral habits are still matters of custom, and the effect of moral theories is nugatory everywhere. Thus civilisation is not even skin deep; it does not go deeper than the clothes.†

Pity 'tis 'tis true. But if I mistake not, the passing of the complacent evolutionism of the Victorian era is all to the good. It was too mechanical. And in the long run it could be of no more real progressive value to mankind than the religious fatalism of the Orient. Painful though the process may be, we are at least discovering the deeper and truer significance of social evolution such as it is. Humanity is not exactly a super-gramophone which will automatically treat the gods to a Song of Utopia. Not only the more straightforward views which scientific and philosophical thinkers are being forced to take of human life and progress, but the more significant spiritual phenomena of our time lead to the conviction that man is being tried on his own responsibility. But even so, unless we are gravely mistaken in our interpretation of the messages from the dead, there can be no irremediable disaster happen to mankind. It may be that humanity all these thousands of years since palæolithic days has been on a gigantic wild-goose chase. At last humanity may confess a certain failure—and like the Prodigal Son, find rejoicing in the Father. I suspect

that mediumship throws some important sidelights on the history of human institutions. When the conditions are right and humanity is in the mood for it great things are done for an everlasting memory to posterity. But there are terrible failures, and even frauds, conscious and unconscious, in between. Yet what determines the conditions and the mood I will not pretend to know.

Well, what is to be done for humanity that seems determined to commit suicide by one means or another? Dr. Schiller discusses with no small admixture of biting sarcasm the possibility of a moral reformation of the "Yahoo":—

If the Yahoo could be really Christianised, he would at any rate cease to cut his own throat in cutting his neighbour's. And it is astonishing how much scientific support is forthcoming for the paradoxes of Christian ethics.\*

But it is more prudent he thinks to try "a safer and slower way, that of eugenical reform and reconstruction of our social organisation." Because, as he remarks on page 56, the Yahoo

has been dosed with Christian ethics for two thousand years, and they have never either impressed or improved him. Their paradoxes give him a moral shock, and he has not brains enough to grasp their rationality. He will exclaim rather with the gallant admiral in the House of Commons, when justly indignant at the unheard-of notion that a "moral gesture" of a Labour Government might be the best policy: "Good God, sir, if we are to rely for our air security on the Sermon on the Mount, all I can say is, 'God help us!'" Besides the proposal to put Christian principles into practice would be bitterly opposed by all the Churches in Christendom.

It is only fair to add that Dr. Schiller is *not* of the opinion that there are *no* Christians at all in the Churches.

Dr. Schiller is more hopeful of eugenical reform than either Dr. Haldane or Mr. Russell.† This will be a slow, experimental job, but any mistakes will not be irretrievable, "because if we advance tentatively and with intelligent apprehension, we shall not feel bound to persist in any course that yields unsatisfactory results."

But there is yet another and a more brilliant means whereby humanity may effect the needed reforms and save itself. An effective science of Psychology may perform miracles. It seems to me that here we catch the brightest gleam of hope for the future of man. No one can deny that immense possibilities are opened up by the "New Psychology."‡ And the supernormal phenomena which afford abundant proof of the soul's survival after death imply a recasting of fundamental notions about man and the universe. As *LIGHT* has often put it, man is "doomed to life." May it not be that the advance of psychological science and especially the discoveries of psychic science may act as a real driving force to those Christian ethics which up to now have failed either to "impress or improve" the Yahoo? Men, even in the things of the soul and religion, cannot live by the fancies and faith of the past; they must have the bread of real science and practical philosophy. We are only just on the threshold of real progress.

In the Greek myth Psyche passed through the fires of affliction before she found her lost lover and gained immortality. To the Spiritualist it is a more hopeful symbol of man's future and seems in accord with spiritual revelations. For Tantalus *may* go on for ever being tormented with the very terrors of the damned, but sweet Psyche, daring much for divine love, crowns Beauty with immortal life.

\* Pages 54 and 55.

† See "Daedalus, or Science and the Future," by J. B. S. Haldane; and "Icarus, or the Future of Science," by Bertrand Russell, F.R.S.

‡ See the article, "Mind and its Magical Powers," by Robert Blatchford, quoted in *LIGHT*, page 563.

\* By F. C. S. Schiller, M.A., D.Sc. (Kegan Paul, 2/6.)

† Pages 37, 38 and 39.



# MR. H. DENNIS BRADLEY ON SPIRITUALISM.

LECTURE AT STEINWAY HALL.

"Spiritualism and its Critics" was the title of a lecture given by Mr. H. Dennis Bradley, author of the recent famous book, "Towards the Stars," at the Steinway Hall on Thursday evening, October 30th, under the auspices of the London Spiritualist Alliance. There was a great demand for tickets, and after they had all been disposed of, hundreds of people had to be refused. Mr. Bradley's account of his experiences excited the utmost interest, and he was frequently applauded. The chair was taken by Mr. Caradoc Evans.

Mr. Bradley, who was greeted with loud applause, said:—

Had any man with prevision told me eighteen months ago that I should be talking about Spiritualism, it is quite possible that I should have laughed him to scorn. During the last eighteen months, however, by a strange determination of circumstances I have learned a little of this great subject, but I can preface my address by saying it is my opinion that despite the material progress of our twentieth century, we are all of us merely infants in our knowledge of the scheme of the universe. We know practically nothing. We are more or less floundering in the dark and groping our way towards a faint gleam of intelligence. We barely can comprehend the various marvels of this comparatively insignificant planet upon which we live a somewhat futile, physical existence. To attempt to arrive at a complete and comprehensive knowledge is beyond the powers of our poor minds. The nearest approach towards knowledge that has been made in the history of the world has been achieved by those of us who have got into direct communication with spirits of those who have passed to higher spheres.

Without seeking, I was suddenly plunged into this study. As some of you may know, my first experience of spirit communication came upon me in a peculiarly dramatic manner.

## FIRST EXPERIENCE IN AMERICA.

In June, of last year, when on a visit to America I stayed as a guest in a house in New Jersey. I attended my first séance. There were present, in addition to myself, my sister, his nephew, and the medium, George Valiantine. I must be emphasised that I was visiting a strange country of the first time, and, I must assume, it was utterly impossible for any one of the three to know anything of my private home affairs.

During the first twenty minutes of the sitting nothing happened. Then suddenly the silence was broken by the gentle accents of a woman's voice. I recognised the voice of my sister who had passed over ten years before. She announced herself by name and spoke to me with great emotion and tenderness. We talked to each other for over fifteen minutes, not in whispers but in clear audible tones, that each in the room could hear. It was not through the mouth of the medium, but independently, and as if she was standing about eighteen inches away from me. We talked together fluently and naturally, and discussed intimate subjects and events of which she and I alone could have been cognisant. She referred to incidents which occurred twenty years ago, and on her own initiative, to many things which had occurred to me since her passing over, giving me proof after proof of the survival of life after bodily death.

On the following evening my sister came through to me, and we again talked together. On this occasion we spoke for as long as twenty minutes, and from her I have gained many of the wonderful indications of the life which is to come. During those two evenings over a dozen other spirit voices spoke to us, each distinct and individual. There was no similarity of tone, accent, phrasing, manner of speaking, or the subject of conversation, and one or two of them gave long, brilliant discourses on life in the spirit spheres.

As you all know, there are many forms of mediumship, but the most rare and intensely dramatic form of all is unquestionably the mediumship through which we are able to listen to the individual and independent spirit voices speaking to us. Knowing as much as I do now, I realise that I was particularly fortunate in being given such astounding proofs at my first experience. At the same time I am quite certain that it was not chance that led me to this revelation. I am certain that this had been determined by higher intelligences than mine.

Since that first night, over a year and four months ago, I have not ceased for one day to make an intensive study of this subject. Not only have I read a great mass of the authentic literature on psychical research, but I have visited and studied every medium I could find in this country, many of whom, I am sorry to say, proved to be somewhat disappointing.

MRS. LEONARD.

The four sittings I had with Mrs. Osborne Leonard, who, of course, the greatest mental medium in the world, pro-

vided me with the most remarkable accumulation of evidence that has ever been published. Mrs. Leonard's mediumship is of an entirely different form to that of Valiantine. She goes into a trance and the communications are given by Feda, who controls Mrs. Leonard and speaks through her mouth, although on certain occasions one does hear the independent voices which come through as if on a wire, about a foot away from where Mrs. Leonard is sitting. As a matter of fact, I should like to mention that on the last occasion I sat with Mrs. Leonard (a sitting which is not recorded in my book) the independent voice was speaking for almost half the time, and I was able to take down any number of sentences of the communications before they were translated and spoken by Feda.

## VALIANTINE IN ENGLAND.

In February of this year I brought Valiantine to England, and night after night for over a month I conducted a series of sittings. I regarded this as of the utmost importance, as I had determined to invite a number of well-known people to attend, in order that they might realise something of the extraordinary phenomena of audible conversation with spirits, and of discussing any problem they wished.

Over fifty people sat with me on various occasions, and among them were some of the most famous people in England. They included editors, novelists, dramatists, sculptors, artists, psycho-analysts, doctors and scientists. In all over a hundred spirit voices manifested themselves and carried on long conversations with us. It is not in any mood of conceit I maintain that the record of these sittings with Valiantine, and the sittings with Mrs. Osborne Leonard, which are recorded in "Towards the Stars," provide the most staggering accumulation of evidence of survival that ever has been published to the world.

## DIFFICULTIES OF RESEARCH.

So far as the world's general acceptance of Spiritualism and the actual fact of spirit communication is concerned, we must realise that the majority of people have not only had no personal experience whatever, but they have never even heard or read of the subject, and with those who have read promiscuously or casually, a large number find it difficult or impossible to comprehend.

The only way towards comprehension is a very careful study of the evidential facts contained in the literature of the subject, and the only certain way towards complete conviction is by personal experience. The great difficulty that thwarts our progress is the extreme scarcity of powerful and reliable mediums.

Of the various forms of mediumship the most prevalent is that of automatic writing. Phenomenal as this form may be, I should estimate that only in about one case in a thousand does any fact come through which could be accepted as indisputable evidence of survival. The mentality of the medium colours the communications, and this is also the case to a considerable extent with the clairvoyant medium.

The most wonderful form of all was that in which the independent voice speaks aloud from space. The great work of psychical research in the future must lie in the endeavour to develop this extraordinary and valuable form of mediumship. Despite the strongest evidence, unjust accusations of fraud are invariably made against genuine mediums. It was partly because I wished to see if I could refute this fraud argument advanced against mediums, but chiefly to ascertain how far it was possible to develop mediumship, that I determined to make private experiments myself.

## PERSONAL EXPERIMENTS.

About two months ago I made my first experiment for the Direct Voice, and the results have been astounding.

The lecturer related that on the first few evenings, his wife, her mother and himself and no other human beings present, they got faint voices and were touched by the trumpet. Mr. Bradley's son then joined the sittings, when a jazz tune was played on the gramophone, drum-sticks were lifted and the drum was played in perfect time. Next day a complete set of jazz instruments were secured, and a whole orchestra was played in brilliant fashion by unseen performers. Physical phenomena of this kind only interested him when he felt that there was intelligence behind them.

On October 7th, he invited Mr. Hannen Swaffer (Editor of "The People") and Miss Louise Owen, who had been Lord Northcliffe's private secretary. While still without any known medium amongst them, Lord Northcliffe came through, announcing himself as the "Chief," and spoke in characteristic fashion to Mr. Swaffer and Miss Owen. At a subsequent sitting a young actress had a moving experience in talking to her deceased husband. Mr. Bradley described it as the most perfect love-scene he had ever listened to, and the lady afterwards said it was the most marvellous event of her life.

Mr. Bradley was told by the communicating spirits that he was over-taxing his strength, and for the time being must discontinue his sittings. He had received an invitation from the Society for Psychical Research to hold a series



of sittings for their observation, and had accepted, but they must now be abandoned for the present.

He considered that this Society, of which he was a member, approached the subject merely from a coldly scientific standpoint. That was not sufficient. He also approached it scientifically, but from a spiritual point of view. The Society appeared to be obsessed by the theories of telepathy and the subconscious mind.

#### THE PURPOSE OF PSYCHICAL RESEARCH.

In conclusion the lecturer said:—

Many critics who have had no experience and have never studied this subject, ask: What do you gain by it? This seems to me not only a very material, but a very stupid inquiry. The first and greatest gain of all in life is surely to prove the survival of our individual spirits after bodily death. Beyond this there is no question that in the future we shall gain enormously in spirituality, in philosophy, and in science. Take this doubt away, and the whole world will become more spiritual, and materialism will be relegated to its proper place of insignificance. Wars will automatically end, for physical killing can never take place whilst a spiritual eternity is in view. (Loud applause).

SIR ARTHUR CONAN DOYLE, in moving a vote of thanks to the lecturer, said that if they could view that meeting from the vantage ground of fifty years hence, it would stand out as the most important in London. There was a conspiracy abroad to cut the pipes by which the knowledge of their subject was being given to the world, but that conspiracy was being defeated. It would not be long before the leading newspapers would have their psychic column, just as they now had their sporting and other columns. Mr. Bradley deserved thanks for his outspoken attitude in presenting his experiences to the world.

Mrs. ST. CLAIR STOBART, who seconded the resolution, said that Mr. Bradley was viewed by some of the older Spiritualists as the *enfant terrible* of the movement, but an ounce of earnestness was worth tons of shilly-shally.

MR. BRADLEY announced that the American medium, George Valantine, proposed to visit England early in the coming year.

L. C.

#### PROFESSOR RICHEL ON PSYCHICAL RESEARCH.

PROFESSOR CHARLES RICHEL, the famous French physiologist, delivered an interesting address on "The Foundations of Certainty in Metapsychical Research," at the house of the Royal Society of Medicine, 1, Wimpole-street, London, W., on the evening of Friday, October 31st, under the auspices of the Society for Psychical Research. For many of us who are already acquainted with Professor Richet's general attitude to the subject of psychic science, the lecture contained nothing startlingly new, but it was an interesting and pleasant experience to see and hear Monsieur Richet in person. The lecturer, who spoke in French, dealt first with the broad question of Certainty, not in relation to metapsychical research, but with regard to everything which comes in the range of the senses, pointing out the great difficulty of establishing the degree of certainty which constitutes proof, so far as ordinary affairs of life are concerned.

He dealt with the various degrees of certainty, mathematical, historical, moral, pointing out the fallibility of human testimony, and illustrating his points with numerous apposite, and often witty, examples.

MR. PIDDINGTON, who occupied the chair, paid a graceful tribute to the lecturer in moving a vote of thanks which was cordially supported by the audience, and Sir Oliver Lodge, who supported the motion, also gave some reminiscences of his own experiments in collaboration with M. Richet, who, he said, had flown over from Paris specially to deliver the lecture.

We hope to publish a fuller account of the address in our next issue.

#### ARMISTICE DAY.

Over the streets of the city,  
A mantle of silence falls,  
The children are hushed in the cottage,  
The voices are stilled in the halls.  
The traffic is stopped, as by magic,  
The crowd bow their heads where they stand,  
For a nation is mourning its heroes,  
Who gave up their lives for their land.

Why should we mourn for our heroes,  
Who answered the call of the blood,  
Though their bodies rest in the ocean,  
Or are buried in Flanders mud?  
They are nearer to us than aforesaid,  
When prisoned in forms of clay;  
And though our blind eyes cannot see them,  
They are with us on Armistice Day.

—LIEUTENANT-COLONEL.

#### THE GHOST OF WESTMINSTER ABBEY

A MEMORY OF ARMISTICE EVE.

BY HARVEY METCALFE.

"Your tea will be served in a moment, sir."

"Thank you," I murmured, attempting a smile in place of a more explicit reply. Experience had long since taught me that a "technical" moment in a London tea shop might actually mean a matter of seven or eight minutes, so resigning myself to my fate, I contemplated the street, where the never-ending stream of feet hustled along in pursuit of business—or pleasure.

Tea over, I was again, in the scientific sense, "functioning as an entity" in the crowd. I detest the psychology of crowds, although in London they move methodically, passing as mysteriously as they appear. Everything seemed to be in perfect harmony with the great setting, from the policeman, right up (or should I say down?) to the Stock Exchange. It was the eve of the anniversary of Armistice Day, and who does not, at such times, have that mystical desire to leave the shadows of the street for the real, restful atmosphere charged with the murmur of the Mass; the prayers and affairs of a nation at war, and at peace?

In quest of this silence, I strolled towards Westminster Abbey. As the mighty temple loomed before me, I saw walking in and out, a great throng—a mystic feeling was in the air. "This is no time for ghosts!" I exclaimed. "No place for the psychic researchers who wish to measure these things with a foot rule, or discover their energy by the aid of the spectroscope. No! Soul must feel soul; but ghosts, they say, are the remains of what once lived, and if men don't believe in them they live in unholy terror of these harmless spooks who guard us by day, and go t' bump in the night."

Finding a spare sixpence in my waistcoat pocket, I dropped it into the contribution box, buying a speck of consolation, without availing myself of the opportunity to secure picture postcards in return. Once inside the sacred edifice I did not feel so sure of my views; away from the hurry and bustle of the crowd, the peace of a nation filled my soul, and seeking out the grave of the "Unknown Warrior," I stood by that tomb, not of one life only, but rather, a monument to the great spirit that pulsed from the heart of a nation when the war dogs of Europe were unloosed.

The lighting effects were magnificent. Gazing down at the tomb, one experienced the heights of ecstasy, the wondrous joy of feeling that the spirit of the "White Comrade" was there, eagerly searching the faces of visitors who gather to a sight which develops child-like sentimentality in the most hardened.

"Here lies and lives," I thought, "the tragedy, and yet the hope, of the world, reminding us of our debt to the living and to the dead."

Perhaps some greater mystic than the present writer might have defied that barrier of matter, hearing the "voice within the silence":—

I am the spirit of our country, the incarnation of endurance. "The Unknown Warrior" you call me. Yesterday I grovelled to the depths of a man-made hell. The bodies of my comrades were smashed by my side, and that was called life. To-day, I am the spectacle for millions; I climb to the gates of heaven. And this is called—death!

You want to know who I am. You cannot dissect the body given in so great a fight, neither can you dissect my soul. Did I visit places that destroy souls? If so, then my lips are for ever sealed; sanctified by the hands of death. I am uncatalogued, no regimental number is used now; I am unknown, even as are the unfortunate who returned, and now beg at the gates for bread and work; who parade for a dole and walk unhonoured through the streets they preserved.

I am no cluster of bones which lost their spirit when a shell burst on "No Man's Land." Nothing in life was so great as the passing out of it. When I "lived" I entered no church doors, yet now I know that when the Creator so wondrously fashioned the body He enshrined within it a spirit which no shell can kill, nor lust taint. Let my message, not my name, be known. If it is not true, then it matters nothing if the ideals of nations are true or false.

My thoughts were interrupted by a step behind me. "Why," I asked myself, "do people come to the Abbey unless to worship or see ghosts? It is no holiday place. The intruder walked to the head of the sacred grave; only a girl in her teens, if looks did not deceive. Silken hose and dainty bright-coloured frocks—how out of place and incongruous they seemed. I am no cloistered monk, and in that diffused light I saw something that fascinated me. It was only a falling tear, her homage to a nation's hero. Was she thinking of a brother who possibly might be lying there—or of someone dearer still?

There she and I shall never stand again beside the ghost of Westminster Abbey.



## COMING WORLD CHANGES.

Mrs. Margáret Underhill, of the American Society for Psychical Research, who is now visiting England, writes:—

Apropos of the editorial "On Bogies" which appeared in LIGHT of October 11th, I am sending you the following message which I think will prove of interest to your readers.

On October 7th I had a sitting with Mrs. Osborne Leonard during which William James was one of the chief communicators. In addition to much valuable information in regard to the book he is writing through me in automatic and inspirational messages, he gave me what seems to be a clear and concise statement of cause and effect, a reasonable explanation of the "bogey" by one in the other world who is in a position to judge values and who has taken the trouble to do so.

I hope that this message will help to dispel the fears of a world-catastrophe, for the bogey of fear is a destructive force which strikes at the root of human progress.

### THE CHANGE WHICH IS COMING OVER THE WORLD.

A message received from William James through Feda (Mrs. Leonard's control) taken down verbatim by the sitter, Margaret V. Underhill.

You have heard rumours of an extraordinary change to come over the earth, but they have been much exaggerated. A change is coming, but it is not drastic in the physical sense as many people fear, it will be more of a spiritual and mental upheaval. There are signs of it already in the universe.

There are three great forces—spirit, mind, and matter. If you have a great spiritual revolution or revelation you have a mental one; if you have a mental one strongly enough you are bound to have a physical one. You cannot have mighty forces on the physical plane without affecting matter, therefore there may be earthquakes, storms of unusual severity, etc., because in the earth itself there are chemicals and materials of a semi-physical character, which are in some degree akin to what I will call the substance of the psychical and spiritual world. My world which is around yours is built out of certain chemical properties. You admit that in the air, the ether around you which you cannot see (Feda interrupted with "But you can see fog, Professor—oh! He says you cannot see them *ordinarily*"), there are many extraordinary chemicals which may be condensed and which then become highly explosive and are of extraordinary power. When there is a spiritual or mental disturbance it sets the ether vibrating, and this is as the spark to the gunpowder. The chemical forces in the earth require only a slight spark to set them going, indeed mere compression is sufficient to cause trouble. Therefore spiritual and mental upheavals will result in tidal waves, earthquakes, etc., but it will not be the end of the world, no, not of half nor a quarter of the world. It will be merely cause and effect. A very small part of the world may suffer, but the spiritual will predominate and those who hold on to the spiritual will be safeguarded even in the material sense. I've heard much of this catastrophe on your plane, but all the reports are grossly exaggerated. But during the upheaval we shall be able to come nearer to mankind, to those who are ready for us. It will be like a rift in the clouds, and we shall be able to show ourselves and to make you hear us more objectively.

There was a time two thousand years ago when these objective phenomena took place daily; one looks back now and calls them miracles, but they were objective phenomena; given the conditions they can take place to-day. You realise that they are taking place to-day in the form of healing, voices, etc. Many of the miracles are being repeated in slightly different forms, but they are going to be much stronger and for a short period great faith will be needed, great confidence. If you have faith all will be well and we shall be able to wipe the earth clear of wars, racial prejudices and all the other man-made evils which we have gathered around us. We shall not deny the Brotherhood of Man for we shall realise it in its true sense. I consider that we are on the point of taking one of the most important steps that has ever been made in human progress.

## DEFINITION OF OCCULTISM.

Occultism may be defined as the effort to know Reality on the side of *Becoming*, whereas mysticism only cares to know it on the side of *Being*. Occultism is the effort to know Reality in its unitary substantial nature rather than in its unitary conscious nature. These are broad distinctions which may be admitted simply because they lie in our present distinctions and use of language, though it is doubtful if they obtained in the far back ages when "Magie" was more specially connected with a philosophical religion, and the *Magi* were the hierophants of the divine mysteries. —"Rational Mysticism," by WILLIAM KINGSLAND.

## PSYCHIC PHOTOGRAPHY AND PHYSICAL PHENOMENA.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

A valuable series of lectures on Psychic Photography of particular interest to serious students, has run its course through October.

Mr. Stanley de Brath opened "The Case for Psychic Photography," and ably showed its vast importance from both the personal and scientific aspects.

Mr. Staveley Bulford followed on "The Problems of Psychic Photography." He showed a thoughtful appreciation of those problems, throwing out many new points of view for consideration. His theory that the psychic photographs are often memory pictures of the one whose face appears as an "extra," and that such memory may act almost automatically at times in such reproductions, may be illustrated by the fact of the appearance of weakness and ill-health seen on many faces which have been received as "extras" soon after passing. Later pictures show the same person in full health. Others have been received which show the person in the dress and appearance of that of several decades before their death. Mr. Bulford, who was warmly thanked for his excellent lecture, illustrated his points with lantern slides in a very effective manner.

Mrs. M. Irving gave the third of the series, this being her first attempt to speak upon the results she has obtained from time to time since 1920. A very successful series with the Psychological Society when a harmonious group worked with her, produced what seem to be "extras" of molecular formations. The lantern slides showed the beautiful granular arrangement in a most interesting way. These were obtained on pan-chromatic plates under very rigid conditions. A change of group produced a change of results, and a series of symbols, often having some relation to the sitters, followed. Writing, attempts at landscapes, and faces, have also been obtained. The screen was again used to illustrate all these phases.

Mrs. Irving is at present experimenting with a college group, and some interesting results have been obtained.

The series closed with a lantern talk from Mrs. Hewat McKenzie, illustrating many interesting and valuable aspects of Psychic Photography from the work of various mediums from the College stock of slides.

The next course of three lectures on Tuesdays, at eight p.m., is by Mrs. Champion de Crespigny, on "From Matter to Spirit," and all interested students should gather to hear these carefully prepared talks.

### PHYSICAL PHENOMENA.

Mr. J. Lewis, of South Wales, again visited the College in October for a week, and various groups were much interested in the manifestations. On one occasion a hand, which had been clearly shown by means of a luminous slate, was allowed to be felt freely by one of the sitters present. At the psychic centre at Blackpool, the same phenomenon was examined, and there it is reported by the Secretary, Mr. C. Wood, that a well-known illusionist was present, and himself bound Mr. Lewis, passing the ropes under the sleeve-jackets in a special way. He confessed that the results were remarkable, and that he, the illusionist, could only have accomplished such results with the help of a confederate.

The Crewe Circle will visit the College from November 3rd to 10th, but are at present fully booked up.

Mr. Evan Powell paid a short visit during the week end, and gave two excellent séances, but a long waiting list precluded further notice of this visit being given to the many who wish to meet him. A waiting list for both the above sensitives is kept at the College.

## A FEW UNFAMILIAR REPUTED SAYINGS OF JESUS CHRIST.

"Ask for the great things and the small shall be added to you: Ask for the heavenly things and the earthly shall be added to you."

"Devotion is of ten parts. Nine of them consist in silence and one in solitude."

Jesus one day walked with His Apostles and they passed by the carcass of a dog. The Apostles said, "How foul is the smell of this dog." But Jesus said, "How white are its teeth."

"The love of this world and of the next cannot agree in a believer's heart, even as fire and water cannot agree in a single vessel."

"The world is merely a bridge: Ye are to pass over it and not to build your dwellings upon it."

M. H.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## THE GREAT REMEMBRANCE.

## SOME THOUGHTS FOR ARMISTICE DAY.

In all the great crises of national and social life the voice of the people is the voice of God. This has been shown many times in history and is especially exemplified in the national observance of Armistice Day in commemoration of the mighty dead of the Great War. For in the mind of the people the keynote of the Armistice Day celebrations is Remembrance. This again is a proof of its unerring intuition.

Science is daily accumulating evidence that thought directed towards a distant person may bring the thinker and the one thought of into close companionship, and Phantasms of the Living, at times of anxiety and stress, are recognised as of universal occurrence, as are also the same manifestations at periods of joyful emotion, though these latter are less frequently recorded—perhaps because our joys make less impression upon us than our sorrows.

Spiritualists know that what is true of the manifestations which take place between the spirits of the living, when separated from each other by space, is equally true of those which occur between the Living Dead and their friends on earth.

Hence the great significance of Armistice Day. It is a day on which the great hosts on each side of the tomb come into some degree of touch and sympathy, however temporary and however slight it may seem to those who see only with the outer vision. As for those to whom the celebration means nothing but blank regret and despair, one could only exclaim with Grandfather Tyl in "The Blue Bird," "The Living are so stupid when they speak of the others."

But Science is all the time advancing into the realm of the subtler forces, and it will yet become common knowledge that in the great Rite of Remembrance an atmosphere of "awareness" is created, in which spirit with spirit may meet and prove that Death is but the gateway to a brighter, freer, fuller life.

F. R. S.

## WAITING.

It is 2 a.m. and I am anxiously waiting for the coming of a dear friend. To while away the time I have walked out into the wonderful night. Will my dear friend come? And being human, dark shadows flit across mind and heart. But my eyes escape the limits of the world, the magical loveliness of the moon charms away my fears, the illimitable vastness of star-bearing space keeps divine company with my soul. Will my dear friend come? I can hear the roar of a train as it rushes into the sleeping city. There are others waiting, too, waiting anxiously for the coming of loved faces, of beloved forms, of sweet-sounding voices. I can see glorious Mars burning like a great jewel. I can see the gleaming hosts of stars bathed in the holy purity of the moon's light. They, too, are waiting, as man waits for the coming of the dawn. How still is the Universe! How pregnant the silence of the sky! But there, too, the spirits of the dead watch and wait for the age of man. I am waiting. Will my dear friend come? The Universe waits with me. So the ages have waited upon the Purpose of God. There have been divine visions lost in the shadows of reality, great expectations blighted by the frost of Time. But still the sky opens her bosom to the poet and philosopher. Still men seek the deeper secrets of the worlds; still they peer into futurity, striving to see the form of the beloved drawing nigh to the world out of the mists of Eternity. The Friend of Humanity is coming. The dear Friend who gives eternal life. The stars are singing now. The moon's loveliness thrills with knowledge of the Presence. Vast-loving, great-bosomed space is alive with the unseen. Divine beings are working and weaving upon the soul of the world. I wait. The dear Friend of us all is coming, down through the fiery halls of space, out from the silence of the mystic night, up from the strong, dear earth, forth from the souls of trees and flowers, to rest at last in the longing heart of man.

C. W. T.

## A SONG IN THE SILENCE.

No "poppied sleep" the heroes knew—  
The great black gulf their lives o'er-leapt,  
Beyond the terror and the pain.  
From life to Life more full, more true,  
From light to greater Light they stepped,  
From day to Day again.

And we, who solemn silence keep,  
And stay the clamours of our state,  
For those brief moments, show our need,  
Not *theirs*—because they do not sleep,  
But only for our silence wait,  
To prove they live indeed.

As placid lakes reflect the sky  
Unbroken in its summer blue,  
So peaceful hearts the vision win  
Of that far lovelier world, so nigh,  
And yet so far from mortal view,  
And they who dwell therein.

Our flaming poppies, let them show,  
In emblem, life that burns undimmed,  
The valiant soul's unquenched blaze,  
And memory's undying glow.  
For lo! the bowl of Death is brimmed  
With life and endless days.

D. G.



# SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

Speaking at the Bromley Circle of Psychic Study, on the "Facts of the Future Life," the Rev. G. Vale Owen dealt with the relations of psychic matters to modern science. In an account in the "Bromley District Times" he dealt with the changes in science, and the report gives the following conclusions of the speaker:—

Science had rapidly become a progressive force. It had been said that a scientific manual had to be re-written every ten years, or it became out of date, and in these days it would probably be nearer the mark to say "every two years." The Church, on the other hand, had stood still. She had not re-written her theology, fearing that if she let her old anchors go, she would find herself at the mercy of the elements.

Mr. Vale Owen went on to speak of a curious development that he said was taking place. Science, working along her own lines, had begun to invade the realm of theology. The ether, for instance, to which so much attention was being directed, was described by scientists as non-material, which was only a negative term, meaning the same as the positive term, spiritual, used by theology.

The "People," of the 26th ult., contains an article by Miss Louise Owen, the Secretary of the late Lord Northcliffe, on the messages received by her through a well-known medium. After giving many communications in detail, the account continues:—

To a person who knew Lord Northcliffe as I knew him, these little scraps of evidence are overwhelming. To the general public they may mean nothing at all. But since I am told that if I can establish that this is Lord Northcliffe who has been speaking to me, I shall sway the minds of millions, I have been very careful to get the words exactly right.

And there was one other little thing, most important of all. My sister, who went with us, started to write down the message, when the sitting began. Immediately the medium said, "No, no. You are to write it down—you," pointing to me. "You are accustomed to taking it down," he said.

So familiar did it all seem that it was just like one of the old interviews, when my hand would take down the policy of his papers, through the telephone or by Lord Northcliffe's own side. It seemed as though, indeed, there was no death and that I was still carrying on the work I used to do. Indeed, I feel that this is what I am doing.

A paragraph in the "Daily Express," of the 29th ult., states that Sir Arthur Conan Doyle has accepted re-election as a director of Messrs. Raphael Tuck, at the annual meeting. Apropos of this action Sir Arthur made the following comment:—

"I am lessening my interest in mundane concerns."

"I do not mean that I am going into a kind of monastery to be alone with psychic research," said Sir Arthur to a representative of the "Daily Express" last night. "I feel that I have years of investigation to make in a direction little understood by most people at present, and it will take up most of my time."

"I am at present writing a novel which is psychic."

In a criticism of "Faith Healing" and the discussion thereon at the Chichester Diocesan Conference in the "Sussex County Herald" recently, the Rev. Dr. Eyre questions whether a partial explanation may not be found in auto-suggestion, and points out the possible cumulative effect of combined auto-suggestion if applied by large numbers of people, as in religious intercession. With reference to the corporate influence of the Churches, he says:—

Sir Maurice Barker, the famous bonesetter, firmly believed in the rare but special intervention of Providence. All sensible people, said Dr. Eyre, do so, too. They utterly reject magic in religion or in sacraments. If they possess the rare gift of sifting evidence (listen to the summing up of a really able judge in an Assize Court, it is a liberal education) they decline to dogmatise.

Faith-healing, Spiritualism, Christian Science have a good deal to say for themselves, and the bumpious cocksureness of the famous Victorian materialists is happily as obsolete and ridiculous as child credulity and obscurantist superstition.

A striking election incident in a meeting held in the North Ealing School in support of Councillor A. H. Chilton, was a question put to him at the close of the speeches as to whether he was in favour of the repeal of the Witchcraft Act.

Councillor Chilton said that as regards the Witchcraft Act, of interest at the moment, he supposed, in connection with the spread of Spiritualism, he was a firm believer in all persons enjoying the right to hold whatever religious convictions they possessed.

At All Saints' Church, Haggerston, last Sunday evening, the Bishop of London referred to the book "Survival," edited by Sir James Marchant, which has been already noticed in LIGHT. The Bishop said that:—

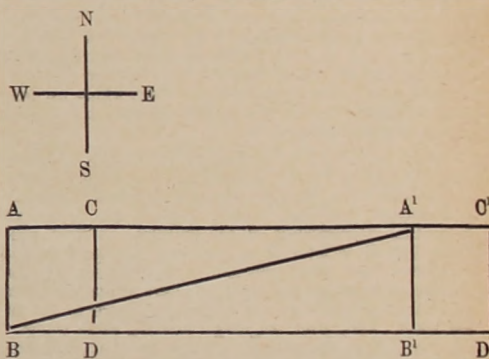
Although he could not accept all the evidence that satisfied the writers, he thought they might be claimed as supporters in Christian belief, because they had, on scientific grounds, satisfied themselves that there was another life.

If they found men like Sir Oliver Lodge, Conan Doyle, and "that brilliant K.C.," Marshall-Hall, all one after another, and all quite apart from religious grounds, having convinced themselves by scientific investigation that there was a survival of the spirit in the other world, he thought they as Church men and women could claim them as being with them in the belief they themselves held.

W. W. H.

## TIME AND SPACE

### A PROBLEM.



ABDC is a room. AB equals twenty feet.

I start from B and measure BA. I find it to be twenty feet, and I have taken four seconds to measure it.

Now, when I start measuring, ABDC shows the position of the room. But during the four seconds that I have been measuring, the earth has been rotating to the east, so that, when I finish measuring, the position of the room is A'B'D'C'. The room is about a mile to the east of ABDC. What, then, have I really measured? I have really measured BA', which is about a mile! That is, what by observation appears to me to be twenty feet, is really about a mile!

Necessarily in the above statement I neglect the movement of the earth round the sun, of the sun round some (wrongly termed) fixed star, etc.

F. C. CONSTABLE.

Commenting upon the above, "Lieutenant-Colonel" writes:—

Mr. Constable's amusing problem is explained by the principle of relativity. The room, the measuring tape, and the measurer are all travelling at the same speed in the same direction, and consequently the conditions existing between them are exactly the same as if they were, all three, at rest. There is no fixed point in the universe from which the initial and final measuring positions could be measured, so that, independently of the concept of the measurer, there is no alternative scale of measurement.

In other words, the measurer has obtained the dimensions of a part of his environment, which is under the same space conditions as himself, and can only be dealt with under those conditions.

The case is similar to the apparently paradoxical fact that if everything in existence were magnified a thousand times, it would make no difference, they would still be of the same size relatively to each other.



## SOME NEW BOOKS.

"Love's Devotion," by Jessie B. Dealey. (Stockwell, 2/6 net.)

This is a book of meditations and musings, inspired by the "passing" as a result of wounds, of a beloved husband, and his subsequent communion with his wife, the authoress. It is written in a calm and lofty tone, with a note of deep and reverent thankfulness for the comfort and happiness which this knowledge has brought, and is happily free from the mawkishness and hysteria which is so often the keynote of this kind of book. The "jacket" shows a picture, apparently intended to represent the return of a departed spirit, which is singularly unattractive.

"Life Now and Hereafter," by Colonel Octavius Rowe, R.A. (Routledge, 6/- net.)

According to the "jacket," this is "A short and concise study of a great subject, in plain and intelligible language without any appeal to the supernatural." It is a good description of the book, which ought to interest enquirers who can only be satisfied by a direct appeal to logic. In the examination of the question: Is there a life after death? there are some who demand physical evidences; others are convinced through intuitive and inspirational channels; some admit their own inability to cope with the question, and prefer to accept the dictum of people in whose judgment they have confidence. Still others want the whole question reasoned out step after step, and for these the author has produced a book, written on straightforward lines, starting with a brief review of matter, life, growth, decay, considered biologically, and working by easy stages to the consideration of the possibility of a life hereafter. The language used is of the everyday order, which makes the book eminently suitable for the ordinary man.

D. N. G.

"From Agnosticism to Belief," by J. Arthur Hill (Methuen, 7/6 net). This book is a description of the author's progress from a materialist standpoint to a belief in "Survival." Written with his well-known lucidity and logical deductiveness, it is an invaluable text book for those who are at the parting of the ways, and wish for guidance and help in making their decision. Starting with a bias against the idea of Survival, the author gives a *resumé* of some of the psychical experiences which led him to reconsider his attitude, and finally expresses his present views in this statement:—

After many years of careful sifting of the evidence, with drastically critical personal investigation, I have been forced to the conclusion that a materialist philosophy is inadequate, and that honesty requires me to accept a spiritual interpretation of the universe, at least provisionally. It is true, of course, that various different hypotheses have been advanced in explanation of the phenomena known as psychical. I have examined them all, without prejudice and with the one desire to get at the truth. And, after weighing them all, after comparing the various alternatives, I come to the conclusion that the most reasonable interpretation is that human survival of death is a fact.

W. W. H.

## THE MEDIUMSHIP OF MRS. M. H. WALLIS.

This pioneer medium has celebrated the fiftieth year of her well-known mediumship. Although she has had fugitive experiences in various phases of mediumship, particularly at the beginning of it, the type fully developed by her is familiar to many readers of *LIGHT*, in the teachings of her chief Control, Morambo, whose Answers to Questions and easy expositions of spiritual philosophy have long been justly esteemed.

In the early years of their mediumship, Mrs. Wallis and her husband, Mr. E. W. Wallis, one of the former editors of *LIGHT*, travelled a good deal through England and America, taking their young children with them; sometimes having to be guarded against violence from the wild mob accompanying them to their meeting. Such incidents strikingly illustrate the progress of Spiritualism. The interest of Mrs. Wallis in Spiritualism began about the time that her husband attended his first séance, although they had not then met. At her own initial séance nothing happened; but at the second one she was violently shaken by some power beyond her understanding, and on the third occasion spoke in a language unknown to her. Development as a speaker being rapid, she was soon invited by Mr. James Burns, editor of "The Medium and Daybreak," to go to the Spiritual Institution in Southampton Row, London, where the Control, Morambo, came to her—where also association and co-operation with Mr. Wallis commenced. Morambo took control of her mediumship, allowing no other spirit to manifest through his medium, until Mr. Burns reasoned with him, and he approved of her taking up the work of answering questions on all kinds of spiritual topics. About this period (1876) her meeting with Mr. Wallis culminated in marriage. In the early days her guides gave her the choice of development either as a speaker or a test medium, with what result the Spiritualistic world knows.

## RAYS AND REFLECTIONS.

Mr. Dennis Bradley's address to the London Spiritualist Alliance at Steinway Hall last week was a notable event, not only in the career of the Alliance, but also in the annals of Spiritualism at large. Mr. Dennis Bradley is a distinguished writer, but he is much more than that—he is an original and daring thinker, and a man of great executive ability.

The loud and prolonged applause which followed his address the other evening—his first lecture on Spiritualism to an audience of Spiritualists—showed that he had carried his hearers with him—there was instant recognition of a man of strong personality, strong convictions and a degree of ability which requires only experience to mature and make outstanding. He has the quality of leadership in an eminent degree. He has vision.

Sir Arthur Conan Doyle's happy little speech in moving the vote of thanks to Mr. Dennis Bradley showed his appreciation of the value of this most recent recruit to the movement from the ranks of public characters. Of Mr. Caradoc Evans, who acted as chairman, it may be mentioned that he is a novelist, dramatist and journalist.

There was no mistaking his nationality—that was clearly apparent even though his strong Welsh accent was rather disguised by a low voice, which he was unable to raise to the general satisfaction. He is a Welsh satirist of the Welsh—for ever lampooning his countrymen in a merciless way. His remarks as chairman were full of pungent and witty reflections on the Welsh. They were not easily heard, which was a pity. Mr. Evans carries on the tradition which was previously adopted, I think, by the late George Douglas (Brown) in that famous book, "The House with the Green Shutters"—a bitter satire by a Scot on Scottish life and character.

When you come to think of it, this is really an excellent thing—it shows the capacity within a race for self-criticism. No community should ever be a sort of Mutual Admiration Society. The Irish never had any such tendency, but the Welsh and the Scotch were in considerable danger of it until the rise of Caradoc Evans and George Douglas Brown. Spiritualism has long had its own satirists within its ranks to keep it sane and healthy; not that there was much need of it, for Spiritualism has always had plenty of disciplining from without. Nevertheless, it is necessary that the windows shall be cleaned from inside as well as from outside.

Mr. Caradoc Evans, by the way, was rather severe on the Celtic race, of which he is a member. But I think Spiritualism owes a great deal to the "Celtic fringe". Wales alone has provided it with some notable mediums and speakers. And there are Celts and Celts. There is the dashing, fiery and impetuous variety and the mystical, dreaming and visionary type, brooding seers rather than militant propagandists. As to the Irish, I recall a remark of Mr. Shaw Desmond, to whom I once lamented the backwardness of Ireland in the matter of Spiritualism. He rejoined that the Irish, with all their faults—the outcome of an intense and passionate temperament perverted by false ideals—were normally a people who lived more in the spiritual realm than in the material one. There is something to be said for that point of view.

To revert to Mr. Caradoc Evans, it is to be remembered that at an independent voice séance with the American medium, Valantine, he carried on a conversation with his departed father in the Welsh language, and the impression is ineffaceable. His appearance on a Spiritualistic platform was a great shock to another famous Welshman—also a novelist—who commissioned me to convey to Mr. Evans a message in Welsh, recording his opinion of the matter. I believe it was a blistering Welsh curse. I am glad to record that Mr. Evans received it with a sardonic smile.

While at Wembley Exhibition last week (writes a correspondent), I visited the Palace of Beauty, and was highly amused at a remark made by one of the sight-seers, a thin, acid-faced woman, sadly lacking in physical charms. After gazing for some moments with a look of sour disapproval at the beautiful and alluring girls who form the special attraction of this particular side-show, she turned to her companion and said in a loud voice, "I wouldn't take their job, for anything." I could not forbear drawing a comparison between this attitude of mind, and that of certain supercilious people whom I have met. "Nothing would ever induce me to touch Spiritualism," say they. And I reflect on the peculiar appropriateness of the retort made by the immortal milkmaid in the old song: "Nobody asked you, sir, she said."

D. G.



# 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.

## THE FUTILITY OF WAR.

The finer qualities of war—bravery, self-sacrifice, endurance—have always held humanity chained to the false belief that violence and carnage are the only soil from which social virtues spring. Men have preferred not to think too much about the vices of war, and the mental and spiritual ravage wrought has been invisible to eyes blinded by passion. The task before women is to light up the human soul with a spiritual knowledge which will change all values. Hitherto quarrels about frontiers, problems of expanding populations and economic advantages, have been held to be of greater account than the inevitable degradation of morals caused by war. It is hard to realise and harder to teach that hate and murder are never worth while.

Individuality itself, the possession of a separate mind and body, seems to demand resistance to aggression, assertion of rights. Are women to proclaim that the strong may prey upon the weak, that highly-cultured and civilised races are calmly to submit to invasion by barbaric neighbours? The problems of nations are the problems of nurseries. Toys and thrones as objects of fighting are not, after all, very different. A mighty assembly of superhuman entities, watching the passions and agonies of the late European war, may have felt the detached and benign interest with which adults contemplate a struggle for the possession of tin soldiers and wooden horses in the nursery.

—From "Be Peacemakers," by L. LIND-AF-HAGEBY.

## SEERSHIP AND SANITY.

Genius, art are, I take it, vision; the power of seeing further, seeing deeper, seeing more than we others see, with the secondary part of expression, the power of communicating in notes or paint or marble or words the thing that has thus been seen. What a very odd thing it would be if, now and then in a generation, there were a man whose physical sight were telescopic or microscopic or both at once, who could read, let us say, the name on the ship's side while the vessel was three miles away, who could discern minute forms invisible to common eyes. And let it be farther granted that these reports of the keen-seeing man were amply confirmed by experience; the boat comes into port, and everybody can swear that her name is indeed "Phyllis: Ramsgate"; the microscope is applied to the object, and it is seen that the forms described are actually there. And then Science steps bravely forward and assures us that the fellow is suffering from hallucinations. I think the analogy is fair: the creators of Falstaff and Don Quixote were mad, because they saw what we could not see in the heart of man, which we recognised as being infinitely and infallibly true, after the facts had been pointed out to us—by the madmen.

—From "The London Adventure," by ARTHUR MACHEN.

## SOME PREMONITIONS.

I have one other association with the Italian front which I may include here. It is embalmed in the Annals of the Psychic Research Society. I have several times in my life awakened from sleep with some strong impressions of knowledge gained still lingering in my brain. In one case, for example, I got the strange name Nalderu so vividly that I wrote it down between two stretches of insensibility and found it on the outside of my cheque book next morning. A month later I started for Australia in the s.s. "Naldera," of which I had then never heard. In this particular Italian instance I got the word Piave, absolutely ringing in my head. I knew it as a river some seventy miles to the rear of the Italian front, and quite unconnected with the war. None the less the impression was so strong that I wrote the incident down and had it signed by two witnesses. Months passed and the Italian battle-line was rolled back to the Piave, which became a familiar word. Some said it would go back further. I was sure it would not. I argued that if the abnormal forces, whatever they may be, had taken such pains to impress the matter upon me, it must needs be good news which they were conveying, since I had needed cheering at the time. Therefore I felt sure that some great victory and the turning-point of the war would come on the Piave. So sure was I that I wrote to my friend, Mr. Lacon Watson, who was on the Italian front, and the incident got into the Italian Press. It could have nothing but a good effect upon their morals. Finally, it is a matter of history how completely my impression was justified, and how the most shattering victory of the whole war was gained at that very spot.

There is the fact, amply proved by documents and beyond all possible coincidence. As to the explanation, some may say that our own subconscious self has power of foresight. If so it is a singularly dead instinct, seldom or never used. Others may say that our "dead" can see further than we, and try when we are asleep and in spiritual touch with us, to give us knowledge and consolation. The latter is my own solution of the mystery.

—From "Memories and Adventures," by

SIR ARTHUR CONAN DOYLE.

## LOVE AND DEATH.

I could say that I do not believe in such a thing as Death; it is for me the cradle of a new existence; and I feel more bound to those who have entered this new stage of life, for I feel there is no real link broken between me and them, except it be through forgetfulness.

Let us not desecrate the thing which is mis-termed Death by unruly woe, or atheistical despairing. Let us bind, more and more, our existence to the duties to be fulfilled, to the affections we have vowed ourselves to, to the lives we are to soften and comfort; to the real active worship of the Ideal. This is our common aim, to link to all loving and beloved souls, the road to a higher life, in which all our feelings find embodiment. Love is but a promise; Death can only spread his icy wings between us, if we cease to love.

—From the Letters of MAZZINI.

## THE INFLUENCE OF THE UNSEEN WORLD.

The early days of Christianity were full of visions, apparitions, voices, premonitory dreams and other evidences of psychic power. The faithful drew from such things an overwhelming moral force which gave them strength to face every danger and torment. Since the most remote ages the invisible world has always communicated with our own, and a current of spiritual life has continually been guided down to our terrestrial humanity by prophets and mediums. It is this vital influx from supernal sources which has been the spring of every religion. All have in their origin shared this deep essential inspiration. So long as they preserved it pure, they kept their freshness and their vitality, but they faded away and died in exact proportion to the degree of separation which came between them and these secret sources of strength.

That is what has happened to orthodoxy. It has misunderstood or forgotten the great flood of spiritual power which bathed the Christian cult in its early days. It has turned by the thousand the agents of the unseen, rejected their teachings and silenced their voices. The trials for

sorcery and the executions of the Inquisition have raised a barrier between the two worlds, and have stopped for centuries that spirit communion which, far from being an accidental thing, is really one of the fundamental laws of Nature.

The disastrous results may be traced all round us. Religions are now only the dried-up branches of a sapless trunk, because the roots are no longer in touch with the vital nourishment. They still tell us of the survival of the individual and of the future life, but they are unable to furnish the least actual proof of it. So is it also with all systems of philosophy. If faith has weakened and if materialism and atheism have rapidly increased, if crime and animal passion and suicide are all so prevalent, it is because the upper life no longer descends to fertilise human thought, and because the idea of immortality is no longer reinforced by actual demonstration. The development of scientific thought and of the critical spirit has made mankind more and more exacting. Mere assertions will no longer content him. He asks for facts and proofs.—From "The Mystery of Joan of Arc," by LEON DENIS. Translated by Sir Arthur Conan Doyle.



## LETTERS TO THE EDITOR.

## A PROPHET AMONG THE ZULUS.

SIR.—Your article in "Notes by the Way" (October 18th, page 647) headed "A Prophet Among the Zulus," deserves more than a passing consideration. So many of your readers are looking forward to greater harmony on this earth that any powerful manifestation of Divine direction must awaken a keen interest and a lively hope amongst those who feel deeply the present religious chaos.

I have just returned from South Africa, where I had the opportunity of meeting the Prophet Shembe several times, of visiting Ekupakamene on two occasions, and of discussing the movement with interested Europeans. We are convinced that Shembe's mission is real and true. He bases his teaching and the social life of his settlements on the Zulu translation of the Bible and upon the inspiration which he does not fail to acknowledge. Though of a warrior family he is Christ-like in his gentleness and unselfishness.

Your "Note" embraces concisely the essential features of an introduction to the Prophet's mission. This is now established and far-reaching, and it has great prospects if it be supported by our sympathy and at the same time permitted to follow its own favoured course.

Shembe cannot speak English, and he uses an interpreter. One could not help feeling that he was unable to give clear expression as to the spiritual guidance he received. The desire to explain to him what Spiritualists understand by spiritual influence had to be restrained in deference to the beauty and success of his teaching and by reason of the difficulty of accurate translation into such a different language.

Shembe Christianises without Europeanising. He acknowledges the advantages of British rule and inculcates amongst his happy and contented followers the love of service and above all of service to the British. He is undoubtedly a black teacher for black races, but the white people, especially the missionaries and clergy working amongst the black races, can benefit their own environments by learning from this humble and benign healer. He seems to have arrived at a most opportune moment.

Mindful of the age-long religious intolerance of the Christian Era, we must hope that in these latter days "Hands off Shembe" will remain the order in South Africa.—Yours, etc.

W. BELK, Lieut.-Col.

41, Chepstow Villas,  
Bayswater, W.11.

## A FAKIR'S OPINIONS.

SIR.—The nameless Fakir quoted in LIGHT of October 25th (from its issue of April 6th, 1895) must have been ignorant of the fact that theosophical literature was in those days invariably couched in Sanscrit terms necessitating a glossary.

This in itself proves that it owes its origin to the great Eastern religions and philosophies and cannot therefore be a "Western invention."

Those of us who have lived in the East know how reticent the Indians are, and their religion is the very last thing they care to discuss with the average Briton.

That the West has added further scientific information to our vast metaphysical heritage from the East is only in accordance with the fundamental law of evolution.

Occultism, which is merely the inner teaching of every known religion, can be and is practised by people of every faith. The results of Initiation due to occult training are the same in every case, whether the instruction proceeds from the Upanishads, the oldest part of the Vedas, the Zohar, or Jewish tradition, or the Bible, which is a well of occultism for those who have ears to hear. Periodically a great Initiate gives out the old, old teaching in a form suited to the people requiring a new dispensation, but the original pattern and ground work never varies.

The fakir's word "invention" is therefore a misnomer founded on ignorance.—Yours, etc.,

S. F. ROSS SMITH.

Inverdrue, Barnhorne Lane,  
Little Common, Sussex.  
October 28th, 1924.

## A COMMENDATION OF "LIGHT."

SIR.—I hope your LIGHT will never be extinguished, whatever the fate of lesser lights. As to the removal of the cover, it does not matter as the contents are the great essential.

I think if people who are financially able would (instead of borrowing LIGHT from a friend or neighbour) buy one, it would aid in the further development of an altruistic bump so difficult to find on some craniums. I have purchased LIGHT for a number of years—being a woman, I won't say how many—and I am an intense admirer of its enlightening pages and not a penny the worse in pocket for the purchase, but considerably better in spirit. To those who borrow I would say "Buy."—Yours, etc.,

E. P. PRENTICE.

Alexandra Villa, Sutton.

## SIR OLIVER LODGE ON SPIRITUALISM AND RELIGION.

SIR.—Having read Sir Oliver Lodge's articles on "Spiritualism and Religion" in "The Guardian," may I suggest to readers of LIGHT that if they wish to influence the clergy and laity of the Churches to understand and sympathise with Spiritualism, they could not do better than buy a few copies of "The Guardian" for October 17th and 24th, cut out this article and paste it on small sheets of brown paper so as to make a small booklet, then lend these to their friends. In this convenient form it is more likely to be read and returned than as a loose sheet.

Surely nothing could be better adapted to enlighten those ignorant of the tenets of Spiritualism or to show the real relationship between these tenets and the faith of Christendom.—Yours, etc.,

H. A. DALLAS.

## THE RECOGNITION OF PSYCHIC PHOTOGRAPHY

SIR.—Often the extras on spirit photographs are not recognised by the sitter, although they may be very clear and full of character. It is said that by accident others who see them recognise a friend. How much oftener this might happen if a collection of these pictures was placed where a large number of persons could see them. They might be numbered and a record of the addresses of sitters and photographer kept for reference. A passe-partout would not be difficult to make of a convenient shape, containing a number of prints. A scrap-book would be less useful as involving a special effort. The question arises where shall this collection be housed? I suggest the London Spiritualist Alliance, 5, Queen-square, as being the most suitable place.—Yours, etc.,

MARY CROSLAND TAYLOR.

## THE PRESENT POSITION OF METAPSYCHIC SCIENCE.

BY STANLEY DE BRATH.

Among the many interesting publications that reach us from France is a booklet entitled "La Lutte pour la Métapsychique" (Leymarie, 42, Rue St. Jacques, Paris. 2fr. 50) by M. René Sudre, who is well-known in Paris as a distinguished and able writer on Psychical Research and the editor of the "Revue Métapsychique." He is also editor-in-chief of the series of books published as The International Library of Metapsychic Science, which includes works by all the chief Continental authors and many translations from the English.

In this little book of sixty-six pages he gives the chief opinions—scientific, ecclesiastical and other—called forth by the publications above-named. It is in fact a brief history of the opposition that the new science has had to meet in France, and anyone who wished to follow the episodes of that opposition, which are strikingly like similar developments on this side the Channel, will find in it a useful summary of the arguments used against the subject and their refutation. In particular, it gives the reasons why the Sorbonne professors failed to get any positive results with Eva C. In brief, the chair in which she was seated had no head-rest, so that when entranced her head fell back in a most trying position; the professors roughly threw open the curtains allowing light to fall on her; one turned an electric flash-lamp upon her at the beginning of the phenomena, they talked loudly, shook her, and one even seized her by the throat to prevent the supposed "regurgitation." They concluded that as no phenomena were produced under these conditions, that none had ever been produced. As to the relative position of Spiritualism and Psychical Research, M. Sudre maintains the position laid down by the Metapsychic Congress of 1923 in its third Resolution:—

"This Congress reaffirms the positive and experimental character of psychic science apart from any moral or religious doctrines."

M. Sudre points out that this is not a declaration of antagonism to Spiritualism, but merely states that the scientific side of the movement concerns itself only with the verification of facts and investigation of their causes and mechanism.

Spiritualists, who feel that if all known facts are taken into account the conclusion of survival will be evident, have no cause to quarrel with the self-imposed limitation, which is moreover strictly scientific. Science consists in the verification of facts and investigation of their proximate causes. As the phenomena on which Spiritualism is based are identical with those studied as "metapsychics" or "psychical research," the only result can be to establish those facts on a sure experimental basis and to make the legal and ecclesiastical luminaries who still make charges of "witchcraft" supremely ridiculous.



# London Spiritualist Alliance, Ltd.

Established 1884.  
Incorporated 1896.

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Mr. Harvey Metcalfe.

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Members, 1/- Non-Members, 2/-

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Thursday, Nov. 13th, at 7 p.m.

Mr. Shaw Desmond, Irish Author and Journalist  
—"Gaelic Ghosts in the Twentieth Century."

Members free Non-Members, 2/-.

Chair: Miss Winifred Graham.

## BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

Mr. Wm. F. Allen, a gifted non-professional psychometrist, has most kindly offered to give sittings to members for a moderate fee which will be placed to the funds of the above.

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## AIMS OF THE L.S.A.

To help all sincere inquirers to arrive at a realisation of:—

The reality of spirit life, human survival and progression after death.

Spirit communication.

The possibility of obtaining help and counsel from the spiritual world.

The importance of character as affecting the position of the spirit at the death of the body.

The spiritual nature of man and the universe.

All Communications to be addressed to the General Secretary.

## BOOKS THAT WILL HELP YOU.

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

Psychic Philosophy.—By Stanley de Brath, M.Inst.C.E. Cloth, Post Free, 6/-. (819).

The Ministry of Angels.—By Mrs. Joy Snell. Post Free, 2/3. (2838).

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9. (189).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192).

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free 1/6. (242).

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

There is No Death.—By Florence Maryat. Cloth, Post Free, 3/9. (678).

The Wanderings of a Spiritualist.—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-. (2870).

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-. (3156).

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

Haunted Houses.—By Camille Flammarion. Cloth, Post Free, 13/-. (3188).

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9. (1858).

The Life of Sir William Crookes, O.M., F.R.S.—By E. E. Fournier, D'Albe, D.Sc., F.Inst.P. Cloth, Post Free, 25/9. (3171).

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-. (1635).

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10. (3173).

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-. (3168).

Some New Evidence for Human Survival.—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

The Gift of the Spirit.—By Prentice Mulford. Cloth, Post Free, 5/4. (877).

Psychic Research in the New Testament.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.

The Life of Christ: A Short Study.—By the Rev. R. J. Campbell. Cloth, Post Free, 13/-. (3117).

The One Way.—By Jane Revere Burke. Cloth, Post Free, 6/6. (3178).

Ghosts I Have Seen.—By Violet Tweedale. Cloth, Post Free, 8/-. (2945).

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

The Morrow of Death.—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3. (3117).

A Guide to Mediumship.—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-. (1490).

Heaven's Fairyland (The Children's Sphere). Post Free, 2/9.

The "Controls" of Stainton Moses.—By A. W. Trethewy, B.A. Cloth, Post Free, 13/-. (3153).

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

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## NEW PUBLICATIONS RECEIVED.

"The Uncarven Timbers." By Kennedy Williamson. Hodder and Stoughton, Ltd. (6/- net.)  
 "The Heart of the New Thought." By Ella Wheeler Wilcox. L. N. Fowler and Co. (2/6 net.)  
 "Enough For You and Me!" (Song). By Charles Wakefield Cadman. Harold Flammer, publisher, New York. (60 cents.)  
 "The Marriage Moon" (Song). By Helen Kilner. Keith, Prowse and Co., Ltd. (2/- net.)  
 "Captives" (Song). By Helen Kilner. Leonard and Co., 47, Poland-street, W. 1. (2/- net.)  
 [The words of all these songs are by our contributor, Mr. J. M. Stuart-Young, of Nigeria.]

## ANSWERS TO CORRESPONDENTS.

G. H. SMITH (Wallasey).—We wrote you to the address you gave, which seems to have been insufficient, as the letter has been returned. We called your attention to the fact that a few weeks ago an article appeared in LIGHT from a medical man of standing, endorsing the genuineness of the "Dr. Beale" medical mediumship.

A. HORNGATE.—Thanks for your letter, and we note your comments. There are always difficulties, especially just now when we are passing through a transition period. New adjustments have constantly to be made, and sharp turnings to be negotiated as well as we can.

## PETRARCH'S DREAM OF HIS FRIEND'S DEATH.

The first intimation of the death of Petrarch's earliest and dearest friend, Jacob Colonna, was received by the poet in a dream experience, which he thus relates in a letter to another friend:—

He was wearied of the business of the world, and he had left his honourable father, his brothers and his country to return to his diocese, which is in the more distant parts near Pampeluna. I was at that time at a great distance from him, since I was even then in that little cottage in Cisalpine Gaul which I still inhabit. Some account of his indisposition had reached me, and I was waiting with anxiety for further tidings. I shudder at what I am relating, but the place is still before my eyes, the very place in which I saw him in the dead of the night. He crossed the brook at the bottom of the garden. I went to meet him in great astonishment; and I asked him whence he came? why he was in such haste; why he was alone? He answered nothing, but at length, smiling, as was his wont in conversation, he said, "Dost thou remember that once when thou wert living with me across the Garonne, thou saidst that the Pyrenean tempests were an affliction to thee? It is thence that I come; and I am going to Rome, never to return!" With these words he reached the extremity of the place. I followed, but he gently drove me from him, and said, with a different expression of countenance and an altered voice: "Cease! thou canst not be my companion now!" I fixed my eyes upon him, and I saw by his ashy paleness that he was dead. I exclaimed so loud in my terror and my grief that with the noise I woke, and found myself still bewailing. I took note of the day, I related the circumstance to those who were about me, and I wrote it to my absent friends, but it was not till the arrival of a messenger, twenty-five days afterwards, that I found that the moment of his death corresponded with that of my vision. His remains were transferred to Rome three years afterwards, which I could not have guessed or known at the time. His spirit, as I hope and trust, is returned to heaven.

Mrs. ROBERTS JOHNSON will visit London this month, her stay commencing on the 11th inst.

Mrs. WARREN ELLIOTT (Miss Violet Ortnor) has returned to London to resume her work. Her address is, 20, Russell-road, West Kensington, W.14.

## THE IMPORTANCE OF THE NAME.

YOUR NAME WILL TELL YOUR LIFE STORY.

Mrs. WESTRUP, D.P., L.O.S., C.M.B.

(Patronised by Nobility).

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REV. G. VALE OWEN'S LECTURE TOUR  
1924 and 1925.

DATE.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Nov. 6	Swansea.	Central Hall	G. Jenkins, Esq., 27, Oxford Street
" 9	London.	Queen's Hall	—
" "	Blackwood, S. Wales.	The Playhouse (8 p.m.)	J. H. Murrin, Esq., The Book Shop, High Street
" 10	Llantwit Major, S. Wales.	Town Hall	E. J. Taylor, Esq., 14, Burlington Street, Barry
" 12	Barry, S. Wales.	Buttress Road Hall	Ditto.
" 16	Ilford.	Spiritualist Hall, Clements Road	J. W. Harvie, Esq., 5, Valentines Road
" 30	Tufnell Park, London.	Stanley Hall (Morning) Parkhurst Theatre (Evening)	R. Ellis, Esq., 12, Harberton Road, Highgate and Mrs. Moss

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 9th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. W. H. Vanstone. Wednesday, November 12th, 8.30, Mr. Percy Street.

Croydon.—Harewood Hall, 96, High-street.—November 9th, 11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Camberwell.—The Central Hall, High-street, Peckham.—November 9th, 11, no service; 6.30, Mr. Horace Leaf. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—November 9th, 7, Mrs. Bishop Anderson. November 13th, 8, Mrs. E. M. Neville.

Shepherd's Bush.—73, Becklow-road.—November 9th, 11, public circle; 7, Mrs. Barnard. Thursday, November 13th, 8, —.

Peckham.—Lausanne-road.—November 9th, 7, Ald. D. J. Davis, J.P. Thursday, 8.15, Mr. T. W. Ella.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—November 9th, 11, Mrs. Woodman; 3, Lyceum; 7, Mr. H. Boddington.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—November 9th, 11 and 6.30, Mr. Geo. Symons. Thursday, November 13th, 6.30, Mr. Harper.

Central.—144, High Holborn.—November 7th, 7.30, Mrs. F. Kingstone. November 9th, 7, Mrs. E. Neville.

St. Paul's Christian Spiritualist Mission.—5B, Dagnell Park, Selhurst, S.E.—November 9th, 7, —. Wednesday, 8, Service and 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. November 9th, 6.30, service, Holy Communion and Address. Healing Service, Wed., November 12th, 7 p.m.

A COURSE of lectures on comparative archaeology of the Ancient World is being given by Claire Gaudet at the British Museum every Thursday afternoon at 4.30 p.m. and on Friday evenings at 8 p.m. at the Chelsea Polytechnic. Applications for tickets should be made to the Hon. Secretary, "Recent Excavations," 120, Cheyne Walk, Chelsea, S.W.10.

PSYCHOMETRY by post. From personal article Health, etc., and Business Advice, etc., 2s. 6d. and 5s.—Mrs. Haddelsey, 30, St. James Square, London, W.11.

THE BRITISH COLLEGE, 59, Holland Park, has occasional accommodation for visitors from country or abroad. Interested in psychic study. Apply Hon. Sec.

Brighton.—Boarding Establishment. All bedrooms h.&c. water electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace.

T. E. AUSTIN, 156, Westbourne Terrace, W.2. Mondays at 3.0, Clairvoyance, etc., 2s. 6d.

Miss Pearson, 105, Hereford Road, Bayswater. "At Home" closed for holidays until further notice.

Secretary (Typist), for Psychic Research! work needed by gentleman residing in London. Three or four days weekly. Write fully, Z., c/o "Light," 34, Paternoster Row, E.C.



# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2288.—VOL. XLIV. [Registered as] SATURDAY, NOVEMBER 15, 1924. [a Newspaper.] PRICE FOURPENCE.

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## NOTES BY THE WAY.

ALL hail, pure Light! bright, sacred, and excelling,  
Sorrow and care, darkness and dread dispelling.

—BARTAS.

### THE WAVE.

Some years ago, Dr. Gavin Clark, at one time M.P. for Caithnessshire, remarked to us that Spiritualism seemed to proceed by a process of apparently advancing and then retiring—an "ebb and flow" process. It was an accurate description. Many times we have seen Spiritualism like a great wave rolling up the shore, and then receding, leading to the idea amongst casual observers that Spiritualism had departed for good. But it came again, and each time the wave came up a little further than before. To-day it has swept up to a higher point than ever and the Canutes who thought to order it back are getting considerably drenched. It is indeed a question not to be put by. Whatever may be done against it, it has the Universal forces behind it, those forces which are at the back of every true thing. We see much of its external activities, but its greater workings are not easily seen on the surface—they prevail most in the deeper places—the minds and souls of men. The wave recedes for a time but it comes again and again with ever greater force and fulness.

### THE "RESOLUTE BELIEVER."

There was a time when the position of the "resolute believer," on the one hand, and the "resolute sceptic," on the other, moved us to annoyance. That gave place to amusement, tempered by boredom, or possibly, as might sometimes happen, stupefaction. It is so strange that people who in the ordinary affairs of life show intelligence and a sense of discrimination should abandon these valuable qualities directly they concern themselves with any matters relating to a new order of experience, where such qualities are more than ever necessary. Let us take an imaginary but typical instance. Brown-Jones, an intelligent man of affairs, shows us some rhyming balderdash which he tells us was communicated to his circle by the poet Lovelace.

It is very remarkable stuff, he thinks, although, as he says, he knows nothing of poetry (which we can easily believe!) Furthermore, nobody in the circle knows anything of poetry or has any interest in it (that also is conceivable!) so that it is really a very evidential communication. And there is another test. He is quite sure that none of the persons ever heard of Lovelace as a poet (which strikes us as rather improbable). Indeed, all the circumstances seem to us to tell against the authenticity of the supposed message, but Brown-Jones does not see it that way at all. Arguments against the genuineness of the phenomenon fill him with grief and disgust. So we do not argue. We only groan and pass on.

### THE "RESOLUTE SCEPTIC."

That is one side of the matter. The other is shown when some highly sophisticated scientific investigator comes along to analyse a case. Take it that it is an example of psychic photography obtained under strict test conditions. The spirit communicator has announced that he would try and show a likeness of himself on a photographic plate if an experiment were made. A photographic medium is accordingly called in and kept in complete ignorance of what was expected. What is technically known as an "extra" duly appears on the plate—a recognised spirit face. It is, in short, a very complete proof, especially when, as has happened sometimes, the spirit has brought with him something previously agreed upon—it might be a flower or a bird—and this also appears in the photograph. The scientific gentleman hears the story but concerns himself only with the plate, loftily ignoring all the circumstantial evidence, although a lawyer would tell him that circumstantial evidence is highly important. Armed with his magnifying glass he discovers that there is a cloudy patch, a speck, or a scratch on the plate, and upon this, as a suspicious circumstance, all his interest and attention is concentrated. As for the medium, he is a kind of prisoner at the bar and even the way in which he does his hair may have a dark significance when examined from what we are told is the scientific standpoint. We look forward to the time when our two extremists, the "resolute believer" and the "resolute unbeliever," will be left to fight the matter out between themselves, like the two old stage coachmen in "Pickwick," the rest of us having gone on and arrived at some sound conclusion.

### THE ARMISTICE SUNDAY SERVICE.

We call attention to the strong protest against offensive allusions to Spiritualism in the Press, which appears on page 703. This timely rebuke to a silly practice is from the pen of Mr. Hannen Swaffer, editor of the "People." We shall have more to say on the matter next week.



## PROFESSOR RICHEL ON CERTITUDE IN METAPSYCHIC SCIENCE.

By STANLEY DE BRATH.

On October 31st Professor Richet lectured at the Royal Society of Medicine (Wimpole Street) under the auspices of the S.P.R., Mr. J. G. Piddington in the chair.

He said, speaking in French, that certitude is fundamental to all scientific knowledge; and, in reference to metapsychic science, is quite vital to its existence.

Certainty in the scientific mind is not absolute, but admits of degrees. When the factors of a proposition can be brought under the Calculus of Probability, a very high degree of probability for, together with a very low degree of probability against, the proposition may amount to moral certainty almost equivalent to proof.

Moral certainty is attainable when a statement can be verified from our own experience or when documentary evidence is overwhelmingly strong, as in some cases of historical proof. Metapsychic science labours under the difficulty that its data sometimes depend on evidence obtained under imperfect conditions from witnesses of doubtful competence. We are more readily convinced of matters concerning which we have immediate knowledge than on those which depend on the evidence of others. Yet the evidence for meteoric stones carries conviction, and this is in some degree analogous to the evidence for metapsychic phenomena; both depend on rare, but certainly observed, facts.

Nevertheless, human testimony is fallible even when quite honest, as the experiments by Flournoy conclusively prove. The weight of proof grows with the quality as well as with the volume of evidence. Astronomical knowledge depends on observations by skilled observers. Chemical knowledge also—as, for instance, the presence of iron and chloride of lime in sea-water. Scientific proof depends on the ease and frequency with which an observation can be repeated. The highest degree of certainty only follows on events of habitual occurrence.

It also depends on the mental content of the person. M. Thiers, when studying mathematics, could not believe that every oblique section of a cone must be an ellipse. He maintained that such a section of a sugar-loaf must have a big and a little end. Not till an actual sugar-loaf was cut before him did he believe the mathematical proof. In another case, the Abbé O. could not even believe his own eyes. Psychical experiences are so foreign to established ideas that only with the greatest difficulty can they become an integral part of our convictions.

As a personal example, Professor Richet alluded to Ossowiecki's reading of the contents of a sealed envelope at the Warsaw Congress; the conditions of the experiment were beyond question, but the demonstrated faculty is so incomprehensible that it must be often repeated till the supernormality is received without reserve. He then spoke of an experience with Eusapia. She held a blue pencil with one hand above her head; with her other hand she took Richet's first finger at its base and wrote with it on blank paper in blue. The paper was blank; Eusapia could not have touched it; the blue marks were made under the eyes of Richet, Lodge, Ochrowski and Myers; it was done at a short distance from a lighted candle. "In spite of my personal conviction of the fact I admit that the certainty in this case is of the second degree, for the phenomenon is not repeatable."

Conviction comes by familiarity not by demonstration. For this reason there is little to be gained by calling in the co-operation of men unaccustomed to the phenomena, which are strange, and even absurd

in their relation to ordinary events. Experiments must be repeated again and again, even when absolutely certain results have been obtained. After leaving a séance conviction is sure, but as time passes doubt returns. To believe in a phenomenon we must be accustomed to it.

Desiring to spread our convictions in the minds of others, we must first be entirely convinced ourselves, and such conviction can only come by repeated experiment. Men of science especially, are only convinced by repeated reports of such experiments, even to satiety.

Aviation was received with entire incredulity, only the repeated sight of aeroplanes carried conviction that the "heavier-than-air" machine is capable of sustained flight.

Perhaps in psychical research also the day will soon come when our experiments can be easily repeated and the public will be on our side, saying, "That's what I always thought myself."

Above all things let us ourselves believe that of all the truths of science, metapsychic truths are perhaps the most important.

The lecturer was warmly applauded, after which

THE CHAIRMAN expressed the unanimous feeling of gratitude felt by the audience and the S.P.R. for the kindness that had led the distinguished professor to brave the inconveniences of a journey from Paris to London at this inclement season to deliver this lecture. He failed, however, he said, to follow Professor Richet's analogy of the aeroplane: we believe in aviation because we see it, but all supernatural phenomena can very easily be simulated. The tale of Troy and the labyrinth of Minos were held as legends as long as they were supported by literary evidence only, but excavations are undeniable proof impossible to simulate. He thought that belief in supernatural phenomena must rest on the authority of experts—but, who are the experts in this difficult matter?

SIR OLIVER LODGE replied for Professor Richet, that if we had only seen one aeroplane high up, many persons would have denied or questioned the observation, but they are frequently seen; therefore the analogy is sound. The experts are reliable observers who have also experimented.

The meeting closed with cordial thanks to Professor Richet.

From long experience of things as they are, we may heartily agree with the lecturer that entire conviction of the reality of the phenomena usually arises from familiarity with them, and that the spread of conviction will proceed from reiterated testimony. It is so proceeding—it is because hundreds of persons have had the evidence of their senses to some of these things and have read endless accounts of their repetition that this conviction has been produced.

At the same time there are a few persons who can realise the meaning of a crucial experiment without continual repetition. When they read the laboratory experiments of Dr. Geley and the distinguished professor himself, with paraffin wax impregnated with cholesterolin, giving casts of materialised hands under conditions that make simulation impossible, they see that these results are quite as valid as Schliemann's excavations. When they see a series of flashlight photographs of ectoplasmic forms they perceive that illusion is impossible, and the good faith of the experimenters is more certain than reconstructions of the labyrinth of Minos. The moral certainty is as sure as the equation to the ellipse.

That is why objective phenomena are at the root of metapsychic science. Such persons are, however, in a minority; for the majority, conviction proceeds from constant repetition. It also proceeds from the general cogency and cohesion of the whole evidence, objective and subjective, and from the light thrown on a consistent interpretation of religious tradition, historical facts, biological determinism, and spiritual intuition.

(Continued at the foot of next page.)



## ASTRAL TRAVELLING FROM NEW ZEALAND RESULTING IN TELEKINETIC PHENOMENA IN LONDON.

By ABRAHAM WALLACE, M.D.

It is my privilege to record what I regard as one of the most interesting and wonderful experiments ever made in the whole history of psychical research.

The experiment had been arranged by H. Mansfield Robinson, LL.D., of London, with the Rev. Susanna Harris, temporarily residing in Christchurch, New Zealand. Dr. Mansfield Robinson is one of the most active members of the remnant of the old Psychological Society, of which I have now the honour of being the Chairman.

I was asked to be present on the morning of December 29th, 1921, to take part in an experiment at the Laboratory of Dr. Mansfield Robinson, off Bishopsgate, London, where I found him and one of our best clairvoyant members, Mrs. Margaret H. Irving, whose supernormal powers were much appreciated by the Doctor and myself on this special occasion.

The doctor read the copy of a cablegram, which had been sent to Mrs. Harris: "Experiment December 29th, 11.30 your night.—Robinson."

This was dispatched in accordance with an arrangement made with Mrs. Harris, who was to try to project her double to London, and, if possible, to rotate an instrument constructed by the doctor, which he has called a "Psychomotorimeter." This instrument is made of very light metal in the form of a Maltese cross, suspended by a very fine silk fibre. The Doctor claims that this instrument can be moved by thought projection.

In our experiment three such instruments were suspended in an air-tight cabinet in a darkened corner of the laboratory; the initials S.H. in radio-active paint were fixed on No. 1; on No. 2 were the letters H.Y., and on the third were W.C., these various letters representing respectively Susanna Harris, her little spirit friend "Harmony," and Sir William Crookes, who was reported to be supervising the experiment from the other side.

Our experiment began at 10.27 a.m.—Greenwich Mean Time, equal to about 11.27 p.m., New Zealand time. The Clairvoyante, Mrs. Margaret H. Irving, said that she saw the astral form of Mrs. Harris in the air-tight cupboard behind its glass window, trying to move one of the psychomotorimeters, as arranged, the one having the initials S.H. She said that she also saw the form of a young girl endeavouring to move the instrument with the letters H.Y., and she observed the figure of a man at the third instrument marked W.C., whom she described as looking very like Sir William Crookes, but younger than his appearance at his passing-on.

None of the three instruments moved for somewhere about four minutes, then Mrs. Irving remarked, "They seem to be trying to find out how to move them," and now she adds, "the child is trying to turn No. 2 with her finger." Immediately we noticed No. 2 began to move. Mrs. Irving said, "The others are following the child's example." At this stage we all noticed that the three instruments were moving in alternate directions, showing first one initial on one side of the instrument and another on the other side, and this alternating movement in each instrument continued for about twenty minutes.

Mrs. Irving then said, "I get the impression from Sir William Crookes that if instruments with the complete alphabet be provided he would be enabled to give messages by moving them in proper sequence." He also says, "I see someone else coming who desires to move the instruments, and therefore we three must leave."

The three psychomotorimeters then ceased moving at 10.57 a.m. (Greenwich Mean Time), or about 11.57 p.m. (New Zealand time).

At 11 a.m. (Greenwich Mean Time) an instrument carrying the letter C was moved by the astral form of a man described by Mrs. Irving in a manner which exactly fitted the appearance of Mr. E. E. Cobb, who had arranged with Dr. Robinson to project his double from Southend, a distance of 37 miles, at 11 o'clock.

I must emphasise the fact that Mrs. Irving had never met Mrs. Harris, having only seen her once on a public platform some years before, and had never known anything of her little spirit friend, "Harmony." She knew, of course, that Mrs. Harris was expected, but did not know of anyone else; her exact descriptions of the other operators however, harmonised with the personal appearances of "Harmony" and of Sir William Crookes, as above stated. I expected Mrs. Harris, and most naturally thought of her two guides, as did also Dr. Robinson, but he alone knew of the arrangement with Mr. Cobb.

As a result of the experiment a cablegram was sent to Mrs. Harris in New Zealand, that the Telekinesis had been quite successful, and a full report was dispatched by post but unfortunately never reached its destination, causing great disappointment to those who had formed a committee of observation at Christchurch, New Zealand.

Mrs. Harris, having recently returned to London from her four years' tour round the world, I have now been enabled to make this long-delayed report of her remarkable experiment, as she has supplied me with certain more or less corroborative evidence of her experiences.

A Committee of Observation was formed in Christchurch, consisting of the members of the Spiritualists' Church and others, including the Mayor, Dr. Thacker, M.P., etc., Rev. J. Napier Milne, Methodist Minister, who both made independent reports of what happened during Mrs. Harris's absence from her body.

In the report of the President and members of the Spiritualists' Church it is stated: "We, the officers of the Church desire to place on record this description of the proceedings. Shortly before the hour appointed, viz., 11 p.m., the invited company arrived, which included amongst others, His Worship the Mayor, Dr. Thacker, Mr. G. Booth, Mr. Peter Trollove, Rev. J. Napier Milne, Mr. Michie, etc. Mrs. Harris, after being tested as to respiration and pulse by the Doctor and pronounced by him to be normal, rested her body in a reclining position in a large arm-chair, and having been commended to the charge of God and the Angel World, almost immediately went into a trance condition, which lasted for an hour." Her physical body was apparently taken control of by an unseen intelligence, who used the medium's right hand to give the letters of the alphabet, the idea being to convey information to the company that various places on her astral journey had been reached. The following places and times were given: "Honolulu, 11.15; Frisco, 11.19; Los Angeles, 11.20; Washington, 11.22; Columbus, Ohio, 11.25; New York, 11.26." On crossing the Atlantic a severe storm was noted. "London was reached about 11.30."

The Rev. J. Napier Milne, in his letter, states that "a cable reported in the Christchurch newspapers two days after the seance, that at the very time of their sitting a storm was raging in the Atlantic Ocean."

Mrs. Harris has shown me a letter from the famous materialising medium, J. B. Jonson, now of Pasadena, Los Angeles, California, that most surprisingly confirms the statement as to visiting him in California in her astral flight. In his letter dated July 11th, 1922, he writes: "My dear Sister and Co-Worker, yours dated May 14th just received. Am surprised you had not received my letters. Had written you two directed to Christchurch. In the first one I asked you if you were aware that you had visited me in spirit on December 29th, 1921. You were in company of Sir William Crookes and others, whom I did not know. You said something, and I said, 'What, Harris, have you passed over?' You said, 'No, I am very much alive,' and disappeared. I was very wrought up over the matter, and wrote immediately. You evidently did not receive it, as you did not mention it in letter just received . . . etc. (signed) J. B. Jonson."

Mrs. Harris informs me that she has other documentary evidence of what happened during her astral flight, but unfortunately several letters have been, by an over-sight, left in store in America.

I am disposed, however, even in absence of further confirmation, to regard as true what was communicated to the Committee of Observation in Christchurch during her trance condition, and duly recorded by them, as to the observations made by her subliminal self during her remarkable journey from the Antipodes to London and back.

(Continued from previous page.)

The experiments of Dr. Osty, for instance, detailed in his *Supernormal Faculties in Man*, are easily repeatable and carry conviction of an unknown reality quite as incomprehensible as ectoplasmic materialisation.

The experiments in supernormal photography, already repeated many hundred times, have carried conviction to those who have experimented in this direction, that this (perhaps the most difficult of all phenomena to explain scientifically) is a genuine fact.

though it has not yet received the attention it deserves to determine its modalities and meaning.

Already there are those who are justifying Professor Richet's forecast by saying that they have always felt that religious traditions and supernormal experiences must be essentially true. After seventy years of reiterated testimony the Press has come to treat the subject with some degree of respect, and finds that there is a public sufficiently large to merit consideration, that is offended by gibes at things they know to be true.



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Aviation was received with entire incredulity, only the repeated sight of aeroplanes carried conviction that the "heavier-than-air" machine is capable of sustained flight.

Perhaps in psychical research also the day will come when our experiments can be easily repeated and the public will be on our side, saying, "That's what I always thought myself."

Above all things let us ourselves believe that of all the truths of science, metapsychic truths are perhaps the most important.

The lecturer was warmly applauded, after which

THE CHAIRMAN expressed the unanimous feeling of gratitude felt by the audience and the S.P.R. for the kindness that had led the distinguished professor to brave the inconveniences of a journey from Paris to London at this inclement season to deliver this lecture. He failed, however, he said, to follow Professor Richet's analogy of the aeroplane: we believe in aviation because we see it, but all supernormal phenomena can very easily be simulated. The tale of Troy and the labyrinth of Minos were held as legends as long as they were supported by literary evidence only, but excavations are undeniable proof impossible to simulate. He thought that belief in supernormal phenomena must rest on the authority of experts—but, who are the experts in this difficult matter?

SIR OLIVER LODGE replied for Professor Richet, that if we had only seen one aeroplane high up, many persons would have denied or questioned the observation, but they are frequently seen; therefore the analogy is sound. The experts are reliable observers who have also experimented.

The meeting closed with cordial thanks to Professor Richet.

From long experience of things as they are, we may heartily agree with the lecturer that entire conviction of the reality of the phenomena usually arises from familiarity with them, and that the spread of conviction will proceed from reiterated testimony. It is so proceeding—it is because hundreds of persons have had the evidence of their senses to some of these things and have read endless accounts of their repetition that this conviction has been produced.

At the same time there are a few persons who can realise the meaning of a crucial experiment without continual repetition. When they read the laboratory experiments of Dr. Geley and the distinguished professor himself, with paraffin wax impregnated with cholesterol, giving casts of materialised hands under conditions that make simulation impossible, they see that these results are quite as valid as Schliemann's excavations. When they see a series of flash-light photographs of ectoplasmic forms they perceive the illusion is impossible, and the good faith of the experimenters is more certain than reconstructions of the labyrinth of Minos. The moral certainty is as sure as the equation to the ellipse.

That is why objective phenomena are at the root of metapsychic science. Such persons are, however, a minority; for the majority, conviction proceeds from constant repetition. It also proceeds from the general cogency and cohesion of the whole evidence, objective and subjective, and from the light thrown on a consistent interpretation of religious tradition, historical facts, biological determinism, and spiritual intuition.

(Continued at the foot of next page.)



# ASTRAL TRAVELLING FROM NEW ZEALAND RESULTING IN TELEKINETIC PHENOMENA IN LONDON.

By ABRAHAM WALLACE, M.D.

It is my privilege to record what I regard as one of the most interesting and wonderful experiments ever made in the whole history of psychical research.

The experiment had been arranged by H. Mansfield Robinson, LL.D., of London, with the Rev. Susanna Harris, temporarily residing in Christchurch, New Zealand. Dr. Mansfield Robinson is one of the most active members of the remnant of the old Psychological Society, of which I have now the honour of being the Chairman.

I was asked to be present on the morning of December 29th, 1921, to take part in an experiment at the Laboratory of Dr. Mansfield Robinson, off Bishopsgate, London, where I found him and one of our best clairvoyant members, Mrs. Margaret H. Irving, whose supernormal powers were much appreciated by the Doctor and myself on this special occasion.

The doctor read the copy of a cablegram, which had been sent to Mrs. Harris: "Experiment December 29th, 11.30 your night.—Robinson."

This was dispatched in accordance with an arrangement made with Mrs. Harris, who was to try to project her double to London, and, if possible, to rotate an instrument constructed by the doctor, which he has called a "Psychomotorimeter." This instrument is made of very light metal in the form of a Maltese cross, suspended by a very fine silk fibre. The Doctor claims that this instrument can be moved by thought projection.

In our experiment three such instruments were suspended in an air-tight cabinet in a darkened corner of the laboratory; the initials S.H. in radio-active paint were fixed on No. 1; on No. 2 were the letters H.Y., and on the third were W.C., these various letters representing respectively Susanna Harris, her little spirit friend "Harmony," and Sir William Crookes, who was reported to be supervising the experiment from the other side.

Our experiment began at 10.27 a.m.—Greenwich Mean Time, equal to about 11.27 p.m., New Zealand time. The Clairvoyante, Mrs. Margaret H. Irving, said that she saw the astral form of Mrs. Harris in the air-tight cupboard behind its glass window, trying to move one of the psychomotorimeters, as arranged, the one having the initials S.H. She said that she also saw the form of a young girl endeavouring to move the instrument with the letters H.Y., and she observed the figure of a man at the third instrument marked W.C., whom she described as looking very like Sir William Crookes, but younger than his appearance at his passing-on.

None of the three instruments moved for somewhere about four minutes, then Mrs. Irving remarked, "They seem to be trying to find out how to move them," and now she adds, "the child is trying to turn No. 2 with her finger." Immediately we noticed No. 2 began to move. Mrs. Irving said, "The others are following the child's example." At this stage we all noticed that the three instruments were moving in alternate directions, showing first one initial on one side of the instrument and another on the other side, and this alternating movement in each instrument continued for about twenty minutes.

Mrs. Irving then said, "I get the impression from Sir William Crookes that if instruments with the complete alphabet be provided he would be enabled to give messages by moving them in proper sequence." He also says, "I see someone else coming who desires to move the instruments, and therefore we three must leave."

The three psychomotorimeters then ceased moving at 10.57 a.m. (Greenwich Mean Time), or about 11.57 p.m. (New Zealand time).

At 11 a.m. (Greenwich Mean Time) an instrument carrying the letter C was moved by the astral form of a man described by Mrs. Irving in a manner which exactly fitted the appearance of Mr. E. E. Cobb, who had arranged with Dr. Robinson to project his double from Southend, a distance of 37 miles, at 11 o'clock.

(Continued from previous page.)

The experiments of Dr. Osty, for instance, detailed in his *Supernormal Faculties in Man*, are easily repeatable and carry conviction of an unknown reality quite as incomprehensible as ectoplasmic materialisation.

The experiments in supernormal photography, already repeated many hundred times, have carried conviction to those who have experimented in this direction, that this (perhaps the most difficult of all phenomena to explain scientifically) is a genuine fact,

I must emphasise the fact that Mrs. Irving had never met Mrs. Harris, having only seen her once on a public platform some years before, and had never known anything of her little spirit friend, "Harmony." She knew, of course, that Mrs. Harris was expected, but did not know of anyone else; her exact descriptions of the other operators however, harmonised with the personal appearances of "Harmony" and of Sir William Crookes, as above stated. I expected Mrs. Harris, and most naturally thought of her two guides, as did also Dr. Robinson, but he alone knew of the arrangement with Mr. Cobb.

As a result of the experiment a cablegram was sent to Mrs. Harris in New Zealand, that the Telekinesis had been quite successful, and a full report was dispatched by post but unfortunately never reached its destination, causing great disappointment to those who had formed a committee of observation at Christchurch, New Zealand.

Mrs. Harris, having recently returned to London from her four years' tour round the world, I have now been enabled to make this long-delayed report of her remarkable experiment, as she has supplied me with certain more or less corroborative evidence of her experiences.

A Committee of Observation was formed in Christchurch, consisting of the members of the Spiritualists' Church and others, including the Mayor, Dr. Thacker, M.P., etc., Rev. J. Napier Milne, Methodist Minister, who both made independent reports of what happened during Mrs. Harris's absence from her body.

In the report of the President and members of the Spiritualists' Church it is stated: "We, the officers of the Church desire to place on record this description of the proceedings. Shortly before the hour appointed, viz., 11 p.m., the invited company arrived, which included amongst others, His Worship the Mayor, Dr. Thacker, Mr. G. Booth, Mr. Peter Trolove, Rev. J. Napier Milne, Mr. Michie, etc. Mrs. Harris, after being tested as to respiration and pulse by the Doctor and pronounced by him to be normal, rested her body in a reclining position in a large arm-chair, and having been commended to the charge of God and the Angel World, almost immediately went into a trance condition, which lasted for an hour." Her physical body was apparently taken control of by an unseen intelligence, who used the medium's right hand to give the letters of the alphabet, the idea being to convey information to the company that various places on her astral journey had been reached. The following places and times were given: "Honolulu, 11.15; Frisco, 11.19; Los Angeles, 11.20; Washington, 11.22; Columbus, Ohio, 11.25; New York, 11.26." On crossing the Atlantic a severe storm was noted. "London was reached about 11.30."

The Rev. J. Napier Milne, in his letter, states that "a cable reported in the Christchurch newspapers two days after the seance, that at the very time of their sitting a storm was raging in the Atlantic Ocean."

Mrs. Harris has shown me a letter from the famous materialising medium, J. B. Jonson, now of Pasadena, Los Angeles, California, that most surprisingly confirms the statement as to visiting him in California in her astral flight. In his letter dated July 11th, 1922, he writes: "My dear Sister and Co-Worker, yours dated May 14th just received. Am surprised you had not received my letters. Had written you two directed to Christchurch. In the first one I asked you if you were aware that you had visited me in spirit on December 29th, 1921. You were in company of Sir William Crookes and others, whom I did not know. You said something, and I said, 'What, Harris, have you passed over?' You said, 'No, I am very much alive,' and disappeared. I was very wrought up over the matter, and wrote immediately. You evidently did not receive it, as you did not mention it in letter just received . . . etc. (signed) J. B. Jonson."

Mrs. Harris informs me that she has other documentary evidence of what happened during her astral flight, but unfortunately several letters have been, by an over-sight, left in store in America.

I am disposed, however, even in absence of further confirmation, to regard as true what was communicated to the Committee of Observation in Christchurch during her trance condition, and duly recorded by them, as to the observations made by her subliminal self during her remarkable journey from the Antipodes to London and back.

though it has not yet received the attention it deserves to determine its modalities and meaning.

Already there are those who are justifying Professor Richet's forecast by saying that they have always felt that religious traditions and supernormal experiences must be essentially true. After seventy years of reiterated testimony the Press has come to treat the subject with some degree of respect, and finds that there is a public sufficiently large to merit consideration, that is offended by gibes at things they know to be true.



## ARMISTICE SUNDAY.

GREAT SERVICE OF REMEMBRANCE AT  
QUEEN'S HALL.

In the large Queen's Hall, London, on Sunday morning last, a Service of Remembrance was held in connection with Armistice Day, under the auspices of the Marylebone Spiritualist Association, and in co-operation with the London District Council of the Spiritualists' National Union. An hour before the proceedings began there was a great queue of people seeking admission, and many hundreds were finally unable to enter the hall. An overflow meeting was held in the street outside the building, at which addresses were delivered by Mr. Poupart and Mrs. S. D. Kent, the latter also giving clairvoyant descriptions.

Inside the hall there was a notable gathering. Among those occupying seats on the platform were Lord and Lady Molesworth, Sir Arthur and Lady Conan Doyle, Dr. Abraham Wallace, Mrs. Champion de Crespigny, Mrs. Craze, Mrs. and Miss Vale Owen, Mr. and Mrs. David Gow, Miss Estelle Stead, Miss Felicia Scatterd, Mr. and Miss Bligh Bond, Mr. and Mrs. Leigh Hunt, Mrs. Kelway Bamber, Mrs. Forbes, Mrs. Barbara McKenzie, Mrs. M. H. Wallis, Mr. Dawson Rogers, Mr. Richard Boddington, and a large number of mediums and other prominent workers in the Spiritualist movement.

Short addresses were delivered by Sir Arthur Conan Doyle, Miss Stead (who read an Armistice message received from her father), the Rev. G. Vale Owen, Mr. Ernest Oaten, and Mr. Percy Street.

Mr. George Craze was in the chair, and Mr. Wilfred Evans ably presided at the organ. The publicity arrangements were in the hands of Mr. Fred Brittain, and how well he did his work was seen by the great gathering which assembled. The success of the function was in large measure due to the efforts of Mr. F. W. Hawken, hon. secretary of the Marylebone Association.

After the opening hymn, "O God, our help in ages past," a beautiful invocation was delivered by Mr. Ernest Oaten. At eleven o'clock there was a two minutes' silence (all standing), followed by the Lord's Prayer.

Miss Strad then read, with deep feeling, the following message from her father:—

My message for this, the sixth anniversary of the Great Day is: Go forward, all ye who have a glimpse of the truth given to you; all ye whose eyes have been opened; whose understanding has been quickened. Go forth, make this truth known to your fellow men, to the many who to-day are sad and lonely, feeling that these boys, these girls, who laid down their earthly lives for their country, are dead! dead! dead! They are not dead and you know it, and yet many of you are frightened to come out and testify to that knowledge, fearing ridicule, fearing your social position, fearing your business position. So small, so small, so terrified, and yet what a little the material things in this life count in the whole scheme of life. Think! what has it meant to you to know that your loved ones are not dead? That your lad who gave his life for his country, is not dead to you as you once believed, not separated from you by an insuperable barrier, but here by you now, able, under certain conditions, to speak with you and to show himself to you, and to assure you that he is more alive now than ever before. To assure you that he is working, that all you did for him on this earth-plane has not been in vain. That what you taught him about love and right living has meant so much to him; has helped him to progress; to wake up more quickly to the wonder of the life to which the war led him.

These boys and girls, men and women, who passed on in the Great War, mighty hosts of them, are with you to-day. Walls are no barrier, they stretch further than eye can see. They come to rejoice with you to-day and to bid you help those who are groping in the darkness of ignorance and superstition and fear, to gain your knowledge.

We ask you to bring the teaching which this communication with your loved ones brings you, into your everyday life. The whole physical plane is in a state of unrest. Look at the upheavals everywhere; the eruptions; the earthquakes; the wars and the quarrels. The economic troubles; the turmoil of politics. Look where you will the whole physical universe is in a chaotic condition.

Think what such a condition must mean to those who are so dependent on conditions to get their messages through. For them it means coming into a whirling storm of clanging vibrations to come near the earth if a channel has not been prepared for them to work through—a channel, the walls of which are built and kept firm by loved ones and loving and unselfish workers on your earth-plane.

This is our appeal to you to-day. Make more channels and keep those channels, when established, in perfect working order, by living the life; by steadfastness; by standing firmly for the truth; by forgetting yourselves; caring not for the loss of worldly position, or of worldly possessions.

If you have love in your hearts, you cannot be selfish

and take this knowledge and keep it for yourselves; you must share it with your fellow men; you must make it known.

It is only by each one who realises and knows, doing his or her best to raise themselves spiritually and to help others to become more spiritual, that order will come out of chaos—it will in time and quickly, too, if all who know this truth will help. It is only in this way that the channels will be kept clear for transmitting the message between the two worlds—the Spirit World and the Physical World.

We look to you who know to help us in our great effort to break down the barriers between, and this can only be done by right thinking, right living and strenuous work for truth.

Think of them—these vast hosts. Your boy, your girl, your husband, your lover, there are not many here but has one or the other amongst them, will you fail them? Will you not be brave as they were when they went forth to fight for King and Country. They thought not of social position. They listened not to ridicule. They went forth steadfast in the faith that it was their duty—their country needed them and they must go.

Never has your country needed you more than to-day. Never has the need of spiritual help, spiritual understanding, spiritual knowledge been greater. You each in your heart know—you feel the urge to help—you know you can help if only you have the courage.

They had courage—splendid courage.

Do not fail them to-day, they look to you.

W. T. STRAD.

REV. GEORGE VALE OWEN.

This to us is a day of joy and gladness. There is no sadness here, and that is because we are Spiritualists, who have not only the hope, but the certainty of an after life. In other words, we can say, "I know." To those who have lost their dear ones it is little use to say that they may hope to meet them again. This is a practical matter, and we should be practical, as I intend to be with you. I am going to talk to you about what I know. The people of South Lancashire are plain, hard folk, not easily deluded. In my visits among them during the war, at one cottage the good wife told me of the return of her son, Victor, killed in the war some months before. He took off his coat and hung it over the door, as he had always been accustomed to do on returning from work, and then went to the scullery for a wash, again following his custom. This was to show her that it was indeed her own boy, and that he remembered all his old habits.

I have a birthday book in which are recorded the names of thirty-seven Orford boys who were killed in the war, with the date of birth. Each morning during the war and since I have prayed for them. They communicated from time to time through the mediumship of my wife, and thanked us. Only a few weeks ago, through the mediumship of Mrs. Bird, of Plumstead, they came again, and expressed their deep gratitude.

You may wonder why they came to us, and not to their own homes. They tried the latter, but found there was no one to listen to them. They still call me their vicar. That is the glory of it. They told me that they have erected on the other side a temple where they pray for those on earth who are seeking help. They asked me what the building should be called, and I said the Temple of All Hallows, after my little church at Orford, and this they have done.

I have been asked, is it safe to communicate with those who have passed on? With prayer, patience, humility and common sense one could not go wrong. (Applause.)

SIR A. CONAN DOYLE.

Friends and comrades, whether by accident or design, it seems to me that to-day on this platform we see represented every phase of our great movement. In George Vale Owen, whom I recognise as my spiritual leader, we see one who includes Spiritualism in Christianity. Mr. Percy Street's position, as far as I gather it, is that he includes Christianity in Spiritualism. Mr. Ernest Oaten takes the broad, Unitarian view, and I myself perhaps represent the characteristic British attitude of compromise. (Applause.) However we may differ in regard to smaller matters, we are at one in the great central facts of Spiritualism, and we stand here and face the world to proclaim that knowledge.

My ambition is to see the day when Mohammedans, Buddhists, Parsees, Jews and Christians will all stand together to testify to this same truth. (Applause.)

This thought is not inapposite when we consider that those spirit people we are here to honour, and of whose presence I am acutely conscious, brave men and women (we must not forget the nurses in hospitals), were of all races and colours. What we need in religion is not complexity, but simplicity, the reassurance of the Fatherhood of God, and the brotherhood of man.

I have spoken of feeling the presence of our unseen friends. Let me relate an incident, one out of hundreds that have happened to me.

Last year, standing on this platform, I said that out of



ten of my friends and relatives who had passed to the other side, eight had returned and communicated to me and my wife, and I wondered at the absence of the others. But that same night, at a sitting with Mr. Evan Powell, one of them, a kinsman, returned and spoke to me. Had we that etheric eye which will one day be ours, we could look up and each pick out his own dear one from the throng around us. We are very ignorant of these vital matters in this country. I feel that nothing will be settled until religion is settled, because that is the basis upon which all rests. (Applause).

MR. ERNEST OATEN.

As a previous speaker remarked, we are not here in mourning, to pull long faces, but as a body of Spiritualists to sound a note of victory. (Applause). Humanity are immortal spirits, for they are the offspring of an immortal Being.

I feel very happy this morning, for as I look round this great hall I see friends whom I have met in many distant parts of the country. But that is not all. Hovering above this audience I see a larger host of those who once walked on earth, men and women who have come to join our celebration service this morning.

Among them are many who gave their lives for a great ideal. They endured terrible privations in Flanders and elsewhere that those they held dear might enjoy peace. Have they found it? Not quite. We say that peace has been established, but we all of us know that, though active hostilities may have ceased, we are far from peace. What, then, is lacking? It is that you and I shall complete the work these noble fellows started. (Applause.) They fought and bled for us, and it is our part to carry their work to fruition. Let us think less about our wounded hearts. They are looking on, and their presence is a call to service. (Applause.)

Boys, you are here to fraternise with us across the gulf of death. We thank you for your presence. We shall work together until we have finished what you began. Comrades, we salute you. (Loud applause.)

MR. PERCY STREET.

It seems to me that this meeting is one of huge significance. We are here not only in remembrance of the sacrifice made by our dear ones, but also the sacrifice made by all the brave, wonderful pioneers of our movement. They made this movement possible. While we see before us in this hall a great gathering of people, those of us with extended vision can see also the serried host who gave their all for our cause. Sixty or seventy years ago they went about in great personal danger. Now we have become respectable. My friend, Ernest Oaten, can go back farther than I can, yet I remember at open air meetings having the platform turned over upon us. Let us also to-day salute those who lived and fought for holy truth.

Many of those who fought by my side in the Great War were among those who gave their lives for peace. This is League of Nations week, and whatever we may think of the League of Nations, it is an ideal, it is something to work for. (Applause.) Not only must we work for peace, but we must stamp out war. It is the great wounded heart of life that we must think about. We can all serve in this labour of promoting peace.

We have a young generation growing up around us, and if peace is to be brought about it must be through a proper education of the young. (Applause). They are the future citizens, and we must call forth the highest and best in our natures and instil it into their hearts and minds. They are the hope of this sorely stricken world. We salute them. May God keep them, and may we never fail them. (Applause.)

The Benediction was pronounced by Mr. George Craze.

L. C.

## ASTRAL PHOTOGRAPHY BY MAGNESIUM LIGHT.

(TRANSLATED FROM "A LUZ" OF MACKIO-ALAGOAS, BRAZIL).

Official Science of to-day proclaims the extraordinary sensitiveness of photographic plates to etheric vibrations, much superior to that of human eyes.

The ultra-violet rays of the solar spectrum are not perceptible to our eyes, but, nevertheless, by their means a photographic objective can easily impress a sensitive plate. The ultra-violet rays applied in a place immersed in the most profound darkness, where not even an atom of solar light penetrates, can produce sufficient light to affect the sensitive plate, the observer remaining in the most absolute darkness.

An identical phenomenon is observed in the experiments of astral photography. The sensitive plate can be impressed by a body imperceptible to the eyes of the observer. Starting from these beginnings we arrive at the logical conclusion that what light reveals to us is not the only reality.

Transcendental light, in spite of being very highly rare-

fed, is so powerful and possesses a degree of luminosity of such an extraordinary kind that it is not perceptible to imperfect human visual organs, so imperfect that a simple photographic objective is superior to them.

The reason of such a phenomenon is clear; the solar light that arrives at this planet is naturally adapted to human eyes, to an extent that the light of the spirit-world is not.

Various experiments show that solar light does not tend to prejudice directly the light in front of the photographic objective. It is thus that at a specially constituted station in a place illuminated by indirect solar light, we are able to obtain spirit photographs.

Once then, so to speak, solar light is dominated by the other light, it is plain that whatever light is equal or inferior to sunlight must be also dominated.

The magnesium light of Johnson is used by professionals as a convenient substitute for solar light, therefore there can be no incommensurate whatever in using magnesium in experimental astral photography.

However, I am inclined to believe that such work can be done without any positive light at all, that is in a place immersed in darkness, or solely lighted by a photographic lamp.

As spirit light is superior to solar light, all the more reason that we should get such photographs in a dark chamber, since the contrast will be the more pronounced.

But this is a very delicate subject and often surprises at every step; I do not find it at all impossible that "astral" light may find a greater contrast within solar light. I believe that the photographic system depends much on the psychic properties of the medium employed.

It is for this reason that the great experimenters such as Crookes, Wallace, Akshof, Slade, Zöllner, and others, had different methods of working.

I recommend, therefore, that those interested should try astral photography in semi-clear sunlight, in artificial light, (i.e., magnesium, electric arc, etc.), and in a dark room, since all these methods ought to be applied with the object of discovering which of them is most convenient to the particular medium employed.

The object being, then, to obtain the photograph of the medium and of the "double," it becomes necessary to apply semi-clear sunlight or some kind of substituted artificial light, preferably magnesium.

PETE CANOAS.

## SPIRIT CONTROL.

As regards the question of spirit control, there must be a certain similarity between the temperaments of the subject and of the operator—between the machinery of the consciousness of both. By coming into relationship with the subjective consciousness of the medium, the spirit operator is enabled to manifest himself on the material side of existence, becoming, so to speak, possessed of a physical organisation. It might be asked whether the spirit thus brought into relationship with the material organisation would feel, suffer, and experience all those things which the legitimate occupant of the physical body might do. In part, the answer is No, in part Yes. It should be remembered that when this control is effected, the material organism of the subject has passed into an abnormal condition. The ordinary avenues of sensation and consciousness are closed or inverted, turned inward, so to speak; and under the limitations of these apparently abnormal conditions the spirit operator is compelled to work, in order, perhaps, to know and describe the conditions that surround an individual. This leads to the conclusion that there must be latent powers and energies in the human being that can be excited into action by the spirit operator, a consideration which opens up a subject prolific in suggestions concerning the real nature of man.

It is not to be supposed, however, that in every case of spirit control the human being actually comes into contact with the personality of the spirit—that the spirit puts on another man's body, brain and nerves, as one would assume a garment. The process of control would better be described as a psychological effect, produced by the stimulation of certain functions, whereby the spirit infuses itself, as to its thoughts, personality, and individual influence, into the personality of the medium. There are many cases where the control is so perfect that it seems as though the spirit is literally inside the organism of the medium being controlled. Yet it is not possible for any spirit to exclude the personality of any human being, and assume control of the physical organism in the same way as the spirit who properly belongs to that organism, and is, in consequence, in complete correspondence with it. There might be very complete states of control; the spirit operator might be able to infuse the organism under influence very thoroughly; but it would not be a case of what was termed "possession" at all. This fact destroys the dangerous doctrine of absolute personal possession that is held by some people. If there were an absolute possession in the sense of the individual spirit entering into the human organism one might almost say that reincarnation was an accomplished fact.

B. P.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

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## DIOTIMA AND SOCRATES.

## SOME RAMBLING OBSERVATIONS.

This is the evil of ignorance, that he who has neither intelligence nor virtue nor delicacy of sentiment, imagines that he possesses all these things sufficiently. He seeks not, therefore, that possession of whose want he is not aware.

—DIOTIMA.

We have selected the wise words of the priestess of Mantinea as a motto rather than as a text, for in truth we are in no mind for sermons. We prefer to ramble, even at the risk of inconsequence; to gossip, even at the expense of dignity.

To many of us Diotima is little more than a name; to more of us she is not even that. She will never be canonised as a member of any religious community. It is the penalty (or should we say the privilege?) of wisdom that its followers are a small and exceedingly select fraternity. They are the truest of aristocracies, using the word aristocracy in its real sense—*aristos*, the best. They are no jealous community careful of pedigree and caste, hedging themselves round with rules and rituals, mightily concerned about exclusiveness. Their only law is a spiritual law whose decrees are unerring. The only test is spiritual fitness. The pass-word is a mystery, for it is never uttered. Over the great gates of their Temple are inscribed the words "All are Welcome." You have not to "be early to avoid the rush." There never is any rush! If there were, we might well doubt whether it were Wisdom that was sought. It would, indeed, be something else—pelf, pleasure, power, place, preferment, popularity—and the seeker for these things would remain outside, of his own free choice, not desiring wisdom. The Brotherhood is only great, powerful and numerous in regions beyond mortal thought. In these lower lands of earth is but the lesser portion, few but fit.

Where now is Diotima, elder sister of the little band of worshippers? Star-crowned in some Greek heaven, tending still some high altar in the Great

Temple, and perchance uttering things which filter faintly down to us, after passing to us through other minds, as of yore they passed through the minds of Socrates and Plato.

Happy Socrates! It was to him the Priestess spoke of old, and how he treasured her words we may read in the writings of Plato, his beloved disciple. Let us think of Socrates with his ragged cloak, a whimsical figure, plain of face, with his vexatious habit of asking questions so apparently innocent and yet so probing that only the wisest could stand before them. The fool was raked fore and aft and his folly riddled through and through by that pitiless examination.

There is, we believe, in Athens to-day a Society for Psychical Research. Doubtless it remembers that Socrates was not only the stout foot-soldier whose fortitude and valour were so greatly praised by his comrade Alcibiades, the cavalryman—not only the great philosopher, but also that he was a trance-speaker who, living before the days of scientific psychic research, escaped the attentions of its inquisitors; howbeit, living to-day, he might have turned the tables on them by a few of those quizzical questions which had such a devastating effect on those who sought to browbeat him. He was full of such jokes—he was a great humorist or he would never have been a wise man. Something of the elf in him lightened the ponderosity of his mind.

Socrates was amongst the earlier discoverers of human survival. He discovered it first theoretically, by his philosophy, and afterwards practically, by means of the bowl of hemlock. He never asked for the hemlock. That came to him as the reward of virtue, and also perhaps as a punishment for his humour, because humour is never popular with those who are made the victims of it. To be made to look absurd by an absurd old philosopher, to be stripped of every rag of pretence by an itinerant spouter in a shabby old cloak—who could patiently endure such a humiliation? He was also not too respectful to his country's gods. To-day we have new gods. "Pan is dead" long since, and even some of the gods of to-day are in a parlous state. There is, for example, that great popular idol, Mr. Bottomley, who has gone into involuntary retirement, although he still has many faithful worshippers.

But Socrates has his spiritual descendants to-day, and the daughters of Diotima are abroad to proclaim again the greatest of her utterances: that death is not an impassable gulf. It is Love, said Diotima, that bridges the chasm. "O wisest Diotima!"

Wisdom may once have "cried in the streets." But that was long ago. To-day it is Folly that bellows there. Wisdom is silent in her Temple and bides her time, serene and gracious. Socrates is there but he is no longer an ill-favoured old man in a tattered cloak. And he still prays (though perhaps no longer to Pan): "Grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within."

## THE SOUL AND THE SEA.

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Not at the gate of Heaven, not in the land  
Of psychic dream, pours forth thy soul in song,  
Lark of the marsh, lark of the pastures rich!  
Enough thou singest in an azure sky  
The still'd sea splashing on the hush'd sea-sand  
Pauses in sunlight with uplifted crests  
And listens. Ever in this dream at noon  
Lie like a lake upon the level shore  
And languish, shallow sea! Never shall fail  
The stately flight of gulls with flashing wings,  
And round the fesses and the dykes and meads,  
The martin ever with a plaintive note  
Shall call and call and call. O still wash on!  
With mazy melodies of winds and birds  
Mingle, thou far off voice! Thy dim blue line,  
Amidst the placid magic of a faint  
Ethereal mist upon a silent verge  
Mixes with silent sky. O double blue—  
Blue of the ocean, blue of heaven above—  
Still draw the soul, alike on marsh and height.

—A. E. WAITE.



## SIDELIGHTS.

### Selected Items from the Magazine and Newspaper Press.

"T. P.'s and Cassell's Weekly," of the 8th inst., gives an account of 'Walking on Red-hot Stones' in Fiji, which reminds us of the powers of certain celebrated "fire test" mediums, including D. D. Home. The power, in this case, appears to be confined to a certain tribal family, and the account says:—

When the Prince of Wales visited Suva in his recent world-tour in H.M.S. "Renown," some of them [the tribal family in which the fire-resisting powers resided] came over to Suva and gave an exhibition of this wonderful performance in his presence. A number of large stones are heated by arranging them in a line some twenty feet long as a kind of open oven, and when they are so red hot that no ordinary human being could possibly touch them, one or more members of this unique family or tribe will stroll along slowly over them barefooted without the least hesitation.

Their feet, though apparently differing in no way from those of other natives, suffer no injury whatever from burning or scorching. After walking half-way they will place some leaves on the hot stones, sit down upon them calmly for a few minutes, and then get up and complete their walk to the other end, no ill effects being noticeable in any way. Truly a marvellous performance, and one for which no explanation has yet been given by medical or scientific men.

How is it done? Their flesh is not burnt or even scorched, and not a blister is raised, so it is not a matter of insensibility to pain only.

A letter to "The Guardian," of the 31st ult., on "Spiritualism and Religion," by the Rev. Charles L. Tweedale, stresses the importance to the Church of studying psychic phenomena, and embodying the results in her teaching. He says:—

Why should the modern Church not add psychic evidences and experiences to personal religion and the worship of God, as in the Apostolic age? Why should there not be assemblings together within the Church for psychic experience and communion, such as that described in 1 Cor. xiv. 23-33 very evidently was? Let the Church take her courage in both hands and claim her ancient gifts. Why should there not be, as in days of old, an "angel"—psychic—in every church (Rev. ii. 1)? Let the Church re-establish the Communion of Saints—actual and objective communion. Her clergy would then be able to do something more than merely talk about the power to demonstrate it, and a vista of new life and usefulness would open out before her.

M. K. Montclare writes to the "Weekly Westminster," of the 1st inst., as a Free Church Minister's wife of twenty years' experience, to criticise the somnolence of the present-day churches. In her own words, "our religious services are often a weariness to both flesh and spirit . . . a deadening and almost unbearable monotony of repetition." The writer points out that "there is already in existence the Society that can 'pour life into our moribund churches':—

Needless to say, I speak of Spiritualism; that transforming truth which the early Church possessed to the full; which it gradually lost as temporal power became more and more its object, but which was blessedly restored to a few receptive folk fifty years ago, and has made progress ever since.

We have seen for ourselves how lifeless and unconvincing the Church has become without these gifts of the spirit which were entrusted to her for the blessing of mankind, and we are now privileged to see their re-birth under the very expressive name of Spiritualism. This re-discovered force is gradually permeating society; many of our greatest scientific leaders are its sworn advocates, and many of our theological leaders are equally convinced, whether they yet avow it or no; why should not the Church welcome back its lost heritage before, as Dr. Cairns would say, it is once again "a little too late"?

A writer on "Psychical Research," in "Nature" of the 1st inst., discusses the position as between convention and scepticism on the one hand, and open-mindedness and credulity on the other. Pointing out that neither side can "lay exclusive claim to the term 'scientific,'" he claims that the decision can only be arrived at by exhaustive examination. He continues:—

All this applies with peculiar force to "Spiritualism," which excites strong emotions on both sides, and displays a dramatic clash between established principles and subversive testimony. But it would be utterly

unscientific to burke investigation on this account, after the fashion of Hume, by declaring that "miracles" are alleged, and that miracles are impossible. This is mere *a priori* dogmatism, which is discreditable alike to philosophy and to science.

Perhaps the truth of the matter is that both sides are not quite sure of their ground and afraid to test their convictions. . . . Perhaps it is not too much to hope that, in another fifty years, science will have given an explanation satisfactory to both the scientific worker and the Spiritualist of the mysteries that are still in dispute.

In the course of her remarks as Chairman at the great meeting of Spiritualists at Manchester, on Sunday, 2nd inst., the Duchess of Hamilton and Brandon (as reported by the "Daily Dispatch," of Manchester) said that once people really understood the meaning of the word "love" they would not be able to bear the thought of misery, poverty, and unhappiness among their fellows. The more people sought to know spiritual truths the more would they seek and find better conditions for people to live in in the material world.

Miss Lind-af-Hageby said that people who had called her intelligent had asked her how she could believe the fraud, nonsense, and humbug of Spiritualism. Her answer to them had been: "Wait and see. Go away now. You will come back later and know then."

A correspondent under the cognomen of "Clericus" in the "Yorkshire Observer" of the 3rd inst., quotes statements by Sir Oliver Lodge on the opportunities of the Church in regard to Spiritualism, where he said that Spiritualists who hold aloof from religious services and seek to found a religion of their own, have been repelled not by the genuine essence of Christianity, but by superimposed ecclesiasticism and dogma, and other forms of human organisation, and he considers that the Church still contains great possibilities. The article continues:—

Such statements from Sir Oliver will, let us hope, be carefully considered by both Spiritualists and Churchmen. His concluding words are, it seems to me, also excellent. He says: "At the present time there is a real demand for truth and reality. People do not wish to be in ignorance about higher things or uninformed about the destiny of man. But if they have to depend entirely on the inspiration of the past, if there is no living spirit active and alert to-day, if inspiration has ceased, and truth has to be dug out of ancient documents, with no other vital channels open, then numbers will drift away, some to materialism, some to Spiritualism. 'The hungry sheep look up and are not fed.'" W. W. H.

### A NOTE ON MR. DENNIS BRADLEY'S ADDRESS.

The crowded audience at the Steinway Hall showed marked approval of the breezy but practical address by Mr. Dennis Bradley on the subject of "Spiritualism and its Critics."

The majority of Spiritualists have a tendency to explain, and almost to apologise for their belief, in the presence of critics, and it was a refreshing change to hear the speaker state that these things were facts, and that other people could take them or leave them, but they were fools if they tried to dispute them, as they were either talking about what they did not understand, or denying what they knew to be true.

We want more men of the type of Dennis Bradley who will tell people plainly to mind their own business, and either make Spiritualism their business, and carefully study it, or leave it alone. As for those who will not leave it alone, they deserve all they get, and they should get it "straight from the shoulder."

But such men must be certain of their facts; it is no use fighting with unreliable tools; fraud and humbug exist, and those who will not take the pains to discriminate should keep their mouths shut, for they are but a hindrance and cause of offence.

Our subject is strong enough to stand secure and to win through, without any doubtful props or plausible volubility. Facts are facts, even though blind men cannot see them; while there are none so blind as those who won't see.

One of the most important points made by Mr. Bradley does not appear to have been mentioned—that, in his tests for physical phenomena, he made the objects luminous, and the results obtained were visible as well as audible.

Hallucination can be suggested (as a last resort) to explain either the visible or audible evidence, but he would be a daring man who would suggest that both senses were deceived at one time.

Mr. Bradley stated that he was willing to submit to tests under proper conditions, but he is evidently not going to let anyone play "Houdini" tricks with him, neither is he likely to supply Messrs. Maskelyne with an advertisement.

"LIEUTENANT-COLONEL."



### THE SERVICE OF REMEMBRANCE AT QUEEN'S HALL.

#### A SPLENDID MEETING.

The great Armistice service at Queen's Hall last Sunday left nothing to be desired either in the way of numbers or enthusiasm. The large hall was filled in every part, and was unable to contain all who sought admittance. Mr. George Craze made an efficient Chairman, and the speakers, Sir Arthur Conan Doyle, Miss Estelle Stead, the Rev. George Vale Owen, Mr. Ernest Oaten and Mr. Percy R. Street, delivered addresses moving and eloquent and all straight to the point. Although the general public was present in force, one recognised scores of faces familiar in the movement—people whose presence gave power and inspiration to the event. We believe that the meeting was the finest and largest of all the Armistice services which have so far been held at the Queen's Hall. A great number of people travelled long distances from all over the country in order to be present on the occasion.

### ROBERT BLATCHFORD ON MULTITUDE AND SPACE-LIMITS.

A reader has sent me an argument against human survival. He says statisticians estimate that since the evolution of man no less than 280 billions of human beings have died, and he seems to think there will be no room for such a vast number. I have heard the same suggestion before. Let us see.

The great nebula in Orion is estimated to be one thousand "light years" from the earth. One thousand "light years" means more than 5,700 billions of miles.

If the 280 billions of humans were formed up "line ahead" between the earth and the Nebula there would be an interval of two and a half miles between one man and another, with all the unthinkable space of the universe to right and left of them. Each man or woman of the 280 billions would have millions of billions of square miles to play about in.

Now let us consider the capacity of our own tiny solar system. The orbit of Neptune is 16,764 millions of miles; 280 billions of humans, each six feet tall, would if placed in single line, head to foot, reach 315 millions of miles, which would be one fifty-third of Neptune's orbit. It would, therefore, need 53 armies of 280 billions each, to form a single line along Neptune's orbit, and within that orbit there would be an area of 5,588 millions of miles in diameter. If a human being crossed the diameter of the orbit from one side to the other at a speed of 100 miles an hour the crossing would take him 6,370 years. It would need 698,500 globes as large as our earth to bridge the diameter of Neptune's orbit.

Ours is a small system with a small sun. The known universe is estimated to contain 120 millions of suns. No room?

ROBERT BLATCHFORD.

#### "SPARKS AMONG THE STUBBLE."

The title of this delightful book requires an immediate explanation, which is supplied by the first paragraph of the Preface: "Of certain blessed men and women it is written in the Book of Wisdom, 'they shall shine.' In this dim and troubled world, in the sad days of tribulation and 'visitation,' 'they shall shine and run to and fro like sparks among the stubble.'" It is a collection of biographical sketches, mostly from life, with a good portrait of each subject: Basil Wilberforce ("the Torch-bearer"); Agnes Weston ("Mother of the Navy"); Abdul Baha ("Servant of the Glory"); César Franck ("Musician of the Great War"); Mistral ("Poet-patriot of Provence"); "Ma" Slessor, of Calabar; W. T. Stead ("A Great Peace-maker"). From the first subject, whose christening all the good fairies appear to have attended, to Miss Weston, whose rich material endowment placed her as "Mother of the Navy," we have a study of harmonies both of analogy and of contrast. The work in which César Franck's finest thought was consummated is "Les Béatitudes." Lovers of poetry and romance should feel no disappointment with the sketch of Mistral, nor the humanitarian with that of "Ma" Slessor. W. T. Stead's life oriented to "the idea that everything wrong in the world was a divine call to use your life in righting it," is outlined in its many-bued phases, of which more anon.—W. E. P.

W. E. P.

\* By Constance Maud, with a Foreword by the Rt. Rev. the Bishop of Kensington. Philip Allan and Co. (Price 10/6 net.)

### RAYS AND REFLECTIONS

Unfortunately we could find no space for a notice of the Rev. G. Vale Owen's address in Dundee last month but I may record here that it was highly successful, and the "Dundee Advertiser," in an account of the address brought out some of its most valuable points.

The Hon. Edith Lyttelton, in her excellent article in the "Empire Review" on "Communication with Another World," touches on the question of prediction of the future and remarks, "Events have been foretold in minute detail, also small personal happenings, impossible to arrive at by any process of reasoning whatever, and which must be ascribed to some kind of supernormal foreknowledge or else to blind chance."

Yes, these things do happen, and the annals of clairvoyance and Second Sight are full of them. But I think if we could see the process at work from a higher level—from the standpoint of the bird in the air as contrasted with that of the fish below the surface of the water—we should find that the process is one of reasoning, part of a "chain of sequences," as a spirit communicator once explained. To us such a process is often unthinkable—one of those miracles of mind illustrated by "lightning calculators," who by a swift flash of perception travel over all the factors of a problem in arithmetic which duller minds have to negotiate step by step.

The Rev. C. L. Tweedale is doing valuable work by his letters in several journals, notably the "Guardian," in which he deals with those aspects of Spiritualism uppermost in the public mind at the present time. It is hardly necessary to point out what a valuable treasury of psychic facts is to be found in his book, "Man's Survival After Death," of which I continue to hear high praise from recent readers of it.

I found something really touching in a remark made in my hearing lately. It would have sounded obstinate and truculent, but for a twinkle in the eye of the speaker, showing that he was quite conscious of its comicality. Speaking of an address delivered by another person with whose opinion he was out of sympathy, he remarked grimly, "I don't know what Mr. — said, but whatever it was I thoroughly disagree with it!"

Mrs. Champion de Crespigny's new book, "Tangled Evidence," has won high opinions in the Press as a really ingenious detective story. It is true that the subject does not come within the psychic realm, but Mrs. de Crespigny has done such valuable work as a writer and speaker on Spiritualism and Psychic Research that all her many friends in the movement will be interested in a fresh token of her abilities as a novelist. That she is a talented artist also is likewise well-known, for it will not be forgotten that last summer she gave an exhibition of her pictures at a gallery in Old Bond-street.

Some of our newspaper cuttings are curiously instructive. Take the following, for example, from a letter in the "Birmingham Gazette and Express":—

Spiritualism is believed in by some credulous persons owing, I believe, to an abnormal condition of the brain and used by some unscrupulous persons as a glorified confidence trick.

There is a finality about this pronouncement that makes it very impressive. It is indeed a remarkable contribution to knowledge. It is signed Edwin Trigg, and is probably his own unaided work.

As a spicy variant to political arguments, a certain daily paper recently suggested that among the distractions which helped to bring Mr. Ramsay MacDonald to his "present querulous condition" was an interest in Spiritualism. As we know, there are journals which find a malicious satisfaction in innuendoes of this kind. To quote from an old political rhyme and give it a fresh point:—

What fills the butchers' shops with large blue flies?  
What makes the price of bread and Luddites rise?

The answer in this case, of course, would be Spiritualism. The epilogue reminds my colleague, "Lieutenant-Colonel," of the statement that mediums and Spiritualists live unhealthy lives and die prematurely, and he recalls a remark by Sir Arthur Conan Doyle in his recent book. Speaking of Henry Irving, Sir Arthur observed that Irving, like many other men, including Sir Moses Montefiore, were said to be "one-bottle" men. Sir Moses took his daily bottle of port and Sir Arthur's comment was, "Like all bad habits it overtook the sinner at last, and he was cut off at the age of 101."

D. G.



# SPIRITUALIST SERVICES AND INSULTING PRESS REFERENCES.

A PROTEST BY MR. HANNEN SWAFFER.

To the Editor of LIGHT.

SIR,—Although I can congratulate Spiritualists generally on the admirable way in which their Armistice Day service at Queen's Hall was reported in the public Press, I really think that I should protest against the fact that "Mr. London," in the "Daily Graphic," becoming hypercritical, went out of his way to refer to Miss Estelle Stead's "strained expression," to say that Mr. Oaten—he spelt the name wrongly—showed signs of nervousness, and to express the opinion that the professional mediums on the platform would be more in place at Maskelyne and Cook's, next door.

As I was the original "Mr. London," I am afraid that some misguided people might think I am still responsible for the feature, which I invented, and that I went out of my way to insult the participants in one of the most impressive ceremonies I have ever attended.

The person who wrote these paragraphs was a Roman Catholic; I know because I saw her there. I mention this because it is the height of stupidity to send a Roman Catholic to a Spiritualistic ceremony.

It is time that cynical references to Spiritualism in the public Press were stopped. The best way to do this would be for a well-known Spiritualist like Lady Grey of Falldon to write to the proprietors of the offending newspapers, on every occasion on which some injustice is done to their cause. Don't write to the Editor: write to the man who pays the Editor's salary, and write every time.

I am not an inexperienced journalist. I have attended great ceremonies in many countries of the world. I have seen kings crowned; I have seen kings married; I have seen kings buried; and I may say that last Sunday's beautiful service will always remain in my mind. Its note of reverent joyousness was so convincing. Its triumphant conviction that the dead are not dead struck me as one of the most comforting things I have known since these troubled days of darkness and gloom came over the world, ten years ago.

A few hours after the service at Queen's Hall, I went to see a widow of a dear friend of mine. I told her about that morning's service, of Mr. Oaten's impressive eloquence, of Conan Doyle's profound conviction, of the beauty, the sincerity and the challenge of Mr. Street's remarkable address. I told her how nearly every person in the vast hall was convinced of the fact that their dear dead were around them as they prayed.

It brought her solace, I know, the message I took her.

Why should a great movement like yours be insulted? Every new movement has to pass through the fires of hate and bitterness, and although things are changing in the newspapers, so far as Spiritualism is concerned, the fires burn still, waiting for martyrs.

When some unfortunate person is sent to gaol for forecasting the future, a thing the newspapers do every day in their racing columns and City articles, a thing that the British Government allowed all last summer at Wembley, the newspapers usually head it "Spiritualist Fined." I never see in them anything like "Freemason Sent to Gaol," "Rape by a Presbyterian," or "Conservative Found Guilty."

To sneer at the fact that one or two "professionals" were on the platform last Sunday is forgetting the fact that to-day's Armistice Day Celebration in Whitehall was attended by a paid Cabinet, by a paid Lord Beatty, by a paid Lord Bishop of London, and by paid soldiers, paid sailors and paid policemen. I was to go; it did not make mercenary my set of remembrance, nor make commercial the tears that filled my eyes.

"Miss Stead had a strained expression," says the "Daily Graphic." The Bishop of London had a

strained expression this morning. So had we all—thousands of us.

"Mr. Oaten was nervous," the "Daily Graphic" said. Great Heavens! I can remember some of the phrases of his invocation now!

A little woman came up to me, immediately after the Queen's Hall service, and said, "You have not forgotten me, have you?" I remembered her as the widow of Charles Vidal Diehl, who was with me for years on the "Daily Mail." She is a very humble person living in one room, she said. Yet her face was smiling with the happiness of triumphant knowledge. "I speak to Charles every week," she said; "I know he is with me."

There was no "strained expression" about her. She was not "nervous." She was not a "professional medium," but just an old friend, returned from a past life of mine, who told me that she knew.

Really, you should stop all this! If they tried it on me, something would happen. Your movement must not be insulted as it is. I would write, every day, by every post, to every person of influence, if it were my case, until something were done.

Some newspapers which print the programmes of the wireless concerts, made possible by Sir Oliver Lodge's great work in the past, still sneer, sometimes, at the fact that in his wonderful book, "Raymond," he mentions a cigar!

Where is the logic of it all?—Yours, etc.,

HANNEN SWAFFER.

"The People,"

49, Wellington-street, Strand.

November 11th, 1924.

## THE METHOD AND THE POWER.

### THE METHOD.

Of course we all agree that some of the methods of communication between the living and the "dead" are crude, but that is so because of your limitation of sight and hearing. It is only possible to use readily accessible means, however simple. . . . It is a purely arbitrary distinction to say that one form of communication is "higher" than another. . . . The beauty, dignity, and interest of anything received from the other side depends on the sitters.

### THE POWER.

It is often the sitter's fault if the sitting is a failure; for example, suppose the spirit communicating is a son, and has just managed to get thoroughly into the right condition, and the sitter says, "Is Uncle Jim there?" "Uncle Jim," who has probably been waiting outside the circle, comes into it at this invitation, bringing perhaps, a parent or friend along with him. The power between medium and son is thus deviated, and the medium tries to switch it on to "Uncle Jim," a new personality, and it may take some time to get the fresh condition right. If two spirits are equally in the power they can see each other properly, but not if one is outside or at the edge of it.

"What is this power, and where does it emanate?" The power is the outcome of persistent right development of the medium; it appears as a kind of psychic mist, a different degree of the kind of power given out by the medium at a materialising séance, and seems to come from the medium's aura. I have noticed all mediums have large auras not only round the head, but generally, and these contain this psychic power; . . . it was probably to define this power that the magicians of old drew a circle round themselves when performing their magic rites.

—From "Claude's Second Book," Edited by  
MRS. L. KELWAY BARNER.

## THE MAN AND THE GENTLEMAN.

(FROM THE PERSIAN.)

The man makes mock of those who rouse his spleen;  
The gentleman is gracious and serene.  
The man to rage by others' faults is stirred;  
The gentleman observes but says no word.  
The man another's weakness would display;  
The gentleman is kind and looks away.  
The man in thoughts of self is oft immersed;  
The gentleman will think of others first.  
The man in brawls and arguments finds zest;  
The gentleman is peaceful, self-posessed.  
The man, vainglorious, courts the public eye—  
The gentleman would pass unnoticed by.

D. G.



## "FROM MATTER TO SPIRIT."

NOTES OF AN ADDRESS DELIVERED AT THE BRITISH COLLEGE  
BY MRS. PHILIP CHAMPION DE CRESPIENT.

So far as we can in any measure understand the scheme of evolution, if Matter were to have begun, run its course, and ended as Matter pure and simple, it would have failed to accomplish anything useful or intelligible to our understanding. We can rationally only regard it from beginning to end as a transient vehicle for the benefit of Spirit—which is eternal. Matter born of the movement of the ether stimulated by energy, could not be vitalised and inspired by Spirit until it had reached a certain point in the development of its vibratory movement, resulting in waves of a certain length. This is putting it very crudely. In its cradle Matter would be too hopelessly out of tune with the keynote of Spirit for either to obtain any response from the other. Matter must establish a certain condition before Spirit could make contact.

We may presume, therefore, that the inspiration of matter by Spirit was not accomplished by arbitrary imposition or special intervention, but by law; the supreme miracle lying in the fact that all the potentialities for further development were inherent in that first throb of the ether. From then on the law of creation took its course; until the vibratory movement of the elementary forms of matter reached a definite point the Spirit remained unable to wring from it any response.

There is a degree of sentience, not to be called consciousness, in even the densest forms of Matter. Any response to outside influence, such as the reaction of minerals to heat, argues some form of sentience. They feel the heat. When carbon is subjected to very great heat it responds by becoming a diamond. It has even been suggested that a block of granite may enjoy the sensation of being split in pieces—that it is experience, leading to change, and change is the immutable law. Flowers and plants are sentient when they turn towards the light; the sensitive plant when it shrinks at a touch.

In tracing the path of Matter upwards, the nebula may be said to be the first stage at which the initial whirl in the ether becomes apparent to our senses, and we see the evidences of a disturbance similar to that from which our own universe is presumed to have sprung. In the history of other suns we can read the story of our own. For millions of years after those gases began to glow, the grinding of the mills went on; always moving with inconceivable rapidity, electrons were busy, flashing from atom to atom, forsaking this one, snapped up by that, creating stupendous electric currents, resolving themselves into one element, only to dissolve again and reform into another. Matter evolving into a fit instrument for spirit.

Finally, owing to the grinding of the mills and the cohesive properties of the ether, the nucleus shrank, and as the outer layers began to cool off, our sun was formed—the nebula became a star.

### THE BIRTH OF THE PLANETS.

Then came the birth of the planets. The sun, great orb that it is, is still in a gaseous condition; the planets, tiny in comparison with the sun's huge mass, have cooled off and become habitable. Laplace's theory, that the planets came into existence as gaseous rings that separated from the sun's mass as the outer layers cooled, has been replaced by one that finds greater favour with the scientists of to-day. They say that as the great nebular mass of the sun began to condense, the attraction of passing stars caused it to throw off the bodies we call planets in the shape of knotted nebulae in spiral form, the knot forming a nucleus which caught and added to its own mass any kind of passing matter falling within its radius of attraction. Many of these spiral nebulae can be found in the heavens by the aid of the telescope.

These knots grew through this attraction of extraneous matter, while the inner core began to shrink and the planets took stable form. In the case of our own particular planet—the earth—as the vapour from the gases condensed, seas and lakes began to appear and the surface of the earth became one vast sheet of water—without form and void; not nearly ready yet for the inspiration of the spirit—and until it was ready "the Spirit of God brooded over the face of the waters."

Was there ever a finer touch of poetry than those lines in Genesis—the Spirit waiting and watching until Matter, its vehicle for action, was ready for contact to be made—waiting until the keynote of its song would synchronise with the song of the Spirit?

In Jupiter, which is thirteen times as large as the earth, we can read another chapter of our own past history. Being so much larger, the Matter of it is taking longer to cool, and we can form an idea of what our globe must once have been. Jupiter is still a seething, writhing mass of vapour and cloud, revolves on its axis faster than we do, and has a ten-hour day instead of a twenty-four. Saturn is at much the same stage, still too hot for even water to have materialised, and with no atmosphere—unfit for human life as we know it.

### THE MOON AS INDICATOR.

If we want to read the future in the evolution of Matter as well as the past, to observe current processes, and to see the condition at which Matter pure and simple will presumably arrive, we must turn our eyes towards the moon. For the moon, so far as we can judge, is dead—used up—no longer available as a vehicle for life and consciousness. The Matter of it is dead in itself, its surface now presenting conditions unsuitable for life of any sort. One or two astronomers have fancied there were still feeble signs of life on the moon, in the shape of vegetation and volcanic activity. But I believe these theories are not generally accepted, and we may consider that in the moon we have a picture of the condition at which the Matter of our earth will some day arrive. Absence of air, which argues absence of water, would preclude anything we can conceive of as life, and the photographs of the moon, with their sharply defined shadows, so much blacker and clearer than those of earth, tell tale of all absence of the softening and moderating effects of atmosphere. There is, of course, no twilight—which is caused on earth by a retention in the atmosphere of a certain amount of light after the sun's disc has vanished. If it were not that the light of the sun impinging on the moon's surface is reflected we should not see the moon at all.

Professor Soddy has predicted that possibly some day the earth will run down! That the ever-moving electrons of heat will at last find a uniform level and will give no further reactions. In the moon we have an object lesson of Matter that is without Spirit—so far as we understand the terms, dead, progression apparently at a standstill—and we must remember we have only seen one side of it, for like the planet Venus with regard to the sun, the moon only shows us one side of herself—the other will always be a land of mystery.

### AN INSTANCE OF SPIRIT MINISTRY.

#### To the Editor of LIGHT.

SIR.—Just another instance to prove how closely we are watched over and protected by our spirit guardians.

Three days before our boy returned to school this term he showed me that his glasses needed repair and the optician promised to forward them to his school address.

A short time after the child had received them the Matron wrote explaining there was a tiny chip in the rim of one lens, so she sent them to me to have it repaired, thinking it would save the glass further damage; this was late one afternoon. By the first post on the following morning the second pair of spectacles arrived with a note enclosed, written by the Matron, telling how these had got broken much worse than the other pair. (I should state here that my boy always has two pairs of glasses in case of an accident.) She requested me to return these as soon as possible. This I did and took the very badly broken glass for repair.

During the following week a mediumistic friend came to see me, Mrs. L. Hains, and told me that on the previous Sunday she was sitting quietly resting when her guide's voice spoke and said, "Tell Pauline that David's glasses were not broken by accident, but by design." When Mrs. Hains gave me the message she asked if I could "place" it, and on receiving my affirmative reply she went into transit. At once her guide, Rosaline, controlled and said, "If medium's statement is correct. You know I am often with your children, and now the glasses do not suit David's eye and the only way in which we could draw your attention was by smashing them." I naturally thanked her for the kind interest. This conversation took place on a Thursday. By the first post next morning came a letter from David almost as follows:—

My dear Mother,—I am sorry, but when we went to "gym" I put my glasses where all the boys who wear glasses have to put them, and when I came back they lay on the floor smashed, and no one had touched them. Don't you think, mother, this may have been done by the spirit friends who, for some reason, don't want me to wear them? I feel that I have to write you this.

This is only one of many tests given me by the spirit friends to show their love and care.

I may add that I have both the permission of my friend and her guide to use their names; they are just as happy to spread the truth as I am. Our boy David is 12.—Yours etc.,

PAULINE B. STARR.

Hotel Great Central, N.W. 1.

"THE ROBE MIRACULOUS," being No. VI. of the Glastonbury Scripts, tells the story of the Coming of Joseph of Arimathea to Glaston, bearing in his robe the Sangreal; and of its miraculous virtues. It was received through the hand of H. T. S., and has been rendered into metrical form by Mr. F. High Bond. Price 1/6 net, post free, 1/8. To be obtained at the office of LIGHT or from the Secretary, 44, Stratford Road, W.3. It may be recommended as a Christmas Souvenir book.



NEW PUBLICATIONS RECEIVED.

"Sparks Among the Stubble." By Constance Maud. Philip Allan and Co. (10/6 net.)  
 "Psyche." October.  
 "British Fascist Bulletin." October.  
 "The Crack in the Wall." By Graham Houblon. Arthur H. Stockwell. (2/6 net.)  
 "Pearson's Magazine." November.  
 "The Company of Avalon." By F. Bligh Bond, F.R.I.B.A. Basil Blackwell, 49, Broad-street, Oxford. (7/6 net.)  
 "The Gnostic John the Baptizer." By G. R. S. Mead. John M. Watkins. (5/-)  
 "The Electron." By Robert Andrews Millikan. The University of Chicago Press, Chicago. (1d. 75c.)  
 "The National Spiritualist." November.  
 "The Lyceum Banner." November.

ANSWERS TO CORRESPONDENTS.

L. G. W. (Boston, Mass.).—Thank you for the lines, which have merit, but the metre is faulty in parts, and although the phrasing is good here and there, the thought is not very clear.

INQUIRER.—The address of Mrs. Travers Smith is 15, Cheyne Gardens, Chelsea, S.W. 3.

REV. G. VALE OWENS LECTURE TOUR  
1924 and 1925.

DATE	TOWN OR DISTRICT	HALL	LOCAL ORGANISER
Nov. 26	Ilford	Spiritualist Hall Clements Road	J. W. HARTVE, Esq., 5, Valentine Road
Nov. 30	Tufnell Park, London	Stanley Hall (Morning) Parkhurst Theatre (Evening)	R. ELLIS, Esq., 12, Har- berton Road, Highgate and Mrs. Moss

A CASE OF FOREKNOWLEDGE.—On Wednesday, October 22nd, I had an appointment with Mr. Vout Peters for a private sitting at 3 o'clock. At about five minutes to three I stepped off the bus opposite the Hotel Russell. As I did so, taking every precaution possible in crossing the road, a bicycle, going at full speed, suddenly shot out and whizzed by, missing me literally by a second. The rider, as is quite usual nowadays, shouted his obligations to his victim as he disappeared in the distance. At 3 o'clock I was at Mr. Peters' house. He opened the door to me, and said at once: "Have you been in an accident?" I replied: "Well, in a way I have." He then told me that at half-past two that day my daughter (now some years on the other side) had spoken to him, and told him that I should be exposed to an accident in connection with a bus, but that I should come through safely. I make no comment.—C. S.

Mrs. E. R. RICHARDS (of Silverton, Devon) tells of a clairvoyant vision which she beheld at a Remembrance Day service in a West London Church, at which the music was furnished by the band of the Irish Guards. She writes: "First I saw a white cloud, and then many figures of soldiers in red coats; they were at first happy-looking men, but eventually they seemed to change into khaki uniform with war helmets on, and then they looked weary and tired. Suddenly a band of spirits in glistening robes appeared carrying green branches. These put their arms around the soldiers, leading them along; a most beautiful blue sky broke out overhead and a bright sun shone. It was like all my visions of this kind, intensely realistic, and I accepted it as having reference to Remembrance Day."

MUSIC.—We have received "Two Songs of London," words by John Alleyne, and music by Maud Wingate (Cecil Lennox and Co., 2s. net). The music is quite up to the standard we associate with Miss Wingate as a composer—it is tuneful; it has grace and charm. The words are spirited and picturesque and the two songs, "The Portsmouth Road" and "Up to London" (which are dedicated to Sir Arthur and Lady Conan Doyle) should meet with popular favour. It is perhaps hardly necessary to mention that John Alleyne and Maud Wingate are husband and wife—Captain and Mrs. Bartlett—and that John Alleyne was the auto-matist of the famous Glastonbury scripts.

We are asked to state that Mrs. Travers Smith, whose books, "Voices from the Void," and "Psychic Messages from Oscar Wilde," are so well known, has resumed her sittings for ouija board automatic writing at 15, Cheyne Gardens, Chelsea, S.W. (Tel. No.: Kensington 8142).

SUNDAY'S SOCIETY MEETINGS.

Levensham.—Limes Hall, Limes Grove.—November 16th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. A. J. White and Mrs. Treadgold. Wednesday, November 19th, 8, Mrs. Fidler.  
 Croydon.—Harewood Hall, 56, High-street.—November 16th, 11, Mr. Percy Scholey; 6.30, Mr. R. A. Bush.  
 Camberwell.—The Central Hall, High-street, Peckham.—November 16th, 11, open circle; 6.30, Mrs. Filmore. Wednesday, 7.30, at 55, Station-road.  
 St. John's Spiritualist Mission, Woodberry-green, North Finchley (opposite tram depot).—November 16th, 7, Miss E. Maddison. November 20th, 8, Mrs. Bishop Anderson.  
 Shepherd's Bush.—73, Becklog-road.—November 16th, 11, public circle; 7, Mr. and Mrs. Kirby. Thursday, November 20th, 8, Mr. P. F. D. Mills.  
 Peckham.—Lansdowne-road.—November 16th, 7, Mr. H. Boddington. Thursday, 5.15, Mrs. Tina Timms.  
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—November 16th, 11, Mr. R. Butcher; 3, Lyceum; 7, Mr. W. Mooring. Wednesday, November 19th, 8, Social. Saturday, November 22nd, Sole of work.  
 Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—November 16th, 11 and 6.30, Mr. E. Abethell. Thursday, November 20th, 6.30, Mrs. Hayward.  
 Central.—144, High Holborn.—November 16th, 7.30, Mrs. E. Edey. November 16th, 7, Mrs. L. Lewis.  
 St. Paul's Christian Spiritualist Mission.—5a, Dagwell Park, Selhurst, S.E.—November 16th, 7, —. Wednesday, 8, service and clairvoyance.  
 St. Luke's Church of the Spiritual Gospel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. November 16th, 6.30, service, Holy Communion and Address. Healing Service, Wed., November 19th, 7 p.m.

THE GREAT CALL

By C. V. W. TARR.

It is queer how the common things of life sometimes strike us with profound meanings and call forth the sense of divine mystery. I was standing under some trees but a little while since, sheltering from the rain, a line of brown leaves already fallen at my feet, when Life seemed to call and the mind became dumb with the unspeakable secret of its being. And I can never look upon the reflections in the waters on a September morning—looking across the river perhaps, where the mists are not yet lifted from the other side and the faint mysterious outlines of woods and hills and houses and towers make me imagine it an enchanted country—without feeling that there is magic and mystery beyond the explanations of science. I suppose there are some scientists who have scant patience with the poet or even the philosopher, but even they only solve one mystery to discover another. Life is so big that it holds the vision and the work and ever will. Its mystery calls us at odd moments. It may be in a night of stars, the call of a wild bird, a meteor's silent, fiery trail across the sky, a vision of the dead, the shining eyes of our lover, a holy inspiration, and all the rest of the miracles in a miraculous world.

I remember once seeing an electrical expert perform some experiment, and there was one in which the room was darkened and he caused some marvellously beautiful colours to be lighted up in a glass tube. There was only a small buzzing sound to break the silence, and to me at least, that small buzzing was as eloquent of the boundless awe and mystery of creation as a great-poem or sublime music. At such moments, singled out for some strange reason, Life calls out to the receptive mind and soul, and one knows that Life is eternal and divine. The Call is everywhere if we will listen.

Infinite Truth is what the Far Blue means.  
 But every flower, or thought, or child, or world,  
 Has somewhat of it. We are truly great.  
 By what we are and feel, not know and do.

And we answer the Call of Life which is Infinite Truth, in the march of human ideas and the increase of experience. We may have scant patience with the mystic and poet, though philosophy tends their way, yet what is the wonderful history of mankind but a Living Response to the Call of Life? In response to Nature's harmonious system man builds the religions, philosophies and sciences, weaves the marvellous fabric of human societies through the ages. And more and more the Great Universe has invaded the little life of man. The stars have called and interfered with his thoughts about his God. The relics of the ages called until the ear of human reason listened and the wondrous procession of living things, of races and civilisations revealed itself to man. And last time should dull the ears of man's soul, and the voice of the visible world alone should be the call to knowledge, there is a Great Call from the Invisible which sounds to the ear of science like the voice of Immortality.



## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 1104.  
Tubes: Holborn-Russell Square  
British Museum.

Monday, Nov. 17th, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to  
six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Florence Kingstone.

Tuesday, Nov. 18th, at 3.15 p.m.

Clairvoyance, Public Demonstration.  
Members free. Non-Members, 2/-.

Mr. T. E. Austin.

Wednesday, Nov. 19th, at 4 p.m.

Discussion Class, preceded by tea.  
Members, 1/- Non-Members, 2/-

Leader: Mr. E. E. Prower.

Wednesday, Nov. 19th, at 7 p.m.

Clairvoyance and Psychometry, Circle limited to  
six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. Brittain.

Thursday, Nov. 20th, at 7 p.m.

Clairvoyance. Public Demonstration.  
Members free. Non-Members, 2/-.

Mr. A. Vout Peters.

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5. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

An old member of the L.S.A. has promised £10 and nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

Mr. Wm. F. Allen, a gifted non-professional psychometrist, has most kindly offered to give sittings to members for a moderate fee which will be placed to the funds of the above.

We acknowledge with thanks the following further subscriptions:—

Mrs. Chevalier ... £5 5 0  
Miss Miller ... 5 0

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chesey Lane, Staines, Middlesex.

All Communications to be addressed to the General Secretary.

### BOOKS THAT WILL HELP YOU.

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

Psychic Philosophy.—By Stanley de Brath, M.Inst.C.E. Cloth, Post Free, 6/-. (819).

The Ministry of Angels.—By Mrs. Joy Snell. Post Free, 2/3. (2838).

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192).

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free 3/6. (242).

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

There is No Death.—By Florence Maryat. Cloth, Post Free, 3/9. (678).

The Wanderings of a Spiritualist.—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/- (2870).

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-. (140).

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

Haunted Houses.—By Camille Flammarion. Cloth, Post Free, 13/-. (3188).

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9. (1858).

The Life of Sir William Crookes, O.M., F.R.S.—By E. E. Fournier, D'Albe, D.Sc., F.Inst.P. Cloth, Post Free, 25/9. (3171).

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-. (1635).

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10. (3173).

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-. (3168).

Some New Evidence for Human Survival.—By Rev. Charles Dryden Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 5/6. (3095).

The Gift of the Spirit.—By Preston Mulford. Cloth, Post Free, 14/-. (877).

Psychic Research in the New Testament.—By Ellis T. Powell, LL.D.Sc. Post Free, 1/2.

The Life of Christ: A Short Study.—By the Rev. R. J. Campbell. Cloth, Post Free, 13/-. (3178).

The One Way.—By Jane Revere Burks. Cloth, Post Free, 6/6. (3178).

Ghosts I Have Seen.—By Violet Tweedale. Cloth, Post Free, 2/-. (2945).

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

The Morrow of Death.—By "Amicus." Foreword by Rev. G. Vale Owen. Post Free, 2/3. (3117).

A Guide to Mediumship.—By E. W. & M. H. Wallis. Cloth, Post Free, 14/90.

Heaven's Fairyland (The Children's Sphere). Post Free, 2/9.

The "Controls" of Stainton Moses.—By A. W. Trethewy, B.A. Cloth, Post Free, 13/-. (3153).

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

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# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2289.—VOL. XLIV. [Registered as] SATURDAY, NOVEMBER 22, 1924. [a Newspaper.] PRICE FOURPENCE.

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## DISAGREEABLE SURPRISES.

When some prominent opponent of Spiritualism has for years been denouncing from the seclusion of his study the follies of Spiritualism, ridiculing its absurdities, and generally "lashing and tearing" at something which is largely the creation of his own fancy, aided by vague rumour and hearsay, Fate sometimes contrives for him a startling surprise. He is persuaded, let us say, to come out into the open and meet some of the followers of the detested subject face to face. We have seen it happen more than once. Thus a distinguished Rationalist consented to lecture on Spiritualism to an assembly of Jews. It seemed a sufficiently safe experiment, and he let himself go. But, alas, for the champion of Materialism! They were young Jews equipped with all the shrewdness of their race, and moreover—wonderful to relate—some of them were Spiritualists. They detected all the weak points in his argument and at the close he endured such a merciless heckling that his astonishment and humiliation could not be concealed. We recall, too, the mortification of another eminent Rationalist, once an influential business man, when, having published a long diatribe against Spiritualism he was answered in a crushing way by another leading business man. It was a painful surprise. He had never expected such a thing, and he confided to our sympathetic ears his annoyance and disgust. But it shook him considerably. It was as though the foundation of his little world were giving way. There is a proverb concerning the wisdom of "despising the enemy," and another which refers to "catching a Tartar." Both were illustrated in these instances.

## NOTES BY THE WAY.

THESE things shall be: a loftier race  
Than e'er the world hath known shall rise,  
The flame of freedom in their souls,  
The light of knowledge in their eyes.

## SECTIONAL KNOWLEDGE.

In this subject of ours the advice of Alexander Pope comes appropriately:—

A little learning is a dangerous thing;  
Drink deep or taste not the Pierian spring.

On the facts of Spiritualism we have found not infrequently that the unlearned were the best authorities, provided that they were sensible and intelligent people. They had the experience of which quite often the pundits were destitute. And on this subject at large it is quite clear that a long and wide experience is necessary to equip anyone with the power to speak decisively. We sometimes hear spirit communications derided as vague and rambling. We know, of course, how great a mass of material there is to which such a description might fairly apply, but we are also aware of much that is clear, definite and true—there is plenty of material to illustrate both points. In our early investigations we listened to many explanations from spirit communicators regarding psychic phenomena, their laws and methods of production, and in these later years have seen those explanations accepted and adopted one after the other by scientific students, who reached their conclusions not from the information given but by those slow and laborious processes which are the essence of science. But even so, the greatest of these psychic specialists have usually but a "little learning" outside of their particular line of research; otherwise we should not find them making so many rash statements concerning other phases of Spiritualism of which it is clear they have only the most superficial knowledge. The specialist in physical manifestations is often "all at sea" when he dogmatizes on the mental phenomena, and the expert in mental phenomena is quite capable of casting strong doubt on the reality of anything of a physical or objective nature. Sectional knowledge should not be treated as universal.

## BELLS OF LONG AGO.

Miss Peggy Webling, in her latest book, "Peggy: The Story of One Score Years and Ten" (Hutchinson, 18s.), tells the following well-authenticated tale of a Somerset farmer and his wife on their journey from England to settle in Canada:—

One night on board the young wife was awakened from a dream of home by the ringing of church bells. The church bells of her native village!

After listening in amazement for several minutes she roused her husband.

"George, do you think there is any strange sound in the air?" she asked, expecting him to say that he could only hear the waves and the wind.

"Yes!" he answered, and strained forward eagerly; then his face turned white and they stared at each other; "I can hear the bells of our little church in Somerset!"

So the two clasped hands and listened—listened in the darkness of the night on a ship in mid-ocean to the sweet bells of their childhood.

The farmer and his wife believed, and declared to their dying day, that this was a true experience.



## THE LARGER EVOLUTION: FROM MATTER TO SPIRIT.

BY FREDERICK STEPHENS.

The conception of Evolution, as a vast process of change and "becoming" which rules throughout the physical universe from Monera to Man, is often supposed to be the special characteristic of modern thought. Like most popular ideas, it is only a half-truth. The idea of Evolution is far older than Lamarck or Darwin, both of whom have become specially identified with it because they applied it to a definite problem—the Origin of Species—and because they offered an explicit theory of the factors of Organic Evolution. Just as the atomic theory grew up amongst the early Greek Materialists as an abstract speculation (for the Greeks preferred speculation to experimental enquiry) so is the general idea of Evolution far older than Darwin, Wallace, Huxley or Spencer. We find it in Heraclitus with his doctrine of universal flux, and he probably inherited it from Oriental sources. Aristotle, who distinguished himself in Biology, as in everything he touched, seems to have held a view about Evolution not very unlike some modern conceptions such as that of Goethe—twenty-two centuries after. Nature was conceived as animated by a vital impulse always striving upwards to some higher end. Aristotle, as an Evolutionist, is frankly teleological; he never loses sight of "purpose" to which the organism strives and which is its "end." In this we have a striking contrast to the mechanical and materialistic biology of the nineteenth century. But teleology is now recovering from its temporary eclipse during the reign of the shallow positivism and agnosticism of that age. It is coming back again.

### MODERN EVOLUTIONISTS.

One of the most illustrious of these is Giordano Bruno, who held that Evolution is an essentially vital process in which the World Spirit manifests its nature. Among the great thinkers who have held the doctrine of Evolution (in various forms) are to be named Leibnitz, Kant, Schelling and Herder, and pre-eminently Goethe.

Goethe (poet, artist, scientist and philosopher combined in one individual) adopted Herder's idea of Evolution and devoted all his great powers to establish it by his own inquiries into botany, zoology and morphology. He had a passionate antipathy to the materialists and mathematicians of his time for whom Nature was but an elaborate piece of machinery whose most secret activities could be worked out, classified, and ultimately stated in some mathematical formula—their highest ideal. Goethe being a poet as well as a scientist, possessed the insight into and veneration for Nature characteristic of the poet. He must have had a good deal of the Greek in his deeper "Self." Reincarnationists would say, perhaps, that in a former life he had been a Greek. To him Nature was a Goddess bringing forth in boundless profusion life in all forms, from the simple to the complex, from the lower to the higher; his central idea was Life, eager, vehement, impetuous, manifesting itself throughout Nature under almost infinitely varied conditions. He expressed his artistic disgust with the "melancholy staid twilight" of his "scientific" opponents and their mathematical-mechanical view of Nature. They replied by sneering at his attitude as romanticism. Doubtless the scientific view of Nature can be pushed too far, and the opposite point of view must not be neglected. But if it leads to error by over-statement and excess, it is certainly true that the view which earned Goethe's eloquent denunciation errs in the opposite direction.

### MECHANICAL VIEW OF THE WORLD.

The mechanical interpretation of Nature, so popular in the eighteenth and nineteenth centuries, shows the

world in a sickly twilight. It is poor, mean, frigid, lacking in something difficult to define. It is shallow and uninspiring. The conception of a soul in all things is jeered at as "animism" and is accorded a pitying and curious toleration as an outworn superstition appropriate to the childhood of the race. Certain scientific pontiffs and theological prigs affect so to regard Spiritualism to-day and derive intense satisfaction from their opinion. The scientific man often assumes there is but one road to truth. This consists in the analytical dissection of phenomena into classes and categories which are then done up into a bundle or synthesis. The result is a mechanical whole in which mechanical laws expressible in mathematical formulae are the only "truths." Owing to Nature's complexity this ideal may be regarded as actually unattainable; it is still, however, conceived as the ideal and final end of Science.

Inconvenient facts which refuse to fit comfortably into the strait jacket of a pre-existing formula have a tendency to be completely denied. The denial of the existence of meteorites is an excellent example of this failing. It is quite obvious that such a view ignores an immense region of human experience—that belonging to Art and Religion. It can never, therefore, successfully refute the criticism that in itself it is utterly inadequate and one-sided. Nature, the universe, must be interrogated by the artist and the philosopher as well as by the scientist, and they have equal right to put their questions. Goethe combined in himself all three types of mind.

### THE UPERAVAL OF 1859.

Seeing that the idea of Evolution and its application to Organic Nature is so old, we may ask why did Darwin's classic book cause such an upheaval? The answer seems to be that Evolution hitherto had been confined mostly to the philosophers and treated in an abstract way as part of a system of speculation on the cause of things in general. Lamarck had preceded Darwin and had offered an hypothesis to account for development of organisms, not put forward so much as a metaphysical theory as a direct attempt to solve the problem of biology—the appearance of new species. The time was not ripe for Lamarck, although he has since come into his own, but as the hypothesis he put forward met with the powerful opposition of Cuvier it suffered eclipse for many years. But Cuvier's school is extinct and Neo-Lamarckians of to-day postulate a continuous and intentional effort on the part of plants and animals to explain all modifications and adaptations to the environment. Lamarck himself asserted that the real cause of adaptation was psychic in its nature—it was desire or craving—subconscious. His views were met with jeers rather than by arguments, for there is fashion in science as in clothes, and authority counts for as much as in the Church.

### THE DESCENT OF MAN.

Darwinism, which is only one theory amongst many of Organic Evolution, is the doctrine of descent based upon natural selection of variations in organisms. It must not be confused, for instance, with the general theory of Cosmic Evolution stated by Herbert Spencer. The essential characteristic of the theory which alarmed the Church and delighted the mechanical materialists is that it explains, or claims to explain, the perfect adaptation of an organism to its surroundings by its "selection" for survival under conditions where the competitors, less well adapted, perish. In brief, it is the "survival of the fittest." This theory dispenses with all conscious aim, intention or guidance. The conditions for operation are an over-abundance of competitors and the mechanical elimination of the least perfectly adapted from the field of struggle. This was the original Darwinism, but several diverse schools have since grown out of the pure doctrine, so that it is held by different biologists with many reservations.

(Continued at the foot of next page.)



# WORLD VISTAS BY A GAELIC GHOST.

ADDRESS BY MR. SHAW DESMOND.

A witty and brilliant, if sometimes erratic, Irishman, Mr. Shaw Desmond, novelist, traveller and lecturer, entertained a large audience of L.S.A. members and friends on Thursday evening, November 13th at 8, Queen Square, when he delivered an address far out of the beaten track at such gatherings. Mr. Desmond explained that the title of his address had been originally "Gaelic Ghosts in the Twentieth Century," but he had altered it to "A Gael Looks at the Twentieth Century."

His revolutionary sentiments, his whimsical outlook, and his wealth of paradox kept his hearers keenly on the alert. A few of the paradoxes were, for instance:—

In attacking democracy, I am the best democrat of them all.

Capitalism and democracy are one and the same thing.

Children must teach their fathers and mothers.

His address was not without its sombre note, in the prediction of another and more terrible world war.

Through a misunderstanding regarding the hour of the meeting, Mr. Desmond was late in arriving, and Mr. H. Ernest Hunt filled the gap with a vigorous and instructive talk on the need for caution in psychical research.

Miss WINIFRED GRAHAM, who presided, conveyed the thanks of the meeting to Mr. Hunt. In introducing Mr. Desmond, she took the opportunity of expressing the deep pleasure she felt in being among them that night. It was good to be in the presence of a gathering of people who were not afraid to call themselves Spiritualists. She was conscious of a wonderful atmosphere of harmony and union there. Of course they were happy people, for had they not the key to the door of the golden dawn? (Applause.)

Mr. SHAW DESMOND, who was warmly received, said that was the first platform in London from which he had spoken for many years. After explaining, as already noted, the change in the title of his address, he said, and the remark was in keeping with much that followed, that he thought he could show that both titles meant the same. One reason why he had not appeared on London platforms was because he felt that Gaels were a people born out of their time. "We are Gaelic ghosts wandering in the twentieth century," he added. "We live in the past and the future, but never in the present." The Gael was never modern, for when he was modern he was not a Gael. They always objected to the times in which they were born. They objected to all civilisation. (Laughter.) He never knew a good man or woman who had not an instinctive objection to civilisation.

A rally that roused merriment was, "We Gaels are always in a minority. Thank God we have always

been in a minority." At present the majority was as a god. It was vox populi vox dei. So people like himself were up against things from the beginning to the end.

## A SELF-CRITICAL DEMOCRACY.

They would perceive before he left the platform that in attacking democracy he was the best democrat of them all. George Russell ("E") and Bernard Shaw showed the Gaelic combination of the practical and the ideal. "We believe there was never a more practical man than Christ, or Gautama. Those are our ideas." "E" was a practical man, the greatest living co-operator, and Mr. Desmond had heard him tell how he had spoken to nature spirits and to Gaelic ghosts. And when George Russell said that he was not speaking poetically.

That night he (the lecturer) was not going to speak to them of spirits in any more direct way than that. All Irishmen were living on another plane. They were invariably practical idealists.

He would make three indictments against modern civilisation. First, there was a separation between Romance and Goodness. There was no romance to-day except spurious romance. There was no colour in the world to-day. Until there was something more he, at least, would never be satisfied. His second indictment was against the levelling of Democracy, and his third against the levelling of Capitalism. All over the world there was a tremendous reaction towards conservatism. He had observed it in eight or ten different countries. He said that, he who was an Internationalist, a disciple of divine discontent, a ghost, an unquiet spirit wandering through the century.

In contrasting modern democracy with capitalism, he pointed out how democracy had assumed the airs of autocracy. But really capitalism and democracy were one and the same thing. Capitalism, with its rings and combines, would destroy itself. There must be an abolition of that state of things where machines controlled man. It was a fallacy to suppose that machinery lessened labour. Until he went to New York he never realised how it squeezed the life-blood out of men. But they would never control the relentless grip of machinery until they had a spiritual outlook.

Then in one of his delightful, inconsequent asides, delivered with an entirely captivating smile, the speaker proceeded, "What I am really asking you to believe is that it is far finer to believe in fairies than in machines." (Applause.)

## THE CIVILISATION OF THE SPIRIT.

Returning to the consideration of his indictments against modern civilisation, the lecturer said that future progress would not be through politicians nor politics, it would only come through the soul of the artist, man or woman. He had not always held that view. When in 1910 he stood for Parliament as a Socialist candidate in Battersea against John Burns, he did not think it, nor when he talked with Bebel and other Socialist leaders. At that time he believed that legislation would change men's minds. Now he no longer thought so.

He had, instead, come to the view that it was to great spiritual leaders they must look, men who could write great books, paint great pictures, and give forth great thoughts. It was with them that the future progress of the world rested. (Applause.) That meant that the whole process of modern civilisation was on a false basis. The future might show that he was wrong, but looking at the past he did not think he was wrong. All true progress had been due to the influence of great teachers, such as Christ, Buddha, and Zoroaster.

## SPIRITUAL LEADERS WANTED.

If modern democracy was not to go on chasing its own tail, it must realise the power of such leadership. He was convinced that they would have to come to the concept of spiritual leaders in order to bring about

(Continued from previous page.)

the all-sufficiency of natural selection is proclaimed; its impotence is proclaimed by others. It found an important disciple in Haeckel, who said he was attracted by its claim to explain the forms of life in a mechanical manner." The doctrine easily lent itself to popular propaganda and often was preached in terms claiming to resolve difficulties that Darwin himself had recognised as neither solved nor touched. The inclusion of man as closely related to existing animals, with whom he shared a common ancestor in the past was the point where the new doctrine challenged the existing theologies of the various churches.

(To be continued.)



a spiritual democracy. (Applause.) The spiritual plane must be substituted for the economic plane.

"There are a million roads to God," he said. Failure to recognise that was the mistake the Socialists made.

Intellectual development was useless, unless accompanied by spiritual development. (Applause.) Men like Lodge and Crookes and Alfred Russel Wallace knew that, and the giants of to-day were breaking more and more into the unseen world. "That is why," he said, "I think the Spiritualist movement stands upon a plane of its own."

They wondered why men were so easily led into wars. It was due to a spirit of desperate revolt against the drabness consequent on the standardisation of life. All over the world now they were preparing for the next great war, and he knew one country which had laid down six factories for the manufacture of poison gas.

They must bring back into the world the mystic concept of life, and then they would be following in the train of the wisdom of all the ages. But first they had to get the mastery over the machines. That could only come about through a long period of education, starting with the child.

#### MODERN CIVILISATION DOOMED.

Then the lecturer startled his hearers with the grim forecast that he believed that European civilisation was doomed. He could see nothing for it save a terror and misery such as the human race had no conception of. For years he had been accumulating data which he intended to publish of the terrible preparations, in aeroplanes and poison gas and such like, for the next war.

He believed that nothing could prevent this catastrophe, because the workers in the mass were so inexpressibly ignorant. The next war would be one in a chain of world wars.

After that would come the spiritual conception of life which would show us that the real, vital questions of life were, What are we here on earth for, and Whither are we going? (Applause.)

Dr. Abraham Wallace, on behalf of all present, thanked Mr. Hunt for his logical remarks, and Mr. Desmond for his interesting and stimulating address. He was proud to see Miss Winifred Graham in the chair. Four years ago he travelled to America with her in the steamer "Baltic," and he believed that he was the means of leading her to a consideration of the subject of Spiritualism. Now, he understood, she was almost a full fledged Spiritualist. He hoped that Mr. Shaw Desmond would honour them again by his presence. (Applause.)

L. C.

#### SPIRIT IDENTITY.

The late Professor Hyslop, of Columbia University, and the Society for Psychical Research, had a perfectly good answer to the question why spirits, bent on establishing communication with our own plane, reveal such a strong preference for trivialities and drivel. By trivialities, said Professor Hyslop, people identify themselves. Suppose you were telephoning to Jones whom you haven't seen since you left college. You would hardly tell him that this is Smith talking, who used to be good in mathematics and chemistry and not so good in Chaucer and the Horatian odes. You might even have a good deal of difficulty in identifying yourself if you spoke of having red hair and sitting next to Jones in mathematics. But you would succeed at once if you described yourself as the man who once threw a heavy notebook in jest at him, Jones, and it hit the professor. The present writer once made a triumphant identification over the telephone in the case of a man with a bank cheque and a sceptical cashier. Having just lunched with the man who was presenting the cheque the present writer instructed the sceptical cashier to inquire what the presenter of the cheque had had for lunch, and if he said calf's head vinaigrette followed by huckleberry pie and tea, he was all right. It never occurred to the present writer to inform the cashier that his friend was an ardent student of Joseph Conrad and a pacifist.

—SIMEON STRUNSKY (in the "New York Times").

## SPIRITUAL HEALING.

BY STANLEY DE BRATH.

Modern faith healers usually disclaim the idea of a bare miracle, a purely supernatural breach of natural law, and have recourse to semi-rationalistic explanations which are really more hopeless than the theory of a sudden intervention of omnipotence. There is no alternative between belief in miracle in its crudest form, and reliance on scientific method. . . . The only safe attitude for the Church is to refuse to give any countenance whatever to miracle-mongering of this kind.

—A PROTEST BY THE VERY REV. THE  
DEAN OF ST. PAUL'S.

A lively discussion, very interesting to Spiritualists, has been going on in the public Press since November 6th, when the "Morning Post" published the article from which the quotation above is taken. The Rev. Dean considers that "it is high time that an energetic protest was made against the encouragement that is being given by certain bishops to the craze for miracle-mongering in the treatment of sickness, which is part of a widespread recrudescence of superstition among the half-educated."

He perceives, quite correctly, that Spiritual Healing is only one of the phenomena that have earned from him the title of "The New Credulity" which he now condemns as "a purely atavistic appeal."

It is not my purpose to invite controversy, but merely to show that there is a fully-rational (not semi-rational) explanation more consistent with the Gospel narrative and early Christian practice, which is reached by the road that the Rev. Dean so emphatically condemns.

The fact of such cures may be admitted. They are attested by a very large body of witnesses whose evidence is not disposed of by calling them credulous, atavistic, half-educated, or by any other depreciatory epithet, and the Rev. Dean himself admits that there are "surprising results in a small percentage of cases." Even this scanty admission recognises that such cures do take place. That they are few is not surprising. There is a precedent—"There were many lepers in Israel in the time of Elisha the Prophet and none of them was cleansed but only Naaman the Syrian."

#### THE MEANING OF "MIRACLE."

The controversy really turns on the word "miracle." The meaning of this term varies with the knowledge of the user; it is entirely subjective and relative. In New Testament times when "laws of Nature" were unknown, it meant a "marvel," a "sign" (as it is in the Greek) of unknown powers. Hume defined it as a "violation of the laws of Nature by a particular act of the Deity"; but, as Huxley and A. R. Wallace both pointed out, this definition is entirely fallacious; it tacitly assumes that we know when a seeming breach of natural law is necessarily a violation; and it assumes further that such seeming breach is an intervention of Omnipotence. The term is illogical and is better avoided. As long as discussion proceeds on undefined, or erroneously defined terms, these interminable polemics will continue.

The fallacy is hard to get rid of. The position of scholarly critics has not altered much since the days of Strauss and Renan. In the 13th edition of his book that contains his final corrections, Renan says, "It is because the Evangelists recount miracles that I say 'The Gospels are legends' . . . there is no room for belief in a thing of which the world can offer no experimental trace." The latter statement is no longer true, if it ever were true; there is abundant experimental evidence since Renan wrote, and all the sceptical theories concerning Christianity are vitiated because the supernormal facts prove them formally and demonstrably false.

Experimental facts give us the clue. Basing his work on such facts the late Dr. Geley, in his book



"From the Unconscious to the Conscious," demonstrated that the forming Power that segments the primary cells of the embryo, differentiates them into specific organs, and thus builds the body from conception to birth, is a concrete, individualised, subconscious energy, as concrete as the electrical power that energises the live wire. It takes charge of the vital functions during life; and, in its mental aspects, determines the proclivities, tastes, and capacities that have so great an influence on our personal lives. It is usually called "the soul."

One of its chief functions is the repair of injuries. This involves, *inter alia*, a creation and transformation of cells, analogous to, if not identical with, its original activity. It is in solidarity with, and directed by, the Infinite, universal, immanent Cosmic Intelligence which is one aspect of what we mean when we speak of God, "in Whom we live and move and have our being."

All healing is a similar process aiming at the reconstitution of a disturbed normality. This activity can be stimulated by suggestion, but that it may be successful, there must be such complete confidence in the healing power (whencesoever or from whomsoever it may come) as to inhibit the scepticism of the normal mind. This "faith" is mentioned again and again by Our Lord and Master—"Thy faith hath made thee whole." Where this faith did not obtain, "he could there do no mighty work save that he laid his hands on a few sick folk and healed them." It does not at all follow that suggestion is the only means of stimulating this activity. No one need call the power manifested by Christ "magnetic" if the term displeases him; it is only a figurative analogy for a local and personal application of the great Spiritual Power that directs Evolution and Growth. That Power was used, according to the whole New Testament, by Our Lord's disciples as well as by Himself. The history of the compilation of the Scriptures relieves us from the supposition of inerrancy in verbal expression and the newly substantiated facts enable us to winnow those that have present-day parallels from those that have not; they restore spiritual values by making them independent of form; they are the "signs" of super-sensible powers, while the words in which those "signs" are reported—demoniac possession, exorcism, and the like—belong to the notions of their age. We are at liberty to interpret according to our capacities, while we hold the essence in common.

#### THE HIGHER NATURALISM.

Healing is but one instance of what may be called The Higher Naturalism. There are many other experimental demonstrations that the soul has faculties (usually latent in this life) that are independent of time and space. There is no rational, or even semi-rational, ground for supposing that life is limited to the crude chemical matter of which our bodies are constituted. Professor Richet says:—

By what right should we dare to affirm, on the basis of our limited senses, our defective intellect, and our scientific past, as yet hardly three centuries old, that in the vast Cosmos man is the sole intelligent being, and that all mental reality always depends on nerve-cells irrigated with oxygenated blood?

The facts, which are world-wide, have been experimentally examined by men of science of the first rank in the leading countries of the world, every single one of whom entered on the enquiry with profound scepticism. Professors Crookes, A. R. Wallace, Zollner, Aksakoff, Hyslop, Boirac, Barrett, Lodge, Morselli, Richet, and many others, have published their investigations. Dr. von Schrenck-Notzing's experiments were witnessed and publicly testified to by over one hundred sceptical German doctors and scientists. Dr. Geley's similar demonstrations were similarly confirmed by thirty-five highly placed men in Paris. His last book contains the full detail of

laboratory experiments conducted with every precaution against deception or illusion.

If belief in the careful and prolonged experimental work of these men is "The New Credulity," those who, like myself, have seen nearly all the phenomena, may console themselves for insulting epithets with the reflection that, from Copernicus and Newton to Pasteur and Richet, there has been no great advance that has not been received with determined hostility and abuse by the very men whose position in Science and Religion should have made them the first to recognise and welcome new truths.

Professor Driesch, who was recently lecturing to scientific audiences at the London University, begins his articles in "The Quest" of July last on "The Biological Setting of Psychical Phenomena," with the trenchant and uncompromising words, "The actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist." He ends it, after proving by direct experiment that an organism is not a mechanism, by saying that "vitalism can be of service in freeing psychical phenomena from their scientific isolation, and reconciling us with them intellectually." Scientific method has introduced us to a Naturalism that uses physical laws but is not limited by them.

#### IGNORANT PRESS CRITICISM.

To the Editor of LIGHT.

SIR,—All readers of LIGHT will have welcomed the fearlessly outspoken letter of Mr. Hannen Swaffer on the objectionable methods of certain daily papers when referring to Spiritualism.

Another example of this objectionable criticism is given by the "Daily Mirror," Armistice Day being chosen as a suitable occasion. I give an excerpt from the paper, which says:—

We do not wish to disturb their—how shall we put it?—their enjoyment, their satisfaction in this ghostly converse. But to the more sceptical it will seem a mockery of saner hopes.

And others still may feel inclined to ask whether adepts of the private or public séance ever ask themselves why or whether the dead desire thus to be summoned for the purpose of resuming intercourse with this troubled sphere of Earth.

The word of summons seems to rest with the living, and there must be many who hope that having once "passed over" they will be allowed immunity from the direction of those they leave behind them.

A little more and the summons will develop into orders. The servant will then not be free of his master; a prospect that seems to us not a fair vision, but a nightmare.

However, as we said, the Spiritualists like it, and we venture only (with due deference for any reverent belief) to ask them whether they are sure that their lost comrades like it also?

Now, sir, either the writer knows nothing of the subject, in which case it is an unpardonable impertinence to criticise those who do know, and to whom the subject is a matter of reverence; or it is an intentional distortion of the truth.

It is a matter of exact knowledge to those who take the trouble to enquire, that there is no question of "summoning" any spirit, for spirits communicate on their own initiative.

As for the further suggestion that our power of "summons" may develop into a species of control over "their" freedom, it is an insult to us and to "them" which no decently-minded man can receive in silence.

Apparently this type of paper cannot be reached through the heart or the reason; it only remains to reach them as Mr. Hannan Swaffer suggests, through the pocket.

There is no objection to a paper opening its columns to discussion; in fact, this is welcome as long as ignorant and scurrilous attacks are debarred. But I would suggest that all Spiritualist journals should call upon their readers to refuse to buy papers which make a habit of attacks, such as the above, and then perhaps these papers may realise that Spiritualists and their friends constitute too great a percentage of the general public to be safely offended, and they may grant us common courtesy perforce if not by choice.—Yours, etc.,

"LIEUTENANT-COLONEL."



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1402 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## SPIRITUALISM AND PRESS CRITICISM.

We printed last week the strong letter of protest from Mr. Hannen Swaffer against silly and insulting allusions to Spiritualism which are allowed to be printed in newspapers of the baser sort.

On the same afternoon on which we received Mr. Swaffer's letter, that is to say Armistice Day, we observed the following sentence in an account (in the "Evening Standard") of the service at the Cenotaph:—

It may be said with all reverence that during those two minutes we are all Spiritualists.

We can let that pass for what it is worth. It may mean much or little; but it is not without its significance. It is not a thing that would have been said even twenty years ago. There have been tremendous changes in the meantime very vividly apparent to those who, like ourselves, can from memory and personal experience contrast the year 1894 with the year 1924, not only in Spiritualism but also in journalism.

But there still lingers in the Press some remnant of an old tradition that Spiritualism is something to be treated with flouts and jibes. We have ourselves lived through so many years of them as to have become case-hardened. They have become as the common noises of the street, so familiar through long usage that we have almost ceased to notice them.

Our chief objection to the passages quoted by Mr. Swaffer from the "Daily Graphic" would have been their feeble inanity. We have seen and enjoyed many witty sayings against Spiritualism. But the stuff in question was not redeemed by any gleam of wit. "Mr. London" did not keep up the Cockney reputation for smartness when he alluded to the "strained expression" of one of the speakers at Queen's Hall and the nervousness of another, the implication being apparently that these symptoms are peculiar to speakers on Spiritualist platforms. However, Mr. Swaffer has replied fittingly to these and other banalities, and has given some excellent advice to the large and growing section of the public who are getting restive under this treatment, because it is not

merely a question of insulting Spiritualists. It is a matter of insulting the intelligence of a newspaper's readers.

Yet we have to recognise that even the imbecilities on the part of our callow critics in the Press have their uses. Some years ago a distinguished judge who visited our offices informed us that he was induced to inquire into our subject not so much by reason of anything said in its favour as by an observation of the asinine nature of the attacks which he had read upon it. Since then we have had several other testimonies of a similar nature. Doubtless the time is not far off when the Press at large will wake up to the fact that comments of the Jack Pudding and Tom Fool order are out of date. They might have suited the public in the old days when it was less intelligent, had not passed through the bitter chastening of great war, and knew much less about Spiritualism than it does to-day. To-day it knows more than some of the callow scribblers who cater for it with little intelligence and even less imagination.

We love a lusty, virile opponent, vigorous of speech, who can attack us with real wit. But the tame, tepid, inane and inept variety—willing to wound but yet afraid to strike—assailing us with drivelling futilities and a feeble invective—these things make us tired. A Spiritualist has a "strained expression," quotha! We imagine that some of the writers of attacks of this type will have a "strained expression" one day when they come at last to realise the facts of the case.

When we read some of the flimsy, finicking criticism of Spiritualism which is dished up to a long-suffering public we could almost wish that Mr. Dennis Bradley were in the lists against Spiritualism instead of being an advocate of its facts. Faced by fiery ardour, his audacity, and his biting wit, we should really enjoy his onslaughts.

Perhaps our most brilliant opponent is Mr. G. K. Chesterton (whom we saw recently in a little play in which he enacted the part of "Famine"! ) But even he has said at least as many things in favour of Spiritualism as against it, and we can enjoy them equally. For we have no prejudices. We have always found that Spiritualism can defend itself better than any of its champions can do. And when its opponents are reduced to such trivial and impotent arguments as those which Mr. Swaffer has so well satirised it is doubtless a sign of decay, and as such we regard it.

## 11. 11. 11. 1918 AND—AFTERWARDS?

O God of Power! make fit our Land  
For heroes, as at war, we prayed,  
What time the pressure of Thy hand,  
Upon our suffering hearts was laid!

"For heroes"—aye! but we must learn  
That hero-lands, like trees and flowers,  
In darkness grow, 'neath tempests stern,  
Through bitter frosts, in blinding showers.

Impatient eyes see naught of life  
'Mid winter's kind unkindliness:  
Patience! At last from out this strife  
God's Spring shall come, His sunshine bless  
Our hero-land with loveliness!

S. RUTH CANTON.

## CENOTAPH PHOTOGRAPHS.

As we go to press we have a long letter from Miss Estelle Stead. She states that the publicity given to these pictures was entirely due to the daily Press itself, which was never approached by her, and that she certainly did not go "hawking the prints about offering them for £5 as suggested in the 'Daily Graphic.'" It seems that the newspapers concerned hunted Miss Stead for the information, and she did not take the initiative in bringing it under their attention; but we must reserve her letter until next week.



# SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Birmingham Gazette and Express" reports an outspoken sermon by the author of the well-known book, "The Heart of a Father," the Rev. F. C. Spurr. Preaching in the Handsworth Baptist Chapel, he pointed out that the "orthodox doctrine of permanent reward and permanent punishment" had contributed to the emptying of the churches. The account continues:—

Granting the continuity of personality, the choice lies between a belief which appeals to reason, and a belief which rests on authority and on an appeal to fear—"the hangman's whip that hauds the wretch in order," as Burns called it. Mr. Spurr has the courage to take the line of reason. So in place of the hard literal meaning of the saying, "The soul that sinneth, it shall die," he says "If death fixes our state for ever, the majority of people are lost"; and "the biggest thing on the other side will be to empty Hell as fast as we can." Whether that is sound theology can be left to the theologians to determine; but it will appeal to nine people out of ten as sound sense, and a teaching in line with the general body of Christian teaching in that it is one of hope and not of Calvinistic or fatalist despair.

An article in the "Birmingham Post" of the 5th inst. deals with "The Immortality of the Soul." The writer points out that, apart from dogmatic doctrine, the intellectual giants of the world have generally believed this teaching, while those who have been agnostic have expressed themselves as dissatisfied with the idea of extinction. He points out the deduction from instinctive desire in the human race, and ultimately finds support in the idea of the Fatherhood of God, of which he says:—

This doctrine implies an everlasting relationship between the Creator and the creature, which is larger than the general oversight and benignity that a well-disposed Deity might exercise over his subjects. Parenthood is the highest form in which we can express our ideas of this relationship. It means that the separate personality of each individual is the object of particular care on the part of the Creator which will never rest until there is perfect fellowship between every member of that family. The fatherhood is so universal that no one is excluded, and yet so particular that it can be narrowed down to the needs and necessities of the individual. Such a God could not allow men to perish.

The "Salisbury Times," of the 7th inst., reports a sermon by the Bishop of London on "Life After Death" in Salisbury Cathedral. Discussing the evidence for survival, he mentioned the book of that name, and the notable authors who have expressed their belief in the fact. With reference to the persistence of personality after death the report says:—

They were now ready to answer the question as to whether those who had entered the other life were the same. He believed that if their boys who died in the war could speak they would say, "Mother, Father, behold and see, it is I myself"—having grown in character, no doubt, having been purified, but still the same. During the war a mother lost her boy—one of the bravest fliers we had—and she was absolutely crushed to the earth. But in His providence, God sent her such a vision that changed her from a despairing woman into a brave and hopeful one. She saw the radiant figure of her boy appear when she was sitting in her chair and not asleep. It was the same boy, but glowing with light, and she felt his arms about her and his lips on hers. He did not suppose that one in a thousand people had had such a vision, but the other 999 could be assured that their boys were just the same. If they were the same we should recognise them. Did we suppose that God would ever implant a mother's love for her boy and then mock it? That would not be God at all, it would be a fiend who would do that. If the revelation was true, of course we must recognise our friends who had gone. They were the same.

The "Liverpool Daily Post and Mercury" of the 11th inst. contains a thoughtful paragraph on "The Growth of Spiritualism"; such courteous and reverent notice of the subject might well be copied by other papers. The account states:—

One of the most remarkable scenes of Sunday morning in London—and Sunday morning in London always is

interesting and never dull to such as have eyes to see—was the crowd of the disappointed in Langham-place who failed to obtain admission to Queen's Hall for the Spiritualistic celebration of Armistice Day. So great was the press to enter that the doors were locked when the hall received its full complement of human beings. The millions of spirits who, it was held by believers, were present, also occupied no appreciable room. One says that in no spirit of irreverence. He or she would be a strange person who would wish to jest on such a matter.

Assuredly Spiritualism is making headway. The war, in which so many lost their best and dearest, gave it impetus. If the bereaved could only get in touch, even for a moment, if it were possible for one short hour to see the souls of those we loved, that we might ask them where and what they be! How possible it is to understand that aspiration!

The "Evening Standard" also deals with the question of continuity of personality in survival. The issue of the 7th inst. contains an article by W. B. Maxwell on "The Phenomena of Self," and after discussing self-consciousness with its assets and deficits, he points out that one may pray "to be made a better man," but never "to be made another man." Man wants to retain his "self" with all its memories and hopes:—

If I am Jones, Esq., down here I want to be Angel Jones up there. Again, I feel that intellectual and organic recoil when told that the attachments of worldly existence will fall away from me, that my soul will be absorbed into the soul of the universe, that my loves and desires will be higher and grander, and that, since all will be known to me, I shall not consider anything worth particular attention. It is very fine, but no use to me. I am Jones—and if I go to Heaven I want to feel the touch of a vanished hand and to hear the sound of a voice that is still. Far rather would I return to the death out of which I was born than ever grow too big to remember past kindness, too good to be moved by the face of a woman who once loved me.

References to Spiritualism in the daily Press abound just now, both in the form of attack and quotations of supernormal incidents. As an example of the latter we take the following from the "Daily Graphic" of the 14th inst. It occurs in the review of a book of reminiscences by Mrs. A. M. W. Stirling:—

Mrs. Stirling quotes many stories of visitations from the dead, but the most beautiful is one told by the late Sir William Richmond, in which we learn that while he and three of his brothers were playing in a large and neglected garden they stopped short at the top of some steps because they saw at the bottom their dead mother dressed in a blue gown with white spots.

They turned back to the house and told their father what they had seen. He was so angry at what he took to be a monstrous lie that he sent them supperless to bed. A few days later their Newfoundland dog was missing, and was ultimately found drowned at the bottom of a deep well which was covered by some rotten planks which the children would have trodden on had they not received their mother's warning.

W. W. H.

## UNIVERSAL RELIGION.

The following is taken from "Psiquis," the psychical journal of Havana, Cuba:—

Universal religion is founded on the justice of God, it raises no temples to a fraction of mankind, it has no forced external formalism; but it gives peace after prayer, because prayer (from the soul) is stripped of all the superstitions which accompany human religions. Universal religion describes God with His attributes of grandeur and power; human religions describe Him as subject to the weaknesses of humanity. Universal religion has its seat in the soul, as in a sanctuary. Human religions are condemned to error and the rebellion of reason.

Universal religion is manifested in elevation of thought and the desire of perfection. Human religions exact faith without affording the true feeling of faith. And they sometimes finish up by making man a fanatic or an unbeliever.

Universal religion tells you that all are equal, in virtue of our origin and destiny. It lifts you up to the future and keeps you from pride in speaking to us of the past. Universal religion gives you the exact definition of your being and saves you from despair, it initiates you into the glory of your God and promises you joys in your home.

The dwelling of God is the dwelling of those intelligences who have arrived at the summit of all perfection.



## LETTERS TO THE EDITOR. RAYS AND REFLECTIONS.

## "COMING WORLD CHANGES."

SIR,—Having read in your current issue the contribution from Mrs. Underhill with the above heading, I venture to say that the communication purporting to come from William James is not at all evidential either in style or content. There is, moreover, nothing new in the message, for the idea of a correspondence between mental and physical upheavals in our world has been a commonplace of occult teaching in all ages, and the substance of the message received by Mrs. Underhill may be found in any theosophical exposition of cosmic evolution. In fact, speaking generally, what may seem to Spiritualists to be a new revelation is a very old one, and in the Yoga teachings of the East there is set forth a complete explanation of all the subjective and objective phenomena of metapsychics.—Yours, etc.,

I. K.

## THE SILENCE ON ARMISTICE DAY.

SIR,—Strictly, there was not. At least, not in this district. The first signal for silence began one minute before 11 o'clock, and the last one three seconds before the first signal that the silence was over. On each occasion I have noticed the same occurrence.

The fact is, that for a public silence in the midst of the activity of a large town, two minutes is too short. A broken silence is no silence, and the effect is spoiled.

When this brilliant suggestion was first put into effect two minutes was a period as long as the general public could use—or perhaps would tolerate. I think they are now prepared for a longer time, say, five minutes. We should be in earnest about this. It means much for our movement, more than is apparent.

I wonder if someone of influence would bring this suggestion before the proper quarter.—Yours, etc.,

R. A. BUSH.

Morden, Surrey. Nov. 11th, 1924.

## "THE MARVELS OF A WONDER-WORKER CAPABLE OF CURING CANCER AT A DISTANCE."

SIR,—Such is the title of an article that appeared some days ago in the Milanese paper, the "Corriere della Sera," and which reproduced the facts which follow, originally printed in a French paper some months before. What paper is not mentioned.

In the province of Liège a great sensation has been lately aroused by a miraculous worker of cures, who for a little more than a year has shown himself to be the possessor of extraordinary power. From all parts around crowds gather, hoping for miraculous benefits from him. He is about forty years of age, very simple, without any studying of effect outwardly. By those who have reaped benefit from his power he is said to have strong magnetism in his eyes, while he himself asserts the following: "I am a phenomenon, and can give back sight to the blind; have made children walk who never had the use of their limbs, and have restored vitality to adults helpless for many years from paralysis. I also effect cures by correspondence with equal success. At a distance I have healed those suffering from cancer. When a new patient comes to me I tell him at once what ails him. I say, 'You have this or that complaint. Go, and in fifteen days you will be well.' Doctors are at liberty to come and witness my treatment, after which none of my patients exhibit any more of their previous symptoms. I render them unconscious without touching them. My gifts manifested themselves when I was thirty-five, and I cannot explain how. Formerly by trade I was a turner in a factory. From those I cure I ask no reward. As to the number I have been able to benefit I can give no precise figure. Some doctors have endeavoured to catch me out by mixing with others, disguised, but scarcely have they come into my presence than I have unmasked them!"

It is a pity the name of this apparent marvel-worker is not given.—Yours, etc.,

CLAUDE TREVOR.

17, Lang 'Arno, Torrigiani,  
Florence, Italy.  
Nov. 8th, 1924.

In the course of his brilliant address to the Society for Psychical Research on October 31st, Professor Richet told in graphic French phrases the story of two Abbots who were present at a monastic ceremony, at which each monk was expected to make an offering. These tributes being collected and counted, it was found there was one short.

Suspicion fell on one of the monks who was notorious for his meanness. He was questioned, but declared that he had made his contribution. "Well," said one Abbot, "if he says so, I will believe it. But I did not see it." Said the other Abbot, who was bitterly familiar with the character of the suspected man, "I did see it. But still I don't believe it!"

I am telling the story from memory and the details may not be quite as M. Richet gave them, but the point of the story is there. And I have seldom seen a more apt illustration of the workings of faith and of doubt, as we see them frequently exemplified in the history of psychic phenomena.

"Has it been noted in LIGHT," writes an admired contributor, "that the Haunted Gallery at Hampton Court is now open (after 150 years' seclusion) to visitors?" No; it had not been noted; but it is now.

Meanwhile, moving a cordial vote of thanks (passed unanimously) to our correspondent for the information, we may look forward to some thrilling story concerning the Haunted Gallery for the Christmas season, for Romance has not yet finished with the ghost and Science is only just beginning to get to work.

Mr. J. W. Turner, commenting on the recent reference to book titles, tells me that it reminds him that some years ago he was speaking in praise of Miss Harraden's well-known novel, "Ships that Pass in the Night" to a gentleman whose education was of so high a character that his reply was rather astonishing. He said he had read the book, but did not like it for there was nothing at all in it about ships!

Mr. Leslie Curnow, in the "Two Worlds," recalls the historic flight of Mrs. Guppy, who was carried in a moment of time from her home in Highbury (North London) to a séance in Bloomsbury, in June, 1871, a distance of three miles.

The episode—one of the most amazing in the history of mediumship—was the occasion of much drollery in the newspapers (although the "Echo," a London evening journal, gave a serious report) and many a humorous writer made it the subject of sprightly comment. The really comic part of the story is that it was actually true—it was impossible, but it happened, as M. Richet would say.

The wonder of it was increased by the fact that Mrs. Guppy was a lady of vast proportions—almost a giantess. And in a matter of this kind, one looks for someone aerial and sylph-like. But probably her massive build was connected with the power of her physical mediumship. I recall her as a lady of excellent sense and great kindness of heart. She survived her flight a good many years, and her general mediumship, which was of an extraordinary kind, continued apparently unimpaired.

A valued correspondent sends us a copy of "The British Fascist Bulletin," the "only organ of the British Fascists." It is a loyalist journal, and to say that it has no special relation to our subject is not to decry its merits. But no one can be long in this movement without discovering that Spiritualists are of all shades of political complexion, and that some of them hold very strong views of a highly controversial character. In these matters one has to tread, like Agag, delicately, and be tolerant of much intolerance. (I have just met a Spiritualist who is also an anti-Fascist.)

Doubtless there is something to be said for bigotry of view whether in our own subject or any other. It is at least a sign of sincerity, although I am glad it is not the only sign. I recall the story concerning Disraeli, to whom one of his friends strongly recommended a young man as secretary. He was not only an able young fellow, but one of his recommendations was that he was admirably balanced and free from any form of bias. "I see," said the wily old politician dryly; "you want me to employ a man without convictions."

D. G.



## THE CENOTAPH "SPIRIT PHOTOGRAPHS."

As LIGHT has to go to be printed some days in advance of its publishing day, it is sometimes impossible for us to keep pace with the developments of any disputed matter. It is so in the present case which, however, does not call at the moment for any particularity of treatment. It is too typical—just one of those "regrettable incidents" which abound in the history of psychic photography, as in other subjects.

The main facts, so far as we can gather them, are that Mrs. Deane and her daughter Violet took certain photographs at the Cenotaph on Armistice Day; that an illustrated daily paper reproduced one of the pictures on which the "spirit faces" appeared; and that it was subsequently stated that the faces had been identified as copies of portraits of well-known footballers and professional boxers.

The identifications are, to say the least, highly disputable. They are challenged by those whose views we must respect—people who, knowing the originals of some of the supposed portraits, deny the likeness. But we remember that such curious reproductions of existing portraits are not unknown in the complex region of psychic photography.

These things happen. They have happened before. They will doubtless happen again, and that they do not necessarily point to imposture by the medium concerned, we are well assured. What they really import remains to be seen.

The fact is, this subject of psychic portraiture is still in its experimental stages, and, except for the inexperienced sceptic and the "wholesale believer," slap-dash judgments are out of place.

Just how it is that a medium for psychic photography will, on one occasion, under the strictest test conditions, obtain a picture, authentic and evidential, recognisable as the portrait of some departed friend of the sitter, while on another occasion, under the same test conditions, there will appear a reproduction of some picture, portrait, or magazine illustration, having no earthly connection with the matter in hand, is a problem at present beyond our solution. When these misadventures occur they are at once put down by the uninstructed critic as a clear proof of fraud. Of course there are impostures here as elsewhere, and certainly we cannot blame the uninitiated observer for adopting an explanation which, to him, seems the most likely one. If he had more experience in the matter, he would be shy of hasty verdicts.

Doubtless the Cenotaph episode will have given rise to an infinite amount of verbiage, very little of it to the point. There will be accusations of fraud on the part of the medium, theories as to the photography of thought, speculations regarding the malign activities of hostile persons (carnate or discarnate) anxious to bring psychic evidences into contempt; and so forth. We have seen the same sort of thing on previous occasions, and can afford to maintain an even mind. It is a question that will only be finally settled by those who are endowed with adequate knowledge of psychic laws, coupled with some familiarity with photography.

Psychic photography is a subject which has many friends, and many enemies. Its friends are not always wise, and its enemies not always scrupulous, as everyone who has studied the subject from an impartial standpoint is well aware.

We observe that the affair has called out a certain amount of unctuous rectitude on the part of some journals. The Cenotaph experiment, we are told, was a desecration, a sacrilege. But none who know Miss Stead and Miss Scatterd would dispute the idea that these ladies were animated by the highest and worthiest motives. They are known and esteemed for their long and self-denying labours in promoting psychic evidences, and so bringing consolation to the bereaved, and increasing our knowledge concerning the spiritual nature of life. There is no question of sacrilege there.

When the facts regarding the real state of the departed are better known, this will be abundantly clear. As to Mrs. Deane, our information is that she has had an unblemished record for honesty up to the time of her entrance on her career as a psychic photographer.

We can at least testify to the character of the people immediately concerned. As to the experiment in itself, we have naturally to hold our judgment in reserve, if indeed we could be in a position to give any judgment at all.

At the most, we are only observers, for the experiment was entirely unconnected with LIGHT or the London Spiritualist Alliance.

In the meantime it may be well to emphasise our view, that psychic photography is still in the experimental stage, and no final conclusions regarding it are at present possible. We have a few authentic evidences, and a great mass of dubious results.

Perhaps it was a mistake to make a public matter of a subject still in its raw stages. Perhaps it would have been better to have kept it within the circle of psychic inquiry until it was ripe for the attention of the general public. Who can say? Censure is cheap to-day. We will leave the moralising to others less conscious of their own deficiencies.

### CURRENT ITEMS.

Lady Conan Doyle contributed an admirable letter to the "Daily Express," of the 14th inst., in reply to a Mr. Hickie, who warned people against attempts to communicate with the spirit-world. It expressed the true spirit of essential Christianity—loving-kindness as against the bigotry, cruelty and selfishness of present-day materialism.

"We do not say that all 'spirit' photographs are faked," says the "Daily Graphic." No; that would be quite untrue.

Mr. Shaw Desmond's lecture on "Gaelic Ghosts of the Twentieth Century," has attracted wide attention. A report of it appeared in the "Manchester Guardian" of 14th inst.

Mr. Ernest Hunt, who so ably filled the breach occasioned by Mr. Shaw Desmond's excusable delay at the recent meeting of the L.S.A., gave an excellent address on Spiritualism at Coventry on the 11th inst.

The "Yorkshire Post" gives an account of the suicide of a Spiritualist. As it is so well understood that only Spiritualists ever commit suicide, it was really unnecessary on the part of the journal to mention that it was a Spiritualist in this case.

The Glasgow Society for Psychical Research held its first meeting for the present session on Tuesday of last week when an address was given by the Rev. T. M. Napier, Dr. Knox presiding.

The Christian Spiritualist Church, at Devonport, held a bazaar and sale of work on the 12th inst. Mrs. M. A. Grainger opened the proceedings which were under the direction of Mr. A. W. Mason, the official President. Mrs. Grainger was the recipient of a gift from the members, and a bouquet was also presented to her.

The Rev. G. Vale Owen had a fine meeting at Swansea when he lectured at the Central Hall, on the 12th inst.

**A PLEDGE OF IMMORTALITY.**—By my love for my mother, who gave life to me, I swear that Life is sacred and imperishable, that affection is not an irony, that Immortality is something more than an unexplainable dream; and that those who have loved us even to their last hour . . . are our angels, the guardian angels that Christianity had a glimpse of, but without understanding. To live, to act, to endeavour to feel, in the manner that would most please the departed whom we love, is meanwhile our task here. There must be a watchword for our daily battle inscribed on the graves of our dear ones. May this power of living with, and in, what is said to be "no more," be to your mind a Pledge of Immortality.—MAZZINI.



## "FROM MATTER TO SPIRIT."

NOTES OF AN ADDRESS BY MRS. PHILIP CH. DE Crespigny at  
THE BRITISH COLLEGE.

### II.

Life itself is a problem that has so far baffled the ingenuity of the materialists although there have been many attempts to account for it; but as with all attempts to explain first causes, the results have been merely to push the origin of life a little further back. So we must leave it at that, and take the story on from what has been called the parting of the ways—the differentiation point of the animal and vegetable kingdoms.

At this point there seem to have been certain signposts, in the beautiful flower-like forms known as sea-anemones, that are really more like blossoms than animals; and on the other side, the pitcher-plant and such growths, which, with their predatory instincts and traps laid for the insects on which they feed, would appear more like animals than plants. The very first ancestor of all animal life is to be found in some of the one-celled animalcules called *protists*—microscopic organisms that yet seem to have held all the potentialities for life as we know it to-day.

Some of these minute organisms were encrusted with tiny walls of cellulose, which hampered their movements and activities; they were not able to move freely and prey upon their neighbours but drew sustenance from the elements immediately surrounding them, and the sunlight. These drifted into the vegetable kingdom automatically.

The others were without this cellulose envelope; they could move about without hindrance, and one of the first forms their unrestricted activity took, was to eat each other.

In the plant we call *mares' tails* we see one of the earliest forms of vegetation. In the early days of this earth's history they grew to an enormous size and formed large forests. But the life side and vegetable side kept pace with one another, readjusting balances and reactions. Life appears to have found expression in very unpleasant forms—spiders, scorpions, centipedes, and a huge kind of snail, rioting in the dank and vaporous forests of *mares' tails* and similar growths.

The first sense to be developed seems to have been feeling; not only through the sense of touch with regard to the material world around, but recognition of vibrations coming from the sun. This would have developed feelers and sensitive points on the body, until gradually through the strain of desire the organs of sight came into being; food had to be hunted for, which brought powers of locomotion. The sense of hearing could not have been long behind, necessary as it was for self-protection in the centre of a predatory community, and for locating quarry. The voice also was of gradual growth, first as a sex-call and as a warning cry to the young.

In the establishment of all the various families of our globe there have been forking of the ways within the kingdoms themselves. Different types broke away into special lines and entered on a more or less stable course towards particular goals. But it was long after the period of which we have been speaking that *man* parted company with the rest of creation, and started on his own individual road toward evolving a physical body suitable in some degree for the use of the Spirit—made, as we are told, in God's own image.

In the first days of the Darwinian theory the author of it was the butt of incredulous protest and a great amount of ridicule—we who are students of Spiritualism know to what lengths that can be carried! Men resented being told they were descended from apes; it was an idea that wounded man's vanity—including woman's—and it will be noticed that in this case arguments far more convincing must be urged than when the idea suggested is pleasing.

Like many other new ideas, the Darwinian theory has had to be modified. It is now asserted that man is not descended from any form of ape still extant, but from a common ancestor, when another forking of the ways must have taken place. Our common ancestor lived in far-back ages, and there is no missing link now to connect man with the particular species from which he is descended.

It is an interesting fact in connection with the opportunities for actually observing the processes of Nature, that at present there is a certain kind of lizard in Australia doing its best to become a biped. It is using its hind legs to support itself, and its forelegs more as hands, and one wonders in what form this great desire on the part of its little reptile mind will finally find expression.

There are many proofs in existence to-day of this ape ancestry of ours which can be followed up through scientific literature, and man's material vehicle must have evolved through ages of time before it could be used as a channel for free-will, the god-like attribute that places mankind so far above the rest of creation. It seems to be this step in his career that is pictured in the story of the Garden of Eden. Man henceforth became something more than a puppet of circumstance, obeying his animal instincts only; he was now in the image of God—not in his

outward casing, suggesting the old anthropomorphic God of the Sunday picture books! But in his power of exercising free-will, and—in the far future—through his mind and intellect, and especially imagination, of creation on his own account. He became a responsible being, knowing good and evil—a *rise* surely, rather than a *fall*—although bringing with it a capacity for the sorrow and suffering from which are obtained the highest spiritual reactions.

With no knowledge of good and evil there could be no such thing as sin, no choosing between the two paths, but with free-will his responsibilities began. As Frederic Myers so beautifully puts it:—

"... some strange light, past knowing, past control,  
Rose in his eyes, and shone, and was a soul."

Man's material development has left landmarks appreciable to the senses; his spiritual progress has of necessity been accomplished in a less spectacular fashion, leaving us to weave conclusions from very slender threads. But there is no doubt his inner self went through just as much travail and effort as the outer. Earnest desire is an unconscious effort of the will, putting forth feelers towards a wider field of consciousness. Each attribute in turn, of mind and brain, has been attained through effort and suffering; memory, power of anticipation, lucid thought, imagination, all have been acquired through the working of the Spirit through matter; and our friends on the other side are continually impressing upon us that spirit-consciousness—the self—is hampered beyond belief in expressing itself through so dull and clumsy an instrument as physical matter, and that we are only half alive owing to the dead weight of our bodies.

But like our own, their knowledge is only relative. We know from logical conclusion, and from information they give us, that their condition has nothing of finality about it—that they themselves are progressing towards higher spheres where matter must be still more attenuated and more, under the direct domination of mind.

## THE KERNEL OF THE PSYCHIC PHOTOGRAPHY PROBLEM.

Armistice Day appears to have produced the usual recrudescence of interest in Psychic Photography, with its attacks on the subject, assumed explanations of the methods by which this may be produced, and discussion of the vulnerability or otherwise of the precautions taken to avoid fraud or error.

Most of this is beside the point, for although an isolated occasion may be open to question (in many directions) large cumulative results have now been obtained which preclude any possibility of the whole being explained away by suggestions of fraud or error in manipulation.

The well-known remarks of President Lincoln can be well applied to this matter: "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time." So many persons, specially adapted for this purpose, have made repeated tests, with no worse result than a degree of dissatisfaction, that the summary of these tests can be taken as an undoubted decision that these things happen beyond any normal explanation.

In the few cases of fraud, it has been speedily exposed. How and why the phenomena happen is a different question, and it is here that all possible investigation should be made, instead of wasting energy and time in going over old ground, which can only result in the conclusion that the formation of these "extras," as they are called, is a real happening.

But there is another point which is usually missed or evaded, and that is, the value of the "extra," as evidence, apart from any question as to the method of production.

The photograph of a person may be produced by discarnate assistance, or it may be the result of unknown mental power, i.e., it may be but an impression of the thoughts of some person present. In the case of recognition, it is of little value, in either direction, and even ordinary recognition alone is by no means decisive, for both these explanations might have equal value.

On the other hand, if information is given in one part of the country, that a certain "extra" will be given in another part, and this takes place, without any previous communication between the two, either personal or by correspondence, then it is difficult to see how any other explanation can fit the case except discarnate agency.

If attention were only concentrated on cases approximating to this type, it is probable that conviction might be reached by those who are open to conviction; and the rest would not matter.

W. W. H.

Nothing will ever be attempted if all possible objections must first be overcome.—DR. JOHNSON.

Never bear more than one trouble at a time. Some people bear three kinds—all they ever had, all they have now, and all they expect to have.—LORD ABERURY.



## "ANCILLA'S SHARE."

AN INDICTMENT OF SEX ANTAGONISM.\*

REVIEWED BY W. BUIST PICKEN.

According to the principles of Nature, which constitute the final court of appeal in discussions such as that in which this "anonymous" (but publicly known) author takes part, Ancilla's rightful share of the good and evil of human life is just one-half of it; the other half rightly belongs to her partner. This is not only the correct theoretic, mathematico-logical division, but the true psychological and practical one also. By the latter method, however, the psychological operations may be such that the partners either "halve their sorrows and double their joys," or incalculably play the devil with them.

It is obviously impossible to apply the principles of Nature to this subject in a short review of a large octavo volume; "Anonymous" herself has not attempted to do it in her three-hundred-odd pages. Therefore, it must be bluntly said at once that roughly the first half of her book is much more an *Incitement to Sex Antagonism* than an Indictment of it. If she were as well equipped psychologically as logically it would not be necessary to tell her that such associations as the Juliette Dronet-Victor Hugo one, or that of Louise Colet and Victor Cousin, taken in the extreme multiple of them, are utterly out of representative proportion as applied to the race. In one aspect they are truly representative, biologically and psychologically, namely, that of sex-attraction, (not sex-antagonism). This being the fundamental essential to continuous production of individuals, which is the ultimate use of the material universe, and complicated with what is commonly called free-will, is beyond mechanics and mathematics: it is unavoidably irregular, sometimes conspicuously inharmonious, in an elementary world. Miss "Anonymous" seems to forget that human love is an inheritance from animal forms, sublimated immeasurably; and she apparently does not know that even in the human organisation sex-love is more or less a variable between natural promiscuity and natural exclusiveness—actual cerebral organs with related temperaments largely determining the quality and permanence of sex-attraction. Polygamous propensities, openly institutional or secretly irregular, are in human life more or less atavistic, monogamy being the type of relation. The Colet-Cousin, Colet-Flamhart, Colet-de Musset illustration does not flatter any of the parties to it—"Ancilla" least of all. Such associations, however they may arise, develop irresistible sex-attraction, and fail from only partial reciprocity of wider emotion and thought. Both sexes are endowed with the same varied forms of love, generally differing in the polarity of relationship. But neither sex, as a rule, is conscious of the universality of the reciprocal attraction known biologically as "sex," in the mineral world called "chemical affinity," amongst the constellations known by other names. In the human world few observe the pure sexuality manifested by the pre-puberal child, even infant, towards the opposite-sex adult. The normal action of sex is always a reciprocal attraction. What is termed "sex-antagonism" is essentially a clash of self against self, not of sex against sex, although sex may be incidentally involved. This is the real origin of the contempt and fear that in the book under notice are mistakenly attributed to sex-antagonism, a concept that has gravely misled its author. The dominant merit of the work is her insistent appeal to the feminine attributes of humanity for positive action in the great affairs of the world. She may not know that masculine and feminine epochs alternate in human history, nor that we have just entered a feminine one, in which it is the feminine elements of the masculine mind and the masculine elements of the feminine mind that receive an evolutionary stimulation—precisely contrary to what one would expect. But she feels intensely the latent high power of the feminine attributes of mind, and is gloriously right in proclaiming woman's power and mission in the abolition of war: "Against brute force women must set, not passive nervelessness, but an active battle of the spirit. . . . Wars will cease when women's will-to-peace is given equal hearing out in the world, and equal authority in council, with man's will-to-war. . . . No war could be fought, it is doubtful if a war could be declared, in face of the proclaimed non-consent of women." Let the woman-spirit, alike in women and men, declare its divine mandate all over the world!

## WAS IT ALL CHANCE.

BY FRANCES.

Does the ardent lover of things psychic carry a magnet in his soul that attracts them, or are they so universal as to naturally meet him everywhere? Or does coincidence explain? I ask, because when I went for a brief visit to a sea-side town, and to a boarding-house picked at random out of a newspaper list, I found all these things. First, the number of my room was five, supposed to be the "occult" number; but there is only one such room in

an establishment, even if it contains hundreds of rooms. On the first morning of my stay, the first thing that met my eyes was the name of Sardou on a poster. A touring company was playing "Diplomacy," but as the author of "Le Spiritisme," and an automatic artist, the name called to me with a thrill. At my boarding-house the conversation turned persistently on fortune-telling, and everyone had a prediction that had come true, or a dream, or a premonition to tell of. On Sunday I heard a notice of a bazaar in aid of some local charity, and went, with a friend. There was a fortune-teller, not banned by the Roman Catholic authorities, who controlled matters. She was a pretty bright-eyed girl, who gave many-coloured character-readings. I was lent a pack of fortune-telling cards, not Tarot, but of a design that I had never seen, and which professed to be the same as those used for Napoleon. I should like to know more of these. I visited the local museum and found it closed (owing to the hour), but just outside the doors stood a single large exhibit in a glass case—the fine painted outer coffin case of a mummy. I found that my friend had had a nasty shock from the sudden sense that this thing was alive, while I had been turned away reading the notice-board. She did not get over it for two days. I was unable to receive any impression from it either by dusk or daylight, but I must admit that these painted mummy-cases have a very realistic look, unlike any modern paintings.

When my friend had gone (she left before I did), I one evening rambled up the hill towards the old castle that crowns, and once guarded, those sea-worn cliffs and came upon the crumbling gateway of a huge old house. It stretched back among its trees, with rows on rows of darkened windows, and such an air of desolation that not all the lights of the town and the shops in the winding streets could over-balance. I found that it was the "haunted house" of the town; a few rooms in charge of a caretaker with permission to let. But the lodgers must have been few. Before I came home I attended a little Spiritualist Church in a secluded and highly respectable part of our "West End," and had read quite a number of psychic stories in stray magazines and "train" novels, beside others ferreted out in the second-hand bookshops.

Some of these things I went to look for, but others came to look for me. Or was it all chance?

THE MARYLEBONE ASSOCIATION: 1894-1924.  
(FOUNDED 1872).

ARMISTICE SUNDAY AT QUEEN'S HALL.

BY "AN OLD MARYLEBONITE."

The view from the platform on Armistice Sunday at Queen's Hall was a most remarkable one. The spacious building was one sea of faces, eager, expectant, reverent, though the faces and forms of the assembled host of spirit-people present were clearer to the eyes of a clairvoyant than were those present in the flesh. There appeared an immense fan-shaped body of light near the centre of the hall, out of which came countless numbers of spirit-visitants who moved about and around the immense audience that thronged platform and auditorium.

Then it was that the memory of the present writer carried him back to some thirty years ago—to the time when a few friends met together in the house of Mr. W. T. Cooper, in Marylebone, to consider how best they could assist in revivifying the Marylebone Association, whose members then were few, and workers fewer. A tea meeting with a concert afterwards was suggested—one friend offered to provide the tea, another cakes, etc., and so on; and a gathering in a Harcourt-street room (an old carpenter's shop!) resulted. This effort gave the much needed impetus for the renewal of activities, and then followed years of hard and oftentimes thankless work—the taking of another meeting-place in High-street, Marylebone (the hall was originally an old police court, at the rear of a pork butcher's shop—I think the shop is still there). Miss Florence Marryat opened this hall, Mr. Thomas Everitt presiding. The place had previously been repaired and decorated by Mr. W. T. Cooper, and one or two others. Another year or so and Cavendish Rooms, in Mortimer-street, was taken, and then—but it is too long a story to tell here! (Will it ever be written? I like to think it is recorded in archives of Spirit-Life; I am assured that this is so). And so—but now my memory suddenly resumed the recording of the present splendid services at Æolian Hall, etc.

In Queen's Hall on this Armistice Sunday, where four thousand people were assembled, there were present (in the body) only two who were at Mr. Cooper's house on the occasion referred to—thirty years ago. One of them was Mrs. Brinkley, still hale and hearty at seventy-seven. Well might she feel proud of her labours, and of the great work accomplished, also of the glorious workers who are now continuing the fine record of the M.S.A. They are to be more than congratulated on their noble efforts, for, from both sides of life, on Armistice Sunday last, a great psalm of thankfulness and appreciation poured forth. "Faith and Labour" may indeed be the motto of those who work as these for human betterment.

\* Anonymous: Hutchinson and Co.



## ANSWERS TO CORRESPONDENTS.

Mrs. YVETTE HARRISON.—We do not know of any other published writings of "Father Stephen."

M. & J. S. (Nassau, Bahamas).—Thank you for your letter. We should be glad to comply with your request, but at the present time it is quite impracticable.

A. Anna Roberts. You do not give your address, or we could have replied to your letter personally. There are many sentimental objections to the idea that spirits remain human and live in a human world, but sentimental objections do not do away with the fact. As regards the spirit friends "waiting" over us, the conclusion would be that they would from their point of view see how very unimportant and how very brief are all our troubles, and consequently would not be in the same condition of mental pain as they would be were they still living on earth.

## NEW PUBLICATIONS RECEIVED.

"The Force that is Life: What and Where is It?" by Felix Snow, Jarrold and Sons, Ltd.

"The Science Annual," 1925 (3d. net).

"Revue Metaphysique," September-October.

"The National Geographic Magazine," November (6s.).

"My Psychic Adventure," by Malcolm Bird, George Allen and Unwin, Ltd. (7s. 6d. net).

"The Christian Faith and Spirituality," by Charles Manson, The League of Truth and Freedom, Wolverhampton (3d.).

"The Journal of the American Society for Psychical Research," November.

REV. G. VALE OWENS LECTURE TOUR  
1924 and 1925.

DATE	PLACE OR PLACES	HALL	LOCAL ORGANIZER
Nov. 8	Darnall Park, London.	St. Paul's Hall (Evening) Park and Darnall (Evening)	R. Ellis, Esq., 12 Marlborough Road, Brighton and Mrs. Moss

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Lectures of knowledge and education, inspirational  
and, with emphasis of various churches for higher  
knowledge. Nov. and Dec. 1924—J. H. B. Darnall, 28, Darnall  
Avenue, S.E.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Times Hall, Times Grove.—November 23rd,  
11.15, open circle; 2.45, Lyceum; 6.30, Mr. P. Scholey.  
Wednesday, November 20th, 8, Mrs. Brownjohn.

Croydon.—Harewood Hall, 96, High-street.—November  
23rd, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Chamberwell.—The Central Hall, High-street, Peckham.  
November 23rd, 11, open circle; 6.30, Mrs. Edith E.  
Balmers, Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North  
Finchley (opposite tram depot).—November 23rd, 7, —,  
November 27th, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—November 23rd,  
11, public circle; 7, Mrs. E. Smith. Thursday, November  
27th, 8, Mrs. Stephens.

Peckham.—Lansdowne-road.—November 23rd, 7, Mrs. A.  
Jamrach. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park  
Station (down side).—November 23rd, 11, Mr. H. G. Swift;  
3, Lyceum; 7, Mrs. Edith Clements.

Woolwich Spiritualist Mission, Mansfield's Hall,  
Montague-street (entrance Liverpool-road).—November  
23rd, 11 and 6.30, Mr. Harper. Thursday, November 27th,  
6.30, Mr. W. A. Molton.

Central.—144, High Holborn.—November 21st, 7.30,  
Mrs. Molloy. November 23rd, 7, Mrs. G. Davies.

St. Paul's Christian Spiritualist Mission.—32, Darnall  
Park, S.W.12.—November 23rd, 7, —, Wednes-  
day, 8, service and 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. November 23rd, 6.30, service, Holy Communion  
and Address. Healing Service, Wed., November 26th, 7 p.m.

PIETERMARITZBURG SPIRITUAL CHURCH.—We are informed  
that the statement in an advertisement in *Light* of  
September 20th, last, to the effect that Mrs. Phelps is  
pastor of the Spiritualist Church at Pietermaritzburg  
is incorrect. On enquiring into the matter we learn  
that Mrs. Phelps was the founder and for seven years  
the pastor of that Church, but at the time of the ad-  
vertisement was not associated with it. We therefore  
make the correction as desired by the Hon. Secretary  
of the Church, Mr. R. O. Simpson.

PSYCHIC BOOKS.—We are desired by Messrs. Fyfe,  
Ltd., of Charing Cross Road, to state that the business  
of Mr. Henry George, Occult and Masonic Bookseller, of  
Lambeth Conduit Street, has been acquired by them and  
Mr. George will take control of their Occult Book Depart-  
ment. Those in search of books on every phase of astral  
thought are invited to call and examine the stock, or to  
address their enquiries to Mr. Henry George, who will  
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Watford Christian Spiritualist Mission, Watford  
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cross, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).

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# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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

No. 2290.—Vol. XLIV. [Registered as] SATURDAY, NOVEMBER 29, 1924. [a Newspaper.] PRICE FOURPENCE.

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## PHYSICAL EVIDENCE AND SPIRITUAL INTUITIONS.

E. M. E. writes to ask our views on some passages in the little book, "Communication with the Next World," a series of messages from the late Mr. W. T. Stead (Stead's Publishing House), which we regard, by the way, as a really valuable text book of Spiritualism. Our correspondent cites such statements as, "It is abnormal that the deceased should have to come back to the physical. . . ." and, "It is man who ought to go to the spirits by developing in himself his spiritual faculties." E. M. E. highly approves this teaching and would have it made of general application, taking the place of those psychic experiments of which some make so moving an appeal to the conjurer. Of course we cannot go all the way with E. M. E. on this point. We must walk before we can fly. It is so clear that what our correspondent calls the "acrobatics" of Spiritualism are very necessary at the present stage. Many people have not developed any interior sensitiveness to higher states, and by consequence can make no direct contact with the spiritual world on their own account. So that if (as Mr. Stead is represented as saying) "mediums are really only mediocre interpreters for the spirits"—they are for most people the only interpreters. A few athletic souls may be able to leap the "narrow stream"—the rest must cross on stepping stones, but if these prove to be the stepping stones to higher things so much the better.

\* \* \* \*

## SENSITIVENESS AND MEDIUMSHIP.

Sensitiveness undoubtedly plays a great part in human evolution. It seems to be a question of the power to react to the subtler forces and tendencies which mould the race. A glance at the history of the past is sufficient to show that the coarser types of mankind move slowly, although they are none the less highly important, for it is they who do the rougher work of the world. The thinkers, dreamers and poets respond to the higher influence of the ideal realm and their ideas are gradually outworked by those of greater physical vigour but less sensibility. The mediumistic type seems to stand in a class by itself. Its sensitiveness is usually confined to a special department. It is in close touch with the realms of discarnate humanity. But it is never safe to draw rigid lines. We have known mediums who have stepped out of mediumistic ranks to become poets, artists and men of high literary power, just as, on the other hand, we find examples of the artistic type who exhibit strong traces of psychic power, and who become mediums. But we should say, as a general rule, that the development of sensitiveness is a prime mark of evolution in the human scale, and doubtless also in the animal world.

## NOTES BY THE WAY.

In the other life, therefore, appears the wonderful paradox that the oldest people are the youngest. To grow in age is to come into everlasting youth. To become old in years is to put on the freshness of perpetual prime. We drop from us the debris of the past, we breathe the ether of immortality, and our cheeks mantle with eternal bloom.—Rev. EDWARD H. SNARE ("Foregleams of Immortality").

## MONEY PRIZES FOR MEDIUMSHIP.

We suppose the method of testing mediums by money-prizes or wagers has been in existence ever since the beginning of the modern Spiritualistic movement. We can remember a great many examples and we have never known any good come of them. They always left the position exactly as it was at first, and to the philosophic observer they afforded the gentle amusement which might come from the spectacle of a kitten chasing its own tail. The thing as we observed it worked out very much in this way: The medium having obtained a certain amount of reputation in connection with phenomena the existence of which was disputed by sceptics, a challenge was offered by the opponents. If the medium declined it was to the opposition a clear proof of imposture, if he accepted and there were no results the conclusion was the same; if there were any results these were hotly disputed—the most favourable interpretation being that these simply showed that, as a wickster, the medium was a little cleverer than the observers, and so managed to outwit them. We have just seen a notable case in point—we mean the "Scientific American's" test of Mrs. Crandon. It is, as we have said before, a kind of "merry-go-round" without being exactly merry—the sceptics return invariably to the point from which they started. Ultimately, perhaps, it will dawn upon the minds of the "investigators" that they are operating in a mental and psychic region that is delicate, subtle, incalculable and full of surprises. In such inquiries purity of motive is the first essential—although it is rarely present. The second requisite is a clear head and sound judgment, and those qualifications are not too plentiful.



## THE LARGER EVOLUTION: FROM MATTER TO SPIRIT.

BY FREDERICK STEPHENS.

(Continued from page 709.)

### THE CLERICAL OPPOSITION.

These at once took up the challenge, and a controversy began which lasted about thirty years. The theologians were worsted, and the Darwinian theory from the moment of its triumph over the Church has been ever since subjected to a steady fire of searching criticism from biologists of all schools and shades of opinion. The late Dr. Geley, whose death is such a great loss to psychical research, has luminously summarised the state of opinion in the scientific world on the subject and considered that of the classical theories of Evolution still in vogue (whether Darwinian, Lamarckian, or of their modifications) each one alike fails to explain the origin of species, of instincts, or of abrupt mutations of species. Dr. Geley shows that neither theory—whether of natural selection or adaptation to new conditions—does more than name secondary factors, leaving the primary cause completely ignored.

### CLASSICAL THEORIES INADEQUATE.

If De Vries is right in his contention that *abrupt* mutations are the rule in animals and in plants, and not the exception, a new and serious difficulty faces the two orthodox theories, for both postulate very minute, slow and innumerable variations upon which selection or environment is to operate. A masterly analysis of the difficulties that neither theory explains brings Dr. Geley to the conclusion that though natural selection and effect of environment have played an obvious part in evolution and have been favouring agencies, they have not produced it—in other words, they are not the cause behind it. The attempt by materialistic biologists to show also that the physiological individual is nothing more than a mere complex of individual cells, turns out upon analysis to be just as inadequate. The favourite analogy is that of a colony, and Dr. Geley will only admit that the analogy holds for inferior animals such as zoophytes. He points out that if the unit physiological individual is to be conceived as a mere complex of cells, it will be impossible to explain how this congeries of cells succeeds in reaching its special form, how this form is maintained through its life, and how its physical personality is maintained and kept in working order by continual repairs. Some biologists in their anxiety to reduce the difficulty as to repairs of tissues (that is new cells) to a minimum have denied that cellular renovation goes on to any extent. Even if further research should prove that the living cell remains intact throughout life, the problem is only shifted, for there must certainly be the continual replacement of its molecules to be explained.

### MIND BEHIND EVOLUTION.

Gradually Dr. Geley gets down to rock bottom. An analysis of the facts cited by him—especially the interpretation of histolysis in insects—teaches one capital truth, and that is "the modelling of living matter by an idea, the idea is no longer a product of matter; on the contrary it is the idea that moulds matter and gives form to it." (From Mr. De Brath's translation.) Dr. Geley speaks of the "triple concept," viz., "the unity of substance, the organising dynamism, and the conditioning of the latter by the idea."

### BODY, SOUL AND SPIRIT.

We are perfectly in order in translating his scientific terminology into more popular language, and in doing so we discover again our three old familiar friends, "Body, Soul and Spirit," the second banned for so long by biology and the third by psychology. The real

marvel is that it should require such effort to prove what should scarcely require proving to clear vision.

### HUMAN BODY A UNIVERSE.

Think of the diversity of the organs in the human body, of the tissues which constitute these organs, of the billions of cells which form the tissues, of the colossal number of the molecules in the cells and still more of the atoms involved! This is a universe of such diversity that imagination boggles at it. How explain the unity and order which reigns through it? Going on simultaneously there is an immense number of mechanical, physical, chemical and functional activities. Each cell works blindly on its own account, the forces of the external world are unconscious—what, then, is it that disciplines and co-ordinates all these innumerable elements so that they work towards a common final end superior to any of them individually? Mind and Life are intimately associated with matter in the physical organism. What are they? Well, at any rate, we know what they are not. They are not modes of matter (which is only an arrangement of electrical charges). But neither are they modes of physical energy, for that shows neither guidance nor direction. Mind and Life *use and guide that energy*, as Sir Oliver Lodge had to point out in his criticism of Haeckel. It is impossible to explain the facts of normal biology with these physical conceptions, but when we come to supernormal biology (as Geley showed) the case becomes perfectly hopeless. What about such strange facts as exteriorisation of sensitivity? of motricity? of telekinesis? of materialisation?

### SCIENTIFIC BIAS.

The orthodox adherent of conventional materialistic Biology is ready with an easy rejoinder. There is no supernormal Biology—there are no such facts! He dismisses it all with that airy gesture of "non possumus" which saves so much trouble. He can prove to you by the most impeccable logic that it is absurd, or impossible, or "unscientific," just as his seventeenth century ancestors did in the case of Harvey who asserted the circulation of the blood, or to come down to more recent times, just as our great grandfathers sneered at Mesmerism—which they later on adopted as "Hypnotism." It is quite respectable now.

An enormous literature awaits those sincerely willing to examine the subject with candour and without prejudice undeterred by the cheap lucubrations of ignorant journalists, the solemn expostulations of timid and bewildered clerics, or the *a priori* bigotry of scientific pontiffs who resent any suggestion that they may not perhaps know all there is to know about the universe. This literature is the work of careful students who describe what they have *seen and observed*. Even to name them would mean a long list—and this within the last fifty years.

### THE SPIRIT BODY.

The substantiated facts concerning apparitions exteriorisation of sensitivity, materialisations, etc., all go to show that there exists "in" the human body a second body apparently identical with it, but which is capable of separating itself from the physical body and under certain circumstances replacing it so that it can enter into relations temporarily with the external physical world. This may be called by many and various names, the soul, the *corps fluidique*, the *perispirit*, the etheric double, the odic body, the spirit body, etc. It has been demonstrated by experiment that this body can detach itself (in somnambulic sleep) from the material body and carry with it the sensibility of the latter. (De Rochas). It can thus objectify itself, is the organiser and the unifier of all the bodily activities—it is that without which the body is a mere agglomeration of billions of cells. The final exit of the soul from the body constitutes the death of the latter for the directive entity has quitted it and the physical and chemical phenomena of disintegration must now take full control and proceed without interruption. I



up hypnosis and in normal sleep it enjoys a temporary and partial freedom from the physical body and appears able to quit the latter. It may be regarded as a intermediary between the real transcendental self and the physical body to which it imparts vitality and sensibility.

#### THE INDIVIDUAL OR SELF.

The conscious personality which we know seems to be continually disintegrating, but the permanent individual or self which lies below the level of our consciousness is continually receiving and recording in its comprehensive memory all our experiences and building them up into permanent faculties, capacities and acquisitions—thus the subconscious transcendental self is the Master-Builder. The facts of genius, precocity, how that these capacities are often innate in the individual and pre-exist, the possibility of their having been acquired in this life is refuted, and Dr. Geley argues that they are the acquisitions of experiences garnered in former lives. He concludes that as the "individual" pre-existed this life so it will certainly survive physical death.

These are legitimate deductions from the doctrine of the pre-existence and persistence of the Self as drawn by Dr. Geley in his inquiry into the facts of supernormal and normal biology and organic evolution. So presented, the doctrine of Evolution becomes transfigured—lending itself to a grander and more inspiring interpretation than anything offered by orthodox theories of Darwin or Lamarck. It may thus be called the history of the passage from the Unconscious to the Conscious, and onwards to higher modes of self-consciousness beyond our present conception. Spirit is the ultimate fact of the universe, and as the Supreme Postulate it cannot be comprehended, that is, explained in terms of anything below itself. We can only sense dimly the next step ahead. We become that which we will or desire to become, after much striving against many obstacles.

The words in which a dear friend, now in the Beyond, summed up this creed, come back to memory:—

*L'Etre libre faisant sa destinée et s'élevant dans la Vie en proportion de l'intensité de ses désirs et du mérite de ses actions.*

*Que l'on trouve, si l'on peut, une meilleure religion et une plus belle philosophie!*

#### ROBERT BLATCHFORD ON POPULATION AND SPACE LIMITS.

##### ROOM FOR BILLIONS OF BILLIONS OF SPIRITS.

In further reference to his remarks on this subject, in a letter of November 15th, Mr. Robert Blatchford writes:—

The idea that there will not be room in the universe for 280 billions of people displays such incredible want of thought that you will perhaps allow me to complete my notes on the area of the solar system. The 280 millions of persons, spread out along the orbit of Neptune would each have a space 106 yards wide, and 2,794 million miles long. Allowing for the tapering of this strip towards the centre, each person would have an estate of at least 50 thousand million acres to live on. That is to say an estate six times as large as the whole continent of North and South America. Talk about "three acres and a cow!"

All that in our solar system. The nearest fixed star to our sun is  $4\frac{1}{2}$  light years, about 25 billions of miles away. Make a circle with our sun as the centre and Alpha Centauri at the circumference, and there would be an area  $8\frac{1}{2}$  light years, or about 50 billion miles in diameter. It would take 8 million solar systems to span the circle and a machine travelling at 100 miles an hour would be 55 million years crossing from one side to the other.

Some of the star clusters in Cassiopeia, or Andromeda, I forget which, are estimated to be 100,000 light years from our sun. That would mean an area of 200,000 light years in diameter.

No room? What a silly argument! But figure as we may we can gain no conception of the immensity of the universe. I wonder how many billions of billions of persons could march a million abreast along the Milky Way?

## LETTERS TO THE EDITOR.

### THE CENOTAPH PHOTOGRAPH.

(FROM LADY GREY OF FALLODON.)

SIR,—This affair of the spirit photograph at the Cenotaph, take it which way you will, is an excellent summing-up of the materialistic trend of the present day. If it is a fraud, then it goes only to swell the already large number of admittedly fraudulent spiritualistic activities; but if it is genuine, it is a striking lesson and reproof. Here is a vast crowd of true mourners, gathered together in the Church's own dear way, seeking the Living among the Dead; and what is shown them? A bouquet of athletes, magnificent exponents of the prowess of the body. Or is the lesson sharper still? Is it that the "tabloid thought" of a British crowd, even at its most solemn moment, leads to the precipitation of such an image as this?

"These be your gods, O Israel!"

Yours, etc.,

PAMELA GREY.

Wilsford Manor, Salisbury.  
November 16th, 1924.

SIR,—I do not know if the following remark is worth putting before the public, but it is curious that while the alleged recognition of live footballers, etc., among the faces on the Cenotaph photographs is taken by the sceptics to prove a fake, the recognition of dead relatives in the same circumstances (as on previous occasions) is not counted as evidence in proof of their genuineness.—Yours, etc.,

ROSE CH. DE CRESPIGNY.

Artillery Mansions, Westminster, S.W.1.  
November 20th, 1924.

SIR,—Great good should come out of this "mystery" regarding the Armistice Day Cenotaph photographs.

No friend of a sensitive, no sensitive who is aware of the possibility of the apparent duplicates of copyright pictures appearing on a film, will in future publish experiments, except when carried on under conditions rendering fraud impossible. Mr. Hope and Mrs. Buxton have for a long time taken photographs under these conditions. Mrs. Deane for the first two years submitted to test conditions, and then grew tired of it. But the prosaic risk of actions for violation of copyright, revealed by our experience of last Tuesday, will cause workers, seen and unseen, to realise that test conditions are absolutely essential.

Colonel G. V. S. in my presence and that of three other persons *willed, or wished, a living friend* on to a photograph of himself, taken by Mrs. Deane, he having told us all beforehand, except Mrs. Deane, what he wished and intended to attempt.—Yours, etc.,

FELICIA R. SCATCHERD.

### AUTOMATIC WRITING.

SIR,—Whilst admiring Mr. Dennis Bradley's emphatic honesty and courage of conviction as expressed in his book, "Towards the Stars," as well as in his recent lecture on Spiritualism, I find myself in entire disagreement with his remarks on the subject of automatic writing. I do not, of course, know whether Mr. Bradley's investigation of this branch of his subject is limited to his few sittings with Mrs. Travers Smith as published in this book. If so, it may be inferred that he did not use this means of communication as an attempt to prove survival; for it seems he merely asked the control questions and was astounded at the great rapidity and aptness of the replies received. He would seem to be an admirer of the philosophy of "Johannes," the control in question, and to accept the fact that he is an independent entity.

(Mrs. Travers Smith's control is not the "Johannes" of the Glastonbury script, but claims to have been a Jew of learning at a period shortly before the Christian era).

I have studied Psychical Science only for some six months longer than Mr. Bradley, and though I have had but little experience of the "Independent Voice," I am ready to agree that it is one of the most striking of phenomena. My investigation has been confined to a few seances, private or in groups at which messages both evidential and non-evidential have been received, and two or three astonishing sittings at the B. C. P. S. with Mrs. Cooper. On the whole, this form of mediumship appeals to me far less forcibly in the sense of intimacy and true personal contact with those communicating, than does that of automatic writing, of which I have, in my comparatively short experience, made a fairly comprehensive study with two highly gifted and trained mediums, Mrs. Travers Smith and Miss Dorothy Cummins.

Speaking of automatic writing, Mr. Bradley states that "only in about one case in a thousand does any fact come



through which could be accepted as indisputable evidence of survival." He should have said, I think, "in my own experience," as no such general statement can be regarded as correct to-day in view of facts recorded. Naturally, as he says, the mind of the medium to a certain extent colours the communications, as it is understood that the communicators work very largely on material found in the medium's mind.

In my sittings with the above mentioned mediums, I have many times received unlooked for evidence of survival, including facts unknown either to myself or the medium and subsequently verified. The personality and characteristics of the communicator are clearly revealed at such sittings, which are not obscured by the intervention of "controls." In this way I have spoken to many both known and unknown to me personally. I have also by this method received cross correspondences between Mrs. Cooper, of the B. C. P. S., and Mrs. Travers Smith; also between Mrs. Osborne Leonard, Mrs. Travers Smith, Miss Cummins and two friends (extracts from which I hope to publish later).

It has also been my privilege to be present at many of the sittings for what is known as the "Glastonbury Script" received through the dual mediumship of Mrs. Travers Smith and Mr. Bligh Bond; and I cannot imagine these communications, so unique in their coherence and style (as will be seen when the complete series of stories is published) being received through any other form of mediumship, any more than I can imagine the Spirit of Oscar Wilde dictating, altering and revising an entire play by means of the "Direct Voice." The survival of personality is the survival of character, memory and experience, and these are displayed in automatic writing.

Speaking generally, may I say that all effective communication should be based upon mutual sympathy of feeling and aim between communicator, medium and sitters. From this point of view destructive comment or ridicule thrown upon any medium with whom one does not happen to achieve success may just as readily suggest a limitation of capacity on the part of the sitter to obtain success as any fault inherent in the medium or control.—Yours, etc.,

E. B. GIBBS.

170, Brompton Road, S.W. 3.

#### MR. HANNEN SWAFFER'S PROTEST.

SIR.—Of course, Mr. Hannen Swaffer is perfectly right—it ought to be the business of someone who can speak with authority to combat the many insulting remarks that appear in the lay Press about mediums and Spiritualism generally. But if Lady Grey of Fallodon is to "write to the proprietors of the offending newspapers on every occasion"—the italics are mine—"on which injustice is done" to the cause, well, all I can say is that her ladyship will find her hands pretty full! I think this because of the many injurious references to Spiritualism which I come across every day in various newspapers, and I go through scores of papers every week. What is needed is a publicity agent attached to some leading spiritualistic organisation whose duty it would be to keep an eye on such things, much in the same way that Lord Decies so ably does on behalf of the members of the Income Taxpayers' Society, of which he is President.

As a humble member (of thirty-seven years' standing) of the craft of which Mr. Hannen Swaffer is such a "well-deserving pillar," may I venture to express the hope that he will do what he can in the matter, not only in the columns of his widely read and powerful paper, but also by spoken word whenever he and two or three of his journalistic friends are gathered together. I suggest, too, that a letter of remonstrance, bearing his signature, addressed to the editor of the "Newspaper World," which every journalist reads, would give the rank and file of newspaperdom, as well as the proprietors of papers, furiously to think, and, on the principle that every little helps, be bound to do a certain amount of good.—Yours, etc.,

J. HARTLEY KNIGHT.

Bleak House, Underhill-road, Benfleet, Essex.

SIR.—Mr. Hannen Swaffer deals justly with the sneers at "professionalism" in the spiritualist movement. It may, perhaps, interest your readers if I relate a conversation which I had with a clergyman.

The gentleman in question was paying me an official visit, and he would persist in talking about Spiritualism—being the more anxious to do so because he, very obviously, knew next to nothing about it. At last he pontifically declared: "My great objection to Spiritualism is that the mediums are paid." I replied, "So are Christian ministers, are they not?" The reverend gentleman soon discovered that he had forgotten an important engagement, and I am sure left me with the conviction that I was very rude, whereas I was merely honest.—Yours, etc.,

ALBERT H. WILKERSON.

#### "FROM MATTER TO SPIRIT."

NOTES OF AN ADDRESS DELIVERED AT THE BRITISH COLLEGE  
BY MRS. PHILIP CHAMPTON DE CRESPIGNY.

#### III. (Concluded).

Matter, having provided the instrument for consciousness to work through, man's evolution along mental, moral, emotional, and spiritual lines began in earnest.

There are said to have been four great races before this Aryan race to which we belong—the Polar, the Hyperborean, the Lemurian, and the Atlantean. Of the first two we know little or nothing. The Hyperboreans have been described as a fabulous nation, living, as the ancient Greeks believed, in perpetual sunshine. Pindar speaks of them, and also Herodotus. Of the Lemurians we know little, the most important relic of them being the mysterious Easter Island of which we have trophies in the British Museum. From clairvoyant observation, their mental capacity seems to have been little better than that of an animal. They had neither memory nor power of speech, which depends on memory. The mental attainments of even the Atlanteans were very different from ours to-day. They had at first no reasoning power, no powers of deduction or logic, nor capacity for looking forward. The multiplication table was unknown. They could not calculate. But during Atlantean days a great advance in mentality was made, the first development in this direction being Memory. And memory, like all prizes worth the winning, was attained through suffering and persistence.

Physical pain impresses itself on the brain more easily than less poignant emotions, and pain was inflicted in childhood to develop the power of remembering, until memory gradually became a part of man's natural heritage.

#### THE EVOLUTION OF MEMORY.

These drastic methods—so say those who claim to have read the Akashic records, and their statements are in accord with reasonable supposition—bore fruit. The most pronounced characteristic of the Atlanteans of early days was memory. It ruled all action: a process, an object, a scene, once seen was never forgotten. On recollection all their future was based; the man who had had most experience and therefore most facts stored in his memory, was the wisest, the most to be revered and looked up to. Age enjoyed a prestige and veneration gladly accorded by youth. Experience was the only thing that counted. But everything had to be done in the same way again and again, and advance could only be slow and tedious.

So, gradually out of necessity the power of looking forward was evolved, of calculating what results would accrue from certain causes; of enquiry into the laws of nature where cause and effect were obvious, allowing the events of to-morrow to be predicted from the happenings of to-day. And as the powers of anticipation advanced, those of memory decreased, from the abnormal to the average. They became a highly civilised race, harnessing the power of nature to their use, and extracting force from the elements in ways now forgotten. They used the germinal force of growing things, the latent power in the acorn, for example, and could transform the force into mechanical power much as we do with electricity to-day. But during the days of Atlantis a far greater discovery than this was made; they discovered that the visible things of earth were ruled by invisible powers that were not of earth, an acknowledgment of the spirit that was getting more and more into manifestation through matter.

Just as matter gives us a dual presentment in Energy and Ether, so spirit, in its pure essence, finds manifestation in two forms—consciousness and will; Consciousness the passive. Will the active—and following the gift of free-will it became man's duty to widen his consciousness by developing the nervous centres of the brain by the imposition of what we must call his own will, since it is free. Having at last evolved a fairly workable instrument for the use of his consciousness, the next important step was to learn to control, not only the matter around him, but the matter of his own body, with its natural impulses and everlasting tendency towards inertia, which spells destruction.

#### THE PROCESS OF INDIVIDUALISATION.

In the beginning man's first duty would seem to have been to individualise, to differentiate himself from those around him, to hold his own, to build up characteristics, such as courage, forethought, cunning, not for the benefit of his neighbour but in self-defence and self-development. Even the first sprouts of altruism which found root in family life—in defence of wife and child, were mainly due to the fact that they were his wife and child. He was only obeying the law of his evolution. Had he begun by practising altruism, had he considered his neighbour before himself, he would have failed to develop the strong characteristics due to the urge of self-advance.

The power of imagination has essentially been evolved by the Aryan race, and is one of the most god-like qualities developed by consciousness through the agency of matter. It lies at the root of all creative faculty within us.



and when the power of imagination was evolved after long, laborious years, the spirit was indeed learning to play on its material vehicle with the hand of an expert. Man became in a humble sense, as a god, with power to create through the exercise of imagination and will.

When primeval man first visualised in the natural flint lying in his hand an axe-head chipped into shape by his own ingenuity—when woman gazed at the skin of the wild beast he had brought home to her and imagined a couple of armholes deftly cut in the right places—the mother of all our fur coats to-day—the imaginative faculty came into its own, and mankind moved one step nearer the goal. Everything we see round us, apart from Nature's handiwork, has birth in the stuff of which dreams are made—the creative power of the spirit working through the matter of brain and body.

Here again we can trace the everlasting pattern, the unending repetition of the first design, the reflection of the great in the little. Those who can see tell us that all strong thought goes out into the aura as a tiny whirl or vortex, in which we can see the reflection of the first great act of creation as scientists describe it to-day.

#### OUTGROWING THE MATERIAL WORLD.

And surely those of us who are working in the cause of psychic progress are definitely helping to hasten the day when the matter of this plane will be done with. We have been privileged to touch higher conditions than are to be found here, and to learn a little at first hand of the working of the spirit in more subtle spheres. We know, too, that love will count for more than anything else, and will prove the most effectual passport. Not that we should underrate the importance of knowledge; that is surely one of the great mistakes of the Churches—to have described the hereafter in such terms as to imply that intellectual advance will go for nothing. We know that by opening fresh windows here and enlarging the field of consciousness, we shall find hereafter many interests instead of one only.

And even in this gross envelope of the body high spiritual levels can be attained. The realisation of the Self within, and its unity not only with God but with every living creature, can be achieved, at first for a fleeting moment only, gradually increasing in duration through concentration on the idea, until it can be held for any period desired. Quite a different matter from believing it intellectually. Attainment is slow and not easy, but it can be done; and eventually the realisation that the *consciousness* that you are you—is you—comes quite suddenly in a flash, gone again in a moment. But to be one with the spirit in this way, even for a beat of time, is to know for ever, in spite of all argument, logic, or all the thunder of the materialist, that the self within you has nothing to do with matter or time or space—but is part of, and one with, God Himself.

#### WIRELESS HOCUS-POCUS—A WARNING.

To the Editor of LIGHT.

Sir,—I want to draw your attention, and that of your readers, to another case of attempted fraud on the public. I have been haunted by a man who calls himself a *wireless* engineer, and who wanted to sell me a contraption that would obtain electric messages without any wires or other connections.

Now I have read about electricity in the newspapers, and certain absurd stories about so-called wireless messages, but I have not mixed myself up with the matter, and therefore I consider that I am an unbiased person especially suited to investigate the matter.

Consequently I decided to purchase one of these instruments, and expose the fraud.

I was not permitted to investigate the box (a very suspicious circumstance) until it had been fitted up, and paid for; but I noticed that *wires* were attached to this box, one leading to the top of a pole, beyond my reach, and the other to a *water-pipe* in the ground. Everyone knows that a water-pipe can act as an electric wire.

When this "fitting-up" was completed, the man put a pair of ordinary telephone head-phones over my ears, and moved some of the handles on the outside of his box. I certainly heard voices, but it was quite obvious that the man had arranged for people to be talking into a telephone receiver about that time, probably at his own house.

However, I said nothing at the time, for I was impatient to get on with my investigation, and, paying the man what he asked, I carefully watched that he went off the premises. I then proceeded to open the box, without delay.

The first thing I noticed were some batteries. I know batteries when I see them, for I have had electric bells in my house for some years; but why *batteries* in a wireless set? Here was direct evidence of an ordinary electric current.

Feeling among a medley of wires and connections—evidently intended to deceive a less wary investigator than myself—with the blade of a penknife, I found it attracted by the end of a steel rod, evidently a magnet, like those

toys one can buy in the shops. What a magnet had to do with the telephone I don't know. I have never seen one like this—another suspicious circumstance.

However, to cut a long story short, after carefully opening and investigating every part of the apparatus, I closed it up again, and used the head-phones. Not a sound. I knew there would be none.

Now it seems to me, Mr. Editor, that a fraud like this should be publicly exposed, to save other people from being victimised, many of whom may not be as sharp-witted as myself.

Wireless telegraphy, indeed! Why, it is almost as bad as that wireless photography, or whatever they call it.—Yours, etc.,

WIDEAWAKE.

#### CURRENT ITEMS.

The Dewsbury Spiritualist Church has obtained a warehouse at a cost of £1,200, for conversion into a meeting room. The church membership now amounts to fifty.

The "Chester Chronicle" gives an account of another "fining" case, when Ellen Hampton was accused of telling fortunes. The usual police spies were used, with the usual mis-statements, and the usual result.

Another police case was brought against Hannah Benson in the Liverpool court. The police witness was present at a service in Kemble-street, and was compelled to own that the proceedings were earnest and reverent. The case was dismissed.

The Rev. Father Knapp, lecturing at Manchester on "Spiritism," said he had made compacts with fourteen persons to communicate with him, after their death, but none had done so. Possibly they refrained because they did not desire to be classed as "devils."

The Roman Catholic papers in this country are very definite on the dangers of Spiritualism. They forget that a spice of danger is usually attractive to Englishmen. It is also notable that Houdini has been adopted as their latest ally. Necessity provides us with strange bedfellows.

Among the experts who addressed the Guild of Undergraduates at the Birmingham University, we notice that the Secretary of the Institution of Sanitary Engineers expressed his views of the dangers of Spiritualism. We wonder what the dustmen think about this subject.

The Rev. W. H. B. Yerburch had a letter in the "Guardian" of the 14th inst. in which he offered some cogent arguments in favour of psychic investigation by the Church. He writes: "One day, very probably, we shall look upon communication with the departed as the most natural thing in the world, something which we have believed in all along."

At the recent Reunion Dinner of the officers and men of the 84th Brigade of the Royal Garrison Artillery who served in the Great War, it was announced by Captain Neil Gow, who presided, that Sir Arthur Conan Doyle had generously defrayed the expense of tracing the names of some hundreds of the old gunners, without which information the dinner could not have been held.

A series of Sunday services are to be held at the County Hall, Admiralty Arch, commencing December 7th, at 6.30 p.m. Speakers during December are to be Sir Arthur Conan Doyle and the Rev. George Vale Owen. A short healing service will be included. The series is being held in association with the London Spiritualist Alliance, Ltd., 5, Queen-square, Bloomsbury, W.C. 1, and further particulars may be obtained on application to the Hon. Secretary of the Committee undertaking these services, at that address.

Mr. Charles Marston has published an interesting pamphlet entitled "The Christian Faith and Spiritualism," being "a Churchman's survey of evidence, from the Bible, from science, from history, and from our own time," in which he sets forth the case of our subject, claiming "that the Bible demands Spiritualism, that Science now finds room for it, and that History . . . contains any amount of evidence of spirit communications." The pamphlet is published by the League of Truth and Freedom, Wolverhampton, at the price of 6d.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcoast, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## PSYCHIC SCIENCE AND ITS OPPONENTS.

The "Two Worlds," which deals vigorously with the Deane psychic photograph case, compares the method of the "Daily Sketch" to the "attitude of the clodhopper stepping into a physical laboratory and running amok amongst the delicate apparatus because he does not happen to understand it" or to the "attitude of the schoolboy who yells 'Yah! yah!' at someone he does not like."

This is all perfectly true, but we would suggest that the Professor and his assistants engaged on delicate experiments in their laboratory would hardly hold up the work to waste their time in convincing clodhoppers of the reality and importance of what they were doing; they would get on with their work and treat the clodhopper and the impudent schoolboy with silent contempt. It is of course not possible to adopt this attitude entirely, as there is the public to be considered, but it is quite easy to over-estimate the importance of ignorant Press criticism. We have sometimes thought that it is not the Press but the thoughtless public that is chiefly to blame, because nowadays the commercialised Press has very faithfully to follow the whims and the follies of the people for whom it caters. It must never publish the unpopular truth, and the unhappy scribe is rather in the position that a medium would be in if he were required to produce phenomena at any moment for sitters who were entirely indifferent as to whether the phenomena were genuine or not. The journalist has his living to think of like the rest of us who are not all willing to be martyred.

We might say a good deal on this question, but for the present we cannot forbear expressing our opinion that a great deal too much attention has been given to people who have been entirely undeserving of it. Over and over again, it seems to us, Spiritualists have been bamboozled by newspapers and newspaper representatives who on the very thin pretence of wanting to get at the truth, really want to "get at" the Spiritualists and so furnish sensational copy for their readers purely with a view to increase of circulation. It seems pretty clear that any attempt to get any hostile news-

paper seriously interested in psychic photography is not of the slightest use at present. As the "Two Worlds" remarks, "it is very easy for anyone to shout 'Fraud!' and such method of treating a subject has the advantage that it needs neither brains nor time." We can at least testify to the existence of serious journalists who would dearly like to investigate the question, but they are handicapped by the fact that they have no time, they are kept busy on the latest crime news and similar matters; and indeed even if they had arrived at any conviction of the genuineness of psychic phenomena they would be prohibited from stating the fact in their various newspapers.

Serious and scientific Spiritualists are carrying on the investigation of a subject of which they are still only at the beginnings. We do not see that anything is to be gained by permitting a wholesale incursion of uninstructed Press men and ignorant sensation-mongers into the investigation. To revert to the simile with which we commenced, it is an ill thing when the street is permitted to run through the laboratory.

We have sometimes heard it objected that it is necessary to reply to Press attacks. That may be so in certain cases, but we recall the instance of the first experiments in aviation which received wholesale derision from a number of newspapers. We did not observe that the people principally concerned, which included one great newspaper, went out of their way to contradict the denials or reply to the revilings of those foolish persons who found that aviation was impossible and therefore only a thing for ribaldry. They went on with their work; and to-day aeroplanes fly through the heavens without exciting any particular notice. We think it will be the same thing with psychic phenomena; therefore we consider that the main business of the psychic students is to get on with their work and not to be tempted from it by the ridicule of those to whom, in its present early stage, Spiritualism presents a quite easy target.

As for attacks on mediums, they remind us of nothing so much as the spectacle of a raw hobbledohoy with a gun who finds pleasurable sport in shooting at tame barn-fowls, having neither the skill nor the courage to go out for worthier game.

As to Mrs. Deane, readers of LIGHT will not need to be told that she has on several occasions produced results that were critic-proof. The famous Cushman case was completely water-tight in the opinion of Dr. Cushman, the able scientist who conducted it. But we are not so sanguine as to suppose that the attackers will have either the time, the patience, or the inclination to study these things. That being the case, of what value is their judgment?

## GIPSY SMITH.

Gipsy Smith is a sign and a portent. Those great meetings at the Albert Hall, when over eight thousand people crowded nightly into the place and thousands were turned away, have an eloquence of their own. We take the following from an article about him in "The People" of Sunday last, by Leonora Eyles, who wrote:—

He told me that he means to get London for Christ, to set up his kingdom here. I have heard that in many places lately, sometimes openly, sometimes secretly. Healers, occultists, spiritualists, evangelists—they all tell me the same thing. How do they all know? They all arrive at it in a different way. A dozen people of a dozen faiths have said to me lately, "We are making straight the way of the Lord because of His coming."

To all but the very parochial-minded amongst Spiritualists this passage will be full of meaning; and even they will at last see that although Spiritualism may be the core and centre of the Spiritual revival which is setting in—as a bulwark, perhaps, against the evils to come—there is a larger movement enfolding it. Some of the revival movements outside Spiritualism may look coldly upon it; but they are allied with it, in aim and purpose if not in method.



# SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Daily Herald," of the 17th inst., contains an article on survival, and taking the point from a practical side, the argument suggests that it is only wisdom to study the possible facts:—

Suppose, for a moment, you knew for certain that in a little while you would have to go to a distant country, whether you wanted to or not, never to return, would you take the trouble to make a few inquiries concerning the conditions prevailing in that part of the world?

Whether you would or not would depend on your temperament. Although you might prefer to "leave it to chance," the probability is that you would endeavour to gain some idea of the life ahead of you.

But now suppose that somebody you loved with your whole heart had to make this journey, that in a short time you would have to say good-bye. Do you not think that in these circumstances you would want to know as much as possible about the place for which he, or she, was bound?

Well, as you and I and all of us—some sooner and some later—will eventually depart on this very great adventure, do you not think it would at least be interesting to make a few inquiries, concerning our probable experiences, from those who have explored this, to us unknown, country?

Reference was recently made in LIGHT to the Clock of Death at Hampton Court, and its stopping on the occasions of deaths in that palace. The "Daily Express," of the 18th inst., refers to a late occasion, when it was noted that the clock did not stop, and it remarks:—

In authoritative quarters I learn that when the lady who has died was taken seriously ill some weeks ago in her apartments just under the clock, it indulged in the strangest vagaries—stopping for a while, then going on again, striking the quarters with the hours, and then not striking at all.

It was said at the time by old inhabitants of the palace that the clock was uneasy about her, and that it augured badly for her chance of recovery.

That it did not stop when she died is accounted for by those learned in the lore of the old legend by the statement that she had not been long resident in the Palace.

"Reynolds's News" of the 16th inst. contains an interview with Sir Arthur Conan Doyle on "One Religion for All." Sir Arthur stresses the point that Spiritualism provides the best religion, a religion that can be common to all. Pointing out the great advantage of this subject, he says:—

It even mitigates the fear of the death of your own beloved ones. You learn to know you have not really lost them. If my son had lived he would have been attached to the Army Medical Department, and very likely he would have gone to foreign parts. I can get into touch with him much quicker now than I should had he been alive and away from home. So that death to a large extent is mitigated by Spiritualism; the bitterness of it is taken away.

On top of all that the most important thing is our knowledge of what religion is. We all either accept peacefully what is told us by those who really know no more than we ourselves, or else we worry ourselves continually over problems. That was my condition before I found out these things for myself. It is everybody's condition if they have got any soul whatever. The man who does not worry is the man without a soul. If you have a soul you worry; you want to know what is to become of your soul. Once you get that solution you do not worry any more. I do not worry. I do not think about these things, I know about them.

Spirit Photography is very much in the air just now; it were a matter of one case only, some of the newspaper comments might apply—but there are others. The "Liverpool Daily Post and Mercury" of the 14th inst. notes one of these, for which guarantee is given. Referring to the last Armistice commemoration, the account says:—

A woman who lives in Lancaster Gate—a sedate, level-headed, quite devout member of the English Church, one who never has had any dealings with Spiritualism, nor indeed thought about it—dreamed on the night of

November 10th that a son killed in the war came to her and asked her to take her camera and use it at the Cenotaph during the silence. She did so, pointing the camera upward, and on her return home developed the plate. It showed a host of spirit heads, among them that of the son. Persons who had never seen him in life were able to identify him by reason of the likeness the spirit photograph bore to a photograph taken in life that stood on a table in the mother's room.

W. W. H.

## THEODORE PARKER ON THE TEACHINGS OF SPIRITUALISM.

True Spiritualism teaches that there is a natural supply for spiritual as well as for corporeal wants; that there is a connection between God and the soul, as between light and the eye, sound and the ear, beauty and the imagination; that as we follow an instinctive tendency, obey the body's laws, get a natural supply for its wants, attain health and strength, the body's welfare; as we keep the law of the mind, and get a supply for its wants, attain wisdom and skill, the mind's welfare—so, if following another instinctive tendency, we keep the law of the moral and religious natures, we get a supply of their wants, moral and religious truth, obtain peace of conscience and rest for the soul, the highest moral and religious welfare. It teaches that the world is not nearer to our bodies than God to the soul; "for in Him we live and move and have our being." As we have bodily senses to lay hold on Matter and supply bodily wants, through which we obtain, naturally, all needed material things; so we have spiritual faculties to lay hold on God, and supply spiritual wants; through them we obtain all needed spiritual things. As we observe the conditions of the body, we have Nature on our side; as we observe the Law of the Soul, we have God on our side. He imparts truth to all men who observe these conditions; we have direct access to Him through Reason, Conscience and the Religious Sentiment, just as we have direct access to Nature through the eye, the ear or the hand. Through these channels, and by means of a law, certain, regular and universal as gravitation, God inspires men, makes revelation of truth, for is not truth as much a phenomenon of God as motion of matter? Therefore, if God be omnipresent and omniactive, this inspiration is no miracle, but a regular mode of God's action on conscious Spirit, as gravitation on unconscious matter. It is not a rare condescension of God, but a universal uplifting of man. To obtain a knowledge of duty a man is not sent away, outside of himself, to ancient documents, for the only rule of faith and practice; the word is very nigh him, even in his heart, and by this word he is to try all documents whatever. Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mohammedans, but is co-extensive with the race. As God fills all Space, so all Spirit; as He influences and constrains unconscious and necessitated matter, so He inspires and helps free and conscious man.

—From "Events in the Life of a Seer."

## FROM AN AMERICAN VIEW-POINT.

Mrs. G. de Aguerre of Ravenna, Ohio, U.S.A., writes:—

There is a movement all over the world just now that reaches out for the things of the spirit, of which our movement is perhaps the most important branch. Some of our best leaders of thought see in this the beginning of the great religious revival so often prophesied in recent years. At least we are no longer muzzled, but can express ourselves freely. We have now respectful treatment from editors, we Spiritualists. The change in thought is very radical. Even in this little city of 8,000 inhabitants the heaven is working. Just now there is being shown here a moving picture entitled "Feet of Clay," in which the last few scenes represent the "other world," as it is commonly called, and the texts that accompany the picture conform to the best teaching of Spiritualism. The theatre is crowded every night. Of course the novelty of such a picture is largely responsible for that; though some understand.

Last winter "Outward Bound" had a very successful season in New York.

I liked the attitude of the editor of the London journal, "The People," when he printed the Northcliffe message. It was more than tolerant. It was serious, respectful and sympathetic; yet he knew perfectly well, of course, that various editors who "walk on the highest planes of Ignorance" as one of our writers graphically expresses it, would attack him with all the bricks they could lay their hands on. In spite of that we are gaining ground; we are gaining ground. To LIGHT belongs much of the credit for our steady advance.



## THE CHILD'S VIEW OF DEATH.

By F. E. LEANING.

Most readers will think of the question which Wordsworth puts to himself at the beginning of his poem, "We are Seven":—

"A simple child  
That lightly draws its breath  
And feels its life in every limb—  
What should it know of death?"

What indeed? Nothing is more difficult to a child than the idea of anything coming to an end, least of all itself; and the incongruity of it was forcibly shown in a picture in "Old Moore's Almanack" a year ago, where little children were playing with skulls. This was to represent children being familiarised with Spiritualism. It was not a beautiful symbol, or a very true one. But what really happens is that we come to believe in death by degrees, and try to teach the children to do so. They have to be taught, for the conception is naturally alien to them. A child of five, for instance, once told me that he did not believe people died—he had never known it happen! It was quite unanswerable in the existing state of his experience: And how like some older people's reasoning about occult happenings. Sooner or later, of course, the child is bound to hear of the death of some relative or friend, someone whom he knows, for the death of those he does not know will have little appeal to him. The effect on his mind will still be only partial, and may even take a very quaint turn sometimes. Witness the little poem of Frances Cornford's on the child who is told that the "friendly pink-faced man," who had come to tea a week before, is dead.

"How sad," they said, "the best of men . . ."  
So I said, too, "How sad"; but then  
Deep in my heart I thought with pride  
"I know a person who has died."

The children of ancient Jerusalem, we know, were as ready to "play at funerals" as at marriages; and a scandalised mother has been known to restrain her small son from dancing with delight at the sight of a glass hearse suddenly coming into the quiet street where he was being given an airing. The daughter of a theologian of last century is of the opinion that children of a generation or two ago were taught more about death than they are in these days. She remembers being taken to see old people in their coffins, and makes the beautiful and significant remark that they were taught to say a prayer for the departed soul, and that her impression of the faces she saw, aged though they were, "was of their youth and triumph."

The father of this lady, though of perfect orthodoxy, had found his way to a position very close to modern Spiritualism by the logical pressure of that article of the creed which concerns the Communion of Saints. It becomes evident that while the Spiritualists were tunnelling from their own end, some members of the Church were at work from an opposite side, but that the meeting place would be in the centre. The children of both would benefit, and the parents who faced much opposition in doing away with the heavy plumes, palls, mutes, and "trappings of woe," and introduced the singing of hymns at funerals, were casting off spiritual fetters which their parents had ignorantly rivetted upon them in childhood. How much more readily children receive the teaching of continued life than the opposite is shown by the earliest incident in the life of F. W. H. Myers. He was not yet six when he found, near his lake-land home on the Borrowdale road, a little dead mole.

"Deeply moved," he says, "I hurried back to my mother, and asked her whether the little mole had gone to heaven. Gently and lovingly, but without doubt, she told me that the little mole had no soul, and would not live again. To this day I remember my rush of tears at the thought of that furry innocent creature, crushed by a danger (a cart-wheel), which I fancied it too blind to see, and losing all joy forever by that unmerited stroke. The pity of it! The pity of it! And the first horror of a death without resurrection rose in my bursting heart." ("Fragments of Prose and Poetry," p. 6.)

When our land is wholly delivered "from error's chain" in this respect, this sort of pain at least will be spared, and we may be thankful that every passing year shows that day visibly hastening, and the spread of our invaluable knowledge increasing its sweep, until the teaching shall reach every nursery in the land.

"THE SPIRITUAL UNIVERSE."—Mr. Oswald Murray, who will be better known to our readers as "Questor Vitæ," has followed up his previous book, "The Process of Man's Becoming," by a new volume in which he puts in rather simpler form his remarkable philosophy of the next life and of the genesis of human spirits as units of the infinite life. We shall give further attention to the book later. In the meantime we can mention that it is published by Duckworth and Co., at 8/6 net.

## RAYS AND REFLECTIONS.

In the gossip column of a chatty contemporary under the heading of "Things We Want to Know," appears the question:—

Whether the most amazing spiritualistic "stunt" yet contemplated will see the light before Christmas?

Perhaps we are behind the times, but we have heard nothing about this. Is it a trial balloon, a wild duck or a mare's nest?

Another gossip contemporary remarks:—

Caradoc Evans, who is a recent convert to Spiritualism, having done his best to infuriate his fellow Welshmen by ruthless exposure of their foibles, is now bent on making the spirit world unpopular. Anyhow, he says—he has heard a spirit jazz band! It had never occurred to me that this particular form of torture would be employed, and I have made up my mind to be good.

It is a sign of grace on the part of our contemporary that it should have a healthy dislike for jazz bands. It shares it with a good many Spiritualists. But it is to be remembered that the jazz band is highly popular; it seems to "give the public what it wants," and it is presumably a part of the scheme that the lower grades of psychic phenomena should preserve the fitness of things in this respect. But in any case it is a question of science and evidence rather than of art. Whether the psychic manipulation of an object involves the use of a flat iron or a bouquet of flowers is nothing to the point. The playing of a banjo by superphysical means is no less an evidence than the playing of a harp or a violin. Again, even in this undeveloped world, we find not only jazz bands but Queen's Hall orchestras. And no one who prefers the one is compelled to listen to the other.

I have long known and studied the two types of inquirer who have been described as the "swallow all" and the "swallow nothing" people, and I have sometimes wondered why they were engaged in "investigation" at all, since having made up their minds beforehand it was clear that nothing could happen that would not be twisted into a confirmation of what they already believed. It was a "closed mind" in each case.

Mr. Hardshell Sceptic, grim-faced and cynical, was looking for suspicious circumstances and naturally saw them wherever he turned his gaze. I have known him to observe darkly that a lady medium had bobbed hair—very suspicious indeed! On the other hand, there was Miss Maudlin Gush, soft, sentimental, sympathetic, and like the gleaner in a poem of our childhood, "impatient her little blue apron to fill" with evidences of spirit return. And from her enthusiastic accounts later we gathered that a patch of moonlight on the wall was a spirit face, or a spirit light, and that one of the sitters—an old gentleman who had quite pardonably fallen asleep over the proceedings and was snoring audibly—was unmistakably under spirit control.

"Bell, book and candle" were, we are told, used in the olden time in exorcising a ghost. Times have changed, and the old methods have changed with them. "Yell, book and scandal" might be described as amongst the materialistic methods of getting rid of spirits, and the futility of such means is sufficiently evident by the continued advance of Spiritualism in the face of all forms of hostility.

This persistence of the ghost reminds me of Tennyson's poem, "Walking to the Mail," in which he makes allusion to a story current in the days when he wrote. A farmhouse was haunted by a "jolly ghost" which "shook the curtains, whined in lobbies, tapt at doors," and generally frightened the household after the manner of its kind. No servant would stay in the house, and at last the farmer, his patience at an end, packed up his goods and departed with his wife and son on the waggon which carried the "household stuff."

On the road they were hailed by a friend. "Hallo!" said he, "are you flitting?" "Yes, we're flitting," replied a thin voice from amongst the bedding. It was the ghost! "Oh, well," said the farmer, "if that is flitting with us, too, there's nothing for it but to go back again." It is, of course, a quite improbable story. It would never pass the scrutiny of the S.P.R. But it is a humorous anecdote—that is one of its merits. And another is that it well illustrates the position of the ghost in human affairs to-day. The spirit is not to be got rid of by any device whether of changing the abode or "changing the subject." Whether as a "goblin" or a "minister of grace" the ghost has come to stay.

D. G.



# 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.

## "IMPERATOR" DESCRIBES HIMSELF.

"You ask me to tell you of my personality. Know then, that I was incarnated upon your earth in those terrible days of desolation which succeeded the return of God's people from the land of Persia under Nehemiah: days when the priests were corrupt and corrupted their people, when the voice of God was neglected and profaned; and when the people were fast losing all direct consciousness of the presence of God's messenger with them. In those days I lived and spake with human utterance the prophetic message, even as I now convey through you a fuller and clearer knowledge of the same God whom I then revealed. When Nehemiah stood forth to guide the people and to bring them back to God, I, Malachias, the Angel of Jehovah, the Messenger of God, as I was called, stood by his side and prophesied of God's judgments. Ye have some of the utterances which fell from me in the sacred records which you so prize. Many were not preserved, but there ye can read how Malachi spoke of God, how he received the questions of the sceptic and how he answered them even as Emperor, the leader of the new movement—new, yet so old, perpetual, so unceasing—has answered you, Malachias, "the Messenger of Jehovah," "the Angel of the Lord," who spoke in the days of Nehemiah; the prophet who inspired William Grocy: Emperor Servus Dei who speaks to you, it is I, the same individuality, the same spirit."

—From "The Controls of Stainton Moses (M.A. Oxon.),"  
By A. W. TRETHEWY, B.A.

## SCRYING EXPERIMENTS WITH MAGNIFYING GLASSES.

A further group of phenomena is formed of those observed in experiment with magnifying glasses and similar mediums. Mr. W. A. Dixey, a well-known optician of New Bond-street, carried out a series of such experiments with Miss Goodrich-Freer. The purpose of these tests was to try the effect of different kinds of lenses on her crystal visions, "the conditions being so arranged that she did not know the normal effects of the lenses on real objects. In five out of eight experiments the crystal pictures enlarged in appearance in the same way that real objects would have done on applying the lenses, but in the other three the changes that followed in the pictures on applying the lenses were not those that would have been produced in real objects. Mr. Dixey. . . repeated these experiments, under as nearly as possible the same conditions, with Mrs. Verrall, who found, on applying the lenses, that her crystal pictures either disappeared or remained unaffected, except in one case, where a temporary enlargement of the picture—which was not the normal effect of the lens—took place." Miss Goodrich-Freer also experimented on her own account, and writes, "I have used the magnifying-glass eleven times and it has always appeared to magnify. . . I have three times used a bogus-glass of similar size and appearance, and that glass did not magnify." In other experiments the magnifying-glass similarly enlarged the pictures in the speculum.

—From "Crystal-Gazing," by THEODORE BESTERMAN.

## "MAZZINI": A MODERN PROPHET.

MAZZINI: The story of a Great Italian, by Edyth Hinkley. (George Allen and Unwin, Ltd., Price 12/6 net.)

This book is written in an exceptionally detached manner, and is thus of the greater historical value. The brilliant personality—"his eyes, his smile, his voice, no one can describe!" wrote Carlyle. Another, to whom his doctrines were anathema, said that the power of his conviction and the attraction of his personality were such that his enemies were afraid to put themselves within the reach of their influence lest they too should be converted. From the appeal to his boyish heart at home in Genoa, where he first heard the call to live for the regeneration of Italy and the wide world, all through his life he was possessed by the great truth: "Sovereignty is in the Ideal; we are all called to do its work."

The path of Progress from "Young Italy's sorrows" to the "Italian National Association," the "People's International League," founded by Mazzini, his idea of a great

## AN ISLAND PLANET.

The fact is, we have been living on an island planet, apparently completely isolated, and not in touch with anything higher than ourselves. Religious people have always supposed otherwise but scientific people, except in so far as they were also religious, have never had occasion to postulate anything of the kind. Consequently they feel great repugnance to beginning. They would prefer to exhaust all known categories before introducing any new ones; and in this they are manifestly right. But the time will come—has come already in my view—when the known part of the Universe is insufficient to account for the facts. We shall find ourselves like a race of Pacific islanders, who have known nothing about other people in the world, and who begin to be afflicted with indications of unaccustomed phenomena, coming at first from a distance—wireless waves, if they are sufficiently sensitive to feel that influence, shot and shell for those who are insensitive. Such islanders, if they were critical, would receive testimony to these sporadic occurrences with incredulity and general suspicion. At length there comes a shipwrecked sailor, who may be seen by a few before he is rescued, but who is disbelieved in by most. Then others arrive, and inexplicable phenomena begin to happen.

The parallel is not very close, because the visitants belong to the same sphere of existence as the islanders. The chief analogy is that the strange visitors are endowed with what seem to be supernormal powers and extensive knowledge, which for the most part they are unable to communicate, or the islanders to receive. Even if one of the islanders were taken to a modern city, he would not be able, on his return, to convey anything but the haziest idea of the achievements of civilisation. While another, who had been taken to visit some other city in a different country, might give a rather differing account; wherefore both would be disbelieved—differences being emphasised, and similarities overlooked.

The perception or realisation of other intelligences in the Universe than our own, who are able under certain conditions to communicate with us, may or may not be welcome or invigorating; and yet it may be true. That is the only question for science.

—From the Introduction (by Sir Oliver Lodge) to "Experiences in Spiritualism with D. D. Home," by the EARL OF DUNRAVEN.

## ECTOPLASM.

Nine months of concentrated study has taught Mr. Dennis Bradley what many investigators of fifty years' standing still ignore:—

"It is a scientifically-established fact that ectoplasm comes from a medium's body, and that the effect of light, on some mediums, is to cram this ectoplasm back into the body with a terrific shock."

—From Miss F. R. Scatcherd's article, "Ectoplasm as Associated with Survival," in "Survival," edited by SM JAMES MARCHANT.

"Association for the Nationalities, which, by perennially insisting, changes the policy of governments in international matters, a constant machinery functioning regularly and always"—on to the League of Nations, the evolutionary course is plain. Mazzini's early sufferings from extreme poverty did not impair his faith and vision, nor did the masculine materialism of his time obscure his perception of the right place of woman in the disordered world. Addressing men he wrote: "Cancel from your mind every idea of superiority over woman. You have none whatever. . . . There is no inequality between man and woman, only diversity of tendency and of special vocation." With regard to religion he had written: "If I seem to behold beyond all Churches, Catholic, Protestant, or others, a vaster fane, which, resting on them all, embraces them all; . . . am I less religious for that?" As for the common notion of death, he said, "There is no such thing; it is for me the cradle of a new existence. . . . What people call Death is only a transformation and a step onward in Life. Love is a guarantee of immortality."

W. B. P.



## THE CENOTAPH PHOTOGRAPHS.

MISS ESTELLE STEAD EXPLAINS.

*To the Editor of LIGHT*

SIR,—As there has been a great deal of controversy in the daily Press concerning the photographs taken by Mrs. Deane and Miss Vi Deane on Armistice Day last, I shall be much obliged if you will publish the enclosed statement of what actually occurred. I gave it to the "Daily Sketch" and it was published by them in the form of an interview, but many of your readers may not have seen it.

## CONDITIONS UNDER WHICH THE PHOTOGRAPHS WERE TAKEN.

A box of plates was bought by Mrs. Deane at Marion's in Soho Square. The box was kept by her for a few days to be magnetised. On the evening of Monday, November 10th, she brought it to the "W. T. Stead" Borderland Library. She spent the night at the Library. Mrs. Deane and her daughter slept in a room leading out of the room in which Miss Scatterd was sleeping. On the morning of the 11th, Mrs. Deane handed over the box to Miss Scatterd and Miss Stead, who slit open the coverings of the box with a knife, leaving the fastenings intact. They then went into the dark room with Mrs. Deane and her daughter, and Miss Scatterd held the box whilst Mrs. Deane took the lid off and took out the top package of plates and placed two of the plates in the slide of her camera. Each plate, after being placed in the slide, was initialised by Miss Scatterd and Miss Stead. Mrs. Deane then took a plate from the same package which Miss Scatterd had been holding and placed it in the slide of the camera to be used by her daughter, this plate was also initialised by Miss Scatterd and Miss Stead.

The slides were then put by Miss Scatterd into the suit-case containing the cameras. Miss Scatterd took charge of the suit-case on the way to Whitehall. Whilst Mrs. Deane and her daughter put up their cameras and focussed them the slides were in the suit-case, and the case was watched over by Miss Scatterd and Miss Stead. A little while before the Silence the slides were handed over to Mrs. Deane and her daughter who placed them in their respective cameras, Miss Scatterd and Miss Stead standing close to them and watching all the while. Both plates were exposed for the whole two minutes. After the Silence Mrs. Deane tried to take a second photograph on the other plate in her slide, but was not successful in getting that side of the slide to fit into the camera, so she gave up the attempt and handed the slide to Miss Scatterd, to whom Miss Deane had previously handed her slide. Miss Scatterd carried the slides back to the Library. Miss Stead, Miss Scatterd and Mrs. and Miss Deane went into the dark room, Miss Scatterd still carrying the slides. Miss Scatterd then handed the slides to Mrs. Deane, who opened them whilst the others watched. Before taking the plate exposed by Miss Vi. Deane out of the slide, she passed it to Miss Stead, who put the initial V. on it in two places, so that there should be no difficulty in identifying which plate was which. This plate was then put into the dish with the other plate and both plates were developed together. After the plates were developed and fixed Miss Stead took full charge of them. Neither Mrs. Deane nor her daughter has handled the plates since.

Much has been said about undue publicity being given to these pictures. This is entirely due to the daily Press itself. It was never approached by me and I most certainly did not go hawking the prints about offering them for £5, as suggested in the "Daily Graphic." We had hardly had time to develop the plates, before I was rung up on the telephone by various papers begging for news; then came the reporters all wanting a story for their papers. The "Daily Sketch" worried our secretary the whole of Thursday morning, and gave me no peace to have my lunch, until I promised him, if Mrs. Deane agreed, that I would bring the negatives to the "Daily Sketch" office and let them make enlargements there, and if the prints were clear enough we would allow them to be reproduced in the "Daily Sketch." They offered £5 for this right, and as I knew quite well it was well worth that to them I accepted, on Mrs. Deane's behalf.

Later that same day the "Daily Graphic," which had been persistent in sending reporters or telephoning, sent two further reporters to see if they could get hold of a print. I told them that this was quite impossible as I had given the "Daily Sketch" the right of first reproduction, but I showed the reporters the negative of the photograph taken at the Remembrance Service in the Queen's Hall. As soon as they saw it one of them said: "Miss Stead, we will pay £5 if you will let us have this negative to make a print for reproduction purposes." The statement in the "Daily Graphic" that a print had been offered to them on November 12th is absolutely untrue. At that date no print had been taken of the photograph in question. I insisted upon an apology and they gave a very grudging one, without giving the facts, on Friday.

The suggestion that the faces on the photograph taken by Mrs. Deane are those of well-known footballers, was not

made by the "Daily Sketch" in the first place, although they are taking all the credit (if it can be called credit). I was so worried by the Press bothering me for copies of the photographs that I thought it would be well to have good prints made for reproduction purposes, and I took the negatives to the Topical Press Agency for this purpose. When I called for them in the morning the manager told me they could not undertake the reproduction, because they had discovered that all the faces on Mrs. Deane's plate were the faces of well-known footballers from photographs distributed by their agency. When I asked to see the match-up of the photographs, he hedged and said he would do so if I left the negative with him for a while. I couldn't do this, as I was wanting the negative, "but," I asked, "what have you done with the enlargement you made?" He then told me he had taken it to the "Daily Sketch." It would seem from this that I deliberately, with Mrs. Deane's consent and knowledge, took the negatives to the very place which had issued the photographs from which they suggest the faces on the Armistice photograph have been cribbed—surely a most foolish procedure on my part, if what they assert had any truth in it at all. It only needs a careful examination of the faces to realise that those on the Armistice photograph may be somewhat similar in type to the footballers, they are most certainly not reproductions of the photographs shown and surely there were many of a similar type of face who "passed on" in the war?

No one who was out to impose upon the public would select photographs of well-known footballers for this purpose. There are, in existence, plenty of photographs of those who were killed in the war that would be much more telling.

That we have much to learn about Psychic photography I am one of the first to admit, but that it can be explained in the way in which the "Daily Sketch" and other papers would have us believe I absolutely deny. I have worked with Mrs. Deane for three years, have had results when she has not handled the plates or camera, on plates which I have bought myself and brought straight into the studio and have handled them entirely myself. Mrs. Deane merely seated in the room at a good distance from the camera. I have also had messages on plates in a specially sealed box, which was only held between the hands of myself and the medium. I have had results on plates exposed in the camera without removing the cap.

I have, as I say, known Mrs. Deane for over three years—she has stayed in my house—she leaves her camera in my studio—I have access to all her appliances—and I am ready to vouch for her absolute honesty and sincerity of purpose. Yours, etc.,

E. W. STEAD.

5, Smith Square,  
Westminster, S.W.

## VISIONS IN THE CRYSTAL.

By F. E. LEANING.

How many people can see pictures in the crystal? And where do the pictures come from, and on what plane of nature ought we to look for their substance? Although for many hundreds of years crystal divination has been practised, these questions have never been clearly answered. And yet a surprising number of books have been written which either deal with, or touch upon, this peculiarly picturesque form of clairvoyance. Only a few are worth any attention from the viewpoint of organised knowledge, however, and their number has just been increased by one which may serve as an excellent handbook to the subject and the literature as a whole. Mr. Theodore Besterman, in "Crystal-Gazing: A Study in the History, Distribution, Theory and Practice of Scrying," a book already noticed in *LIGHT*, has covered a wide field; so wide that not an ancient poet's line, or modern romance, has escaped note, and yet so thorough that the grateful reader will not find omitted obscure references and instances in volumes of the English and American "Proceedings," S.P.R.; in "Brain," or the "Archaeological Journal," and so on. We may share the author's regret that he was unable to provide, as a frontispiece, a picture of the very beautiful sculpture "Sibylla Fatidica," from the Tate Gallery, but visitors and readers should not miss going to see the original, if possible.

A volume of less than two hundred pages, including its admirable Bibliographic and subject indexes, cannot, of course, give more than a selection from the enormous mass of reading indicated, but in this respect it is like the ground-plan of a great palace. The author regrets that good scryers are so scarce, and invites well-authenticated accounts to be sent to him. If this has any result, probably a later edition might be enriched by these accounts, unless indeed there are many like a lady whom M. Warcollier mentions, who was so frightened by the first vision she ever saw (which was veridical) that she would never try again. He also speaks of the children looking into cornets, or little pointed bags of twisted paper, to see pictures, presumably in the dark end. Has anyone ever known English children do this? It would be interesting to know, for in such children we may find the future sensitives of our race.



## ANSWERS TO CORRESPONDENTS.

H. BATES (Chesham).—We are glad to have seen the letter you addressed to the journal in question, although we cannot say we should be surprised if it were rejected. Still, it would doubtless have made some impression.

CHARLES PROVIS (Oakland, Cal.).—The use of technical terms in psychic science is accounted for by the desire of the experts to have exact terms. You adopt rather a limited interpretation to the meaning of "metapsychic" because "meta" is used to indicate not only "away from" but also "between" or "change" as in metamorphosis, which means a change of shape. We understand the term was adopted because "metaphysic" does not fit the case.

J. G. D. WOLLEN (Armstrong, B.C.).—"Lieut.-Colonel" has seen your letter. You must remember that this is a question not to be easily or arbitrarily settled, as there is a conflict of doctrines even in communications from the other side. There seems to be no doubt that all life is indestructible and changes only its shape. There is certainly plenty of evidence that the existence of animals, which have been especial objects of human care is perpetuated in the next stage of life.

## REV. G. VALE OWEN'S LECTURE TOUR, 1924.

DATE	TOWN OR DISTRICT	HALL	LOCAL ORGANISER
Dec. 7	London.	Old County Hall.	Mrs. McKenzie.
" 15	Letchworth.	Co-operative Hall.	Mr. Chas. Scarf, 13, Campers Avenue.
" 17	Richmond.	Spiritualist Church, Ormond Road.	Mr. Hartley W. Ford, Eversley, Stanwell Rd., Ashford, Middlesex.
" 21	London.	Old County Hall	Mrs. McKenzie.
" 22	"	" " "	"

W. T. STEAD BORDERLAND LIBRARY.—We are asked to state that an exhibition of Madame Jarintzoff's inspirational drawings will be given at the Borderland Library on Friday afternoon, 5th prox., from 2 to 6.

Mrs. ANNIE BRITAIN.—We are asked to state that Mrs. Britain is paying a visit to Norway at the invitation of the Norwegian Psychical Research Society. She sails for Christiania on November 29th and returns to London on December 24th.

Mrs. DEANE AND THE "DAILY SKETCH".—We learn that Miss Estelle Stead has sent a challenge to the "Daily Sketch" to produce as good a result as appeared on the Armistice plates under the same conditions as those in which the genuine Armistice photographs were obtained. Miss Stead undertakes that if Mr. Lord, the "Daily Sketch" staff photographer, succeeds in getting as good a result as appeared on the Armistice plates (1) he shall make public the process by which he achieved this and (2) Miss Stead will pay £100 to the Hospital for Infants in Vincent Square. If he fails he is to make full apology to Mrs. Deane. Up to the present we have not heard the result of the challenge.

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## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 30th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. E. A. Cannock. Wednesday, December 3rd, 8, Mr. H. Wright.

Croydon.—Harewood Hall, 96, High-street.—November 30th, 11, Mr. Percy Scholey; 6.30, Rev. C. Drayton Thomas.

Camberwell.—The Central Hall, High-street, Peckham.

—November 30th, 11, open circle; 6.30, Mr. T. W. Ella. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—November 30th, 7, Mrs. Collins. December 4th, Mrs. Collins.

Shepherd's Bush.—73, Becklow-road.—November 30th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, December 4th, 8, Mr. R. G. Jones.

Peckham.—Lausanne-road.—Saturday, November 29th, 8. Sunday, November 30th, 11.30 and 7. Monday, December 1st, 3, Mrs. L. Harvey. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—November 30th, 11, Miss Rogers Pearson; 3, Lyceum; 7, Mr. T. E. Austin. Wednesday, December 3rd, 8, Mrs. E. Neville.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—November 30th, 11 and 6.30, Mrs. R. Darby. Thursday, December 4th, 6.30, Mrs. Podmore.

Central.—144, High Holborn.—November 28th, 7.30, Mrs. de Beaurepaire. November 30th, 7, Mrs. Tyler.

St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—November 30th, 7, —. Wednesday, 8, service and 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. November 30th, 6.30, service, Holy Communion and Address. Healing Service, Wed., December 3rd, 7 p.m.

We learn that Mrs. Wesley Adams has resumed her work, her new address being 10a, Symons-street, Sloane-square, S.W.

Mrs. WARREN ELLIOTT points out a mistake in her address as given in LIGHT of November 8th. It should have been 22, Russell-road, not 20, but she has since changed her address, which is now 189, Sutherland-avenue, Maida Vale, W.9.

THE MEDIUMSHIP OF MR. T. E. AUSTIN.—Mr. Courtney Luck, of Aldwick, Bognor, writes expressing his appreciation of the mediumship of Mr. T. E. Austin, which he considers of a richly evidential character. Mr. Luck states that he has received from Mr. Austin most convincing proofs of survival, by means of the spirit voices which manifested at many of the séances. Although a beginner in the subject, our correspondent has received sufficient evidence to assure him that survival is a fact.

PSYCHIC PHOTOGRAPHY.—At the invitation of the South Suburban and Catford Photographic Society, Mr. Leslie Curnow delivered a lantern lecture to its members at Lewisham on Wednesday evening, November 19th, taking for his subject: "The Mysteries of Psychic Photography." Among the slides shown were Mrs. Deane's Armistice spirit pictures for the past three years. Keen interest was manifested throughout, and at the close the lecturer answered many questions.

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Mrs. Travers Smith, Authoress of "Psychic Messages from Oscar Wilde" and "Voices from the Void," is now free to take appointments for ouija board and automatic writing.—Apply 15, Cheyne Gardens, Chelsea, S.W.3. Tel. Kensington 8142.

Watford Christian Spiritualist Mission, Watford Commercial College, High-street, Sunday, November 30th, 6.30 p.m. Speaker Mr. H. Carpenter.

"SECRETS FROM FAIRYLAND." Children's Verses. Is. 2d., post free.—Mrs. Stead, Oakwood, Bois Lane, Chesham Bois, Bucks.

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Tuesday, Dec. 2nd, at 3.15 p.m.

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Members free. Non-Members, 2/-.

Mrs. E. A. Cannock.

Wednesday, Dec. 3rd, at 4 p.m.

Discussion Class, preceded by tea.

Members, 1/- Non-Members, 2/-

Leader: Mrs. Forbes.

Wednesday, Dec. 3rd, at 7 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mr. Leigh Hunt.

Thursday, Dec. 4th, at 7 p.m.

Clairvoyance, Public Demonstration.

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### SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

All Communications to be addressed to the General Secretary.

### BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

At CAXTON HALL, WESTMINSTER, May 20th and 21st, 1925.

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

Mr. Wm. F. Allen, a gifted non-professional psychometrist, has most kindly offered to give sittings to members for a moderate fee which will be placed to the funds of the above.

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### SPIRIT PHOTOGRAPHY.

Those who are in possession of unrecognised, clear Psychic Extras are invited to place a copy in the care of the L.S.A., in order that all interested in spirit communications may have the opportunity of recognising any of their friends who may have appeared in the picture.

Names of sitters and Medium employed should in all cases be sent with the portrait. This information will be entered in a private register, a key number only appearing on the exhibited photos. If desired the sitter's face could be erased.

### BOOKS THAT WILL HELP YOU

From Agnosticism to Belief.—By J. Arthur Hill. Cloth, Post Free, 7/10.

Some New Evidence for Human Survival.—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6. (242).

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-. (3168).

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

Psychic Research in the New Testament.—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.

Psychic Philosophy.—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10. (819).

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-. (1635).

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-. (3185).

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

There is no Death.—By Florence Marryat. Cloth, Post Free, 3/9. (678).

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

Haunted Houses.—By Camille Flammarion. Cloth, Post Free, 13/-. (3188).

A Guide to Mediumship.—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-. (1490).

The Life of Sir William Crookes, O.M., F.R.S.—By E. E. Fournier, D'Albe, D.Sc., F.Inst.P. Cloth, Post Free, 25/9. (3171).

The "Controls" of Stainton Moses.—By A. W. Trethewy, B.A. Cloth, Post Free, 13/-. (3153).

The Hidden Self.—By H. Ernest Hunt. Cloth, Post Free, 4/9.

Self Training.—By H. Ernest Hunt. Cloth, Post Free, 4/10. (2859).

A Book of Auto-Suggestion.—By H. Ernest Hunt. Paper Cover, Post Free, 1/2. (3161).

The Progression of Marmaduke.—By Flora More. Cloth, Post Free, 3/9. (3172).

The Wanderings of a Spiritualist.—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-. (2870).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192).

Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

Ghosts I Have Seen.—By Violet Tweedale. Cloth, Post Free, 8/-. (2945).

Heaven's Fairyland (The Children's Sphere). Post Free, 2/9.

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9. (1858).

How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.

The Morrow of Death.—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3. (3117).

The Ministry of Angels.—By Mrs. Joy Snell. Post Free, 2/3. (2838).

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

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