

"UNKNOWN FORCES AT SEANCES—SPIRITS?"

(Page 258.)

Light:

A Journal of Psychical, Occult,

and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

LIKE the star that shines afar
Without haste and without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best.

—GOETHE.

LONG WORDS.

The average reader uses a vocabulary of about four thousand words, and the accurate thinker, we are told, twice as many. If he is a learned gentleman who takes an interest in psychic things, he will use a good many that have not got into dictionaries yet. He may to-day travel through volumes of many thousand words without meeting the old-fashioned English "ghost" or the modern "spirit," but strange new words that clank across the page like slow-moving goods trains he will collect in plenty. Cryptesthesia, metagnomy, teleplasm, parakinesis, hypnagogic, and polysyllabic nomenclature generally will look at him, if words have faces, as some people think, with the sort of expression which Blake bestowed on Behemoth regarding Jehovah: as who should say, "Lord, what wilt thou create next!" In an old-fashioned fairy-tale an angry hedgehog flung at a mischievous squirrel the words, "You abominable, inflated, antimacassar," not because the description was a true one, but because when she was busy abusing him, any long words would serve the turn. And we were not so badly off in wordy wealth ourselves, in the days when materialising mediums, automatic writing, and psychometric delineations were new terms; and they still mystify beginners and newcomers. But however the leopard may change his spots, we shall know him well enough for the same old-phenomenon, must we say?—which he was in the beginning.

* * * *

THE PROPRIETARY ATTITUDE.

In course of a correspondence recently with a friend, a retired army officer who is investigating our subject, he made the following remarks, which, although far-fetched, are perhaps worth considering:—

I find (he said) among a number of Spiritualists, an attitude of what almost amounts to personal proprietorship towards the subject of human survival. One Spiritualist I met complained bitterly that the very enemies of Spiritualism were accepting the doctrine that the soul survives physical death, and he appeared to regard this as intolerable effrontery on their part! Now, although I have a high regard for you, and your paper, LIGHT [we gracefully acknowledge the compliment] and further, I recog-

nise that the leaders of Spiritualism are men and women of acute intelligence and breadth of mind, nevertheless, some of the rank-and-file have repelled me by their assumption that human survival is a kind of proprietary article which they have patented, and which must not be made use of without their license and diploma.

We think our friend is a little exaggerating the position, or else he has been singularly unfortunate among his acquaintances in the Spiritualist movement. At the same time, there is undoubtedly a sub-stratum of truth in what he says. Nevertheless—and we pointed this out gently but firmly to our correspondent—we cannot hold ourselves responsible for the sentiments of any persons who belong to the Spiritualist community, over whom we have not, nor seek to have, any disciplinary authority. So far as we are concerned, we are content to uphold the truth, as we see it, undisturbed by the indiscreet utterances of enthusiasts, and we welcome all who are prepared to accept our truths, whether they be friends or enemies.

* * * *

THE NEAREST DUTY.

Little by little the mistakes, the misunderstandings and the fallacies are being purged out of Spiritualism. Some of that work is being performed by scientific Psychical Research, and must be put to its credit, however we may lament the narrowness of view and want of imagination and sympathy that mark some of its activities. In earlier days we listened to many advanced communicators from the spirit side who gave sound advice to Spiritualists concerning their movement and the errors into which it tended to fall. All this counsel has been amply justified, and it should never be forgotten that it came from *within*—from those who knew the dangers. Here, for instance, is a passage from a lecture delivered many years ago by the late Mr. J. J. Morse, the famous trance medium, under the inspiration of his guide, known to thousands as "the Chinese philosopher," who dealt with the place and use of mediumship. Having pointed out its great value to human knowledge as affording proof of the future life, he said:—

Beyond satisfying yourselves of the reality of your spiritual natures . . . we counsel you not to abstract yourselves from the external life and its duties too frequently, not to neglect the requirements of the outer world, but at all times and in all circumstances remember that your first duty is to that plane of being upon which you at present reside.

Thy body is thy steed? Then treat it well, and train it thoroughly, that at thy need it serve thee to its last ounce of strength. Thou lovest forms? For their own beauty, or for the life within? If for themselves, beware; such love betrays. Make thy form beautiful, its action rhythmical and fine. Shall the cup that holds the goodly wine of life be poor and mean? Make thy form beautiful; it is thy duty to enhance life's loveliness. Make it so fair that men will thank God they have seen thee. Yet know of a surety that no form is fair save as the life within it is pure, and strong, and high.—L.L.H. in "PAPYRUS."

PYTHAGORAS AND MODERN SPIRITUALISM.

By E. W. DUXBURY.

It may not be without utility to indicate certain parallel lines of thought between the alleged teaching of Pythagoras and the conclusions reached by Modern Spiritualism. This, however, is based on the assumption that M. Edouard Schuré, in his work, "Pythagoras" (translated by Mr. F. Rothwell, B.A.), has correctly interpreted the teaching of the Greek sage.

A quotation from the article on "Pythagoras and Pythagoreanism" in the "Encyclopaedia of Religion and Ethics" will serve to show the position which Pythagoras occupies in the world of thought. It is from the pen of Dr. John Burnet, F.B.A., M.A. (Oxon), LL.D. (Edin.), Ph.D. (Prague), Professor of Greek in the United College of St. Salvator and St. Leonard, St. Andrews; Hon. Fellow of Merton College, Oxford; author of "Early Greek Philosophy," editor of "Platonis Opera" and other works:—

It is certain that Pythagoras is entitled to be called the father of science, and it becomes more and more clear that all European religion and ethics, so far as they do not originate in Palestine, can all be traced back to him. There is still a great deal of work to be done, however, before we can grasp his historical character firmly. Most recent discoveries in our knowledge of the subject have been due to discoveries in other fields which have thrown a quite unexpected light on Pythagoras. What is now required is a thorough examination of all the forged Pythagorean documents of later days in the light of the new knowledge. Undoubtedly they are forgeries and there is no chance of their being rehabilitated as genuine documents. At the same time it is clear that they are the work of men who knew a good deal more about Pythagoreanism than we do, and they would have had no chance of passing off their productions as genuine, if they had not been careful to give them an air of verisimilitude.

It is stated that Aristotle positively affirmed that the Pythagoreans believed in the movement of the earth around the sun, and that Copernicus asserted that the idea of the rotation of the earth on its axis came to him whilst reading, in Cicero, that a certain Hycetas of Syracuse had spoken of the daily motion of the earth.

In the following fine lines from the last act of "The Merchant of Venice," Shakespeare probably borrowed from Pythagoras the conception of "the music of the spheres" originated by the latter:—

Look how the floor of heaven
Is thick inlaid with patines of bright gold!
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

M. Schuré states that "Pythagoras included in a vast synthesis, morality, science and religion." This is in close agreement with the synthetic ideal of Modern Spiritualism in its philosophic, scientific and religious aspects.

It is also affirmed that Pythagoras taught the doctrine of the "subtle body," an ethereal double of the physical organism and co-existing with it.

This corresponds to the hypothesis of Modern Spiritualism regarding the "etheric body" or "périsprit," which St. Paul referred to as the "spiritual body."

In teaching the doctrine of Re-incarnation, again, Pythagoras was in harmony with the French school of Modern Spiritualism.

How closely the alleged teaching of Pythagoras about death and the future life resembled the corresponding conceptions of Modern Spiritualism will appear from the following quotation from M. Schuré's work:—

Human ignorance is written in the contradictions of pretended sages, and human sadness in the unfathomable hunger of the human glance. Finally, whatever the range of his knowledge, birth and death shut in man between two fatal bounds. These are two gates of darkness, beyond which he sees nothing. The flame of his life is lit as he enters the one and extinguished as he leaves the other. Can it be so with the soul? If not, what becomes of it?

Many have been the replies which philosophers have given to this poignant problem. In its essence that given by theosophical initiates of all times is the same. It is in accord with universal feeling and the inner spirit of religions. The latter has expressed the truth only under

superstitious or symbolical forms. The esoteric doctrine opens up far wider perspectives; its affirmations are strictly related to the laws of universal evolution. This is what initiates, instructed by tradition and by the many experiences of psychic life, have said to man: That which is restless in thyself, which thou callest thy soul, is an ethereal double of the body which contains in itself an immortal spirit. The spirit builds and forms for itself, by its own activity, its spiritual body. Pythagoras calls it "the subtle chariot of the soul," because it is destined to remove it from earth after death. This spiritual body is the organ of the spirit, its sensitive envelope and instrument of volition; it serves to animate the body, which would otherwise remain inert. In apparitions of the dying or the dead this double becomes visible, under circumstances, however, which always presuppose a special nervous condition of the seer. The degree of fineness, power and perfection of the spiritual body varies according to the quality of the spirit which it contains, and between the substance of souls woven in the astral light, though impregnated with the imponderable fluids of earth and heaven, there are more numerous distinctions, greater differences than between all earthly bodies and all states of ponderable matter. This astral body, though far finer and more perfect than the earthly one, is not immortal, as is the monad which it contains. It changes and becomes purified according to its different environments. The spirit is perpetually moulding and transforming it into its own image; it never leaves it, however, though it unrobes itself of it by degrees; it is continually clothing itself with more ethereal substances. This was the teaching of Pythagoras, who could not conceive of abstract spiritual entity, the formless monad. Spirit in itself, whether in the far-away sky or on earth, must have an organ; that organ is the living soul, whether bestial or sublime, obscure or radiant, retaining, however, the human form, the image of God.

What happens at death? When the final hour approaches, the soul generally has a presentiment of its coming separation from the body. It sees over again its earthly existence in abridged scenes succeeding one another and of startling clearness. When the exhausted life stops in the brain, the soul becomes perplexed and altogether loses consciousness. If it is holy and pure, its spiritual senses have already been aroused by gradual detachment from matter. Before dying, in some way or other, if only by the introspection of its own state, it has already felt the presence of another world. Beneath the silent, distant appeals, the vague beams of the invisible, earth has already lost its consistence, and when the soul finally leaves the cold corpse, rejoicing in its deliverance, it feels itself carried away into a glorious light, towards the spiritual family to which it belongs.

It is not so, however, with the ordinary man, whose life has been divided between material instincts and higher aspirations. He awakes in a state of semi-consciousness, as though in the torpor of a nightmare. No longer has he an arm to stretch forth or a voice to cry out with; still he remembers and suffers, existing, as he does, in a limbus of darkness and terror. All that he sees is the body from which he is detached, but for which he still feels an invincible attraction. It was for it that he lived; and now, what is it? In terror he looks for himself in the icy fibres of his brain, in the stagnant blood of his veins, and no longer finds himself. Is he dead or living? He would like to see, to hold on to something, but he cannot see, he can take hold of nothing. Darkness is all around, chaos within. He sees only one thing, and this thing attracts and terrifies him at the same time, the sinister phosphorescence of his own earthly tenement; and the nightmare recommences.

This state may be prolonged for months or years. Its duration depends on the strength of the material instincts of the soul. Still, good or evil, infernal or celestial, this soul will gradually become conscious of itself and of its new condition. Once free from its body, it will escape into the abysses of the terrestrial atmosphere, whose electric streams carrying it here and there, and whose many-shaped inhabitants, wandering about, more or less like itself, it is beginning to perceive, like fugitive flashes in a thick mist. Then there begins a desperate, vertiginous struggle on the part of the soul, which is still dull and heavy, to rise into the upper strata of the air, to free itself from earthly attraction, and reach, in the heaven of our planetary system, the region proper to it and which friendly guides alone can show it. But before this can take place, a long period must often intervene.

CLAIRVOYANCE AND THE ZANCIGS.

BY FELICIA R. SCOTCHERD.

What really interested me first in the Zancigs was the following fact.

I was one of a party, including W. T. Stead and A. P. Sinnett, then a Theosophist, who met in a box at the Alhambra to witness, and report on, the performance of the Zancigs.

The lights had been lowered for the previous "turn." Something was defective in the lighting, and our box was still in obscurity when Mr. Zancig shot in and hurriedly demanded some articles. We were taken by surprise. At last Mr. Sinnett produced a cheque or note. Mr. Zancig is shortsighted. Even in good light it would have been difficult for him to read the details. Mrs. Zancig blindfolded on the stage, began writing figures on the slate.

"That beats me," exclaimed Mr. Zancig, "how is it done? She has got them before I knew what they were," and he read them with great difficulty in the dim light.

"Easily explained," I interrupted. "She has read them from Mr. Sinnett's mind."

"No, indeed, she has not!" said Mr. Sinnett. "It is one of a series, and I do not know anything about the ones I produced or any of the others."

This caused me to watch Mrs. Zancig very carefully, and the conclusion was unavoidable, that in addition to the power of thought-reading Mrs. Zancig possessed the gift of lucidity or clairvoyance to an unusual degree, for it was as unerring as that of the strange being known as Prof. Bert Reese, when he was dealing with documents in closed drawers.

I pointed this out to Mr. Zancig and he admitted the facts but would not concede any explanation which tended to the acceptance of the Spiritualistic hypothesis.

I have been led to set down the foregoing by reason of the fact that I have just heard that Mr. Zancig has, after a close and impartial examination of the facts of Spiritualism, attained complete conviction of its truth, the process being aided by a clinching test. It seems that before his first wife Agnes passed away it was agreed that whoever "crossed the Border" first should return and communicate through a medium, the test-message being "We shall meet again," or, in Danish, "Vi skal møde igen." I understand that, in fact, these were the last words spoken by Mrs. Agnes Zancig. Mr. Zancig received this test-message through a medium, and is now, I gather, fully convinced. He should now be able to understand how it is that his first wife was able to give particulars of articles shown to him before he himself recognised what they were.

THE "LAYING" OF EARTH-BOUND SPIRITS.

There are many stories in Wales of haunting spirits which, having been "laid" by the intense gaze of those skilled in such matters, disappear, leaving behind them a little dust, which is generally buried. It is said that after this operation the spirit does not re-appear for some time. . . . This "laying" of a spirit is almost always done by the eye, and only some gifted individuals are able to perform the feat. Now supposing an earth-tending spirit to have covered itself in a partially material wrapping, the envelope, according to the statements of the seers, is held over its form by a kind of magnetic attraction possessed by the spirit. To dissolve the union between the spirit body and the semi-material polarised to it, as steel filings to a magnet, a contrary magnetism is required, and this is supplied by the mesmeric power of some person in the body. The "shooting" may act as a decomposing power by changing all the atmospheric conditions about the earth-covered spirit, by which operation all the adhering particles are detached, and precipitated. On the supposition that the laying of these ghosts has consisted in detaching earthly particles from the spiritual form, there is no reason why the process of attraction and assimilation should not begin again, and a visible husk be assumed as before. This would account for the temporary disappearance of the spirits, and their re-intrusion again after a time in their old haunts. In the case of "laying" by religious rites, which are very well attested, I imagine the process to be moral rather than physical, and to consist of an effect on the feelings of the spirit, by which it is induced to direct its thoughts into higher regions, and so to lay aside its earthly investiture. All persons who believe in communication with spirits say that one of the strongest motives that unhappy spirits have for seeking the living, is to obtain the aid of their prayers. Our own experience has strongly confirmed this. A case of this kind was that of the poor carpenter, and I was then told that to him the higher spirits who would lead him in an heavenward direction were scarcely perceptible; he had known nothing while he was here of a state like theirs, and was unprepared to enter into it when he left this world; and as similarity of state in the spirit constitutes nearness, he was far removed from his guides, who were able to approach him only through the intervention of one in the body, with whom he was in a kind of rapport, and whose assertions he believed.

—From "From Matter to Spirit," by C. D.

"SPIRITUALISM AND CRIMINOLOGY."

In the "Referee" of May 2nd, the Rev. G. Vale Owen has an article entitled as above, in response to the question, frequently asked, "If spirit communication be a fact, why do not the communicating spirits help us to discover criminals?" This query reminds one of the axiom that in order to be exactly answered a question must first be exactly asked. Now, is it in order for anybody to put that question as given? Why should we expect a spirit to undertake work quite outside his sphere of activity, and peculiar to our own? No real reason can be stated. On the contrary, as a spirit belongs to the spiritual universe his duties are obviously related to the spiritual order, remote from the criminal regions of a material realm. This is an elementary view, in itself conclusive enough; but the higher view of the spirit world, which need not be indicated here, reduces the naïve query to an absurdity.

Mr. Owen tells true psychic stories that illustrate in the concrete how, as an exceptional proceeding, a spirit may take a hand in the discovery of crime and conviction of the criminal. Every feature of the illustration points to the particularity of the case and the exceptionality of the spirit action in it. With regard to the first case, in which Dr. Abraham Wallace was by spirit communicators not permitted to use the evidence he had accumulated, this was because it would probably have led to conviction of the criminal. In the second case the action of the spirit-boy who had been murdered was limited to a dumb indication of the place where his body had been buried. The murderer was convicted by his own confession, induced after the usual mundane manner. As regards the third instance, the evidence was again solely that of the "apparition" of the murdered man, and it was considered to be inconclusive, a verdict of "Not Guilty" being returned—very properly, as Mr. Owen remarks, whose fourth story is of a warning received through planchette from a deceased sister, advising a man what to do with respect to a new account, which within a month let him in for a loss of thirty or forty pounds, the advice having been disregarded.

Turning to the more interior aspect of the matter, Mr. Owen remarks that there is an explanation "why these revelations involving the death of the murderer in one case and nearly so in the other, were permitted," and that "it centres round the fact of the sacredness of free-will, even when wrongly used, a law which obtains on both sides of the Veil. As aforesaid, the general rule is to withhold incriminating information." The following excerpt from Mr. Owen's article is illuminative:—

Where there is some good purpose to be served, however, the case is different. A short time ago American newspapers published an account of the way in which the perpetrator of the "Jack the Ripper" murders was discovered by psychic means. I have had the account from the psychic himself. The whole story has not been told, and will not be told during his life-time. What matters is that the murders suddenly ceased, and have not since been renewed. The murderer was a medical man of the highest standing. He was apprehended, found to be insane, and placed in a suitable institution.

It is in such cases, where an adequate motive subsists, that spiritual help is usually given. W. B. P.

THE B.S.L.U. ANNUAL CONFERENCE.

There was a well-attended meeting at the Annual Conference of the British Spiritualists' Lyceum Union at Dewsbury on May 22nd and 23rd. It was stated that 13 additional lyceums had been formed during 1925, and that the total had now grown to an aggregate of 286. In the course of his farewell address, the retiring President, Mr. G. A. Mack, deplored the relatively small amount of work they were able to do in the movement, compared to the quantity they would like to do, but realised that it is possible for a movement to grow too quickly and acquire the characteristics of the mushroom, rather than the more desirable features of the slower-growing oak. The civic welcome given to members of the previous conference was a striking contrast to the kind of greeting accorded to the pioneers of the movement, who faced a welcome of painfully different character. He referred in a warm manner to the great work of Andrew Jackson Davis, to whose labours their deepest gratitude was due, and asked the B.S.L.U. to give every possible assistance to the speaker's successor in the office of president.

LIGHT is asked to state that the Psychosensic Correspondence Training Centre is an entirely distinct body from the Marylebone Spiritualist Association, as some confusion on this point has arisen by reason of the founder of the training centre, Mr. F. Brittain, being also a member of the Council of the M.S.A.

MR. HARRY PRICE, who has lately returned from a tour in Austria, had some sittings there with several well-known mediums, and lectured on the mediumship of "Margery" (Mrs. Crandon), with lantern illustrations, at Vienna University and afterwards at the Wiener Parapsychisches Institut.

HOUDINI'S WAY.

Perhaps this is well enough known to readers of *LIGHT*, some of whom may think that his name should not be mentioned here without a word of apology. Mr. T. A. Scott, Editor of "The Banner of Life" (of whose convalescence we are glad to learn) has a smile-raising editorial from which an excerpt or two may in a small way further contribute to the gaiety of nations. It seems that a writer in an American newspaper, quoting Woodrow Wilson in the campaign preceding his election, said that Mr. Wilson frequently remarked, as much in earnest as in jest, "If you see it in the newspapers it isn't so." The jokes about American reporters are now so well known that the type is rather stale. The application relates to reports concerning Houdini by two newspapers. One of them said: "Harry Houdini and J. Malcolm Bird passed the lie to each other in a verbal battle which centred about Mrs. 'Margery' Crandon! What Mr. Bird really said appears in Mrs. Goetz's report. The lie passing was all one-sided." The other paper said:—"Houdini had been scheduled to speak at a large up-State gathering, . . . but upon being informed that a mass meeting of his antagonists was to be held, made a speedy return to the city to combat their arguments." Again the "Banner" readers are referred to the report of Mrs. Goetz for the truth of the matter.

Mr. Scott remarks that if he had to make an accusation against Houdini he would never accuse him of telling the truth when it has anything to do with Spiritualism. As regards the members of the "Scientific American" Committee, it is remarkable that Houdini was the only one who alleged fraud. Mr. Scott continues:—

Houdini poses as the "exposer" of the Margery mediumship. Who was exposed when Walter, controlling the medium, accused Houdini in profanely forceful language, of putting the carpenter's rule in the box?

Who was exposed when at a séance at which Houdini was present, Walter instructed one of the sitters to examine the bell box in the light and as a result of that examination a piece of rubber was found wedged under the flapper?

When I read of Houdini calling people liars (he once complimented "The Banner" by saying that it should be called "The Banner of Lies"), I think of the pick-pocket who being pursued by a mob shouting, "Stop thief," started shouting "Stop thief" himself, and, having gathered a fresh crowd about him, slipped off through a side street.

In his tirade, Houdini charged Mr. Bird with disloyalty to "The Scientific American," and he accused both Mr. Bird and Dr. Carrington of being "Margery's" confederates, saying that when they were not in the room no phenomena occurred.

As to the charge of disloyalty, the peculiar ethics of Houdini apparently demand, as a duty to his employer, that Mr. Bird should render a decision adverse to the mediumship, thereby protecting the 2,500 dollars.

That Mr. Bird should put devotion to truth and loyalty to his own manhood above all other considerations, Houdini can in no wise understand.

The "Banner" editorial concludes with a brief summing-up of the situation, pointing out that on one side there is "a blatant mountebank who because of his unquestioned ability as a deceptionist sets himself up as the supreme authority on matters psychical"; on the other side is "a group of trained observers supplemented by a larger group of clergymen, doctors, lawyers, educators, journalists, in short the intelligentsia, all of whom are convinced of the supernatural character of the manifestations."

As a pendant to the "Banner" article the following excerpt may be added from a recent number of the "International Psychic Gazette," as quoted in the former paper:—

One Sunday morning, at the last Lily Dale Convention, after divine service in the auditorium Maggie Waite, the medium, was giving spirit messages from the platform. She pointed to a stranger in the audience and said: "Many years ago you parted from a friend named Robert Stevenson, who was leaving for South America. You both agreed that whichever died first should come back at the earliest opportunity and give these passwords: 'In hoc signo vinces.' If I am not correct will you rise and tell this audience so?" Apparently stunned for a few moments, the man finally said, "You are correct." Then Maggie Waite continued, "You are Houdini's spy. The fifty-dollar bill with which you paid your room rent was given you by Houdini; he is your second cousin. If I am not correct will you rise and tell this audience so?" The audience rose instead, and amid great commotion the man sneaked out from the meeting and from Lily Dale itself! Now Latin is not at all in Maggie Waite's vocabulary.

A THOUGHT FOR THE TIMES.—A meteor, shaking from its horrid hair all sorts of evils and disasters, may, by and by, take its place in the clear upper sky, and blend its light with all our day.—EMERSON.

THE GREAT STRIKE AS VIEWED FROM THE SPHERES.

By R. H. SAUNDERS.

I had made arrangements for a sitting with Mrs. Blanche Cooper, the Direct Voice Medium, and it so happened it coincided with the first day of the General Strike. I took the opportunity of asking the manifesting spirit if the strike would continue long, and received the following reply:—

In the sense that you regard time, no, but in the sense of the misery it gives rise to, yes. At the best of times we find it difficult to impress humanity for good, but when the angry passions of men are aroused it is doubly so; they are surrounded with intense vibrations which are difficult to penetrate. Why this apparently wide latitude is given to evil forces on earth can only be understood when you get here. In the spheres freedom is construed to its utmost limits. You can work or idle, as you like. No compulsion exists—no one is forced to work, but when the spirit recognises that progress is only possible with effort, and particularly service of some sort, all, ultimately, find happiness in doing something for others. It would surprise you to find spirits, who bore great names on earth, engaged in what at first blush would appear drudgery. It is not so to them, it is service, and they find great happiness in the work.

I have just come from the mining centres, and I have been down the mines, and seen what much distresses us. We regard cruelty to the helpless as a serious matter, be it children, adults or animals, and I find provision has not been made to deal with all the poor pit ponies. They will need attention during the trouble, and in some cases we have been able to impress a few susceptible to our influence to see to this, but there are cases where the atmosphere of brutality prevents our reaching the mind. There is a word you use for expressing ultra badness—devilish. We have no devils here, nor, excepting those sent over from earth, in any sphere. But even to these the time comes when remorse awakens, and they endure much mental anguish before the purified soul ascends.

Do you know when a settlement will be reached?

There are those here who could tell you, undoubtedly. I cannot. My work, and that of those near me, is to focus the desire of the Spirit World for peace upon those responsible, and who may be receptive to our impressions, and they will influence others. It will not be long before tranquillity comes, but the precise moment is known only to those Higher Spirits who are directing our efforts.

SPIRITUALIST COMMUNITY SERVICES.

Miss Marion J. Carpenter, of 21, George Street, Baker Street, W.1, the Hon. Secretary of the Spiritualist Community Services, writes:—

It has come to my knowledge that at the May Meetings of the London District Council, S.N.U., at South Place Chapel, on 20th inst., Mr. H. Boddington stated that a propaganda meeting arranged by another Spiritualist body held at the People's Palace resulted in a financial loss of £30. As the Spiritualist Community is the only Spiritualistic body that has held a Propaganda Meeting at that building, it obviously refers to us. This is incorrect, as you will see by the March and April Community Leaflets in which the amounts of gifts received are acknowledged; indeed, the response to our appeal was so unanimous that we received £9 more than the amount required. I may add that the meeting was entirely free and no collection was made. I shall be grateful if you will kindly publish this letter, as such an incorrect statement might be detrimental to the Community.

[Mr. Boddington, to whom we have shown this letter, asks us to say that he referred not to loss, but to cost; also that Mr. Barbanell, Vice-President of the L.D.C., had organised a similar meeting at the People's Palace prior to that of the Community Service.—Ed.]

THE DISTRIBUTION OF "LIGHT."

Miss H. A. Dallas writes:—

Some weeks ago I asked if some readers of *LIGHT* would kindly pass on their copies to persons who I know could not afford to subscribe. I received many kind responses.

One of those who has benefited, a lady in Australia, writes:—

"Thank you very much for all the *Lights* that someone is most kindly sending me. It is most kind, and I am more than grateful, for I do love the paper and read it from cover to cover and then pass it on to a friend who enjoys it as much as I do."

ON THE

LETTERS TO THE EDITOR.

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

"A CHANGE OF NAME."

SIR,—I quite agree that Spiritualism has now reached the stage when it deserves a more suitable name, but as it must take a definite standing as a religion, I do not think the suggested "Psychic Knowledge" goes far enough. There is Christian Science, there is Mental Science, and I think this vast Science of Spirit cannot have a more appropriate name than "Life Science," for does it not help us to understand the forces which go to make up life and teach us, step by step, to realise that we, of earth, are but training in the elementary school of spirit.

I have been teaching an ever-growing circle for about two years this Life Science, and have drawn in many who shrink from the word Spiritualism, which, in the minds of many, is still symbolical of fraud and evil.—Yours, etc.,

RUBY FORTT.

"Wentworth,"
Pennington Cross,
Lymington, Hants.

THE S.P.R. AND ITS WORK.

SIR,—Surely Sir Arthur Conan Doyle cannot have been correctly reported in the "Post"? I find it difficult to believe that he said that he had hardly ever known a time when the Society for Psychical Research helped truth.

Those who, like myself, have belonged to this Society for upwards of a quarter of a century can affirm that it has been in large measure due to the help they have received from the publications of the S.P.R. and from members of its Council that they have been able to reach established convictions as to the main facts of Spiritualism.

I would like to express my gratitude for this help from pioneers in an obscure field of research.—Yours, etc.,

H. A. DALLAS.

Innisfail,
Crawley, Sussex.

"THE ANALYTICAL SADDUCEES."

SIR,—I was pained to read your acid remarks in last week's number of LIGHT concerning the analytical Sadducees. Surely there is room for congratulation in the successful coinage and launching forth of two such blessed and truly Mesopotamian words as "prosopopesis" and "metagnomy"? Think of the joy with which the hearts of many highly respectable old ladies of both sexes will welcome them! Besides, you forget that if these gentlemen are to succeed in their object, viz., the creation of a science free from "mysticism" and "superstition," it will not only be necessary to annex all the facts with which those crude and naïve fellows, the Spiritualists, have for so many years battled, but it will also be desirable to manufacture a brand-new and imposing terminology. Then will the new science start on a successful career, with facts, terminology, and hypotheses, the latter all guaranteed to be free from any taint of Spiritualism and obscurantism. You see the "spirit hypothesis" has many fatal defects: it is (1) crude; (2) naïve; (3) "simpliste" (good word *that*); (4) premature; (5) it isn't true. The last is, of course, the major premiss of all really sound metapsychism, but it is never stated bluntly, as it might sound dogmatic or question-begging. Numbers 1, 2, and 3 are really just as good when stated with an air of conviction. As for No. 4, I can highly recommend it. It is destined to have a long and successful career. It contains great potentialities. One imagines a long vista of metapsychic congresses, stretching away into the future, at which learned papers will be read by enthusiastic Sadducees, showing that the spirit hypothesis always was, is now, and ever shall be "premature." Thus will the continued existence of the science be duly safeguarded. The true metapsychist has my sincere sympathy, for every now and then there comes along some distinguished student like Sir Oliver Lodge, or Dr. Bozzano, who actually reaches a conclusion, and openly states it. But I doubt whether these gentlemen have the interests of the "science" really at heart. Possibly they may even feel satisfaction that the spirit hypothesis is the soundest? No one is perfect. Meanwhile let us extend our good humour and sympathy to the professors of intellectual gymnastics. It amuses them—and it doesn't hurt us.—Yours, etc.,

F. STEPHENS.

31, Rue de Verneuil, Paris, VII.,
May 22nd, 1926.

MR. HARRY PRICE AND DR. LAMOND.

SIR,—My attention has been called to an article in the "British Journal of Psychical Research," entitled "A Plea for Accuracy," in which several severe strictures are passed on me regarding an account of a psychic photograph which was taken at Crewe by Mr. William Hope, and which appeared in the columns of "The Christian Spiritualist" on April 7th, 1926.

In that article I attributed to Mr. Harry Price the authorship of the book, "Margery," which Mr. Price disclaims. I at once tender to him my apology for my error. With regard to the Stella C. experiments, Mr. Price states in his article, "I have never sent any Stella report to the Press," but on page 25 of his own journal, in which this article appears, we read in a footnote: Stella C. An account of some original experiments in Psychical Research. By Harry Price. London. (Hurst and Blackett, 1925, 3/6 net). See also "Journal of the American S.P.R." May, 1924. When I alleged that Mr. Price had sent the result of his investigations with Stella C. to the Press, I meant that these investigations were available for public comment in the same way as his report on the result of his interview with Mr. Hope.

As to his criticism of the statement contained in my article that the plates never left my hand until the negative was developed in the dark room, I could not help exclaiming, with Hamlet, "We must speak by the card or equivocation will undo us." The plates could not have been in my hand whilst the photograph was being taken. Mr. Price has scored. "A hit, a palpable hit." The sentence is clearly defective.

We come to the last count, and apart from that I would not have troubled you. Mr. Prices writes:—

"Dr. Lamond received his 'conclusive proof' of the genuineness of the 'Extra' he received because of the fact that Hope charged only 4s. 9d. per dozen for the prints. Dr. Lamond bought a gross of them for £2 17s. Dr. Lamond (because he knows so little about photography) thinks this is cheap."

And then Mr. Price goes on to prove that, "If Hope purchased his papers retail he would make, at least, 45s. out of the doctor's visit."

I now reproduce the exact words of my article bearing upon this transaction.

"I come to my conclusive proof. As I was about to depart, I naturally asked what a dozen of these photographs would cost."

"'Four and ninepence,' was the reply. Twelve times four and ninepence was two pounds seventeen; and I got out my cheque book, for I had been on the road more than ten days, and to travel without ready money is at times a trifle awkward. 'Four and ninepence for the dozen,' said Mr. Hope. 'Four and ninepence for the dozen!' I exclaimed, looking at this man in bewildered astonishment. 'Yes,' he said quietly, 'we are not out to make money in this matter. All we wish to do is to give bereaved folk a bit of comfort.' And it is for four and ninepence a dozen that Mr. Hope 'fakes' psychic photographs."

Where in the above narrative do I state that I bought a gross, that is, one hundred and forty-four psychic photographs? Surely, if language means anything at all, I state that the negotiation took place over the purchase of a dozen photographs. It was incredible to me that a dozen of what I regard as genuine psychic photographs was to cost me only 4s. 9d.; and hence I ran over in my mind what twelve photographs would cost at 4s. 9d. each. Twelve times 4s. 9d. was two pounds seventeen shillings, and I would have paid that sum cheerfully. But when Mr. Hope persisted that the dozen photographs were to cost only 4s. 9d. I looked at him as I state in my narrative, in "bewildered astonishment." Is it the custom for all Mr. Hope's clients to purchase their psychic photographs by the gross?

Mr. Price may reply that he understands from the sentence in the narrative: "Twelve times 4s. 9d. was two pounds seventeen," that I bought a gross. But that only shows how easy it is for one writer to misconceive the statements of another.

He concludes his strictures in these terms: "Hope's charges are all right (assuming the 'extra' to be genuine), but it is the doctor's arguments that are all wrong."

With all deference to Mr. Price, I still submit that my argument has considerable force. No man would 'fake' psychic photographs and sell them at 4s. 9d. per dozen. The game would not be worth the candle.

And hence Mr. Price, in his article, "A Plea for Accuracy," has himself published to the world two serious misstatements: (1) That in my visit to Crewe I bought a gross of psychic photographs whereas I only bought a dozen (are we to regard this as a gross mistake?); and (2) that Mr. Hope made a profit of £2 5s. out of my visit, when Mr. Hope made no such profit; and I ought to know.

I will certainly endeavour in future to put in practice Mr. Price's counsel to be more accurate in my statements, and I trust that he also will practise his own preaching and be more accurate as to his facts; and hence this little incident will not be without profit either for him or for me.—Yours, etc.,

JOHN LAMOND.

LIGHT,

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

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"UNKNOWN FORCES AT SEANCES: SPIRITS?"

We borrow our title from the heading of an article in the "Daily News" of May 21st, in which the special correspondent of that journal completes his description of the "strange happenings" he witnessed in connection with the mediumship of Rudi Schneider; an allusion was made to the matter in our "Lighthouse" column last week. The "Daily News" correspondent, who finds the phenomena themselves of a baffling character and not easily to be accounted for by any ordinary explanation, seems to be satisfied on one point at least:—

All that it seems possible to say with any certainty is that there is no intellectual necessity to accept the explanation offered with so much energy by the Spiritualists.

And he proceeds to point out in regard to the "seemingly human hand belonging to no one in the room" that "there is no need to jump to the conclusion that it is the hand of a 'spirit'—that is to say part of the etheric body of some dead person." Certainly not. There is no need to "jump to conclusions" of any kind whether in regard to psychic manifestations or to explanations of them.

Some of us have reached our own very definite conclusions only after many years of study and experience. We have arrived not only at the conviction that spirits are realities, but that it is possible to be on such human terms with them as to accept them as friends and companions, their identities being so strongly marked and their behaviour so entirely consistent with their claim that they are at least as real existences as ourselves. Still, after so many years of scientific materialism and "higher criticism" amongst our theological guides we cheerfully admit that to ask people to accept the existence of spirits is a very "large order." Nevertheless, after many years' work in the face of an infinite amount of ignorant abuse and malignant opposition we have at least arrived at the point when the public at large is beginning to accept the reality of psychic phenomena. That is a great step forward and we are properly grateful. There was a real "intellectual necessity" for admitting the truth of the manifestations, for the testimony was not only supported by a great body of witnesses, some of them of high standing in the learned world, but was a matter which was open to the investigation of anyone who took the trouble. Thousands made the discovery for themselves in the privacy of their own home circles.

As to the question of spirit agency behind the phenomena, let us take a single instance typical of many, and one concerning which we are able to speak from personal knowledge.

One of the very finest mediums in Spiritualism was the late Mrs. Thomas Everitt. She was not a professional medium, being the wife of a gentleman of independent means who took the greatest care of his wife's mediumship, so that to be admitted to her circles was a great privilege, and in the 'eighties and 'nineties many famous people visited her home and gained evidences abundantly convincing not only of the reality of Spiritualistic manifestations but of the existence of spirits. The spirits principally concerned were indeed regarded as personal friends, and the tokens they gave of their existence and of their interest in the family were overwhelming. One of the spirit group was a South Sea Islander called "Znippy," that being as near as the Everitts could get to the name he gave. He came to the circle on the first occasion as a boisterous youth, speaking no English and talking in what to the Everitt circle was an unknown tongue. He was full of boyish tricks, but as the years passed he sobered down, learned our language, speaking it at first in the customary broken fashion—"pidgin English"—but later attaining a complete command of English, which he spoke in such a rich and cultured voice that John Ruskin declared it was a delight to hear him. The family followed his progress with intense interest. Clairvoyants were there who frequently saw him and marked his growth in stature as he passed from boyhood to maturity. Often he showed himself in materialised form. Those who had the privilege of knowing "Znippy" regarded him just as they would regard a friend in the material world—he was just as real, indeed a little more so, perhaps, for his individuality was more marked than is the case with the average denizen of this world. He was a frequent visitor and indeed was looked on as one of the family circle. He was indeed a gentle and helpful soul, and the longest words in scientific psychical research could not have explained him away.

Now this is but one case out of many. We have chosen it chiefly because it is one to which we can testify from personal observation and experience as a friend not only of Znippy but of the Everitt family.

There is no "intellectual necessity" for the "Daily News" writer to accept the testimony which he says is offered "with so much energy by the Spiritualists." But there is a strong intellectual necessity in the case of those of us who have had many years of such experiences as we have described. The proofs to us are coercive, and we accordingly believe in spirits in spite of some of the clergy and the very scientific psychical researchers. Experience teaches in a way that theology and science and metaphysics can never do.

The "Daily News" writer finds there are some rival explanations of psychic phenomena. Quite naturally, for not all such phenomena call for the explanation of spirit agency, as some of the rugged old Spiritualists of the early years of Spiritualism discovered. Similar results may be produced by quite different causes, but to rule out spirit agency entirely because some particular phenomenon is apparently not produced by spirits may be science but it is not sense. It means that the theorists have not covered the whole field of enquiry. The fact is—and we say it with a frankness which we hope will not be misunderstood—certain forms of psychic inquiry are very methodical and thorough on the purely scientific side, and on the human side very superficial and fragmentary. There is something about life which is sublimely indifferent to formal logic and exact science. Indeed, to make the term Science, *i.e.*, Knowledge, cover only one small department of existence and ignore the rest is —; we leave the intelligent reader to fill in the missing word, which may be mild or pungent according to taste. Finally, we not only believe in spirits, we are as well assured of their reality as of the reality of those psychic scientists who make their own identity the test and touchstone of all possible existence. Their position is just a little bit arrogant. Perhaps it is an "intellectual necessity." It is certainly not a reasonable one.

FROM THE LIGHTHOUSE WINDOW

In the course of his address at the celebration of the centenary of Holy Trinity Church, Brighton, Sir Oliver Lodge is reported as saying:—

The universe is far bigger than anything we have yet imagined; and Divine patience must be sorely exercised with our disputes, our dogmas and our excommunications. . . . People at large are beginning to realise something of this. They are not hostile to religion; amid much surviving narrowness and superstitious ignorance the mass is out for reality, and will gladly hear anyone they think can express it. They do want to know something about Divine methods of working; they do want to apprehend something of the destiny of man.

Science is beginning to tell them something. In the face of scientific as well as ecclesiastical opposition, it is beginning to tell them of certain truths and powers which had been overlooked. It is beginning to emphasise the distinction between mind and brain, and to detect the activity and survival of the one after damage or death of the other. In detail these statements may be wrong; they are bound to be partial and incomplete. The question is whether they contain an element of permanent Divine truth. I myself feel that the existence of a spiritual world is established as a fact of experience, carrying with it the truth of what has been and what for a time may be legitimately called the supernatural. It may be called the supernatural until our categories are enlarged so as to include it in a more comprehensive view of Nature.

An article in the "Methodist Times" entitled "Spiritualism," thus begins:—

The new secretary of the Metropolitan Free Church Federation (Rev. S. Horton) is striving to make the Ministers' Club into a stronger social bond between the members and to deepen their mutual interests. He has therefore arranged a series of lunches, and secured as speakers many outstanding personalities in the religious or social world. The first of these was a luncheon at the City Temple on April 28th, the guest being Sir A. Conan Doyle, who brought with him Rev. G. Vale Owen. Dr. Norwood, in presiding, spoke of their common interest in the survival of the soul after death, and maintained that religion had never reached its zenith save when it had given eternal life the dominant place in its faith.

At this lunch, the first of the series, Sir Arthur took the opportunity to draw upon his thirty-eight years of earnest research work into Spiritualism, and in the course of his address said it was important to remember that in Spiritualism they were actually dealing with their loved ones: he had both seen and conversed with the departed. This experience had taken away all fear of death, all sense of loss—"he had no more lost his son than if he had only gone to Australia."

The Rev. G. Vale Owen also spoke at the above meeting of the Ministers' Club, describing how, step by step, he came to believe in Spiritualism, and to become an advocate of it. For half-an-hour questions were asked and answered.

The item following is from the "Yorkshire Post" (24th ult.):—

The British Spiritualists' Lyceum Union, which represents the Sunday School section of the Spiritualist movement, held its 37th annual conference at Dewsbury over the week-end, when close on 200 delegates assembled from all parts of the country. They were welcomed on Saturday by Mr. J. Whittles, President of the Dewsbury Spiritualist Church, and received a civic welcome through the Deputy Mayor, Alderman W. H. Shaw. It was mentioned that the Union has a membership of 16,945 scholars.

Mr. G. A. Mack (Runcorn), in his presidential address, said the fact that the conference had for two years past been accorded a civic welcome showed that the movement was gradually being recognised as one that must take its place in the life of the country.

"Collier's National Weekly," one of the leading magazines of the United States, contains an illustrated account of the mediumship of "Margery" (Mrs. Crandon). The article is humorously entitled, "The Witch of Beacon Hill," and Mr. John T. Flynn, the author, gives a graphic account of the home of Mrs. Crandon at Beacon Hill, Boston, and a description of her phenomena and the various tests imposed, including the famous apparatus constructed by Dr. Richardson to ensure that the voices heard shall not be the voices of any of the sitters, of which LIGHT has already given an exhaustive account. One of the illustrations is a picture of "Margery" herself holding the cup presented by the British College of Psychic Science as a testimonial to her for her heroic defence of the truth.

Sir Arthur Conan Doyle's "History of Spiritualism," which may be published before this note appears in print, is likely to be in the nature of a *magnum opus*, so exhaustive is the account it gives of the career of the Spiritualist movement. The story commences with Swedenborg, and follows the progress of the subject through many famous exponents, including Edward Irving, Andrew Jackson Davis, D. D. Home, and many others down to the present day. With Sir Arthur's book and such books as that of Mr. Campbell Holmes', "The Facts of Psychic Science and Philosophy," Spiritualism should now be pretty thoroughly "documented."

Our contributor Mr. B. M. Godsall sends us a cutting from the "San Diego Union," containing a letter from him in reply to an article in the "Forum" that was a mockery of Spiritualistic phenomena, by Charlotte Perkins Gilman, who declares that the term "spiritual body" is a "stark paradox," since "it appears that not only does the spirit persist after death, but the body also." The lady also propounds afresh, as if it were a time-honoured riddle, the question: "Where do ghosts get their clothes?"

From Mr Godsall's indulgent reply we extract the following acute observation:—

It may fairly be said that the seeming incongruity presented by spiritual facts is the measure of the materiality of the observing mind. For minds warped by materiality give a comically distorted reflection of spiritual things—just as a curved mirror makes ridiculous whatever it reflects. But in each case the comicality lies in the reflection and not in the things reflected.

Under the heading "A Caldecote Worthy," the "Cambridgeshire Weekly News" of May 15th gives an appreciative account of the life of the late Samuel Henry Pitman, who is described as a "white psychic." He appeared to have possessed not only unusual powers, but a singularly lovable nature. He was able to tell the sex of a flower without examination, of a chicken before it was hatched, of the subject of a photograph placed face downwards. He could spell out the name of a stranger, without apparently any clue other than the intuitive. "Could you spell my Christian name?" said a sceptic, adding, "It is a very uncommon one." Pitman said the first letter was M, the second C, the third K, finally spelling out the name McKinley.

Even his little property at Caldecote he bought by psychic agency. Having seen an advertisement, he wrote and received particulars. He tested the letter as to genuineness, and receiving an emphatic sign in the affirmative, unhesitatingly sent a substantial deposit by post. Pitman, unassuming as all "white" psychics are, was a lovable personality, much respected by all who knew him. Quite unbeknown to himself he was helping to usher in the new era that is dawning.

We have frequently been told of the curious fatalities that follow the career of people who maliciously persecute mediums. Sir Arthur Conan Doyle has a reference to the matter in his psychic novel, "The Land of Mist." In his International Notes in the May issue of the "Journal of the American Society for Psychical Research," Mr. Harry Price, the Research Officer of the American S.P.R., writes:—"Kapitan J. Kogelnik, of Braunau-am-Inn, Austria, sends me the following curious report (communicated by Professor Dr. Walter, of Graz), which is taken from "Die Weisse Fahne" (a German paper), of February 1st:—

The occultists of Graz are deeply impressed with the strange occurrences which are happening there at the present time. It is still fresh in the memory of the public how, about two years ago, Frau Silbert, the well-known medium, was attacked by various critics of her phenomena—attacks which, in our opinion, were reckless and unjustified. And now we are witnessing, with increasing amazement, how Fate appears to play the rôle of avenger, as all of Frau Silbert's detractors, who have so deeply injured this medium, have, one by one, been visited by stern retribution.

The editor of the paper who launched the attack is now "economically ruined," and had to leave Graz.

The second principal adversary died a few months ago.

The third, who had communicated false information about Frau Silbert to the Press, has lost a very profitable and respected position.

The fourth, who had been active in the famous "toy torpedo" story, has been dogged by misfortune, and already deeply regrets that he ever had anything to do with this plot.

And at the time of writing, the hand of Fate has grasped the fifth member of the famous "exposure," who has just gone bankrupt and has lost all his fortune.

"Kapitan Kogelnik assures me," continues Mr. Price, "that the above particulars are in the strictest accordance with facts. I will not give the names of the unfortunate persons (all of whom are mentioned in 'Der Physikalische Mediumismus' recently published in Berlin), but the reader will admit that this story 'points a moral and adorns a tale' which should not be lost on the carping critics."

MR. PEPYS AT THE MAY MEETINGS AND ELSEWHERE.

May 20th.—This day my wife did carry me to the Spiritualist Convention at South Place in Finsbury, I not wishing to go, but she being most insistent, I forebore to oppose her and did agree to go, meaning to slip away unobserved in the crowd as soon as we are arrived. But Lord! when I had come to the convention, I am so amazed that I am in no mind to leave, but did stay to the end. G. F. Berry did give a learned discourse upon the state of the Spiritualist movement, which it seems has come to the parting of the ways and must decide upon the attitude towards other schools of doctrine, particularly the Church, and did exhort his hearers to stand for "no compromise," which being said in a forceful manner I was carried away with his enthusiasm and did cry "Hear, hear" (though, Lord knows, I am in no case to take sides eitherway, knowing next to nothing of the matter, and being but moved by the speaker's vehemence). But my wife is vexed and says that I do make myself an exhibition.

I did mark with astonishment the rapt attention of the faces around me; most of them do seem to be plain, simple folk with a notable honesty of purpose, and they did follow the address with approval, until certain remarks concerning Christianity, when I did hear cries of dissent from one or two, who I gathered construed the remarks as a belittling of Christianity, and, truth to tell, I myself liked them not.

In the afternoon, I did take W. Hewer to the same place to hear clairvoyant descriptions by two ladies, I having told him beforehand that he would be told of his dead friends and relatives who stood around him, which did put him in a sweat with fear and at first he would have none of it. But I, to reassure him, did remind him that I would be at his side the whole time, which did not seem to comfort him, and he says it is all devils; but at last he did come, though much reluctant, and says he prays that the clairvoyante will pass him by and give him no descriptions whatever. But when he had sat for an hour, and did hear the lady describe for other sitters, and pass him by, he said, "When will she come to me?" upon which several sitting near said, "Hush!" And because the medium did not give him a clairvoyant description he is put into a rage.

In the evening, for a short time, I did hear the address of H. Swaffer, who did speak about the shortage of mediums, most eloquent. I did feel much impressed by his learned and incisive mode of speech, but do wonder if he is as melancholy as his face do suggest. But I must leave early, as I did promise my wife to attend the soirée at Queensberry Place, where two ladies did play and sing musick said to be composed under the influence of a great composer of musick. There were several pieces (my wife did think too many) and whether the composer himself did inspire them I cannot tell, but I did much like "Memories," which might well have come from the world beyond. And so to bed.

D. N. G.

THE REALITY OF SPIRIT EXISTENCE.

A number of years ago Dr. Lydston wrote in the Chicago papers of a patient who, although having no knowledge of French or music, sang well the "Marseillaise" in French when placed under the influence of an anæsthetic. Dr. Lydston, denying the continued existence of the ego, explained this phenomenon as one of subliminal consciousness, or unconscious memory, comparing it with the case of the uneducated domestic, who, in delirium, recited classic Latin as perfectly as her former employer, a Professor of Latin, had done during his life.

I replied, in a newspaper article, that such phenomena were frequently met with in psychic research, and stated that, despite the classification of materialistic scientists, these cases clearly proved the posthumous existence of spirits and their ability to communicate through mortals. I added that if the truth were known about these two cases, we would find that the man who sang French was a psychic sensitive and had at the time been controlled by some outside intelligence, while in all probability the domestic who recited Latin was obsessed by the spirit of the former professor.

In the study of cases of "Multiple Personalities," "Dissociated Personalities," or "Disintegrated States of Consciousness," modern psychologists disclaim the possibility of foreign intelligences on the ground that these personalities give neither evidence of supernormal knowledge nor as being of spiritistic origin.

Our experience, to the contrary, has proven that the majority of these intelligences are oblivious of their transmigration and hence it does not enter their minds that they are spirits, and they are loath to recognise the fact.

That such "personalities" are independent entities could easily be proven, under proper conditions, by transference of the same to a psychic intermediary, as similar experiments have so abundantly demonstrated.—From "Thirty Years Among the Dead," by Carl A. Wickland, M.D.

RAYS AND REFLECTIONS.

In the course of a racy article on "Margery" and her phenomena in "Collier's National Weekly," an amusing story is told of the ready wit of "Walter," the spirit control. It seems that on one occasion a group of scientists were present at the séance and were having rather a noisy disagreement. "Walter" interposed with some rather cutting remarks which prompted one of the philosophers to say, sarcastically, "I shall write a book which I shall call 'The Wise Sayings of Walter.'" Instantly "Walter" retorted, imitating the pomposity of the speaker, "I, too, shall write a book which I shall call 'The Syncopated Sitzings of the Scintillating Scientists.'" * * *

Mrs. Leaning's interesting article, "Haunting Hands," in *LIGHT* recently, received a curious illustration in the description given in the "Daily News" of May 19th of a séance at the house of Herr Schneider in Braunau-am-In, Austria, when, amongst the other phenomena recorded, there was the appearance of a tiny hand which picked up a handkerchief and then disappeared. Talking of these mysterious hands, one is reminded of the comic little ghost story of a lady who, visiting a strange house, was given a bedroom which had a decidedly uncanny atmosphere. Awakening in the night with a feeling of terror, she reached out for the matches in order to light a candle when, to her amazement, the box of matches was obligingly placed in her hand! * * *

It has often been remarked that the Press—or some of it—will pay marked attention to some particular item of Spiritualistic news and entirely ignore another. That is, I think, because the public has its own scale of values, which is seldom that of the philosopher. It is always interested in things of a personal and human kind, and takes little notice of abstract ideas. It loves sensation, after the fashion of the poet who sighed for a life of sensations rather than of thoughts. Some moralists have lamented the fact that the public values amusement far more than serious study. It seems natural enough, however. Life for most people is such a sad and serious business nowadays, that the desire to get some distraction in the way of entertainment hardly needs any explanation. * * *

Nevertheless a good deal of the pleasure has a hollow ring. The fun is forced, the mirth feverish and hysterical. That has been noted as a sign of disease. But it may also be a sign of health. Nature is always ready with a reaction when any emotion is pushed too far—whether it be happiness or misery. Life will always preserve its balance, whatever men may attempt in the way of trying to upset it. If life is tuned to one key more than to another it is that of Joy. At all our dirges and jeremiads something in Nature seems to smile mockingly. Let us wait a little and we shall find all her stories have a happy ending. * * *

A correspondent sends us the following little story which bears touchingly on the problem of Freewill. Asked to produce an essay on the question of God's omnipotence, a child wrote:—

God can do just what He wants to do, except when He wants you to be good, and we don't want to be good; then He can do nothing.

That is a terse statement of the position held by some on the question of Freewill.

D. G.

HEALING—PSYCHIC, MENTAL AND SPIRITUAL.—At the Psycho-Therapeutic Society in Harthfield Road, Wimbledon, Mr. Stirling Campbell gave an interesting lecture on this subject on Thursday, May 20th. Briefly sketching the various schools of Healing, he said there was a tendency for the highly idealistic methodist to belittle the fine work done by orthodox science, and also *vice versa*. Psychic healing was not new; it was as old as the human race. The orthodox school concentrated too much on the physical side of disease and its treatment, and was not in harmony with the spiritually evolving age. The discovery of the ether (now thought to be the basis of all matter and force) and the fact of its interpenetration of all matter must (amongst many other things) revolutionise the practice of medicine. A psychic healer was one who could operate etheric energy or substance passing through or arising in the human body, which energy is the underlying stimulus of all physical and biological action. Mr. Stirling Campbell said that he himself was able to diagnose patients by means of the aura. R. A. B.

OUR EMERGENCY ISSUE.

During the General Strike we were only able to print a single sheet to represent the issue of LIGHT for May 8th. Only a limited number could be issued to subscribers, and for the benefit of the many readers who did not see it, we reproduce it on this and the following page:—

LIGHT

A Journal of Psychical, Occult, and Mystical Research.

No. 2865.—Vol. XLVI. [Registered as] SATURDAY, MAY 8TH, 1926. [a Newspaper] PRICE FOURPENCE

NOTES BY THE WAY.

THE FINAL STRUGGLE.

In our leader this week we deal with the statement of Prof. Bozzano regarding his attitude on the question of human survival. By way of addendum to that article let us say that we are to-day confronted with "animism," an attempt to reduce all the manifestations of the spiritual nature in man to a purely physiological and mental basis; and with "diabolism," an attempt to assign all communications from the unseen world to a satanic source. These efforts to us represent the last dying kicks of the opposition. The whole history of human progress is marked by such attempts to resist the incoming of every new truth. Spiritualism is a cosmic thing and a great fact in human evolution, and we have no doubt as to the fate of all efforts to arrest its course. In our school days we used to hear an old classical riddle as to what would happen as a result of the meeting of an irresistible force with an immovable object. We know of no immovable object—but we do know of an irresistible force!

FROM THE LIGHTHOUSE WINDOW.

"T. P.'s and Cassell's Weekly," of the 1st inst., gives on its front page an excellent portrait of Sir Arthur Conan Doyle in connection with the announcement of his forthcoming "History of Spiritualism." The journal says:—

That is good news for all of us, whether we are Spiritualists or not. We shall now have the case for "phenomena" put lucidly and readably, and so be helped to make up our minds about them, and we shall see that Spiritualism is, at once, a very ancient and a very modern thing; but it can hardly be said to have been numbered amongst "our little systems" until some time in the nineteenth century.

The article goes on to deal with some incidents in the career of D. D. Home, of whom a portrait is given.

"The Evening Standard" had a paragraph the other day on "A New Sin." It was amused at the dispute between Lord Hugh Cecil and Sir Oliver Lodge over the ethics of communion with the dead. Here is the "Standard's" conclusion on the subject:—

This discussion of a sin which no man can say with certainty that he or anyone else has yet committed seems to add an unnecessary complication to life and ethics, which most people agree are already far from simple as it is. Before we hang a man for murder, we are, humanly speaking, certain that the murder has been committed, if not by him at least by someone.

Before we can reasonably charge a man with sin for chatting with his grandmother's uncle or Napoleon, or praise him for so doing, we want to be humanly certain that the conversation has actually taken place.

RAYS AND REFLECTIONS.

A clerical writer in a Northern daily paper informs us that "no one doubts that there are extraordinary psychical phenomena which are the legitimate objects of scientific research, for they are real phenomena." Now this is a most gratifying pronouncement, and I could only wish it were true in a literal as well as a rhetorical sense. But I could refer the writer of the statement to quite a number of people who do not believe that they are extraordinary psychical phenomena, and to many others who, while admitting there are these extraordinary phenomena, are violently opposed to the idea that they are the legitimate objects of scientific research. Still there is no doubt that we have progressed; the number of people who deny is getting fewer every week.

Of course there are many arguments against survival, and in course of time one gets familiar with them all. Long ago I began to see that the adverse arguments really supported the case. If there were nothing to be urged against Spiritualism, I should be very doubtful of its truth. It would be like nothing else in Nature or in human life. Mr. Edmund Dawson Rogers once remarked that the arguments of some unbelievers could be summarised in the words, "It can't be, therefore it isn't!" Well, there is no answer to that. If a lunatic tells you that he is made of glass you can't prove to him that he is not. You cannot answer him until he has recovered his sanity, and then it would not be necessary.

LETTERS TO THE EDITOR.

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

SPIRITUALISM OR PSYCHIC KNOWLEDGE.

SIR,—I sympathise with your scholarly correspondent who deplores our wealth of jargon and scarcity of accurate terms. I submit that our whole cause suffers from the fact that the very word "Spiritualism" fails to convey the standard we have reached or the platform upon which we stand.

We can claim to have now attained to actual knowledge. I use the word knowledge to denote both truth revealed and truth ascertained. Therefore the term "Psychic Knowledge" represents the results of both Revelation and Research.

By substituting "Psychic Knowledge" for the word "Spiritualism," we would be boldly claiming to hold and be able to impart knowledge, and I believe this change would go far towards dispelling ignorant prejudice and antagonism.

Our Church would naturally remain Spiritualist, as is fitting, but it would seem advisable, at this stage, to abandon the "ism" in favour of something more definite.

Your paper goes to the ends of the earth, and if you will grant space to this suggestion, it will be interesting to see what response it meets with.—Yours, etc.,

V. V. FARONE.

56, Redcliffe Square, London, S.W.10.

A CRY FROM INDIA.

"THE WITNESS OF THE ANCIENT," by T. W. Vaswani, published by Messrs. Ganesh & Co., Madras (Greater India Series, No. 2) is a plea for the upliftment of the Hindu masses, degraded, according to the author, by the caste system. He is evidently a believer in Swaraj, but there is evidence of heart-searching as to whether the present methods adopted are the best and only ones. He asks, "Are we out for a campaign of hate? Hate devitalises and degenerates into anarchy."

The Hindu ideal, he says, is to-day trampled upon even in the Hindu temples; it is the Ancient Wisdom and the very central point of that Wisdom is the doctrine of the Atman, the Self. Aryan India worshipped a vision of the Inner Realm, the hidden forces of Atman—"the Spirit within the heart," attainable only by self-control and self-sacrifice, not the killing, but the transformation of desire.

Western civilisation is materialistic, it is simply initiation which means suppression. Its achievement is revolution, scientific, political and industrial. Mere science may only work for criminal ends and prove a destructive force; the malady of Europe is a cult of domination, her passion for freedom has degenerated into a lust for power; Europe needs a moral code; in industrialism man is subordinated to the machine which creates much wealth, but also shows an appalling poverty. The West thinks of civilisation in terms of mechanical achievement, not the gospel of Jesus.

Once India was great and stood upon heights of culture and civilisation, so that scholars came to it as to a holy land. The richest gift Aristotle asked of Alexander from the East was to bring him back a wise man from India. The Greek thinker Pyrrho got his wisdom from India; the Pythagorean Brotherhood was regulated by the discipline of the Brahminical and Buddhist orders. Hinduism is not fetishism, not polytheism, not idolatry. Images are symbols. The Nameless One may only be named by symbol. A god defined is a God denied!

Krishna has deserted the temples. It is for the young to bring him back. Western knowledge is good in its way, but the nation's youth needs a doctrine of sacrifice, a service of sacrifice to uplift the "outcastes," more than a million of whom have joined the Christian Church.

Such is the philosophy of this Hindu writer, whose mind is an interesting looking-glass in which we see ourselves as others see us.

NEACH.

OUR EMERGENCY ISSUE.

(Continued.)

"AFTER MANY DAYS."

A statement by Prof. Bozzano which by the courtesy of the Editor of the "Two Worlds" we were able to publish in *LIGHT* of April 24th (p. 198) is a matter not to be overlooked, especially as it has a bearing on the dispute between official Psychical Research and Spiritualism as touching the question of human survival. It seems that Prof. Bozzano's disclaimer was provoked by the published statement that he hesitated to say that he considered the spirit hypothesis scientifically demonstrated. This it appears was a mistake, probably arising out of the misunderstanding of his real attitude. In his correction Prof. Bozzano makes his true position unmistakable, and it is well worth repeating:—

Though my opinions on the subject of the spirit hypothesis have matured very slowly during the thirty-five years of research (which research was commenced without pre-conceived ideas of any kind), they have now become irrevocably fixed, and can be expressed in the following terms:—

That whoever (instead of becoming lost in useless discussions) will undertake an earnest and vigorous study of metapsychical phenomena, and will persevere for many years, thus accumulating an immense number of facts, and applying to them the methods of scientific research, will infallibly end by being convinced that metapsychical phenomena constitute an admirable chain of facts all verging to one central point, which is the strictly scientific demonstration of the existence and survival of the soul or spirit.

That is my firm conviction, and I do not doubt that time will prove that I am right.

In short, Prof. Bozzano has arrived at a conclusion that to us is inevitable in the case of all investigators who examine the subject long enough and are not impervious to the logic of facts. Simple truth must always in the end triumph, although in the meantime we have many illustrations of the fact that some things are too plain to be easily seen and too simple to be quickly understood.

Long since we divided the question into two parts: (1) The reality of psychic phenomena; (2) The proof of human survival; since for the intelligent investigator it was clear that this was the natural sequence. We call the first the minor proposition and the second the major proposition, although a distinguished American researcher told us that for him the major proposition was the question of the reality of psychic phenomena. So much depends on the point of view!

The simple Spiritualist quite easily and quickly arrived at the conviction that both were true, and he had reason. It must be admitted that sometimes the evidences were rather defective and we have occasionally felt that such proofs as had convinced some of the people we met were so flimsy that they would not support so tremendous a conclusion as human survival. All the same, it was clear that though his logic was at fault the simple believer had arrived at the simple truth.

As to the scientific researchers, we were perfectly content that they should explore every nook and cranny and test everything to the uttermost and then test it all over again with the greatest scrupulosity and the most touching devotion to minute details. We were even content that when the work had been done as thoroughly as their scientific restrictions and prepossessions permitted they should still decide against the spirit hypothesis, because it was so clear that not one of them could fail to record the verdict that the phenomena at least were genuine; and this represented a great step. The process has been going on for many years now, and the effect of these scientific investigations is seen in the fact that to-day the reality of the phenomena has passed beyond the region of doubt. It is becoming a commonplace of the world's knowledge. Even the advertising conjurer is beginning to find that the question no longer provides him with the means of cheap publicity. And in common fairness we must concede that it was the work of the sincere scientific psychical researcher that brought about this result. Unaided by those exact methods it is possible that the phenomena of Spiritualism would have remained in very much the same position as they were in at the beginning—facts to the relatively few, who knew of them at first hand, but matters of doubt and dispute to all the rest of the world.

A small example of the way in which conviction is brought about appears in the "Daily News" of the 23rd ulto., in which the Special Correspondent of that journal gives an account of a sitting with Stella C. at the National Laboratory of Psychical Research. The article describes the phenomena which took place, refers to the rigid nature of tests imposed and to the fact that Mr. Harry Price, the director of the Laboratory, is a critical and sceptical investigator, and winds up with the conclusion that "it was impossible, assuming that the conditions were as fraud-proof as they appeared to be, to account normally for what hap-

pened." Reports like this represent for many the first step of knowledge. It is a slow process but we are in no hurry, having observed in Nature that all that is permanent is produced very gradually. Nothing is of any lasting use to the world unless it has not only the sanction of revelation and intuition but the assent of science. Theory must be tested by practice. The foundations, in short, must be well and truly laid. Along such a line of investigation complete assurance on the question of human survival of bodily death must inevitably follow sooner or later. The facts point to no other conclusion and only thus can be satisfactorily explained. We who are able to write with complete assurance must be patient with those who, intellectually brilliant but spiritually dull, must needs lag by the way and pick their steps painfully and laboriously.

Prof. Bozzano has spoken out, and his example will not fail to influence others who at present remain obstinately conservative, yielding their ground only inch by inch. It is a stubborn fight. We admire the tenacity of the "last-ditchers" even if we cannot applaud their judgment.

(End of Emergency Issue.)

SPIRITUALIST COMMUNITY SERVICES.

Sir Arthur Conan Doyle addressed the congregation on Sunday morning. He said that one of the difficulties to the enquirer was his desire for personal proof, yet people who have never seen the rings round Saturn believe they exist. Why, then, reject psychic phenomena to which great scientists have testified, risking their reputations? Spiritualism being an advance on orthodox Christianity, Spiritualists must proclaim it to the world. Bigotry is one of the greatest of sins. The prophecies which have been received during the last three years have been sent as a warning, to end the terrible materialism that threatens to overwhelm the world. Spiritualism will be the religion of the future; on the one side the ethics of Christ, on the other, direct communication. When the call came, let them be ready to meet it.

M. J. C.

REV. G. VALE OWEN AT EVERYMAN THEATRE.

The Everyman Theatre, Hampstead, was crowded in every part on Sunday evening last when the Rev. G. Vale Owen delivered an address under the auspices of the Spiritualist Community, whose headquarters are at the Grottrian Hall. It was in the nature of a propaganda meeting, but the discourse was simple and deeply devotional. A healing service was included.

Mrs. St. Clair Stobart, who presided, read the lessons and added a few words about the purpose of the gathering. Roughly their aim, she said, was the linking up of Spiritualism with Christianity, and to present Spiritualism under its religious and philosophical aspects.

Many remained behind after the service to speak with Mr. Vale Owen. The meeting will likely bear good fruit.

Miss Dorothea Walenn rendered a beautiful violin solo, accompanied by Miss Carpenter.

L. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

On Sunday evening an excellent address was given by Mr. Ernest Hunt on "Spiritualism in the World of Affairs." Mr. Hunt referred to there being two gospels to-day, one of matter, and the other of spirit. He spoke of repentance as being a change of outlook and said a man might be said to have repented when he changed his outlook from the material to the spiritual. Spirit is a force to be reckoned with in the world to-day. The object of evolution was spiritual growth; we were here to grow. Spiritualism is the attraction that holds things together. Love expresses itself in service. If you do not truly serve, elimination follows. Although there are the two gospels in the world to-day, it must be realised that spirit and matter are one, not two. Strikes are denials of service, and unless a spirit of service enters into both employers and employees things will be at a standstill. Look at it in the light of spirit and you will find a message of spirit to the world of affairs.

Mrs. Annie Johnson gave clairvoyant descriptions and messages with marked success.

R. E. H. F.

NEW BOOKS RECEIVED.

"Death-Bed Visions." By Sir William Barrett, F.R.S. Methuen & Co., Ltd. (3/6.)

"The History of Spiritualism." In two volumes. By Sir Arthur Conan Doyle. Cassell & Co., Ltd. (42/-.)

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Trance Mediumship. Private Appointments ... MRS. VICKERS.

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Public Clairvoyance.

Fri. June 4th, at 8 p.m. ... MR. T. AUSTIN.

Fri. June 11th, at 8 p.m. ... MRS. TYLER.

NOTE.—The College has occasional accommodation for Students or interested visitors from the country and abroad.

Vol. V. "PSYCHIC SCIENCE." No. 1.

Ed., MR. F. BLIGH BOND.

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Sunday, June 6th, 11 a.m. ... MR. R. A. BUSH.

Holy Communion.

" " " 3 p.m. ... Lyceum. Sunday School for Adults and Children.

" " " 6.30 p.m. ... MR. R. A. BUSH.

" " " "Genesis L." ... MRS. A. BRITTAIN.

Wednesday, June 9th, 7.30 p.m. ... Address, Spirit-descriptions and Messages.

Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 6th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Annie Boddington. Wednesday, June 9th, 8, Mrs. Mary Goode.

Croydon.—Harewood Hall, High-street.—June 6th, 11, Mr. P. O. Scholey; 6.30, Mrs. Julie E. Scholey.

Camberwell.—The Central Hall, High-street.—June 6th, 11, service; 6.30, Mr. Ronald Brailey. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—June 6th, 11, public circle; 6.30, Rev. J. M. Mathias. June 10th, 8, Mrs. Holloway.

Peckham.—Lausanne-road.—June 6th, 7, Mrs. M. Crowder. Thursday, 8.15, Nurse Giles.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 6th, 11, Mr. W. Drinkwater; 7, Mme. Clare O. Hadley. June 9th, 8, Mr. G. W. Coleman at 54, Whittington-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—June 6th, 7, Rev. G. Ward. Thursday, June 10th, 8, Mme. Mervale Collins.

Richmond Free Church, Ormond-road.—June 6th, 7.30, Mr. Ernest Hunt, address. June 9th, 7.30, Mrs. F. Kingstone, address and clairvoyance.

Croydon National Spiritual Church.—The New Gallery, Katharine-street (opposite the Town Hall).—June 6th, at 6.30, Mrs. A. de Beaurepaire.

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Monday, June 7th, at 3 o'clock.

Psychometry: MRS. O. HADLEY.

Tuesday, June 8th, at 7.30 p.m.

Clairvoyance: MR. VOUT PETERS.

Wednesday, June 9th, 7.30 p.m.

Lecture: "The Roman Church."
MR. FRANK VERNON.

Thursday, June 10th, at 7.30 p.m.

Clairvoyance: MISS FLORENCE MORSE.

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6.30 p.m.—Speaker, Rev. G. Vale Owen.

June 13th, 11 a.m., Mrs. K. Bamber; 6.30 p.m., Mr. H. H. Hitchcock.

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