

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

EASTER AND RESURRECTION.

The idea of a resurrection of the body may be considered obsolete to-day. Science and the advance of religious intelligence have done the work. Easter may now be commemorated on the more spiritual principle of the resurrection of the living spirit, one of the beautiful processes of Nature. Her Kingdom "cometh not with observation." Slowly she unfolds her loveliness, and manifests at once her tenderness and her power. Out of the old she brings her new, and the old comes to mind no more. Her cradles are our graves, indeed; but her new births are like her sunrises: they at once follow her nights and dawns. So her resurrections are resurrections *out of* the body and not *of* the body. St. Paul stated the matter eloquently in those well-known verses which commence, "How are the dead raised up, and with what body do they come?" He holds splendidly aloof from the crude notion of a resurrection of an old body. The real resurrection of Jesus was the passing on of His spirit-self, and as such it is the symbol and promise of ours. This is a thought which gives to the keeping of Eastertide a sublime meaning. In itself it is an example of resurrection, for it brings the truth of a living idea out of the body of an old and worn-out dogma.

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THE REVELATION OF HEALING.

Mrs. Violet Tweedale's new book, "Mellow Sheaves" (Rider, 18s. net), comes as a kind of crown and culmination of her many years of authorship. From its rich and variegated contents we select for the moment one of her experiences as being in a way typical of what is happening nowadays amongst the spiritually-advanced. Mrs. Tweedale relates that after a day's shopping she returned to her London club utterly exhausted and ill. The possibility of being laid up there—so far from her home, was unpleasant. But, as she was passing along the corridor which led to her room, something happened:—

Suddenly I literally walked into a big egg-shaped cloud of golden light, and I stopped short as it closed round me, then came the message: all was well. In a second I was transformed from utter weariness and depression to complete freshness and light-heartedness.

This revivifying change, which the author fully describes in her book, may seem, she says, "trivial to read of." But it will not seem so to many who have knowledge of similar experiences—perhaps first-hand knowledge. Such things are going on around us to a degree of which the world as yet is hardly conscious.

THEORIES OF TELEPATHY.

In LIGHT of March 19th (p. 142) we gave a notice of a book, "Normal and Supernormal Telepathy," in which it will be remembered that the author, Mrs. Vance Thompson, maintains that telepathy is best effected by the transmission of geometrical forms, of which she gave some diagrams in the book. It should be mentioned, by the way, that the first small special issue of the book is at present exhausted, but the author is occupied in getting it republished. In a note from her which we recently received she states that the student or investigator should distinguish sharply between mind-reading and telepathy, as these are quite independent of each other and should not be confused. She proceeds:—

When "tests" have been successfully made in transmitting *words*, the process was that of thought-reading and not of telepathy, which is thought-transference. The former is the faculty some people have to read words or to carry out actions which they have been *willed* to do. Telepathy—on the contrary—has nothing to do with the will. It is a process of the mind, and it must be distinguished from that of the brain, with which it does not run parallel. The thought-wave cannot carry words, except in the form of synthesised thought, which is transmitted in the geometric figure appropriate to its expression and form. It is comparatively easy to send a telepathic message, but it requires considerable training to receive one.

We have little doubt that Mrs. Vance Thompson's statement will be the subject of some difference of opinion, but we welcome every attempt to establish what may well be one of the methods of human communication in the future. The recent broadcasting experiment of the Society for Psychical Research has yielded some valuable results, although it is probable that Mrs. Vance Thompson would maintain that these are examples of thought-reading or clairvoyance rather than telepathy or thought-transference.

THE HIDDEN GLORY.

When it should still be night the morning comes;
Not with the trumpet's blare or roll of drums,
But a strange brightness in the farthest north,
Whence none expects the sun to issue forth.
Like a clear thought upon a troubled mind
It holds until the darkness is refined
From azure to the crystalline of light,
And, long before the sun, there is no night.
Perchance the sense of immortality
Grows thus upon the soul's immensity
From that fixed north, that ever sundereth
The earthly cycle known as birth and death.
There, where the midnight stars for ever trail,
The hidden glory lifts the sombre veil.

—From "Sonnets of North and South," by

FREDERICK EDWARDS.

SIR OLIVER LODGE ON THE POSSIBILITIES OF THE HUMAN SPIRIT.

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[We are now privileged to be able to print an excellent and nearly verbatim stenographic report of the remarkable oral address delivered by Sir Oliver Lodge, at the Grottrian Hall on March 2nd, under the auspices of the London Spiritualist Alliance—a synopsis of which was given in *LIGHT* of March 12th.]

SIR ARTHUR CONAN DOYLE, President of the Alliance, in opening the proceedings, said: I am honoured by being asked to take the Chair on such an occasion as this, because I think it is one which will live in the memory of all Spiritualists who are present. Sir Oliver does not often appear before an audience which is so entirely Spiritualistic as the present one. He is far better occupied in converting the heathen than in talking to those who already know these great truths, but I can assure him that, though he is met with respect and affection wherever he goes, when he comes among us he is met with something which more nearly approaches to veneration. He very properly holds himself somewhat aloof from all that rough-and-tumble of any battle which goes on from year to year and which is very necessary, but we who fight that battle always feel the enormous sympathy and help which we get from the mere fact of his presence in the background and from the power of being able to use and to quote his weighty utterances. We realise the courage which he showed twelve years ago when, as the member of a great University, for the sake of truth he came forward and said what he knew to be a fact, by that means challenging, very largely, scientific opinion, but making himself a pioneer—and we know only too well what the fate of pioneers very often is. It was a glorious thing to do; a thing which will live in history; and, great as his achievements in physical science have been, I make bold to say that on the roll of fame it is his wonderful work in psychic science which will be his very greatest glory.

I have only once before been on the platform with Sir Oliver. On that occasion he took the chair and I was doing the work. I cannot help remembering it very vividly because it was a turning-point of my life. At that time Sir Oliver had just published *Raymond* and was undergoing a very severe bombardment from the critics, and I who knew how true it was and who had never up to that time publicly committed myself, thought that even though I might be only a light cruiser and he a battleship, still if I pushed in I might draw some of the fire from our flagship. Therefore, I said I would give a lecture, which I did, and Sir Oliver took the chair. In that lecture I gave some of my own knowledge, some of my own experience, and I found that it gave consolation to many people. I therefore threw it into the form of a book that again, led to fresh lectures, and then to that long experience, which I have had during eleven years, during which I have done little else except repeat, in various forms, what I said that night when Sir Oliver was good enough to take the chair for me. So when we find ourselves together again I look with some awe at him, wondering what fresh development that will portend in my life. There is one thing I can promise you will not happen. I remember there was an air-raid which, it is true, did not interrupt the proceedings at that other meeting, but which, none the less, did make a somewhat romantic interlude. That at least we shall be spared to-night.

SIR OLIVER LODGE: Sir Arthur and Friends,—What a wonderful memory you have, sir! I had entirely

forgotten that meeting. But if it was the beginning of your public psychic career it was, undoubtedly, a great occasion, because you are, I suppose, the Martin Luther of the movement, and you go about all over the earth converting, or insisting on the truth. We admire your energies even when we do not always perfectly agree with everything that you say! It is just as well to keep the ground open for slight differences of opinion every now and then, though I admit my differences with Sir Arthur are small.

The subject Miss Phillimore suggested, namely, "The Possibilities of the Human Spirit," is a very big one, and I do not know that I am going to adhere very closely to it. There is one thing I do feel: the comfort in addressing an audience like this is that one has not to apologise for the facts, and one has not to assume ignorance of them; and one has not got to emphasise the evidence for them. Because, I take it, that the members of the L.S.A. and those friends they have thought it judicious to bring here are all convinced of the truth and reality of most of the phenomena with which we are acquainted. Last night I was addressing a very different audience, a very stimulating and hopeful audience, an audience of young men students of the London University at South Kensington. The Natural History Society of that considerable gathering of students in South Kensington asked me to come and speak to them on psychical or spiritual research, whatever the subject may be called. I felt it was my duty to go; for biologists, as a rule, are very hostile to the subject, and these young men are young biologists. With them the hope of the future of science lies; and if they became interested in this subject, or if they even became open-minded, if they even saw that there was something in it which deserved enquiry, they might give a free and helping hand to those who did. I thought their large attendance was a good sign of to-day. I do not think it would have so easily happened at any time previous. Of course there have been many influences which have brought this change about, and I think the influence of our Chairman is not the least. It is a sign of hope when the younger generation of scientific men is beginning to feel that there is a new chapter, a new volume, of science which is being opened. We still have a lot of leeway to make up. We have still difficulties to overcome. We still encounter prejudice, and it is not altogether unreasonable from those who study the material aspects of things, from those who study the body, the physiologists and biologists generally, who study the material instrument of life. They naturally get to think that there is nothing else. They cannot find the psychic element in the laboratory, and they hold that it is a delusion. There is every excuse for them, but the time is coming when they will perceive that there is a great deal more in the universe than ever they thought of. And one of my theses before that audience was the extraordinary extent and grandeur of the universe, far exceeding anything which any previous generation had thought possible.

I believe I spoke in this hall in February, 1924. I then took as my subject, "Mind and Body," and especially my view—other people's, too—of the etheric, the ether body, which I think we now have, and with which I think we shall continue. At any rate, that is my working hypothesis. That lecture was published in *LIGHT*, and I have looked it up. I have nothing to modify so far as what I then said is concerned; but I have been carrying on the same idea in these last three years, and I have had an opportunity of consulting Raymond about it, because those on the

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other side are very willing to help with their, perhaps, wider information, at any rate with their different possibilities of gaining knowledge and their different experience; they are very willing to help. I had a long talk with Raymond after that lecture, that is to say, in the year 1925. In fact, it was on my birthday in 1925, the 12th June. We had a birthday sitting. I had a birthday sitting with Mrs. Leonard—my birthday, I mean. We sometimes have a sitting on Raymond's birthday—Raymond's birthday means the day he was killed. Of course, my birthday does not mean that. I had the conversation copied out for this meeting, and I propose to read it. I hope it will not be too long or too tiresome. I propose to read something of what Raymond said, because so many of the people who know nothing about it say that all the stuff that comes through is piffle and rubbish and futile and so on. It is not. You know it is not. Every now and then trivialities are given for the sake of evidence to identify the personality, but if you ask sensible questions about serious topics you get answers; and though they are not infallible, yet it is helpful to get opinions from that side. You may say Raymond's opinions are not worth much, but he is in touch with Mr. Myers. Mr. Myers' opinions are worth a great deal. They were when he was here. He wrote a standard classical work on Human Personality. He died in January, 1901, at the beginning of the century. (The century began on 1st January 1901, not 1900.) So he just saw out the 19th century, and he wrote that classic work which was published posthumously, soon after his death. No doubt he has gone on studying since, and Raymond is acting as his lieutenant or assistant. He sometimes comes and talks himself, but very often Raymond gives me the benefit of conversations he has had with Mr. Myers in discussion, and the kind of information which he has gathered partly by his own experience up there.

Before actually reading extracts from that conversation, I want to point out that our corporate business, those assembled in this room, the L.S.A., we will say, is not only, so to speak, to preach the gospel to the outside world, but also to try and find an explanation, a theory, an understanding; to promote an understanding of the facts, because disjointed facts, like beads that are not threaded upon a string, are very difficult to absorb and deal with. They cannot be called science. Science means ordered knowledge. It is our business to thread the beads on a string. If we thread them on a feeble string it will break, but a weak string is better than none at all; it gives some kind of order. We are not likely to arrive at a complete or satisfactory theory all at once. I am groping my way towards a theory, and I suppose many here are doing the same. By comparing notes from time to time we may help each other to a better understanding of the facts, because the facts are not too easy to understand, and until we have some kind of working hypothesis or theory the scientific world will not be attracted by our facts. And there is a changing attitude in the scientific world. The periodical *Nature* is opening its columns rather surprisingly to some aspects of this subject. The Editor has told me that he will probably, if he ever does really open them, be most favourably inclined to considering the physical phenomena of Spiritualism rather than the purely psychic phenomena. That is partly because *Nature* is a materialistic organ. It was started in the days of Huxley, and it has stood for the study of matter, and in so far as our phenomena affect matter that seems to be the line of least resistance as far as *Nature* is concerned. I do not know that it is the best mode of access. It has not been my mode. My mode has been through telepathy, the purely psychic processes, and only incidentally touching on the physical, which is more open to imitation and what is commonly called fraud. But still, in this very week's current issue of *Nature* there is an article on Sir William Barrett's book on the Dowsing or Divining Rod.

It is a remarkable fact that it should be noticed in an article several columns in length, and the author of the review finishes by saying: "At any rate, those who enter upon the subject with a preconceived certainty that it is all fraud and humbug will discover nothing." That is quite true. It sounds too commonplace a thing to say. But it is not a commonplace. Not many scientific organs have said as much as that. Most of them think it is all fraud and humbug, as Lord Kelvin said it was. "Half of it is imposture and the rest is bad observation."

Well, now, what are the facts of which we want a theory? Dowsing is one. I do not think any of us have a theory of how the divining rod acts. We must be guided by the facts. There are those who do find water and other things by that method? How? They think the rod does it. We think, at any rate we try to think, that it is something physiological, some sub-conscious power in the organism, which perhaps was of importance when people were savages, wherever water was a necessity, and which, perhaps, is dying out except in a few individuals. But the appearance of the rod's activity is very curious, and we have not got to the bottom of it.

Then as to telepathy, thought-transference. We had a ridiculous kind of broadcast experiment lately. I daresay you want to know what the result is. I do not know, because there are some 20 or 30 thousand letters and they have not all yet been analysed. But the work is going on and there will be a report issued. I do not expect the ordinary result to come out positive, but there are side issues which have to be studied. That will take a little time. There are some curiosities about it. I have been told that much. Telepathy, we know is a fact; we know there can be thought-transference between individuals. Professor Gilbert Murray's evidence is quite sufficient for that, and there are any number of other experiments. I have made experiments. In fact, I began them after Sir William Barrett's experiments recorded in the first volume of the *Proceedings* of the Society for Psychical Research. Mine are published in the second volume of the *Proceedings* in the years 1883 and 1884. I found that things in one mind could be appreciated by another mind without the organs of sense. What is the meaning of that? Is it transmission from the agent to the percipient at all? I have sometimes thought it was not from A to B at all, but by a third person, a C, who took the message and conveyed it. I have asked Raymond how Gilbert Murray got his results. He says: "We told him." That is a very common way of getting information spread. If you find that somebody knows a thing that you meant to keep secret, well, you do not imagine that they have read it from your mind; you imagine some gossip has told them. There may be gossips on the other side, or experimenters who take part in these telepathetic experiments. In some cases that might be the explanation. There may be different kinds of telepathy. I do not say that is the way in which an accident or anything happening to a distant person is conveyed to mother or wife or husband. When you have a strong emotion, something worth conveying, it may be done by some kindly person on the other side. But in the experiments in which you look at a teapot, or sugar tongs and the other person gets the same idea, that does look as if it was more direct transmission. How is it done? It is not done through matter or through the organs of sense. Is it done through the ether? Here we are, immersed in the ether of space, the universal connecting medium. Are our minds connected through the ether? That has often been suggested. I think Sir William Crookes was inclined to that view. He did allow himself to talk of brain-waves. In fact, they have got into the language almost. But those brain-waves have never been proved. Still, I think it is a thing to look out for, the possibility of communication taking place through the ether.

Then again there is the movement of objects without contact. I can bear first-hand testimony to that. When I say "without contact" I mean anything we call contact of the obvious kind. A thing is pushed, as it were, by another thing from a distance. Every time it moves as if a material rod connected the two. But there is no such rod. Is there an immaterial rod? Is the ether so affected that it exerts that force? Well, then comes the idea of ectoplasm, some material emanation from the body which may do it. The appearance of that material emanation is of cloudy consistency, feeble, nothing very strong and rigid about it, and yet it does seem to be able to exert force or lift considerable weight. Is it that substance, that filmy substance which is doing it? Or is it that this filmy substance merely maintains vital connection with some ethereal instrument? I feel it is through the ether that the work is really being done, and not through any push or force exerted by that ectoplasmic material.

Then materialisation, the formation of limbs and faces out of this material. Is it that the material is used to plaster itself upon ethereal forms already there, so as to make them perceptible to our senses? Because an entity in the ether is not perceptible, but if it is coated with matter it might be. Or is the substance itself moulded, as a sculptor moulds it, into the forms you see? I do not pretend to answer those questions. Perhaps we have each our own view. I do not think any view is certain about it yet; certainly not complete in the scientific sense.

Then I will tell you what I find the most difficult thing to believe in of all, and that is de-materialisation. Does it occur? You know when you have apparitions in a closed room, or when things are taken out of a closed box, people say the thing was de-materialised in one place and rematerialised in another. Now, matter is a thing that we have studied for centuries, and it is exceedingly difficult to suppose that the atoms can be, as it were, dissolved and reconstituted. I feel that there must be some simpler method than that. You may say, "Surely the nature of matter has been so changed in your minds of late by finding out how atoms are constituted, and that is a help." It may be, but I cannot picture the thing. I find it extremely difficult. I think it wants exceedingly strong evidence before we can be sure that de-materialisation is a reality. I wonder what the strongest evidence for that is. Some of you know, perhaps know better than I do. I have never yet seen anything that has convinced me of de-materialisation and re-materialisation.

As to the question of survival, I find that more simple, comparatively easy. If you once grant the etheric body that we have now, it can go on all right, and communication is not very difficult to accept. You require an etheric body and an etheric brain. Raymond says he has an etheric brain, so that when Richet, for instance, says the mind is definitely associated with the brain, and therefore survival is impossible because the brain is left behind and is buried or burnt, so that an individual cannot go on because he must have a brain, Raymond will say, "What about the etheric brain? You put it to him that he has an etheric brain; it is only the material brain that is left behind."

Now, you see I often talk about the ether, and we are all getting to talk about the ether and the etheric body, but the ether to me probably means a good deal more than it does to any of you, because it is a subject which in physics I have studied all my life, and the ether plays a great part in physics, much greater than people are ready to admit. Gravitation, for instance—what holds the bodies and planets and the sun together? Gravitation. What is gravitation? According to Newton it was not action at a distance; he knew there must be a connecting medium, and he called it ether. But he could make no theory of the ether, nor can we yet. We do not know how gravitation is conveyed. It must be effected by the ether.

Some of the Relativitists call it space, but space with physical properties; and, as Einstein has said, directly you deal with space as having physical properties you may as well call it ether. There is something uniting the particles, the stars, the planets, and all those things which otherwise would be separate. The whole is welded into a Cosmos. The atoms of anything, of this table, are welded into a solid by the ether. The ether is responsible not only for gravitation, but for the cohesion.

When you strain a spring you are supposed to be straining matter, but you are not straining matter; you are moving matter. That is all you can do with matter. Matter is that which is capable of locomotion. I take the atoms from that place and put them in another place. Why do they spring back? Because something is strained; something is elastic. It is not the atoms but the thing that unites the atoms; it is cohesion, the link, the ether, that is strained. Matter is only moved. Ether is only strained. You cannot move ether, but you can strain it. When you are winding up a spring you are straining ether. And, of course, light is conveyed by ether, and electricity, and magnetism. Did you ever set a registering thermometer with a magnet, just pulling the index down through the glass? You are acting on it through the ether. Magnetism takes no notice of the intervening matter. It acts as well through glass as through empty space. Ether means to me a great deal. There is much more to be learned about it. But we already know more than you would think. It is not a mere word to me.

Now I am going to read the birthday talk with Raymond through Mrs. Leonard and Feda, answering difficulties on the ether and the body. I shall not read the whole sitting, but the relative portion of it. After preliminaries about his mother's health and things like that, Raymond said:

"You have got a lot of work to do. You may concentrate on something else and do important work in other directions, but the ether is your work. You are sponsor for the ether. Mr. Myers says that is your particular field of research. It holds the key to most of the difficult problems of the future. You know that is in your mind?"

I said: "I know it is necessary for philosophy."

(Let me just expand that a minute. Philosophers have always been up against the problem of the relation between mind and body. They have not solved yet how it is that mind and will can move a piece of matter. I do not think they ever will until they take the ether into account. I think that mind and life act on ether primarily and on matter secondarily. That requires a good deal of explanation, but that is my view.)

So I said to Raymond: "I know it is necessary for philosophy."

He said: "For philosophy and for science, for both. There is so much force unharnessed. He (Mr. Myers) feels you are discovering the way to couple it. The force is there waiting to be used, though I know you have a deeper interest in it than that."

I said: "I know there is a tremendous amount of energy in the ether. Is that what he is speaking of?"

(I have calculated the amount of energy in ether. It is a very wonderful structure; very dense and substantial. Do not think of it in terms of the poetic adjective "ethereal." It is not ethereal in that sense. It is much more substantial than matter; thousands and millions of times more substantial than any form of matter.)

Raymond said: "Yes, the propelling energy is enormous if it could be utilised, but you and I and Mr. Myers are on the threshold of discovering something that will prove in the physical sense that there is a condition in which a body can live after the mere flesh is cast off. That is what we are after."

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LETTERS TO THE EDITOR.

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

A FRENCH TRIBUTE TO MISS F. R. SCATCHERD.

SIR,—At the last meeting of the Society "L'Unitive," 26, Rue Vavin, Paris, our President, Mrs. L. Leven, announced the decease of Miss Felicia Scatcherd, at the same time recalling the occasion of her late visit to the "Unitive," where she had given a very interesting lecture on Spirit Photography. Our President expressed her deep sorrow for the passing of Miss Scatcherd, and also admiration of her many years of labour in the cause of truth. The members of the society then stood for a minute in silent tribute to the memory of the deceased lady.

Mrs. Leven desires to present her sincere sympathy to the family and friends of Miss Scatcherd.

Yours, etc.,

J.D.

23, Rue de Fleurus,
Paris, VIe.

"CONTINENTAL SPIRITISTS AND REINCARNATION"

Sir,—As a foreigner of long residence in France, I found the remarks of a recent contributor, "R. A.," on this subject very much to the point. But I do not think that the French mind has attained any "more exact knowledge" upon the deeper problems of the universe than our own thinkers. There is, ingrained in the French mind, a rooted belief in the validity of deductive reasoning as an almost infallible pathway to knowledge.

The ideal of the French is logical symmetry, coherence, and clearness of definition, and the appeal of these is almost irresistible. This is well shown in the tendency to treat political "science" (so-called) as a series of deductions from abstract principles. If a thing is "logique," the chances are it must be true. But after all, logic is much like its sister, mathematics; the mill will grind all right provided you follow the rules of the syllogism, but if your premises are doubtful your conclusions will be no better. The average thinking Briton is (perhaps obscurely) aware that the Universe refuses to be forced to fit into our little cast-iron logical and mental categories. Hence the extremely logical, the "either . . . or" type of mind with its love of posing a dilemma is always liable to go astray.

"Survival" is a subject upon which it is reasonable to hold that scientific methods may throw some light, and perhaps justify a conclusion possessing as much validity as many other conclusions upon which we act in life. But one can hardly make this assertion when the subject of inquiry is *not* "survival," but the origin and fate of the human soul. Surely the distinction should be clear. When we deal with reincarnation, pre-existence, and the conditions and nature of the life in the "Beyond," we are upon different ground. Here, we have only such aid as Speculative Reason may afford us. It is not to be contemned for that, but we should always remember we are dealing with the Transcendental, and the terms we use will be "personality" and "immortality." There is no consensus of agreement as to the signification to be attributed to these vast concepts, and their relation to space and time. We cannot, try as we will, transcend our "space-time" minds, and it is the great contribution of modern physics that it has brought out this inherent limitation so clearly, and rendered such service to philosophy, and also to religion in its deeper sense. Speculate however as we may, and perhaps *must*, we shall be wise to abandon the idea that we shall thereby be led to any conclusion whatsoever (however "logical" our deductions may appear)—for even the concept of the "future" does not apply. One of the difficulties that many people find in the doctrine of reincarnation is *not* so much whether "truth" or "falsehood" can be predicated of it.

The difficulty is rather whether any "meaning" can be attached to it. Personally I am inclined to agree with Dean Inge, who finds it meaningless. However we must "sit loosely to hypothesis" and keep an open mind, firmly persuaded that we shall never solve *here* the secret of the Human Soul, its "whence" or "whither," for "we thin minds which creep from thought to thought break into 'thens' and 'whens,' the eternal now."

Yours, etc.,

J. S.

That gave me a chance of saying what I wanted to say about the ether body, and to see what he had to say to that. I said: "Look here, Raymond, I say we have that ether body now. It holds the atoms together and appears to be the same shape as the matter body. But why does it not dissipate when the matter body breaks up? How does it manage to persist?"

He said: "You have two things to contend with: the soul and the spirit. Spiritual and mental forces that act through the soul hold the etheric body in shape after the physical body is dead. What holds the physical body in shape is the life form, the spirit-force. It is not an automaton, a piece of mechanism only. It is animated by something beyond its own physical mechanism. Well, it is naturally held intact while it is occupied by the spirit, which also animates the etheric body. When the spirit has finished with the physical body it separates from the physical body and inhabits and functions in the etheric body as it did in the physical. During ordinary life it holds the physical body intact. Therefore it can do the same with the etheric body."

He seems to say that just as the spirit or life, or whatever it is, the personality, holds the matter body together, as it conspicuously does, it holds the ether body together, too. So I said: "The fact is, then, that the etheric body holds the physical body together and not *vice versa*?"

"That is right. But on the earth you incline to think of the etheric as being the secondary, whereas it is the primary body. The physical cannot exist without the etheric, whereas the etheric can exist without the physical."

Well, that is exactly my view, so I said: "I will tell people that you said this, young fellow-my-lad," (an old family mode of salutation).

He joked back: "That's right, put the blame on me!" Then he said: "Father, a small amount of ether is bound to be in the physical body even after death. The physical body does not crumble immediately after death because the actual physical part of the body must contain some ether of its own."

I broke in and said: "There is some difficulty here."

(You see the point? He said that we go on with our ether bodies which we have now, but we cannot take the whole of the ether out of our body because then it would crumble. It does not. There must be enough to hold it together. Well, the idea would be that we have some animated ether inside our bodies which goes away with ourselves, and the rest, the physical portion that we want for the mechanical part, stays behind.)

I then asked: "Can you have more ether in one place than another? Can you divide the ether into parts and say part belongs to one body, part to another, so that some goes away with a person and some stays behind with the matter? Have you thought of that?"

He said: "Yes, we have thought of everything. Father, you have to contend with the soul now. The soul is the offspring of the spirit and body, do you see?"

I said: "Yes." I do not think that I did see, but I meant that the soul grows as the result of incarnation of spirit in matter and becomes individualised. That is my idea about the soul. I suppose the spirit, whatever that may be, became incarnate in the body as it was ready to receive it, and thus developed an individual soul: that the individual, the personality, began with our life, by the incarnation of spirit in matter; and man's individual personality began.

There is always a difficulty about beginning. We did not spring into existence from nothing. There must have been matter before, and there must have been spirit. The putting of the two together gradually developed an individual soul.

(To be continued.)

LIGHT,

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THE TELEPHONY OF TWO WORLDS.

The experiments of Lord Charles Hope and Mr. Dennis Bradley in connection with the phenomena of the Direct Voice and its reproduction on gramophone records do not stand alone. Several other records have been made as already described in LIGHT. Rigid tests have proved the reality of the voices as not being produced by the medium or the sitters, so that to obtain gramophone records of the sounds made is a step thoroughly justified as well as being scientifically interesting.

Relatively few people have had any first-hand experience of the Direct Voice, even when they are not unfamiliar with other forms of psychic manifestation. The mediums for the "voice" are scarce, and only a very few people have the energy or the inclination to develop the gift in the home circle. It frequently takes a long time and close attention to conditions.

We used to be assured that the direct voice was the most convincing of all phenomena, the messages given being free from any admixture of the medium's mind. We knew this was not the fact, for while we have had experience of voice messages that were not only characteristic of discarnate persons presumed to be speaking, but were quite free from any mediumistic colour (in one instance the communication made in the hearing of the medium contained a carefully-concealed reflection on his undesirable habits), yet on the other hand, we have known of messages completely distorted by some rooted idea or prejudice in the medium's mind. The coloration was quite obvious.

These defects to which the direct voice is liable do not surprise those who know that messages from the "hither hereafter" are occasionally subject to sophistication of some kind. At times something quite obviously spurious will come through: some boastful claim on the part of the voice to be that of some great personage followed by communications that are quite plainly spurious. The deception is so thin that it deceives only very credulous sitters.

However, it is not necessary to say more on this phase of the question at present, for it is under very careful investigation by people of critical minds capable of sifting the wheat from the chaff. There is a very strong suspicion that some of the communications, while coming from actual spirits, are deliberate

attempts to deceive—the efforts of those who are hostile to the attempt to establish communication with the Unseen World that they will stick at nothing in the way of cunning and insidious manoeuvres to obstruct and to confuse the results. They will play on the vanity of some sitter or foster his delusions. Such at least is the appearance of things, although some authorities refer these deceptions and sophistications to unexplored regions of human psychology—vagaries of the subconscious mind and the like.

However this may be, there are difficulties and problems to be faced boldly and overcome. It is not only the phenomena which have to be studied but the laws under which they are produced. Much turns on "conditions," and the extent to which when unfavourable they distort the messages or prohibit them altogether.

Of one thing we are certain. Our efforts on this side are reinforced by the labours of zealous workers on the other side who have their own difficulties in reaching us in a clear and convincing way, but who are making steady progress all the time.

Let those who think the matter of establishing the spiritual telegraph should be a simple and easy one reflect on the immense pains and patience required to overcome the countless obstacles and disappointments which beset the scientists who established the more physical forms of telegraphy—the ordinary kind and wireless. We have a much bigger work in hand, and the difficulties and delays are not likely to be less.

We have established communication—the task now is to make it as far as possible systematic and trustworthy. But we must never overlook the human element in the matter. A telephone has no morals, good or bad, and transmits with the same facility messages, false and true, wise and foolish. The lesson is obvious. We have not only to improve the technical and mechanical side of our extra-mundane telegraphy—we have to be careful of the character of those who use it, whether as communicators, mediums or sitters.

THEN.

When I pass over, I shall see
Her waiting eagerly, and then
She'll sit amused in watching me
While I grow young again.

Then we will go where one may hear,
Come floating sweetly down through space,
The music of the highest sphere,
For she will know the place.

Music is one of God's rewards,
The angels strike the notes, but He
Is in their souls behind the chords
And makes the harmony.

The soul which hears the opening bars,
The tune they play will seem to know,
It is the air the morning stars
Were singing long ago.

These melodies when they are played
Will wipe away with power divine
The marks that unkind thoughts have made
Upon her soul and mine.

Together she and I will kneel,
And I will take her hand in mine,
Then we will wait until we feel
His smile like warm sunshine.

F. F. O.

APRIL 16, 1927

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FROM THE LIGHTHOUSE WINDOW.

THE current issue of the *Quest*, the quarterly review edited by Mr. G. R. S. Mead, contains an article, "Experiences in Automatic Verse," by Miss F. R. Scatterd. We believe it was the last article written by our departed friend and throws an interesting sidelight on her unique personality.

* * *

Miss E. Maud Monteith and another correspondent inform us that the *Dumfries Courier and Herald* correspondence, to which we have referred in previous issues, has been running continuously in the journal since the beginning of November, a remarkable testimony to the amount of interest evoked amongst the readers of that journal. Indeed, we are told that it attracted wide attention and led to a visit to the district (Moniaive) by the Rev. V. G. Duncan, who delivered an address on Spiritualism to a crowded audience. The event was fully reported in two of the local journals.

* * *

We take the following from the *Sunday Times*. It appears in the causerie contributed weekly by the Rt. Hon. T. P. O'Connor, under the title, "Men, Women and Memories":—

I remember Mrs. Brown-Potter when she was at the very height of her beauty and popularity, and when she was going through the dramatic scenes of the chief part in Beerbohm Tree's play, "The Three Musketeers." I had some trepidation lest I should see nothing but a pale shadow of her former beauty, but, on the contrary, I found that her fine large dark eyes were as brilliant as ever; indeed, they shone perhaps the more, because of the rather delicate whiteness of her complexion. I was also struck by an air of almost impossible tranquility in her expression. When I got into talk with her I found the brightness of her eyes and the tranquility of her expression were partly explained by the fact that she has become an ardent Spiritualist. She is confident she is in daily intercourse with those she had known in the days when they were living; she even offered to let me see copies of some conversations she has had with the late King Edward.

* * *

From a long series of articles in *The Guardian*, by Rev. Peter Green, M.A., Canon of Manchester and Chaplain to the King, we quote his explanation of telepathy:—

An illustration may help us. A number of men standing apart from one another seem to be utterly isolated. But there is the unseen air in which they all are immersed, and this makes waves of sound possible, so that they can speak to one another. And there is the ether in which they and the entire universe are immersed and that makes the passage of light possible and so enables them to see one another. We often think of human minds as if they were utterly isolated units, each shut up in a body as a bee might be in a bottle. But that is not so.

* * *

From a two-column article in the *Liverpool Post and Mercury*, on "Life in the Next World," by Ben Adhem, we take the following passage:—

I think that if we could solve the mystery of dreams we should find out all about the next life and heaven. But dreams baffle us. Science, with all its clever achievements, cannot really tell what a dream is. The dream-world is a sphere, a plane, a region, strangely and fearfully interwoven with our physical world. It is a sort of spirit-world, where we are free from the usual laws of matter, and therefore it is often topsy-turvy. Time and space are amazingly different, in a sense annihilated. In a dream we may live a century in a few moments, we may travel round the globe as swiftly as light or wireless waves, and we get into strange not earthly realms.

* * *

Here is another excerpt from Ben Adhem's interesting article:—

Spiritualism is the only creed—as I have said before—that tries to reveal and demonstrate the immortality of the soul and heaven to-day. The old orthodox churches are content to rest on the ancient accounts, which, whether authentic or not, are no evidence for a reasoning person at the present time.

In the *Bournemouth Guardian* report of the general meeting of the Spiritualists' National Union recently held at Southampton, the following statement appears:—

In spite of a year of great industrial unrest it was noted that several new churches had been started and these would shortly become affiliated to the national movement. Others were already in the making for adoption as soon as stabilised under effective officers. The several reports submitted by the retiring officers testified without exception to an eager thirst for spiritual knowledge wherever the banner of Spiritualism was unfurled, it being found that this interest was manifest outside the rank of church membership, the appreciation of the general public being a very satisfactory and pleasing feature.

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REJUVENATION AND SPIRITUALISM.

The question of Rejuvenation is now very much to the fore, and has become as topical as divorce and mysterious disappearances. It is proposed that great harems of apes should be strung along the coasts of sunnier climes in such numbers as to provide a steady supply of their glands for the application of them to the "crown of creation," and the consequent extension of his life by some 70 years. The cost of a continuous supply of this material will be high, and it will be scarce at first (candidates will, no doubt, get their names down years ahead, as they do for entry at big public schools), but people of means who have already had a fairly good time would not think it prohibitive, while the *élite* who *know* there is no life after this one would quite excusably call it cheap. The Rejuvenation, is, of course, only to the physical vehicle—the enthusiastic surgeon may strengthen the muscles, give back elasticity to the hardened arteries, and generally tauten up the system, introducing, possibly, some unsuspected anthropoid qualities, but he will not banish thereby anger and pride, or meanness and covetousness, or any other vices from the hearts of those ideal citizens to be—he will only give a renewed body as a field for their exercise. When, in generations to come, man's psychic qualities are developed far beyond what we now know; when the next world is all but visible and there is no more doubt of its reality and nearness than there is of the existence of people in the next parish, the desirability of another 70 years on this bank and shoal of time will weaken and to some might conceivably be funny. Already it is not always easy for the aged to understand and be understood by their juniors, but if we are going on to 140 years, to have youngsters of the fifth generation looking at us with wonder mingled with respectful amusement as a lot of hoary and impossible relics, the advantage is not obvious or very near the surface.

E. HARVEY.

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L.S.A. SOIREE AT 16 QUEENSBERRY PLACE.

The well-attended Soirée on Wednesday, the 6th inst., which marked the close of the Spring Session, augured well for the forthcoming Summer Session, which commences on the 28th inst. The presence of several new members and friends, and the ever welcome attendance of well-known supporters of the Alliance added to the success of the gathering. Dancing was a feature of the evening, which was particularly enjoyed by the younger members of the assembly.

=====

THE PSYCHO-THERAPEUTIC SOCIETY, LTD.

A SUCCESSFUL YEAR.

The annual general meeting of the above was held at 124, Hartfield Road, Wimbledon, in March last, when the President gave a general resumé of the recent work of the Society. During the year 1926 a number of important lectures were given by well-known speakers dealing with the many aspects of psycho-therapy and general health principles.

Interesting developments of the work were the public conferences on the science of sex in relation to health.

During the twelve months ending last February, 844 free treatments were given. All the patients admitted improvements, and many cures were effected—including a case of sleepy sickness.

R. A. B.

AN EASTER-TIDE MEDITATION.

The various and wonderful ways in which the spirits of those who have passed to the other side of life co-operate with mortals in their effort to realise their ideals in right and useful living, to express to the fullest their sentiments of love and art and literature, science and ethics, are a never-ending surprise, and call forth our admiration and devotion.

It can be truly said that the first quiver of aspiration is felt in the angelic realms, and a messenger of the Highest responds to the feeblest call from any soul in any sphere. Instructed Spiritualists know this so well and have through so many experiences been made aware of the close contact of life with life, whatever the condition surrounding that life, and the proofs of the validity of their knowledge are so constant and irreproachable, that a certain degree of impatience with the hammer-and-tongs method of the scientist and the fearful timidity of the new investigator occasionally breaks forth. The wonder is not that impatience is displayed so often, but that the effort to convert and convince the scoffing, sarcastic, ignorant and self-satisfied world continues so persistently.

It is not so much the individual (however much he may warrant by his flippant tongue the rebuke from one who knows by experience what only experience can teach) as the system that holds its followers in the bondage of dense ignorance which annoys and disturbs our peace of mind. Our ranks are mainly recruited from the homes where death has brought despair or determination to risk all and know. It may be a mother frantically calling to the silent one whose voice will never break the stillness in the old familiar way; it may be a wife who prays in agony for strength to stand alone and bear the burdens which strong and willing shoulders have always borne for her; it may be a husband whose hopes and dreams and plans are frustrated by that enemy of happiness which has snatched from his bosom the treasure of his soul. The strain, the uncertainty and, hardest of all, the past with its unconcern for the future, with its ignorance of the next step, do not make conquest easy for the one who would silence the sobs, turn tears to smiles, cast out fear, plant hope, and reinstate confidence in God, even in the presence of death.

The stupendous task taxes our capacity, and well for us it is if we are able to realise the opportunity which is ours, and move forward to use it with what skill and patience we may possess. Our hostility to ignorance will never help us to serve those who know less than ourselves.

While we may deplore the state of society which renders it possible for any number of people to have to wait for the knowledge of the after-life until the doors of heaven are literally wrenched open by torn and bleeding fingers, we must agree that it is useless to aim invective at the enemy entrenched behind walls when our lives are filled to overflowing with duties and tasks which prove our kinship with angels. Shall we then give way to hostility? Shall the truth which has made us free from the torture and pain of separation be tossed to others with an air of superior wisdom as if we had been specially set apart in a world of fools and children, or with scant courtesy because of impolite and untrue statements made about us and our beliefs? Nay, rather let it be given in the spirit of a love so tempered with patience that the throbbing, rebellious heart of the seeker will be hushed for a moment and listen to an answer which must be as the sound of sweet music in the midst of the tempest.

Sorrow is like an illness, and the recurring pain, whether of body or mind, will bring the old cries of anguish and the old doubts and questionings. It is the way of illness, and we must not dare to hope that we can in one, two, three, or a dozen interviews readjust the conditions. But the face is turned heavenward when the lips cry for aid. We do not know why one is taken and another left. We do not know why it is best that a child here and a mother there should suddenly be removed from the little groups to which they are so beautifully bound. But we do know that, everything being as it is, there is fearful and terrible misunderstanding about this whole matter of death. It certainly does not cut off intercourse; it does not close dear eyes to the loved scenes of the past; it does not silence the voice of the one who answers the call and goes forth to the spirit-land; it does not dazzle the eyes with a new and wondrous glory so marvellous that

forgetfulness is a part of the new angelhood: death is not a punishment meted out to the children of men.

Death, as it has been misinterpreted and maligned, has seemed like the act of an avenger, and, perhaps, the first clear light on that interpretation came when it was seen that the men and women who loved God most were not exempt from the common loss for which the whole world mourns.

Over and over again we may tell our new friends the things we do know, and over and over again we will assure them of the blessed truth which has become more blessed as we have been able to accept more completely and be revitalised by the evidence that we do not walk alone, but that the silent foot-steps of our dear beloved attend us on our way.

At this glorious Easter time, let us sing our anthem and lend our voices to the chorus of our arisen ones as they gather to make real the message of the angels to the women at the sepulchre so long, long ago: "Why seek ye the living among the dead? He is not here, but is risen!"

M. M. S.

THE SECOND ANGELUS.

A curious story appears in our Parisian contemporary *Psychic Magazine* for March, related by Dr. Henry La Bonne. The incident was recounted to him by a colleague, Dr. Icard, who is stated to be well-known for his work for prevention of premature burial.

Dr. Icard tells how he was called to the sick-bed of a relative who demanded to know whether death were imminent. As his patient desired frankness, Dr. Icard judged it desirable to say truthfully that the end was near; at the same time he asked the dying man whether he could give some sort of sign if he found survival after death.

The patient, overtaken with a crisis of weakness, made a sign for the doctor to draw near, at the same time murmuring: "Angelus, Angelus, Angelus."

That evening, Dr. Icard, who had returned to Marseilles, was leaning over the balcony of his home in Rue Colbert about nine-thirty, when his attention was attracted by a crowd of women excitedly discussing the "second Angelus."

The doctor, scenting a connection with the remark of his dying relative, called on the sacristan of the church of St. Cannat, who admitted that having fallen asleep he had dreamed that he had forgotten to ring the Angelus. Awakening from this dream he had hastily pulled the bell-rope, forgetting for the moment that he had already carried out this duty; thus, on that day the Angelus had rung twice.

The second ringing of the Angelus coincided with death of the patient.

THE BRITISH COLLEGE.

The British College of Psychic Science at Holland Park has concluded an interesting term of lectures. Mr. Stanley de Brath, Mr. G. R. S. Mead, and Mr. Staveley Bulford have given of their best at the Monthly Members' Meetings.

Two new lecturers, Miss E. B. Gibbes—the collaborator with Miss G. D. Cummins on the "Cleophas' Script"—on courses in various aspects of "Automatism," and Miss Margaret V. Underhill, on "Aspects of Psychic Development," were an able and welcome addition to the College platform.

Mr. Ernest Hunt's course on "Some Psychological Facts" covered very useful ground for many students, and the Rev. Drayton Thomas had also an excellently attended series on the trance messages through Mrs. Osborne Leonard, which dealt with arrival and life on the "other side."

A QUOTATION.

A South African reader asks for the name of the author of the following lines, which are well worth reproducing here. We have read them before, but cannot remember their source, and have failed to find it in our reference books.

Alas! for him who never sees
The stars shine through his cypress trees,
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marble play,
Who has not learned in hours of faith
The truth to sense and flesh unknown,
That life is ever lord of death
And love can never lose its own.

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THE CHALLENGE OF EASTER.

By H. A. DALLAS.

There is a passage in a book of Phillips Brooks that has special value for all real Spiritualists. By *real* Spiritualists I mean those who desire to grasp the significance of phenomena. The passage is in a chapter on "The Influence of Jesus on the Intellectual Life of Men." The author points out that the use of the term *truth*, which occurs so often in St. John's Gospel, implies much more than knowledge, when used by Jesus.

"In Him the intellect never works alone. You never can separate its workings from the operation of the whole nature. . . . So genuine is the unity of His being that what comes to Him as knowledge is pressed and gathered into every part of Him, and fills His entire nature as truth."*

Spiritualists claim, justifiably, that they *know* not only that man survives bodily death, but that he is still able to communicate with those on earth; that there is a constant ministry to man from spirit helpers, that things seen are temporal and things unseen abidingly real. And, further, that progress is the law of being.

If this knowledge could be "pressed and gathered into every part" of everyone who claims to possess it, what power it would generate, how transforming it would be in its effect on character! The peace which passeth understanding would so enfold us in every crisis that we could look out upon the tragedy of life and of history with assurance and insight. Too often do we allow the appearance of disaster to daunt us and dim our faith. We know that the spiritual is the real; that God is Spirit, that good must triumph, that love is the greatest power in the Universe. If the experiences of Spiritualists have not confirmed that belief, if their knowledge has not been more than the recognition of phenomena, it has indeed been wasted.

If we have gained assurance of the reality of the spirit world, then all our aim must be to gather this knowledge into "every part" of ourselves—to live it. For this the will must be used—we cannot become identified with truth by merely passively receiving it. We must exert our wills, and more particularly when appearances make their appeal to our senses, or trials and crises arise which challenge our wills and our consistency. Year by year we are confronted, at this season, with the Easter challenge. To accept the Easter message may be comparatively easy, but that is not what the challenge implies. To incorporate the truth involved demands the "operation of the whole nature," the affections, the conscience, and, above all, the Will.

In the words of the book referred to above: "The intellect must be surrounded by the richness of the affections, and backed by the power of the Will, or it attains no perfect truth."

A PREDICTION FULFILLED.

The Graphic for April 2nd contains a full-page article by Sir Arthur Conan Doyle, entitled "Why I became a Spiritualist."

On leaving Edinburgh University with the degree of M.D., Sir Arthur was, he says, imbued with entirely materialistic ideas. "If it were not for my own psychic knowledge, acquired by reading and experiment, I should still be in the same frame of mind."

By chance one day a copy of *The Memoirs of Judge Edmonds* fell into the young doctor's hands. He was greatly impressed by this account of how a chief judge of the New York High Court was able to keep in constant touch with his dead wife, principally through the mediumship of his daughter.

Dr. Doyle, as he then was, formed an experimental circle to explore the matter at first hand. Many sittings were held. Some of the messages received were foolish, occasionally false; others contained valuable material.

One very convincing piece of evidence which Sir Arthur quotes was this. During the War messages were received through the hand of a young lady medium, a friend of Lady Doyle.

One of the spirit communicators had a brother, who at that time was a prisoner at the far end of Germany.

We said to him, "Will Willy escape?" The reply was, "Yes." We then said, "How?" The reply was, "In a train." Shortly afterwards Willy did escape. We then sent him a note of what the spirit had said. He wrote back: This is most amazing. I came across from Silesia in a train, and I believe I am the only prisoner who escaped in that way.

*"The Influence of Jesus." (Allenson & Co., Paternoster Row, E.C.) (Page 219.)

RAYS AND REFLECTIONS.

By that retired barrister who gave *LIGHT* the message presumed to come from Sir Edward Marshall Hall (*LIGHT*, March 26th), I have been shown some amusing examples of the wit and humour of Sir Frank Lockwood, who purports to communicate through the medium with whom the barrister holds his sittings. Most of the communications from the legal fraternity on the other side come from Frank Lockwood, or are passed on by him with the assistance of Radia, the control. The messages sometimes contain quotations or literary allusions unknown either to the sitter or the medium. These are occasionally referred to me to identify. My legal friend is a good lawyer, but knows little of general literature. But he knows Lockwood's style.

* * * *

On one occasion, he tells me, Lockwood came through and said, referring to a living judge who is well-known for his wit and literary skill, "I want you to pray for him." "What's the matter with him? He's all right," said the sitter. And the conversation thus proceeded:

LOCKWOOD: "Why, he is writing poetry."

SITTER: "What of it? Why have I to pray for him?"

LOCKWOOD: "*Isn't that enough?*"

But there are many droller passages than this in the record of communication from Lockwood. Perhaps one day the record will be published. It should have special interest for legal circles.

* * * *

On page 171 of "Pheneas Speaks," there is an allusion to "a very beautiful tower in the East which is near a famous well mentioned in the Bible." The passage occurs in a communication from an "artist guide," and the tower and the well are said to convey "the name of the helper who is round this beloved star of light." In a footnote, Sir Arthur writes: "We could make nothing of this." Now I wonder if this refers to the pool of Siloam and the tower in Siloam, both mentioned in the Bible? The pool was a well of healing water, and the meaning of the name Siloam is "sent," or "who sends" or "dart, branch or whatever is sent." There are three references to it. Nehemiah iii., v. 15; Luke xiii., v. 4; John ix., v. 7.

* * * *

Apart from its more important matter, there are some arresting phrases in "Pheneas Speaks." Thus, in reply to a question as to whether the calamitous happenings prophesied can be averted, the reply is, "Can a wave be stayed when it is curling to break?"—a very pregnant saying. I take as another instance the message: "We want light in the house. It matters not whether a servant, a slave or a wise man pulls up the blind."

* * * *

In his "International Notes" in the March issue of the "Journal of the American S.P.R.," Mr. Harry Price, the Foreign Research Officer, tells an amusing story of Houdini. It seems that Houdini, hearing of some magical "properties" for sale, said he would like to see them with a view to purchasing. These "properties" were kept in a disused stable about a mile away from the home of the seller, who accompanied Houdini to the stable so that he might inspect them. The gates of the stable were secured by a cheap padlock costing, perhaps, half-a-crown. On reaching the stable the owner of the goods discovered that he had left the padlock-key at home. For about half an hour he and Houdini tried to open the padlock by means of a penknife, hairpin, bent wire, etc., but all in vain. Finally the owner had to return home to get the missing key for the padlock which Houdini was still vainly endeavouring to open!

* * * *

The following, taken from a comic contemporary, invites a smile. It is an advertisement stated to have appeared in a Ceylon paper. "A clever Spiritualist has taken up his quarters at the — Hotel. Past, present and future accurately foretold. Very satisfactory." We should think so!

D. G.

SCIENCE AND THE SUPERPHYSICAL WORLD.

"THE MIND AND ITS MECHANISM," by Paul Bousfield, M.R.C.S., and W. R. Bousfield, K.C., F.R.S. (Kegan Paul, 1927.) 9s.

At last we have a book on psychology which takes cognisance of the many indications that the essential soul in man and animals, which (if as many experiments imply it survives the body) must have a substantial nature. It is written by two brothers, the one a medical man, and the other a lawyer, who are specially qualified to produce a work which, I venture to say, is the forerunner of a great revolution in science. It is written from the purely scientific standpoint, and though singularly clear in style, is not easy reading, for it necessarily has to invent a terminology to take account of the meaning of perceptions which have hitherto been regarded from the physiological point of view.

It opens with a most interesting observation of Dr. Russell's on the feeding-response of the amoeba to the nature of the material presented to it; and it deduces that "the principle of continuity seems to indicate that right through the scale of life there will be found an organ whose functions are similar to those discharged by the human psychic organ, however rudimentary such organ may be at the lower end of the scale."

Dr. Geley, writing as a physiologist, has pointed out in his preface to *From the Unconscious to the Conscious* (1920), that "in a philosophical study of the phenomena of life, if we proceed from the apex to the base, we are constrained to admit that Consciousness is that which is most important in all life, because it is that which is most important in Man."

The authors quote a similar remark by Professor McDougall, and adopt this as their method of analysis. They quote the results of Kammerer and Durkhen as showing that "the mainspring of Evolution is, as Lamarck said, an acquired habit," and they develop this more fully in the last chapter of the present work.

Professor McDougall's rather laboured conclusion is adopted, viz., that there is "some immaterial thing" which performs these functions which the material brain is incompetent to perform.

As to the nature of this "immaterial thing" he makes no speculations, and the hypothesis here considered extends the conclusions he forms.

This extension contemplates a second order of small quantities which stand to the protons and electrons, in the same relation which these bear to the atoms of ordinary matter; such "psychons" being the basis of the "immaterial structure" which Mr. McDougall is compelled to admit.

This must necessarily remain a purely inferential hypothesis, and it does not affect the reasoning by which the authors indicate the very ingenious theory here developed.

The book is a valuable asset to a scientific view of the soul, and may prove to be a bridge between those whose physiological theories render them unwilling to consider the experimental evidence, and those who have abandoned the physiological position in psychology. STANLEY DE BRATH.

SPIRITUALIST COMMUNITY SERVICES.

MRS. R. CH. DE CRESPIGNY AT GROTRIAN HALL.

To members and friends of the Spiritualist Community Services, Mrs. de Crespigny recounted a number of interesting psychic experiences on Sunday last. The relation of personal experiences, she pointed out, was frequently of immense help to those who were new to the path of psychic adventure. If they do not necessarily carry conviction, they certainly help to strengthen belief.

The unseen communicators, said Mrs. de Crespigny, never tired of reiterating the message: "Love and Service." It is love, and the desire to serve others, that bring back our loved ones from behind the veil.

Many returned spirit friends express their sorrow at having failed to realise, during earth-life, the great facts of survival and communication, and frequently express regret for former antagonism against those who had tried to preach the truth.

M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

THE REV. TYSSUL DAVIES AT ÆOLIAN HALL.

The Optimist, on contemplating a rose-bush, would say: "Strange that so lovely a flower should grow on a prickly briar!" To the Pessimist, however, another aspect would present itself—even a beautiful rose has to have thorns! Thus said the Rev. W. Tyssul Davies in the course of an enlightening address before the Marylebone Spiritualist Association on Sunday last.

The President, Mr. G. Craze, dedicated the newly issued Tune Book, and Mrs. Frances Tyler's clairvoyant descriptions were fully recognised by many of those present. R. E. H. F.

NOTES ON NEW BOOKS.

"THE DIVINITY IN MAN," by John W. Graham, M.A., Litt.D. (George Allen & Unwin. 10s. 6d. net.)

There is a mellow dignity about these pages, as well as a note of mature tolerance, such as one might naturally associate with the work of an author occupying a distinguished place in the Quaker community. Dr. Graham claims that the Society of Friends is "the only religious body organised to be the home of a modern mystic who feels the need of escaping from creed, ritual and professional clergy, but asks for fellowship."

The present book, however, is by no means an exposition of the Quaker religion; it is free from narrow sectarianism; rather is it a plea for a breaking down of the cramping barriers of orthodoxy, which, the author suggests, tend to keep mankind away from God.

"We want to begin with a different Thought of God," says Dr. Graham.

The author has a catholic mind. He is willing to explore many avenues to ascertain the nature of God. He has a sympathetic attitude towards much that comes under the heading of psychic science, and his chapter on Inspiration is marked with the quality of understanding. "Not all that comes from the subliminal self is wonderful or beautiful," says Dr. Graham; it comes from a region of the mind where our critical faculties are not in evidence. Therefore, it must be in some measure checked by the intellectual portion of the mind.

Without this check we may have visions and wild rhapsodies, or doggerel verse, or resonant preaching devoid of significance. . . . Because a Catholic visionary sees the figure of the Virgin, it is not evidence for the Virgin's presence. But it is evidence for a certain spiritual impact which is so dramatised.

Want of space prevents my doing full justice to this book, and dealing with other chapters on Plotinus, the Christian Mystery, Symbolism and Silence, George Fox, and other matters which are treated on reasoned and balanced lines. The book has a useful index.

M.Q.R.U.

"THE BASIS OF SCRIPTURE PROPHECY," by "Sepharial." (Rider & Co. 2s. net.)

The present reviewer admits his inability to follow the author entirely through the many pages of arithmetical and mathematical calculations, but was impressed by the similarity of the findings whether sought by astronomical reckonings, Biblical prophecies or Pyramidal estimations.

"The Pyramid is the Bible in Stone," says the author. Armageddon is predicted for 1928, and cessation of hostilities 1930, the beginning of the Great Peace 1932.

The author's comments on law and order, and the various kinds of prophecy, scientific and inspirational, are interesting. He writes reverently. Says he, "The foundations of Scripture prophecy must be searched by every means in our power, by the light of astronomy, ethnology, geology, archaeology and philology, without prejudice or fear so that the sure word of God may become a beacon light. . . ."

"Sepharial" certainly makes out a good case for his claim that the prophecies "are in accord with the established laws of God as from the beginning of time . . ." and works forward, by illustration, from about 4000 B.C. to the recent Great War, showing countless fulfilments.

A. HAROLD WALTERS.

"THE JADE SPIDER," by Netta Muskett. (Hutchinson. 7s. 6d. net.)

A well-written novel, unconnected with Spiritualism. The theme of the story is the divorce of two people who eventually, after many trials—including the murder of one of the characters—come together again. The murder plot is well written and not until the last page is reached is the identity of the murderer disclosed.

M. H.

NEW BOOKS RECEIVED.

"CLAIRVOYANCE AND MATERIALISATION," by Dr. Gustave Geley. Translated by Stanley De Brath, M.Inst.C.E. T. Fisher Unwin (Ernest Benn, Ltd.). (30s. net.)

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Seances for Trance and Direct Control.				
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ENQUIRIES. The Secretary, Miss Mercy Phillimore, attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of Meetings, and is at all times willing to meet inquirers and to render such help as is possible. It is, however, desirable that appointments be made, when convenient, after 11.30 a.m.

SITTINGS FOR MATERIALISATION. Arrangements have been made with Mr. and Mrs. BAYLIS whereby members of the L.S.A. may have the opportunity of sitting with them at their home on Monday evenings. It is considered desirable that intending sitters shall be familiar both with the theory and practice of general mediumship. Applications for particulars should be made to the Secretary.

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