

# 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.

### WATER DIVINING IN ITALY.

IN LIGHT of March 3rd we gave an account of some experiments in water-divining at San Miniato, the family estate of the Marchesa Alli-Maccarani. There being a scarcity of water, the services of a Franciscan monk, a noted dowser, were requisitioned, and water was found by sinking wells at two of the three spots indicated by him. We have now heard from the Marchesa that the third well has been sunk and again water has been found, so that the dowser, Padre Marco Sacchelli, has amply justified the repute in which he is held. Indeed, the good Padre has been instrumental in finding water for many other persons besides the family of the Marchesa, and he accepts no fee for his services. And now we look for a repetition of the "scientific" statement that there is no evidence for the gift of water-divining. Really there is enough on record to convince a hundred times over any impartial person whose mind is not dominated by science (of a sort) rather than by good-sense.

\* \* \* \*

### THE ATTITUDE TOWARDS DEATH.

At a little social gathering of writers and artists, the other day, one of the party observed that, whereas in the years before the war death had been generally feared, to-day the reverse was the case—people were more afraid of life: it was often harder to live than to die. The proposition was not favourably received. One cynical fellow remarked that this might be the expressed attitude of some people, but it was like the fable of the old man who prayed for death, whereupon the King of Terrors appeared in person, and the old man, scared out of his wits, begged to be excused! It is very difficult to generalise on such a subject: human nature is so various. Some people who are quite content with life as it is are equally content to die when the time comes; others cling desperately to life, even when their lives are so wretched that it seems strange they should find anything desirable in living. The ideal attitude seems to be reached by those philosophical people who regard life and death with equal composure. By the way, it is rather curious to think that when in the past death had been made horrible by theological fancies and superstitions, the

average man was not really terrified. Only a relatively few people were affected—the sensitive and thoughtful types. Cowper, the poet, was one; his life was made gloomy by terror of the after-life. So was Samuel Johnson. To-day these fears are being rapidly swept away by the dawning recognition of a life after death as natural and as little to be feared as the life here.

\* \* \* \*

### "THE TREASURE OF THE HUMBLE."

There are Spiritualists who think little of a success for their movement if it is not placed on public record—they look not so much for a substantial gain as for a *spectacular* one. It is natural enough—the whole spirit of the age is dominated by the idea of bold advertisement, "telling the world," as the Americans say. Without any desire to condemn this tendency, since it takes a variety of widely-differing methods to maintain a movement of any kind, we have sometimes reflected how much of the advance we have made to-day has been due to the quiet efforts of those who work in obscurity. We have met many of these inconspicuous, self-effacing folk who radiate an interior influence that penetrates far and wide, supporting, inspiring and encouraging. But for them there could be no great public "gestures" by the movement—there would be nothing to advertise! When we look back we are faced with a noble roll of heroic leaders and workers whose names are held in honour. But there were many of whom we hear little or nothing, whose "names on earth are dark." They did not aspire to greatness; they were not born to it, nor was it thrust upon them. They did their work in silence and passed without acclaim, finding their recognition and reward in that world where every soul comes into its true inheritance, "with all things broken made complete, and found again things forfeited." And that contents them.

### FULL ASSURANCE.

At night we close our eyes, content;  
As sunshine follows rain,  
As rapture follows pain,  
As after darkness light doth glow,  
So from the land of sleep we know  
We shall return again.

Thus should we die, calm, confident  
That Death's dark portal leads  
But to Life's flowering meads;  
Faith gave us hope, and Science now  
Doth with new certainty endow  
Our old religious creeds.

—MARCHESA ALLI MACCARANI.



## VISIONS OF THE BLESSED VIRGIN.

BY F. E. LEANING.

It is a beautiful tradition of the Christian Church that connects angels with three out of the four days in the year which are recognised as "quarter days." At Christmas, and at Michaelmas, the Feast of St. Michael and All Angels, and at the time of the vernal equinox, they are brought before us; and though all are beautiful there is something particularly inspiring about the one just passed, which even the Stock Exchange will recognise, under the title of Lady Day. Nature at this time is turning a lovely page in her missal, its margin rich in the purple and gold of our **crocus-beds**, sprinkled everywhere with the green of opening hawthorn-buds, the merry brown hares at play in the sunny winds or under the full moon, and in the midst, that Lady whose own first vision has given rise to so many others. Never mind that the Festival of the Annunciation is symbolical, built on ancient pagan usage, worship of Isis and what not; to us for a space let Mary be hailed "full of grace," the Virgin Mother-to-be, whose symbol is the whitest, stateliest flower that grows, whose feet are set upon the ancient serpent, and whose head is crowned with stars. Her robe is like the firmament, Heaven's own blue; or so it is depicted by the artists of that great Church which pays her peculiar honour.

It is naturally within that community that we find the long list of those who claim actually to have seen visions of the Virgin. And what they have seen would make a wonderful book, and what a modern psychologist would make of it all would be another. But the second would be so short as to be comprised in one word. That I will return to later, but let us meanwhile look for a few moments at the first. In it we should find, among other things, an account of that little cedar-wood statue, the gift of Charlemagne to the nuns of Remiremont, to be the protector of the place from earthquakes and drought and floods. At least, she is brought out and fêted if these things threaten. In 1907 she was crowned, and medals of her, "Notre Dame du Trésor," were struck. There was a danger of disorder arising on account of the elaborate ceremonial of the procession, as feeling was running very high among the anti-clerical party, and the procession was forbidden. The priests had to content themselves with equally heated declarations that hell was mustering its last resources against them; and exactly a week after, came a hailstorm in which stones the size of pigeons' eggs in section, with a reproduction of the medal on the flat surface, fell in numbers. (See *Proceedings S.P.R.*, vol. xxi, pp. 405-435, in which a picture of the medal is given.) This was the only occasion, as far as I am aware, on which the Queen of Heaven deigned to produce original physical phenomena.

Over and over again, of course, she has shown herself, not only to great artists, like Raphael; or great saints, like Ignatius of Loyola; but to little peasant girls, like Bernadette Soubirous of Lourdes. If the wave of devotion produced is strong enough, it may roll on for years, and that place becomes hallowed. A curious and little-known instance is one that happened at Knock (Ireland) on August 21, 1880. The vision was conventional and composite, and con-

sisted of a group of figures about an altar, surmounted by a lamb and a crucifix. St. Joseph, bowed toward the Virgin, and St. John, holding a book of the gospels in his left hand, stood with her, her own outstretched hands being turned towards the onlookers. An unusual feature was that moving angels were seen gliding round the stationary figures. This was seen in open daylight, but on a rainy evening, on the external wall of the sacristy; remained for two hours and a half, and was repeated on two subsequent occasions. Naturally, miraculous cures followed, one man being saved at death's door by the administration of some of the mortar from the hallowed wall in a glass of water. In the same month at a convent in Limerick the vision of the Virgin and Child appeared, standing as it were on a cloud over some trees; it was seen by two hundred children. Here also a miraculous recovery of a dying girl accompanied the manifestation. Numerous other instances, occurring on the Continent, could be cited. Some, when productive of too much popular excitement, have been suppressed. The guardians of the Faith, being well aware that there are two strings to this bow, and intending to keep both in their own hands, are very cautious.

Now, in all the cases so far, the visionaries have been people of a type and kind predisposed to believe in "the supernatural" (I must be forgiven the word for once, because of its convenience). But what is considerably more puzzling, and where the real problem, to my mind, comes in, is why similar experiences arise with non-believers, as there is evidence that they do, from time to time. Why should little William Sharp, for instance, have seen this Lady, crowned with golden hair and the light of mother-love, standing in a mist of blue flowers, one summer day? He was never a Catholic. Why should that sceptic, of whom James tells us in his *Varieties of Religious Experience*, M. Ratisbonne (p. 223), have had so startling and devastating a vision as to be thrown unconscious on the floor of the chapel where he was only casually awaiting a friend? Why, in particular, should the dreams of natives of South Africa include an element so unlikely? Robert Keable, writing of his own experiences among the Basuto, in the *Hibbert Journal* (1921, p. 527), relates several dreams of the heathen wife of one of his converts. The last was "that she reached a deep kloof, and saw on the other side, beneath a luminous cross, the figure of a woman clothed in white, holding up and out a child. The kloof was full of worshipping people on their knees, through whom she could not make her way, and in the course of a frenzied attempt she awoke. The moment I entered the hut the next morning, an arresting thing took place. She literally threw herself out of bed and upon her knees, but at my side rather than before me, her hands clasped as if holding the feet of someone next, but needless to say unseen by me. She exclaimed again and again: 'Ahe, Mofumahali!' ('Oh, Queen! Oh, Queen!') and, when lifted up by her husband, said repeatedly: 'The woman has come in with the priest!' . . . When under instruction and normal, she was entirely ignorant of the Incarnation, for I examined her particularly to that end. She said, also, that she had never been inside a Roman Catholic Church, and we had no such figure at that time in our own. Nor could I discover that she had ever seen any such picture."

This is certainly a very surprising episode. To label it a dream, an hallucination, is unsatisfactory, because we want at least to have some rational explanation of why the hallucination should take this



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SPIRITUALISM AND RELIGIOUS  
THOUGHT.

Although it may be true that Spiritualism can best be regarded as not being a religion in itself but as the preamble of all religions, it is evident that it has made a profound impression upon many of the ablest exponents of Christianity. The following extracts from an address delivered by the late Rev. Arthur Chambers—the well-remembered vicar of Brockenhurst—affords a good example of this:—

Spiritualism has helped me, as it has done countless numbers of others, to rise to a grander conception of our Father-God; it has helped us to be thrilled with a mighty, inextinguishable hope, begotten of the conviction that God is unchangeable, and His purpose of ultimately stamping out the sin and unhappiness of every one of His creatures, and establishing them in everlasting order and blessedness, is unalterable; helped us to read the scriptures without the bedimmed mediumship of old theological preconceptions, and to see therein a fuller glory of truth, perceived in the past by the Origenes, the Kingsleys, the Farrars, and others who were branded as the "heretics" of their day, but not then perceived by the Christian world at large.

Again, Spiritualism has undoubtedly given to this age a new conception as to the possibilities connected with spirit life. We have discarded once and for all the notion, at one time so common to Protestant theology, that the spirit world to which we go at death is a sort of big waiting-room in which we do nothing but meditate on the future, and wait for the call which shall make us blissfully active in heaven, or sufferingly so in hell. Spiritualism is leading millions to think of the world beyond as a domain of intense activity. There is nothing which, in the past, has more intensified the dread of dying to those whose life has been one of mental and other activity, than the thought that to die involves inactivity. The Bible statement that "they rest from their labours" is true; but it does not mean cessation from work, but only from painful, laborious effort. No Spiritualist conceives of life behind the veil except as one full of engrossing work, full of pleasing activity, and Spiritualism has impressed that thought on the mind of the present age in a way which was not dreamed of by those who could conceive of no spiritual ministry save that of angels.

And now scarcely a week passes in which the newspapers do not report the utterance of some well-known clergyman who, even if he does not use the word Spiritualism, yet plainly indicates the effect which the truth of its teachings has had upon the religious thought of the age.

Is it not fair to infer from this, not merely that the minds of the world's religious teachers are being broadened by the effect of their own increasing knowledge, but that the influence of many of their brethren from spirit-life impels them to speak out, in order that the mass of mankind may be brought to a fuller knowledge of the realities of the spiritual life, and of the relation which such knowledge bears to life here and now?

L. H.

We hear men often speak of seeing God in the stars and the flowers, but they will never be truly religious till they learn to behold Him in one another also, where He is most easily, yet most rarely discovered.—JAMES RUSSELL LOWELL.

particular form. If Mr. Keable had been a Roman Catholic, we feel that we should have come pretty near the key to the vision, though it would not help us to the previous dream. Even in the ages of faith, however, the light of common-sense, groping towards a sound psychology centuries before the word was invented, recognised that some visions were of a different class from others. That is, some had a genuinely objective basis, and others not easily to be distinguished at sight, were illusory. Only where we say "subjective" or "subconscious," they said "devils," bluntly: having, in fact, no alternative. Thus, M. Joly, author of *The Psychology of the Saints*, tells us that Ignatius was never quite certain whether he had, in the very dawn of his sainthood, had a true revelation or not. Being laid up with the severity of his wounds in a knightly conflict, the young nobleman had asked for a volume of romances to beguile the time, and was served—how history repeats itself!—with a certain Saxon monk's *Life of Christ*. Reading late and brooding deeply, "he had a fresh and more distinct vision: the Blessed Virgin, holding in her arms the Child Jesus, appeared to him brilliant with light. It was during the night, but he felt wide-awake, says Polanco. . . . In his old age, Ignatius himself questioned himself on the subject and hesitated; he did not dare to say whether this phenomenon had come from God or no." But keeping his vigil in the chapel of Our Lady at Montserrat, on the eve of the Annunciation, he had no visions. Yet the whole atmosphere was fragrant with associations, for the wonder-working statue of Mary had attracted many hermits, to whom the mountain birds came fearlessly to be fed, and some hundred and fifty thousand pilgrims of all nations and all classes annually visited the sanctuary. It almost seems as though such results, if they rested indeed upon a pure illusion, were more of a miracle than that the illusion should turn out to be reality. Or it may even be that Professor Jacks is right in his enchanting tale of "All Men are Ghosts," when he takes as his motif the statement that "Illusion is an integral part of Reality."

## A SONG OF HOPE.

New hopes arise when the old hopes fall,  
But one great Hope carries on through all.  
What though to shallow wits that judge,  
The fudge is truth and the truth is fudge—  
The swan a goose and the goose a swan?  
The bubbles burst but the tide runs on.

Time wastes and scatters, but loses naught—  
The flying grain in the end is caught.  
Life pounds and shatters, and rends and rives,  
But always the thing unseen survives.  
There is that which waxes not nor wanes:  
The roses perish—the Rose remains.

Life into life forever flowers,  
With newer vision and larger powers.  
"End and beginning are dreams," one saith,  
And that is the secret of life and death.  
The rule and the plumb in vain we bring,  
For the line still curves and becomes a ring.

In the densest dark is a hidden light—  
The "budding morrow" in each mid-night.  
Ever the alchemists, Life and Time,  
Distil from horror and shame and crime  
The things of beauty that only change  
To a higher glory, a wider range.

D. G.



## DR. EUGENE OSTY IN LONDON. LANTERN LECTURE AT SOUTH KENSINGTON.

Dr. Eugène Osty, of the Institut Métapsychique International, who has visited the National Laboratory of Psychical Research and met a large number of the leading personalities in Psychic Science, delivered a lantern lecture on the work of the painter mediums, Gruzewski and Lesage, at Queen's Gate Hall, on Tuesday, the 27th ulto., Lord Charles Hope in the chair. There was a large audience consisting of members of the National Laboratory of Psychical Research and friends.

Dr. Osty spoke in French, his remarks being interpreted by Dr. Neville Whymant and Dame Edith Lyttelton successively. He commenced with the jocular remark that he thought it was better that his audience should be the victims of a translated address than that they should be the victims of his imperfect knowledge of English. He could express his ideas best in his own tongue.

After some remarks on practical psychology, which were concerned with the analysis of the five senses and the part they took in the discovery of knowledge, Dr. Osty said that he was dealing with cases of persons who had acquired knowledge and capacity without going through the normal processes of education. He took first the case of Augustin Lesage, a working miner of Pas de Calais, who was entirely ignorant of painting or design and born in a condition of life which removed him entirely from artistic influences. His strange power did not manifest itself until he had arrived at the age of 35, when he suddenly discovered a rare faculty for ornamental painting. His first canvas was inspected by many painters of standing, and they pronounced it to be a work of exceptional merit, taking into account its *genre* and the utterly untrained condition of Lesage. In May, 1927, Lesage produced his work under surveillance at the Institut Métapsychique in Paris.

Dr. Osty next dealt with the case of Marjan Gruzewski born at Wilno, Poland, in 1898, a young man of good family who had displayed no particular gifts until he reached the age of 17, when, on taking up the subject of Psychical Research, he was pronounced to be a medium for telekinesis and teleplastics; he also developed a power of poetic improvising and acting when in the trance state. Later, he was discovered to have singular powers as a designer and then a painter.

The address was illustrated with a number of lantern projections showing the work of the two psychics. These provoked great interest and admiration. Lesage's productions consisted mainly of decorative designs strangely suggestive of oriental work, such as the art of Ancient China, Tibet, India and Egypt. There was a surprising symmetry about the designs, and the colouration of the originals was stated to be of singular merit.

Dr. Osty gave particulars of the designs and mentioned the fact that Lesage's family had come into touch with psychical subjects, and it was due to this that the medium's singular powers were brought under the attention of experts in this branch of knowledge.

Gruzewski's work related mainly to figure drawing and portraiture and his productions revealed a surprising knowledge of anatomy and portrait painting. Some of the pictures were weird in the extreme, including grotesque faces and figures stated to be the beings of the astral world.

Dr. Osty, in the course of his concluding remarks, said that he offered no explanation of the strange phenomena he had put before them. He himself was not a Spiritualist, and he left it to his hearers to place upon the manifestations their own interpretation. As regards Spiritualism, he expressed the view that Spiritualists were too greatly occupied with the hypothesis of influence from the dead; he himself was

of opinion that it was far more important to study the incarnate mind and exhaust fully all its possibilities, before adopting the spirit hypothesis.

After some little discussion, Lord Charles Hope moved a vote of thanks which was cordially endorsed, thus bringing to a close an extremely interesting occasion.

\* \* \* \*

On the following day, at the Piccadilly Hotel, Mr. Price, as director of the National Laboratory, entertained Dr. Osty to lunch. Amongst the guests were Mlle. Galloy, Dr. Neville Whymant and Mrs. Whymant, Professor Julian Huxley, Lord Charles Hope, Mr. Clephan Palmer (of the *Daily News*), Miss Mercy Phillimore, secretary of the London Spiritualist Alliance, Mr. Iltyd B. Nicholl, Mr. J. Arthur Findlay, Mrs. Baggallay, Sir Lawrence Jones, Mr. David Gow and Capt. Neil Gow. Susan, Countess of Malmesbury, Lady Grey of Fallodon and Mr. Hannen Swaffer, who were among the invited guests, were unavoidably absent.

## COMING CHANGES: SOME WISE COUNSEL.

[From Madame Mathilde Abrahams, Wiesbaden, Germany, we have received a long spirit-communication, in French, from her brother, who died in 1914. The messages, received in 1923 and 1925, are in line with many similar communications that give warning against the perils of selfish materialism, as well as foretelling coming changes in world-conditions; they are too long to publish here, but we give below an interesting extract.]

The time has arrived to reveal things that could not have been assimilated previously. Do not be astonished at everything that is going to happen. The world is going to be transformed entirely, not to your way of thinking but according to the will of God. Equality will reign; man will no longer be judged by his possessions; this generation will surely see many things, enormous changes not only in private life but in the governing of the peoples. Man is still in a raw state, like the diamond found in the mines, and he must be shaped in order to achieve brilliancy; each trial, each moral suffering shapes one of the facets. The way will be shown for cutting a tunnel where we shall be able to meet; plans are being made with exactitude, and we shall help greatly on our side. You are beginning only to understand how little you have advanced and how much you have to learn in order to make even slight progress; it is like a colossal stone which it is necessary should be rolled away; one man's hand cannot do it, but a mass of them would succeed; union is strength.

Work together; educate the peoples; above all, their moral side must be improved; each must do his part. We send you from time to time high spirits who give you a helping hand; but what serves this if you do not yourselves help, and if, by your wild acts, you arrest the momentum and fall behind?

I now speak of war. As long as the peoples arm against one another and struggle to extirpate each other as much as possible, progress will be null. You have arrived at a dangerous era where one of two things must happen—progress or retrogression. If you choose the last you are lost, and the supreme creator will annihilate you. The earth people must progress: if they do not do so they will disappear. We warn you: tell it to the people. It is painful for us to see so much hatred, envy, jealousy, lust, which splits up the earth, and surrounds it with thick emanations difficult for us to pierce. You might actually call it a hell. . . . When will you recognise, poor fools, that the true end is to work together for the betterment of the races, for the purification of hearts, for the love of our neighbours and social unity?



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## THE HOUDINI MESSAGE.

By FRANCIS R. FAST (of New York).

"What would be more wonderful to me than to be able to converse with my beloved Mother?"  
"Gladly would I believe in Spiritualism if it could prove its claims."—HOUDINI.

Knowing what we do concerning directive Intelligences from the other side, it is not certain that we can relegate to coincidence the fact that within a few months after the defeat of Thurston, the foremost living American magician, at the hands of Arthur Ford, of New York, there should come through the same instrumentality that one message from the Beyond—from his mother—for which Houdini waited in vain many years.

Of the countless messages that came to the Master Magician while living, and that have come to his family since his passing, over two years ago, the first authentic communication correct in detail and containing the secret "key" word arranged between Houdini and his beloved mother was given by the spirit forces on the night of February 8th to the private circle sitting with Arthur Ford, having been relayed through him, while in trance, by his control, "Fletcher."

Let it first be understood that no member of the Ford Circle was acquainted with Mrs. Houdini nor her family; yet, looking closely over the records of the circle during the past several years, there have come through from time to time prophetic utterances that this group in particular was destined to accomplish something that would be of great importance to the cause of Spiritualism. What this one achievement was to be was never vouchsafed.

The first definite inkling that something was shortly to happen came a week before the memorable night of February 8th, when "Fletcher" came through during a private sitting and asked that special plans be made to take notes at the circle sitting the following Wednesday; "Very important," as he put it. Clear fore-knowledge of a coming event, it would seem!

There was no special note of expectancy among the group gathered for the sitting, until the first arrival from the Beyond, one Father Leo, a Franciscan priest and an old friend of the circle, by route of the "direct voice," but this time speaking through the medium while in trance. "I come to you for a special purpose," he said. "Will you always invoke the protection of the Christ-force. I come to-night like the herald of a new day for Spiritualism. In order that you be sufficiently prepared for the revelation which is coming to you to-night it is necessary that you be very humble. I ask you all very reverently for the Sign of the Cross, for the sake of that which will come through."

The usual tinge of humour was decidedly absent from Father Leo's remarks, and he closed with a fervent admonition to the circle for great humility and patience.

By this time the expectancy of every sitter was fired to the burning-point. A few moments elapsed and "Fletcher," the ever-dependable, whose name on this side of the water is becoming as familiar as the "Fed" of Mrs. Osborne Leonard, came through. "There is a woman here," he said. "I will repeat what she says. I have not seen her before, but she is eager to say one word. She says she is the mother of Harry Weiss, known as 'Houdini.'"

"For many years my son waited for one word which I was to send back. He never got it. He always said that if he could get that he would believe. The code which he gave to his wife can come from none save himself, yet the conditions which have developed in the family make it necessary for me to get my code word through first. If the family act upon that code word for which my son waited, he will be free and be able to

speak for himself. This is the word—'FORGIVE.' Capitalize that and put it in quotation marks. His wife knew the word. No one else in all the world knew—His wife knows. . . . You ask her. The word which I tried to get back all these years was FORGIVE. I tried innumerable times to say it to him. . . . Now that he is here with me, I am able to get it through. I have tried so many times and failed. To-night I give it to you and Beatrice Houdini will declare it to be true."

At this point the writer asked, "Will she admit it?" and the answer came back, "That is not your concern." Then "Fletcher" went on to say, "I want you to type this message out exactly as it has come, on the medium's stationery. Make three copies of it; let every one in this group sign each one of these three copies and mail the original by special delivery to-night to Mrs. Houdini. After that you have no responsibility. She is going now [evidently meaning the mother], and she says that since this message has come through it will open the channel for the other," meaning, presumably, a further message of some kind yet to come. (Referring to the daughter-in-law, Mrs. Beatrice Houdini, the mother spoke of her each time as "Bess," the name, Mrs. Houdini says, by which she had always called her.)

The instructions were followed, the message typed out word for word and signed by every member present. It should be said here that, having regard for the very personal nature of portions of the original message, these have been omitted from this account just as they have from the published statement of Mrs. Houdini, the sole publicity afforded the entire matter having been quite properly made by her alone.

It is vastly to the credit of Mrs. Houdini's splendid sense of fairness and sterling honesty of mind that she at once acknowledged the correctness and the truth of the message. The following day, in a personal letter to Arthur Ford, written in her own hand, Mrs. Houdini said that this was the sole message received among many thousands that contained the one secret "key" word "known only to them and to myself, and I know that had it but come to Mr. Houdini in his life-time, it would have changed the whole course of his career."

## LETTERS TO THE EDITOR.

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

### THE USES OF CREEDS AND RITUALS.

Sir,—I think everyone must feel that all words spoken or written by Sir A. Conan Doyle carry a special weight for Spiritualists and that any exaggeration they contain is not a light matter. In his pamphlet, "A Word of Warning," as quoted in LIGHT for March 10th, he says that religion "has nothing whatever to do with theological beliefs . . . and sacraments." Now, it would not perhaps matter that these words must wound many religious Spiritualists. Such a wound would be only that of the surgeon's knife if it cured and healed in the end, but surely to have such a result the words must be strictly true—and can Sir Arthur, or anyone else, contend that the beliefs and sacraments of the Churches have had nothing to do with the training and perfecting of the many good men and true—I do not speak only of "Saints" in the restricted sense—who have used them in the past and in many cases still use them in the present; have not, in fact, been great helps in producing the "character and conduct" to which he refers? And if he does not so contend, is not the phrase at any rate an unfortunate one? There is prejudice enough against the cause for which we stand among even broadminded Churchmen already. Need we give excuse for still further estrangement by words which at any rate give an impression of a distortion of the truth—that truth which we all think we are seeking by different paths?

Yours, etc.,  
ARTHUR M. HEATHCOTE.

Compton, Winchester.



## LIGHT.

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## THE MESSAGE OF EASTER.

Easter is upon us, and with this great festival there rises in the minds of Spiritualists a sense of the deep inward significance of the central idea which it commemorates; it is the idea of resurrection—a rising up from the dead; not, however, in the literal sense in which many of our fellows regard it, but in the spiritual meaning of the term. For at Eastertide we are celebrating the re-birth of life, the arising of the spirit, the shaking-off of the shackles of Death. There are those to whom it will mean the memory of an arising from the grave of the great Master in the same fleshly garments which had been cast off when that mighty spirit was yielded up on the cross; in other words a resurrection of the flesh.

It is not our part, however, to embark on theological controversy, nor to discuss here the reasons why Spiritualists regard that great event in a somewhat different light. We who have explored along spiritual paths realise freely the question of the lesson of Eastertide; it tells us that the power of the grave is overcome, that the fleshly bonds have no force to those who desire to rise above them, and that Death is a junction and not a terminus in the road of Life.

We may appropriately quote here from a message communicated by the late Stainton Moses: "Easter with us is a festival, as with you. Easter is to us the Festival of Resurrection, but not of the body. To us it symbolises not Resurrection of matter, but Resurrection from matter." The message continues:—

And not this alone, but Resurrection of Spirit from material beliefs and surroundings, the emancipation of the soul from the earthly and the material, even as the spirit rises from the dead body with which it has done for ever.

That is an inspiring thought. We know also that it is the truth, and no mere poetic flight of fancy.

We have no quarrel with those who cling to old ideas—the rising up of the dead in their old garments of material flesh. That, at least, is a step forward rather than back. It is nearer to the truth than the claims of the dismal materialist who sees naught but final annihilation and the resolution of mankind into chemical constituents, as the final end to the Great Endeavour.

We may conclude with another quotation from Stainton Moses' Easter message:—

Awake and arise from the dead. . . . Rise from the dead matter to living spirit: from earthly care to spiritual love: from earth to heaven. Cast aside the material and the physical, which have been necessary aids to your progress—and rise.

## ANNIHILATION OR SURVIVAL?

BY REV. W. BICKLE HAYNES.

A life-long friend of the writer recently said that, as a quite inconsequent individual, he would be willing to pass out into extinction at death on condition that the process were painless.

This mood seems far away from the triumphant cry of a French martyr: "Six feet of earth for my body, and the infinite heavens for my soul!" But we are not all made alike, and martyrs have ecstasies.

As to willingness to pass out finally, the instance given is not by any means solitary. Our friend and fellow-worker, Mr. Arthur Hill, states that at one time he contemplated probable extinction at death with equanimity. The statement was proffered in self-defence. For the opponents of Spiritualism are passing ingenious in discovering reasons for our engulfment in our great folly. Spiritualists have been charged with an excessive desire to go on living—a strong shrinking from death, making them easily gullible. "Not at all," says Mr. Arthur Hill. On the contrary, he himself had no leaning to immortality whatsoever. It was Spiritualism that gave him the forward look.

The attitude of indifference to continued life surely cannot be justified. It may arise through disappointment. A life that dawned brightly proceeds in storm and gloom. "What's the good of anything?" cries the disgruntled one. "Give me the sleep that knows no breaking—that ends all." The solitary man may feel that he has no links in this world or any other, and that he wants none. While self-contempt in its turn may supplicate for extinction, saying: "Who and what am I, that I should go on?" A man's philosophy can make the future life a closed problem. If of the Stoic temperament, he may settle down grimly and "hang the consequences." Hardy's books have no sky, no glimpses of a future life, possessing as atmosphere a hopeless agnosticism.

Let none of us judge his brother. A crashing disaster, dire circumstances in multiplicity, may sweep a man off his feet. But this is a day of growing illumination. Answers to our questions come thick and fast. We are expected to live open-eyed and alertly.

Christianity long ago painted a future of glowing colour and radiant righteousness. For nearly two thousand years this splendour has been before the world. But New Testament words are become like worn coins and fail to impress their images upon our minds. Science is now supplementing and confirming Christianity; it is a happy partnership and a reasonable one, for truth has no quarrel with truth. We are now become aware, first, of a million of upward evolutions; second, of Man upon the earth-planet as the crown and pinnacle of the ascent; third, that the making of Man is still in process, individually, socially and racially; fourth, that advanced beings from the Beyond, of whom Christ is the brilliant Leader, call us ever onward. We say that these positions are sufficiently established to convince many diligent and competent investigators. The desire for extinction therefore is illegitimate and increasingly inexcusable. One may take up an attitude in ignorance which will have to be followed later with bitter repentance.

When I was much younger a headline in a religious newspaper got burned into my brain. It was "The Miserable Doctrine of Annihilation." With this for a title that fine liberal thinker, Baldwin Brown, energetically opposed those who would substitute for everlasting punishment the penalty of extinction. It was one of numerous theological fights, involving much hair-splitting and juggling with texts. But miserable indeed is the idea of annihilation philosophically or theologically considered. It cuts the throat of hope; it consigns our earth to unbroken winter; it defames God. Christ makes short work of the evil thing. "I am the Life." "He that hath the Son hath Life." "In Christ shall all be made alive."



## FROM THE LIGHTHOUSE WINDOW.

In the current *Quest* there is an interesting article on Precognition, by G. C. Barnard, M.Sc. Here is the opening paragraph:—

Nothing is more fundamentally opposed to our instinctive habits of thought than a recognition of the reality of precognition; and yet the evidence in favour of this is conclusive. It is, in fact, the one outstanding "occult" phenomenon which is common to the magicians, soothsayers, prophets and inspired persons of every race and age. Yet common sense can accept tales of ghosts and telekinesis and hyperæsthetic sensibility with far less shock to its equilibrium than it can admit a true prevision of future events; for our whole intellectual life is based upon the sense of time, and depends upon an apperception of the Now as real, and the Past and Future as non-existent.

\* \* \* \*

From "Arthur Ford's Page" in *Immortality* we quote the passage following:—

It requires a long, dispassionate, discriminating view to appreciate the backgrounds and foregrounds of Spiritualism; but every inch of the vast canvas is aglow with meaningful thought—colours to the perceiving mind. While God works with stars and atoms, and all the varieties of matter between, yet does He unceasingly toil to complete the souls bearing His own image. But the question is being constantly asked: Is man important enough to command the love of so great a God in so vast a universe? And, after all, there are but two answers to this question. The first is given by religion, and is scientifically demonstrated in Spiritualism.

\* \* \* \*

To the same magazine Sir Arthur Conan Doyle contributes "An Outline of Spiritualism," the first part appearing in the issue for March, the second to follow in April.

\* \* \* \*

For propaganda uses this admirable article is to be printed in pamphlet form. Sir Arthur supplies three tests of the philosophy of Spiritualism, namely, the signs of the truth that have accompanied it; the general uniformity and consistency of the messages; and the reasonable nature of the whole philosophy—"above human wit to invent." He asks:—

Whence did it come? Is it to be imagined that the little group of uneducated people who received the first inspirations were themselves the inventors of this great sweeping explanation of the universe? Is it to be thought that a man like Andrew Jackson Davis, who was perhaps the recipient of as much of the new Knowledge as anyone, was the inventor of this Knowledge—he being a man who was entirely illiterate at the time? Such ideas are absurd. If the philosophy did not come from external supernatural prompting, then whence did it come?

In the *Daily Mail* notice of Sir Oliver Lodge's recent address on "The Survival of Life," at Christ Church, Newgate-street, London, E.C., is the story of a will that should appeal to the "practical" people who think they dismiss the subject of Spiritualism by simply demanding: "What's the use of it?" Says the *Mail*:—

Sir Oliver Lodge told of a son who had frequent visions telling him to look in the pocket of one of his dead father's old coats for a will. In the coat he found a scrap of paper instructing him to look up the 27th chapter of Genesis in the family Bible.

In the presence of a lawyer he opened the Bible at this chapter, which deals with the cheating of Esau by Jacob, and found a will, which was later proved in court.

\* \* \* \*

From Mr. Harry Price's article in the *Sunday Chronicle* we quote as follows:—

Frau Silbert is one of the most remarkable women I have ever sat with. . . . Unfortunately she has never been scientifically tested—which is a pity. But this is not the fault of the medium. . . . Frau Silbert's phenomena consist of brilliant lights, most of which appear to come from her finger tips; innumerable raps which appear to come from the seance table, chairs, and sometimes from behind the medium; materialisations consisting of hands, busts, and sometimes full-form phantoms.

\* \* \* \*

Mr. Price was told by Doctor Alois Aver, formerly of the Karl Franz University, Graz, that at one of Frau Silbert's seances twenty-eight full-form phantoms appeared; whilst at another seance a phantom sat by his side for over an hour, when he "was even able to take its pulse rate!" Mr. Price thus concludes:—

In common with most mediums Frau Silbert has been "exposed." But it was a ridiculous affair and ended in a fiasco. During one of her sittings someone surreptitiously let off a number of fireworks, and when the debris was found the medium was accused of using them to produce "psychic" flashes. The practical joker later confessed.

Frau Silbert's method of sitting is quite useless for the acquisition of reliable data, and I trust that some day she will submit herself to a really reliable scientific control.

\* \* \* \*

Reference has more than once been made in these pages to that "intellectual clairvoyance" which is occasionally developed amongst business men whose minds are, so to speak, trained to a point. In the *Evening News* of 28th ulto., "Quex," in his well-known "Diary of a Man About Town," tells how the head of a great business institution in the City intended to write to Mr. Norman, the Governor of the Bank of England, for an appointment to visit him at 4.30 on a certain day. He forgot to write, however, and decided to make his call and take what was rather a remote chance, for such an appointment needs at least 24 hours' notice. On calling at the Bank he was shown into the Governor's room and began to apologise for calling without notice. Mr. Norman is said to have replied, "I expected you would want to see me to-day at 4.30." This is, of course, not in itself scientific evidence either of clairvoyance or telepathy, but it will serve to illustrate the existence of a faculty, the growth of which many business men are beginning to observe in themselves as well as in the world at large.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## MISS GERALDINE CUMMINS AND THE CLEOPHAS SCRIPTS.

Following is a summary of the Paper read at a meeting of the London Spiritualist Alliance on Thursday, March 22nd, 1928:—

Miss Cummins commenced by a reference to the diffidence she felt about discussing the Scripts, because as they were received through her, it meant that she had to talk about herself. Further, the Cleophas writings dealt with ecclesiastical history about which she was very ignorant.

As the result of her experiences in her own country, Ireland, that land of enthusiasms and violent partisanship, she had a horror of being associated with any "cause," or advocating any subject with violent enthusiasm. And in this particular case she thought that all sensitives should assume as detached an attitude as that of a Judge on the Bench.

She next referred to the theories advanced to explain the Scripts, viz., (1) that they were the production of the subconscious mind, (2) that they were merely a psychological puzzle, (3) that they were memories of a previous incarnation, (4) that they were mystical experiences and emanated from discarnate intelligences.

It was not for her to advocate any particular theory, but merely to state the facts and leave her hearers to decide.

The Scripts now consist of about half-a-million words. As regards their production, Miss Cummins said she first met Miss Gibbes in 1923, and found in her an investigator prepared with unwearied patience to face the drudgery of hundreds of experiments in automatic writing. At that time Miss Cummins could only write automatically for fifteen or twenty minutes without a pause, but the length gradually increased, and when the first of the Cleophas Scripts began, the writing continued for an hour and a quarter without a pause. In July, 1925, she found she could write for two hours a close consecutive narrative as fast as her hand could form the letters. The subject matter was on these occasions always the early history of the Christian Church communicated by the unseen person who called himself "The Messenger." Unless for some reason she was roused from the semi-trance in which she always fell while writing, not less than 1,400 or 1,500 words were produced without a pause. It came without premeditation, conscious attention to the writing would make a complete barrier. The Scripts were not given to her to read, but taken away when each instalment was finished so that she was ignorant of what had been written. In that way her mind had nothing to build on subconsciously in anticipation. Yet in spite of this the writings preserved an episodic unity.

The condition of a half-sleep in which she produced the work was peculiar, it seemed to give a greater illumination than the completely waking state. Her sensations were those of a dreamer who had no conscious creative control over the floating life about him. She had a sense of this life being formulated in words, and of her brain being used by a stranger. It was just as if an endless telegram were being tapped out upon it.

There had been numerous witnesses of the writing of the Cleophas Scripts; amongst them were two members of the medical profession, two clergymen, two doctors of divinity, a sculptor, a historical scholar, the editor of a literary journal, a well-known novelist, a journalist, a doctor of philosophy, a doctor of law, and representatives of the English and American Societies for Psychical Research. These witnesses did not seem to affect the writing in any way. It came with equal facility when they were not present, but Miss Gibbes was always with her. Whether her absence would make any difference or not was uncertain: she had, however, never obtained any of the Cleophas writings in the absence of Miss Gibbes,

who had witnessed the writing of every word of the story.

Dealing with the theories (already enumerated) to account for the Scripts, Miss Cummins gave some biographical details. She had worked as secretary to a lawyer. She had catalogued books in a library, done secretarial work in a medical institution, and worked at agriculture during the War. She had also written articles on agriculture, reviewed novels and plays, written a novel and some plays on her own account as well as many literary articles. When much younger she had worked for a Suffrage Society in Ireland; but her political career ended on her twenty-first birthday! A clever dramatist had said that work is the refuge of the mentally unemployed, of those who are too dull to dream. "But," said Miss Cummins, "I am one of those dull people. I have had no time to study or dream. I have never been in the slightest degree interested in history, and ancient history was a closed book to me." Her principal ambition had been to write a modern play. On the subconscious theory, therefore, her mind ought to have produced something along the lines of the plays and authors which she studied and in which she was interested.

As to the question of telepathy, she had not found by experiment that she had any gift as a recipient of telepathic messages. As to mind-reading or cryptesthesia, it hardly seemed likely that her mind could copy some unknown scholar's composition, for in that case by this time he would have complained that she had copied his work, word for word. And in any event, the unknown scholar would have had to produce the Cleophas Script without his conscious knowledge.

A medical scientist whose discoveries had revolutionised modern medicine had told her that he denied the existence of the subconscious mind and the reality of telepathy. "My friend," said Miss Cummins, "would not believe in these things until he had proved them to himself by personal observation in a culture tube and incubator. He would take no man's word for them."

Supposing that the critics did not accept the statements made regarding her ignorance of the matters dealt with in the Scripts: "Let us assume that I lisped in Greek and Hebrew when in my cradle, that I am a student deeply versed in Gnostic epistles, in 'pseudo-epigraphic pendants' (whatever they may be), or in early pagan and Christian history. Even if I were such a paragon, I still claim that this fairytale would not wholly account for the normal production of the Cleophas Scripts."

Illustrating her point, Miss Cummins pointed out that it had been estimated that 76,000 words of the Scripts were produced in about fifty-six hours, and a considerable portion of them were written in a country house far from books, with not even a Bible at hand. Yet in these conditions she frequently wrote over two thousand words at a time as fast as the letters could be formed. Normally her mind worked slowly and laboriously, and she was satisfied if she could produce 600 or 700 words in two days. Contrast with this the fact that on one occasion 2,230 words of the Scripts were produced in one hour and thirty-eight minutes, and on another, 1,750 words in an hour and five minutes without premeditation.

As to the reincarnation theory, Miss Cummins said this did not for her solve the mystery. If she tried to write from memory an account of the events of her own time—the Womans' Suffrage agitation, the War, or the troubles in Ireland, she would make the most appalling errors. Her statements regarding the events she had passed through, or the public character of the time—Miss Pankhurst, Lloyd George, Winston Churchill, Annie Besant, Bernard Shaw—would be likely to contain many errors, and moreover she would take hours to compose even a few paragraphs. Why should her mind be so familiar with and so accurate regarding the remote past and so chaotically uncertain of the present?

As to the theory of discarnate intelligence, it had been argued that if this were so the language should

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have been Hebrew or Aramaic or Greek, the tongues of the period. The messenger claimed that his story was communicated by means of images and thoughts, and these were rendered in the words stored in the memory centres of the writer's brain.

At this point Miss Cummins cited some instances in her own experiences in psychometry. Thus, from a necklace from an old Egyptian tomb she had given a description of the funeral rites of the Egyptians, and other facts concerning the necklace, including its period, that of the Middle Empire. Then came a description of a Frenchman who had taken the necklace from the tomb. But no Egyptian or French words appeared in the account. It seemed then that memories were not necessarily preserved in words. She had seen it stated that for some discarnate beings words are obsolete and that they communicate with each other by means of thoughts and of images. Some uninformed critics of spirit-communications had stated that they had never given us any new idea or originated any new discovery. To the demolition of this objection Miss Cummins devoted some argument, citing some modern instances to the contrary.

When near the close of her paper, Miss Cummins read an intensely interesting statement from one who died many years ago, a man of great intellectual eminence and a profound psychologist. This statement we hope to publish in *LIGHT* later.

### THE PHILOSOPHY OF GOOD.

What an obstacle to happiness the problem of evil is for most of us! And yet it need not be. The real trouble lies not so much in being unable to account for evil as in our inability to turn away from it. Our very eagerness to combat evil finds us perpetuating its existence by paying too much attention to it.

For those who look that way there always remains a vast amount of work to be done before evil can be overcome. Depressing, because of its very hopelessness. Millions of sick to be healed; millions of poor to be helped; and millions of sinners to be saved. And while the blessed work goes on, millions more are becoming sick, sinful and poor. Constantly the question is asked: "Why does the Creator permit all this?" and the answer well might be, "Resist not evil."

Until the creative power of thought is considered, the problem remains unsolvable. We must regard these unfortunates as victims of their own negative thinking. For how surely thoughts of poverty and disease bind one to their material counterparts.

There is no magic wand to wave the entire world into its better condition. No! The work of restoration is to begin with the individual taking himself in hand, and seeking the good in everything. We are lost souls until we see the clear light shining to guide us back. That light is Universal Goodness, and it is everywhere. Let us turn towards that beacon, for it is all we need; and is all we ever can desire.

In turning towards Good we turn towards God, and with our faces ever seeking the Light, the problem of darkness solves itself. L.I.G.

"EVIDENCE OF THINGS NOT SEEN."—This is the title of Bulletin VIII. of the Boston Society for Psychical Research. In its 66 pages is set out a remarkable account of supernormal experiences at first hand by Mrs. Sally Keene, with a portrait of herself and of her friend "Jane," who co-operated with her. The matter commenced with the purchase of a ouija board, the reception of messages and the gradual development of mediumistic trance by "Jane." It is an arresting story, for the two experimenters at the outset knew hardly anything about the subject. The account is endorsed by Dr. Gardner Murphy, of Columbia University, and annotated by Dr. Walter Franklin Prince, most careful and critical of scientific psychical researchers. The manifestations were not only highly evidential, but of a type very familiar to experienced Spiritualists.

### RAYS AND REFLECTIONS.

From a lady who has given in *LIGHT* some remarkable instances of material help given by friends in the Unseen, I receive the following:—

The invariable advice of our guides is that when in trouble we are to "keep calm." "Don't worry or fuss" is the formula.

That might sound a little tedious to those who do not realise that under the truism lies a deep secret. It is not a mere question of the moral effect of keeping a composed mind. It means that psychic and spiritual aid can only be given when the mind is calm. It needs that "silence of the breast" of which the poet writes. Power and repose are very near neighbours.

An editorial note in *The Theosophist* of February gives a unique memorial card. It is in French and translates as follows:—

"From the Unseen World,

"I have the pleasure to announce to you that I quitted the earth on the 23rd November, 1927, and have returned towards the Light. Let my friends rejoice!"

Then follows the name of the deceased, a French lady. The writer of the editorial Note (presumably Mrs. Besant) well remarks on "the calm and joyous serenity with which the writer was welcoming Death as a friend who was opening for her the gateway of release."

I take the following from an article on Prophecies in the *Glasgow Herald* of March 17th, dealing with the Great Pyramid:—

According to a profound study of the chambers and steps and charts . . . we were led to expect a tremendous event on July 20, 1926. The Great Pyramid said so. Whereas all that happened was that King George paid a visit to a piano factory, there was a summer meeting of the Archaeological Institute, and the 1912 Club held a conference on Buying Imperially.

I suppose the prophets will learn eventually that it is dangerous to write down a prediction beforehand. The only safe method—as I have often observed—is to wait until some great event has happened and then point to the signs and omens which preceded it, although they were unobserved at the time.

I have been told that one reason for the necessity for altering the Prayer Book is that its statements shall be "scientifically accurate"; but when we reflect that theological opinion has always shown considerable disdain for scientific fact and that scientific fact has returned the compliment by holding theological opinion in very low esteem, the problem is not so simple as it appears. To me religion is primarily an emotion, and I have often observed that the more religion is intellectualised, the less is it religion. It is like trying to analyse and scientise the greatest emotion of all, Love. Religion and science may well co-operate in the direction of inspiring and guiding each other, but I have never seen the possibility of their ever being able to amalgamate. If in Kingsley's phrase we aspire to make life "one grand sweet song," we shall remember that the words are always less important than the music. To put it in another way, the verbal accuracy of statements of belief is not so important as the cultivation of truth in the inner life.

D. G.



## NOTES ON NEW BOOKS.

"From Sphinx to Christ." By Edouard Schuré.  
(Rider. 12s. 6d.)

This remarkable book goes very deeply into occult and mystical lore in the treatment of its tremendous theme. It is a translation by Eva Martin of the author's original work, *L'Évolution Divine*, and carries us back far beyond the ordinary notion of our earthly beginnings, to the time when "the earth formed part of the primeval sun which stretched as far as the actual Jupiter." In the primeval sun the germ of the human being existed in the form of an etheric embryo. We go back to the Elohim of the superior Hierarchies who, with lesser yet archangelic and angelic beings, became the generators of the earth and of man. This means in terms of planetary time many millions of years. That will indicate what a vast panorama of evolution is unrolled in the story and what an esoteric cosmogony the book represents. Here is history transcended and transfigured. We read of Atlantis and the Atlanteans, a fascinating study. Lemuria also comes into the wondrous tale, and we are led to contemplate, in successive chapters, the Mystery of India, the Manifestations of the Solar World and the Hellenic Miracle—which will have a special attraction for those who love the study of Greek life and art—till we arrive at the crown and summit of the work, "The Cosmic Christ and the Historical Jesus." It is a book impossible to describe adequately in a brief space, the grace and richness of its style (admirably preserved by the translation) and its wealth of learning and of mystical lore. It is largely a work of creative imagination, the linking up of mystery and vision, legend and tradition with historical facts—a survey of planetary evolution and human development up to their culminating point, the Coming of the Christ. Even in those who may dispute the author's main conclusion, the book should provoke new ideas and fruitful questionings.

LUCIUS.

"Mist." By Richmal Crompton. (Hutchinson, 7s. 6d. net.)

Ghost stories, at one time "seasonable" only at Christmas, are nowadays seasonable all the year round, and the appetite for them does not abate. The collection of short stories, of which one, "Mist," gives the title to the book, is rich in incident and varied in theme. To call these ghost stories is not exactly to describe them; weird, uncanny and strangely alluring some of them, they excite intense interest, even though one might not always be convinced of their actual occult origin. "The Spanish Comb" is suggestive of what actually might occur if it is true that things as well as people may have power to radiate good or evil. "Harry Lorimer" is vividly told, while "Mist," the last story of the book, is itself entirely convincing. The stories are printed in clear type, easy to read as well as absorbing in interest.

E. K. G.

GUILD OF SPIRITUAL HEALING.—A well-attended public meeting was held at Harrow-on-the-Hill on Saturday, March 24th, under the auspices of the Guild of Spiritual Healing, 26, St. George's-square, S.W.1., which has opened a branch at 16a, Clarendon Road, Harrow. The Rev. Derek Harbord presided, and Mr. Charles Simpson, President of the Guild, once more related the way in which he became interested in Spiritualism, and how desperate cases had been cured under the control of Dr. "Lascelles." One of the speakers, Miss Gillian Scaife, told how she went to Dr. "Lascelles" for advice and had been cured. Several cured patients, including some treated at Harrow, mounted the platform and testified to the benefit derived from the treatment. Solos were rendered during the evening by Madame Laura Batchelor, of Harrow.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

At the Æolian Hall on Sunday last, Mr. Harold Carpenter, in his address on Psychical Research and Religion, said that psychic research proved, by overwhelming evidence, that our brain and nervous system were duplicated in an etheric body; that this etheric body could, and did, act apart from the physical body. Hypnotism, and the evidence of those who had been under anæsthetics, gave abundant proof. The question, then, was: Does this duplicate, this etheric, body survive the physical body? The testimony of Spiritualism was strongly in support of survival. Through our mediums we learned that this duplicate body could be seen and described, and that in its return to earth for recognition it carried with it those marks of its individuality which made recognition possible.

Thus it is that through psychic research we enter into the domain of religion; for the existence of a duplicate body once being established, and its continued existence being vouched for by the evidence of clairvoyance, and other forms of psychic power, it is possible to review each and every religion and to find that their fundamental tenet, of an after life, is assured.

At the after-service, Mrs. Florence Kingstone gave some excellent clairvoyance. T.G.

## NEW BOOKS RECEIVED.

"A CALL FROM THE PAST." By Mrs. E. de M. Rudolf. (Daniel, 7s. 6d.)

"WHAT DREAMING MEANS TO YOU." By Mary Stewart Cutting. (Rider. 3s. 6d.)

"NOTRE SIXIEME SENS." By Charles Richet. (Editions Montaigne, 13, Quai de Conti, Paris VIe. 12 francs.)

## ANSWERS TO CORRESPONDENTS.

PECCAVERAM.—We have received your letter, but it is contrary to our practice to take notice of anonymous correspondence.

## SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—April 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Ronald Brailey. April 11th, 8, Mrs. Podmore.

Gamberwell.—The Central Hall, High Street.—April 8th, 11, service; 6.30, Mrs. Filmore. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—April 8th, 7, Nurse Giles. Thursday, 8.15, usual service.

Richmond Spiritualist Church, Ormond Road.—April 8th, 7.30, Mrs. E. Edey, address and clairvoyance. April 11th, 7.30, Mr. Vout Peters, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—April 8th, 3, Lyceum; 6.30, Mr. P. J. Hitchcock.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—April 8th, 11.30, circle; 3, Lyceum; 7, Mrs. H. V. Priest. Thursday, 8, Alderman Davis.

Be calm in arguing: for fierceness makes  
Error a fault, and truth discourtesie.  
Why should I feel another man's mistakes  
More than his sicknesses or poverty?  
In love I should: but anger is not love,  
Nor wisdom neither: therefore gently move.

G. HAZARD.



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## NOTICES.

**THE SPRING SESSION** will commence with a lecture on Thursday, April 19th. The new syllabus will be ready immediately after Easter.

**EXPERIMENTAL WORK:** Except during the days of the Easter holiday sittings may be booked with mediums on the staff of the L.S.A., and members may obtain introductions to others approved by the Council.

**CLASSES FOR PSYCHIC DEVELOPMENT, INCLUDING AUTOMATIC WRITING:** Further arrangements are being made for carefully conducted classes in this work during the Spring Session. Application for particulars should be made to the Secretary.

**HOME CIRCLES:** From time to time members who are unable to form private circles in their own homes are desirous of meeting others willing to offer places to suitable sitters. In order to meet the need of members, the Secretary will be glad to receive names of those wanting either to complete or to form private groups.

**CARD GUESSING EXPERIMENT:** A further appeal: Many thanks are due to all those who most kindly took part in the card-guessing experiment for which an appeal was made in *LIGHT*. As the experiment continues to yield interesting and suggestive results, this further appeal is made to readers of *LIGHT* who have not yet tried the experiment to ask if they would help both by doing the experiment themselves and by persuading friends to try also.

The experiment is a simple one and the directions are as follows:—

1. Take a pack of 52 playing cards.
2. Draw one card face downwards from the pack and try and guess what the card is.
3. Record your guess under "guess card" on the scoring sheet provided. The space under "score" is for official use only.
4. Turn up the playing card and write down under "actual card" what the card actually is.
5. Return the card to the pack and shuffle. (The scoring calculations are based on a full 52-card pack.)
6. Then take out another card, record it as before, etc., and do this five times in succession at one sitting. Before guessing another set of five leave an interval of at least some hours, preferably a day, before guessing again.
7. Do not let another person see the card you have taken from the pack. The possibility of telepathy must be excluded.
8. If possible please do 25 guesses (five sets of five).

All records, however unsuccessful, are useful, and all degrees of success are allowed for in the scoring.

A scoring sheet for recording guesses and a stamped addressed envelope will be sent on application to Miss Jephson, c/o the Secretary, The London Spiritualist Alliance, 16, Queensberry Place, S.W.7.

A considerable number of data has already been collected, but more are essential before any definite conclusions can safely be drawn.

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