

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

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

No. 2470. VOL. XLVIII.

[Registered as

SATURDAY, MAY 12, 1928.

a Newspaper.]

PRICE FOURPENCE.

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## NOTES BY THE WAY.

### CHRISTIAN ORIGINS.

It is only natural that such a book as *The Scripts of Cleophas* should be the subject of controversy amongst theological scholars, particularly as regards its true origin. It is urged by some that even if it is accepted as a genuine communication from the Unseen World, it should not be taken necessarily as an entirely true account of the doings of the early Apostles. The narratives, it is suggested, may be embroidered with fictitious stories and romantic legends. That may be true enough. But it is to be remembered that it purports to be not so much an account by Cleophas and his associates as a kind of reproduction from memory of certain writings of his time. It is not so much a case of "This is what happened" as "This is what was stated at the time to have happened." That, at least, is how we read the account; and as for the purpose at the back of the reproduction of the ancient writings, this is said to be the revival of religious faith, a kind of stimulus to the return of Christianity to the early teachings—the Gospel of Jesus unmarred by theology and ecclesiasticism.

\* \* \* \* \*

### PRACTICAL HELP FROM THE UNSEEN WORLD.

We were lately reading a story—which seemed to rest on good ground—concerning a family in Greece. The son having recovered from a serious illness, the parents decided as a thank-offering to restore the local church. In the course of the work the builders discovered that the main beam of the roof was rotten and would need replacing. This was bad news for the family, who had already spent as much as they could afford. Now it happened that the son, who was in a state of convalescence, was taken by his mother to the sea-shore, where they rested together. Soon they saw a dark object drifting in from the sea. It came nearer and nearer, and finally was discovered to be a great beam of wood of exactly the length needed for the church, and the story goes on to tell that it is now supporting the roof. Now this is the kind of story which usually provokes a contemptuous sniff from the highly intellectual or the sceptical types of

mind. If it really happened, they say, it was just a coincidence. Well, we have seen so many of these coincidences in the way of help apparently coming from the Unseen World that we have ceased to use the term in its ordinary acceptation of something happening by chance. We readily admit that all the stories cannot be true or all the events rightly interpreted. But they cannot *all* be false or *all* chance coincidences. We believe that our unseen friends can and do give us practical help at times. Generally the aid comes in a quite natural way, but we can sometimes trace a guiding hand behind it.

\* \* \* \* \*

### HOW DID THE DOG KNOW?

An extraordinary story, which apparently illustrates the telepathic power possessed by animals, reaches us from a correspondent, Mr. D. E. J. H., personally known to us. Here it is in his own words:

When I was a small boy my parents owned a very intelligent little fox-terrier. We lived at the time in Edgware. In those days Edgware was a small village with one railway station having a somewhat infrequent train service. Every morning my father would leave for business by train, but owing to the nature of his profession his hours of work were very uncertain, for we never knew what hour he would return. Sometimes he would reach home by the 5 o'clock train, or he might be delayed until 9 o'clock. He never knew when he set out in the morning at what hour he would return that day, but in some mysterious way the dog always knew. Day after day the fox-terrier would leave home and trot over to the railway station in time to greet my father as he stepped out of the railway carriage, and they would both arrive home together. The dog never once made a mistake. Although none of us in the household had any inkling as to the hour at which my father would arrive home from business we always knew when the terrier left home *en route* for the station that it was time to make preparations for our father's homecoming. On no single occasion did the little creature ever disappoint us. This continued for three years until, owing to the death of our canine friend, these regular meetings at the railway station came to an abrupt end.

We find especial interest in stories of this kind, having personal experience of the uncanny knowledge sometimes shown by animals—dogs in particular. On that point we shall shortly have more to say.

### LONDON SPIRITUALIST ALLIANCE.

Dr. Montague Rust's Address on "Psychic Experiences of my life and the lessons I have learnt," delivered at 16, Queensberry Place, S.W., on Thursday last, was one of unusual interest. It was greatly appreciated by the numerous company present. We hope to give a full report in our next issue.



## SPIRITUALISM DEBATED.

## ANIMATED MEETING AT CAXTON HALL.

"That the Case for Spiritualism has not been Proved" was the question at issue, the speakers for the motion being Messrs. E. J. DINGWALL and FRED. HOCKING, as representing the Occult Committee of the Magic Circle, and the opposing speakers Messrs. HANNEN SWAFFER and MAURICE BARBANELL. Professor A. M. Low was in the chair, and the debate was held under the auspices of the Cosmos Centre, of which Mr. Snowdon Hall is president. It was a meeting almost as difficult to describe as to report in any adequate fashion. The crowded audience were in the highest spirits, and the air was electrical throughout. So eager for the fray were many of them that a large portion of the hall was filled long before the hour fixed for the debate. It was pleasing, too, to observe the sportsmanship which prevailed, and to note that many of the audience vigorously applauded every palpable hit, whether it was for or against the particular side they favoured. Every now and again the meeting was swept by a gale of laughter, when some droll passage in the debate—sometimes a piece of unconscious humour—took the fancy of the audience. They watched with keen interest the cold rapier play of Mr. Hocking; the methods of Hannen Swaffer, who indulged in dry humour, stinging satire and forcible repartee by turns, occasionally rising to bursts of almost lyrical eloquence; and the keen argumentative skill of Mr. Maurice Barbanell, who worthily upholds the reputation of his race for intellectual acumen. Mr. Dingwall fought in a style which suggested a warrior with his back to the wall, and showed an astonishing resourcefulness in extricating himself (not always with entire success) from tight corners. There was plenty of opportunity for bitterness of spirit, but the genial atmosphere which prevailed was not favourable to any strong manifestations of acrimony, and Professor Low showed himself the ablest of chairmen. His disarming humour and abundant tact smoothed over the various difficulties which arose, and his opening speech showed an impartiality which satisfied both sides.

At one stage of the proceedings members of the audience were permitted to express their views, and certain trivial pieces of domestic reminiscence and rather dreary irrelevance, common on such occasions, came to light. But these were noticeably few. Many of the points made by the audience were timely and effective, showing a perfect understanding of the question at issue. One or two persons challenged the composition of the meeting on the ground of the allocation of tickets. This was probably due to a perception by one side that the temper of the audience was markedly on the side of the Spiritualists. It was doubtless merely a suspicion, and in any case was a tactical error, for towards the end of the meeting Mr. Barbanell showed that the supporters of the motion had been given full opportunity for securing all the tickets they needed, and that the opposers had even offered to advertise the meeting in the Rationalist Press. This was not disputed, and the objection fell to the ground.

The humours of the debate were abundant. While one of the supporters of the motion had claimed that the whole question was a matter for scientific attention and authority, another had rather heedlessly poured scorn on the scientists as being very gullible and easily deceived by feats of legerdemain. This contradiction was adroitly seized upon by Mr. Barbanell, and received with roars of laughter, but unfortunately Mr. Barbanell, in the heat and rapidity of the discussion, confused two cases of psychic photography in connection with the investigations of the Magic Circle (the Hope Case and the Deane Case) which gave Mr.

Dingwall an opportunity of enlarging on his favourite theme, the loose and inaccurate way in which Spiritualists report upon their phenomena. And so, to the accompaniment of cheers and counter-cheers and continual gusts of laughter, the meeting went with a swing. From seven o'clock until after ten it lasted, and even then, as the chairman remarked, the general feeling of the meeting was that they wanted to hear more.

And now to chronicle briefly and consecutively the course of the proceedings:—

PROFESSOR LOW, in his opening remarks, referred to the humble beginnings of some great scientific discoveries, indicating a few of them. He suggested that to-day the people were beginning to think that Spiritualism might be one of these, still in its early stages. He begged them in this matter to avoid prejudice, which had, as he showed by examples, been so harmful in the past. Science to-day had shown that we should not refuse to believe in a thing simply because we could not see it. And this was what Spiritualists held. They also claimed that psychic experiments are difficult to produce in an unsympathetic atmosphere. It was not an easy subject, and they must not be convinced by mere argument. They were, however, very lucky to-night in their speakers. The chairman then briefly introduced the debaters, and the debate was opened by Mr. Hocking in support of the motion.

After moving the resolution, that the case for Spiritualism had not been proved, he recounted the circumstances in which the Occult Committee of the Magic Circle was formed to investigate the subject. In a subject of this kind there was a tendency for people to form their views according to whether they leaned naturally to one side or the other. He told of mediums he had investigated with disappointing results. In one instance a friend of his had pretended to see a vision at a seance, and described it. Other persons present claimed also to see the thing described, although there was nothing there. This, in the speaker's view, showed how much was based on hallucination and suggestion. At an experiment for psychic photography with marked plates, it seemed clear that the medium had juggled the plates, since the only one that bore any "psychic extra" was found to be an unmarked plate. Clearly the medium had "switched" the plates, substituting a prepared plate for a genuine one.

MR. HANNEN SWAFFER said he was there as a Christian man to bear witness to the fact that by personal proofs he knew that God through all the ages had been the guide and companion of Man. He was, years ago, drifting into materialism, owing to the fact that like many men to-day he was beginning to lose faith in miracles, and his belief in spiritual inspiration. He was beginning to follow Dr. Barnes, not to Birmingham, perhaps, but elsewhere! He had then the good fortune to gain the opportunity to enquire into Spiritualism as an honest man with his eyes open. Within five days he had become convinced by hearing the direct voice through the mediumship of a man to whom he paid no money. He knew nothing about the fraudulent mediums of which there was so much talk. He stood there as a member of the Occult Committee of the Magicians' Club which he claimed to be a more important body than the Magic Circle! (There was some protest at this point, the members of the Circle apparently not at first seeing the point of the joke.) Continuing, he claimed that the President of the Club was himself a Spiritualist. He made some references to his own career as a journalist. He had



been a crime investigator on the Press for many years; had a long association with Lord Northcliffe as one of his editors, and recounted some of his experiences as a newspaper man who was very unlikely to be deceived by those tricks and illusions which the opposition claimed to be part of Spiritualism. He recounted some of the manifestations which he had received in his own home, and poured contempt on the assertion that all the phenomena of Spiritualism took place in dark rooms. "They sit together in the dark and hold hands," quoted Mr. Swaffer contemptuously, adding that they did the same in Picture Palaces! He cited his experiences of direct voice mediumship, and how it could be developed by people in private life, mentioning Mr. Noel Jaquin and Mr. Dennis Bradley as examples, and alluding to the case of the Marquis Centurione (so fully reported in *LIGHT*). He emphasised the fact that these manifestations from the Unseen had gone on all through the ages, that they were the bases of all the world's religions. Mr. Dingwall would tell them that the existence of psychic phenomena did not prove survival. This might be the case if you isolated one particular phenomenon from the rest and examined it by itself. But they must remember that all these various powers resided in the same human being. If they were taken collectively the fact was proved. He referred to the twelfth chapter of the first Epistle to the Corinthians which enumerates those spiritual gifts which are illustrated and exercised by Spiritualists to-day. With these and many other points Mr. Swaffer held the attention of his audience to the close of his address, being vigorously applauded.

MR. E. J. DINGWALL who followed said he would try to raise the audience out of the region of emotion, and stories of what went on in Mr. Swaffer's home, into the cold light of science. He held that the very basis of these accounts of supernatural phenomena was false. If the case for Spiritualism were proved they would not be there to-night. He attributed all or most of these things to deception, self-psychologisation, suggestion, and the like. He told of visiting a town in one of the Eastern States of America, from which was reported a marvellous case of manifestations including materialisations. But when he investigated the matter, he found that the supposed materialisation had no existence in fact. The various faces and figures pictured by the excited imaginations of the people who went to the seances, all dwindled down to a piece of luminous towel! As usual, people reported not what they saw but what they thought they saw. There was a failure to observe and report accurately. In the case of Eva C., one of the scientific investigators who testified to the reality of her mediumship had stated that the medium's hands were always in sight. But his own photographs of the materialisations proved this not to be accurate. In one of the photographs only one hand of the medium is visible. Mr. Dingwall proceeded to inveigh against Spiritualists and mediums in regard to their insistence on conditions which precluded what he considered to be proper scientific inquiry. He threw doubt on the reality of ectoplasm. He referred to the difficulty of his ever seeing anything that would satisfy him. Referring to the well-known instance of the thumb-print in the "Margery" case, he expressed himself as unconvinced that this proved human survival. He regarded Mr. Swaffer's accounts as typical of the contribution of Spiritualists to the subject, and after a generally destructive harangue he sat down; his effort, which was at least plucky if it lacked validity in argument, winning him a generous meed of applause.

MR. MAURICE BARBANELL said that when Spiritualists are accused of being credulous he could retort that Mr. Hocking and Mr. Dingwall were incredulous. He alluded to the great mass of evidence which had been accumulated by the Society for Psychical Research, of which Mr. Dingwall had been the Research Officer. He challenged Mr. Dingwall to deny the cases in which phenomena had been obtained under strict

scientific conditions. There was the case of Willy Schneider, which was investigated by Mr. Harry Price and Mr. Dingwall, and to the reality of which they both testified. Would Mr. Dingwall deny that? He maintained that the evidence for Spiritualism, which had been accumulating for eighty years, was so strong, so powerful, so definite, that any honest and unbiassed mind would be convinced by a study of it. It was overwhelming, but we could not be answerable for those who were blind to it because they did not wish to see. He could understand the opposition of the conjurors (the "magicians") because conjuring was almost a forgotten art. (This allusion raised some heated protest from persons interested, who referred to the Royal favour recently extended to certain magicians). All sorts of theories had been put forward to account for various forms of psychic phenomena; but the only theory that covered all the facts was that of the Spiritualist. Many of the arguments and the evidence offered by Mr. Barbanell in the course of his address are too well-known to need recapitulation here. The most telling part of it was the incisive criticism dealt out to Mr. Dingwall, who was confronted with his own statements as a representative of psychical research, and in regard to the futile efforts of the magical fraternity to duplicate the phenomena of Spiritualism, which they were shrewd enough to perceive was becoming a popular subject and lending itself to exploitation at the hands of professional illusionists.

The Chairman then invited expressions of opinion from the audience, and, as mentioned, several persons spoke for and against the motion. Amongst them were Mr. Noel Jaquin and Mr. H. Boddington. The latter pointed out that Spiritualists were quite familiar with the possibilities of illusion and self-deception. But they had discovered that psychical powers represented a fact in Nature, and the facts of Spiritualism were the essential facts culled from a mass of carefully sifted phenomena.

The four debaters then resumed, gathering up and answering the various points severally advanced by each side. This found the interest of the audience still unabated, but it can here be only briefly summarised. Mr. Hocking complained of the tendency of Spiritualists to cast out new mediums detected in fraud, but to defend the old and tried ones on the ground that they have given genuine results even when in some instance they have been detected in deception. This point was covered by a speaker who shewed that Spiritualism did not rest on any particular medium. The case for Spiritualism was a collective one. And it was open to all who wished to investigate the matter to form circles in their own homes. As to the charges of fraud against Mrs. Deane, Mr. Barbanell told how he had at various times taken 150 people to her, and had obtained 100 photographic results which had been recognised. He ridiculed the amazing powers of legerdemain attributed to mediums by the credulous critics. If they possessed such powers they would gain larger incomes by giving public performances. He could testify from a wide acquaintance with mediums that few if any of them earned more than sufficient for their daily bread. Honesty was a prime necessity on the part of the investigator in inquiring into Spiritualism. Its main work lay not in convincing sceptics but in giving comfort to the bereaved. As to the charge of triviality in spirit messages, surely their tremendous importance lay in the news conveyed by messages, viz., that the dead live and can communicate. Mr. Dingwall related the case of a lady who seemed to be receiving messages from a woman who had lived centuries ago in England. A great many particulars came through, but on investigating the case it was found that all the information given was contained in a book which the medium had read in her earlier years. This was an instance of subconscious memory. Mr. Swaffer dealt vigorously with this point. The levitations, the lights, the direct voices, all the manifestations he had recounted, what had these to do with memories of his boyhood, or the



books he had read in those days? He added a touch of drollery by remarking that when a small boy he had tried to master the art of conjuring! Mr. Dingwall said that the scientific world was not interested in stories of psychic phenomena and suggested that Mr. Swaffer should invite scientists to his flat to see the phenomena produced in the light. Mr. Swaffer retorted that it was for him to invite whom he chose to his private apartments and he did not invite people he did not like. He gave the names of some of the well-known people who had visited him and who had received messages, verified predictions and other cogent proofs. Some of these cases have already been recorded in *LIGHT*. He recalled to Mr. Dingwall's memory the names of the many distinguished scientists in the records of the S.P.R. in answer to his objection that psychic phenomena had not received proper scientific attention, and in other respects dealt faithfully with him. The atmosphere grew a little tense at times when Mr. Dingwall was reminded of what he had done and said in the past regarding psychic evidences, as contrasted with his present attitude. Fortunately the tact of the chairman and the general good-temper of the whole meeting was sufficient to prevent the dispute becoming too acute.

It was an interesting occasion. The hilarity of the meeting alone was an excellent tonic: the laughter must have done good like medicine. But on the whole it seemed sufficiently clear that the time for publicly debating the reality of Spiritualism has gone by; such debates have very little serious value to-day except as a method of stirring up attention. And the conjurors—or to give them their proper title, the Magicians—are not sufficient in number or importance to fill the rôle of "the People of England," or the representatives of Science. But still they make up an opposition—that necessary opposition which is required by every movement and every party to keep it up to the mark. The "Devil's advocate" has still a part to play, and there is always room in the Divine Comedy for the Clown in his motley. But to-day, as Mr. Swaffer remarked: The people who forty years ago stoned Spiritualists are no longer able to do so. "We have won!"

D.G.

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### TO MARGERY.

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(A Tribute to Mrs. L. R. G. Crandon.)

You welcome Death in Life that we  
A nobler Life in Death may see;  
You give dear hours of consciousness  
That our poor wits may better guess  
A saner scheme  
Than we can dream  
Of order, growth and righteousness.

You touch the spring that opes the door;  
We enter in. You ask no more  
Than that your light may help us scan  
The hidden Truth, the secret Plan,  
And thereby sense  
Intelligence  
Infused through all the world of Man.

From heights of utter selflessness  
You reach to us in helpfulness;  
Through you, we glimpse what is to be;  
You prove our Immortality!  
O, Margery,  
What words have we  
To thank you for Eternity?

ELIZABETH NERES.

## SPIRITUALISM IN NEW YORK.

BY HORACE LEAF, F.R.G.S.

Although America is the home of Modern Spiritualism, it is not at present its stronghold. In common with most other countries the United States regards England as the Mecca of Spiritualism and psychic science. If one is to believe all that American Spiritualists say about the movement in their country then America cannot claim to maintain the highest standard of efficiency. I am inclined to believe, however, that they much under-rate their strength and ability. One does not usually credit our American cousins with undue modesty, but popular notions are not always correct. American Spiritualists are by no means boastful; indeed, it would be an excellent thing if they could feel and speak more optimistically about themselves and their churches.

I have seen several American mediums give public demonstrations of clairvoyance and clairaudience, and have been impressed with their methods and results. The test value of their descriptions and messages has been distinctly good. Physical mediumship is well represented. In addition to several well-known voice mediums there are others of whom reliable reports speak well. Members of the American Society for Psychical Research have a good opinion of them, and when this class of investigator speaks it is usually without flattery. I am hoping shortly to meet some of these gifted psychics, and shall then be better able to speak about them.

A few days ago I had the pleasure of sitting with our old friend, Mrs. Etta Wriedt, at the invitation of the A.S.P.R., and was delighted to find her in excellent health and form. She has been giving a series of seances under the auspices of the S.P.R., with impressive results.

The attitude of the sitters at this seance showed that the New York psychical researchers have a very sane idea of the requirements of mediums and mediumship. It would be difficult to have found a more sympathetic and patient set of investigators. They, at least, had learned the fact that mediums are human and not machines, that to treat them kindly is to win their confidence and extract the best from their remarkable gifts. Some of the moss-backed members who believe that being scientific means being hard and uncompromising and that every medium is a potential Sludge do not agree with this sane attitude. They seem to think that only credulous people can be courteous and that sympathy goes only with bad judgment. The result of this unfortunate point of view is shown in the difficulty this kind of enquirer experiences in obtaining mediums, once mediums know their ways. The fact that the New York Section of the American Society for Psychical Research has no difficulty in obtaining as many mediums as it wants justifies its attitude and shows that it appreciates the value of courtesy or sympathy in its investigations.

On April 16th I lectured before the New York Section on "The Phenomena of Materialisations." The hall was crowded, many having to stand. The greatest interest was shown; the difficulty was to give them enough. Americans are like Germans in their love of long and late meetings. An English audience will seldom stand more than one hour of lecturing by most gifted lecturers. Americans, it seems, forget bed and will forego sleep when thoroughly interested. Public meetings start late. On Sundays Spiritualist Churches commence services at 8.30 p.m., an hour when such meetings end in Great Britain. The result of this late starting is, of course, late ending. I left the S.P.R. at an hour when most respectable citizens ought to have been fast asleep.

My personal acquaintance with the late Dr. W. J. Crawford and frequent sittings in his seances with Miss Kathleen Goligher doubtless increased the interest of my remarks upon his valuable work, the keenest



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### THE ORDEAL BY FIRE.

The *Cape Times* gives an account of two gentlemen (said to be Spiritualists) in the Transvaal who took part in the fire-walking by the Indians, a performance already described by Dr. Lindsay Johnson in *LIGHT* of 28th ult. According to the *Cape Times*, Messrs. Comins and Hantzakos of Johannesburg walked through the fire at Maritzburg on Good Friday, together with three Indians. It seems that the little procession of fire-walkers was led by an Indian who without a moment's hesitation stepped into the bed of red-hot ashes; then came two more Indians, and last Mr. Hantzakos and Mr. Comins. Of Mr. Hantzakos it is stated that, without faltering, he started across the fire-bed, walking at an ordinary pace, but when near the end his pace quickened and he half-ran the remainder of the journey; he passed through the pool of water and then fell into the arms of the Indians, by whom the feat was loudly applauded.

Mr. Comins also showed no sign of fear and completed the journey at a regular pace. He also was cheered and was taken to the Press box where an Indian reporter examined his feet and found one of them badly blistered, but notwithstanding this, both Europeans took part in the subsequent procession round the pit.

On being interviewed Mr. Hantzakos said that walking through the fire was like bathing one's feet in water pleasantly warmed by the sun. He could not understand how he received a blister on his foot since he experienced no pain. Mr. Comins, whose foot was also blistered, gave much the same account of his own experience. It seems not impossible that the blistering of the feet was due to a momentary failure of faith.

We are indebted for the above account and press cuttings to Professor Garnett of Cape Town.

### A SIGNIFICANT DREAM.

Miss H. A. Dallas writes:—

Looking over some papers I came upon a copy of a dream recorded in a letter from a friend in 1916. It will interest some lover of animals. My friend wrote:—

You may like to hear a curious dream that I had in the early morning of the 30th of August—about 3 a.m. I should think. After a good deal about birds which I could not clearly remember, I found myself talking to our tiny silver-bill (you may remember his very sweet little song!) when suddenly a dog's head was thrust into the open door of the cage and caught the bird in his mouth. I was horrified, of course, and at first thought it was Max [a pet Pomeranian who slept in her room], when the creature turned its head and lifted the sweetest eyes to mine. It was our dear old Rufus [a dog who had died some years previously], and he seemed to wish to assure me about the little bird, which he was holding as gently as possible, just as a retriever holds the bird he picks up. Rufus evidently wanted me to know that no harm would come to the little thing and I was greatly comforted, and soon after woke up. So far, there is nothing remarkable about the dream except that I had not been thinking about Rufus for a long while, and the little bird was just as usual hopping about and singing sweetly. (I went at once to his cage as soon as I awoke in the morning, and watched him at intervals all day.)

On the morning of the 31st I went to the cage to give him his usual breakfast-seeds and found the little darling quite cold, life having left him for some hours! It is really a great grief to me for I have had him for many years and he belonged to dear P— [a son who had loved both the bird and the dog], but I must confess that Rufus's appearance seemed to suggest that he came for the little pet he had known so long ago, and brought some measure of comfort with it. I buried the little body in Rufus's garden.

### LETTERS TO THE EDITOR.

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

#### THE SIGNIFICANCE OF A CAUL.

Sir,—I have lately heard it affirmed that to be born with a caul over one's face indicates psychic faculties. I know of no reason why this should be so, and should be glad if any of your readers can throw light on the matter.

Yours, etc.,  
(Miss) D. H. WILKES.

Uppingham Road,  
Thurnby,  
Leicester.

#### ARCHDEACON COLLEY AND A PSYCHIC PHOTOGRAPH.

Dr. G. Lindsay Johnson, of Durban, writes:—

Several people have called my attention to the fact that the signature of the Archdeacon at the bottom of the photograph opposite p. 136 of my book, *The Great Problem*, is not his, as it is spelt *Colly* instead of *Colley*.

Now in a psychic message a few days after the photograph of the Rose appeared on the plate, the Archdeacon informed my friend Miss Scatterd that he wrote the word "Colly" intentionally as a further precaution against fraud, for had the signature been forged it is certain that it would have been written the correct way.

I trust this will completely explain the objection.



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

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SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4." Cheques and postal orders should be crossed and made payable to LIGHT.

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## NATURE—THE WOMAN AND THE FAIRY.

Nature, as Mr. Squeers justly observed, Nature is "a rum 'un." And human nature, which is really Nature reduced (or exalted) to self-conscious expression, is queerer still. Of all the countless aspects of Nature herself, two which have particularly impressed us are those which show the *Woman* and the *Elf*. There is, first of all, a combination of Maternal tenderness and of capricious indifference; there is a high disdain for Logic (especially masculine logic!) which tends everlastingly to the confusion of the sages and philosophers who say that something *must* be so, or *cannot* be so because it is in accord or not in accord with some particular system of reasoning which they have worked out with infinite pains. Sir Oliver Lodge once remarked that Science cannot pay attention to theological sign-boards; but Nature goes far beyond this—in her queenly and imperious way she pays no attention to any sign-boards whatever! She is obedient only to her Divine Ruler, and if she has any partiality at all, it is bestowed chiefly upon those who, recognising that Rulership, are likewise obedient. Of these it may truly be said that "Nature never did betray the heart that loved her." In that sense Wordsworth was right. He is sometimes taken to task as a deluded optimist; but that is only by those who do not understand.

We could say much more on this question of the Eternal Feminine in Nature. But space being limited we must now turn to the Elfin side. We observe that she is fond of Paradox—a kind of jocular contradictoriness—although (unlike Mr. G. K. Chesterton) she does not do it to death. She never really overdoes anything, for it is one of her paradoxes that while she is the Supreme Spendthrift, royally lavish of her treasures, she is also an incomparable Economist, never wasting a grain of anything. In some small instances we notice traces of her elfishness. For example, she produced the real crystal, and she also, with impish humour, produced the sham one (what the scientists call a pseudo-morphism) and sometimes they are so much alike, that only the expert geologist can tell the difference, and even he may be deceived on occasion.

But where her elfishness is most apparent is undoubtedly in the human world, and especially in that region of it known as the Psychic one.

We have sometimes thought that the people who are best equipped for probing into psychic mysteries are those who have a little of this same elfishness in them. In this matter, the dullards, the people of heavy self-consequence are continually fooled as by some tricky sprite. We have noticed that the general laughing sceptic usually gets more evidence of the reality of a spiritual world than the gloomy believer whose very presence at an experimental circle will often shut down every avenue through which manifestations might come. To the merry soul (provided it possesses certain other necessary qualities besides frivolity) Nature will always play the Good Fairy—her rôle of Bad Fairy is reserved for the sour and the solemn, the cruel and the cynical. She flouts them like Puck, she buffets and pinches them like the bad-tempered fairies of folk-lore.

But how queer is human nature in this matter! We think of the cases we have observed where people, under the delusion that they were mediums, have produced from their own minds a quantity of dreary and pompous flapdoodle and have forthwith given out that they were receiving messages from "very high spirits." They were like the youthful artist who drew on his slate a picture representing some impossible animal and wrote underneath, "This is a horse." It was a necessary explanation because otherwise you would not have known it. On the other hand, we have met people who with a real mediumship have elicited manifestations so astonishing that they convinced even the most sceptical of the scientists who visited them, and yet they themselves remained unconvinced. We recall the case of one really wonderful medium who flourished some thirty years ago. After he had retired from his avocation as medium, rising afterwards to great distinction in another sphere of life, he often wondered painfully whether there were really any spirit-world or any spirits at all. He could not deny his phenomena and to account for these had to adopt a theory now exploded—Animism. But this man was later convinced by philosophy of the reality of that spiritual world of which he could see no valid evidence in supernormal manifestations. Unlike his sitters, he needed more convincing proofs than psychic manifestations. He was a genius but as sad a one as the "melancholy Dane." He was a lover of Nature, but he somehow missed her divinely elfin aspects. He could see nothing to laugh at; indeed, he had very little cause for mirth. So much depends on temperament in these matters. In the investigation of psychic phenomena it is even permissible to run after "Jack-a-lantern" when you *know* it is "Jack-a-lantern" and can distinguish it from the true lights. It affords exercise and entertainment. In short, when you can recognise Femininity and Fairydom in Nature in addition to all her other aspects you are reasonably safe. You are at any rate preserved from the hideous vision of Unnatural Nature presented by Theology and the equally monstrous picture of Mechanical Nature put forward by what has been called Science.

### "THE SCRIPTS OF CLEOPHAS."

Miss E. B. Gibbes' further lectures at the British College of Psychic Science were full of interest. The "Messenger," Miss Gibbes stated, is thought to have been an Irish Christian of the third century, and, as a spirit, still ignorant of the advance of modern knowledge—even thinking that the medium was writing on parchment—and urging care and attention. Behind him stands Cleophas (or Clophas), one of a group who is selecting matter for transmission from Early Christian scripts, of which a record remains in the ether. The references in the Script have been frequently verified by comparison with the Bible and historical records.



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# LIGHT

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## FROM THE LIGHTHOUSE WINDOW.

The *Birmingham Post* gives a short account of Sir Oliver Lodge's Kelvin lecture to members of the South Midland centre of the Institution of Electrical Engineers, at the Central Technical College, Birmingham. Sir Oliver said he sometimes thought that, little as is known about the ether, more is known about it than about matter. Remarking that wave dynamics was the most recent line of investigation, he regarded it as the beginning of the real theory of the ether:—

Hitherto there had been two theories of light—the particle theory and the wave theory. It was thought they were dissimilar, but they were beginning to be reconciled. Professor George P. Thompson, of Aberdeen, a son of the Master of Trinity, had been very successful in experiments to test the truth of this; and as recently as February he performed an experiment which determined a new kind of wave structure, a new kind of light which was amenable to the magnet, as light was not. What it was he (Sir Oliver) did not know. He only knew it was something epoch-making. It was the beginning of a new theory of the universe, and he was glad he had lived to see it.

In the course of an address to the Soho Hill Men's Movement, Handsworth, on "The uses we make of the ether of space," Sir Oliver emphasised the perfection of the properties of the ether, one of its manifestations being the human body—life and mind manifestations in association with matter. Says the above newspaper:—

That opened up a large subject, but he wished to assure the audience that, to the best of his scientific belief, something in that direction was the truth—namely, that our real personality and individuality was in the ether, and was not subject to change and decay; and that the temporary state of things was a phase through which we passed for educative and training purposes and was not the end of us. For better or worse our own identity was associated with the permanent and non-wearing-out thing, and would continue for ever.

*The People*, of the 29th ult., contains an article by Sir Arthur Conan Doyle dealing cogently with the alleged confessions of the notorious medium Munnings that had been running in that journal for several weeks previously. In the course of his article Sir Arthur writes:—

He could not hurt us by recounting his deceits. We had discounted all that. But he thought he saw his way to do so by declaring that he had never at any time had any psychic power, since some of us are entirely convinced that he had.

After his confession, we are bound to give reasons for the faith that is in us, which I and others will do. It would be a far more agreeable and easier course if we could simply accept the man's statement and so clear him out of the whole history of the movement save as an impostor who had a temporary success.

It would seem most expedient to adopt that view. But in the long run Truth is always better than expediency.

The correspondent of the *Morning Post* at Berlin writes of a trial begun at Insterburg (East Prussia) that "promises to throw light on the juridical and scientific status of clairvoyancy"—an appeal by the Public Prosecutor from a verdict of acquittal in a lower court. The case is that of an alleged clairvoyante, Frau Elsa Günther Geffers; who, "as she grew

up became widely known as the 'Sibyl of Memel-land,' " and whose assistance in the detection of criminals was sought by the local police. The *Post* says:—

The Court was particularly struck by the case of a coachman who had disappeared. The woman was taken to the inn, where he was last seen and fell into her usual trance. She walked along the road to a lake, where she declared that the body was lying in a bent position with the hat on the head. The lake was immediately searched without result, but four months later the body was found there, wedged in a pipe, exactly in the position described.

Faced by such evidence as this, the Court acquitted the woman of fraud, with a rider to the effect that the presence of supernatural gifts was not established, but that she undoubtedly became possessed of mysterious knowledge in a way which could not be accounted for.

Occultist experts are to be called in this case.

From an article in the current *Occult Digest* on "Seeing With and Without Eyes," by D. W. Starrett, the author remarks that every person who has considered the matter seems to think that in seeing with the eyes one sees objects in the outside world, and he continues:—

This is farthest from the truth. The reason that one seems to see objects outside of his brain is due solely to the pressure of the light waves. The nearer the object the greater the pressure upon the retina of the eye from the rebound of the light wave from the object. . . . Seeing with the eyes, then, is merely seeing pictures within the brain. Seeing without the eyes is the same. . . . The eyes are merely telescopes and they do not see.

*Eve, The Lady's Pictorial*, has an article by Rudolph de Cordova on "Books from the Beyond." He briefly describes a number of recent psychic works, beginning with *The Scripts of Cleophas* by Miss Geraldine Cummins, and concludes with *Patience Worth*, as "among the books which both in England and America have made a great sensation," thus:—

Patience Worth first manifested herself in July, 1913, to two women, Mrs. John H. Curran and Mrs. Emily Grant Hutchins, when in St. Louis they were using the Ouija board. The document began in a strikingly original, dramatic and old-world fashion with the words, "Many moons ago I lived. Again I come. Patience Worth is my name."

For some time Mrs. Curran continued to use the Ouija board, but now she apparently obtains her communications inspirationally, for it is said, "Now Patience whispers to her spiritual ear."

There are several other books by her waiting to be published, in addition to many volumes of records and more than four thousand poems.

A full and interesting account of the opening of the new Spiritualist Church at Hyde (Cheshire) is given in *The North Cheshire Herald* of the 27th ult. The dedication ceremony was conducted by Mr. E. W. Oaten, the Editor of "The Two Worlds." The following is an extract from the report:—

After remarking on the fact that long before men built houses they dedicated sacred places to the worship of God, Mr. Oaten pointed out that bricks and mortar did not make a church, and that the most elaborate building would be useless if there were no spiritual power there. On the other hand, some of the hovels in which the Spiritualist societies had held their meetings in the past, were hallowed places. Mr. Oaten dedicated the building "to the glory of God, to the service of His humanity, and the propagation of spiritual truth."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## DREAMS AND VISIONS.

BY HENRY J. BAYLIS.

Dreams and visions are presumably as old as mankind, and have apparently engendered keen interest in most people throughout the ages. Pre-historic man, when awakening from his slumbers, whether in cave, tree or sheltered hill-side, undoubtedly endeavoured to find a solution of these phenomena.

"The sun, as still'd he gazed, it grew a god  
Of sun, heat, virile strength! Trembling he trod:  
Then sped away. But hunting, amour done,  
The dream or sight of it did strangely thrive."

In those remote ages, primitive man through lack of knowledge created in himself much needless anxiety and fear, but it was in and through this that the nucleus sprang and the search for Truth began—it was the means to an end.

According to various writers there appears to be little doubt, if any, that when watching his shadow following him, he would soliloquise, "My soul haunts my footsteps." In observing the reflection of himself in a pool—"Ah, my soul gazes at me!" In the call to his kind in the forest or other parts of his domains—in the re-echo of his voice—"My soul imitates me."

And in the moaning of the wind and the sigh of the trees he heard human sounds and calls unseen; and so the desire to probe into the supernatural was born in him, and in the same category came the soul-influence in dreaming—for did it not go upon a journey whilst he, the "I"—the Ego—was profoundly sleeping and return to him at re-awakening? It is stated that apparently the early religions came into being through this dream-form of mediumship.

They dreamed of their deceased friends in spirit-form; and of their chiefs, and so by organised rites they worshipped and propitiated them, in order to remain in their favour and receive help in times of trial or danger.

And in his mode of endeavour to find a solution in those times, man sensed a Truth; for the astral body did go on journeyings to other worlds and return to aid him onwards (through the sub-conscious mind) in thought and progress.

"On some remotest marge, 'neath midnight skies,  
Incomprehensibility around  
Pervading fills the universe—no sound  
To stir the slumbering senses comes, all lies  
Hush'd, breathless. Is it death? Or in surprise  
Has consciousness, a visitor in bound  
Of immateriality, then found  
Herself emerging, all strain past, and  
Loos'd from all ties?"

—(COLIN TOLLY.)

The early Indians believed, according to Charlevoix, all dreams to be revelations, sometimes made by the familiar "genius," and sometimes by the "inner" soul.

We find that many dreams are recorded in Scripture; that, for instance, of Joseph "the dreamer," whom some authorities consider lived about seventeen hundred, B.C. According to Genesis, chapter xli, it was he who interpreted Pharaoh's dream which warned him of a coming seven years' famine in the land.

Nebuchadnezzar was much distressed in mind at the inability of his magicians and soothsayers to give a solution of his dream. Hurriedly he sent for Daniel, with the result that its interpretation revealed "the division 'to be' of his domains into various kingdoms." This apparently came to pass in later history.

In the New Testament we find that Joseph dreamed that he was to flee with his wife and child to Egypt; at another time that "Herod was dead," and yet a

third, which bade him "not to take up his abode in Judaea, but in Galilee."

These dreams were regarded as direct spiritual messages from the Heavenly World.

It appears that the first attempt to solve visions, dreams and omens by the Europeans was made by the Greeks. Amphietyon of Athens, at the end of the fourteenth century B.C., is mentioned as the man who introduced a collective study of them.

We find recorded that this ancient nation classified dreams into three forms—the first being *Chrematismos*—dreams that were sent by the gods themselves, by some departed spirit, or loving being, and in which way they came and quietly conversed with sleepers.

The second, *Horama*, wherein the sleeper saw the event about to occur fully detailed before his or her sleeping eyes.

The third kind, *Oniros*, the dreamer would observe a form or symbol of what was about to come to pass.

St. Augustine gave much thought to dreams; he said, "It must be evident, if you see when your bodily eyes are shut, and hear when your bodily ears are closed in sleep, that you must have other eyes and ears beside those of your material body; when, therefore, your body sleeps that something may be awake; and when your body dies that other something may live on."

In these few cases from the many we find sufficient evidence to show the intense interest and attention that was given to dreams in the long since past.

We now step onward, nearer to our own period, and find that dreaming continued to have a fascinating effect upon the thinkers—generation following generation. The desire was paramount to make research in hopes of a clearer solution. The astral visits to and from other worlds to gather and implant information as to the potential events of life—is now practically accepted as a principle in the teaching of the Occult. How often we ourselves relate our various dreams; sometimes because of their apparent realness, in other cases because of their humorous and impossible situations. They are generally discussed at the breakfast-table, bringing forth comparisons and at times much merriment. But then, there are the logical and serious kinds which have the careful attention of the thoughtful earnest seeker of truth in the endeavour to define their correct interpretation and thus to obtain help in the material life and knowledge of the Spiritual Zone.

Dreams of a distorted kind are often brought into being from physical causes—by disturbance of the sleeper through noise, pain or uncomfortable position, but other disagreeable dreams seem to result from visits to the lower astral planes and association with their inhabitants.

The devout cult known as the quietists—the adherents of which would, through rest, peace and repose seek communion with God, Jesus and the Angels—has attracted the attention of individuals throughout the ages.

In perfectly peaceful surroundings, combined with equanimity of mind, the sleeper dreams—visions come in complete form; sometimes the sleeper is unconscious of such experiences until a few days afterwards. If abruptly disturbed, they may go beyond recall; again much depends upon a progressed or unprogressed condition—the evolutionary stage of the person—for in their highest phases dreams are entirely governed by this principle. Therefore, man's *very self* is reflected in his dreams; his acts, his words come into play in figure and form and develop abstract realities in which there is an endeavour to teach us about our unseen selves.

It has been known, although it is of rare occurrence, that very unprogressed individuals have been put upon the path to progress during sleep, possibly through the advice of spirit-friends interested in them.

So it comes about that to the intuitive mind dreams may become very helpful agencies in the directing of the waking life.



## THE ANTIQUITY OF SPIRITUALISM.

BY FRANCES TYRRELL.

When Mr. H. G. Wells in a provocative article, published some time ago, entitled "What is Immortality?" assumes that Spiritualism is nothing more than a modern invention of "clever tricksters," one may well ask from whence does he provide his data? Or is he so bemused with his own wordiness that he has left himself without a standpoint? For, though he admits that all ages have had their necromancers, witches and wonder-workers, who subjugated the minds of the people by their seemingly miraculous performances, he does not appear to think that Biblical testimony to the return of the departed spirit in complete human form is of the least value.

Surely he does not hold that the Bible, the Talmud, and all the other Eastern histories of the unfolding of human consciousness, are as little worth credence as the inventions of the "tricksters"?

Yet had he consulted these ancient records he would have found that the patriarch Abraham—through his own spiritually-developed insight—made the discovery that the whole Creation was the work of the One Spirit that filled the Universe; that all mankind was included in that Oneness, and endowed with all its powers.

He taught that if the human soul prayed to this Universal Father in perfect faith, all its bodily ills would be cured. And this is exactly what Spiritualist healers are carrying out to-day. It is true that though Abraham in proof of his teaching cured all the household of King Abimelech, he was persecuted by his own nation and had to take refuge in a far country, but this, ever since, has been the fate of each fresh announcer of some new aspect of Truth.

Perhaps Mr. Wells' neglect of this valuable source of information may account for his surprising statement that Spiritualists derive all their accounts of doings in the Unseen from mediums at seances, and that the latter have been proved to be discreditable, and the former both ignorant and fraudulent.

Even to grant that both charges have been proved, sometimes, to be well founded, only shows that in this as in other of Life's departments there are people who *just because they are unspiritual* will try to get the better of their neighbours.

It is indeed news to thousands of Spiritualists that they need any outside assistance to get in touch with their departed friends, for if the wonderful growth of Spiritualism proves nothing else, it proves that its practice is bringing back to the race Nature's original endowment of the forces of clairvoyance and clair-audience.

The very word "supernatural" used so glibly by outsiders has no meaning for the initiated, for they know that there is nothing above, beyond, or outside of Nature—Nature being the garment of God, and God being Universal Spirit, expressing His Personality through each and every one of the children of His creation. Where is there room for the intervention of other causes?

It is, however, rather instructive to find that a writer of Mr. Wells' standing to whose written words many people have turned for help in their problems and perplexities, has, after all, a very limited range of vision. One might have supposed that part of his equipment would be a knowledge of the findings of "exact science." But these diatribes prove that he does not know of the scientific basis upon which the proclaimers of the ways of the After-Life take their stand.

We may still be grateful to him for his efforts in the cause of Internationalism, while we are forced to see that when he enters the realm of Psychology he most unmistakeably loses his way!

## RAYs AND REFLECTIONS

There is a theory abroad that Shakespeare was inspired by the ancient Greek dramatist, Euripides, and that this is the explanation of his amazing genius, and perhaps of some curious allusions in the Sonnets. ("Was it thy spirit, by spirits taught to write above a mortal pitch?" etc.) Of course, the idea may be one of those phantasies which do not always escape detection by being masked as "occult." But I have thought it curious that some of Shakespeare's bad grammar is good grammar in Greek.

\* \* \* \* \*

Take, for instance, the lines, "His steeds to water at those springs On chalic'd flowers that *lies*," or "Time and the hour *runs* through the roughest day." The sentences are ungrammatical in English. They are, I believe, quite grammatical in Greek, in which a noun in the plural may correctly be followed by a verb in the singular. There is very little in the point: it is probably just a chance coincidence. And as someone has asked: "If Euripides inspired Shakespeare, who inspired Euripides?"

\* \* \* \* \*

In some recent criticism of the widely-discussed sermon by Dr. Barnes, Bishop of Birmingham, Father Woodlock scored a distinct point when he observed:—

There is something very middle-class indeed in the mind which is staggered by material immensities of time and space.

But this false humility is not confined to religious intellectualists. I have heard some spiritually-minded people maintain that a man should feel dwarfed in the presence of great mountains, as though the only standard of comparison were physical bulk.

\* \* \* \* \*

Mr. C. Bridgeman (Walworth) writes that, being a sufferer from sleeplessness, he mentioned the fact to the leader of his developing circle, who suggested that he should appeal for aid to an Indian spirit guide connected with a local healing circle. My correspondent has been in the habit of practising auto-suggestion without apparently gaining any relief; but after making a mental appeal to the Indian healer, one night, he was proceeding with his auto-suggestion when he fell asleep and did not awaken until the next morning. Mr. Bridgeman states that he has since received similar help from the Indian healer. The case is typical of hundreds of instances that are taking place to-day, and whatever the intellectual critics of the idea of spirit agency may say, one can hardly find fault with a process which has such beneficial results.

\* \* \* \* \*

"Synesis" writes me on a subject not very closely connected with our usual themes but one that may be mentioned in passing. He refers to Charles Lamb's essay in which the gentle "Elia" indicates Scotsmen, Jews and Quakers as people with whom he had but an "imperfect sympathy." "Synesis" finds that these three classes of people are notorious for their power of amassing wealth. Well, now, while I agree with him that "the worship of Mammon is the lowest and most debasing form of worship," it is clearly very unjust to select three particular races for censure in a matter which applies more or less to mankind at large. The "race for riches" prevails in every direction. But it is only a passing phase of a civilisation, in which Science and Theology had left very little else as an object of worship or desire. The growing spiritual awakening of humanity will remedy the disease in due time.

\* \* \* \* \*

Out of our lives, their thrills and throes,  
The soul in the silence fashions a rose—  
The Rose of Courage, a damask flower  
That takes the heart for its secret bower,  
And when we have passed "beyond the night"  
Renews itself as a Rose of Light.

D.G.



## THAT GREATER WORLD.

Within our world there is another and more essential sphere. We sense it in people's eyes; in fine colours; in works of art; in bright surfaces; and in the happy smiles of children. Its nearness varies with the mood these things arouse. It is not outside, but inside. We cannot enter it as we are, but can "contact" it, and do so by humility; by love; by ceasing to strive; and by sympathy.

This other realm, which is the finer counterpart of the familiar world of matter, is the domain of the mystic and artist. God, while everywhere, seems nearer here, because conditions are more harmonious. In the noisy arena of everyday events, vibrations are far too harsh to permit fine harmonies to penetrate.

\* \* \* \* \*

Life has been likened to a play. We certainly do have to act our parts, but do so from behind a curtain; that heavy curtain of the senses. Like instruments tuned to varying degrees of sensitiveness, these senses detect incoming vibrations, and as it were nourish consciousness.

When attention is fixed in any one way—at the eyes for example—we may be said to be operating the instrument of sight. It is the "I" standing by one of its appliances for "contacting" the outside world. If attention is fixed at the ears, then we are operating the instrument of hearing. And so on.

All vibrations received are sorted out in the brain's clearing house. The understanding sees to the classification, and if the resulting experience has been truly valued (here the standard of right and wrong is severely tested), then so much more wisdom is added to our store. And thus we climb.

\* \* \* \* \*

What the entire range of vibration is—how far it reaches out from one extreme to the other—no one can ever know. We may be quite sure, however, that the minute fraction playing through matter, represents but a microscopical part of that immense power, which holds the vast universe in place.

It would seem that what we are to do as individuals is to extend our own personal range of reception as far as we can. It is done by avoiding all things coarse, and by seeking the good in everything. Following this training we become more sensitive (not altogether a very desirable condition for the average wage-earner), and find ourselves possessed of a much wider consciousness than before.

Those who make self-purification an object in life, cannot avoid reaping their due reward; for eventually is revealed the True Beauty of the Greater World, which, according to those whose eyes have been opened, is beyond all human language to describe.

L.I.G.

## ECHOES OF THE CAXTON HALL DEBATE.

A contributor not to be deterred by the traditional fate of punsters sends us the following:—

"Of course, there's something in Spiritualism," said a man, after the debate. "Something in it! Why, there's everything in it, including fraud!" said another.

"Wasn't Swaffer splendid?" said a friend to me. My dramatic affirmative reply (in *Express* fashion) was drowned by that of a facetious individual near me, "Yes, and how high a tone Professor Low kept the meeting up to, though the opposition was at times (s)Hocking!" I nearly collapsed at such (Bar) banalities, an abiding wall only just saving me. But a wait on the railway platform resulted in another outburst from that same person (which is enough to "pie" the type it is printed in!): "The magicians conjured up a case with much 'Dexter'ity only to be Snow(don)ed under."

Puns seemed at a Low Price indeed. 'Cos most people treated the debate in a LIGHT-hearted spirit, I suppose!

## NOTES ON NEW BOOKS.

"Beyond the Gates of the West." By the Rev. J. Campbell Murray. (Rider & Co. 1s. net.)

The hereafter is in this booklet ably dealt with—"Evolution," "The Beautiful," "Justice," "Mathematics," "The Occultists," "The Spiritualists," "All Mankind," "The witnesses cited. Charming writing and clear thinking make this brochure welcome, especially from a clergyman."

"The Wayfarer." By Seti. (Alpha Publishing Centre, Stafford House, London.)

The author, serious minded and contemplative, records a number of talks with a presumably materialised spirit, who styled himself "The Wayfarer." The advent of mankind upon earth, "The Fall," and the way of Salvation through Christ constitute the theme. Deeply reverent, the book is Spiritualistic to a certain degree.

A. HAROLD WALTERS.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

### SIR ARTHUR CONAN DOYLE AT ÆOLIAN HALL.

In the course of his address on Sunday last, Sir Arthur drew a graphic comparison between the status of Spiritualism in the world of to-day and its position fifty or sixty years ago. "Even twenty years ago," said Sir Arthur, "the question at issue was as to whether the statements made were true or false; and it was generally insisted that the phenomena were due to fraud, or to mal-observation." But after half a century of hard work by earnest and devout people, who often sacrificed their reputation for sanity in their endeavours, we were now able to build on their firm foundations and add masses of accumulated facts to their experiences. However, there were still those who would not believe, but Sir Arthur reminded his hearers that "wherever you dig, you will always find fossils!"

There had been plenty of talk on Spiritualism from the "outside," but now a large Sunday paper, the *Sunday Express*, was accepting accounts from the "inside." (Sir Arthur was here referring to his weekly articles appearing in that paper.) The churches had often preached against us; but now many were advocating our beliefs, and some of the clergy were even acknowledging the source whence came their new teaching! There must be a strong driving force of truth at the back of a movement with such a record. We had raised religion from the basis of faith to the basis of fact. Spiritualists believed in the survival of personality, and inter-communication after death: surely such beliefs, founded on facts, justified Spiritualism being regarded as a religion by those who had no other religion, and to those who already had a religion, it was a very important addition. In closing, Sir Arthur read a message from his guide to the congregation. Speaking more directly to those in trouble, he said: "Your beloved ones are near you and can see you and will watch over you and care for you. Therefore, live at your best and bravest for their sakes. If you get into touch with them they will tell you of the beautiful life of the world they are in, and will urge you to win yourself a place there. . . . Those you have lost have only gone ahead a little way. . . . In God's good time you will join them, never to part again. . . . Every hour of sorrow bravely borne will be made up a thousandfold."

Mr. Glover Botham, at the after-service, gave many evidential messages and descriptions, with names. All were recognised.

V.L.K.

## SOCIETY MEETINGS.

**Lewisham.—Limes Hall, Limes Grove.**—May 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. Dr. John Lamond, address, Mrs. Frances Tyler, clairvoyance. May 16th, 8, Mrs. Grace Cooke.

**Gamberwell.—The Central Hall, High Street.**—May 13th, 11, service; 6.30, Mrs. de Beaurepaire. Wednesday, 7.30, public meeting at 55, Station Road.

**Peckham.—Lausanne Road.**—May 13th, 7, Mrs. T. Tims, D.N.U. Thursday, No meeting (Annual Convention).

**Richmond Spiritualist Church, Ormond Road.**—May 13th, 7.30, Mr. H. Carpenter, address. May 16th, 7.30, Mr. R. Thornton, address.

**Croydon.—The New Gallery, Katharine Street.**—May 13th, 3, Lyceum; 6.30, Mr. A. Vout Peters.

**Fulham.—12, Lettice Street (Nr. Parsons Green Station).**—May 13th, 11.30, circle; 3, Lyceum; 7, Mrs. G. Prior. Thursday, 8, Mr. T. Isted.



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Chair: Lieut.-Col. C. DAVIDSON.

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