

THE MACHINERY OF TRANCE (Page 344.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2480. Vol. XLVIII.

[Registered as

Saturday, July 21, 1928.

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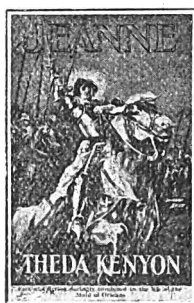
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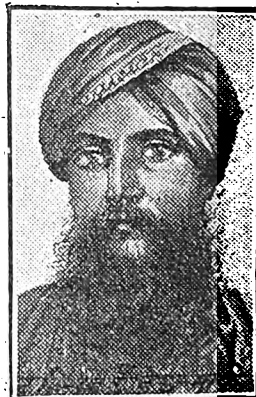
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FAREWELL LUNCH TO DR. TILLYARD.

A farewell lunch to Dr. Tillyard on his departure from England was given by the National Laboratory of Psychical Research at the Piccadilly Hotel on Thursday afternoon, 12th inst. Amongst the guests were Captain Seton Karr, the African explorer, Dr. Neville Whymant, the Orientalist, and Mrs. Whymant, Miss May Walker, Mr. J. W. Evans, Mrs. Philip Champion de Crespigny, Lord Charles Hope, Mrs. F. E. Leaning, Miss Phillimore, Sir Lawrence Jones, Bt., President of the S.P.R., Mr. E. W. Janson, Miss Lucie Kaye, Mr. D. Gow and Mrs. Gow, and Captain Neil Gow. Mr. Harry Price presided, and Dr. Tillyard and Sir Lawrence Jones gave short addresses, a fuller report of which we are compelled, by pressure on our space, to hold over until next issue.

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INQUIRERS are invited to write or call for the Syllabus and a Pamphlet giving a short explanation of the scope and purpose of modern Spiritualism, and a brief history of the L.S.A. which had its rise in the early days, being founded by the pioneers of the movement. The Secretary, Miss Mercy Phillimore, attends every day except Saturday, and is at all times prepared to meet inquirers.

A BIBLIOGRAPHY of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

L.S.A. AND ACTION OF THE POLICE

Three summonses each have been served upon Mrs. Cantlon and Miss Mercy Phillimore.

Mrs. Cantlon is one of the approved mediums engaged to give sittings at the society's rooms for a part of each week. Formerly she gave sittings for automatic writing and for some time past has worked in trance.

She is accused of "professing to tell fortunes". Miss Phillimore, as registered Secretary of the Society, is accused of "Aiding, abetting, procuring and counselling".

This is the first time that a society of standing and of good repute has been the object of police interference, and by most people in our Movement the position is regarded as extremely serious.

The Council of the L.S.A. are fully alive to the significance of the case, and they have determined to use this as an opportunity to obtain Parliamentary reform of the Witchcraft and Vagrancy Acts, under which our approved and trusted mediums are liable at any time to persecution in common with any unscrupulous and fraudulent person attempting to impose upon the public as a psychic.

Any reference to the future, no matter whether it be obtained by the genuine exercise of the psychic faculty, or as a result of intentional deception, is regarded by the Law as "professing to tell fortunes". Such a state of affairs could be made, with an exaggerated application of the Law, to cause obstruction to all Psychic Research.

A meeting of representative Spiritualists, presided over by Sir Arthur Conan Doyle, was held at 16, Queensberry Place, on June 23rd, when the following resolution was unanimously carried:—

"That this meeting of representative Spiritualists pledges itself to support the L.S.A. in its legal defence, and to use every effort to raise the necessary funds not only to finance the case, but to carry the campaign for psychic liberty to its ultimate conclusion."

This prosecution has been hailed with satisfaction throughout the whole Movement, for this is the first opportunity of the kind which has arisen which provides a favourable opportunity for fighting for legal recognition of the use of approved mediums to establish evidence for individual survival after death—recognised by many to be the most important question for the consideration of Humanity.

For many years past the Spiritualists' National Union have worked continuously and unsparingly for Parliamentary reform, and all that they have done will add weight in favour of the present action.

The following preparations have been made by the Council:—

Messrs. Kenneth Brown, Baker, Baker, a well-known firm of solicitors, have been engaged to act, and they have retained Sir Patrick Hastings, K.C., for the case, with Mr. Eustace Fulton, K.C., as Junior.

It is anticipated that the legal costs will be heavy, and therefore, by general desire, the L.S.A. have opened a fund to be known as

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All Spiritualists must value the psychic faculty as the bed-rock of our Movement, and will thus realise the need of safeguarding its legitimate use.

As has been stated, costs of this case will be very heavy, and an appeal is earnestly made to all our friends and sympathisers to help by sending donations to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, all of which will be gratefully acknowledged.

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In LIGHT of June 30th we printed a letter signed by Captain Craufurd and Captain Frost, two well-known authorities on wireless, describing a new invention which gives promise of leading to a direct reception of spirit voices by means of a wireless receiver. The apparatus has now reached the stage of being practically useful in the reception of ordinary wireless messages and has been named the "Acceptor". This invention, when attached to the ordinary wireless set, accomplishes the seeming miracle of receiving from broadcasting centres without an aerial; it operates by means of earth-waves set up by the transmitting station when connected to earth by the usual methods. A recent letter from Captain Frost indicates that the invention has attracted the attention of many readers of LIGHT, and he suggests that the Acceptor (which is obtainable from him at 17s. 6d.) could be used in seance experiments by those interested in psychic matters and who have some knowledge, however slight, of the working of a wireless set. So far Captains Craufurd and Frost have not yet had an opportunity of thoroughly trying out their experiments, and it may well require much effort to obtain any psychical results, so that the practical co-operation of those interested in the question will be welcome. Those requiring further information should communicate with Captain Frost, 32, Alma Road, Windsor, Berks.

FAREWELL LUNCH TO DR. TILLYARD.

A farewell lunch to Dr. Tillyard on his departure from England was given by the National Laboratory of Psychical Research at the Piccadilly Hotel on Thursday afternoon, 12th inst. Amongst the guests were Captain Seton Karr, the African explorer, Dr. Neville Whymant, the Orientalist, and Mrs. Whymant, Miss May Walker, Mr. J. W. Evans, Mrs. Philip Champion de Crespigny, Lord Charles Hope, Mrs. F. E. Leaning, Miss Phillimore, Sir Lawrence Jones, Bt., President of the S.P.R., Mr. E. W. Janson, Miss Lucie Kaye, Mr. D. Gow and Mrs. Gow, and Captain Neil Gow. Mr. Harry Price presided, and Dr. Tillyard and Sir Lawrence Jones gave short addresses, a fuller report of which we are compelled, by pressure on our space, to hold over until next issue.

Messages Transmitted by Spirit Agency.

COGENT PROOFS OF PERSONALITY.

BY PROFESSOR BOZZANO.

(Translated from *Revue Spirite*, by F. J. Crawley.)

(Continued from page 327.)

On the 23rd September, at 7 p.m., Mr. Crawley commenced his customary seance with Mrs. Low. Willie Low, the son of the medium, manifested. The experimenter asked:

"Will you kindly inform my wife that Mrs. Annie Brown is ill?"

WILLIE LOW: Yes.

(Mr. Crawley explains that the Mrs. Annie Brown in question was a friend of the Low family but was entirely unknown to his wife and self.)

On the 26th September, at 2.30, Mrs. Crawley was engaged in automatic writing when Willie Low wrote as follows:—

"I am come to tell you Mrs. Brown is ill."

MRS. CRAWLEY: What Mrs. Brown?

WILLIE LOW: My Mother's friend.

MRS. CRAWLEY: Are they friends of mine?

WILLIE LOW: No.

MRS. CRAWLEY: Then why have you come to tell me?

WILLIE LOW: Only for evidence. My mother made communication at your house.

In this episode, the message has been faithfully transmitted, without doubt because it was very simple, being composed only of one subject, with no accessory incidents or qualifying adjectives.

I cite three other episodes which strikingly go to prove the point I make.

On October 1st, at 6.30 p.m., the spirit "Frank" manifested to Mr. Crawley at Sunderland and was asked:—

"Do you want to take a message?"

FRANK: Yes, I am anxious to.

MR. CRAWLEY: Any of these will do: That you were here and heard Dor and Gwen sing; or that Mr. Todd is ill; or that you gave us the foregoing communication [descriptive of spirit world.]

FRANK: Tod is ill—To-night's communication.

On October 3rd, at 9 a.m., at Woolastone, Mr. Crawley's father manifested and wrote as follows:—

"We have to tell you that somebody is very ill."

MRS. CRAWLEY: Can you give name?

FATHER: No.

MRS. CRAWLEY: Anybody I know?

FATHER: Yes, somebody you know very well who goes to the little circle.

(Mr. Crawley explains that Mr. Todd was an intimate friend and member of their circle for psychic development.)

MRS. CRAWLEY: Have you anything else to tell me?

FATHER: Yes. We told them about the other world in our communication. I came because Frank could not manage it; it is very difficult.

In the foregoing episode one observes a very interesting circumstance: the substitution of the spirit messenger—a substitution which contributed to demonstrate the great difficulties which spirits encounter in accomplishing their task. Another circumstance gives theoretic value in the sense that the origin of the facts was unknown: I refer to the incident of the spirit who not only informed Mrs. Crawley of the substitution of messenger which had taken place, but also correctly furnished the name of the spirit who had been directly charged with the transmission of the message and that he had come in his stead.

It may be asked: Why then has "Frank" not succeeded in his task?—Evidently there is only one cause of non-success under the circumstances: that is, the spirit being immersed in the medium's "aura" perceives that he has completely forgotten.

Concerning the messages transmitted, I will remark that in the first one, the customary memory lacunæ are observed. In effect, the spirit correctly informs Mrs. Crawley in respect to someone who is ill, but he does not remember his name. At the same time, he clearly shows that he knows who is ill since he adds that it is someone well known to Mrs. Crawley who frequents the psychic circle. It is necessary then to conclude that the restricting effect of the mediumistic amnesia is limited to the name, although allowing free range in respect to the recollection of the person himself. The second message has, on the contrary, been faithfully transmitted.

On the 5th October, at 6.30 p.m., Mr. Crawley at Sunderland addressed to the spirit "Luther" the customary demand:

"Would you like to take a message to my wife?"

LUTHER: Very hard, but will try.

MR. CRAWLEY: Here is the message: "Luther's photograph on table". Repeat the message.

LUTHER: My photograph on communicating table.

The next day, October 6th, 8 p.m., "Luther" manifested to Mrs. Crawley, but he confined himself to saying:—

"I had to tell you something, but I have quite forgotten it. I am sorry."

On the 11th October, 10.30 a.m., "Luther" again manifested to Mrs. Crawley, who asked:—

"Have you remembered that message yet?"

LUTHER: Emmie, my dear, I will try. This is

I think: "Tell Emmie I have a picture of Luther".

This episode also is very instructive since although the modalities of transmission are always different, yet they nevertheless tend, in their entirety, to prove in a manner which appears incontestable, that the cause of the lacunæ which one encounters in mediumistic messages of this kind, depends nearly always on the amnesia, total or partial, to which the entities are subjected at the time of communicating. In the last episode a new variation is noted: It is that the communicating spirit manifests the first time with the object of transmitting the message entrusted to him, perceives that he is unable to recall it and therefore limits himself to saying that he has been charged with the message but has forgotten it. It is necessary then to argue that if the spirit, after having forgotten the message, remembers it five days afterwards, it proves that the total amnesia existent on the first occasion was only temporary; that is to say, that being a consequence of the act of communication, it was dispelled immediately the spirit disengaged itself from the disturbing "aura" when the second attempt was made. And if this time the amnesia was only partial, that signifies that the disturbing conditions of the "aura" were less unfavourable.

The justness of these considerations is confirmed by an important declaration by the spirit "Ourio"—a son of Mr. and Mrs. Crawley. His mother asked him to transmit one of the customary messages to her husband. "Ourio" replied:—

"I shall be sure to forget; when we leave your presence it goes from our memory; it is so very difficult for me."

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(According to "Frank", "Ourio" specially encountered a difficulty in the transmission of practical messages by reason of the fact that he passed over at birth; never having lived on earth, it was almost impossible for him to gauge practical experiences in earth life, whilst on the contrary, he succeeded in transmitting transcendental messages more easily than the other spirits.)

The above message is theoretically valuable, because it explains in a few words that which I have been compelled laboriously to demonstrate in having recourse to a minutely analytical examination of the different episodes. If the spirits, in emerging from the "aura" of the mediums, forget the greater part of the messages received from the experimenters, it is natural to argue that which ought to ensue when they immerse in the "aura" and are required to prove their identity by citing a number of personal details. Let us remark that all this is analogous to that which happens to hypnotic subjects when they enter the provoked sleep, or inversely when they awaken from the sleep.

(To be continued.)

ROMAN CATHOLICISM AND SUPERNORMAL HEALING.

By E. W. DUXBURY.

Many of the accounts of supernormal healing contained in Catholic literature are of great interest, whether regarded from the medical, psychological, or religious points of view. They are often well attested and documented, and the extraordinary rapidity of the cure is frequently described as associated with psychic phenomena of a definitely spiritistic type, easily recognisable by students of psychic science.

The case of Mrs. Elizabeth Green is recorded in a Catholic publication entitled *The Shower of Roses* (1912), and in the description of the state in which Mrs. Green experienced her clairvoyant vision, or visual hallucination (whichever interpretation may be preferred) there is an analogy to what Andrew Jackson Davis termed "the superior condition", in which he was endowed with visual clairvoyance.

The probable reality of the spiritistic elements in this case is strengthened by the fact that they relate to St. Teresa of Lisieux, whose dying utterance was: "I will spend my Heaven in doing good upon earth". Support is also lent to such a view by the following statement made by her towards the close of her brief life, and quoted in her biography:

I showed her a picture which represented Joan of Arc being comforted in prison by her Voices, and she remarked: "I also am comforted by an interior voice. From above, the Saints encourage me, saying 'So long as thou art a captive in chains, thou canst not fulfil thy mission, but later on, after thy death, will come thy day of triumph'."

Again, during her last days, one of her colleagues asked her, "You will look down upon us from Heaven, will you not?"

"No," she replied, "I will come down."

Some Spiritualists have also received personal evidence of the beneficent activity of this attractive personality. Our jealously-guarded religious frontiers seem to be little heeded by the dwellers in the Beyond, which is, indeed, what might be expected. Under the blighting influence of religious faction the great declaration of St. Peter would appear to have been largely forgotten: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

At a sitting with a trance-medium St. Teresa of Lisieux was apparently described (though not by name) and was represented as intimating to the sitter that she was "unfathomable", and was never really understood.

Anyone who studies her portrait can hardly fail to note the large eyes of the poet, and the sensitive mouth of the artist.

In this connection the following script may not be without interest. I give it for what it is worth, and in the somewhat disjointed form in which it was written. A friend of mine, who is a Roman Catholic, possesses mediumistic faculties, which he has never sought to develop. From time to time communications have been received in his apartments, spontaneously and unexpectedly, both by means of raps and automatic writing. In the latter case he often falls suddenly into a trance state and has no knowledge of what has been written, on returning to his normal consciousness. A friend who lives with him watches the writing, as it proceeds, and interrogates the purporting communicator. His comments have been placed in brackets.

THE AUTOMATIC SCRIPT.

9th July, 1923.

Hello! L—, dear boy. Did you think I had forgotten you? Have been often; just passed; tapped sometimes. Seems difficult to write. Not done any for so long.

There is a dear lady here, just arrived. She says: "God bless you both! Both her two dear boys". [Note. I took down and placed on the table the picture of Sœur Thérèse, asking: "Is that the lady?"] Yes, yes, often is with you. Thanks you for the pretty flowers, but died now. [Note. I had put two small sprigs of sweet-pea in front of the picture of Sœur Thérèse, and they had faded. I mentioned that we should like always to have a lot of flowers there, but could not always afford them.] She says she understands the difficulty. She says, Do not worry. Any time you have a spare penny will do. She blessed you both and has gone. She is—very high sphere. Wonderful lady! Always taking journeys to earth-sphere. We all know her. Head sphere. Power waning. Must finish. Will come again one day. L—, dear boy. Now bye-bye. Bless you both always.

THE CURE OF MRS. GREEN.

Briefly told, the case is as follows. For about ten years Mrs. Elizabeth Green, of Albert Street, Edinburgh, had suffered from a varicose wound, which gave her great pain. In spite of the attentions of several doctors no improvement took place. Learning of the beneficent work of Sœur Thérèse through an article in the *Catholic Herald*, Mrs. Green decided upon a novena to that saint, in order to solicit her aid in effecting a cure.

About the third or fourth day of the novena, an improvement in the wound was observed, but unfortunately Mrs. Green tried to expedite this with an ointment, which, however, made it worse. She therefore dispensed with the ointment and relied solely upon the saint's good offices. From that time the wound diminished in size, and the pain vanished. Then came a vision of Sœur Thérèse, "very bright and shining, and surrounded with light". Says Mrs. Green:

She bent over me, and I felt she was undoing my bandage. She was smiling, and I woke up smiling at her in my turn, and experienced a feeling of very great joy. I then looked at my wound. It was completely cured.

WITHOUT death, which is our churchyard, crépe-like word for change, for growth, there could be no prolongation of that which we call life; never say of me that I am dead.—BROWNING.

THE "FORTUNE-TELLING" CASE.

Westminster Police Court has seating accommodation for about thirty-two members of the public. I was the thirty-third (and last but one) person to be admitted, and was allowed to stand in a corner, to observe the trial of the case against Mrs. Cantlon, the well-known medium, accused under the Vagrancy Act of "professing to tell fortunes", and Miss Mercy Phillimore, secretary of the London Spiritualist Alliance, for "aiding and abetting".

Some two hundred people, many of whom had waited three hours in the main hall on the chance of gaining admittance to the court, were shut out. Among these I caught sight of the Viscountess Molesworth, Mrs. Philip Champion de Crespigny, Captain Q. C. A. Craufurd, R.N., Captain Seton-Karr, Miss Nellie Tom-Gallon, Mrs. Hewat McKenzie, two ladies from New York, Mrs. Cornell and Mrs. Cannon, who are interested in Psychical Research, and many others. It was a smartly-dressed crowd, and one that might have been seen awaiting admittance to some fashionable *cause célèbre*; certainly there was no suggestion of "vagrancy" about them.

Inside the court, in front of the railed-in dock, sat the two accused persons, Miss Phillimore in neat black-and-white, Mrs. Cantlon in a light summery dress. Both ladies listened attentively to the unfolding of the case, and occasionally exchanged whispered comments. On the bench sat the magistrate, clean-shaven, spectacled, obviously bored. A group of youthful reporters crowded one corner of the court, most of them standing, through lack of seating accommodation. A few uniformed police tip-toed about the court, while a young woman constable peeped half-timidly around an open door. Seated shoulder to shoulder at a desk on the magistrate's right were three clean-shaven men. These were the learned counsel engaged in the case. Only one of them conveyed the impression of being a barrister; this was Mr. H. D. Roome, K.C., who opened the case for the prosecution on behalf of the police. Tall, handsome, restrained, soft-voiced, he seemed the perfect stage-type of K.C., and might have stepped off the boards of the Haymarket Theatre. His neighbour, Sir Patrick Hastings, K.C., briefed for the defence, is an entirely different type; with his alert glance, and watchful movements, he might have passed for a successful stock-broker waiting for a favourable chance to "bull" the market. His junior, Mr. Eustace Fulton, who took copious notes, is still less like the popular notion of a barrister; he seemed to belong to the naval petty-officer type, and one almost expected him to hoist the anchor or splice the main-brace, or indulge in some similar nautical manœuvre.

Quietly, almost sedately, Mr. Roome outlined his case. The defendant Mrs. Cantlon, he submitted, had acted contrary to the provisions of the Vagrancy Act, and he proposed to call three witnesses, Miss Lilian Wyles, Miss Violet Ritchie, and Mrs. Dorothy Harrison, who would testify that the defendant had "professed to tell fortunes", on three separate dates, at 16, Queensberry Place, South Kensington, London, the headquarters of the London Spiritualist Alliance. He quoted the words of a learned judge in connection with a similar case: "We are not called upon to express any opinion on the subject of Spiritualism generally." He submitted also that, in the light of preceding cases, "even if Mrs. Cantlon believed she possessed the powers claimed by her, that would be no defence to the charge".

His first witness, Miss Wyles, an inspector of women police, would testify that she had sat with this medium, who had "made a series of astonishingly bad shots" in the descriptions she gave to her visitor.

After certain convulsive movements, she had spoken in a guttural voice and described a small boy Alec or Eric; an old man named William; an aunt named Ellen or Eleanor; none of these was known to Miss Wyles; she had also spoken of a husband who was temperamental, and had gone to America, and stated that Miss Wyles, who was unmarried, had a mother who suffered from her heart or head, though Miss Wyles would testify that her mother was in robust health.

Miss Ritchie, a woman patrol attached to Bow Street, would testify that Mrs. Cantlon had asked if she knew the name of Bobbie. This was Miss Ritchie's nickname. The medium had also spoken of a Jewish husband, and stated that Miss Ritchie, who was also unmarried, would have a girl child who would be a great comfort to her.

The third witness, Mrs. Harrison, would say that Mrs. Cantlon had described her children, inaccurately, and had stated that she would receive a letter about a fortnight hence.

Each witness would testify that during the seance, Mrs. Cantlon had asked the time, though why the disembodied spirits should show any anxiety about the clock he, Mr. Roome, failed to understand.

Miss Lilian Wyles, a smartly-dressed woman, then took the oath, and gave evidence as follows: She was an inspector of women police at Scotland Yard. On April 11th she visited No. 16, Queensberry Place; there was a brass plate on the door bearing the words, "Office of 'Light'"; "London Spiritualist Alliance", and "National Laboratory of Psychical Research". The door was shut, but opened to the touch. In a ground floor room she found Miss Phillimore, who, upon request, gave her particulars of membership. She told Miss Phillimore she knew nothing about Spiritualism.

On April 13th, she returned and asked for a sitting that day. Miss Phillimore replied that it was too late, although there was a chance of obtaining a seance with Mrs. Cantlon, who was then telephoned. Miss Wyles then bought three books, *Is Spiritualism Dangerous? What does Spiritualism Teach?* and *Objections to Spiritualism Answered*.

On April 17th Miss Wyles telephoned to Miss Phillimore asking for an appointment with Mrs. Cantlon for the following day; after some delay, this was arranged.

Next day she visited the London Spiritualist Alliance and paid 17s. 6d. for the seance. On entering the seance room, the medium drew the blinds, afterwards saying: "I don't want you to tell me anything. My control is a North American Indian called White Chief. When he comes, speak to him, for I shan't be here. Before I go off I give clairvoyance."

The medium had said, "You have a feeling of resentment against a man, or men"; she then gave the name of Edith or Ethel, and asked if Miss Wyles knew it; witness knew nobody of that name.

Next came three sets of three sharp knocks—nine knocks in all—on the landing wall.

After that Mrs. Cantlon lay back in her chair, with her hand over her eyes, and made convulsive movements. She then spoke in a different tone of voice, guttural, with clipped sentences.

A little boy was described, Alec or Eric, who had suffered from the head, possibly from meningitis; he was said to "have his white rabbit with him". Miss Wyles knew of no such person.

There was next described "an old man of noble appearance, about seventy years of age, giving the name of William. Also an aunt Ellen or Eleanor. She had no aunt, alive or dead, answering to the name or description given, and did not recognise the old man.

There was then described a man in khaki, and the words "Mons" and "Armentières" given. She knew several men who served in the war, one at Mons.

Next was a small, fair, thin girl, named Mary, who had a cough, or consumption. She was described as a sister of Miss Wyles, who, however, had no sister. Asked if her mother was in the spirit, Miss Wyles

JULY 21,
replied no.
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LETTERS TO THE EDITOR.

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

CONCERNING THE TRANCE.

Sir,—The article entitled "The Doorway of Trance" in the July 7th issue of your paper was of much interest to me. I do not think people experiment sufficiently in this very fertile ground. Nor do we ponder sufficiently on the dream life; I should like to remind any readers, who do not already know them, of Miss L. Whiting's books (especially *The Spiritual Significance*, dealing with the self-hypnotic trance, and *The World Beautiful*). Sir Oliver Lodge in *The Substance of Faith* also compares our present life with a dream—in contrast to the future—(Clause XII on Man's Higher Faculties.)

"We are such stuff

As dreams are made on, and our little life
Is rounded with a sleep."

Yours, etc.,

T. TAYLOR SMITH (B.A.).

THE CURE OF CANCER.

Sir,—I suggested almost a year ago to Mr. Rees Evans (1) that he should get a certain number of simple cancer cases (say, external mammary for preference), (2) that I would get a committee of medical men to examine them, and (3) at the end of two or three periods extending over a reasonable time and during which they would be treated by Mr. Evans, that they would be examined again and the result published.

I have not heard from Mr. Evans. I am sure this is due to the fact that he has not quite realised that I was serious and that I really meant to carry out my end of the proposal. But I do, and am quite willing that the question should be re-opened at once. There is not a man living who would be more pleased than myself if any light whatsoever could be thrown on the successful treatment of this most infernal scourge.

Yours, etc.,

HECTOR MUNRO.

12, Park Crescent, Portland Place, W.1.

OLD PEOPLE IN THE BEYOND.

Sir,—The paragraph in *LIGHT* of June 30th on "Children in the Next Life" interested me very much, and the question (often asked) as to old people on the other side urges me to set down these few lines.

In the spring I made the acquaintance of a medium (Miss Helen Macgregor) who was visiting Florence, and who most kindly gave me a couple of sittings (the first, I may remark, I have ever had the pleasure of having), and her control, a little African girl, with whom I had lengthy chats, told me among other things that my mother was present and particularly wished me not to think of her now as an old woman (she was close on 90 when she passed over) but to think of her as I remembered her when I was a school-boy and she was in her prime. Of course, we know apparitions of, apparently, old people do appear, but, I presume, only to convince those *especially* who never knew them except as such.

Yours, etc.,

CLAUDE TREVOR.

17, Lung 'Arno Torrigiani, Florence, Italy.

TEMPLE OF LIGHT.—A new Temple of Light was opened on Thursday, July 5th, at 300, Linthorpe Road, Middlesbrough. This new Temple, which has a seating capacity of 200 people, is now the third to be opened, the two other branches being at Southwark and Golders Green.

Let us give a sense of life wherever we go, and life itself will pour freely into and from us.

* * * * *

There are forces of Love, Gentleness, Courtesy waiting to make us their channel.

* * * * *

If we are so placed by circumstances that we can do nothing else for others, be cheerful, and we are helping every living creature that we meet.

HELEN BOULNOIS.

replied no. The mother was described as suffering from head, or heart, and possibly the legs. Her mother, on the contrary, was really a perfectly strong woman.

Asked whether she wrote, Miss Wyles had answered, "Yes", although she wrote police reports only. Her writings, she was told, would be sent to America, and she was advised to attend psychic developing classes, as she was difficult to communicate with.

Her husband was described as a tall, dark man, with blue or hazel eyes and hair turning grey. "I said, 'that fits very nicely'," said Miss Wyles. This husband was spoken of as being Irish and temperamental, and it was stated that he was in America.

The medium's voice changed to a severe tone, and said: "Lady, it is your own fault that your husband left you. Your work distracted your attention from him, but he is faithful to you."

A nun was then described, who would help Miss Wyles with her writings, and also a black spaniel dog.

At this point the medium asked the time, and on being told, replied, "I can give you ten minutes more". During the final ten minutes Miss Wyles stated she was told that help would be given her in her writings from the spirit world; she was told she would be able to make money by her writings; that she and her husband would be reconciled to each other, but she was to hold out her hands to him. It was also stated that her sister Mary wished to say that her mother would soon be joining her.

At the close of the seance Mrs. Cantlon resumed her normal voice and manner.

The case was adjourned.

N.

THE UNSEEN PRESENCE.

In a book we were reading lately a soldier, who has had many adventures and "hairbreadth 'scapes", tells how he and a companion, when escaping together from a German prison during the war, had a strange sensation of a *third* person accompanying them. So strong was the feeling that the two fugitives found themselves dividing up their rations to allow enough for three persons! The narrator says that many other men who had made their escape from enemy prisons during the war had spoken of having the same experience—the sense of an unseen presence accompanying them in their flight. Arctic explorers lost in the great icy wastes have recorded the same thing. There are some notable instances; nor are they confined to people in some situation of distress and anxiety, although, no doubt, the mental strain in such conditions produces a keen sensitiveness to the unseen side of things. This "sense of awareness" is very far from being uncommon amongst those who have an inward conviction of the reality of a spiritual world. Some people are without this interior sense, and ridicule the idea as mere fancy. Well, sometimes it may be mere fancy; but there are many instances where this feeling of invisible companionship is proved by subsequent happenings which confirm the intuition in the only way in which intuition can be confirmed in this world, that is to say, by practical results.

THE LIGHT SUPERNAL.

'Tis but the veil that doth the soul enfold—

Like a thick cloud that shrouds the outer day—

'Tis this alone that, waxing thin and old,

Crumbles and falls away.

The spirit at its earthly brightest seems,

Not when its form stands forth with fullest powers,

But when the flesh-veil frays, and through it gleams

Another day than ours.

—MARCHESA ALLI-MACCARANI.

LIGHT.

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THE LAW AND THE SPIRITUAL WORLD.

There was a time when the secular power—that is to say, Rulers and Governments—recognised the spiritual side of life. Those were the days when the Church was in control and could make even great Kings bow before it. We can still see the influence of the Church in the legal and commercial documents of even comparatively modern times, when the name of the Deity was reverently invoked. The writs of the Court empowering an arrest were expressly worded to the effect that it was the *body* of the accused man that was to be seized, the implication being that the Law had no power over the soul. The Church jealously guarded its rights in this respect.

Under the influence of materialistic thought these pious observances gradually waned. The Church had lost its dominant place by allying itself more and more with the State, and trusting rather to soldiers and police than to the spiritual powers on which it had formerly relied. We make no indictment against Ecclesiasticism in this respect. We merely state the facts, as they are clearly seen by those who have studied the career of the two sides of human government, the Sacred and the Secular, the Church and the State.

In one special example the question is well exemplified to-day in those laws which by implication, if not by direct expression, cast doubt and discredit on every form of intercourse with the Unseen World, so that in the Courts—especially the police courts—all that relates to the psychic element in human life is treated with openly-expressed ridicule. This has gone on for generations, and the Church has raised no protest. It has submitted tamely and supinely to all the aspersions cast on the idea of any spiritual world interacting with this world. The Law has in effect laughed at the Church, except as an official institution deriving its power not from God but from State legislation. Who is to blame for this? We are all to blame. The time has gone by when any section of the community can arraign any other section. The public has just the kind of ecclesiasticism and legislation which it has either asked for or condoned by a meek submission.

It is part of the evolution of social government that any gaps or defects left by one Department are automatically filled in by the other. That part of human service which the Church does not cover is taken over

by the State; those duties in the way of moral guidance which do not fall within the province of the State by legislation or otherwise are performed by the Church or other religious bodies. We are, of course, speaking very generally. But it remains that if spirit-intercourse and spirit-communication are not recognised by the Legislature, it is because the Church has made no definite pronouncement on the question. The State has automatically occupied the ground which has been yielded by the Church, and finding that its encroachments were not resisted has very naturally gone to greater and greater lengths, until to-day we are face to face with the conclusion that if some of the ancient prophets and seers and miracle-workers revered by the Church were living amongst us to-day the police-courts would be kept busy in punishing them as felons, impostors, fomenters of treason and sedition. And the "Lords Spiritual" would make no protest. If there were any "appeal to reason" at all it would more likely come from Science than from the Church. The "whirligig of Time" has indeed brought in strange transformations, and the matter is made the more confused by the discovery that spiritual powers and forces are not necessarily sacred unless we have to accept the term "spiritual" in its ordinary sense of always meaning something pure and divine. That is not the case. The power or force at work in what we call the supernormal is always *one*; whether it be good or evil depends on the way in which it is used. The same faculty that will raise up one man to be a great preacher or prophet will make another a mighty financier (a word that is sometimes a polite way of saying a wholesale swindler). In each case the man concerned will be found on examination to be using a power which in other days was regarded as magical, but which to-day is known to be psychical in essence—that power of the mind of the one over the minds of others which is the basis of all so-called magic. To-day we have to look to Science for an authoritative pronouncement. Spiritual Science to-day is rapidly taking the place vacated by Ecclesiasticism, which, like the Law, is committed to ancient documents and crumbling traditions. But the tribulations which come out of the struggle of the Old against the New are rather to be welcomed than feared. They show that things are moving, that the Spirit is at work in the minds and hearts of men. Better the warfare of evolution than the peace of stagnation.

WHAT IS A SPIRITUALIST?

This is a question which we think is not likely to be settled in our time. We saw it stated the other day that certain people, nominally Spiritualists, who held some absurd ideas concerning spirit communication could not really be Spiritualists. On the other hand, we have experience of some enthusiastic propagandists who, directly any well-known clergyman expresses the view that the spirits of the dead watch over us and are concerned with our joys and sorrows, at once add that clergyman to the list of Spiritualists, although he would probably reject the compliment with indignation! Again we know of people who accept all the main tenets of Spiritualism, but do not on that account regard themselves as Spiritualists. That is the drawback about labels. They do not always accurately describe the thing or the person bearing the label. The late Mr. E. Kay Robinson, the naturalist, had a profound belief in a spiritual world but he did not accept psychic phenomena as any proof of life after death. He was a spiritually-minded man; but was he a Spiritualist? Not in the ordinary acceptation of the term. Generally speaking, we should say that a Spiritualist is one who is acquainted with psychic evidences and accepts them as warranting a belief in human survival. If also he takes the spiritual view of life, that would make him a Spiritualist in the fullest sense of the word.

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SIDELIGHTS.

The tracing of a missing man through the psychic powers of two mediums is told in the course of a letter to the *Newcastle Evening Chronicle* (June 30th), by Mr. J. Ronaldson, who states that his uncle, the late Mr. Walter Scott, of Crookham-on-Till, sent him a cap, with a message that the owner of the cap could not be found. Mrs. Ronaldson, a medium, after sitting quietly with the cap in her hand, described her sensations: she appeared to be walking along a river bank, and had fallen into the water; there was also a condition which suggested that the owner of the cap had been under the influence of alcohol.

Another medium, upon being handed the cap, first described the uncle, Mr. Scott; afterwards she gave a description which was identical with that given by Mrs. Ronaldson, saying definitely that the owner of the cap was drowned, and, further, describing the exact spot. The river was dragged later at that point but with negative results, so the medium was again consulted. Says Mr. Ronaldson, "I told her that the information she had given me had not produced the result desired." She said: "There has been a very heavy rainfall in that district and the consequent flooding of the river has shifted the body further down. I see it fast in a tree." This was found to be correct. The medium's description of the drowned man's clothing and effects had been accurately given—that he had a leather lace for a watchguard, that one boot was fastened with string, that his watch had stopped at a given time. She had also stated the amount of money carried by the dead man and mentioned that in one of the pockets would be found—a sausage. This article, too, was found in the clothing.

Natalia Capilla, who is reported to have effected a number of remarkable cures in Valencia by means of treatment with blessed water, has been summoned by the Spanish Court of Physicians for practising without medical qualifications, says *The Times*. She was found "Not Guilty", so that presumably she will be allowed to continue her treatments. Many hundreds of patients visited her daily, and her fame has spread throughout the whole province.

Mrs. Pace, whose recent dramatic acquittal of a charge of murder has aroused immense public attention, tells in the *Sunday Express* (July 8th) of a veridical dream which occurred to her on the night previous to her arrest. "I dreamt," she said, "that I was in a fine motor car which was filled with white flowers. On the way we saw Mr. and Mrs. Sayes, my friends. In my dream I was trying to get to them but was prevented. In fact, that was exactly what happened the day following the dream. I was taken in a lovely car which was being used by the police. The car contained white lilies in a vase. As we moved along towards the Police Station I actually saw Mr. and Mrs. Sayes but was prevented, of course, from getting to them."

A test message correctly given to a Mr. Magnus Smith, of Titusville, Pennsylvania, by a clairvoyant friend during a game of chess, is the subject of an article in the *National Spiritualist* of Chicago, of July 1st. The test word was "Maidla" and purported to come from Mr. Magnus Smith's deceased wife. Several confirmatory details were given, among other items being a reference to a paragraph in Mr. Smith's will which he was recommended to change. He remembered having made a will but had completely forgotten this paragraph. On referring to the document, he found it exactly as his wife had said. Many accurate details of the past, which he had entirely forgotten, were also given through the same clairvoyant.

Under the title, "The Mantes Exposure", *Light* described (in the issue of June 30th) a materialisation seance at Mantes-la-Jolie, at which Mr. Charles Quartier and another gentleman who were present, flashed an electric torch upon a shadowy figure that emerged from the cabinet, revealing, it was claimed, the face and form of Blaise, the gardener-medium, be-decked with white draperies and cotton-wool. Blaise has now lodged a complaint against the two exposers, says the *Daily Sketch*; he claims damages for loss of reputation, and injury to his career as a psychical scientist.

The *Surrey Times* journalist who attended a recent clairaudient demonstration given by Mr. Arthur Ford at Guildford, has candidly admitted that he was impressed. The medium gave names and details with amazing accuracy, and in practically every case these were accepted. Christian and surnames were obtained: "Mary Anne Davis", "George Wilkins or Wilson", "Marjorie Henderson", were some of the names recognised by members of the audience. The *Surrey Times* representative who describes this meeting says that, although he had reported the exponents of all kinds of creeds and beliefs and had consequently arrived at the neutral attitude customary among journalists, he approached his first introduction to Spiritualism with a bias against it; but he adds, "After hearing the remarkable demonstration by Mr. Ford I rather changed my views. This was a demonstration of what Spiritualism can do. . . . I was left with the only conclusion that it was all perfectly genuine, sincere and reverent."

Mrs. Rich, of Hanley Road, Hornsey, dreamed on June 10th that she was in a motor car accident, and saw herself lying in water. The next day, records the *Daily Mail* of June 13th, Mrs. Rich was riding with five other persons, in a car, driven by Mr. H. K. Pascoe, of Hornsey, who was obliged to steer sharply to one side to avoid collision with a small automobile that shot out from a side road; as a result the car, with its five passengers, crashed down an embankment into the River Roding, near Woodford, and Mrs. Rich was injured.

"I have received so many convincing messages of intimate detail from my husband that I am perfectly satisfied that this is his own version of the flight," said Mrs. Hinchcliffe in an interview with a special correspondent, published in the *Sunday Express* of July 8th, in the course of which she described certain spirit-communications, given through a woman medium, in which Captain Hinchcliffe spoke of his unsuccessful attempt to fly the Atlantic last March. Both Hinchcliffe and his passenger, the Hon. Elsie MacKay, are believed to have lost their lives in the course of this flight, and Sir Arthur Conan Doyle, on learning of a series of spirit messages purporting to come from the famous airman, recommended these to the attention of Mrs. Hinchcliffe, who, however, had never previously taken any interest in Spiritualism.

Details of the flight are given; after passing over Mizzen Head, in the North of Ireland, the aviators flew W.N.W. for 850 miles, going at a speed of eighty to ninety miles per hour. They ran into the teeth of a terrific gale; afterwards the compass went wrong, and one of the plugs was observed to be "missing". Later, says the message, the plane landed in the water at three a.m., one mile north of the Azores, but did not crash. Captain Hinchcliffe is stated to have set out to swim for the shore, after taking a final drink of tea from his flask; the current was strong, and he lost consciousness, finally drowning. Miss MacKay, it is stated, who was unconscious in the machine, was drowned before recovering consciousness.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE MACHINERY OF TRANCE COMMUNICATION.

Psychic phenomena have long since passed through the ordeal of winning public recognition; nobody, except a few antiquated dullards, will deny their reality. It is an important stage, though for some of us it is as elementary as the multiplication table. The spiritual significances that are involved in psychic phenomena are now recognised by countless thousands, although not accepted unanimously by the world. That general acceptance constitutes a second important stage, through which the psychic movement, as a whole, is now passing, slowly but surely. But for the immense bulk of Spiritualists, there is much more to be done than this. Numbers of us are quietly exploring ahead, in advance of the main body, searching, analysing, examining, testing, probing into the whys, whens, and wherefores. We have passed beyond the point where we desire at all costs to demonstrate the reality of the phenomena for the satisfaction of ourselves or our friends; we no longer wish to obtain assurances as to the existence of a spirit-world, having gained complete certitude on that question.

But there is a third, and very important stage; it is the examination of the technique of transmission, the mechanics by which psychic effects are produced. There is nothing eerie or *macabre* about these matters; indeed, when properly understood, it will be found that they are as natural, real and practical as, say, the law of gravitation, the laws of refraction, or any other ascertained processes of Nature; in other words, they are simply a matter of Natural Law. As to their precise mode of operation, we know little, though much important work in this field has been done, and is still being accomplished.

Among the enquirers into this avenue of knowledge is the Rev. Charles Drayton Thomas, whose work is already well known to most of our readers, and who has recently made a valuable contribution towards a better understanding of trance-phenomena, by way of a long report published in the *Proceedings of the Society for Psychical Research* for July (Part 107). In this Mr. Thomas sets out the results of his observations with Mrs. Osborne Leonard, the famous medium, based upon some years of study, specially directed towards an examination of difficulties of communication on the part of discarnate spirits. He records conversations with his father and sister, both in spirit life, and also with Fedra, the control who works in association with Mrs. Leonard. These communicators describe, so far as they are able to convey their meaning to us, the method by which their messages are transmitted. It is, as advanced Spiritualists know well, a mental process. In the case of the Leonard mediumship there are two parts to the process; from the communicator to the control, and from the control to the sitter. There are many obstacles in both these channels.

In one of the explanatory messages, Mr. Drayton Thomas's deceased father says, "When I come to speak, Fedra is frequently puzzled as to my meaning, and fails to catch it either quickly or accurately. That is when I am unable to make my meaning reach her in the form of words. If I then project a thought of some concrete object, Fedra may remark: 'I see so-and-so,' but though she may seem to be seeing the object, it is really my thought of it which has reached her." Here we have another confirmation of what so many other communicators affirm: that spirit messages are conveyed by a thought-process. To continue, however, this is how Etta, the spirit sister of Mr. Thomas, describes the process:

As a rule when I give Fedra a message it goes by thought in blocks. Say that I wish to give, "I have been in a garden at home lately". I should not give it in bits, but in a complete thought first of all. Suppose she then asks me to give it again; the first attempt is already imprinted on her mind, but not necessarily pene-

trating through to that part which is working upon the medium's brain. It is not lost, but she may take time in getting the thought through; so I help by splitting up the sentence thus: "I have been in a garden . . . at home . . . lately." This permits her to get clearly any part which she had missed. Fedra's mind usually follows what I give, and while getting the first and second parts of a thought she would be mentally asking, "When? Long ago? Lately?" and that prepares the way for me to give the other portion of it.

Suppose I wish to say, "I have seen a rose in your study". I should show a rose, giving the mental impression of a rose.

C. DRAYTON THOMAS: Why change the method?

ETTA: It depends upon conditions. At one part of a sitting, or perhaps during one whole sitting, Fedra sees rather than hears. Experienced communicators find out early in the sitting which would be the best method for the occasion.

Etta points out that conditions differ at successive seances, and whereas at one the message can be given in words, at the next it may be necessary to use symbols. With some mediums everything is given by symbology; others receive better by impression, although it would seem that the actual words are being spoken to them by the spirit-visitor. "Others think they are seeing clairvoyantly when they are not seeing, but are being told."

It is not easy, says Etta, to play upon two senses at once. There appears to be a slight hitch, when passing from sight to hearing. To illustrate this, Etta instances the conveying to Fedra of the idea of a shilling, first showing her the head and date. The control might not at first grasp the idea; she might imagine it to be a picture, so that an impression of hardness and coldness is next conveyed—not necessarily together, however. This explains the occasional hesitation on the part of Fedra. Says Etta:

Her conscious part [Fedra's] is within the medium, and limited by the medium, because it works through the medium's brain, a brain which is only responsive to a certain class of consciousness, feeling and sensation.

Among the main difficulties of communication must be placed the deviation from normal which occurs in the mental condition of the spirit person at a seance. It has frequently been described by spirit-communicators as a partial dream state. That point is touched on by Mr. Thomas's father, who speaks of the clouded mental condition he experiences when entering our earth sphere; it is, for him, a kind of trance, and analogous to the condition of a trance-medium upon entering the spiritual sphere; in both cases the surroundings can be perceived, but in an imperfect way. In each case the mind functions less clearly than when operating in its accustomed surroundings. At the conclusion of a seance, and upon returning to the spirit-world, says this communicator, "I feel like a man waking from partial sleep".

Fedra speaks of her own difficulties; these are, of course, personal to Fedra, and do not of necessity apply to other controls. At times it seems as though many things are being "thrown" at her, and she has to catch what she can. "At nearly every sitting there is something which Fedra knows she hasn't caught." She finds that she reacts quickly to the sense of touch; ideas are easily conveyed to her by a feeling of heat or cold, hardness or softness, though, of course, she reacts to all the other senses; but apparently the sense of touch is, at times, the easiest channel. Fedra admits that she used to make bad mistakes when shown symbols, because she did not understand their significance. Apparently a certain passive condition is necessary, for on being asked how she managed to give the name "Salisbury" at a previous sitting, the reply was: "When not trying at all Fedra may get strange names easily. When you ask for the name this makes it difficult."

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IS IT PEACE?

By H. ERNEST HUNT.

Spiritualism, it goes without saying, is on the side of peace, being in essence constructive. But it may be pointed out that there are right and wrong methods of working for peace.

There are two ways of dealing with most problems, the positive and the negative. Unfortunately, the world usually decides for the more obvious and the negative. If we build health, then disease in exact proportion diminishes. As we cultivate wisdom, so ignorance vanishes. As prosperity increases so do the little difficulties of finance dissolve. But many people attempt to attack disease, ignorance, and financial stringency, and, concentrating attention on these to the exclusion of the positives, are left wondering why their strenuous efforts produce so little effect.

Anti-Militarism is only an attempt to combat strife by opposition. "No More War" keeps in the forefront the very idea of war that should be dropped. Conscientious Objectors and Passive Resisters are on the wrong negative track, and likely in the long run to do more harm than good by the very opposition they arouse in the minds of their own compatriots: this, too, in the name of peace!

Let us by all means think peace, picture it in the mind and work for it. Conferences on disarmament do not seem in practical politics to have the effect of furthering that process: but a Will to peace, when sufficiently established, would enable the armament question to settle itself, just as wisdom causes ignorance to fade away.

We might more profitably discuss the ways and means of peace, while refusing to be entangled in anti-war propaganda. We might develop the ways in which peace can be facilitated and made more lasting. "Peace in Industry" is a movement which should secure our whole-hearted support. Education might do much to foster a new view-point in the rising generation; and elucidation of the cost and follies, as well as of the futility of war, would be emphatically to the good.

In the last resort, however, it is only the coming of love that will eventually cast out fear, that "black godmother of all damnable things". Sooner or later the world will be shepherded into the way of that Spirit which is peace; and the sooner or later is within the province of man himself to determine, according as he disposes himself to listen to, or to ignore, the counsel which is ever reaching out to humanity from the regions where beyond these voices there is peace.

ETHER AND SPIRIT.

More than fifty years ago Andrew Jackson Davis, one of the greatest of natural seers, who exercised his powers before the advent of Modern Spiritualism, dealt with the etheric world as the abode of discarnate spirits. He wrote of a luminiferous ether flooding infinite space and being "within and without all things." It is "the fire of suns, the force of stars, the purifying presence in all mineral structures." By its power material man is connected with spiritual man. To him it was the Spirit of God:—

What name, I ask you, shall we give this shining, fiery, purifying, conjugating essence of the Univercoelum? Amongst the stars it is an astral emanation; amongst the suns it is a solar emanation. . . . in each human heart it is inseparable from affection, and in each head it is allied to intelligence—what shall we call it? Until a better term is given, we will name this Omnipresent luminiferous ether, the Spirit of God.

After fifty years we do not think Religion, Science and Philosophy have advanced very far beyond this view. Indeed it might be truer to say that they have not yet come abreast of it.

RAY'S AND REFLECTIONS

Some of the experiments with psychical phenomena remind me of nothing so much as the pranks of children who, having sown seeds in the garden, are for ever digging them up again to see how they are growing.

There is a story of a vicar who, taking over a new parish, inquired of the vergers whether the church was kept open on weekdays so that people might come in for prayer and meditation. The vergers replied that certain people had "tried it on" when the church was left open, but he "soon cleared 'em out of it".

I can think of a variant on this story, as, for instance, the case of some leader of the Church being asked by a "Spiritual Superior" in the great Hereafter whether Spiritualists had not come in with offers to prove by present-day methods all the Church's claims as to miracles and the like. He, likewise, might reply, "Yes, they tried it on, but I soon cleared 'em out of it."

Some philosophers tell us that although we speak confidently of natural laws, we have no certainty about their existence and unchangeability. That may well be the case. But at least natural laws are easier to understand and to observe than some of the laws which govern this law-ridden country of ours. Their operation, so far as the average citizen is concerned, reminds one of the order given by an unsympathetic nurse to one of her charges: "Go and see what the baby is doing and tell him not to."

Somebody writes to ask a question as to the accounts sometimes given concerning "apports" of money and other valuables brought mysteriously to seances or bestowed on people in need. If spirits do these things, it is argued, then the gifts must have been stolen! Now, this is too strong. Scattered all over the earth are lost jewels, lost money and other valuables—ownerless. Many times in the past has the question been put to spirit communicators on this subject. And always they have said that the valuable things were not stolen from anyone. They were bits of ownerless property, never likely to be recovered. In some exceptional cases, I believe, the goods or money are taken from people who desired that their property should be used in this way, especially when some good object was to be served.

Rabbi Silverstone, writing in the *Daily News*, tells the story of a Saxon chieftain who, seeing one night a bird fly in at one end of the brightly-lighted banquet-hall and out at the other, exclaimed that it was a parable of man's life: he came out of the darkness, enjoyed a brief spell of light and then passed into the darkness again. The Rabbi disagrees with this Pagan view of the matter, and so would most of us who remember the saying about the soul passing "from light to light through a brief darkness". But even the Pagan notion is superior to some so-called Christian ones which added unnatural terrors both to life and death. One of the most hideous little pious books that ever tortured my infant mind was called "Peep o' Day", a strange title for it was full of the gloomiest hell-fire theology, and it was written for the young!

D.G.

SPIRIT CONTROL: AN EPISODE.

I was the only person present with the two sisters concerned in the following incident, and I made a special note of what took place as it showed unmistakably how, when occasion demands and conditions allow, "other side" friends can give evidence of their desire to protect their friends still on earth. I am obliged to withhold the names of the sisters concerned, and so will here call them Amy and Helen respectively.

Amy had the power, by making short mesmeric passes, of putting her sister Helen into trance, which she did on this evening for my observation. But she, as well as myself, was considerably astonished when from her sister's lips came the following, in a voice which by its tone and other characteristics of expression was strikingly reminiscent of an old friend of both of us, who, after giving his name, said:—

"Why the goodness did you take Helen to that place last night? You know it wouldn't do her any good. Of course, you didn't know she met F. there; she wouldn't tell you that, I guess, and now she's unstrung, unfit and 'out of gear' altogether. Don't take her there again, for even the surroundings, alone, are detrimental. I'll help her to recover." In a few moments Helen was her normal self again.

Here was an embarrassing situation. Amy was compelled to tell me something of her own life which she would have given almost anything to have kept from me—and she had helped in causing the situation by herself inducing the trance-condition in her sister.

The wisdom of that controlling spirit in "speaking out" on this occasion was plainly apparent later on. But that is of no moment to the account here given of the independent action of spirit people; as such I record it without further comment.

L.H.

SPIRITUALIST COMMUNITY SERVICES.

Sir Arthur Conan Doyle delivered the address at Grottrian Hall on Sunday evening last. After some allusions to the Oscar Slater Appeal case in Edinburgh, from which he had just returned, he dealt with the question of psychic communication in connection with the discovery of criminals. Sir Arthur gave an interesting reminiscence of the late Sir Edward Marshall Hall, K.C., who had been greatly interested in the Slater case and had received at a seance a striking piece of evidence in the shape of a communication purporting to come from the murdered woman, Miss Gilchrist, giving some particulars concerning her assailant. This, although very remarkable and confirmatory in respect of some theories formed, could not, of course, be used as legal evidence. Sir Arthur then spoke of Stainton Moses's *Spirit Teachings* as fulfilling his idea of a standard book on Spiritualism, although to make the volume complete there would need to be included the author's hitherto unpublished Note Books. Dealing with his visit to Edinburgh and the opening of a new psychic centre there, he mentioned the fact that the clergyman who had started the Society had been expelled from his Church. But the clergy who ought to be branded were not those who took an interest in the soul, but those who do not. Alluding to the *Scripts of Cleophas*, he would like to make it compulsory that every clergyman should read these scripts that he might see that inspired documents could still be produced as in ancient times.

At the close Mr. F. Kingstone gave recognised clairvoyant descriptions.

G.

MARYLEBONE SPIRITUALIST ASSOCIATION.

At Æolian Hall, on Sunday last, Mr. H. Ernest Hunt delivered an address on "Holiness and Health". He suggested that Spiritualists occasionally focussed too much on the problems of Death; the problem of life, however, was of immeasurably greater importance; a vital point in life was health so that the connection between Spiritualism and Health was sufficiently obvious. The words "healthy", "hale", "whole", and "holy" were practically synonymous. Christ made the people "whole", not "healthy". Spiritualists knew that their physical body was but an instrument; that their real and vital body was an invisible one; they, especially, could appreciate the point of the eastern expression, "My body is well". This was vastly more significant than our common expression, "I am well", or "ill".

One of the most important factors in health, pointed out Mr. Hunt, is right thinking, especially avoidance of fear, which has a destructive effect. Fear is unjustifiable, for, as all Spiritualists should realise, a power greater than man rules and directs all things. On the other hand Love is a constructive force. Truly it is said that "perfect love casteth out fear".

Mrs. Annie Johnson gave clairvoyant descriptions with names and messages which were fully recognised.

NOTES ON NEW BOOKS.

"The Causal Body." By A. E. Powell. (The Theosophical Publishing House, Ltd. 15s.)

This book completes the series of four volumes in which a keen student has zealously striven to set forth as plainly as he could the complicated metaphysics of modern Theosophy, dealing with the involution and evolution of Man in the solar system. The letterpress is illustrated by numerous ingenious diagrams, though the author warns us that these must only be used as scaffolding-ladders to help the labouring mind to reach a synthetic conception far above the world of form and diagram. We may use his own words to summarise his thesis. In the "Conclusion" he writes:

For the purposes of study and understanding we may divide man into Monad, Ego and Personality, his bodies into physical, etheric, astral, mental and causal, yet the man himself is not one of these things, nor even all of them together. These are but means through which he expresses portions, aspects or functions of himself. . . . We study the bodies in turn, and their methods of functioning; but the man himself, that which results in consciousness of various kinds in various bodies, is the noumenon behind all these phenomena. The real student, the genuine lover of truth, will recognise truth no matter in what guise or in what "jargon" it may be expressed or veiled.

One may remark that the technical language or "jargon" of Theosophy is unusually difficult for European readers, because it is based on Sanscrit instead of Greek or Latin, from which our philosophical and scientific terms are usually derived.

K.M.E.

"The Problem of Purity." By Violet M. Firth. (Rider & Co. 3s. 6d.)

This book, which does not immediately touch the subject which LIGHT is concerned, is admirably done and treats a rather sensitive question with delicacy, and the application of much wise counsel. It enlists, among other agencies, for the control of the sex forces, that method of mental imagery which physicians who use psychic methods find so invaluable. It shows the possibility of transmuting that surplus vitality, which might otherwise be used in a sex-direction, into higher forms: "Those who have sublimated the life-forces into the service of the race will have little need to complain of a lonely life; love will flow to them from all sides and their companionship will be sought by all because they are radiating something that is as vitalising as sunlight."

G.

NEW BOOKS RECEIVED.

"THE GREAT LAW". (Vol. 2.) By Hamish MacHuisdean. (Fraser, Edward & Co., 141, Bath Street, Glasgow. 5s.)

"THE PROBLEM OF PURITY". By Violet M. Firth. (Rider & Co. 3s. 6d.)

"TRUE GHOST STORIES". By Cheiro. (London Publishing Co. 2s. 6d.)

"THE SOUND OF YOUR FACE." By J. Tyssul Davis, B.A. (The C. W. Daniel Co. 2s.)

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Camberwell.—The Central Hall, High Street.—July 22nd, 11, public service; 6.30, Mr. Whitmarsh. Wednesday, 7.30, public circle at 54 Station Road.

Peckham.—Lausanne Road.—July 22nd, 7, Mr. C. Glover Botham. Thursday, 8.15, Mrs. T. Tims, D.N.U.

Richmond Spiritualist Church, Ormond Road.—July 22nd, 7.30, Mrs. Edey, address and clairvoyance. July 25th, 7.30, Mrs. Bycroft.

Croydon.—The New Gallery, Katharine Street.—July 22nd, 3, Lyceum; 6.30, Mrs. A. Jamrach.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—July 22nd, 11.30, circle; 3, Lyceum; 7, Mr. John G. Pollard. Thursday, 8, Mrs. Podmore.

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