

# Hannen Swaffer on Spiritualism and the Bible (Page 351.)

## Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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**DR. TILLYARD AND THE "MARGERY" MEDIUMSHIP.**

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## NOTES BY THE WAY.

### THE WATCHERS.

Side by side with investigations and discoveries regarding the practical application of the psychic powers in man (and there have been some remarkable results not yet made public) there are proceeding researches into the deeper side of the subject. We have reason to believe that those who are qualified to speak have satisfied themselves of the reality of those Watchers or Spiritual Guardians of different countries. In Great Britain, it is said, are several centres, usually places hallowed by their early associations with Christianity, the shrines and fanes of the saints and evangelists of the early Church. Physically these places have fallen into ruin and decay, but spiritually they remain as focus-points of religious life. Those who are sensitive to these "hidden centres" are aware of them and claim to have come into touch with their unseen guardians—the "Watchers" who maintain the "guarded flame" with which is bound up the spiritual destiny of the nation. Glastonbury is a notable example, but there are others. Later we hope to have more to say on this subject, which naturally relates more to Mystical Religion and Revelation than to Science.

### FOR RE-ASSURANCE.

Along with the successes of our movement, we have to take a proportion of set-backs, sometimes serious but never disastrous. Foolish things are said and done in the name of Spiritualism, and bring discredit on us. We need not point to examples: they are only too apparent. But let us go ahead in spite of all. The subject will clear itself as it goes. The discovery of a new world of life and activity is too great a matter to be all plain sailing. We are certain of that new world, for it is one with which we are in continual communication, although those senses which should make the fact clear all the time have not yet opened in humanity at large. It is well to remember also that the spirit world being quite as human as this, some of our blunders come from there—for doubtless there are erratic enthusiasts and "cheerful idiots" engaged on the work of communication as well as wise and far-seeing people. Also doubtless there are ill-disposed agencies who seek to obstruct and confuse. That also is a characteristic of human progress; it always has to proceed against opposition. But behind all these agencies are spirits of advanced intelligence who have the whole work under their direction, and who are always tranquil, unhurried and unafraid.

## TELEVISION AND CLAIRVOYANCE.

We found much interest in a new book with the quaint title, *The Sound of Your Face*, a selection of addresses by the Rev. J. Tyssul Davis, B.A. (C. W. Daniel Co. 2s.). The opening chapter deals with the latest scientific discovery—that every object has its sound even when it is lying still. He is here dealing with television, for it appears that the television which allows objects at a distance to be seen proves that they are all in vibration, and those vibrations can be translated into sound as well as sight. The author deals ably with the tremendous suggestiveness of this fact, and he remarks on the significance of the scientific discoveries of to-day, quoting Maeterlinck's saying that the mark of our age is that the soul of man has come nearer to the surface, and spiritual insight is on the increase. He remarks that men see farther into the souls of their fellows than they did half a century ago, and that it is becoming difficult to cherish hatred, envy or treachery in one's heart, safe from observation. That is a statement which those who are sensitive to the great interior changes now going on in the life of mankind will readily understand. Mr. Davis notes the connection which these changes have with scientific discovery and he pertinently asks:

Who knows how near the process is to being the same—etheric clairvoyance and the mechanical method of seeing by electricity?

\* \* \* \* \*

## SCIENCE AND THE UNSEEN WORLD.

We may quote further from the book referred to in the previous note:—

The ultra-violet rays are darkness to most humans, but the ant flees from their distressing glare to the comparative dimness of the orange patch. We do not see the infra-red rays, but a photographic plate can detect them. An arm is opaque to us, but partially transparent to X-rays. We are able to respond to a very few groups in the vast category of rays. But science is demonstrating their existence: is opening up the invisible world.

These are suggestive facts, as showing how limited is our range of perception and how absurd it is to dogmatise about the world that lies outside the region of our very rudimentary senses. One thing is becoming clear almost to demonstration, viz., that although science takes no account of spiritual values, it is progressing at such a rate that ere long it may discover that unseen region of discarnate human life for which the Spiritualist stands, having gone, in his unscientific way, a little beyond Science and very far beyond Theology.

## "KINSHIP INTUITIVELY DISCERNED."

Mr. R. Isaac Jones (Caernarvon) writes:

—In "Notes by the Way" of 30th June you use the above three words. If the next state is a "spirit life," time does not count, and each individual is recognisable ever in the present, although progress has been made. I mean that the whole spirit life is one kaleidoscopic picture, and apparent to us there only as such.



## Messages Transmitted by Spirit Agency.

COGENT PROOFS OF PERSONALITY.

By PROFESSOR BOZZANO.

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

(Continued from page 339.)

Dr. Hodgson and Professor Hyslop, in experimenting with Mrs. Piper, have recorded a very significant fact in the same sense. They often observed cases where entities, after having spontaneously furnished excellent proofs of identity, together with information entirely unknown to the experimenters, confounded themselves afterwards in a most inexplicable manner and did not know how to reply when they were asked for complementary details, or even the names of members of their family of which they ought not to have been ignorant. But it was noticed that when the medium passed into the condition approaching the waking state—that is to say, when she was no longer plunged in the profound trance, but neither was she yet awakened—in this period of torpor the experimenters perceived that the lips muttered some words in feeble voice. Then, in approaching the ear to the lips, the experimenters gathered with surprise that the lips pronounced the name or information which had in vain been asked of the spirit communicating. But it is impossible not to see that a great teaching emerges from this circumstance: it is that Podmore was wrong in treating with irony the subject of spirits who were ignorant of the names of their earth associates. He was wrong, because he ought to have considered that if the same spirits succeeded often in transmitting, at the moment when the medium was awakening, the names which had in vain been asked previously, it evidently signified that the memory lacunæ indicated ought only to be attributed to the condition in which the communicating spirits found themselves. The immersion in the mediumistic "aura" creates in them a transitory state of amnesia, more or less accentuated, which gradually disperses itself as they emerge from the inhibiting "aura". The moment the communicating spirit reaches a state of disengagement sufficient to recollect itself, although feebly attached to the medium, it profits by it to transmit to the communicators the names or the information required.

With regard to this, I will remark that the spirits who manifested through the mediumship of Mrs. Piper had several times explained that the lacunæ in their communications arose from the conditions in which they found themselves at the moment of manifestation; conditions which determined in them a state of perturbation and of psychic dislocation more or less accentuated. But the contradictors not being disposed to admit the reasons given, declared that these were the habitual pretexts given by the subconscious personalities in order to justify in some way the flagrant lacunæ of their mystifying personifications. That is an objection constantly appearing, nearly always gratuitous and unsupported, but practically irrefutable, as are all the hypotheses founded on nothing. The great theoretic value of the experiences that I have related herein is just this, that this time the customary objection is not applicable. In effect, in Mr. Crawley's experiences, the communicating spirits, having always succeeded in transmitting the messages with which they had been charged, had no need to seek "pretexts" as a justification for non-success. They had, on the contrary, recourse to the same explanation with reference to the secondary circumstance of the lacunæ and inexactitudes occurring in the transmission of the messages. But it will be understood that this time the problem is very different. In the first case the explanation was able to appear as a "pretext" because justifying data were not available; in the other case, on the

contrary, the data exist without question. In other words, it consists of a statement of fact pure and simple; since the messages were transmitted, but in a manner often inexact, it follows that if the inexactitudes exist, it is necessary to explain them; but it is not possible to explain them otherwise than in the manner indicated by the manifesting entities; that is, that they forgot partially the precise text of the messages confided to them, the moment they entered the inhibiting "aura" of the mediums. It follows that this time the explanation furnished by the mediumistic entities, far from constituting a "pretext", is justly the only explanation that can be formulated in the circumstances. I repeat that it is the only explanation that can be formulated and no other is possible; and I repeat it because this circumstance assumes a value decisive for the spiritistic interpretation of the facts.

There remains for us to consider a last possible objection, which, to speak truly, cannot be applied to the series of experiences with which I have occupied myself; in effect, it is not appropriate in view of the modalities existent in the experiences; but in any case it will not be inopportune to discuss it, particularly as the idea may present itself to everyone.

In the foregoing mediumistic messages, all my readers will have noted a feature—theoretically very important—of their realisation with big intervals of time between the despatch and arrival of the messages; that which excludes the telepathic interpretation of the facts; but it is possible to raise the objection that the messages in question may yet be explained by the supplementary hypothesis of "deferred telepathy", according to which a message despatched by one of the experimenting groups would have reached its destination at the moment it was formulated, then remain latent in the subconsciousness of the medium, till it emerged on the first suitable occasion.

It is useless to stop, discuss and analyse a hypothesis which is literally gratuitous and fantastic, given that the interval of time which has elapsed between the emission and reception of a telepathic impulse extends beyond a limit of some hours. I will confine myself then to dealing with it on the basis of the facts. It will have been noted that a communicating spirit manifested a first time twenty-four hours afterwards, declaring that it was entrusted with the transmission of a message but had forgotten it; the spirit succeeded in transmitting it five days later. But I will remark, in respect to this, that the hypothesis of a temporary amnesia arising out of an inherent difficulty in connection with the act of communicating, explains the circumstances in a satisfactory manner as I have already shown. On the contrary, if we have recourse to the hypothesis of "deferred telepathy" it will be impossible to understand how the subconsciousness of the medium, which it is supposed has registered the message, remaining latent, has not served the experimenter the first time instead of allowing five days to elapse before revealing it.

But this is not all. The episode in question reserves for partisans of "deferred telepathy" a logical obstacle formidable enough. Which of my contradictors will dare, in effect, to suggest that the "deferred telepathy" is able to manifest the first time in declaring, "I had to tell you something, but I have quite forgotten it. I am so sorry"? It is clear that a telepathic message arrives or does not arrive, but . . . does not excuse itself for not having arrived.



In conclusion: everything goes to demonstrate that the experiences which I have related, considered concurrently with others of the same nature, and with numerous experiences of a different kind, but which converge towards the same conclusions, entitle us to regard as scientifically determined, on the basis of the results of comparative analysis and of convergence of proofs, one of the greatest theoretical difficulties inherent to the fundamental problem concerning the proofs of spirit identity. I allude to the difficulties created by the inexplicable memory lacunæ encountered in spirit communications. It is now possible to discover and analyse the cause of these difficulties, and to attain in this respect a scientific certitude. Actually, in the experiments narrated, one is able to compare the mediumistic messages entrusted by the *sender* with those received by the *recipient* through the entities in question.

(Concluded.)

## MR. HANNEN SWAFFER ADDRESSES CHURCH CONGREGATION.

### MEMBERS OF ST. JUDE-ON-THE-HILL HEAR SPIRITUALIST CASE.

"May I address you as a man born in the Church of England, who remains to-day in that great Church, and who hopes that, at his death, his body will be buried by some such friend as Basil Bouchier," said Mr. Hannen Swaffer, at St. Jude's Parish Hall, Hampstead Garden Suburb, London, on the evening of July 16th. In spite of oppressive heat, the hall was crowded to the doors, and eager groups clustered outside the building around the open windows. The meeting was arranged with the co-operation of the Rev. Basil Bouchier, whose parishioners formed the bulk of the audience.

That Spiritualism confirmed the Bible, and was really an unrecognised ally of the Church, was the main line of Mr. Swaffer's argument. We lived to-day, he said, in a disillusioned world, recovering from the shocking upheaval of the Great War with its ten million deaths on the battlefield, to say nothing of the thirteen million deaths that followed, during the influenza scourge; the churches had been criticised for not preventing that war; people were disappointed with their spiritual leaders, and were falling away from religion; they were losing confidence in the Bible, while the Old Testament had been openly condemned as superstition.

"Spiritualism has taught me, however," said the speaker, "that if you destroyed the Old Testament you would be destroying one of the greatest contributions to human thought we possess." People scoffed at the recorded miracles; they thought it impossible that Moses could produce water from a rock by striking it with a stick. "In the last few days," said Mr. Swaffer, "I have seen so many apparent breaches of natural law—I say 'apparent', because there can be no breaking of a natural law—that I find no difficulty in accepting these things, and I believe them to be literally true. And when you read the New Testament, in the light of psychic knowledge, you realise that the miracles of Jesus might even be performed in this room."

Quoting the twelfth chapter of Corinthians, dealing with the gifts of the Spirit—to one is given the word of wisdom, to another the working of miracles, to another prophecy, to another discerning of spirits, to another the gifts of healing—Mr. Swaffer said, "Surely the Spiritualist case is justified by this." Some of these manifestations of the spirit had been demonstrated in his flat overlooking Trafalgar Square, where he hoped one day to invite the Rev. Basil Bouchier as a witness.

Lack of time, said the lecturer, prevented his telling them all he wished concerning the present-day workings of spirit power. In his own room had been built up so much testimony as to form a watertight case for Spiritualism. He was constantly in touch with well-known theatrical personalities, now in the world of spirit, who returned, with fullest evidences of identity, and manifested a continued interest in their friends and in the profession they had followed on earth.

At this point Mr. Swaffer gave a number of psychic experiences, already reported in LIGHT, which testified to the actuality of inspiration. These accounts, he added, were so numerous that one almost became tired of hearing them. Revelation, he said earnestly, is continuous. It happened to Moses; to a drunken camel-driver, Mahomet; to Buddha; it occurs to-day in Shinto temples; Swedenborg experienced it; so did George Fox, and Wesley. "It is," said Mr. Swaffer, "a real, supernormal force, which I believe comes from God." He then gave a brief description of the "Margery" mediumship and the "Confucius" communications. He also referred to the Cleophas Script, a document which, he said, no scholar in Europe could fake. These three cases were of striking importance, but they were three out of countless numbers. "Right across the world these messages are coming—messages that tell us that our friends do not die. You can prove for yourself everything I have told you," he said. "Try the spirits, whether they be of God!"

After the address, which was vigorously applauded, Mr. ARTHUR FORD gave clairaudient descriptions; the conditions, he pointed out, were unfavourable because the bulk of his hearers were unaccustomed to providing facilities for spirit-communication, and consequently their spirit friends had had little opportunity to practise the technique of communicating. Nevertheless, Mr. Ford, whose demonstration was necessarily brief owing to the lateness of the hour, gave some convincing messages to members of the audience.

Mrs. ST. CLAIR STOBART, who ably presided, referred appreciatively to the liberal-mindedness of the Rev. Basil Bouchier in giving facilities for his congregation to hear the evidence for the Spiritualist case. She urged the churches not to shut out the psychic movement, but to sponsor it as their ally and friend.

## RECEPTION AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

A reception was held at the British College on Wednesday, July 11th, to welcome the many prominent American Spiritualist workers now in London.

The guests of the evening included Mrs. Cannon and Mrs. Cornell, the Rev. Arthur Ford and Mr. Florizel von Reuter. Also present were Mrs. Champion de Crespigny, Vice-Chairman of the College, who presided, Mr. and Mrs. Hewat McKenzie, the Rev. R. W. Maitland, of Norwich, and Mrs. St. Clair Stobart.

Mrs. Cannon described a number of experiences with the medium George Valiantine, with whom she has had several hundreds of sittings in her home and elsewhere. Communications in fifteen different languages had been received through him, to her own knowledge. The famous "Confucius" communications, recorded by Dr. Neville Whymant, took place in her home.

Mr. Florizel von Reuter spoke of scientific work in Germany that he had observed on a recent visit, mentioning the large groups of responsible men now interesting themselves with psychic investigation; he also gave particulars of some recent valuable test evidence received through his mother (who was also present) and himself. Mr. von Reuter's book *The Psychic Experiences of a Musician* has just been published.



## THE "FORTUNE-TELLING" CASE. (Continued.)

The part-heard case against Mrs. Cantlon for "professing to tell fortunes" and against Miss Mercy Phillimore for "aiding and abetting" was resumed at Westminster Police Court on Wednesday afternoon, July 18th. Sitting beside Mr. Oulton, the magistrate, was Capt. E. N. Bennett, J.P.

The voices of some of the persons concerned were pitched in low and indistinct tones, possibly owing to the intense heat, which discouraged all unnecessary effort; anyhow, there was some difficulty in hearing everything that passed.

Sir Patrick Hastings, K.C., in a preliminary statement, said that on the previous hearing, consent had been obtained for the charges against Mrs. Cantlon and Miss Phillimore to be heard together; but circumstances had arisen which made it desirable that the two cases should be heard separately. Mr. Oulton, the magistrate, agreed to this course.

It was understood that the line of defence in the case of Mrs. Cantlon would be different from that in the case of Miss Phillimore. This would make no change as regards the evidence.

Mr. P. W. Bullock represented Mrs. Cantlon.

Miss Wyles, recalled, stated under cross-examination by Mr. Bullock, that she was not a Spiritualist though she did not disbelieve in Spiritualism. She denied that her object in visiting the London Spiritualist Alliance was to try to secure evidence on which to obtain a conviction. She would not say that the convulsive movements of the medium were due to acting; it was very naturally done. She thought the condition of Mrs. Cantlon after the convulsive jerks was one that could be simulated by an impostor.

Miss Wyles stated she was a member of the Church of England as also did the other police witnesses, Miss Violet Ritchie and Mrs. Dorothy Harrison.

Mr. H. D. Roome, K.C., for the prosecution, read extracts from the syllabus of the London Spiritualist Alliance relating to the arrangements for private seances held at the Alliance headquarters.

It was admitted by a woman police witness that Mrs. Cantlon had given two names correctly. The first name, "Bobby", was her nickname, another, "Leonard", was that of her brother.

Detective Inspector Walter Burnaby, of Scotland Yard, stated that he had ordered the three women to visit the L.S.A. He received instructions from the Commissioner of Police.

Sir Patrick Hastings: "Have you instructed anybody to go and attend sittings at this same address with anyone except Mrs. Cantlon?"

Inspector Burnaby: "No."

Sir Patrick: "As far as you know has any other police officer gone to this address for sittings with anybody except Mrs. Cantlon?"

Witness replied, "No," but, correcting himself, said, "I beg your pardon, there was another—"

Sir Patrick (interrupting): "Just wait. I asked you to answer, 'Yes' or 'No'. As far as you know, have any other police investigators gone to a sitting at this address with anyone except Mrs. Cantlon?"

Inspector Burnaby: "Yes."

Miss Phillimore, on whom he had served the summons, had replied:

We are a limited company founded to investigate psychic phenomena. Our mediums are all genuine.

Mrs. Cantlon's reply had been:

I do not tell fortunes. I wish I could, for I should be a rich woman.

By Mr. Bullock: "Are you aware that the London Spiritualist Alliance has been in existence for over 40 years and that no proceedings of this nature have ever

been taken against them before?"—"I have no knowledge."

"Are you aware that the London Spiritualist Alliance numbers among its members people of the highest repute and integrity, such as Sir Oliver Lodge, Sir Arthur Conan Doyle, etc.?"—"I believe that is so."

Miss Violet Ritchie, a woman police patrol, who appeared in full uniform, stated that she visited the Alliance in plain clothes and asked for a sitting with Mrs. Cantlon. She told Miss Phillimore it was her first experience at a seance. Miss Phillimore had replied, "Don't expect too much at the first sitting; do not be too critical". Describing her experience with Mrs. Cantlon, witness stated that the medium said, "I get the name Bobby". This was her nickname. The medium then said, "I see a lot of water" and described a husband and wife writing from a long distance across the water; they might return this autumn. The name "Charles" was given and reference was made to the placing of a chain of rhinestones. The names of "George" and "Mary" were given and a description of a lady of medium height aged between 50 and 60. Witness knew nobody named George or Mary. She was told that her sister had a delicate chest, although this was not true in fact. The name "Leonard" was given. This was the name of witness's brother. The medium said that Leonard's future was bright, that he was persevering and would rise to a good position and might become a partner. Mrs. Cantlon said, "Is Leonard connected with the law? I see him handling a lot of papers?" Witness replied that her brother handled a lot of papers, but had nothing to do with the law. Names and descriptions were given which she did not recognize. The medium said, "Your husband in spirit is a soldier about 25 or 27". Witness stated she was told she would have a child within a year; it would be a girl, with dark hair and eyes, "like its father". She was told she had been thinking about a divorce on account of her husband's bad temper.

Witness stated that she was unmarried but that when asked by the medium, "How long have you been married?" had replied, "About a year".

Cross-examined by Mr. Bullock Miss Ritchie said she was instructed not to go in her uniform. She had no experience of Spiritualism. She denied that she had encouraged the medium in the assumption that she was married.

Mrs. Dorothy Harrison stated Mrs. Cantlon had described a beautiful lady and that she, the witness, had two children aged 8 and 12. She had in fact two children, a girl aged 14 and a boy aged 18. The medium said the boy had a delicate chest. Both her children in fact were quite strong. The medium said, "You will receive a letter in about a fortnight's time"; this letter would ask for forgiveness which the witness was to accord. Cross-examined by Mr. Bullock, she considered Mrs. Cantlon an impostor. She stated that the medium went into a trance immediately and there was no preliminary clairvoyance.

Mr. Bullock, on behalf of Mrs. Cantlon, said, "She is a lady of gentle birth and good breeding, whom I have had the honour of knowing for many years. I have also known her husband many years. From my knowledge of her I regard any suggestion of fraud or imposture on her part as completely out of the question. She has never at any time consciously told fortunes. She is an earnest believer in Spiritualism and practises as a trained medium. Everything she has done has been done *bona fide* in the exercise of her functions as a trained medium."

Mrs. Cantlon's case, said Mr. Bullock, was that she was entirely unconscious during the trance state and had no knowledge whatever of anything that went on in the room.

As regards the police interviewers, in each case Mrs. Cantlon and her sitter were alone in the room; she was completely ignorant of what took place during the trance sittings with the three police witnesses.



"Mrs. Cantlon is not wholly astonished at the record of the sittings," said Mr. Bullock, "nor at the futility of the statements alleged to have been made. She makes no allegations against the witnesses, however, but she says that such evidence as these police witnesses have given is entirely at variance with the experiences of others who have sat with her."

Mr. Bullock quoted the following passage from Sir Oliver Lodge's book *Why I Believe in Personal Immortality*, which would, he said, throw some light on the conditions of trance mediumship:

There are certain people whose value for the purpose of enlarging our experience is much greater than has yet been recognized, who self-sacrificingly allow the bodily part of themselves to be employed in conveying messages which are received telepathically, or they know not how, from intelligences other than their own. Their own personality goes into abeyance or into trance for a time, while their body and brain continue active, and thus messages are transmitted about facts previously unknown to them and which subsequently may leave no accessible deposit in their memory.

Mr. Bullock said his client strongly resented the allegation that she was a fraud and an impostor. If that allegation were withdrawn by the prosecution he would advise his client to plead guilty to the technical offence. Mr. Roome objected.

The Magistrate: "On the evidence before me I should hesitate to come to the conclusion that there was an intention to deceive which had been proved. I do not think the evidence is sufficiently strong. That is my impression with regard to the evidence for the prosecution on that point."

Mr. Roome submitted that although no attack was made by the prosecution on the various distinguished ladies and gentlemen interested in Spiritualism, he could not see his way to withdraw the allegation.

Mrs. Cantlon then gave evidence. She had devoted the whole of her time for the last four and a half years to the development of her mediumistic powers; she was unaware of what she told her sitters and during the trance was absolutely unconscious. Her object was to prove the reality of life beyond the grave through her mediumship. She did not rely on fees. If she were an impostor how would it be possible that she could have been employed for two years by the London Spiritualist Alliance?

Mr. Roome: "Do you think it honest to charge 17s. 6d. to Miss Wyles for the information you gave her?"—"I did not charge it. Fees are nothing to do with me." She, herself, received 12s. 6d. for the sitting.

Mr. Roome: "Do you think that honest for the information you gave?"—"I do not know what information I gave; I was unconscious."

Cross-examined as to her control, Mrs. Cantlon said she believed "White Chief" to have been a member of the Sioux tribe who lived about 400 years ago at a time when white settlers first landed in America.

Mr. Roome: "Do you say that the spirit of this Indian who lived 400 years ago is prepared to attend at 16, Queensberry Place at any hour of the day or week by appointment?"—"Yes, I do. I know that he uses me as an instrument and that he will come."

Mr. Roome: "Is it not stupid that he should not have seen that Miss Wyles was a police woman?"—"No, he was not on the lookout for traps. Understanding psychic mediumship and its science, I am not surprised."

Mr. Roome: "Why should 'White Chief' say that Miss Wyles has a husband?"—"I am not in a position to say; I was unconscious."

Mr. Roome: "Do married women often come to you over matrimonial troubles?"—"No, they come for investigation into the spiritual world and to find their friends."

Continuing, Mrs. Cantlon said, "These women came to trap me and they got what they came with—they got utter futility. I am not surprised considering the spirit in which they approached me."

Asked by Mr. Roome why each of the three witnesses had been asked the time, Mrs. Cantlon replied that this was the first occasion she had ever heard of such a thing in connection with her mediumship.

Mr. Bullock pointed out that there was an explanation of this seeming futility of the medium's utterances in that a super-sensitive condition during trance would subject her to the mental influences of her sitters. She would be subject to subtle influences. She denied vigorously that she was an impostor. He had before him a number of letters from satisfied sitters testifying to the reality of Mrs. Cantlon's mediumship and was prepared to call witnesses who would give similar evidence.

The magistrate said this was hardly necessary as he was quite prepared to accept all that in Mrs. Cantlon's favour.

Mr. Bullock said that on the technical offence he was prepared to plead guilty, at the present stage of the case.

Sir Patrick Hastings said that his case might take some time as he might have to call certain important witnesses to lay before the Court the position of the London Spiritualist Alliance. The magistrate was understood to say that this might not be necessary as the Court was prepared to deal leniently with the matter.

Sir Patrick, while thanking the magistrate, respectfully pointed out that certain issues were involved which he felt made it absolutely necessary to continue his case. He hoped to convince the Court that during the whole of its life the London Spiritualist Alliance had been absolutely free from any fortune-telling element.

The case was adjourned.

## LETTERS TO THE EDITOR.

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

### A VISION AND AN EFFIGY.

Sir,—Hypnagogic visions are produced in the half-waking state, and as I generally fall to sleep as smartly as one falls off a roof, visions are rare. I have had, this past night, one that is interesting for its unexpected completeness.

In the afternoon, I was looking through the plates in Stubb's *Devon Churches*, where, among others of local interest, is the photograph of an unusual monument. I had visited this church recently, and noted the monument; but it was on a sunless misty day, and I had failed to note the ornament so clearly shown in Stubb's illustration. As I lay down to sleep some eight hours later, I thought again of this odd effigy, and a mist-nucleus brightened "inside my eyelids", out of which then rose a tiny, coloured, very distinct vision. There was the central part of the recumbent figure—the head and feet cloudily seen as in a vignette—and there, standing between my point of view and the foliage, I had studied in Stubb's plate, was a chair. I saw every line, curve, section of that chair distinctly.

I know now, though it was unremembered by me then, that the chair had attracted me at the time, which is probably why I neglected the monument. But in this brief snap-vision, I had as complete and clear a sight and understanding of that chair as few since the eighteenth-century craftsman can have had. I know now, in this waking hour to-day, that the chair had delighted me on my seeing it; I know now that its position must have screened the ornament I failed to remark; I know now from reading Stubb's notes that the dull light and the hour when I went to that church were not in favour of my seeing the monument well (it is recessed under a window). But none of this could I consciously have remembered if my sleep had not been one moment delayed last night.

Yours, etc.,

I. W.

Dalwood, Devon.



## LIGHT.

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## HUSKS AND WRAPPINGS.

It seems to be the rule that all precious things shall be mixed up with—or perhaps we should say wrapped up in—matter of little worth. Diamonds are imbedded by Nature in blue clay. When they are in the form of jewels the jeweller packs them in tissue-paper or cotton-wool. We need not multiply the illustrations; they are both innumerable and obvious. It is observable that the precious object is always *inside* and not *outside* the waste matter by which it is protected. This is well understood in everything which relates to the material world. But many of those who investigate the super-material world do not seem to carry the analogy in their minds or we should not find them so occupied with external and more or less worthless matters which they either accept as reality or hastily throw aside as rubbish without further inquiry. In either case, there is loss due to want of discrimination or to want of care and persistence.

It is one of the proofs that Spiritualism is entirely natural that we find it regulated by the same laws as those which govern the physical order. The precious thing is wrapped in waste matter. Every fine piece of evidence, every authentic message is frequently associated with an abundance of stuff that from the standpoint of the cultivated intelligence is inferior or worthless. When the untrained gold seeker, in a mining region, gathered up with joy and triumph some glittering and gold-like mineral, he was mortified to be told by an old miner that it was rubbish. On that point, indeed, he was at first sceptical and indignant. It took some time to convince him that it was not the true metal, and that his proper course was to throw it away and resume his search for the genuine article.

We have seen the same thing often enough in these psychical researches of ours, where pseudo-clairvoyance, pseudo-spirit messages and other spurious imitations of the real thing are so abundant and in some quarters so acceptable. It needs training to discriminate, except, of course, when the seeker is possessed of a clear intuition which tells him instinctively what is genuine and what is not, and warns him not to waste time on worthless things, however seductive.

At times the quest is apt to be tedious and dis-

heartening. The precious things are rare—the waste matter is abundant.

It is not until we understand that the precious things depend for their existence on many things that are not precious, that we become reconciled to the position. It seems that every treasure in Nature's treasury must be casketed in some fashion, clothed in husks or swathed in some protective material. Further, we reflect that everything, however excellent, encloses within it something still more excellent. But that way leads us to infinity. We must confine ourselves here to the practical and practicable, and to the lesson that so long as we restrict our inquiries simply to the mere externals of things so long shall we be baffled and disappointed.

But some, as we observe, are avowedly not looking for interior things at all. In the matter of Spiritualism they are seeking for psychic evidence and then more psychic evidences, and then still more psychic evidences. The quest is apparently conducted on the same plane as that of the collector of butterflies, birds' eggs and foreign postage stamps! But of course that kind of thing cannot go on indefinitely. Human nature is not built that way. Even the child when presented with a collection of walnut shells will at last complain that although they are pleasant to play with it would like to hear something about the *kernels*, and will not be satisfied with any philosophic reflections on the importance of the shells. If it is urged that without shells there can be no nuts, the retort would doubtless be made that without nuts there could be no shells!

In short, although we may recognize the value of husks and wrappings, and waste matter, and may be able to justify their existence in the scheme of things, we should never lose sight of the necessity of penetrating beyond them. We do it as a matter of course in the material world. When it becomes equally a matter of course in the world beyond the material, our progress will be both swift and sure.

## THE LAW AND THE SPIRIT WORLD.

We have heard much of late years about the Vagrancy Act in its application to "fortune-telling", which so far as we are able to understand that phrase means predicting the future of a person in return for a fee. But there is another Act still on the Statute Book and known as the "Witchcraft Act". It has a curious history. It began in the days of Henry VIII, in days when our ancestors firmly believed in witchcraft. But after passing through some changes in the reigns of Edward VI, Queen Elizabeth and James I, the Act (being then levelled against all who had dealings with Spirits for nefarious purposes) was completely revolutionised. This was in the time of George II, when it became the "Witchcraft Act" as it is now known. Its general purport is that there is no such thing as witchcraft and its associated practices, such as the use of sorceries, charms and conjurations. The offence was changed into *professing* or *pretending* to such powers. The whole effect of this legislation and the legal decisions under it is to deny the reality of spirits altogether, whether good or bad. So, as Dr. Ellis Powell pointed out in his *Psychic Science and Barbaric Legislation*, we find Christianity, as a "part of the law of England" commanding us to "prove the spirits whether they are of God" (1st Epistle John iv. 1), and the law replying that there are no manifesting spirits, and that those who by their psychic powers enable others to obey the divine injunction are rogues and vagabonds. The position needs only to be stated. It carries its own commentary.



## SIDELIGHTS.

Writing in *The Two Worlds* Mr. Albert J. Edmunds calls attention to the close association between the dawn of modern Spiritualism and the work of Andrew Jackson Davis. He mentions that Davis's *Nature's Divine Revelations* was on sale in New York in the summer of 1847, nine months before the Hydesville knockings, and that these very knockings only became famous because Davis noticed them in his journal *The Univercoelum*, to which Emerson was a contributor.

The resignation of Chief Superintendent E. T. Johnson from the Salford City Police Force, after 35 years' service, is of interest to Spiritualists, having regard to the fact that he was associated with the Manchester Central Spiritualist Church for many years, although not taking an active part. Mr. Johnson's official services gained for him not only high appreciation, but the King George V. medal and other distinctions.

Laying foundation stones for the numerous Spiritualist Churches that are springing up all over the country took up so much of his time, said Sir Arthur Conan Doyle in the course of some amusing remarks at Edinburgh recently, that he had some thoughts of taking out a card in the mason's trade union!

The *Star* of July 12th publishes a letter from an old Oxonian who describes his experiences in a Fritwell house of Elizabethan era, at which he stayed before the war with a fellow undergraduate who had taken it for the hunting. "For thirty-five minutes," he says, "just after midnight, I was unable to sleep owing to what sounded like a servants' frolic upstairs, with sundry heavy bumpings and muffled exclamations." He noticed, however, that there was an absence of laughter and hilarity such as might be expected. Next morning his host stated that none but themselves had slept in the house; servants refused to sleep there owing to a reputed ghost. There was a legend that one of two brothers who owned the mansion in former days had murdered the other in an upper room. The house, indicates the *Star*, is now occupied by a well-known baronet.

*Psychic Science*, the quarterly publication of the British College of Psychic Science, devotes the bulk of its July issue to the "Margery Mediumship" of which a number of photographic plates are admirably reproduced. Among these are reproductions of Chinese script written by Margery both in trance and during the conscious state.

White Horse Eagle, the hundred-and-six years' old Redskin chief, in the course of an address at the Christian Spiritualist Church, Bournemouth, recently, gave many details of the Indian tribal ceremonies and dances. There was, he said, a spiritual significance behind these ceremonial dances, which were performed as an expression of appeal or thanksgiving to the Great Spirit. "We always get results to our prayers and petitions in our dances," he said.

"Say what you like about the efforts of psychic investigators to 'pierce the veil', to prosecute honest Spiritualists under the Vagrancy Act as fortune-tellers is just a silly form of persecution," says John Blunt, July 7th; the journal points out that there is "all the difference in the world in attempting, from religious motives, to penetrate the unseen, and the sort of guess-work which parts fools and their money at country fairs."

There is a queer legend concerning the astronomical clock at Hampton Court Palace which is supposed to stop as a warning of the death of any inmate of the Palace. It is said to have stopped just before the death of Lady Macgregor on the 6th inst.

The *Bulletin* of the Belgian society, the "Conseil de Recherches Métapsychiques", for July records an experiment with the medium Madame Lagrange. A sealed envelope was handed to this lady who immediately complained of a strong taste of salt in the mouth, after which she described a number of exact details relating to the person who had sent the envelope. This individual, a lady, on being questioned stated that she did not know the contents of the envelope except that it was a folded sheet of paper which she had picked up at hazard and placed in the envelope without examination. On the seal being broken, the paper was found to contain a sectional plan of some saltpetre beds in Central France.

In "International Notes" in *Psychic Research*, the organ of the American Society for Psychical Research for June, reference is made to the debate at Caxton Hall on May 1st, between Spiritualists and the conjurers, of which a report has already appeared in *LIGHT*. The writer of the Notes, Mr. Harry Price, says:—

I had a verbal duel with Dingwall on the platform as to whether we signed statements at Munich in 1922 to the effect that we had witnessed genuine phenomena with Willy Schneider. Considering that our attestation has been published by Schrenck [Baron von Schrenck Notzing] and myself over and over again in various languages, I was astonished to find the ex-Research Officer of the British S.P.R. denying he signed such a document.

The account concludes that the conjurers' argument was "riddled to pieces by the forensic eloquence of Mr. Hannen Swaffer and Mr. Maurice Barbanell".

Dean Inge's susceptibilities regarding anything in the nature of psychic phenomena would doubtless receive a shock were he brought into contact with the "Statue of the Healing Buddha". This wonder-working image was on view the other day at an At Home given by the Hon. Gabrielle Borthwick to the Union of East and West, when, to a gathering of people, which included several Oriental visitors, Dr. Quetta Woodbridge described its healing qualities, as shown in cases of shell-shock and other nervous disorders. Its air of serenity, of perfect repose, is said to have a highly beneficial effect on nervously affected patients, and Dr. Woodbridge explained the results on a rational basis, which negated any theory of miracle. For many centuries the statue has been an object of reverence in India and is credited by Buddhists with having worked many cures amongst the sick. It was brought to England by an Initiate, in order that its powers may be tested here. If it can assist in banishing those obsessing demons, Worry and Fear, its therapeutic value will be sufficiently proved.

"At nearly every party one goes to one meets a clairvoyante, and men and women consult her with as much seriousness as if they were seeking the advice of a specialist," says "Mr. Gossip" in the *Daily Sketch*, adding that two clairvoyantes were present at Lady Mulleneux Grayson's party on July 19th, while a clairvoyante and an astrologer attended a gathering at the house of Mr. D. G. Somerville on the same evening.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



DR. TILLYARD  
AND THE  
"MARGERY" MEDIUMSHIP.

FAREWELL LUNCH AT THE PICCADILLY HOTEL.

As mentioned last week, a luncheon party was given by the National Laboratory of Psychical Research to Dr. R. J. TILLYARD, F.R.S., on his departure from London. The luncheon, which took place in the Louis XIV Restaurant of the Piccadilly Hotel, was well attended (the names of those present were given in our last issue but should have included Professor A. M. Low). It was, indeed, an inspiring occasion, although a natural regret was felt at the coming departure of Dr. Tillyard, who adds to high scientific attainments a great personal charm.

After a few words from Mr. HARRY PRICE, who presided, Dr. Tillyard referred to the previous luncheon, at which he was present in the same room, on his prior visit to England. He had spent most of his life in a remote portion of the British Empire. But, although he was very much identified in the minds of many people with Australia and New Zealand, those who supposed him to be either an Australian or a New Zealander were mistaken. He claimed to be a simple Englishman, educated in England and a graduate of Cambridge University. He well remembered a famous personality at Cambridge—the great Oscar Browning, one of the most remarkable characters that Cambridge had possessed. Dr. Tillyard told the well-known story which illustrated Oscar Browning's fondness for meeting the great ones of the earth. One day Browning was brought into contact with the man now known as William Hohenzollern of Doorn, but at that time as the German Kaiser. Asked what he thought of that potentate, Oscar Browning replied, "He is the nicest Emperor I have ever met." Similarly he (the speaker) might say of Walter Stinson, the brother of "Margery", that "he is the nicest dead man I have ever met". (Laughter.)

EVIDENCE OF SURVIVAL AND IDENTITY.

Proceeding, Dr. Tillyard said that when he was in London some two years ago he was in the position of a psychical researcher who was still undecided on the question of the phenomena he had been examining. To-day he would say that there was no doubt in his mind that the personality of Walter Stinson is definitely proved as having survived the change of death. It seemed to him that the "Margery" phenomena presented a case almost without parallel in the history of mediumship. It was certainly without parallel at the present time as the most scientific experiment in mediumship ever undertaken. They should remember that Walter Stinson when on earth was an engineer, with a knowledge of mathematics, and he quite understood the scientific point of view. When they compared the manifestations he produced to prove his identity with the ordinary productions of mediumship, they could not but be struck with the enormous difference. Walter gave every possible proof of himself as a separate personality, and Dr. Tillyard, enumerating the various signs of personality which we take for granted, referred to the sense of smell amongst the physical senses. We took it for granted that a person with the full complement of senses could smell. Walter had given an amusing instance of his ability in this particular. In order to test him, a sitter on one occasion pulled out of his pocket a pipe to ascertain if Walter would identify it in the dark. Dr. Tillyard expected that Walter would do this by extending an ectoplasmic terminal and taking hold of the object, that being his usual method. But he did nothing at all, and Dr. Tillyard at once reported that Walter was making no effort to feel the object. "There is no need," said Walter, "you could smell it a mile off."

Walter had said to Dr. Tillyard, "Remember the cat that swallowed the canary. When you get to London, walk down Piccadilly with your tail up and

a nice warm feeling inside you; remember when the cat had the canary inside him, he *knew*. Be nice to them, Tillyard, be *nice*."

A DEFINITE PERSONALITY.

Continuing, Dr. Tillyard said that Walter, with his quips and his ready repartee, was a definite personality. He showed not only the usual physical signs of this, but he also revealed a distinct *ego*, a well-marked and well-developed character. There was about him a loveableness, a breeziness and a youthfulness of mind and spirit.

In the course of his concluding remarks Dr. Tillyard gave some instances of Walter's remarkable powers of character-reading. He mentioned that Walter had shown pleasure on learning that at last Dr. Tillyard had become convinced of the reality of the manifestation of personality after bodily death.

A PLEA FOR UNITY.

When they parted, Walter had given him a piece of advice, which, although he spoke rather as an outsider he (Dr. Tillyard) wished to commend to their attention. It was that the various organisations in England should draw closer together, and while allowing for differences of outlook should combine on the common object they all had in view, remembering that they were all engaged on the same work. Walter had warned him that he would find a certain amount of friction between the various groups in England. His farewell words to Dr. Tillyard were, "Good-bye, Tillyard. God bless and keep you—for I can't afford to do it". (Laughter.)

SOME WISE COUNSEL.

Sir LAWRENCE JONES said that he felt himself much moved by what Dr. Tillyard had told them. It had long been his own disposition to act as a peace-maker and to allow for the different points of view which prevailed amongst them. But he did not forget that those who were most impressed by some special medium were apt to doubt the genuineness of other mediums, and to regard them critically and unsympathetically. This was notably the case with Dr. Hodgson, who became so entirely "Piperised" that he could not endure the idea that any other medium could be as good as Mrs. Piper! He showed a distinct bias against Mrs. Thompson who had so impressed Mr. F. W. H. Myers. He did not believe in Mrs. Thompson, but only in Mrs. Piper. As regards that co-operation of the various societies, for which Dr. Tillyard had pleaded, Sir Lawrence said that as President of the S.P.R. it would be his earnest endeavour to bring them together for the discovery of truth and the furtherance of truth. There was no doubt that belief in a future life and a spiritual world was urgently needed nowadays, especially for the younger people. The old religious sanctions had gone, and there must be some fresh proof offered of the reality of a life beyond. It was a serious question, and those who regarded it in a light-hearted, frivolous way were laying up for themselves very serious consequences.

It was interesting to learn during the conversation at the lunch table that Dr. Tillyard had just been elected Honorary Fellow of Queens' College, Cambridge, and that Sir Lawrence Jones was himself a graduate of Cambridge in the time of Oscar Browning. There is no doubt that Dr. Tillyard's courageous statement on the subject of the "Margery" phenomena will make a deep impression on his scientific colleagues and friends, although, like some other convinced scientists, he disclaims the Spiritualistic label.

G.

INTERNATIONAL SPIRITUALIST CONGRESS.—The time limit for submitting papers to be read at this congress has been extended to July 31st. They should be addressed to Secrétariat Général, Fédération Spirite Internationale, 8, rue Copernic, Paris, 16.

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JULY 28, 1928

## LIGHT

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PHYSICAL REASONS FOR  
THE IMMORTALITY OF THE SOUL.BY G. LINDSAY JOHNSON, M.A., M.D. (Cantab.),  
F.R.C.S.

Now that the materialists, headed by Sir Arthur Keith, have thrown down the gauntlet, I would like to fight them with their own weapons. I think that one of the best arguments in favour of a future life, and immortality, can be deduced from the material world. We know that energy is indestructible. The sum total of the energy in the material universe is, as far as we know, a fixed quantity. We can neither increase nor diminish it, we can only change its form. Now we have every reason to believe that life is a form of energy, although not subject to physical laws, and incapable of changing into light, radiant heat and electricity; still, from analogy, we must infer that it is eternal like all other forms of energy; and since life is the visible manifestation of the soul, it follows that the soul must be eternal too. Life is apparently behind everything, and if I am to believe my friend Prof. Chunder Bose, it even exists in and controls all matter both organic and inorganic. Now since the atoms out of which all matter is composed consist of electrical energy, in a high state of activity, it follows that everything which possesses energy, must also be eternal and immortal, and therefore the soul as it possesses energy must be eternal and immortal too. Moreover, as Helmholtz argued, we cannot conceive of life having a beginning or arising from nothing, and therefore if it had no beginning it cannot have an end and consequently it must be eternal.

Sir Arthur Keith would probably reply to my argument by saying that it is an example of *petitio principii* for I have assumed the existence of the soul, an assumption which I have failed to prove. To this I would reply "You must admit the existence of life, as it is self-evident, and you must further admit the existence of an invisible and intangible factor which we call the soul, although we cannot see, hear, feel or demonstrate its existence; for just as we must admit a Something which we call God (for want of a better name), in order to account for the beauty, harmony and intelligence shown in the material universe, and just as we must assume the existence of an immaterial medium, which we call the Ether, in order to explain the action of bodies on each other at a distance, so in like manner we must assume the existence of a soul to account for the phenomena of life, which exhibit movement, intelligence and purpose. Again, the belief in discarnate beings is universal. They have been believed in by every tribe, in every nation, and at every period of the world's history. It is almost impossible to find a family anywhere among whom some one cannot affirm that he, or some relation or friend of his, has not a story to tell of having seen or heard an apparition of some kind which could not be accounted for by a natural cause. Now it is evident that when many people coincide in their testimony (where no previous concert can have taken place) the probability resulting from this concurrence does not rest on the supposed veracity of each testator considered separately, but on the improbability of such an agreement taking place by chance. For though in such a case each of the witnesses should be considered as unworthy of credit, and even much more likely to speak falsehood than truth, still the chances would be infinite against their all agreeing in the same falsehood.

MISS MARJORIE MARRIAN writes in terms of high appreciation of the recent open-air meetings held by the Eastbourne Spiritualist Society, between the Pier and the Redoubt at Eastbourne. Much enthusiasm is shown by the organisers of the society which, says Miss Marrian is a very "live" one.

## RAYS AND REFLECTIONS.

A legal friend told me an amusing and true story of a lady medium who was haled before the Police Court for fortune-telling, on the information of a policewoman. To her astonishment she observed amongst the magistrates one of her consultants, and in the result the case was dismissed. But the medium herself was very angry about it, and said she would rather have been fined than acquitted, because, as she remarked bitterly, had she been a poor woman dependent upon her mediumship for a livelihood she would no doubt have been convicted.

"What we are is what becomes of us." I take that pregnant saying from an account of the condition of spirits in the world beyond. It is tremendously simplifying. It does away at one stroke with all the superstitions about some machinery of reward and punishment. "What is the punishment of the low-minded and sensual man?" was a question once put to an advanced spirit. The reply was that it was punishment of such a man that he was what he was. Of course the terms "punishment" and "reward" simply imply cause and effect. They are part of that natural law whereby the creatures of darkness shrink from the light in pain and terror, and those that love the light may bask in and enjoy it. But neither the light nor the dark are in themselves either a reward or a punishment.

These are, of course, truisms, although put in a new and perhaps more effective way. There is an old saying that Heaven and Hell are simply states of mind. But I think that is only partly true. Probably a good man's heaven is where his inner state and his outward circumstances are in harmony. And the bad man's hell is where these are in discord.

Dr. Andrew Jackson Davis, when in his eightieth year, received a visit from a journalist who called at his consulting room. The aged philosopher was talking to a University professor from Poland, whom also the journalist desired to interview. But he found it more profitable to listen to their conversation. At length came a pause; the Pressman saw his opportunity and put a question to both: what did they think of immortality? The Professor (a Roman Catholic) replied that it was the surest thing he knew, and Davis answered: "I wish I were as certain of everything in this world as I am of life in the hereafter." This is a perfectly true tale, worth remembering in these days of intellectual doubt and scientific scepticism. But there are many to-day who can speak quite as positively as the Professor and the philosopher.

It may serve as a pendant to the story if I add that at the interview the journalist mentions that he heard Davis tell the Professor that he himself had three more years in which to complete his life-work. He passed away three years afterwards.

An old American deacon (whom I suspect to be a humorous creation of the mind of the narrator) is reported as saying to a lady member of his congregation: "I have seen so many souls go to perdition by what you call health reform. No sooner has a person given up tea and coffee than he begins to disbelieve in infant damnation. When he leaves off eating pork, he discards the doctrine of vicarious atonement. If he takes up vegetarianism, he questions the righteousness of blood sacrifice of the Old Testament. Finally he is captured by the heresy of universal salvation. No, madam, give me my dyspepsia and my God!"

D.G.



## NOTES ON NEW BOOKS.

"True Ghost Stories." By Cheiro. (The London Publishing Co. of England and U.S.A. 2s. 6d. net.)

These ghost stories regarded as narratives of fact give one the thrill of reality in contrast to the carefully manufactured thrill that belongs to works of fiction. There are several stories, some truly impressive, as in "A Spirit Brings a Priest to a Dying Man" and "The Famous Mummy Case of the British Museum." Others concerning Nurse Cavell and also the late King Edward are of arresting interest. The book is divided into two parts, "Ghosts that Come Unbidden" and "Ghosts that Are Bidden." The former will appeal to the ordinary reader perhaps more than the latter, but the whole book is interesting and written with no straining after effect. Cheiro's versatility is already known and this addition to his works will not detract from his fame. A book of this size and quality is seldom sold for less than 7s. 6d. The low price is explained by the publisher's statement that the author has renounced his rights to all royalties so that the book may be the means of bringing help and consolation to all classes.

E.K.G.

"Visions of God." By Lars Taylor. (Old Royalty Book Publishers, 3s. 6d. net.)

This is in many ways a remarkable book, describing sittings and visions which took place in India over forty years ago. The people principally concerned were A (standing for "Acolyte") and S (signifying "Seer"). A was a member of the Indian Civil Service and S a Scandinavian missionary. The records of their strange experiences have waited many years, but a selection of them made before the death of A is now for the first time given to the public. A, by virtue of his mesmeric powers, induced in S the trance state and the result was a series of extraordinary visions. The sittings lasted for some years, and a careful record was made of each experiment. The results leave little doubt of the reality of the visions, although whether subjective or objective in nature is not clear. But they apparently involved intromission into spiritual states and are full of interest and significance. They included experiences that may be classed as both psychical and mystical. The two friends were greatly impressed by the phenomena. S, the missionary, was perplexed about them until they assumed a sacred character. For A they became the central fact in his life, a subject of awe and reverence. They "changed his mental and spiritual outlook and restored to him the Christ of the New Testament." The experimenters felt that the experiences were unconnected with Spiritualism, and certainly they were unconscious of any association with that subject, which gives the record a special interest from the standpoint of psychical science. There is noticeable in the visions a theological element, but the ethical quality is also very apparent.

G.

## SPIRITUALIST COMMUNITY SERVICES.

Mr. Percy Scholey's address on Sunday morning at Grottrian Hall dealt with the problem of Good and Evil. He believed that the two forces which we termed "good" and "evil" were implanted in man in order that through the conflict of the two, character should be strengthened. We are suffering to-day from the wrong-thinking of the past, for Evil has grown up in the world through Man's conception of it. Had we been as ready to think of good as we do of evil there would be less evil than at the present time. If it is true that thoughts are real things, and that a united power of constructive thought could conquer all things, it would be impossible for evil to hold the power that it does to-day. The gulf between good and evil could be bridged and the one merged into the other. Spiritualists had a tremendous responsibility for they knew they were dealing with spiritual forces and these should be devoted to good and towards lessening the power of evil. He advocated the cultivation and concentration of thought influence and the refusal to recognize evil in any of God's children, thus counteracting and dissipating its powers.

M.J.C.

## SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—July 29th, 11, open circle; 2.45, Lyceum; 6.30, Mrs. Ethel Smith. August 1st, 8, Mr. Glover Botham.

**Camberwell.**—The Central Hall, High Street.—July 29th, 11, Mr. W. A. Codd; 6.30, Mrs. Rainbow. Wednesday, 7.30, public circle at 55, Station Road.

**Peckham.**—Lausanne Road.—July 29th, 7, Mr. W. Turner. Thursday, 8.15, Mrs. M. Crowder.

**Richmond Spiritualist Church, Ormond Road.**—July 29th, 7.30, Mrs. S. D. Kent, address, and clairvoyance. August 1st, 7.30, Mrs. G. Cooke, address and clairvoyance.

**Croydon.**—The New Gallery, Katharine Street.—July 29th, 3, Lyceum; 6.30, Mme. de Beaurepaire, address.

**Fulham.**—12, Lettice Street (near Parsons Green Station).—July 29th, 11.30, circle; 3, Lyceum; 7, Mr. John G. Pollard. Thursday, 8, Mr. T. Ellis.

## THE FACULTY OF PSYCHOMETRY.

In an article on Psychometry in *The Progressive Thinker* (Chicago, Ill.) of July 7th inst., Mr. Horace Leaf says:—

"The faculty of Psychometry is doubtless possessed in some degree by everybody." There is no fear that the development of the gift will bring in its train untoward influences which will act injuriously upon the sensitive. All psychic gifts appear to be accompanied by natural safeguards. A properly trained psychometrist will find that it is less tiring to exercise this form of psychic power than perhaps any other. The sensitive should seek to use it in his normal state. "With care the psychometrist can become master of the situation and the gift becomes more efficacious in consequence." Mr. Leaf does not consider it a very good way of getting into touch with deceased people although if the sensitive is acting under the inspiration of spirits, the results may at times be more convincing. Occasionally the gift is of a very high order although purely personal in its origin; when that is so, Mr. Leaf considers the sensitive is psychic as distinct from mediumistic.

The following words of advice from this excellent article are here quoted as being specially useful. "It is not always necessary for the psychometrist to hold the object that is being read. Some excellent psychometrists touch it for a brief period only, then lay the article down and the impressions flow into their minds very readily. Others find it better to hold the object and even to press it against their head. This is an old practice which often proves successful when other methods have failed.

"Beware of cultivating fixed habits, however. This form of psychism is as likely to become hedged around with unnecessary practices as other forms."

## MARYLEBONE SPIRITUALIST ASSOCIATION.

The Rev. Drayton Thomas, on Sunday evening at Aeolian Hall, dealt with the "Psychic Experiences of St. Paul" saying that psychic happenings were associated with all the main turning points in the Apostle's career. The vision on the road to Damascus resulted in Saul the persecutor becoming Paul the Apostle; in a seance at Antioch a voice directed that St. Paul should be a missionary to the Gentiles as well as to the Jews. Then there was the instance where a Macedonian appeared to him in a vision at night praying that he would help them on, and so St. Paul became the first Christian missionary in Europe. The speaker noted an example of what has been termed cross-correspondence in connection with St. Paul's mediumship. In Acts IX. it is written that Ananias was directed in a vision to go to Saul, who had dreamt of his coming, and restoring his sight. Mr. Thomas alluded to the value of mediumship as a means of service to others, but urged the difference between communications which were merely words and that communion which was wordless.

Mrs. Kingstone's psychic gifts were well demonstrated at the close of the address.

V.L.K.

## ANSWERS TO CORRESPONDENTS.

LUCY MARY TOWNSEND (Bristol).—To consult a psychic on the chance of obtaining evidential messages for a third person would probably lead to disappointment, although evidence has been obtained by this means. In any case, we could hardly undertake the task of finding a deputy sitter for your friend. If your friend does not desire to investigate psychic matters personally, do not force her. Should she at a later date decide to experiment, she might do well to get in touch with the Secretary of the London Spiritualist Alliance.

E.R.L.—Thank you for your kind appreciation of LIGHT. The summer meeting of Spiritualists in Wales this year is, we understand, to take place at Bangor from August 4th to 25th. You can obtain particulars from the General Secretary, S.N.U. Offices, 162, London Road, Manchester.

## NEW BOOKS RECEIVED.

"WHAT DO YOU BELIEVE?" By Lloyd Williams. (Rider & Co. 1s. net.)

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The College will be closed from the 4th August; work will be resumed on the 20th August.

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## THE LONDON SPIRITUALIST MISSION.

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## Worthing Spiritualist Mission Church, Grafton Road.

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As already announced, a fund has been opened to meet the legal costs of the case which will be very heavy. All friends and sympathisers of the Movement are asked to assist by sending donations to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, by whom they will be gratefully acknowledged.

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