

# Light:

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

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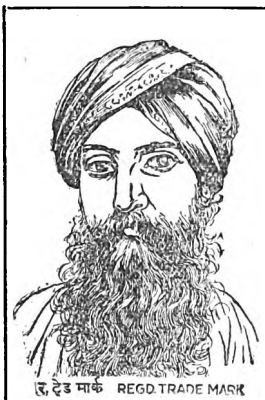
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### NOTES BY THE WAY.

#### SPIRITUALISM AND THE CONJURER.

We have heard so much of conjuring in connection with psychical research that it is refreshing to hear from some of the fraternity who have outgrown the idea that there is any real connection between the two subjects. It is true that in physical phenomena there is a certain small field of exploration for the magicians and illusionists, but it is very small. Many readers of LIGHT are acquainted with the name of Mr. Staveley Bulford as a man fully convinced of the essential facts of Spiritualism. Mr. Bulford was one of the founders of the Magic Circle, and is an accomplished conjurer. Those who have read his book, *The Mystery of Ourselves*, or who have heard him lecture on his astonishing results in psychic photography, will know how far he has travelled beyond the stage at which even some psychical researchers halt. We have more than once noted with amusement the chagrin which some anti-Spiritualist amongst the conjuring fraternity has felt when lecturing to discover that opposition to his views on Spiritualism came occasionally from his own professional brethren. It reminded us of an occasion when a Rationalist addressed a Jewish audience on the fallacy of Spiritualism. It seemed a quite safe proceeding, for Jews are generally regarded as very materialistic in their views. All the same, he was severely "heckled" by some of the Hebrews, who had made themselves acquainted with psychical facts. And he was very much astonished. Spiritualism is a vast subject, larger than all the systems and schools which oppose it, even when taken in the aggregate. Each of them can absorb something from it. And this in due time they will learn.

#### SUPERNORMAL PHOTOGRAPHY.

In the early days of experimentation in this subject, it was discovered that photographs could be taken in darkness, which suggested that the light present belonged to the violet end of the spectrum. But as it was darkness in the ordinary sense of the word, Mr. Andrew Glendinning some thirty years ago coined the word *dorchograph*, combining the Gaelic word for dark with the Greek portion of the word. This was, of course, an objectionable hybrid, and Miss Felicia Scatcherd suggested *skotograph* (from the Greek,

*skotos*=darkness). In this way are terminologies formed, first the fact and then the name for the fact. We reflected on this when we heard of the "Thought-graphy" with Japanese mediums, as described by Dr. T. Fukurai, the Japanese professor, at the recent Congress. The photography of thought is a well-ascertained fact, one of the earliest of the experimenters being Dr. Baraduc in France. It is pleasant to know that the subject has fallen into such competent hands as those of the Japanese psychical researchers, and that they are able to confirm the results already obtained in Europe. "Thought-graph" is, of course, a rather awkward term, but it will serve for the present. *Noemagraph*, although it is all Greek and indicates the idea of the photography of thought, is a little forbidding. The question of a name can well wait while the experimenters get on with their facts.

#### THE DANGEROUS THINGS.

Mark Twain did far more good to the world than a multitude of dull moralists, by giving it the medicine of laughter, which sometimes meant that it was taught to laugh at itself. He once wrote of his examination of vital statistics to find out what things were most dangerous to life. And having gone over the mortality returns, he discovered that the great majority of people die in their beds. This gave him his text, and he exhorted us to "shun those deadly beds!" We all have to walk warily nowadays, especially in this motor-ridden age. The roads are becoming almost as deadly as the beds, and while trying to dodge the influenza germ, we may get caught by a racing bus at a dangerous corner. But life is a great adventure—it is that which gives it its spice, for all healthy-minded people—and it is best lived by steering carefully between the two extremes of recklessness and morbid caution. We have long listened to alarmist counsels regarding the dangers of Spiritualism. But without any desire to pretend that it holds no dangers, it is significant to observe that the alarmists say nothing about those blessings and benefits to which thousands of Spiritualists can testify. If we were disposed to sermons, we might say something about the perils of insincerity, hypocrisy and religious bigotry.

#### MRS. KATHARINE ST. HILL ON "WITCHCRAFT".

On Thursday evening, the 8th inst., Mrs. KATHARINE ST. HILL addressed the members and friends of the London Spiritualist Alliance at 16, Queensberry Place, on "Witchcraft", Mr. F. R. Maude presiding.

Mrs. St. Hill dealt with her subject as regards its ancient and modern forms and showed that the power exercised was psychic in character and whether it was good or evil turned entirely on the way in which it was used.

An animated discussion took place at the close, and the proceedings terminated with a cordial vote of thanks.

We hope to publish a summary of Mrs. St. Hill's address in our next issue.

# A SEANCE IN THE ROMAN CATACOMBS.

## VISIONS OF A MARTYRED SAINT.

The story of an interesting seance conducted in the depths of the ancient Roman catacombs was told by MR. HARRY PRICE, of the National Laboratory of Psychical Research, at the Queen's Gate Hall, London, on Tuesday, November 6th. FATHER HERBERT THURSTON, S.J., presided.

Mr. Price said he had entered into the experiment with some misgiving, fearing an intolerant attitude on the part of the Catholic Church and obstruction from official authorities. The Roman officials, however, ecclesiastical and civil, showed great interest and sympathy.

Before detailing his experiment, Mr. Price gave a brief outline of the catacombs themselves. They consist of about fifty groups of subterranean labyrinths of galleries surrounding the city. They are of immense length; if added one to another in a straight line, the total distance covered would be nearly 600 miles. The passages are narrow; their average height is eight feet. At the sides, hewn out of the rock, are recesses resembling the berths in a steamer cabin, each recess having been intended as a resting-place for a dead body. Originally the body was closed in by a marble or terra-cotta slab having engraved upon it the name of the deceased, together with a pious legend either in Greek or Latin. There are several large chambers dating from about the fourth century; these appear to have been built for the special purpose of religious services or else as family vaults. Byzantine mural paintings, dating from the eighth century, can be seen in parts. The most ancient portions of the catacombs are those named after the young martyred Roman virgin, St. Agnes.

After the sack of Rome in A.D. 410, the catacombs ceased to be used for burial purposes, and the place seems to have been completely forgotten for many centuries. It was explored, however, by a Maltese, Antonio Bosio, in the 17th century and by many subsequent excavators.

It is quite possible to lose one's way in the winding passages. Many stories are told of careless explorers who entered the catacombs and were never seen again. One well authenticated case is that of a party of thirty students who were conducted into the labyrinthine passages by a teacher. No trace of them was ever found. A French officer who undertook a solitary exploration disappeared for several days, returning as a weak and trembling skeleton.

Permission having been obtained to conduct a psychic experiment in the two largest catacombs, Mr. Price then sought for a suitable physical medium. These, however, are somewhat rare in Rome. The directorate of the Italian psychic journal, *Luce e Ombra*, was helpful and sympathetic, but was unable to suggest a suitable psychic. Fortunately, Mr. Price was able to secure the services of a good clairvoyante and mental medium whose name he is not at present permitted to divulge. This lady became partially entranced in the catacombs; everything she said was taken down in Italian and subsequently translated. No suggestions were given to her. After fifteen minutes from the commencement of the seance she appeared to fall into a semi-sleep, and in a strange voice said that St. Agnes was present. She then described a number of scenes or visions relating to the life of this saint, not, however, in chronological order.

The first vision was of St. Agnes herself. She appeared to be aged about nineteen, very tall, thin, frail, with long fair hair hanging down to her waist, hazel eyes, thin arched brows and a pronounced rosy complexion. A prominent nose and small white hands with extraordinarily long tapering fingers completed

the description of her personal appearance. She was dressed in a *stola* or robe of white linen reaching to the instep; over this was an upper garment also of white linen. A maroon-coloured girdle encircled her waist. Her hair was drawn together by a fillet of twisted wool.

Another vision showed the saint in a marble hall apparently engaged in teaching children. Many details were disclosed.

Next came the scene of a crowd of people rushing through one of the narrow streets that skirted the Forum Romanum. At the foot of a wooden bridge over the Tiber they stopped short at the sight of Agnes, who barred their way. She appeared to be exhorting them to return to their homes and to refrain from some contemplated action, speaking to them earnestly for a long time. The medium was unable to ascertain the cause of the disturbance.

Another scene showed a large stone temple theatre (probably the theatre of Marcellus). A sudden uproar occurred among the assembled audience, synchronising with the entrance of Agnes, accompanied by three persons, into the *podium* (the space in front of the last row of seats which was reserved for magistrates and nobles). The demonstration was obviously hostile but died down when Agnes and her companions departed.

One visualisation depicted the main entrance of the Colosseum at nightfall. Said the psychic: "Huge flares or *flambeaux*, placed high on poles, illumine the scene. Vast crowds are pouring along the *Via Sacra* on their way towards the huge stone circus, over the principal entrance of which is a triumphal car drawn by horses. It is probably a holiday and senators and warriors, priests and women, slaves escorting their masters, youths, artisans, Jews and mobs of nondescript types are surging towards the gigantic arena, afoot and in litters. A number of wheeled vehicles, drawn by horses, are discharging their loads at the various entrances, at which men are selling scrolls of paper or parchment. [Possibly a programme or *libellus* of the events taking place in the Colosseum]. A small crowd of people is assembled at the base of the great statue. [Apparently the colossal bronze statue of Nero which gave the name 'Colosseum' to the Flavian Amphitheatre]. Mounted on the plinth is St. Agnes exhorting the public not to attend the dreadful exhibition which is about to take place in the amphitheatre. A group of Roman soldiers stand apart from the crowd, watching her."

Among the other visions seen by the medium the following is peculiarly interesting. There was described a group of people, headed by St. Agnes, threading their way in single file across a field near the ancient church of Quo Vadis, not far from the catacomb of St. Calixtus, and about half a mile from the Porta San Sebastiano. It is nightfall. Agnes carries a solitary candle which she shields with her hand from the wind. At a short distance from the stone wall separating the field from the road, near to the junction of the Via Ardeatina with the Via Appia, the procession stops. A hole is dug and there is buried a box which contains several parchment scrolls, embossed and engraved bronze plates, bronze statuettes, a long heavy gold chain and other valuable relics.

The precise position of this box was given to Mr. Price who stated that he intends one day to return to Rome for the purpose of trying to locate it. He had visited the scene of the burial and made a rough sketch, during his last visit.

Other visualisations showed St. Agnes seized by



two *centuriones* while addressing a meeting near the *Meta sudans*, a fountain opposite the principal entrance to the Colosseum (a portion of which is still visible to-day). The saint was also seen in prison in the vaults of the Colosseum. These vaults were formerly brothels, which suggests an unpleasant fate intended for the martyr.

Next came the picture of the murder of Agnes by two soldiers outside the Porta San Sebastiano on the Via Appia near to the church of Quo Vadis. A document has just been read out to her [possibly an official interdiction] by an officer in charge of a posse of soldiers who had been escorting her through the city streets followed by a hooting mob. At the conclusion of the reading of this document the soldiers return to enter the city. Then two apparently drunken soldiers appear and approach the saint, who recoils from them. Friends step in between St. Agnes and her assailants; there is an altercation, a struggle, the flash of a knife and St. Agnes sinks lifeless.

Next came the picture of the placing of her dead body in one of the niches prepared for her in the catacombs.

On the marble slab covering the body the medium deciphered the letters OFFIC XX.

It would be noticed, said Mr. Price, that there was an hiatus between two of the more important visions. What happened to the saint between the time that she was thrown into the prison and when she is seen being escorted outside the city? Perhaps it might be assumed that after her imprisonment she was tried, and found not guilty, but that recognising the girl to be a source of trouble the authorities had warned her not to frequent the city—which might account for the reading of the interdiction (if such it was). It was well-established that the Courts of that period had power to command a person not to live within a particular region and that he might be interdicted from fire and water, two essentials of life, if he over-stepped the bounds prescribed. In other words that person became an outlaw.

"I doubt if the psychic invented this story, which differs from the traditional story accepted by orthodox Catholics," said Mr. Price. The medium herself was a good Catholic so that presumably she would tell, in a normal condition, the traditional life-story of St. Agnes, and not one that departed from it in important details. He saw no reason why the medium should consciously draw upon her imagination, though he had no method of ascertaining to what extent the subconscious was "tapped".

But the traditional version of the life of St. Agnes, said Mr. Price, states that in the reign of Diocletian a young maiden named Agnes was publicly humiliated and beheaded at the age of 12 or 13 because of her adherence to the Christian faith. There was also a legend that she refused to marry the pagan son of the Prefect Sempronius, who, in revenge, denounced her to the Emperor. Another legend has it that she was sentenced to be burnt at the stake, but as the wood refused to burn, the executioner beheaded her with a sword.

At the conclusion of the lecture, which was illustrated by several interesting lantern slides, Father Thurston addressed the audience.

"My principal purpose in coming here," he said, "is to put before you the traditional story of St. Agnes. There is, however, no fully authoritative story." Students generally agreed that it was legendary. What little they knew about this saint was gathered from a few sources which, however, told them very little. There was an acrostic inscription in the church of St. Costanza which merely stated that she was a martyr, a virgin, and that she triumphed. She was referred to in a hymn (probably the authentic hymn of St. Ambrose, Bishop of Milan) belonging to the fourth century. By tradition we learned that she testified in the 13th year of her age. "Her little body was hardly big enough for a sword thrust." She was "dragged with clanking chains" and "made ready to submit her neck and hands to the iron shackles".

There were also references to her brave bearing before the threats of the executioner and we are told that "she bent her neck for the stroke". These somewhat rhetorical utterances told us little.

Another version stated that St. Agnes was brought before the governor of the city and sentenced to be exposed to prostitution, but that in some miraculous way her hair covered her body so that no impious eyes could rest upon her form; finally her throat was pierced.

There could be no certainty in these vague accounts. One could not even be certain as to the date of her martyrdom.

With regard to the visions seen by Mr. Price's clairvoyant, he was sceptical of their real truth. A great many Catholic mystics claimed to have similar revelations; these were given with a wealth of minute detail and in some cases disclosed remarkable evidential features, but at the same time included other features that were highly improbable. Furthermore the same scenes seen by two different visionaries frequently failed to confirm each other and it was extremely difficult to separate what was probable and what was improbable in such visualisations. He instanced the case of Anne Katherine Emmerich who lived about a century ago. Some of this lady's visions were remarkably interesting but they contained an unsatisfactory mixture of the probable and the improbable. One of her supernormal descriptions related to the alleged mission to Cyprus undertaken by Our Lord. The sea journey to the island was given as occupying a day, which was impossible, short of a miracle. On the other hand other details were amazingly accurate as, for instance, descriptions of heavy-tailed sheep, masses of salt found on the island, etc.

St. Bridget, the widow of a Swedish magnate, who lived in the 14th century, had also claimed to have had similar visionary experiences.

One had to face the fact that so many of these mystical revelations did not agree on many points, although the speaker would not say that they did not contain elements of truth.

He disclosed the interesting information that St. Agnes's head is probably still in existence.

Before the meeting concluded Mr. Price showed an oil painting which had been lent by a gentleman who had read in the newspapers of the approaching lecture and had got into touch with the National Laboratory. It was only recently that the owner was able to ascertain that this picture represented the martyrdom of St. Agnes. Its peculiar interest lay in this: That although the details of the saint's life and martyrdom as told by the Italian medium differed from the traditional story, they confirmed—or were confirmed by—the painting in some notable respects. For instance, the saint certainly appears to be closer to the age of 19 than 12 (or 13) which was the age at which tradition says she met her death; she appears, too, to have the long fair hair, the long tapering fingers and to be dressed in the "robe of white linen reaching to the instep", having an upper garment made of white linen. There is a girdle round her waist. Furthermore, the "two drunken soldiers" are represented in the painting by two male figures, one of whom is stabbing the girl from behind—some slight evidence against the theory that she was beheaded. Further, the scene takes place outside a stone gateway very similar to the main entrance to the Quo Vadis church. These points tend to confirm the Italian medium's statement, though, of course (as Mr. Price pointed out), the evidence is far from conclusive.

N.

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WE learn that Professor Asano is returning on the roth inst. to Japan, via New York. He has arranged to attend a seance at the home of "Margery" and Dr. Crandon in Boston before leaving the United States. Professor Fukurai has already left England en route for Japan.

## THE APPEAL OF SPIRITUALISM TO THE MODERN MIND.

By L. M. BAZETT.

### PART II.

One of the problems to be reconsidered in the light of the new knowledge, was death. The current thought around this subject was of a particularly materialistic character, and death was certainly supposed to sever the links of human relationship which had been forged during earth-life. It was found exceedingly difficult to imagine the human being apart from his physical embodiment, and the death of the latter had the appearance of finality and irreparable loss, so far as the link with the living was concerned. The idea of a far-distant resurrection which was offered by religion supplied very little real consolation for a present grief.

Experiences such as visions of the dying or the dead were testified to by a certain number of those who had actually seen them; but no rational place had been found for these in the religious thought of the time. Perhaps it was the tragedy of the Great War which did more than anything else to draw attention to these questions, and to bring to light a number of fresh psychic experiences, showing that these were much more common than was generally believed.

After all, such experiences of seeing the "dead" in another kind of embodiment fell into line with what science had been demonstrating as to the character and properties of matter. Matter—it had been shown—could exist in various degrees of density, these being dependent on different rates of vibration. This conception made it possible to realise that the human personality might still function after death in a body composed of matter, albeit of less density than the body of flesh which had undergone dissolution. This body of lesser density could, under certain conditions, be seen and even touched.

Not only were visions of the departed made known, but a number of people asserted that they had spoken with those who had appeared to them. Many who were born and brought up within the confines of the old thought, shifted their mental position, owing to remarkable personal experiences of a psychic character, which came to them fraught with a sense of reality which compelled conviction.

It is this reality, born of experience, which is the very foundation of Spiritualism, and which naturally makes a strong appeal in an age which increasingly demands that conviction be based on experimental proof.

This conviction has at times become so intense, that Spiritualism has been labelled as a new religion. It were surely more true to say that it is a philosophy which brings a new sense of reality to bear upon some of the most vital facts of human existence.

In former days, we were accustomed to be warned off by religious authority from some of the ground that is being explored to-day, i.e., the confines of death and the life beyond. Such statements as "We cannot know, and are not meant to know" have proved to be a fallacy, and therefore no longer binding on us. History shows that such assertions are prompted by instinctive fear, and are the outcome of ignorance.

To-day, in the light of new knowledge, a very marked fearlessness characterises the modern mind. When life is apprehended as a continuous whole, and death as a necessary and natural episode in its development, our term of existence on earth is seen to hold a fresh significance.

The changes of which I write are fundamental, and of an importance which is incalculable. Those who have grasped even a few of the implications of Spiritualistic philosophy will admit that the whole per-

spective of their life is changed thereby. It is difficult for others, who still hold to the old attitude, to realise the extent of the change that has been wrought.

Alongside of the development of modern Spiritualism, there has been growing up that very important new science, Psychology. Its field of study includes the powers and processes of the human mind, both in its normal working, and in its more unusual manifestations. The close bearing of this science upon Spiritualism needs to be more fully realised, and each subject studied in the light of the other, if their individual value and their joint contribution is to be developed to the greatest extent.

The modern mind is greatly interested in the psychological study of normal and abnormal processes, but is barely beginning to recognise the vast field of super-normal activities which Spiritualism brings to its notice, and which await explanation. When psychology does come to take account of such supernatural phenomena, both physical and mental, it will in all probability be found that these are, after all, manifestations of wider reaches of our personality, the extent of which we as yet but dimly apprehend.

I have endeavoured to show some of the ways in which Spiritualism makes its appeal to the modern mind, and to indicate the natural and reasonable position which it occupies in the thought of our time.

If it has taken root as firmly as some of us believe, the future will see its growth and development. It has been described as the great spiritual force of the future. Others—such as G. H. Mair—speak of it in such terms as the following:—

If the strivings of science should succeed in proving as evident and comprehensible the existences which Spiritualism and Psychical Research are striving to establish, we should know again the thrill which the great twin discoverers, Copernicus and Columbus, brought to Europe.

### A VISION OF THE FAR FUTURE.

[Given to Miss A. E. White (through the hand of a well-known automatist) on the Ouija board.]

. . . . . I saw the future of life on earth. It passed like some great coloured pageant, and I saw the end, the clock running down—life becoming extinct; a dead world that broke up and passed, only to come together again in some future time as the Mind of God re-moulds it and shapes the material fetters the spirit must wear so that it may come into the fullness of the spiritual existence at last.

*Did you see a time when death would be no more?*

No. I saw a time when the physical body only broke up through age, or rather the spirit cast it off as it would a garment. I saw that this would not be for a number of generations, for there is still a period of materialism before the world, and the material struggle for life will become intensified up to a point. The world will grow too small and will not hold the number of people. This danger lies, apparently, in the prolongation of life. That will mean that in another generation the pinch of hunger will be felt; but man will after struggle and bloodshed realise that he must control birth and death. It is only when that knowledge is his that an end will be put to ignorance, and men and women will begin to live the life of two worlds; by that I mean to live in the spiritual and mental sense so that they come to control their physical bodies, and pain and sorrow lessen for them. But the world will be growing cold then, and the end will come, I am told, not in a sudden conflagration; it will come first through man's own will.

There will be no human tragedy at the end. The great tragedy comes when this material age reaches a climax. . . . .

## LETTERS TO THE EDITOR.

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

## "THE SUPPLY OF SPIRITUALIST SPEAKERS."

Sir,—In your issue of November 3rd, there is a letter which expresses the hope that none of the ladies or gentlemen who are being trained by Mr. Harold Carpenter "will ever lower their calling by expressing themselves antipathetically to those who are outside our Movement".

Surely it is the business of speakers on Spiritualistic platforms to express themselves antipathetically to any form of error, ignorance or superstition, whether it exists outside or inside our Movement.

This will enable us then always to emphasise that the only religion which can be of permanent use is that which is reared upon the foundations of Truth. —Yours, etc.,

MAURICE BARBANELL.

14, Park Avenue, Finchley, N.3.

## "THE ANIMAL SOUL."

Sir,—Whilst not denying that animals may evolve in the same way that man has done, and though believing there is evidence that many of them survive death, yet I do not think that the case of the Elberfeld horses proves actual rational powers of "intellect" in these exceptional animals.

Some years ago I wrote much on this case and examined all the phenomena, as recorded by eminent witnesses, and the conclusion I then arrived at was that the animals were under some sort of spirit-control and merely acted as mediums. Their answers were supernatural in many cases and resembled those of "infant prodigies"; they did not arrive at results by ordinary processes of reasoning, for they sometimes gave the correct answers to mathematical problems before the figures had been even looked at. How can we assume that an animal, however intelligent, can so far surpass its teachers as did these horses? Nor can we credit telepathy from the human investigator, for the answers were unknown at the time, nor was it due to "signs" conscious or unconscious, for the blind horse gave as good answers as the rest.

Some days they would not answer at all and were apparently animals of normal intelligence. Before their lucid periods started they trembled, and acted much like mediums going under control; also (as stated by Mrs. Metcalfe-Shaw, whose observations upon the dog Lola were quoted in *LIGHT* of October 27th) they could not keep it up for long but became "tired"—in other words the "control" had to go.

I have often wished that some of our psychic investigators would experiment with animals to find out how far they can be developed as mediums for psychic phenomena. They might supply the material ectoplasm necessary, in conjunction with the more subtle mental powers of the human medium. Did Krall's subconscious faculties manipulate the latent powers of the horses, and were both used by discarnate Intelligences? Such constant "control" would also tend to develop the intelligence of the animals so used.

Has anyone ever tried to use animals as mediums? Is the story of Baalan's ass a survival of some such incident?—Yours, etc.

I. TOYE WARNER-STAPLES, F.R.A.S.

Shortgrove, Worrall Rd., Clifton, Bristol.

## "THE HIGHER SPIRITUALISM."

Writing on the subject of his important book under the above title (published in New York), Mr. John C. Leonard of Washington, D.C., U.S.A., says:—

I would like to get Spiritualists to consider the rational arguments for survival and for Spiritualism in general, rather than the more external evidences. My thanks and appreciation are due to you for your correct interpretation of the Harmonial Philosophy of A. J. Davis and his proper relationship to Spiritualism. His works were *not* given to him by "the spirits". He was an independent seer. This point I have tried to make to many prominent Spiritualists, but without much success. To one who understands the question, however, it is of the greatest significance that A. J. Davis tried hard to get Spiritualists to realise the supreme importance of their own central spirit and its proper cultivation, independently of spirit intercourse. Self-development from the point of view of the inward spirit is the only profitable foundation from which to view Spiritualism, and until this central position is taken the external evidences count for little. Recognising the failure of the Spiritualists of his own day to practise self-culture and the development of their central self-hood, Davis aptly remarked that "the cornerstone of the building is being rejected".

## THE CANTLON CASE.

Mrs. C. F. Cantlon writes:—

"I hope that you will be good enough to publish in your paper the following statement of facts with regard to the action of the London Spiritualist Alliance, Ltd., in dismissing me from my engagement with them during the recent Police Court proceedings, without giving me any reason or explanation whatever. Miss Phillimore stated to an *Evening Standard* representative that there was no mystery about me and that if I asked for an explanation it would be given fully.

"My husband wrote to the Council of the L.S.A.; the reply stated that the Secretary had no power to deal with the matter, but that it would be dealt with at the next meeting. That meeting has taken place but no answer has been received. My husband wrote a second time, and addressed his letter to Miss Phillimore personally. The reply to this letter was to refer him to the Solicitors, Messrs. K. Brown, Baker and Baker, who defended the L.S.A. in the case.

"Mr. Percy Bullock, my solicitor, therefore wrote on August 9th to this firm. I enclose the reply which he received for publication." [This reply is to the effect that no useful purpose would be served by entering into correspondence in the matter, and the writers therefore could not see their way to do so.]

"I hold copies of a number of letters which were written to Miss Phillimore at her request, to report on my work. All of these speak in high terms of the results obtained through me during the time, two years, that I worked for the Alliance. I cannot in justice to myself or my work allow the matter to stand as it is, as I wish to put myself right for the benefit of the rest of the Spiritualist community, many of whom cannot understand what has happened, or what was the real reason of the Alliance in acting as they did at such a critical time."

Mrs. Cantlon wishes to correct any impression that she rented a room at the offices of the London Spiritualist Alliance, and to make it clear that she was engaged by the Council of the L.S.A. as one of their mediums. She adds: "No instructions were ever given me about my work, or what I should or should not do at my sittings."

## LIGHT.

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

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

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

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

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## THE WAY OF THE SPIRIT.

Answering, in the *Sunday Referee*, a clerical critic who disputed his statement that Spiritualism to-day is carrying on the faith and practice of the early Christian Church, the Rev. Geo. Vale Owen calls his opponent's attention to the fact that there is no "pure word of God". The Bible, as it has come down to us, does not answer to that description. He has no difficulty in proving this point—indeed it is a commonplace to those who have studied the matter and are familiar with the corruptions of the Greek texts, the mutilations and distortions, and the errors of translators. He notes that a prophet does not mean one who foretells the future but one who speaks for another, "an interpreter of the will of a god" (i.e., spirit). As to the term "Holy Spirit", Mr. Owen points out that the capital initials have no place in the original Greek. They were inserted by modern translators as part of what were regarded as necessary corrections of the original text. It is true, says Mr. Owen, "that the Holy Spirit has always been looked upon as the one great fount of Inspiration". But the leaders of the Christian Church at its beginnings well understood that the Holy Spirit works by means of those "ministering spirits" who, as the Bible itself proclaims, are sent forth to minister to us. And the literal translation of the Greek, according to Mr. Owen, is "a holy—or sanctified spirit".

It seems clear enough that, whether by way of a truer understanding of the ancient documents or through modern manifestations of the power and influence of the Unseen World, we are being led to a grander, a more universal interpretation of all that lies behind the idea of Spirit—whether a great impersonal inspiring and guiding influence, or the more limited expression of a personal spirit appealing to its fellows in the flesh. We must take account of all views—the "gods" of Socrates and the Greek Sages, the spirits of Biblical days, especially in New Testament times, the spirit-communicators of Modern Spiritualism, and those large impersonal conceptions of the Universal Spirit given by Shelley, Emerson and other illuminated poets and sages of the last few centuries.

The Spirit, then, may be considered as the Great Power which breathes through the Universe, making its appropriate response in all minds touched to fine issues. It moves and works in and through all things, inspiring alike the high deliverances that reach us through guides and teachers in the Unseen, and the finest utterances that proceed from those who are "still in the body pent". Its power is manifested in an infinite number of grades, but only to those of the highest and purest can the term Holy Spirit be truly applied.

So far as Theology is concerned, it is less a question of revolutionising its ideas than of enlarging them, and thus giving them not only an added dignity but a more comprehensive appeal. Only in this way can the largely artificial divisions of creed and dogma and doctrine be overpassed, and at last dissolved in a great Unity.

## REMEMBRANCE DAY.

### THE SERVICE AT THE ROYAL ALBERT HALL.

It was Sir ARTHUR CONAN DOYLE who, as the Rev. GEORGE VALE OWEN mentioned in his address, started the Spiritualist Armistice Day meetings by a service at the Queen's Hall, after which the work was taken over by the Marylebone Spiritualist Association. And his absence was felt at the great meeting held on Sunday morning, although the hall was well filled in every part, and the occasion seemed more impressive than ever, for, on this tenth anniversary, the national interest in the commemoration, growing with the years, had become deeper and wider than on any occasion in the past.

The service commenced with the hymn, "O God, our help in ages past," and was followed by an Invocation by the Rev. GEORGE VALE OWEN. After some introductory remarks by the Chairman, Mr. TOM GROOM, the Two Minutes' Silence was reverently observed. Then came the Lord's Prayer, a Reading by Miss ESTELLE STEAD, and short addresses by Mr. HANNEN SWAFFER, Sir FRANK BENSON, the Rev. GEORGE VALE OWEN, Mr. ERNEST HUNT and Mr. ERNEST W. OATEN, with hymns in the intervals, closing with the Benediction by Mr. Vale Owen and the National Anthem on the great organ, played by Captain Dimmick.

An appeal for the ending of war was the note of several of the addresses, and this also was the burden of a remarkable article by Sir Oliver Lodge written for the occasion and printed in *Service*, the journal of the M.S.A., which contained the programme of the meeting.

Many well-known people were amongst the congregation—people well known in public life, as well as in the Spiritualistic movement, and amongst the veterans the presence of Mrs. M. H. Wallis, a devoted worker in the past, may be mentioned.

We are compelled, by reason of having to go to Press early, to hold over a summary of the addresses until our next issue.

### THE QUEEN'S HALL MEETING.

In the evening of Armistice Day, despite the inclement weather, a very large audience, filling almost every part of this spacious hall, listened with the closest attention and appreciation to an address by Mr. ERNEST OATEN. Speaking on the reality of the after-life, Mr. Oaten gave several instances of the communion of "spirit with spirit", narrating some remarkable incidents of telepathic communication between himself and two personal friends in the body, and afterwards gave some of his own experiences of spirit return.

"Extract to the full from this life all the good we can, in preparation for the other life," said the speaker, adding in impressive tones, "Just as we are responsible for the welfare of our physical body, so are we responsible for our spiritual body." Spiritualism is not mere talking to spirits; it is the gospel of Life itself in all its manifold bearings."

Mr. Oaten concluded his address with an eloquent defence of mediums and their work, which plainly indicated that it was the earnest Spiritualist, equipped with experience, and trained in careful observation, who showed his ability to separate the genuine from the spurious in mediumship.

Mrs. Estelle Roberts gave some remarkable demonstrations of her psychic powers, unmistakably proving to many strangers present the reality of spirit-return.

L. H.

# SIDELIGHTS.

The postmen and postal officials of the South-West London district have formed a Spiritualist Society, says *Reynolds News* of November 4th.

\* \* \* \* \*

The strange story of a naval officer whose psychic powers contributed to a Japanese victory is told in *Pearson's Weekly* of November 3rd by Professor Asano, head of the Japanese Society of Psychical Science. In May, 1905, this officer, named Akiyama, who was attached to the staff of Admiral Togo, saw clairvoyantly the Russian Fleet steaming into the Korean Sea. True enough, the enemy fleet was found to be sailing as the seer had predicted, in the precise formation he had indicated, and the result of this warning was a great Japanese victory.

\* \* \* \* \*

Another interesting case told by Professor Asano concerned Mr. Arafuka, a business man of Osaka, whose psychic gifts were strikingly illustrated by the following incident. One day the medium, under control, said that at a certain village in the county of Hiuga was a mound, beneath which lay the remains of an old-time emperor of Japan, with the Imperial regalia, an emerald-mounted sword, and a suit of ancient armour. Minute details were given by the spirit control—stated to be a former friend of the first Emperor of Japan—and when excavations were made at the indicated spot the relics were found exactly as described, as well as an old manuscript in an almost forgotten language confirming much that the control had said.

\* \* \* \* \*

Under the heading, "Psychical Police", the *Daily Mail* of November 5th quotes from the *Police Review* to this effect: "Psychical research is pursued by scientific methods of investigation, inquiry, and the sifting of evidence in such a way as to entitle those who are interested to claim the consideration and respect that is due to all earnest inquirers after the truth. The practical problem for the police is to distinguish between scientific 'Spiritualism' and the practices of the quack and the charlatan. To this end we are told that the officers of the force have been studying the science, and many now have such a knowledge that they recognise the difference between Spiritualism as a science and the other thing. Among the believers in the occult science is at least one well-known chief officer of police, who makes no secret of his faith."

\* \* \* \* \*

"Fairness for Spiritualists" is the heading of a *Lancashire Daily Post* editorial of October 29th, protesting against the recent attack on Spiritualism on the part of a certain newspaper, following two sad cases of suicide, wrongly attributed to occult "dabbling". Says the *Daily Post*: "This is most unashamed intolerance. Nobody asks that all drinking clubs and public houses should be shut because our medical records reveal occasional cases of delirium tremens. Not a soul suggests that mass emotional efforts on the part of well-established orthodox bodies should be made illegal because here and there a victim finds his way to the lunatic asylum. . . . The truth is that our public attitude to Spiritualism is based on badly-confused thinking."

\* \* \* \* \*

That gifted writer, H. V. Morton, tells in the *Daily Express* of November 1st of his recent meeting with a "ghost-hunter", Mr. W. T. Linskill, author of

*St. Andrew's Ghost Stories*, who turned out to be no "anæmic psychic investigator", as Mr. Morton anticipated, but "looking remarkably like a possibly violent retired major-general". Mr. Linskill recounted some of his life adventures, one of the most dramatic being his obedience to a sudden impulse that prompted him to get out of a train in which he was travelling, one Sunday evening in 1870. This impulse was providential, for the train was blown from the Tay Bridge, and every soul on board killed. Another story concerned a certain Brother Plater who murdered the Prior of Montrose, and whose ghost became friendly with a billiard-marker, "chatting away to him during the course of his duties". (Obviously the billiard-marker was a psychic—if the story is true.) One day the "ghost" asked his billiard-marker friend to dig in a certain spot and give his bones Christian burial. The bones were found, and buried as the ghost directed.

\* \* \* \* \*

*Pearson's Weekly* of November 3rd recalls the story of the "haunted vault", which has already been told in our pages, but will bear touching upon again. The peculiarity of this family vault was that no coffin would rest within its walls. On five different occasions it was opened, each time disclosing that the coffins inside had been violently disturbed; one coffin was found to be standing on end. Closest precautions were taken to prevent the displacement of the coffins; sand was sprinkled on the floor to assist in detecting human footprints; a huge block of stone was placed against the entrance, and sealed; but all to no purpose, for although the seals remained intact and no footprints or other signs of human intrusion were discovered, the disturbances continued as before. Commander Gould, who has referred to the case in a volume, *Oddities: A Book of Unexplained Facts*, examines the natural explanations (earthquakes, magnetic disturbances and the propellant force of confined gases are among the suggestions that have been put forward to account for the phenomenon), but finds them inadequate. Sir Arthur Conan Doyle, who discussed the case some years ago, has suggested a psychic explanation.

\* \* \* \* \*

Sir Oliver Lodge, in the course of an interesting article in the centenary number of the *Spectator*, says: "So, finally, in the realm of psychology, I expect that mind will be found to be a cosmic entity, not by any means limited to its terrene manifestations, but a permanent, guiding, controlling, and animating principle, which can interact with matter for the purpose of developing individuality; making use of the energy which is here running down from more to less available forms, and coercing matter to fulfil its own behests; not limited in its activity to the material organisms which it has constructed, not subject to the revolutions and cyclical mutations which characterise machinery and material things generally, but progressing constantly forward with enhanced beauty and value, like the fabric emanating from a loom. Nature was called by Goethe 'the living garment of God', and he spoke of the spirits that were engaged in weaving it. We in a small degree are privileged to be among those spirits. The discovery that this process can go on, and that we can continue to take part in it for ever, is now in process of being made, and perhaps a century hence may be accepted as part of the orthodox doctrine of science."

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MRS. E. A. CANNOCK asks us to announce that she will be absent from London for a month; her address until mid-December is Station Hotel, Dumfries, Scotland.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## MODERNISM AND IMMORTALITY.

BY FREDERIC STEPHENS (Paris).

"As it seems to me, we cannot separate mind and body in Man: they are two aspects of a single unity. . . . How man's spirit will be preserved we cannot say. . . . Shall we not be content with St. Paul's confident hope that God will give it a body?"

These are the words of Bishop Barnes at the recent Cheltenham congress of Modernists. They seem to me but ill-adapted to throw any fresh light on this age-old problem. Dr. Barnes favours the Dual-Aspect theory of mind and body—with an underlying Spinozistic substance, which is the Sole Reality. But, as Professor James Ward pointed out twenty years ago, this psycho-physical parallelism—perennially slain by metaphysicians and resurrected by naturalistic psychologists—is nothing more than a principle of Methodology. It recommends that physiologists and psychologists shall each keep inside their own territories, and "mind their own business".

To the problem of the survival of personal consciousness beyond physical death, the Dual-Aspect theory can only take up a neutral, if not an unfavourable attitude, and Spinoza was perfectly consistent with his monistic doctrine in being a disbeliever in personal immortality ("survival" is a much better word). Dr. Barnes seems to be conscious of this, and finds it necessary to reply to it by saying that in "our belief the survival of human personality is bound up with our conception of the nature of God".

Now this is simply to transfer the whole problem of survival to the region of ontology and theology once more. This method has been tried for twenty-five centuries, and has only been a battle-field for succeeding generations of philosophers on which to exhibit their dialectical prowess. But, as someone has observed, nothing new has been said for it since Plato, or against it since Epicurus. The words of Frederic Myers are still unheeded by the deaf ears of our official theologians. If personal survival is to be taken out of that region of pious half-belief (at best) or frank disbelief (at worst) to which it is relegated to-day, this can only be done by the abandonment of metaphysical speculation and applying the methods of scientific investigation which have so enormously extended our knowledge in other fields.

If survival is to be "proved" at all, it can only be done by the abandonment of metaphysical speculation and applying the methods of scientific investigation which have so enormously extended our knowledge in other fields.

If survival is to be "proved" at all, it can only be in this way. How does Science ever "prove" anything? Only by showing that it is *congruent* with, and gives the most reasonable interpretation of the special group of observed facts concerned in the investigation, and every effort is made to see that they are facts.

Bishop Barnes and Dean Inge know perfectly well that this claim is made to-day by careful investigators for the facts which underlie what is popularly called "Spiritualism"—the term matters little, although it appears to raise the reverend Dean's ire. The investigators who have reached the conclusion that these facts justify the conviction that the human mind survives the death of its material organ, are far too many in number and of too much importance to be passed over in silence, or dismissed in a clever epigram. One of the most recent is Dr. R. J. Tillyard, F.R.S., who, in a communication to *Nature*, writes apropos the "Margery" experiments in Boston that he considers "that a scientific proof of survival has at last been obtained".

Dr. Barnes asks whether we should not be "content with St. Paul's confident hope that God shall give it [man's spirit] a body"? For those who find that St. Paul's "confident" hope is all that we ought to

desire to have concerning the astral or ethereal body, the problem, of course, does not arise, but it should be borne in mind that there are many people who find the doctrine of the existence of the ethereal body (as a working hypothesis to connect together the vast group of supernormal phenomena) something to which research and experiment may be applied with a fair expectation that it will subsequently be adopted or rejected, as happens to all scientific hypotheses sooner or later.

One can never rid one's self entirely of the suspicion that much of the deep-rooted antagonism of the highly-cultivated theologians to the subject of Spiritualism, "taken by and large", is to be found in a kind of complex which they have (probably unconsciously) developed. It somehow shocks their sense of propriety—one might almost write "respectability"—that we should pass into the ethereal life just as we leave the physical plane, with all our vices and virtues, our likes and our dislikes, our ignorance and our knowledge.

It seems that for some "time" we have a vast amount to unlearn, that willingness to learn and humility are a *sine qua non* for our progress, and we have to discover that the "whole purpose of the earth life is development, it is nothing else." Our friends and loved ones who have preceded us are neither supernal nor infernal. Their progress, in some mysterious way, is bound up with ours; they remember us still, and, to quote the words of Sir Oliver Lodge—it is probably literally true—*ut non sine nobis consummarentur* (that not without us shall they be perfected).

## ANIMALS AND THEIR FUTURE LIFE.

Mr. E. Harvey (Bromboro', Cheshire) writes:—

There is something in the belief that all animals survive, and also for the belief that none at all do, but the theory that some continue and others perish does not seem so acceptable because it is *we* who are making the selection, and it is an arbitrary one. Certain tamed animals, such as dogs, horses and cats (but preferably, almost invariably, dogs) are considered favourably while all the rest stay in outer darkness. Very properly we are not able to believe that dangerous and repulsive creatures have any chance; but although some are terrible or offensive to us, they are no more consciously wicked than is the man who goes out to kill pheasants. A pack of wolves is formidable, but if we could get the pheasant's point of view it might run thus: "Do not forget, children, that to-morrow is the 1st of October, on which day they set out from the big house to kill us. The pack is forming fast, and I have already counted ten arrivals at the house, to say nothing of the hangers-on. I recommend you all to keep your weather-eyes open." As a meat-eater myself, I consider the bullock and the sheep have an unanswerable case against me—so much so that I would admit them to a heaven on the one single ground that it is highly unsportsmanlike first to kill and eat them and then to deny them a future of some kind.

There is an argument that we cannot have even an idea of a place which could by no possibility exist, and we might ask how far animals can conceive of another world. This we cannot expect to know. Most of them will practically have little knowledge even of a "to-morrow". The squirrel shows some forethought by storing food for the coming winter, and even the dog in burying a bone for disinterment later goes beyond the actual day.

Man having trained the dog to chase and kill food for him—a thing it previously did for itself alone—finds a place for it in heaven to continue the companionship, but he rejects the dog's relative, the wolf—this latter having declined his nearer acquaintance.

It is a knotty question, because we are manifestly swayed by our likes and dislikes.



## THE MANTES MATERIALISATION.

## A BACTERIOLOGIST'S TESTIMONY.

Some further light on the Mantes Case is thrown by Dr. V. Belin, director of the Institut Bactériologique de Tours, who writes in our Paris contemporary, *Psychica*, of October 15th, on "Le Mystère de Mantes".

It will be remembered that an unfortunate *fracas* took place during a materialisation experiment in Mantes, following an accusation of fraud on the part of the medium Blaise made by M. Quartier, secretary of the Institut Métapsychique International, and M. Masson, a representative of the Paris *Journal*. According to the report, these two sitters seized the materialised form known as "Madeleine", revealing it to be none other than Blaise himself, covered with white veil and cotton wool. This dramatic *dénouement* aroused the immediate indignation of the other sitters, who ejected M. Quartier and M. Masson with some violence, a proceeding which was the subject of a legal action now in progress.

Dr. Belin, who writes with restraint and apparently without prejudice, discounts the statements of M. Masson, suggesting that his highly coloured journalistic descriptions are lacking in value as evidence. He says "M. Masson speaks of 'an obsessing atmosphere which weighed on his chest like a paving-stone', of the 'horrible' restraint which he felt owing to the imposed condition of immobility, of the 'cloud of incense which strangled him more and more every minute,'" etc.

"Very well, since immobility, fumes of incense and the softly played phonograph are capable of putting a man into such a state, he ought to avoid such seances, and especially avoid giving an opinion. . . . Innumerable false mediums have been unmasked; their manifestations should be classed among the unsuccessful and valueless experiments such as we find in all laboratories. But in my opinion we should not allow these negative facts to be given out to the public by lovers of facile irony. . . . The information of M. Quartier, of whose great metapsychic erudition we are aware, has a certain value."

Dr. Belin then describes his own personal experiences from notes taken immediately after one of the Blaise seances at which he assisted. He was seated in the second row, about a yard from the medium's cabinet, and was able to see very well by means of three electric lamps, covered by a red "muff", which he describes as giving "sufficient light to make it possible to see the various corners of the room and even to write". (This statement is somewhat at variance with that of M. Masson, who spoke of "two candle ends, red and dim".) Although M. Masson speaks of the condition imposed that he should remain motionless, Dr. Belin says that he himself was authorised to rise whenever he wished, and to lean forward as much as he desired between the two persons in the row in front of him who had amiably moved aside their chairs to facilitate this movement, which brought his eyes quite close to the curtain. Neither the fumes of incense which seemed to dissipate quickly, nor the phonograph incommoded him in the slightest degree. He was, he says, as calm and as much master of his senses as if in his own laboratory.

He continues: "I freely admit that this gardener, with the heavy steps and the clumsy gestures normal to a man engaged in rude manual labour, might have been able, during the two hours of the seance, to have moved away [from the cabinet] without the slightest noise and without getting tangled up in his veil which dragged on the carpet; that he might have 'made up' his face sufficiently well to obtain that inexpressive, beardless countenance of feminine aspect which I clearly saw in the light on the screen; that he might have been sufficiently ventriloquial to imitate the 'monochord' voice of 'Madeleine'; that he might

know how to make use rapidly and discreetly of the necessary equipment to permit the rise and fall of a basket of flowers close to my eyes without my being able to see the apparatus; that he might make use of a special magic lantern to produce on the curtain of his cabinet a circular light of a strange flamboyant aspect. . . . All this would prove that Blaise is a remarkable actor. . . . Let us admit, then, that Blaise may be an artist, before whom I bow, thanking him for having caused me to pass a pleasant evening."

Dr. Belin considers that if these manifestations were due to trickery, two actors would be necessary. He points out that Blaise the medium was a small man, while "Madeleine" appeared to be clearly much bigger than Blaise, though he admits the possibility that a trickster could obtain this effect by draperies and elevators in the shoes.

In summing up, Dr. Belin says that M. Quartier's intervention has had the distinct advantage of bringing matters to a head and that the Mantes group *must* submit themselves to a severe control so as to establish certain important vital points: for instance, to prove finally whether or no Blaise is actually in his cabinet when "Madeleine" is moving about in the seance room. To settle this point he suggests that the two chairs nearest the cabinet should be occupied by skilled investigators authorised to assure themselves of the medium's presence in the cabinet by such methods as they deem necessary.

## MASQUERADING SPIRITS.

It is often easier to detect a person's insincerity by his manner than by his speech. When in communication with spirit people at a seance this is more pointedly the case, for the "psychic atmosphere" is then more likely to impinge upon the sitter than in ordinary circumstances.

If only investigators would remember this and judge accordingly, they would avoid the danger of being duped by any masquerading spirit. For, of course, there *are* masquerading spirits in the other life. Such beings are continually met, with on this side of the veil, and they are not "changed in a moment" when they arrive on the other side.

In point of fact, when a person who indulged in practical jokes while on the earth—either with light-hearted or malicious intent—passes to the other life, he can there, at times, so mask himself that he can present his thought in objective form to the unwitting clairvoyant. And so we get our Alexanders, Napoleons, Julius Cæsars, and other fictitious presentations of the mighty dead.

But to think that *wholesale* deceit is practised successfully in this way from the other side is to take an exaggerated view of the case, for every experienced Spiritualist knows that law and order are more rigorous in action, and have to be more strictly obeyed there than is the case on earth. So that if we bear this in mind, together with the "truth telling" of the psychic atmosphere at a well-ordered seance, there is very little to discourage the inquirer in regard to masqueraders of the "Borderland".

L.H.

DECEASE OF MRS. ABRAHAM WALLACE.—We have to record with deep regret the decease of Anne Isabella Reid, beloved wife of Dr. Abraham Wallace, who passed away on the 1st inst. from hemorrhage at the base of the skull. As the announcement in *The Times* phrased it, "she has passed to the higher life", but none the less, our sympathy goes out to Dr. Wallace and his family in the temporary loss of one whom he describes as his dear life companion.





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VOL. VII, No. 3

October, 1928.

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 circle; 2.45. Lyceum; 6.30. Mrs. H. J. King (Miss Smedley). November  
 21st, 8. Mr. Edmund Spence.

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 service; 6.30. Mr. Ronald Brailey. Wednesday, 7.30, public circle at  
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No. 2497. VOL. XLVIII. [Registered as SATURDAY, NOVEMBER 17, 1928. a Newspaper.] PRICE FOURPENCE.

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## NOTES BY THE WAY.

### SPIRITUALISM AND THE CONJURER.

We have heard so much of conjuring in connection with psychical research that it is refreshing to hear from some of the fraternity who have outgrown the idea that there is any real connection between the two subjects. It is true that in physical phenomena there is a certain small field of exploration for the magicians and illusionists, but it is very small. Many readers of *LIGHT* are acquainted with the name of Mr. Staveley Bulford as a man fully convinced of the essential facts of Spiritualism. Mr. Bulford was one of the founders of the Magic Circle, and is an accomplished conjurer. Those who have read his book, *The Mystery of Ourselves*, or who have heard him lecture on his astonishing results in psychic photography, will know how far he has travelled beyond the stage at which even some psychical researchers halt. We have more than once noted with amusement the chagrin which some anti-Spiritualist amongst the conjuring fraternity has felt when lecturing to discover that opposition to his views on Spiritualism came occasionally from his own professional brethren. It reminded us of an occasion when a Rationalist addressed a Jewish audience on the fallacy of Spiritualism. It seemed a quite safe proceeding, for Jews are generally regarded as very materialistic in their views. All the same, he was severely "heckled" by some of the Hebrews, who had made themselves acquainted with psychical facts. And he was very much astonished. Spiritualism is a vast subject, larger than all the systems and schools which oppose it, even when taken in the aggregate. Each of them can absorb something from it. And this in due time they will learn.

### SUPERNORMAL PHOTOGRAPHY.

In the early days of experimentation in this subject, it was discovered that photographs could be taken in darkness, which suggested that the light present belonged to the violet end of the spectrum. But as it was darkness in the ordinary sense of the word, Mr. Andrew Glendinning some thirty years ago coined the word *dorchograph*, combining the Gaelic word for dark with the Greek portion of the word. This was, of course, an objectionable hybrid, and Miss Felicia Scatcherd suggested *skotograph* (from the Greek,

*skotos*=darkness). In this way are terminologies formed, first the fact and then the name for the fact. We reflected on this when we heard of the "Thought-graphy" with Japanese mediums, as described by Dr. T. Fukurai, the Japanese professor, at the recent Congress. The photography of thought is a well-ascertained fact, one of the earliest of the experimenters being Dr. Baraduc in France. It is pleasant to know that the subject has fallen into such competent hands as those of the Japanese psychical researchers, and that they are able to confirm the results already obtained in Europe. "Thought-graph" is, of course, a rather awkward term, but it will serve for the present. *Noemagraph*, although it is all Greek and indicates the idea of the photography of thought, is a little forbidding. The question of a name can well wait while the experimenters get on with their facts.

### THE DANGEROUS THINGS.

Mark Twain did far more good to the world than a multitude of dull moralists, by giving it the medicine of laughter, which sometimes meant that it was taught to laugh at itself. He once wrote of his examination of vital statistics to find out what things were most dangerous to life. And having gone over the mortality returns, he discovered that the great majority of people die in their beds. This gave him his text, and he exhorted us to "shun those deadly beds!" We all have to walk warily nowadays, especially in this motor-ridden age. The roads are becoming almost as deadly as the beds, and while trying to dodge the influenza germ, we may get caught by a racing bus at a dangerous corner. But life is a great adventure—it is that which gives it its spice, for all healthy-minded people—and it is best lived by steering carefully between the two extremes of recklessness and morbid caution. We have long listened to alarmist counsels regarding the dangers of Spiritualism. But without any desire to pretend that it holds no dangers, it is significant to observe that the alarmists say nothing about those blessings and benefits to which thousands of Spiritualists can testify. If we were disposed to sermons, we might say something about the perils of insincerity, hypocrisy and religious bigotry.

### MRS. KATHARINE ST. HILL ON "WITCHCRAFT".

On Thursday evening, the 8th inst., Mrs. KATHARINE ST. HILL addressed the members and friends of the London Spiritualist Alliance at 16, Queensberry Place, on "Witchcraft", Mr. F. R. Maude presiding.

Mrs. St. Hill dealt with her subject as regards its ancient and modern forms and showed that the power exercised was psychic in character and whether it was good or evil turned entirely on the way in which it was used.

An animated discussion took place at the close, and the proceedings terminated with a cordial vote of thanks.

We hope to publish a summary of Mrs. St. Hill's address in our next issue.



## A SEANCE IN THE ROMAN CATACOMBS.

### VISIONS OF A MARTYRED SAINT.

The story of an interesting seance conducted in the depths of the ancient Roman catacombs was told by MR. HARRY PRICE, of the National Laboratory of Psychical Research, at the Queen's Gate Hall, London, on Tuesday, November 6th. FATHER HERBERT THURSTON, S.J., presided.

Mr. Price said he had entered into the experiment with some misgiving, fearing an intolerant attitude on the part of the Catholic Church and obstruction from official authorities. The Roman officials, however, ecclesiastical and civil, showed great interest and sympathy.

Before detailing his experiment, Mr. Price gave a brief outline of the catacombs themselves. They consist of about fifty groups of subterranean labyrinths of galleries surrounding the city. They are of immense length; if added one to another in a straight line, the total distance covered would be nearly 600 miles. The passages are narrow; their average height is eight feet. At the sides, hewn out of the rock, are recesses resembling the berths in a steamer cabin, each recess having been intended as a resting-place for a dead body. Originally the body was closed in by a marble or terra-cotta slab having engraved upon it the name of the deceased, together with a pious legend either in Greek or Latin. There are several large chambers dating from about the fourth century; these appear to have been built for the special purpose of religious services or else as family vaults. Byzantine mural paintings, dating from the eighth century, can be seen in parts. The most ancient portions of the catacombs are those named after the young martyred Roman virgin, St. Agnes.

After the sack of Rome in A.D. 410, the catacombs ceased to be used for burial purposes, and the place seems to have been completely forgotten for many centuries. It was explored, however, by a Maltese, Antonio Bosio, in the 17th century and by many subsequent excavators.

It is quite possible to lose one's way in the winding passages. Many stories are told of careless explorers who entered the catacombs and were never seen again. One well authenticated case is that of a party of thirty students who were conducted into the labyrinthine passages by a teacher. No trace of them was ever found. A French officer who undertook a solitary exploration disappeared for several days, returning as a weak and trembling skeleton.

Permission having been obtained to conduct a psychic experiment in the two largest catacombs, Mr. Price then sought for a suitable physical medium. These, however, are somewhat rare in Rome. The directorate of the Italian psychic journal, *Luce e Ombra*, was helpful and sympathetic, but was unable to suggest a suitable psychic. Fortunately, Mr. Price was able to secure the services of a good clairvoyante and mental medium whose name he is not at present permitted to divulge. This lady became partially entranced in the catacombs; everything she said was taken down in Italian and subsequently translated. No suggestions were given to her. After fifteen minutes from the commencement of the seance she appeared to fall into a semi-sleep, and in a strange voice said that St. Agnes was present. She then described a number of scenes or visions relating to the life of this saint, not, however, in chronological order.

The first vision was of St. Agnes herself. She appeared to be aged about nineteen, very tall, thin, frail, with long fair hair hanging down to her waist, hazel eyes, thin arched brows and a pronounced rosy complexion. A prominent nose and small white hands with extraordinarily long tapering fingers completed

the description of her personal appearance. She was dressed in a *stola* or robe of white linen reaching to the instep; over this was an upper garment also of white linen. A maroon-coloured girdle encircled her waist. Her hair was drawn together by a fillet of twisted wool.

Another vision showed the saint in a marble hall apparently engaged in teaching children. Many details were disclosed.

Next came the scene of a crowd of people rushing through one of the narrow streets that skirted the Forum Romanum. At the foot of a wooden bridge over the Tiber they stopped short at the sight of Agnes, who barred their way. She appeared to be exhorting them to return to their homes and to refrain from some contemplated action, speaking to them earnestly for a long time. The medium was unable to ascertain the cause of the disturbance.

Another scene showed a large stone temple theatre (probably the theatre of Marcellus). A sudden uproar occurred among the assembled audience, synchronising with the entrance of Agnes, accompanied by three persons, into the *podium* (the space in front of the last row of seats which was reserved for magistrates and nobles). The demonstration was obviously hostile but died down when Agnes and her companions departed.

One visualisation depicted the main entrance of the Colosseum at nightfall. Said the psychic: "Huge flares or *flambeaux*, placed high on poles, illumine the scene. Vast crowds are pouring along the *Via Sacra* on their way towards the huge stone circus, over the principal entrance of which is a triumphal car drawn by horses. It is probably a holiday and senators and warriors, priests and women, slaves escorting their masters, youths, artisans, Jews and mobs of nondescript types are surging towards the gigantic arena, afoot and in litters. A number of wheeled vehicles, drawn by horses, are discharging their loads at the various entrances, at which men are selling scrolls of paper or parchment. [Possibly a programme or *libellus* of the events taking place in the Colosseum]. A small crowd of people is assembled at the base of the great statue. [Apparently the colossal bronze statue of Nero which gave the name 'Colosseum' to the Flavian Amphitheatre]. Mounted on the plinth is St. Agnes exhorting the public not to attend the dreadful exhibition which is about to take place in the amphitheatre. A group of Roman soldiers stand apart from the crowd, watching her."

Among the other visions seen by the medium the following is peculiarly interesting. There was described a group of people, headed by St. Agnes, threading their way in single file across a field near the ancient church of Quo Vadis, not far from the catacomb of St. Calixtus, and about half a mile from the Porta San Sebastiano. It is nightfall. Agnes carries a solitary candle which she shields with her hand from the wind. At a short distance from the stone wall separating the field from the road, near to the junction of the *Via Ardeatina* with the *Via Appia*, the procession stops. A hole is dug and there is buried a box which contains several parchment scrolls, embossed and engraved bronze plates, bronze statues, a long heavy gold chain and other valuable relics.

The precise position of this box was given to Mr. Price who stated that he intends one day to return to Rome for the purpose of trying to locate it. He had visited the scene of the burial and made a rough sketch, during his last visit.

Other visualisations showed St. Agnes seized by



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two *centuriones* while addressing a meeting near the *Meta sudans*, a fountain opposite the principal entrance to the Colosseum (a portion of which is still visible to-day). The saint was also seen in prison in the vaults of the Colosseum. These vaults were formerly brothels, which suggests an unpleasant fate intended for the martyr.

Next came the picture of the murder of Agnes by two soldiers outside the Porta San Sebastiano on the Via Appia near to the church of Quo Vadis. A document has just been read out to her [possibly an official interdiction] by an officer in charge of a posse of soldiers who had been escorting her through the city streets followed by a hooting mob. At the conclusion of the reading of this document the soldiers return to enter the city. Then two apparently drunken soldiers appear and approach the saint, who recoils from them. Friends step in between St. Agnes and her assailants; there is an altercation, a struggle, the flash of a knife and St. Agnes sinks lifeless.

Next came the picture of the placing of her dead body in one of the niches prepared for her in the catacombs.

On the marble slab covering the body the medium deciphered the letters OFFIC XX.

It would be noticed, said Mr. Price, that there was an hiatus between two of the more important visions. What happened to the saint between the time that she was thrown into the prison and when she is seen being escorted outside the city? Perhaps it might be assumed that after her imprisonment she was tried, and found not guilty, but that recognising the girl to be a source of trouble the authorities had warned her not to frequent the city—which might account for the reading of the interdiction (if such it was). It was well-established that the Courts of that period had power to command a person not to live within a particular region and that he might be interdicted from fire and water, two essentials of life, if he over-stepped the bounds prescribed. In other words that person became an outlaw.

"I doubt if the psychic invented this story, which differs from the traditional story accepted by orthodox Catholics," said Mr. Price. The medium herself was a good Catholic so that presumably she would tell, in a normal condition, the traditional life-story of St. Agnes, and not one that departed from it in important details. He saw no reason why the medium should consciously draw upon her imagination, though he had no method of ascertaining to what extent the subconscious was "tapped".

But the traditional version of the life of St. Agnes, said Mr. Price, states that in the reign of Diocletian a young maiden named Agnes was publicly humiliated and beheaded at the age of 12 or 13 because of her adherence to the Christian faith. There was also a legend that she refused to marry the pagan son of the Prefect Sempronius, who, in revenge, denounced her to the Emperor. Another legend has it that she was sentenced to be burnt at the stake, but as the wood refused to burn, the executioner beheaded her with a sword.

At the conclusion of the lecture, which was illustrated by several interesting lantern slides, Father Thurston addressed the audience.

"My principal purpose in coming here," he said, "is to put before you the traditional story of St. Agnes. There is, however, no fully authoritative story." Students generally agreed that it was legendary. What little they knew about this saint was gathered from a few sources which, however, told them very little. There was an acrostic inscription in the church of St. Costanza which merely stated that she was a martyr, a virgin, and that she triumphed. She was referred to in a hymn (probably the authentic hymn of St. Ambrose, Bishop of Milan) belonging to the fourth century. By tradition we learned that she testified in the 13th year of her age. "Her little body was hardly big enough for a sword thrust." She was "dragged with clanking chains" and "made ready to submit her neck and hands to the iron shackles".

There were also references to her brave bearing before the threats of the executioner and we are told that "she bent her neck for the stroke". These somewhat rhetorical utterances told us little.

Another version stated that St. Agnes was brought before the governor of the city and sentenced to be exposed to prostitution, but that in some miraculous way her hair covered her body so that no impious eyes could rest upon her form; finally her throat was pierced.

There could be no certainty in these vague accounts. One could not even be certain as to the date of her martyrdom.

With regard to the visions seen by Mr. Price's clairvoyant, he was sceptical of their real truth. A great many Catholic mystics claimed to have similar revelations; these were given with a wealth of minute detail and in some cases disclosed remarkable evidential features, but at the same time included other features that were highly improbable. Furthermore the same scenes seen by two different visionaries frequently failed to confirm each other and it was extremely difficult to separate what was probable and what was improbable in such visualisations. He instanced the case of Anne Katherine Emmerich who lived about a century ago. Some of this lady's visions were remarkably interesting but they contained an unsatisfactory mixture of the probable and the improbable. One of her supernormal descriptions related to the alleged mission to Cyprus undertaken by Our Lord. The sea journey to the island was given as occupying a day, which was impossible, short of a miracle. On the other hand other details were amazingly accurate as, for instance, descriptions of heavy-tailed sheep, masses of salt found on the island, etc.

St. Bridget, the widow of a Swedish magnate, who lived in the 14th century, had also claimed to have had similar visionary experiences.

One had to face the fact that so many of these mystical revelations did not agree on many points, although the speaker would not say that they did not contain elements of truth.

He disclosed the interesting information that St. Agnes's head is probably still in existence.

Before the meeting concluded Mr. Price showed an oil painting which had been lent by a gentleman who had read in the newspapers of the approaching lecture and had got into touch with the National Laboratory. It was only recently that the owner was able to ascertain that this picture represented the martyrdom of St. Agnes. Its peculiar interest lay in this: That although the details of the saint's life and martyrdom as told by the Italian medium differed from the traditional story, they confirmed—or were confirmed by—the painting in some notable respects. For instance, the saint certainly appears to be closer to the age of 19 than 12 (or 13) which was the age at which tradition says she met her death; she appears, too, to have the long fair hair, the long tapering fingers and to be dressed in the "robe of white linen reaching to the instep", having an upper garment made of white linen. There is a girdle round her waist. Furthermore, the "two drunken soldiers" are represented in the painting by two male figures, one of whom is stabbing the girl from behind—some slight evidence against the theory that she was beheaded. Further, the scene takes place outside a stone gateway very similar to the main entrance to the Quo Vadis church. These points tend to confirm the Italian medium's statement, though, of course (as Mr. Price pointed out), the evidence is far from conclusive.

N.

We learn that Professor Asano is returning on the 10th inst. to Japan, via New York. He has arranged to attend a seance at the home of "Margery" and Dr. Crandon in Boston before leaving the United States. Professor Fukurai has already left England en route for Japan.



## THE APPEAL OF SPIRITUALISM TO THE MODERN MIND.

BY L. M. BAZETT.

### PART II.

One of the problems to be reconsidered in the light of the new knowledge, was death. The current thought around this subject was of a particularly materialistic character, and death was certainly supposed to sever the links of human relationship which had been forged during earth-life. It was found exceedingly difficult to imagine the human being apart from his physical embodiment, and the death of the latter had the appearance of finality and irreparable loss, so far as the link with the living was concerned. The idea of a far-distant resurrection which was offered by religion supplied very little real consolation for a present grief.

Experiences such as visions of the dying or the dead were testified to by a certain number of those who had actually seen them; but no rational place had been found for these in the religious thought of the time. Perhaps it was the tragedy of the Great War which did more than anything else to draw attention to these questions, and to bring to light a number of fresh psychic experiences, showing that these were much more common than was generally believed.

After all, such experiences of seeing the "dead" in another kind of embodiment fell into line with what science had been demonstrating as to the character and properties of matter. Matter—it had been shown—could exist in various degrees of density, these being dependent on different rates of vibration. This conception made it possible to realise that the human personality might still function after death in a body composed of matter, albeit of less density than the body of flesh which had undergone dissolution. This body of lesser density could, under certain conditions, be seen and even touched.

Not only were visions of the departed made known, but a number of people asserted that they had spoken with those who had appeared to them. Many who were born and brought up within the confines of the old thought, shifted their mental position, owing to remarkable personal experiences of a psychic character, which came to them fraught with a sense of reality which compelled conviction.

It is this reality, born of experience, which is the very foundation of Spiritualism, and which naturally makes a strong appeal in an age which increasingly demands that conviction be based on experimental proof.

This conviction has at times become so intense, that Spiritualism has been labelled as a new religion. It were surely more true to say that it is a philosophy which brings a new sense of reality to bear upon some of the most vital facts of human existence.

In former days, we were accustomed to be warned off by religious authority from some of the ground that is being explored to-day, i.e., the confines of death and the life beyond. Such statements as "We cannot know, and are not meant to know" have proved to be a fallacy, and therefore no longer binding on us. History shows that such assertions are prompted by instinctive fear, and are the outcome of ignorance.

To-day, in the light of new knowledge, a very marked fearlessness characterises the modern mind. When life is apprehended as a continuous whole, and death as a necessary and natural episode in its development, our term of existence on earth is seen to hold a fresh significance.

The changes of which I write are fundamental, and of an importance which is incalculable. Those who have grasped even a few of the implications of Spiritualistic philosophy will admit that the whole per-

spective of their life is changed thereby. It is difficult for others, who still hold to the old attitude, to realise the extent of the change that has been wrought.

Alongside of the development of modern Spiritualism, there has been growing up that very important new science, Psychology. Its field of study includes the powers and processes of the human mind, both in its normal working, and in its more unusual manifestations. The close bearing of this science upon Spiritualism needs to be more fully realised, and each subject studied in the light of the other, if their individual value and their joint contribution is to be developed to the greatest extent.

The modern mind is greatly interested in the psychological study of normal and abnormal processes, but is barely beginning to recognise the vast field of supernatural activities which Spiritualism brings to its notice, and which await explanation. When psychology does come to take account of such supernatural phenomena, both physical and mental, it will in all probability be found that these are, after all, manifestations of wider reaches of our personality, the extent of which we as yet but dimly apprehend.

I have endeavoured to show some of the ways in which Spiritualism makes its appeal to the modern mind, and to indicate the natural and reasonable position which it occupies in the thought of our time.

If it has taken root as firmly as some of us believe, the future will see its growth and development. It has been described as the great spiritual force of the future. Others—such as G. H. Mair—speak of it in such terms as the following:—

If the strivings of science should succeed in proving as evident and comprehensible the existences which Spiritualism and Psychical Research are striving to establish, we should know again the thrill which the great twin discoverers, Copernicus and Columbus, brought to Europe.

### A VISION OF THE FAR FUTURE.

[Given to Miss A. E. White (through the hand of a well-known automatist) on the Ouija board.]

I saw the future of life on earth. It passed like some great coloured pageant, and I saw the end, the clock running down—life becoming extinct; a dead world that broke up and passed, only to come together again in some future time as the Mind of God re-moulds it and shapes the material fetters the spirit must wear so that it may come into the fullness of the spiritual existence at last.

*Did you see a time when death would be no more?*

No. I saw a time when the physical body only broke up through age, or rather the spirit cast it off as it would a garment. I saw that this would not be for a number of generations, for there is still a period of materialism before the world, and the material struggle for life will become intensified up to a point. The world will grow too small and will not hold the number of people. This danger lies, apparently, in the prolongation of life. That will mean that in another generation the pinch of hunger will be felt; but man will after struggle and bloodshed realise that he must control birth and death. It is only when that knowledge is his that an end will be put to ignorance, and men and women will begin to live the life of two worlds; by that I mean to live in the spiritual and mental sense so that they come to control their physical bodies, and pain and sorrow lessen for them. But the world will be growing cold then, and the end will come, I am told, not in a sudden conflagration; it will come first through man's own will.

There will be no human tragedy at the end. The great tragedy comes when this material age reaches a climax.



# LETTERS TO THE EDITOR.

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

## "THE SUPPLY OF SPIRITUALIST SPEAKERS."

Sir,—In your issue of November 3rd, there is a letter which expresses the hope that none of the ladies or gentlemen who are being trained by Mr. Harold Carpenter "will ever lower their calling by expressing themselves antipathetically to those who are outside our Movement".

Surely it is the business of speakers on Spiritualistic platforms to express themselves antipathetically to any form of error, ignorance or superstition, whether it exists outside or inside our Movement.

This will enable us then always to emphasise that the only religion which can be of permanent use is that which is reared upon the foundations of Truth.—Yours, etc.,

MAURICE BARBANELL.

14, Park Avenue, Finchley, N.3.

## "THE ANIMAL SOUL."

Sir,—Whilst not denying that animals may evolve in the same way that man has done, and though believing there is evidence that many of them survive death, yet I do not think that the case of the Elberfeld horses proves actual rational powers of "intellect" in these exceptional animals.

Some years ago I wrote much on this case and examined all the phenomena, as recorded by eminent witnesses, and the conclusion I then arrived at was that the animals were under some sort of spirit-control and merely acted as mediums. Their answers were supernormal in many cases and resembled those of "infant prodigies"; they did not arrive at results by ordinary processes of reasoning, for they sometimes gave the correct answers to mathematical problems before the figures had been even looked at. How can we assume that an animal, however intelligent, can so far surpass its teachers as did these horses? Nor can we credit telepathy from the human investigator, for the answers were unknown at the time, nor was it due to "signs" conscious or unconscious, for the blind horse gave as good answers as the rest.

Some days they would not answer at all and were apparently animals of normal intelligence. Before their lucid periods started they trembled, and acted much like mediums going under control; also (as stated by Mrs. Metcalfe-Shaw, whose observations upon the dog Lola were quoted in LIGHT of October 27th) they could not keep it up for long but became "tired"—in other words the "control" had to go.

I have often wished that some of our psychic investigators would experiment with animals to find out how far they can be developed as mediums for psychic phenomena. They might supply the material ectoplasm necessary, in conjunction with the more subtle mental powers of the human medium. Did Krall's subconscious faculties manipulate the latent powers of the horses, and were both used by discarnate Intelligences? Such constant "control" would also tend to develop the intelligence of the animals so used.

Has anyone ever tried to use animals as mediums? Is the story of Baalam's ass a survival of some such incident?—Yours, etc.

I. TOYE WARNER-STAPLES, F.R.A.S.

Shortgrove, Worrall Rd., Clifton, Bristol.

## "THE HIGHER SPIRITUALISM."

Writing on the subject of his important book under the above title (published in New York), Mr. John C. Leonard of Washington, D.C., U.S.A., says:—

I would like to get Spiritualists to consider the rational arguments for survival and for Spiritualism in general, rather than the more external evidences. My thanks and appreciation are due to you for your correct interpretation of the Harmonial Philosophy of A. J. Davis and his proper relationship to Spiritualism. His works were not given to him by "the spirits". He was an independent seer. This point I have tried to make to many prominent Spiritualists, but without much success. To one who understands the question, however, it is of the greatest significance that A. J. Davis tried hard to get Spiritualists to realise the supreme importance of their own central spirit and its proper cultivation, independently of spirit intercourse. Self-development from the point of view of the inward spirit is the only profitable foundation from which to view Spiritualism, and until this central position is taken the external evidences count for little. Recognising the failure of the Spiritualists of his own day to practise self-culture and the development of their central selfhood, Davis aptly remarked that "the cornerstone of the building is being rejected".

## THE CANTLON CASE.

Mrs. C. F. Cantlon writes:—

"I hope that you will be good enough to publish in your paper the following statement of facts with regard to the action of the London Spiritualist Alliance, Ltd., in dismissing me from my engagement with them during the recent Police Court proceedings, without giving me any reason or explanation whatever. Miss Phillimore stated to an *Evening Standard* representative that there was no mystery about me and that if I asked for an explanation it would be given fully.

"My husband wrote to the Council of the L.S.A.; the reply stated that the Secretary had no power to deal with the matter, but that it would be dealt with at the next meeting. That meeting has taken place but no answer has been received. My husband wrote a second time, and addressed his letter to Miss Phillimore personally. The reply to this letter was to refer him to the Solicitors, Messrs. K. Brown, Baker and Baker, who defended the L.S.A. in the case.

"Mr. Percy Bullock, my solicitor, therefore wrote on August 9th to this firm. I enclose the reply which he received for publication." [This reply is to the effect that no useful purpose would be served by entering into correspondence in the matter, and the writers therefore could not see their way to do so.]

"I hold copies of a number of letters which were written to Miss Phillimore at her request, to report on my work. All of these speak in high terms of the results obtained through me during the time, two years, that I worked for the Alliance. I cannot in justice to myself or my work allow the matter to stand as it is, as I wish to put myself right for the benefit of the rest of the Spiritualist community, many of whom cannot understand what has happened, or what was the real reason of the Alliance in acting as they did at such a critical time."

Mrs. Cantlon wishes to correct any impression that she rented a room at the offices of the London Spiritualist Alliance, and to make it clear that she was engaged by the Council of the L.S.A. as one of their mediums. She adds: "No instructions were ever given me about my work, or what I should or should not do at my sittings."



## LIGHT.

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

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

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

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

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## THE WAY OF THE SPIRIT.

Answering, in the *Sunday Referee*, a clerical critic who disputed his statement that Spiritualism to-day is carrying on the faith and practice of the early Christian Church, the Rev. Geo. Vale Owen calls his opponent's attention to the fact that there is no "pure word of God". The Bible, as it has come down to us, does not answer to that description. He has no difficulty in proving this point—indeed it is a commonplace to those who have studied the matter and are familiar with the corruptions of the Greek texts, the mutilations and distortions, and the errors of translators. He notes that a prophet does not mean one who foretells the future but one who speaks for another, "an interpreter of the will of a god" (i.e., spirit). As to the term "Holy Spirit", Mr. Owen points out that the capital initials have no place in the original Greek. They were inserted by modern translators as part of what were regarded as necessary corrections of the original text. It is true, says Mr. Owen, "that the Holy Spirit has always been looked upon as the one great fount of Inspiration". But the leaders of the Christian Church at its beginnings well understood that the Holy Spirit works by means of those "ministering spirits" who, as the Bible itself proclaims, are sent forth to minister to us. And the literal translation of the Greek, according to Mr. Owen, is "a holy—or sanctified spirit".

It seems clear enough that, whether by way of a truer understanding of the ancient documents or through modern manifestations of the power and influence of the Unseen World, we are being led to a grander, a more universal interpretation of all that lies behind the idea of Spirit—whether a great impersonal inspiring and guiding influence, or the more limited expression of a personal spirit appealing to its fellows in the flesh. We must take account of all views—the "gods" of Socrates and the Greek Sages, the spirits of Biblical days, especially in New Testament times, the spirit-communicators of Modern Spiritualism, and those large impersonal conceptions of the Universal Spirit given by Shelley, Emerson and other illuminated poets and sages of the last few centuries.

The Spirit, then, may be considered as the Great Power which breathes through the Universe, making its appropriate response in all minds touched to fine issues. It moves and works in and through all things, inspiring alike the high deliverances that reach us through guides and teachers in the Unseen, and the finest utterances that proceed from those who are "still in the body pent". Its power is manifested in an infinite number of grades, but only to those of the highest and purest can the term Holy Spirit be truly applied.

So far as Theology is concerned, it is less a question of revolutionising its ideas than of enlarging them, and thus giving them not only an added dignity but a more comprehensive appeal. Only in this way can the largely artificial divisions of creed and dogma and doctrine be overpassed, and at last dissolved in a great Unity.

## REMEMBRANCE DAY.

## THE SERVICE AT THE ROYAL ALBERT HALL.

It was Sir ARTHUR CONAN DOYLE who, as the Rev. GEORGE VALE OWEN mentioned in his address, started the Spiritualist Armistice Day meetings by a service at the Queen's Hall, after which the work was taken over by the Marylebone Spiritualist Association. And his absence was felt at the great meeting held on Sunday morning, although the hall was well filled in every part, and the occasion seemed more impressive than ever, for, on this tenth anniversary, the national interest in the commemoration, growing with the years, had become deeper and wider than on any occasion in the past.

The service commenced with the hymn, "O God, our help in ages past," and was followed by an Invocation by the Rev. GEORGE VALE OWEN. After some introductory remarks by the Chairman, Mr. TOM GROOM, the Two Minutes' Silence was reverently observed. Then came the Lord's Prayer, a Reading by Miss ESTELLE STEAD, and short addresses by Mr. HANNEN SWAFFER, Sir FRANK BENSON, the Rev. GEORGE VALE OWEN, Mr. ERNEST HUNT and Mr. ERNEST W. OATEN, with hymns in the intervals, closing with the Benediction by Mr. Vale Owen and the National Anthem on the great organ, played by Captain Dimmick.

An appeal for the ending of war was the note of several of the addresses, and this also was the burden of a remarkable article by Sir Oliver Lodge written for the occasion and printed in *Service*, the journal of the M.S.A., which contained the programme of the meeting.

Many well-known people were amongst the congregation—people well known in public life, as well as in the Spiritualistic movement, and amongst the veterans the presence of Mrs. M. H. Wallis, a devoted worker in the past, may be mentioned.

We are compelled, by reason of having to go to Press early, to hold over a summary of the addresses until our next issue.

## THE QUEEN'S HALL MEETING.

In the evening of Armistice Day, despite the inclement weather, a very large audience, filling almost every part of this spacious hall, listened with the closest attention and appreciation to an address by Mr. ERNEST OATEN. Speaking on the reality of the after-life, Mr. Oaten gave several instances of the communion of "spirit with spirit", narrating some remarkable incidents of telepathic communication between himself and two personal friends in the body, and afterwards gave some of his own experiences of spirit return.

"Extract to the full from this life all the good we can, in preparation for the other life," said the speaker, adding in impressive tones, "Just as we are responsible for the welfare of our physical body, so are we responsible for our spiritual body." Spiritualism is not mere talking to spirits; it is the gospel of Life itself in all its manifold bearings."

Mr. Oaten concluded his address with an eloquent defence of mediums and their work, which plainly indicated that it was the earnest Spiritualist, equipped with experience, and trained in careful observation, who showed his ability to separate the genuine from the spurious in mediumship.

Mrs. Estelle Roberts gave some remarkable demonstrations of her psychic powers, unmistakably proving to many strangers present the reality of spirit-return.

L. H.



SIDELIGHTS.

The postmen and postal officials of the South-West London district have formed a Spiritualist Society, says *Reynolds News* of November 4th.

\* \* \* \* \*

The strange story of a naval officer whose psychic powers contributed to a Japanese victory is told in *Pearson's Weekly* of November 3rd by Professor Asano, head of the Japanese Society of Psychical Science. In May, 1905, this officer, named Akiyama, who was attached to the staff of Admiral Togo, saw clairvoyantly the Russian Fleet steaming into the Korean Sea. True enough, the enemy fleet was found to be sailing as the seer had predicted, in the precise formation he had indicated, and the result of this warning was a great Japanese victory.

\* \* \* \* \*

Another interesting case told by Professor Asano concerned Mr. Arafuka, a business man of Osaka, whose psychic gifts were strikingly illustrated by the following incident. One day the medium, under control, said that at a certain village in the county of Hiuga was a mound, beneath which lay the remains of an old-time emperor of Japan, with the Imperial regalia, an emerald-mounted sword, and a suit of ancient armour. Minute details were given by the spirit control—stated to be a former friend of the first Emperor of Japan—and when excavations were made at the indicated spot the relics were found exactly as described, as well as an old manuscript in an almost forgotten language confirming much that the control had said.

\* \* \* \* \*

Under the heading, "Psychical Police", the *Daily Mail* of November 5th quotes from the *Police Review* to this effect: "Psychical research is pursued by scientific methods of investigation, inquiry, and the sifting of evidence in such a way as to entitle those who are interested to claim the consideration and respect that is due to all earnest inquirers after the truth. The practical problem for the police is to distinguish between scientific 'Spiritualism' and the practices of the quack and the charlatan. To this end we are told that the officers of the force have been studying the science, and many now have such a knowledge that they recognise the difference between Spiritualism as a science and the other thing. Among the believers in the occult science is at least one well-known chief officer of police, who makes no secret of his faith."

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"Fairness for Spiritualists" is the heading of a *Lancashire Daily Post* editorial of October 29th, protesting against the recent attack on Spiritualism on the part of a certain newspaper, following two sad cases of suicide, wrongly attributed to occult "dabbling". Says the *Daily Post*: "This is most unashamed intolerance. Nobody asks that all drinking clubs and public houses should be shut because our medical records reveal occasional cases of delirium tremens. Not a soul suggests that mass emotional efforts on the part of well-established orthodox bodies should be made illegal because here and there a victim finds his way to the lunatic asylum. . . . The truth is that our public attitude to Spiritualism is based on badly-confused thinking."

\* \* \* \* \*

That gifted writer, H. V. Morton, tells in the *Daily Express* of November 1st of his recent meeting with a "ghost-hunter", Mr. W. T. Linskill, author of

*St. Andrew's Ghost Stories*, who turned out to be no "anæmic psychic investigator", as Mr. Morton anticipated, but "looking remarkably like a possibly violent retired major-general". Mr. Linskill recounted some of his life adventures, one of the most dramatic being his obedience to a sudden impulse that prompted him to get out of a train in which he was travelling, one Sunday evening in 1870. This impulse was providential, for the train was blown from the Tay Bridge, and every soul on board killed. Another story concerned a certain Brother Plater who murdered the Prior of Montrose, and whose ghost became friendly with a billiard-marker, "chatting away to him during the course of his duties". (Obviously the billiard-marker was a psychic—if the story is true.) One day the "ghost" asked his billiard-marker friend to dig in a certain spot and give his bones Christian burial. The bones were found, and buried as the ghost directed.

\* \* \* \* \*

*Pearson's Weekly* of November 3rd recalls the story of the "haunted vault", which has already been told in our pages, but will bear touching upon again. The peculiarity of this family vault was that no coffin would rest within its walls. On five different occasions it was opened, each time disclosing that the coffins inside had been violently disturbed; one coffin was found to be standing on end. Closest precautions were taken to prevent the displacement of the coffins; sand was sprinkled on the floor to assist in detecting human footprints; a huge block of stone was placed against the entrance, and sealed; but all to no purpose, for although the seals remained intact and no footprints or other signs of human intrusion were discovered, the disturbances continued as before. Commander Gould, who has referred to the case in a volume, *Oddities: A Book of Unexplained Facts*, examines the natural explanations (earthquakes, magnetic disturbances and the propellant force of confined gases are among the suggestions that have been put forward to account for the phenomenon), but finds them inadequate. Sir Arthur Conan Doyle, who discussed the case some years ago, has suggested a psychic explanation.

\* \* \* \* \*

Sir Oliver Lodge, in the course of an interesting article in the centenary number of the *Spectator*, says: "So, finally, in the realm of psychology, I expect that mind will be found to be a cosmic entity, not by any means limited to its terrene manifestations, but a permanent, guiding, controlling, and animating principle, which can interact with matter for the purpose of developing individuality; making use of the energy which is here running down from more to less available forms, and coercing matter to fulfil its own behests; not limited in its activity to the material organisms which it has constructed, not subject to the revolutions and cyclical mutations which characterise machinery and material things generally, but progressing constantly forward with enhanced beauty and value, like the fabric emanating from a loom. Nature was called by Goethe 'the living garment of God', and he spoke of the spirits that were engaged in weaving it. We in a small degree are privileged to be among those spirits. The discovery that this process can go on, and that we can continue to take part in it for ever, is now in process of being made, and perhaps a century hence may be accepted as part of the orthodox doctrine of science."

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MRS. E. A. CANNOCK asks us to announce that she will be absent from London for a month; her address until mid-December is Station Hotel, Dumfries, Scotland.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## MODERNISM AND IMMORTALITY.

BY FREDERIC STEPHENS (Paris).

"As it seems to me, we cannot separate mind and body in Man: they are two aspects of a single unity. . . . How man's spirit will be preserved we cannot say. . . . Shall we not be content with St. Paul's confident hope that God will give it a body?"

These are the words of Bishop Barnes at the recent Cheltenham congress of Modernists. They seem to me but ill-adapted to throw any fresh light on this age-old problem. Dr. Barnes favours the Dual-Aspect theory of mind and body—with an underlying Spinozistic substance, which is the Sole Reality. But, as Professor James Ward pointed out twenty years ago, this psycho-physical parallelism—perennially slain by metaphysicians and resurrected by naturalistic psychologists—is nothing more than a principle of Methodology. It recommends that physiologists and psychologists shall each keep inside their own territories, and "mind their own business".

To the problem of the survival of personal consciousness beyond physical death, the Dual-Aspect theory can only take up a neutral, if not an unfavourable attitude, and Spinoza was perfectly consistent with his monistic doctrine in being a disbeliever in personal immortality ("survival" is a much better word). Dr. Barnes seems to be conscious of this, and finds it necessary to reply to it by saying that in "our belief the survival of human personality is bound up with our conception of the nature of God".

Now this is simply to transfer the whole problem of survival to the region of ontology and theology once more. This method has been tried for twenty-five centuries, and has only been a battle-field for succeeding generations of philosophers on which to exhibit their dialectical prowess. But, as someone has observed, nothing new has been said for it since Plato, or against it since Epicurus. The words of Frederic Myers are still unheeded by the deaf ears of our official theologians. If personal survival is to be taken out of that region of pious half-belief (at best) or frank disbelief (at worst) to which it is relegated to-day, this can only be done by the abandonment of metaphysical speculation and applying the methods of scientific investigation which have so enormously extended our knowledge in other fields.

If survival is to be "proved" at all, it can only be done by the abandonment of metaphysical speculation and applying the methods of scientific investigation which have so enormously extended our knowledge in other fields.

If survival is to be "proved" at all, it can only be in this way. How does Science ever "prove" anything? Only by showing that it is *congruent* with, and gives the most reasonable interpretation of the special group of observed facts concerned in the investigation, and every effort is made to see that they are facts.

Bishop Barnes and Dean Inge know perfectly well that this claim is made to-day by careful investigators for the facts which underlie what is popularly called "Spiritualism"—the term matters little, although it appears to raise the reverend Dean's ire. The investigators who have reached the conclusion that these facts justify the conviction that the human mind survives the death of its material organ, are far too many in number and of too much importance to be passed over in silence, or dismissed in a clever epigram. One of the most recent is Dr. R. J. Tillyard, F.R.S., who, in a communication to *Nature*, writes apropos the "Margery" experiments in Boston that he considers "that a scientific proof of survival has at last been obtained".

Dr. Barnes asks whether we should not be "content with St. Paul's confident hope that God shall give it [man's spirit] a body"? For those who find that St. Paul's "confident" hope is all that we ought to

desire to have concerning the astral or ethereal body, the problem, of course, does not arise, but it should be borne in mind that there are many people who find the doctrine of the existence of the ethereal body (as a working hypothesis to connect together the vast group of supernormal phenomena) something to which research and experiment may be applied with a fair expectation that it will subsequently be adopted or rejected, as happens to all scientific hypotheses sooner or later.

One can never rid one's self entirely of the suspicion that much of the deep-rooted antagonism of the highly-cultivated theologians to the subject of Spiritualism, "taken by and large", is to be found in a kind of complex which they have (probably unconsciously) developed. It somehow shocks their sense of propriety—one might almost write "respectability"—that we should pass into the ethereal life just as we leave the physical plane, with all our vices and virtues, our likes and our dislikes, our ignorance and our knowledge.

It seems that for some "time" we have a vast amount to unlearn, that willingness to learn and humility are a *sine qua non* for our progress, and we have to discover that the "whole purpose of the earth life is development, it is nothing else." Our friends and loved ones who have preceded us are neither supernal nor infernal. Their progress, in some mysterious way, is bound up with ours; they remember us still, and, to quote the words of Sir Oliver Lodge—it is probably literally true—*ut non sine nobis consummarentur* (that not without us shall they be perfected).

## ANIMALS AND THEIR FUTURE LIFE.

Mr. E. Harvey (Bromboro', Cheshire) writes:—

There is something in the belief that all animals survive, and also for the belief that none at all do, but the theory that some continue and others perish does not seem so acceptable because it is *we* who are making the selection, and it is an arbitrary one. Certain tamed animals, such as dogs, horses and cats (but preferably, almost invariably, dogs) are considered favourably while all the rest stay in outer darkness. Very properly we are not able to believe that dangerous and repulsive creatures have any chance, but although some are terrible or offensive to us, they are no more consciously wicked than is the man who goes out to kill pheasants. A pack of wolves is formidable, but if we could get the pheasant's point of view it might run thus: "Do not forget, children, that to-morrow is the 1st of October, on which day they set out from the big house to kill us. The pack is forming fast, and I have already counted ten arrivals at the house, to say nothing of the hangers-on. I recommend you all to keep your weather-eyes open." As a meat-eater myself, I consider the bullock and the sheep have an unanswerable case against me—so much so that I would admit them to a heaven on the one single ground that it is highly unsportsmanlike first to kill and eat them and then to deny them a future of some kind.

There is an argument that we cannot have even an idea of a place which could by no possibility exist, and we might ask how far animals can conceive of another world. This we cannot expect to know. Most of them will practically have little knowledge even of a "to-morrow". The squirrel shows some forethought by storing food for the coming winter, and even the dog in burying a bone for disinterment later goes beyond the actual day.

Man having trained the dog to chase and kill food for him—a thing it previously did for itself alone—finds a place for it in heaven to continue the companionship, but he rejects the dog's relative, the wolf—this latter having declined his nearer acquaintance.

It is a knotty question, because we are manifestly swayed by our likes and dislikes.



NOVEMBER 17, 1928

## LIGHT

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### THE MANTES MATERIALISATION.

#### A BACTERIOLOGIST'S TESTIMONY.

Some further light on the Mantes Case is thrown by Dr. V. Belin, director of the Institut Bactériologique of Tours, who writes in our Paris contemporary, *Psychica*, of October 15th, on "Le Mystère de Mantes".

It will be remembered that an unfortunate *fracas* took place during a materialisation experiment in Mantes, following an accusation of fraud on the part of the medium Blaise made by M. Quartier, secretary of the Institut Métapsychique International, and M. Masson, a representative of the Paris *Journal*. According to the report, these two sitters seized the materialised form known as "Madeleine", revealing it to be none other than Blaise himself, covered with white veil and cotton wool. This dramatic *dénouement* aroused the immediate indignation of the other sitters, who ejected M. Quartier and M. Masson with some violence, a proceeding which was the subject of a legal action now in progress.

Dr. Belin, who writes with restraint and apparently without prejudice, discounts the statements of M. Masson, suggesting that his highly coloured journalistic descriptions are lacking in value as evidence. He says "M. Masson speaks of 'an obsessing atmosphere which weighed on his chest like a paving-stone', of the 'horrible' restraint which he felt owing to the imposed condition of immobility, of the 'cloud of incense which strangled him more and more every minute'," etc.

"Very well, since immobility, fumes of incense and the softly played phonograph are capable of putting a man into such a state, he ought to avoid such seances, and especially avoid giving an opinion. . . . Innumerable false mediums have been unmasked; their manifestations should be classed among the unsuccessful and valueless experiments such as we find in all laboratories. But in my opinion we should not allow these negative facts to be given out to the public by lovers of facile irony. . . . The information of M. Quartier, of whose great metapsychic erudition we are aware, has a certain value."

Dr. Belin then describes his own personal experiences from notes taken immediately after one of the Blaise seances at which he assisted. He was seated in the second row, about a yard from the medium's cabinet, and was able to see very well by means of three electric lamps, covered by a red "muff", which he describes as giving "sufficient light to make it possible to see the various corners of the room and even to write". (This statement is somewhat at variance with that of M. Masson, who spoke of "two candle ends, red and dim".) Although M. Masson speaks of the condition imposed that he should remain motionless, Dr. Belin says that he himself was authorised to rise whenever he wished, and to lean forward as much as he desired between the two persons in the row in front of him who had amiably moved aside their chairs to facilitate this movement, which brought his eyes quite close to the curtain. Neither the fumes of incense which seemed to dissipate quickly, nor the phonograph incommoded him in the slightest degree. He was, he says, as calm and as much master of his senses as if in his own laboratory.

He continues: "I freely admit that this gardener, with the heavy steps and the clumsy gestures normal to a man engaged in rude manual labour, might have been able, during the two hours of the seance, to have moved away [from the cabinet] without the slightest noise and without getting tangled up in his veil which dragged on the carpet; that he might have 'made up' his face sufficiently well to obtain that inexpressive, beardless countenance of feminine aspect which I clearly saw in the light on the screen; that he might have been sufficiently ventriloquial to imitate the 'monochord' voice of 'Madeleine'; that he might

know how to make use rapidly and discreetly of the necessary equipment to permit the rise and fall of a basket of flowers close to my eyes without my being able to see the apparatus; that he might make use of a special magic lantern to produce on the curtain of his cabinet a circular light of a strange flamboyant aspect. . . . All this would prove that Blaise is a remarkable actor. . . . Let us admit, then, that Blaise may be an artist, before whom I bow, thanking him for having caused me to pass a pleasant evening."

Dr. Belin considers that if these manifestations were due to trickery, two actors would be necessary. He points out that Blaise the medium was a small man, while "Madeleine" appeared to be clearly much bigger than Blaise, though he admits the possibility that a trickster could obtain this effect by draperies and elevators in the shoes.

In summing up, Dr. Belin says that M. Quartier's intervention has had the distinct advantage of bringing matters to a head and that the Mantes group *must* submit themselves to a severe control so as to establish certain important vital points: for instance, to prove finally whether or no Blaise is actually in his cabinet when "Madeleine" is moving about in the seance room. To settle this point he suggests that the two chairs nearest the cabinet should be occupied by skilled investigators authorised to assure themselves of the medium's presence in the cabinet by such methods as they deem necessary.

### MASQUERADING SPIRITS.

It is often easier to detect a person's insincerity by his manner than by his speech. When in communication with spirit people at a seance this is more pointedly the case, for the "psychic atmosphere" is then more likely to impinge upon the sitter than in ordinary circumstances.

If only investigators would remember this and judge accordingly, they would avoid the danger of being duped by any masquerading spirit. For, of course, there *are* masquerading spirits in the other life. Such beings are continually met with on this side of the veil, and they are not "changed in a moment" when they arrive on the other side.

In point of fact, when a person who indulged in practical jokes while on the earth—either with light-hearted or malicious intent—passes to the other life, he can there, at times, so mask himself that he can present his thought in objective form to the unwitting clairvoyant. And so we get our Alexanders, Napoleons, Julius Cæsars, and other fictitious presentations of the mighty dead.

But to think that *wholesale* deceit is practised successfully in this way from the other side is to take an exaggerated view of the case, for every experienced Spiritualist knows that law and order are more rigorous in action, and have to be more strictly obeyed there than is the case on earth. So that if we bear this in mind, together with the "truth telling" of the psychic atmosphere at a well-ordered seance, there is very little to discourage the inquirer in regard to masqueraders of the "Borderland".

L.H.

DECEASE OF MRS. ABRAHAM WALLACE.—We have to record with deep regret the decease of Anne Isabella Reid, beloved wife of Dr. Abraham Wallace, who passed away on the 1st inst. from hemorrhage at the base of the skull. As the announcement in *The Times* phrased it, "she has passed to the higher life", but none the less, our sympathy goes out to Dr. Wallace and his family in the temporary loss of one whom he describes as his dear life companion.



# RAYS AND REFLECTIONS.

In this world it is not sufficient to be saintly: you must be sensible also. And probably in all other worlds it is the same.

\* \* \* \* \*

I observe in a contemporary the following quotation: "To be weak is to be miserable doing or suffering," which is attributed to *Miller*. But *Milton* should not be robbed of his dues in this way.

\* \* \* \* \*

There are several allusions to astrology in *Shakespeare*. Here is one, a very wise aphorism, which clearly touches the subject:

. . . The fated sky  
Gives us free scope; only doth backward pull  
Our slow designs when we ourselves are dull.  
(*All's Well that Ends Well*, i. 1.)

\* \* \* \* \*

A clerical gentleman who has recently been expressing some criticisms of Spiritualism—with that cock-sure air of authority which ignorance of one's subject gives to certain writers—adduces, as an argument against the matter, the case of a certain lady who was informed that a Spiritualist living some distance away had obtained a message from her dead son, and that a visit to that person would reveal some interesting news of her deceased boy; the lady, however, refused to go, on the ground that the link of affection between herself and her son was so strong that "had he wanted her to have such a message, he would have communicated with her direct and not through an entire stranger". The reverend gentleman approves of this attitude.

\* \* \* \* \*

The lady may, of course, have had excellent reasons for declining to visit a Spiritualist who was unknown to her, but as an argument against Spiritualism this case might strike an open-minded reader as being perhaps a little unconvincing. Had the lady looked into the alleged communications purporting to come from her dead son, she might have obtained something evidential; or she might have got mere rubbish. The result, either way, would not have settled the question finally, but it would have given a slight justification for expressing some sort of opinion—right or wrong—on the subject of spirit communication. Our clerical critic, however, with that intellectual dullness which characterises so many of the self-appointed "authorities", is prepared to criticise a subject, the non-examination of which he heartily approves!

\* \* \* \* \*

A correspondent, arguing for animal survival, maintains that some animals possess human intelligence, only they have not the human organs of speech and writing. Reference is made to the well-known cases of gifted horses and dogs. But I cannot help feeling that if Nature had given the lower animals the human power of reasoning she would also have furnished the organisation by which it could be expressed, as in the case of man himself. As to animal survival, it is sufficient to appeal to the facts. Animals which have been loved by their human friends certainly show a power of survival—there are many well-attested instances. The facts speak for themselves and do not rest on arguments *pro* or *con*. There is too much arguing. I once read a queer pamphlet giving a list of reasons why the earth does not go round the sun. It is sufficient to know that it *does*, whether it *ought* to do so or not!

D. G

# NOTES ON NEW BOOKS.

"**Found Dead.**" By Violet Tweedale. (Herbert Jenkins. 3s. 6d. net.)

The authoress of *Ghosts I Have Seen* tells here six dramatic ghost stories, all true, and "unlike any others that have been published". The tales are vividly painted and contain the necessary ingredient of eeriness. The approach of Christmas makes it probable that this book will be widely purchased as an appropriate gift to thrill-hunting friends.

H. G. A.

"**Body, Soul and Spirit—With an account of Life after Death.**" By the Rev. G. Vale Owen. (Hutchinson & Co., 1s. 6d. net.)

This little book, Mr. Vale Owen tells us, is intended as a supplement to *What Happens After Death* and *How Spirits Communicate*, and, like them, it is based upon a lecture which he delivered in various places during the winter of 1927-8. It completes the series—a trilogy which, read in sequence, may be regarded as a confession of faith based upon personal knowledge, reasoned analogy, and scientific experiment. In a sense, the ground covered by the author offers a fairly complete record of the manifold data upon which the modern Spiritualist may be said to rely—apart from actual experience—for his belief in the certitude of the future life.

K.

"**Psychical Science and Religious Belief.**" By J. Arthur Hill. (Rider. 5s.)

Mr. J. Arthur Hill has gained deservedly high appreciation as a thinker and writer on psychical research and allied subjects, and the present volume cannot fail to enhance his reputation. He handles his theme as one who has thoroughly mastered all its issues, and the book from beginning to end is marked by a clear and sane judgment, and a remarkable impartiality. Any student of the thought of to-day in relation to Science and Religion would find the book a valuable compendium, for it sets out the position with a rare conciseness and precision. Spiritualism and psychical research come into the argument, but not necessarily as dominating factors, although Mr. Hill clearly sees that in these directions lie the solution of many religious and social problems. There are deeply interesting chapters on the Subliminal Consciousness, Telepathy and Apparitions, and an account of some of the new evidence in which Mr. Aaron Wilkinson—through whom the author gained so many cogent proofs—plays a great part. The book abounds in these "modern instances", and it is interesting to see that Mr. Hill, who, very fortunately for his value as an advocate, has always been inclined to scepticism and even now is a ruthless critic of psychic evidences, has arrived at a position in which he can affirm that he is convinced of human survival of bodily death. But he is wise enough to refrain from final judgments. His book concludes with a striking passage which may well be quoted here:—

We can believe in a spiritual world, in the survival and continued progress of the soul, in a God who is near to us—for in Him we live and move and have our being—and in Christ as a revelation of the divine will. This is enough to live by. It is far more than many of us ever expected to attain.

G.

## NEW BOOKS RECEIVED.

- "**JESUS THE SON OF MAN.**" By Kahlil Gibran. (William Heinemann. 8s. 6d.)
- "**PRE-EXISTENCE AND RE-INCARNATION.**" By Wincenty Lutoslawski. (George Allen & Unwin, Ltd. 6s.)
- "**ALLOQUIA: EXPERIENCES AND SOME REFLECTIONS OF A MEDICAL PRACTITIONER.**" By D. Marinus. (The C. W. Daniel Co. 6s.)
- "**FOUND DEAD.**" A book of Ghost Stories. By Violet Tweedale. (Herbert Jenkins. 3s. 6d. net.)

## ANSWERS TO CORRESPONDENTS.

GEO. E. B.—(Balham).—There is not the smallest shred of evidence that the *Charfield* disaster arose through malignant psychic influences.

NOVEMBER 17, 1928

The British

(The Park)

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Clairvoyance

Trance Medium

Trance Medium

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Croydon.



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Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS  
Trance Mediumship, Private Appointments ... MRS. MASON  
Trance Mediumship, Private appointments ... MRS. ROUS  
Trance Mediumship, Private Appointments ... MISS FRANCIS  
Clairvoyance ... MRS. CAMPBELL and MISS FRANCES CAMPBELL  
Psychic Diagnosis and Treatment, Private ... MR. G. P. SHARPLIN  
Psychic Development, Private and Group ... MRS. KITCHEN

Tuesday, November 20th, 8 p.m., Mrs. HEWAT MCKENZIE (Hon. Prin.)  
"Psychic Science: Its Facts and Implications."

### Afternoon Classes. Non-members 1s.

Thursday, November 22nd, at 3 p.m. ... MR. G. P. SHARPLIN  
"Psychic Healing" (under control)  
Thursday, November 22nd, at 5.30 p.m. ... MR. W. S. HENDRY  
"Soul Growth."

### Group Clairvoyance. (Limited to 10. Bookings must be made.)

Friday, November 16th, at 8 p.m. ... MRS. TYLER  
Tuesday, November 20th, at 4 p.m. ... MRS. CLEGG  
Friday, November 23rd, at 8 p.m. ... MRS. NORDICA

**NOTE.**—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VII, No. 3

October, 1928.

## "PSYCHIC SCIENCE"

Editor—Stanley de Brath, M.I.C.E.

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## THE LONDON SPIRITUAL MISSION.

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Sunday, November 18th, 11 a.m. ... MR. ERNEST MEADS  
Sunday, November 18th, 6.30 p.m. ... MR. E. W. BEARD  
Wednesday, November 21st, 7.30 p.m. (Clairvoyance), MRS. CANNOCK

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Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN  
Tuesdays, 3 p.m., Class for Psychical Development—

MRS. G. P. SHARPLIN  
Wednesday, 3 p.m., Circle for Clairvoyance, November 21st,  
MRS. FLORENCE KINGSTONE

Thursdays, 3 p.m., Circle for Development—  
MISS AIMEE EARLE and MRS. LIVINGSTONE  
Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD  
When in Town, Miss Stead is always at the Library on Thursdays.

### PUBLIC MEETING

In CAXTON HALL, Victoria Street, S.W., WEDNESDAY, NOV. 21st,  
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## WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, November 18th 11 a.m. ... MR. HARRY GILHESPIE  
Sunday, November 18th, 6.30 p.m. ... DR. W. J. VANSTONE  
Wednesday, November 21st, 7.30 p.m. ... MRS. E. A. CANNOCK  
Address, Spirit-descriptions and messages.  
Free Healing: Mondays, Tuesdays and Thursdays, 10 a.m. to 9 p.m.;  
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Private interviews. Meetings, etc., daily. Read the "Wonderful Story  
of The Temple of Light", post free, 1s. 6d.

## SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 18th, 11. open  
circle; 2.45, Lyceum; 6.30, Mrs. H. J. King (Miss Smedley). November  
21st, 8, Mr. Edmund Spencer.

Camberwell.—The Central Hall, High Street.—November 18th, 11,  
service; 6.30, Mr. Ronald Brailey. Wednesday, 7.30, public circle at  
55, Station Road.

Peckham.—Lausanne Road.—November 18th, 7, Mr. W. Turner.  
Thursday, 8.15, Usual Service, address and clairvoyance.

Richmond Spiritualist Church, Ormond Road.—November 18th, 7.30,  
Mrs. Bycroft, address and clairvoyance. November 21st, 7.30, Mrs.  
Holloway, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November 18th, 3,  
Lyceum; 6.30, Mr. T. W. Ella, trance address.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—November  
18th, 11.30, circle; 3, Lyceum; 7, Mr. G. Prior. Thursday, 8, Mrs.  
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Thursday, November 22nd, at 7.30 p.m., Clairvoyance ... MRS. JOHNSON

### GROUP SEANCES.

Monday, November 19th, at 7.30 p.m. ... MRS. NORDICA  
Wednesday, November 21st, at 3 p.m. ... MISS MANSFIELD

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