

SPIRITUALISM IN SCOTLAND (Page 584)

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2500. Vol. XLVIII. [Registered as Saturday, December 8, 1928. a Newspaper] Price FOURPENCE.

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Memorial Lecture (1929)

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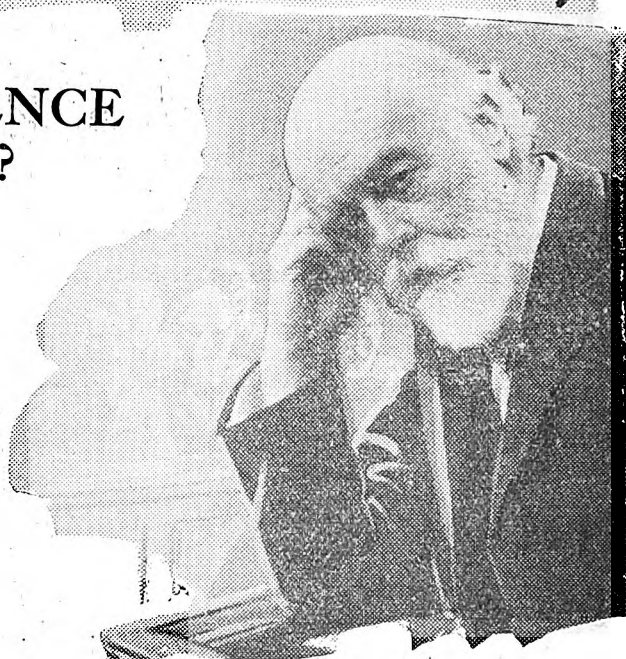
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it is to him, as well as an application to the community at large. Some people, of course, are quite indifferent to anything but the present moment—they demand an immediate good in a material shape—and anything which concerns the future is put aside. But the future will in time become the present, and the question may then become insistent. There will be no longer any disposition to ask, "What is the good of it?" The material world will have receded—the questioner will find himself on the fringes of the Unknown, and his sense of values will have changed. And then he will realise that his original outlook was very limited, and that the benefit he gains by the assurance of survival has been furnished by those who did not seek their own personal ends but the general good of all.

NOTES BY THE WAY.

DECEPTION AND FACT.

No intelligent person can be long in Spiritualism, closely observant of its critics, without being familiar with the tactics of the logic-chopper. It is his pleasant practice to isolate a thing from its context and pronounce it defective, or, on meeting a fact, to spin airy theories about it. He is hoodwinked by catchwords, by sounding phrases and metaphysical subtleties. If he is confronted, as he may easily be, by some person who has for years been in communication with friends on the other side, and who has received the fullest assurance of their continued existence, he will object that such a person may be under an illusion. Why, of course, anyone may be deceived, but a deception which goes on for years and is never finally detected is rather a rare thing, especially when there are multitudes of intelligent and wide-awake people concerned in the matter. It is more easy to suppose that the critic is himself deceived in believing that the others are victims of deception. We are in this instance reminded of the Rev. Mr. Stiggins at the meeting of teetotallers. It will be remembered that the reverend gentleman, arriving on the scene in a state of intoxication, expressed his firm conviction that all the other people present were drunk! The two cases are very similar.

THE GOOD OF IT

"What is the good of it?" is a question sometimes asked concerning Spiritualism or Psychical Research, and the acute observer sees partially concealed in it a more personal question, viz., "What is the good of it to me?" In such a case there is a temptation to utter some moral reflections on the evils of selfishness, reflections which usually offend those—and there are many—who are impatient of moralising. It should be enough to point out that the proof of a life after death supplies the only adequate solution of the problems of this world. We maintain that the phenomena and philosophy of Spiritualism, taken in their entirety, form a complete answer to that old question, "If a man die, shall he live again?" That answer has a personal application to the questioner who demands what good

ECCENTRIC DOCTRINES.

We receive occasionally letters from persons who are disturbed by hearing of those strange and obscure doctrines which represent to us a departure from the line of clear thinking and reasoning. Here is a letter from a correspondent who gives us particulars of a body of teaching which we need not more definitely indicate beyond saying that it condemns all forms of psychic unfoldment and occultism as necromantic and devilish. Not content with this, the founder of the doctrine goes on to attack Christianity and to state (according to our correspondent) that altruistic movements are evil; in fact, inspired by devils, which is very revolutionary indeed. We need not go further into the matter than to observe that such doctrines carry their own condemnation to all sane and intelligent minds. It is a pity, of course, that inquirers should be disturbed by foolish philosophies of this kind, but they may regard it as part of their discipline, for, to most of us, life is a matter of struggling to find the right way. A few happily-endowed people seem to be correctly guided by their intuitions, but even they have their times of trial and perplexity. Most of us find our minds well and healthily exercised by the continual need for testing truth and separating it from error. Fortunately, some doctrines are so obviously absurd and unreasonable that we do not find it necessary to waste any time on them.

FELICIA SCATCHERD MEMORIAL FUND.

This Fund, which was originally associated with Miss Scatcherd and her work under the title of "The Spirit of Christmas Fund", is still being used for its original purpose, namely, the alleviation of immediate distress amongst workers in Spiritualism who shun the publicity which any mention of their particular cases would occasion.

The Fund is in the hands of the Editor (Mr. David Gow), Miss Mercy Phillimore (Secretary of the L.S.A.), and Mr. Leigh Hunt.

We shall appreciate any help which readers of *LIGHT* can give.

Donations will be gratefully received and acknowledged in *LIGHT*.

EXPERIMENTS IN THOUGHT PHOTOGRAPHY.

SOME PHILOSOPHICAL REFLECTIONS.

By T. FUKURAI, Doctor of Literature, Professor,
Kohyasan University, President of the
Psychical Institute of Japan.

(Continued from page 567)

(5) What is Life? Physiologists say: it is circulation of blood, breathing of lungs, digestion of food, and so forth. Of course, without these functions there will be no life. But these are not the whole of Life, only a part, even a superficial part of it. This statement lacks a very important essence of Life: that is, the teleology. The cells constituting our body are many billions in number. They are so many individuals. No two of them are exactly alike, each of them possessing its own special constitution and characteristics. Nevertheless, they all constitute one whole organised body, in such a manner as many musicians constitute a band, organised by a common purpose, to create a symphony. Thus, in order to constitute an organised whole, many individuals and a common will must act in company, must penetrate mutually each other, without destroying each other's essential function. In the Shingan sect of Buddhism such a thing is called by the name of "Ichita-sosoku". The "Ichi" means one, "ta" means many, and "sosoku" means penetrating each other. By the principle of "Ichita-sosoku" many billions of cells become one organised whole, that is, a living being. Therefore, Life is not a mere bundle of circulation, breathing, digestion, and so forth. Every part of a living being acts to realise a will common to all parts, keeping its own individuality and thus proceeds to constitute an organised whole; that is, Life is a teleological action.

But by what reason is the teleological activity of Life possible? I say by Spirit. On one hand Spirit differentiates Matter to many, and on the other hand it unifies many into one. Differentiation and Unification are the co-operative functions of Spirit.

(6) Spirit wills and acts on Matter, under the principle of "Ichita-sosoku", and then there arises Life. Therefore, Life is not an event of mere Matter, nor of mere Spirit, but of Matter and Spirit, penetrating each other, that is, of spiritualised Matter.

Considered thus, Life is a thing like the wireless phenomenon. We hear a song from a wireless apparatus. But the apparatus cannot sing by itself; the true master of song is beyond the apparatus; that is the electric wave coming through the air. The wave, however, cannot sing by itself alone, without passing through the apparatus. The wave acts first on the apparatus, and then a song is sung. The wave is the master of song, and the apparatus is a medium through which the wave sings. In a like manner, Spirit is the master of Life, and Matter is a medium, through which Spirit lives. The wave exists spreading through the air, and so anywhere an apparatus is set, there sings the wave. Spirit exists spreading all through the universe, and so everywhere where Matter is there lives Spirit.

So far as it goes, Life resembles the wireless phenomenon. But in the other point, there is a very important difference between them. In the wireless the wave cannot construct the apparatus; which is constructed by man. The wave sings only through a ready-made apparatus. In Life, however, Spirit itself constructs an apparatus (medium) out of Matter, by spiritualising it. Life is the spiritualisation of Matter; that is, nothing but making a medium out of Matter. And, further, Spirit is willing always to live more;

that is, to spiritualise Matter more; to make a medium better. Hence the development of all living beings. Of all living beings man is the best medium of Spirit, but is not complete. Spirit is willing to make man better, and so man strives to become better and is travelling on a road of pilgrimage for ever, aspiring to reach to the divine land, not knowing intellectually what it is, but believing intuitively what it must be. Intellectual knowledge is gained only by arrival there. When not yet arrived, man goes on only by believing intuitively that the goal is there.

According to the Shingon philosophy, all things in the Universe are the medium of God.

According to Prof. Bergson, man can grasp his innermost Self only by intuition, and that is the only way of knowing Reality. In the Shingon philosophy the human soul is a part of Spirit, just as water permeating into the tissue of a sponge is a part of an ocean water, and so the human soul is one with Spirit in its reality. Therefore, by knowing his own soul as it is truly, man can know the reality, Spirit. This is the only way of knowing Spirit as it is truly. But such a knowledge cannot be accomplished by intellect, because intellect knows only the material thing, appearing in space, determined by the law of Matter, while Spirit transcends the law of Matter and all the attributes of material things, and so cannot be known by intellect. Intuition is regarded as the highest and most holy function of the human soul, and the culture of it is the most important duty of the priests.

Suppose a time when Matter was not yet spiritualised. At this time Matter should be in a state destitute of all possible definite forms; that is chaos. Suppose, again, a time when Spirit began to act on Matter. From this time Matter took a definite form, unified and organised, each part of it being connected with every other part, under the principle of "Ichita-sosoku". Thus Spirit made cosmos out of chaos. Though chaos is formless, ununified and unorganised, it is immersed in the fluid of Spirit and possesses all possibilities of unifying and organising Matter. In the Shingon philosophy, these possibilities are called by the name of Reason; chaos is called the world of Reason. In order to make cosmos out of chaos Reason must spiritualise Matter; in order to spiritualise Matter it must awaken to choose the direction of action. In the Shingon philosophy the awakened Reason is called Wisdom, and so cosmos is the Universe enlightened by Wisdom, that is called the world of Wisdom. Thus, by the spiritualisation of Matter, the Universe is coming from the dark and chaotic world of Reason to the enlightened and cosmic world of Wisdom.

The possibilities of Reason are infinite, and the awakening of them is gradual, and so the spiritualisation of Matter is not an event which happened suddenly once for all and then stopped, but is a "going-on" process, for ever unifying and organising Matter more and more. Thus the Universe lives for ever, working to construct a complete cosmos, and all the material things work together as co-operative members in the mighty enterprise of the Universe.

(7) The question might be asked: "Why then evil? Why the war between Good and Evil? If all things of the Universe work together towards the same aim and are co-operative agents in the work of the Universe, they should work harmoniously and in friendship and so there should be no evil, no destroying and disturbing of others' work. But the fact remains, there is evil and the endless war between good and evil. Why? I will explain this as follows:

The spiritualisation of Matter does not go on always smoothly like a long line, but it goes smoothly for a long time and then makes suddenly a high jump. Once spiritualised anew, a living body abruptly ascends to a higher stage of Life than before and then continues to go on along that way for a very long time, transmitting a function acquired thus to its offspring, till other spiritualisation and high jumps will occur anew. Though, by continuing thus to go on the way already opened, the living body preserves only the function transmitted and lives only by repeating it, yet by such a way of living the living being strengthens and consolidates the function more and more, so that at last it becomes able to act mechanically and automatically like a machine, without being led by consciousness. Hence many physiological reflexes and many innate instincts, which may be called automatic mechanism.

It is useful for a living being, in order to live easily, that a new function acquired by spiritualisation strengthens and consolidates itself and becomes an automatic mechanism by repeating its work. Yet by becoming such a mechanism, the function loses its spiritual interest and at last Life itself seems to become as if nothing but a material process, with no Spirit, with no value to live. This is intolerable for a living being which possesses a soul aspiring to live more, like man. Then comes the period of divine revelation. Man begins to pray, and Spirit wills to spiritualise him more, to help him. Spirit awakens in man, and he grasps a new spiritual power by intuition. But, alas! the automatic mechanism opens amazingly the eye of consciousness closed for a long time, and struggles to stick stubbornly to its old way of action. Thus there stand two antagonistic forces face to face; one being new and spiritual and aspiring to ascend to heaven, the other, old and material and desiring to crawl on earth; that is, the good and the evil. Thus Life, in its true meaning, is the battlefield of the good and the evil. To live a true Life is to struggle to ascend to heaven by conquering the evil, which toils in its turn to drag down Life to earth.

(8) Considered thus, Life is not an easy thing; it is hard work, so hard that it can be endured only by a man who grasps intuitively the heart of Spirit. Though, however, common people possess a holy soul, it is too weak to endure such hard work, or it is so much oppressed by the power of material greeds that it cannot fight with them by itself alone; so that in heart they aspire to ascend to heaven, but in fact they are defeated and continue to crawl on earth, lamenting and regretting that it is contrary to their own true will. And so, in order to give them the strength and influence for realising the aim that they aspire to, there often appears a spiritual genius. The Poet, the Seer, the Prophet, the Artist are such geniuses; they hear the hidden word of Spirit by Intuition and communicate it to the world, and by it people are inspired; they conquer evils and ascend to a higher stage of Life.

In some sects of Buddhism, Nirvana is considered the highest state attained by a Buddhist. In the Shingon philosophy, however, that is not so. According to it, after having attained to Nirvana, a Buddhist returns to himself to recover his Ego again. But this recovered Ego is not the same one with the Ego before having attained to Nirvana, but the Ego enlightened by the mystic intuition of being one with God: he knows that he stands in contrast to the Universe as material phenomenon, but at the same time he knows that he is one with the Universe as spiritual reality. The two consciousnesses, one intellectual of contrast and the other intuitional of identity, penetrate each other without disturbing each other's function.

In ancient times it was said by many philosophers that: Man must leave his flesh in order to become one with God, because the flesh is a prison which separates his soul from God. Such a saying, I think, is far from being true. Man is one with God as reality from the beginning of the Universe to its end. But

while his intellect is clear in a high degree, his intuition is too dim, and so he recognises himself only as one thing among many and knows nothing about the identity of his soul and God in reality. In the Universe, for him, there are many things only, and nowhere Spirit uniting and organising them. Yet, when intuition opens its eye completely, immediately he can see that his soul and God are one in reality, without being in the least disturbed by the fact that his body is one thing among many things as material phenomenon. Accordingly, in order to become one with God, man needs not to leave his flesh: he is one with God from his birth. "Only open the eye of intuition and see." By it, all is accomplished.

(Concluded.)

EVIDENCES EXCLUDING THE SUBCONSCIOUS THEORY.

[The following pieces of evidence are valuable because the sitter in both cases had no knowledge of the events mentioned.]

Madame R. had a sitting with a trance medium, whose Control described to her a spirit whom she recognised as her sister-in-law. The name was correctly given. The message was to the effect that the spirit had passed over suddenly in her sleep across water and she wished a message sent to her husband, still in the body, that all was well with her. Madame R. could not understand the message at all. She spoke to the medium afterwards because she knew that the Spirit-Communicator described by the Control was at that time alive and well; she was sure that the message was a mistake.

Some days later Madame R. received a letter from abroad, telling her of the sudden death of the sister-in-law in her sleep. The letter had taken several weeks to reach her, on account of the distance it had to come.

The second case occurred in a circle. The medium, who was in a normal condition, described a spirit who called himself George. The medium remarked on his very pure white hair and beard. The lady by whose side the spirit was seen did not recognise the description or the name. The medium, however, persisted, and said that George had his son with him and gave the name. They wished to send a message to the effect that George was helping his wife, who had only just gone over to the spirit side, and that although she was not on the same plane with them, they were nevertheless able to assist and look after her. A further name was given which enabled the sitter to recognise for whom the message was intended. George also sent his love to "Bella". The medium was not sure of this name and said that perhaps it was intended to be "Ella" as she could not hear very distinctly.

Mrs. H., the sitter, on leaving the circle went at once to some people who lived in the flat below hers. She knew that these people had suffered a recent bereavement in the family, but she knew no particulars about them nor the names of their relatives. She recounted what the medium had described, exactly as it was given to her. Her hostess at once recognised her father in "George", who when on earth had very beautiful white hair; George's wife had died very suddenly, and the family were worried about her because she was not a religious woman, and at the time of her death did not believe in any life after death. The name "Bella" was also recognised—it was intended for "Lella", a pet name that only George used, for one of his daughters. The medium in both cases was Mrs. Canton.

X. Y. Z.

PSYCHIC PHOTOGRAPHY EXPERIMENTS.

Psychic photographs, many of them being of unusually picturesque quality, were shown by magic lantern projection in the course of a lecture at the Victoria Hall, Bloomsbury, W.C., given by Mr. STAVELEY BULFORD on the evening of November 28th. The meeting was arranged under the auspices of the Marylebone Spiritualist Association.

These photographs were the results of a series of intensive experiments conducted by Mr. Bulford, with the assistance of four personal friends. His interest in the subject had first been stimulated by a Hope seance at the British College of Psychic Science, following which he had decided to explore this fascinating avenue of research, his aim being not so much the obtaining of abnormal markings on photographic plates but rather to try to ascertain the method and technique that lay behind their production. Throughout the entire set of experiments he took control of the circle; usually he did not disclose his aims or intentions to his fellow sitters, who acted obediently under his direction. A supernormal result was obtained at the second sitting. No hymns, prayers, or any kind of religious rite preceded the taking of the photographs; previous to the exposing of the plate the sitters merely sat round quietly, endeavouring to keep their minds blank.

The uninstructed public, remarked the lecturer, were prone to attribute all abnormal markings on photographic plates and films to conjuring. They had an awed respect for the powers of the prestidigitateur. Speaking, however, as a conjurer, he would point out that there were very definite limits to the powers of the illusionist. A knowledge of conjuring was a most valuable equipment, he considered, for any serious investigator into psychic matters; not only did it give him greater facility for detecting fraud, but it also enabled him to recognise more easily genuine phenomena; his specialised knowledge of the art of deception made it easy for him to say definitely: "This is not due to conjuring."

Abundant patience was necessary for this form of experiment, remarked Mr. Bulford. The unseen operators needed time to develop their own technique, being themselves by no means omnipotent. On the contrary, they frequently made blunders. Success was due to intelligent co-operation between the spirit workers and the experimenters on this side.

So far as he was able to gather, the method adopted by the unseen intelligences was something like this: First they collected a tiny rod or tube of ectoplasmic substance; this was introduced into the camera, opened out to cover a certain area of the plate, and, in that state, impregnated upon its surface. When the plate had thus been treated, the spirit person about to be photographed was directed to stand in a suitable position within the aura of the sitter so that his or her face could be photographed on the specially-treated portion of the plate. The cloudy mass appearing on the finished photograph was not, he felt convinced, external to the camera during the exposure of the plate. He had endeavoured to check this hypothesis by making two exposures with two cameras at the same time. On no occasion was he ever able to get an extra on both plates, a fact which seemed to bear out the suggestion that the ectoplasmic mass was inside and not outside the camera selected by the spirit operators for the experiment—the camera being, as Mr. Bulford pointed out, a miniature seance room or a dark chamber. It was not necessary for the plate itself to be exposed in order to obtain a psychic photograph; "extras" had been found on plates left in a camera whose lens remained closed. He had made elaborate efforts to try and see the operation by which the plate was prepared by the spirit agencies, and for this purpose had built a large camera, 3ft. 6in. by 5ft. by 6ft. He had waited inside this chamber for many hours, hoping that he might see a flash of light, or

some other manifestation that would indicate the manipulation of the plate by the invisible operators. True, on occasions an "extra" had appeared, but the patient researcher had not been rewarded by witnessing any manifestation while inside the giant camera.

The theory had frequently been advanced that supernormal markings on sensitised surfaces were due to some kind of telepathic operation: that the thought of one of the sitters became impregnated upon the photograph; he had failed to obtain any evidence of this. It is true that Miss Scatcherd had obtained a curious "extra" of a lace shawl which appeared round her shoulders; at the moment she was being photographed she had been thinking of that particular shawl. That case seemed at first to support the telepathic idea, but in Mr. Bulford's view it was due to an invisible co-operator who, catching Miss Scatcherd's thought, had whimsically produced the shawl on the plate. One could not get away from the theory of the unseen collaborator which ever way one approached the subject, said the lecturer.

At one of his experiments there had been obtained some curious markings resembling a series of sevens. (This photograph was shown to the audience.) It seemed to be a meaningless picture until it was discovered that the markings represented two Hebrew letters; whatever might have been in the minds of the sitters, he was prepared to swear that none of them were thinking of the Hebrew alphabet.

Some of his psychic photographs had been obtained at extraordinary speed; the last three had been taken within six minutes, the plates on that occasion being selected from a freshly-opened packet and placed directly in the camera without any previous "sitting".

One photograph, which was shown to the audience, was of peculiar interest. It showed clearly a face of an elderly lady with hair drawn tightly over the brows, while under each ear appeared a heavy curl. This was the face of Mr. Bulford's grandmother. There was no question whatever as to her identity, but none of her living relatives had ever seen her wearing curls. The explanation given to him during a psychic communication was this: The old lady had desired to manifest her presence at a sitting, and by direction of the invisible guide (known as "The Professor") she had sought in her memory for some mental image of herself at various stages of her life. (Apparently in the next stage of existence memory appears in the form of pictures, added the speaker.) At first the old lady had decided to project a mental image of herself as a girl at a period when her special pride had been two heavy curls that hung beside her ears; realising, however, that this might not be recognised, she had decided upon a picture of herself as she was best known to them, namely, that of an elderly lady aged eighty. "Concentration was never my strong point," she explained, and in switching over from one mental image to another she had not completely effaced the first picture from her mind, with the result that the characteristic curls of the one appeared inappropriately upon the other.

Mr. H. E. HUNT, who presided, read out to the assembly a signed statement by Mr. Bulford, describing the method by which the experiments were conducted, which appeared to eliminate the possibility of fraud.

N.

THE RETURN OF CAPTAIN HINCHLIFFE.—We are asked to state that the Mrs. "Earle" referred to in Mrs. Hinchliffe's account of the return of her husband, Captain Hinchliffe, should not be confused with Miss Earle, the medium. The name Mrs. "Earle" is the pseudonym adopted to cover the identity of a lady who is not a professional medium and who was one of the first to get into touch with Captain Hinchliffe, as mentioned in Mrs. Hinchliffe's address. In our report we gave the name "Earle" in quotation points to emphasise this fact.

LETTERS TO THE EDITOR.

"THE CONTROLS OF STANTON MOSES."

Sir,—Recently I have seen in *LIGHT* and elsewhere communications purporting to have come from certain "controls" of Stanton Moses through mediums of the present day. May I suggest to sitters who receive such communications that if the "Control" in question purports to be one of those connected with the script illustrated on p. 161 of my book, *The Controls of Stanton Moses*, he should be asked to interpret the cypher? This will be an interesting experiment and may perhaps be successful. All that I could discover about the script is printed in pp. 159-162 of the book. Since publication I submitted it to an expert, who could not decipher it because there was not sufficient material to furnish a key. He thought it was written in some form of shorthand. In *LIGHT* of January 12th, 1924, is an account of the identification of the characters on p. 165 of the book which had baffled me altogether prior to publication. So I hope that some day the other "unknown characters" mentioned in the same chapter may be explained.—Yours, etc.,

A. W. TRETHEWY.

Artillery Mansions, Victoria Street, S.W.1.

ANIMALS AND MEDIUMISTIC POWER.

Sir,—In the latter part of a letter in *LIGHT* of November 17th your correspondent Mrs. Toye-Warner Staples suggests that investigators might experiment with animals to see how far they could be developed as mediums, and that they might supply "material ectoplasm" in conjunction with a human mental medium.

She might be interested to hear that on three occasions recently excellent "cat" tests have been given through the trance mediumship of Mrs. Barkel when, unknown to her, one of her pet cats had secreted itself in her seance room during a sitting.

Mrs. Barkel's control "White-Hawk" gave the names of "Mullins", "Hector", and "George", and correct descriptions of each of these animals to the sitters whose pets they had been. The presence of the living cat in the room seems to encourage "cat" evidence!

It is perhaps not generally known that, in addition to her other gifts, Mrs. Barkel is an apport-medium and that through her power, when in trance, various stones—sapphires, amethysts, etc.—have been materialised. On one occasion when she was normal I was present in the room while she was playing with a kitten, and she suddenly held out her hand with a small amethyst in it—she said she had felt a slight shock like electricity, and thought the kitten must have supplied the necessary power. She frequently says when psychically tired, that it seems to renew her to play with the cats.

Truly we are indeed but on the fringe of the myriad mazes and phases of mediumship.—Yours, etc.,

MARGARET E. D. GAVIN.

SPIRITUALISTS' NATIONAL UNION:
AN APPEAL.

Sir,—I trust you will allow me to trespass on your valuable space to supplement the reference you were kind enough to make in connection with the appeal for financial help issued by the Spiritualists' National Union. The appeal is necessitated by two main causes: (first) an accumulated deficit due to diminished income consequent upon the prolonged industrial depression, and (second) various legal and other exceptional charges which are now due for payment.

It is clear that—having regard to the plight in which so many Churches remain—only by an unprecedented sacrifice can a response to the appeal be

expected which will be sufficient to clear the deficit and set the Union free from financial anxiety. For this reason I venture to appeal to all Spiritualists who are in more favourable financial circumstances to help by personal donations. I have already had a promise of five sums of £10, and would personally implore every Spiritualist (who is in a position to do so) to add to that number. No doubt there are many who could, without serious sacrifice, not only clear our immediate deficit but place us beyond the need of further worry.

The ideal solution would be to set up an endowment fund sufficient to provide an annual income that would allow of progressive development. This, of course, can only be realised by the generosity of our wealthy friends, and for its consummation I scarcely dare to hope.

Remittances may be sent to the Treasurer, Mr. Jno. M. Stewart, 2, Silverleigh Villas, Thornton Heath, Surrey, and should be made payable to the Spiritualists' National Union.—Yours, etc.,

ERNEST A. KEELING,
President, S.N.U.

PSYCHIC EXPERIENCES AT ALBERT HALL.

Sir,—At the Armistice Service in the Albert Hall, two years ago, I invited those present who were clairvoyant or clairaudient to send me an account of their experiences. Many did so, and I found the synthesised narrative so interesting that I included it in a little book just published. I had not intended to pursue the matter further, but so many have already sent to me accounts of what they saw and heard on November 11th last, that I am led to believe this year's operations on the spirit side were no mere repetition of those of former occasions. I would, therefore, be grateful to any who would be good enough to send me, to the subjoined address, an account of any psychic experience they may have had that morning. If any were present at the Albert Hall in the evening, at the *Daily Express* celebration, I would be glad of their experiences also.

As some good people were reluctant to write to me formerly, may I add that inability to express themselves fluently, or to spell correctly, matters not at all. I know that many of those most gifted are among the uneducated.—Yours, etc.,

G. VALE OWEN.
Lincoln Lea, Tubbenden Lane, Farnborough, Kent.THE POST OFFICE AND PSYCHICAL
RESEARCH.

Sir,—I notice in the issue of *LIGHT* of November 17th that reference is made to the formation of a Spiritualist society by postmen and postal officials of the South-Western District Post Office. This society—the Victoria Psychic Research Society—has already held an open meeting at the Battersea Town Hall, at which Mr. Stanley de Brath gave an address to 200 postal employees of all grades, and interest is spreading throughout the Service. We are hoping that our action will result in the formation of a Civil Service Psychic Research Society, thus embracing all types of Civil Servants and not merely one Post Office, as at present.

The South-Western District Office has a staff of over 1,500 men of all ranks, and has an excellent Reading Room, to which has just been added a weekly copy of your excellent paper, *LIGHT*.

My Committee would esteem it a great favour if you would be so good as to give publicity to our society, as we need all the help we can get in the matter of speakers, who would be mainly required for meetings on Sunday mornings. Any literature or pamphlets will be gratefully received by the society.—Yours, etc.,

A. E. ROGERS,
Hon. Sec.

305, Brookehowse Road, Catford, S.E.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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WITCHCRAFT UNDER THE SEARCHLIGHT.

Witchcraft, magic and sorcery, as touching on the mysterious side of life, lend themselves peculiarly to credulity and exaggeration in the popular mind. This is, of course, especially the case with the stories which have come down to us from ancient days. A sceptical modern generation might have dismissed them altogether but for the fact that many queer things, well-attested by trustworthy witnesses, happen to-day, usually in out-of-the-way places. Many of these occurrences are reported by travellers who have made close acquaintance with the habits and customs of savage tribes. Mrs. Katharine St. Hill, in her recent address to the L.S.A. on "Witchcraft", gave some curious examples gathered nearer home, as, for instance, in Devonshire villages. These things appear to lie outside the region of psychic phenomena, as we know it. But it seems clear enough that they belong to it, and Mrs. St. Hill rightly suggested that the key to them—so far as they have any core of reality—might be found in hypnotism, suggestion, telepathy and clairvoyance—to which we might add obsession and forms of physical mediumship exercised on low levels.

We think that if the great mass of witchcraft stories, ancient and modern, were examined in the light of Psychic Science, even in its present imperfect stage, many clues would be found to the mysteries of the subject.

The discovery by psychometry of the extent to which material substances of all kinds may be psychically charged, whether consciously or unconsciously, would provide a suggestive explanation of such power as may reside in charms and amulets, apart from such results as might come from the concentration of the mind on these things as a result of strong suggestion. The effect of curses—and blessings also—might be traced to the influence of mind upon mind, combined with the power of the will. Indeed, this power of mind and will seems to lie at the centre of all so-called magic. Lycanthropy, or the apparent changing of witches into wolves or other wild beasts, might well be solved by a study of the strange psychological effects produced on animals of which there are many instances scientifically observed.

There is a large field of investigation here, although most of us are naturally more concerned with what we may call the "normal supernormal", a much healthier region of investigation. All the same, the freakish and distorted manifestations of spiritual powers in man must be scrutinised by those fitted for the task, as being their particular vocation. If such students are well equipped with a general knowledge of psychical phenomena of the regular kind it is probable that they will have in their hands all the keys to the mysteries of witchcraft and sorcery. It is true that these subjects reek with imposture, delusion and

fantasy, but there is usually some core of reality in the various cases classed sometimes rather loosely under the head of "Witchcraft"; and those who have studied the subject know that there is a considerable residuum of truth even in the apparently most repulsive and improbable stories. Where they are weird and grisly they belong to what has been called "the Night Side of Nature", but the discerning student cannot fail to have seen how much which is clumsily classed as witchcraft really belongs to the gentle and humane side of psychical faculty, and is therefore to be rescued from base associations. That will be one of the tasks of Psychic Science in the future.

CENTRAL PEACE.

A proper understanding of the words "temporary" and "permanent" is a very great help in enabling us to solve many of the difficulties that face us daily.

At first sight these two terms appear to be opposites, but that is not really so. Permanence is the unity that underlies the outward aspect of the visible world. It is the reservoir from which perpetually flows a stream of life that breaks up, fountain-like, into a multiplicity of ever-changing forms, or expressions of spirit. The temporary emanates from the permanent, but is not opposed to it.

Taking another view, we may say that permanence is the Great Positive, and that, relatively, everything in our world is negative to it. See how easily come right ideas about health, well-being and happiness, when this has been grasped.

Once permanence is seen to be unity, how very clear many things, hitherto perplexing, really become. Opposites tend to pair up, and the move is towards order and harmony—not everything becoming the same, but each finding its right place. All expression in the material world seems to be a splitting up of an infinity of single things—unities—into pairs, each branch of which goes its own way, but remaining, nevertheless, related to the same root cause.

Anyone by self-discipline and patient practice may after a while find within some *thing* that, fathoms deep as it were, is permanent. Once man has become familiar with that inner reality, that lighted place within, revealing his own eternal self, then he no longer clamours for proof of continued existence after "death". The only real proof that can come to anyone comes from within. Evidence needs to be tried, sorted, and finally interpreted, but the instinctive knowing does not; and almost before one is aware of the fact, inward conviction has been established, and the great question answered.

Once that inner Spirit of Self has been touched and recognised, no further assurance is ever asked for.

L. I. G.

THE FELICIA SCATCHERD MEMORIAL LECTURE.

We draw the special attention of our readers to the advertisement on the front page of this issue which announces that DR. L. R. G. CRANDON, of Boston, U.S.A., will lecture on the "Margery" mediumship at Grotian Hall next Wednesday, December 12th.

Dr. Crandon was approached by Miss Phillimore, the secretary of the London Spiritualist Alliance, with the request that he would give the 1929 Scatcherd Memorial Lecture; he was quite willing to do so, but a difficulty arose, as he had already promised to give an address for the British College of Psychic Science and had no time for any further lecturing engagements. Mrs. Hewat McKenzie, however, graciously waived her prior rights to Dr. Crandon's valued services, with the result that the lecture will now be delivered under the joint auspices of the L.S.A. and the British College. All surplus proceeds will be handed to the Scatcherd Memorial Fund.

SIDELIGHTS.

In the course of a long interview with Mrs. Hinchliffe in the *World's Pictorial News* of November 25th it is recorded that the widow of the famous airman, by means of a recent communication through "Mrs. Earle", the medium, received a message that behind a certain drawer would be found a paper that would be useful to a firm of house agents. Says Mrs. Hinchliffe: "I went to look into the desk and cleared out all the drawers and behind one drawer I found a blue-print of a plot of land owned by him [Captain Hinchliffe]. I had never seen this paper before."

* * * *

A young girl, Dorothy Mould of Biddulph Street, Congleton, the silk-making town on the Cheshire and Staffordshire border, left home at 4 o'clock on Wednesday morning, November 21st, after which all trace of her disappeared. After a long and fruitless search her friends consulted a clairvoyant who said the missing girl would be found in water. In view of this information it was decided to drag the local canal, and the girl's body was found about a mile from her home. A report of this case appears in the *Evening Standard* of November 24th.

* * * *

Mr. Samuel E. Yelland of Clarendon Villas, Hove, states that his wife who died thirteen years ago visits him daily, "chats with him, consoles him and takes part in a joke with him". Says Mr. Yelland: "Often I get the news of a friend's loss first from my wife. When I go to the relatives I always find that she has told me the truth. The knowledge that their loved one has arrived at the next world is always a great consolation to the bereaved ones." The *Sunday News* gives this item in a paragraph entitled "His Spirit Wife" in the issue of November 25th.

* * * *

Mrs. Flora Annie Steel, the famous novelist, obtained a mental visualisation of the sinking of the "Vestris" on the day previous to the disaster, according to a report in the *Inverness Courier* of November 28th. Mrs. Steel was listening-in to the broadcast service on Armistice Day when she heard a signal which she interpreted as being a ship's S.O.S. At the same time she had a vivid mental impression of a large vessel in the act of sinking, sliding slowly under the waves and finally disappearing with a last quick plunge, while the boats loaded with passengers pulled clear of it. The following day the "Vestris" went down!

* * * *

Professors from Lund University are to examine a case of haunting in the Swedish village of Loeddekoeping. The ghost appears to be of a quiet, gentle nature. She is described as a little lady in a dainty dress with hair dressed high and a slim waist, seen sitting in an arm-chair in the window of an old cottage. Count Adolf Hamilton of Barsebaech Castle, on whose estate the cottage is erected, saw this figure whom he recognised as an ancestor, Henriette Hamilton, born in 1750, the daughter of Field-Marshal Count Hamilton, who married Count Marshal Friherre Fleming at the early age of 16. The theory is put forward that the window at which the ghost is seen was originally a window in the room in which the portrait of this lady appears in Barsebaech Castle and that in some manner the glass has absorbed and retained a reflection of the portrait.

What may be another case of poltergeist phenomena at a house in West Tidsbury, Manchester, is reported in the *Manchester Daily Dispatch* of November 22nd. The disturbances take the form of footsteps, mysterious tappings and the apparent falling of pictures from the wall to the floor, the cords being unbroken and the nails in the wall intact. Says one of the occupants: "These happenings were merely a prelude to an all-night programme of footfalls that never revealed the walker, wall rappings that never could be explained and pictures falling for no apparent reason." The family have now moved to another part of Manchester where it is stated they are no longer troubled by the manifestations.

* * * *

A recent debate on Spiritualism at St. Jude's Parish Hall, Golders Green, occupies considerable space in the *Hendon Times* of November 23rd. The chairman, Prof. W. O. E. Oesterley, D.D., said he would "defy anyone to deny that in two respects Spiritualism stood for great truths—the persistence of personality after death and a real fight against materialism. . . . As a seeker after truth, he could not help admiring the movement, but as a Churchman it was impossible for him to go wholeheartedly with it." The Rev. B. G. Bouchier, who opened the case against Spiritualism, stated that Spiritualism was really a very sad exhibition of materialism. He believed that God had laid down that "they should walk by faith and not by sight", but Spiritualism sought to reverse that procedure. The Rev. C. Drayton Thomas spoke in defence of the subject, and, to quote another journal, the *Hendon and Golders Green Gazette*, of the same date: "This speaker made a decided hit by pointing out that the disciples were not asked to walk by faith alone, but had personal knowledge." Both these newspapers paid a tribute to Mr. Drayton Thomas's defence, one of the points in which was the following: "Even Jesus Christ had said against Him practically all the things that were now said against Spiritualism." Questioned by a member of the audience as to paid mediumship, Mrs. St. Clair Stobart, another speaker, retorted that ministers of the Church were paid for their services, whereupon Mr. Bouchier remarked, lugubriously and amid laughter, "Badly paid!" Mr. H. E. Hunt, who also addressed the meeting, urged that Spiritualism was not anti-Christian; it was not "anti" anything except "anti-ignorant" and "anti-material".

THE PASSING OF AN AMERICAN SPIRITUALIST.

We learn with regret of the transition on October 12th of Dr. Emma Augusta Heiss, wife of Dr. John Heiss, editor of the well-known New York Spiritualist journal, *Immortality*. Though little known in this country, she exercised an important influence in the American movement, and her transition leaves a gap that will be difficult to fill. We understand that arrangements had been made for Dr. Heiss to lecture in Europe during the coming year.

Mr. Horace Leaf, who contributes in *Immortality* for December an appreciation of the work of Dr. Heiss, says: "As a public and class lecturer Mrs. Heiss must rank among the foremost in America; as a psychic she had few peers. Add to these qualities a fine grasp of the English language, which she loved from an artistic and literary point of view, an unusual depth of thought and a fearlessness which characterises all real pioneers, and an idea of the loss Spiritualism has sustained in her passing can be formed."

We desire to record our deep sympathy with Dr. John Heiss in the loss of his wife's earthly presence.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

SPIRITUALISM IN SCOTLAND.

MR. GRAHAM MOFFATT AND HANNEN SWAFFER
IN GLASGOW.

MR. GRAHAM MOFFATT, the celebrated Scots dramatist and actor (whose name is best known to English readers as the author of the popular play "Buntie Pulls the Strings"), presided at two crowded meetings held in Glasgow and Edinburgh on Sunday, 18th November, at which the principal speaker was Mr. Hannen Swaffer. An audience of 3,000 attended the St. Andrew's Hall, Glasgow, for the first meeting, after which the speakers motored to Edinburgh where an audience of fully 1,000 waited them in the Synod Hall. Similar addresses were given in both cities. Contingents travelled to the Glasgow meeting from as far afield as North East Fife and the South West of Ayrshire, and a large number of ladies and gentlemen representing the Scottish Spiritualist movement supported the speaker on the platform.

Mr. Graham Moffatt said many people would probably be surprised to hear of his appearance on a Spiritualist platform. He was there because he had received perfect proof of survival. At the recent International Spiritualist Conference a Spiritualist had stated that after receiving some convincing evidence at a seance, he had set out to convert his relatives, with the result that some said he was mad, some reasoned with him, some prayed for him; finally they refused to speak to him! Mr. Moffatt hoped that whether they reasoned with him or prayed for him, none of his friends would refuse to speak to him. His wife and his daughter had shared his experiences and were converted along with him. His own mother during her earth life would certainly have chaffed him on the subject of spirit return and taunted him with having gone "clean gyte" or having "his heid in a creel" but he had received more evidential messages from her than from anyone else. At the recent Association meeting in Glasgow, many ministers had asserted that there was no longer any conflict between Science and Religion. If that were so it was because of the discoveries of psychic science; psychic science from the religious aspect was Spiritualism. The work of the pioneer scientists—Crookes, Wallace, Barrett and Lodge, was being recognised. Huxley had said in 1866 that progress in Science meant an extension of the province of matter and force and the disappearance of Spirit and spontaneity. Huxley and Renan, Hume, Arnold and Blatchford had made the speaker an agnostic. The resurrection of Jesus was a myth, the age of miracles was past—even prominent churchmen said so!

But Blatchford's wife had died, and she had come back and talked with him. If Blatchford's wife, and it his own mother were alive to-day, then Jesus was alive to-day and they could affirm that miracles *did* happen in the first century because they were happening to-day. Mr. Moffatt then cited a case recorded by Dr. Lindsay Johnson (in his book *The Great Problem*) of a woman in Glasgow who was instantaneously cured of a cancerous growth on the day when she was expected to have died of it, and referred to the certificate of the facts signed by four eminent Glasgow doctors. Miracles were being performed all around. He himself was still a Rationalist, but the old type of Rationalism was out of date. Some of Blatchford's most cogent arguments in *God and My Neighbour* fell to the ground in the light of psychic science. Rationalism, in the speaker's view, meant: "Prove all things, hold fast that which is good." Spiritualism was merely Rationalism carried beyond the realm of Matter into that of Spirit.

The scientific objections to Spiritualism were

crumbling away in face of the accumulating facts, said Mr. Moffatt. The religious objections he simply could not understand, for to him Spiritualism was the proof of Christianity.

Some said Spiritualism was trafficking with the devil. A century ago typhus epidemics swept over Scotland and had people then suggested drainage as the remedy they would have been accused of traffic with Satan! But the devil in the guise of a sanitary inspector driving typhus out of Scotland was at least as inspiring an idea as St. Patrick driving serpents out of Ireland. Now apparently, through Spiritualism, the devil was driving agnostics back to God; he must have taken Robert Burns' advice to "tak' a thocht and mend". Few saints had a better record!

The devil theory was advanced by the "unco guid" or by the "unco feared"; at the other extreme came that of the "unco sceptical"—the theory of the subconscious mind. This latter theory had been stretched far beyond any legitimate logical length, but he had a personal objection to it, for his subconscious mind was the repository of all his past thoughts and deeds; it was a well of truth for which he had a profound respect: one cannot fish a packet of lies from a well of truth and he therefore refused to believe that his subconscious mind would pretend to be his mother.

People asked "What is the use of Spiritualism?" Surely if men were made to realise that life here was but a part of an everlasting life in which they would continue to go on side by side with their fellows, then their whole outlook of life would change, and they would strive to bring about the time of which Burns sang:

"When man to man the world o'er
Shall brithers be and a' that."

Introducing the next speaker, Mr. Moffatt said that Mr. Hannen Swaffer was one who fought for truth without any thought of the consequence to himself. His flat in Trafalgar Square was level with the Nelson Monument so that he literally proclaimed Spiritualism from the housetops.

MR. HANNEN SWAFFER was warmly received and held his audience for nearly an hour. He said he was there because of his profound conviction that Spiritualism was true and had a message which must be given to the people. He was a member of the Church of England. Listening to the preaching of Dr. Barnes in Westminster, he was told that there was no historical basis for Palm Sunday; that the Jews did not migrate *en masse* from Egypt over the Red Sea, but went a few at a time perhaps for centuries; and so the whole Bible story page by page, chapter by chapter, was whittled away. The popular attitude towards civilisation had been changed by the war and what followed. Dynasties fell; new forms of government arose; nothing seemed stable; men lost faith in the reality of things, civilisation seemed to have been found out. In the midst of this doubt and unbelief Spiritualism had its message that many things which most people did not believe in were among the most important things in the world.

Some months ago he had visited the late Dr. George Morrison of Wellington United Free Church, to get his views as to a "living church". For five hours they had talked on Spiritualism and at the end of that time Dr. Morrison said that though he had some reputation as an expert theologian he had nothing to say against anything which Mr. Swaffer had put forward; he found nothing in it contrary to the Christianity which he himself preached.

Mr. Swaffer's interest in Spiritualism commenced when a script purporting to come from Lord Northcliffe was brought to him. He had set out to prove it was a fake, but within five days the voice of Northcliffe was giving him directions through the mediumship of Dennis Bradley.

Mr. Swaffer then went on to relate instance after instance of spirit-communication within his own experience; or related to him by reliable witnesses,

imparting comfort and consolation to the bereaved, guidance and help of a practical kind to those who needed it. He told how spirit-communion had become a part of his everyday life, so that messages regarding the passing on of friends came to him by raps almost as news came to others by telegram; he cited the message that he had thus received regarding his sister-in-law's passing before communication by any other available means could reach him. Now from the other side she was constantly urging him to push on with his efforts to get recognition for a cancer cure he knew of, thus saving others from the disease which had carried her away. Spirit power and inspiration were helping and influencing people in all ranks and professions; many of our leaders in art and literature, and especially in work for the amelioration of the lot of their fellows, had recognised this: Conan Doyle in aiding prisoners wrongly convicted, the Duchess of Hamilton in her work for protection of animals, Miss Lind-a-f-Hageby in her anti-vivisection crusade, all these had spirit power behind them. Noyes the poet, Nevins the artist, great musicians and writers had told him of some unknown influence inspiring their work; the Salvationist at the street corner, and the eloquent preacher were alike helped. How could the extraordinary career of Shakespeare, the sudden conversion and the life work of Bunyan and of Fox,—to quote only three examples—be understood unless due to some influence outside of themselves? In all ages the power of the spirit had been manifested in revelations to mankind. It was seen in Judaism, in Mohammedanism, in the ancient Greek religions and in Shintoism. It was behind Swedenborgianism and Mormonism; Christian Science was founded on the scripts of a Spiritualist medium.

To-day it was changing the religious outlook even of the orthodox churches. The Bishop of London had said lately, that after men die they do not change greatly all at once. Where did he get that? Not from the Creed, nor the Prayer-Book, nor from the funeral-hymn, but from mediums—from mediums who were breaking the law, while getting it! A church dignitary—afraid himself to undertake the task—had asked Mr. Swaffer to use his influence to get *The Scripts of Cleophas* endorsed and utilised by the leaders of the Church of England, as it would revolutionise their teachings. The highest theological authorities could find no flaw in it; much had come through in their own presence—automatic script at 1,500 words per hour, through the hand of a medium utterly ignorant of theology and early Christian times.

The Society for Promoting Christian Knowledge had recently published a book on Immortality. One-third of it was made up of opinions, but two-thirds consisted of matter from proceedings of the Society for Psychical Research, got from mediums—and that society demanded evidence ten times more conclusive than would suffice to convict a murderer! So the Church of England to-day was dependent on mediums for the specific knowledge of the after-death state contained in its own official handbooks. That indicated the changed attitude of organised religion; but the attitude of Science was also changing.

Mr. J. B. McINDOE acknowledging the services of Mr. Moffatt and Mr. Swaffer, said Mr. Moffatt was there to redeem a promise made months ago that if and when satisfied as to the results of the investigations he had commenced, he would make his first public avowal under the auspices of the Glasgow Association of Spiritualists, in his native city. They were particularly gratified that one so highly esteemed in Glasgow as Mr. Moffatt should do this. When men like Mr. Swaffer and Mr. Moffatt gave up their leisure, and spent their energies travelling at their own expense to propagate a movement like this, it would surely suggest to those who had not yet examined it that there must be something in it and behind it that was well worth their consideration.

The proceedings closed with a benediction by Mr. James Coates, the veteran Scots Spiritualist.

J. B. M.

LONDON SPIRITUALIST ALLIANCE.

"SOME FACTS AND THE PHILOSOPHY OF SPIRITUALISM."

The address delivered by the REV. S. STEWART STITT at 16, Queensberry Place, S.W., on Thursday, November 22nd, was most interesting, particularly in affording another proof of the effect which the philosophy of Spiritualism has had on the religious thought of the times. Mr. Stitt is a natural mystic, and Spiritualism especially appealed to him as being the sublimation of all that makes life, here and hereafter, "One grand sweet song". He said its facts lead to "an appreciation of the true ecstasy of being". . . . "Spiritualism is the oil of gladness that sweetens all religions". . . . "Truth is truly a feeling out to the Spiritual".

Mr. Stitt spoke feelingly of his communion with his departed son whose inspiration he had frequently felt while preaching.

Most of Mr. Stitt's family are psychic, so that spirit communion and intercourse are almost everyday facts with them all. "When possible, Mrs. Annie Brittain comes to see us and she goes around our village telling my flock of the presence of their loved ones in their midst, thus cheering, consoling and comforting them."

At the conclusion of his address Mr. Stitt answered several questions. His replies proved of exceptional interest, particularly one concerning the power of God and His messengers to prevent world disasters and great evils which affect mankind from time to time. "The mistakes lie in our own selves; our ignorance, indiscretion or vice is to blame," said Mr. Stitt. "Spiritualism penetrates, and helps us to recognise the Oneness of God, and the Divine Purpose in all."

After some apposite remarks by Mr. Henry Collett, who presided, the meeting closed with a hearty vote of thanks to the lecturer.

L. H.

PERSONALITY, INCARNATE AND DISCARNATE.

Here are some quotations from my father [in spirit life]:—

"Some people fear that they will be less complete when out of the body than they are now while within it. The physical body seems so essential; the idea of being detached from it gives them the feeling of loss, or being less well-off than before. This is quite a wrong idea. The unseen body, which exists all the time you are in the physical body, has much greater power when set free. It has not much power while within the physical body, because personality then functions in the physical, and not in the invisible one, save in sleep. During moments of inspiration or prayer one functions for a moment consciously in the spiritual body. During more than 11½ out of 12 waking hours one is in the physical condition. When personality and soul are freed from the physical one is immediately in a similar body, but one which has indeed added powers of feeling, of appreciation, and even of movement."

"All your mind is not in, or acting upon, your brain at once. You have your conscious and subconscious mind; that which is outside and registers memory is the subconscious. By 'outside' I mean something not operating in the brain at the moment. Conscious mind is that which operates in the brain at the moment. Directly it has finished, it naturally passes back into the subconscious. The subconscious is memory's storehouse. I think that a better term for subconscious would be superconscious; for *sub* suggests that which is under, a subservient mind, which it is not. It is the more powerful of the two. I would rather speak of it as the *over* mind, and not the under mind."

From *Life Beyond Death with Evidence*,
by the Rev. C. Drayton Thomas.

RAYS AND REFLECTIONS.

"I suppose," writes a jocular correspondent, "that when I pass on I shall vacate my present position as a person and become an 'entity'?" (Doubtless a jibe is intended at the expense of those who, being shy of the word "spirit", prefer the non-committal term.) I can only reply that in any case it is better to be an entity than a nonentity.

* * * * *

A correspondent, discussing the question of those animals which show powers of human reasoning—as, for instance, the Elberfeld horses—refers to the theory that such animals are under some psychic influence or "control". He inquires whether any attempt has been made to investigate this point, as, for instance, by putting questions to the animal itself. I know of no such case; but it may be that some reader of *LIGHT* may be able to supply the answer. So far as I have observed, the animal always speaks for itself without any suggestion of some outside intelligence using it as a medium of communication.

* * * * *

There was once a good medium who was severely reproved for taking fees, which some severe moralists told him meant selling his spiritual gifts for filthy lucre. So he gave his time and strength without fee or reward, and eventually fell into arrear with his rent, and could not pay his tradesmen's bills. He was then lectured by another set of moralists on the iniquity of getting into debt. After that he had to depend for his living on the benevolence of his friends, and was accordingly censured once more, this time for "sponging" on other people and living on charity. I don't know what became of him after that. I only know that he provided the moralists with some brilliant opportunities.

* * * * *

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." There it is again, for—let us say—the 57,737th time. For a great many years past I have stared at the quotation, as it appeared from time to time, and wondered when it would dawn upon the users what a thoroughly worn-out old *cliché* it is. But it did seem that any solemn orator who referred to a ghostly mystery found it necessary on each occasion to strike an attitude and to say, "There are more things in heaven and earth," etc., and that no callow writer could ever tell a ghost story without leading off with the quotation as a curious and original reflection, or winding up with it as a most impressive conclusion. I suppose the explanation is that it is part of our national tradition to distrust originality in any form and to cherish a rooted dislike of getting out of ancient ruts whether of speech or action.

* * * * *

I am confronted with the question—if a clairvoyant can read the future why is it he (or she) cannot foresee the coming of police-spies? That objection is an old acquaintance—it is so obvious an argument. The answer is that clairvoyants are not clairvoyant all the time, any more than a poet is always in a state of mind to produce poetry. I have certainly known clairvoyants who possessed highly-developed gifts which, aided by a natural intelligence, enabled them to steer clear of police-traps. But it is possible that it is not in the dispensations of Providence that mediums and clairvoyants should always be protected, or that the innocent should not sometimes suffer with the guilty. It might be a question of protecting foolish people against the consequences of their own folly. But it is too complicated a question to be threshed out here. It is plain, however, that the operation of barbaric and obsolete laws cannot go on indefinitely. Public opinion is altering, even if the laws are not, and the education of the public on the subject of psychic faculty will eventually create an atmosphere in which the persecution of mediums will be impossible, whatever the laws may be.

D. G

NOTES ON NEW BOOKS.

"**Gotama the Man.**" By Mrs. Rhys Davids. (Luzac & Co. 4s. net.)

The appendix—which, by the way, should be read first—seems to imply that this book is dictated to the authoress by the Buddha himself, who speaks in the first person throughout. On the other hand, the many references, tabulated at the end, to kindred treatises seem to indicate a synopsis. However this may be, the object, at least, is clear: it is to correct the alleged errors made by subsequent "monkish editors" of the life and teaching of the Buddha.

G. V. O.

"**I Am.**" By F. C. Constable (Kegan Paul, Trench, Trubner & Co. 5s. net.)

In his belief that the Kantian philosophy affords scientific proof of the permanency of the human ego, Mr. Constable makes ingenious use of a variety of arguments. But whether he has fully justified his assumption that the so-called "centrality of the apperceptive self" with all it involves—a conscious entity with imagination to affirm and sustain the root-principle of man's essential indestructibility—is at least open to question when Kant is brought in to give it the proof. It was no small achievement for the philosopher to have mediated between the rival claims of the mechanistic and the teleological. Only a very genius of metaphysical dialectic could have attempted it. We know that as the enemy of dogmatism in both science and theology Kant would never allow "a principle of scientific method to be converted from an explanation of perceived facts into a theory of the universe". In point of fact the various *Critiques* conclusively show—if they show anything at all—that our knowledge can never touch the absolute at any point, but that, working within its limits, the mind can and does affirm the validity of a knowledge that is limited by the nature of our being. It seems to me that Mr. Constable attempts too much from the basis selected. An argument gains nothing from redundancy, and ably as the author proceeds by way of reiteration, I am still not convinced that the metaphysics of Kant tends to a *proof* that the "conscious ego of science is the *I Am* which we feel". In any case, I feel certain that Kant would never have admitted it.

F. E. K.

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it is to him, as well as an application to the community at large. Some people, of course, are quite indifferent to anything but the present moment—they demand an immediate good in a material shape—and anything which concerns the future is put aside. But the future will in time become the present, and the question may then become insistent. There will be no longer any disposition to ask, "What is the good of it?" The material world will have receded—the questioner will find himself on the fringes of the Unknown, and his sense of values will have changed. And then he will realise that his original outlook was very limited, and that the benefit he gains by the assurance of survival has been furnished by those who did not seek their own personal ends but the general good of all.

NOTES BY THE WAY.

DECEPTION AND FACT.

No intelligent person can be long in Spiritualism, closely observant of its critics, without being familiar with the tactics of the logic-chopper. It is his pleasant practice to isolate a thing from its context and pronounce it defective, or, on meeting a fact, to spin airy theories about it. He is hoodwinked by catchwords, by sounding phrases and metaphysical subtleties. If he is confronted, as he may easily be, by some person who has for years been in communication with friends on the other side, and who has received the fullest assurance of their continued existence, he will object that such a person may be under an illusion. Why, of course, anyone may be deceived, but a deception which goes on for years and is never finally detected is rather a rare thing, especially when there are multitudes of intelligent and wide-awake people concerned in the matter. It is more easy to suppose that the critic is himself deceived in believing that the others are victims of deception. We are in this instance reminded of the Rev. Mr. Stiggins at the meeting of teetotallers. It will be remembered that the reverend gentleman, arriving on the scene in a state of intoxication, expressed his firm conviction that all the other people present were drunk! The two cases are very similar.

THE GOOD OF IT

"What is the good of it?" is a question sometimes asked concerning Spiritualism or Psychical Research, and the acute observer sees partially concealed in it a more personal question, viz., "What is the good of it to me?" In such a case there is a temptation to utter some moral reflections on the evils of selfishness, reflections which usually offend those—and there are many—who are impatient of moralising. It should be enough to point out that the proof of a life after death supplies the only adequate solution of the problems of this world. We maintain that the phenomena and philosophy of Spiritualism, taken in their entirety, form a complete answer to that old question, "If a man die, shall he live again?" That answer has a personal application to the questioner who demands what good

ECCENTRIC DOCTRINES.

We receive occasionally letters from persons who are disturbed by hearing of those strange and obscure doctrines which represent to us a departure from the line of clear thinking and reasoning. Here is a letter from a correspondent who gives us particulars of a body of teaching which we need not more definitely indicate beyond saying that it condemns all forms of psychic unfoldment and occultism as necromantic and devilish. Not content with this, the founder of the doctrine goes on to attack Christianity and to state (according to our correspondent) that altruistic movements are evil; in fact, inspired by devils, which is very revolutionary indeed. We need not go further into the matter than to observe that such doctrines carry their own condemnation to all sane and intelligent minds. It is a pity, of course, that inquirers should be disturbed by foolish philosophies of this kind, but they may regard it as part of their discipline, for, to most of us, life is a matter of struggling to find the right way. A few happily-endowed people seem to be correctly guided by their intuitions, but even they have their times of trial and perplexity. Most of us find our minds well and healthily exercised by the continual need for testing truth and separating it from error. Fortunately, some doctrines are so obviously absurd and unreasonable that we do not find it necessary to waste any time on them.

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This Fund, which was originally associated with Miss Scatcherd and her work under the title of "The Spirit of Christmas Fund", is still being used for its original purpose, namely, the alleviation of immediate distress amongst workers in Spiritualism who shun the publicity which any mention of their particular cases would occasion.

The Fund is in the hands of the Editor (Mr. David Gow), Miss Mercy Phillimore (Secretary of the L.S.A.), and Mr. Leigh Hunt.

We shall appreciate any help which readers of LIGHT can give.

Donations will be gratefully received and acknowledged in LIGHT.

EXPERIMENTS IN THOUGHT PHOTOGRAPHY.

SOME PHILOSOPHICAL REFLECTIONS.

By T. FUKURAI, Doctor of Literature, Professor,
Kohyasan University, President of the
Psychical Institute of Japan.

(Continued from page 567)

(5) What is Life? Physiologists say: it is circulation of blood, breathing of lungs, digestion of food, and so forth. Of course, without these functions there will be no life. But these are not the whole of Life, only a part, even a superficial part of it. This statement lacks a very important essence of Life: that is, the teleology. The cells constituting our body are many billions in number. They are so many individuals. No two of them are exactly alike, each of them possessing its own special constitution and characteristics. Nevertheless, they all constitute one whole organised body, in such a manner as many musicians constitute a band, organised by a common purpose, to create a symphony. Thus, in order to constitute an organised whole, many individuals and a common will must act in company, must penetrate mutually each other, without destroying each other's essential function. In the Shingan sect of Buddhism such a thing is called by the name of "Ichita-sosoku". The "Ichi" means one, "ta" means many, and "sosoku" means penetrating each other. By the principle of "Ichita-sosoku" many billions of cells become one organised whole, that is, a living being. Therefore, Life is not a mere bundle of circulation, breathing, digestion, and so forth. Every part of a living being acts to realise a will common to all parts, keeping its own individuality and thus proceeds to constitute an organised whole; that is, Life is a teleological action.

But by what reason is the teleological activity of Life possible? I say by Spirit. On one hand Spirit differentiates Matter to many, and on the other hand it unifies many into one. Differentiation and Unification are the co-operative functions of Spirit.

(6) Spirit wills and acts on Matter, under the principle of "Ichita-sosoku", and then there arises Life. Therefore, Life is not an event of mere Matter, nor of mere Spirit, but of Matter and Spirit, penetrating each other, that is, of spiritualised Matter.

Considered thus, Life is a thing like the wireless phenomenon. We hear a song from a wireless apparatus. But the apparatus cannot sing by itself; the true master of song is beyond the apparatus; that is the electric wave coming through the air. The wave, however, cannot sing by itself alone, without passing through the apparatus. The wave acts first on the apparatus, and then a song is sung. The wave is the master of song, and the apparatus is a medium through which the wave sings. In a like manner, Spirit is the master of Life, and Matter is a medium, through which Spirit lives. The wave exists spreading through the air, and so anywhere an apparatus is set, there sings the wave. Spirit exists spreading all through the universe, and so everywhere where Matter is there lives Spirit.

So far as it goes, Life resembles the wireless phenomenon. But in the other point, there is a very important difference between them. In the wireless the wave cannot construct the apparatus; which is constructed by man. The wave sings only through a ready-made apparatus. In Life, however, Spirit itself constructs an apparatus (medium) out of Matter, by spiritualising it. Life is the spiritualisation of Matter; that is, nothing but making a medium out of Matter. And, further, Spirit is willing always to live more;

that is, to spiritualise Matter more; to make a medium better. Hence the development of all living beings. Of all living beings man is the best medium of Spirit, but is not complete. Spirit is willing to make man better, and so man strives to become better and is travelling on a road of pilgrimage for ever, aspiring to reach to the divine land, not knowing intellectually what it is, but believing intuitively what it must be. Intellectual knowledge is gained only by arrival there. When not yet arrived, man goes on only by believing intuitively that the goal is there.

According to the Shingon philosophy, all things in the Universe are the medium of God.

According to Prof. Bergson, man can grasp his innermost Self only by intuition, and that is the only way of knowing Reality. In the Shingon philosophy the human soul is a part of Spirit, just as water permeating into the tissue of a sponge is a part of an ocean water, and so the human soul is one with Spirit in its reality. Therefore, by knowing his own soul as it is truly, man can know the reality, Spirit. This is the only way of knowing Spirit as it is truly. But such a knowledge cannot be accomplished by intellect, because intellect knows only the material thing, appearing in space, determined by the law of Matter, while Spirit transcends the law of Matter and all the attributes of material things, and so cannot be known by intellect. Intuition is regarded as the highest and most holy function of the human soul, and the culture of it is the most important duty of the priests.

Suppose a time when Matter was not yet spiritualised. At this time Matter should be in a state destitute of all possible definite forms; that is chaos. Suppose, again, a time when Spirit began to act on Matter. From this time Matter took a definite form, unified and organised, each part of it being connected with every other part, under the principle of "Ichita-sosoku". Thus Spirit made cosmos out of chaos. Though chaos is formless, ununified and unorganised, it is immersed in the fluid of Spirit and possesses all possibilities of unifying and organising Matter. In the Shingon philosophy, these possibilities are called by the name of Reason; chaos is called the world of Reason. In order to make cosmos out of chaos Reason must spiritualise Matter; in order to spiritualise Matter it must awaken to choose the direction of action. In the Shingon philosophy the awakened Reason is called Wisdom, and so cosmos is the Universe enlightened by Wisdom, that is called the world of Wisdom. Thus, by the spiritualisation of Matter, the Universe is coming from the dark and chaotic world of Reason to the enlightened and cosmic world of Wisdom.

The possibilities of Reason are infinite, and the awakening of them is gradual, and so the spiritualisation of Matter is not an event which happened suddenly once for all and then stopped, but is a "going-on" process, for ever unifying and organising Matter more and more. Thus the Universe lives for ever, working to construct a complete cosmos, and all the material things work together as co-operative members in the mighty enterprise of the Universe.

(7) The question might be asked: "Why then evil? Why the war between Good and Evil? If all things of the Universe work together towards the same aim and are co-operative agents in the work of the Universe, they should work harmoniously and in friendship and so there should be no evil, no destroying and disturbing of others' work. But the fact remains, there is evil and the endless war between good and evil. Why? I will explain this as follows:

The spiritualisation of Matter does not go on always smoothly like a long line, but it goes smoothly for a long time and then makes suddenly a high jump. Once spiritualised anew, a living body abruptly ascends to a higher stage of Life than before and then continues to go on along that way for a very long time, transmitting a function acquired thus to its offspring, till other spiritualisation and high jumps will occur anew. Though, by continuing thus to go on the way already opened, the living body preserves only the function transmitted and lives only by repeating it, yet by such a way of living the living being strengthens and consolidates the function more and more, so that at last it becomes able to act mechanically and automatically like a machine, without being led by consciousness. Hence many physiological reflexes and many innate instincts, which may be called automatic mechanism.

It is useful for a living being, in order to live easily, that a new function acquired by spiritualisation strengthens and consolidates itself and becomes an automatic mechanism by repeating its work. Yet by becoming such a mechanism, the function loses its spiritual interest and at last Life itself seems to become as if nothing but a material process, with no Spirit, with no value to live. This is intolerable for a living being which possesses a soul aspiring to live more, like man. Then comes the period of divine revelation. Man begins to pray, and Spirit wills to spiritualise him more, to help him. Spirit awakens in man, and he grasps a new spiritual power by intuition. But, alas! the automatic mechanism opens amazingly the eye of consciousness closed for a long time, and struggles to stick stubbornly to its old way of action. Thus there stand two antagonistic forces face to face; one being new and spiritual and aspiring to ascend to heaven, the other, old and material and desiring to crawl on earth; that is, the good and the evil. Thus Life, in its true meaning, is the battlefield of the good and the evil. To live a true Life is to struggle to ascend to heaven by conquering the evil, which toils in its turn to drag down Life to earth.

(8) Considered thus, Life is not an easy thing; it is hard work, so hard that it can be endured only by a man who grasps intuitively the heart of Spirit. Though, however, common people possess a holy soul, it is too weak to endure such hard work, or it is so much oppressed by the power of material greeds that it cannot fight with them by itself alone; so that in heart they aspire to ascend to heaven, but in fact they are defeated and continue to crawl on earth, lamenting and regretting that it is contrary to their own true will. And so, in order to give them the strength and influence for realising the aim that they aspire to, there often appears a spiritual genius. The Poet, the Seer, the Prophet, the Artist are such geniuses; they hear the hidden word of Spirit by Intuition and communicate it to the world, and by it people are inspired; they conquer evils and ascend to a higher stage of Life.

In some sects of Buddhism, Nirvana is considered the highest state attained by a Buddhist. In the Shingon philosophy, however, that is not so. According to it, after having attained to Nirvana, a Buddhist returns to himself to recover his Ego again. But this recovered Ego is not the same one with the Ego before having attained to Nirvana, but the Ego enlightened by the mystic intuition of being one with God: he knows that he stands in contrast to the Universe as material phenomenon, but at the same time he knows that he is one with the Universe as spiritual reality. The two consciousnesses, one intellectual of contrast and the other intuitional of identity, penetrate each other without disturbing each other's function.

In ancient times it was said by many philosophers that: Man must leave his flesh in order to become one with God, because the flesh is a prison which separates his soul from God. Such a saying, I think, is far from being true. Man is one with God as reality from the beginning of the Universe to its end. But

while his intellect is clear in a high degree, his intuition is too dim, and so he recognises himself only as one thing among many and knows nothing about the identity of his soul and God in reality. In the Universe, for him, there are many things only, and nowhere Spirit uniting and organising them. Yet, when intuition opens its eye completely, immediately he can see that his soul and God are one in reality, without being in the least disturbed by the fact that his body is one thing among many things as material phenomenon. Accordingly, in order to become one with God, man needs not to leave his flesh: he is one with God from his birth. "Only open the eye of intuition and see." By it, all is accomplished.

(Concluded.)

EVIDENCES EXCLUDING THE SUBCONSCIOUS THEORY.

[The following pieces of evidence are valuable because the sitter in both cases had no knowledge of the events mentioned.]

Madame R. had a sitting with a trance medium, whose Control described to her a spirit whom she recognised as her sister-in-law. The name was correctly given. The message was to the effect that the spirit had passed over suddenly in her sleep across water and she wished a message sent to her husband, still in the body, that all was well with her. Madame R. could not understand the message at all. She spoke to the medium afterwards because she knew that the Spirit-Communicator described by the Control was at that time alive and well; she was sure that the message was a mistake.

Some days later Madame R. received a letter from abroad, telling her of the sudden death of the sister-in-law in her sleep. The letter had taken several weeks to reach her, on account of the distance it had to come.

The second case occurred in a circle. The medium, who was in a normal condition, described a spirit who called himself George. The medium remarked on his very pure white hair and beard. The lady by whose side the spirit was seen did not recognise the description or the name. The medium, however, persisted, and said that George had his son with him and gave the name. They wished to send a message to the effect that George was helping his wife, who had only just gone over to the spirit side, and that although she was not on the same plane with them, they were nevertheless able to assist and look after her. A further name was given which enabled the sitter to recognise for whom the message was intended. George also sent his love to "Bella". The medium was not sure of this name and said that perhaps it was intended to be "Ella" as she could not hear very distinctly.

Mrs. H., the sitter, on leaving the circle went at once to some people who lived in the flat below hers. She knew that these people had suffered a recent bereavement in the family, but she knew no particulars about them nor the names of their relatives. She recounted what the medium had described, exactly as it was given to her. Her hostess at once recognised her father in "George", who when on earth had very beautiful white hair; George's wife had died very suddenly, and the family were worried about her because she was not a religious woman, and at the time of her death did not believe in any life after death. The name "Bella" was also recognised—it was intended for "Lella", a pet name that only George used, for one of his daughters. The medium in both cases was Mrs. Cantlon.

X. Y. Z.

PSYCHIC PHOTOGRAPHY EXPERIMENTS.

Psychic photographs, many of them being of unusually picturesque quality, were shown by magic lantern projection in the course of a lecture at the Victoria Hall, Bloomsbury, W.C., given by Mr. STAVELEY BULFORD on the evening of November 28th. The meeting was arranged under the auspices of the Marylebone Spiritualist Association.

These photographs were the results of a series of intensive experiments conducted by Mr. Bulford, with the assistance of four personal friends. His interest in the subject had first been stimulated by a Hope seance at the British College of Psychic Science, following which he had decided to explore this fascinating avenue of research, his aim being not so much the obtaining of abnormal markings on photographic plates but rather to try to ascertain the method and technique that lay behind their production. Throughout the entire set of experiments he took control of the circle; usually he did not disclose his aims or intentions to his fellow sitters, who acted obediently under his direction. A supernormal result was obtained at the second sitting. No hymns, prayers, or any kind of religious rite preceded the taking of the photographs; previous to the exposing of the plate the sitters merely sat round quietly, endeavouring to keep their minds blank.

The uninstructed public, remarked the lecturer, were prone to attribute all abnormal markings on photographic plates and films to conjuring. They had an awed respect for the powers of the prestidigitateur. Speaking, however, as a conjurer, he would point out that there were very definite limits to the powers of the illusionist. A knowledge of conjuring was a most valuable equipment, he considered, for any serious investigator into psychic matters; not only did it give him greater facility for detecting fraud, but it also enabled him to recognise more easily genuine phenomena; his specialised knowledge of the art of deception made it easy for him to say definitely: "This is not due to conjuring."

Abundant patience was necessary for this form of experiment, remarked Mr. Bulford. The unseen operators needed time to develop their own technique, being themselves by no means omnipotent. On the contrary, they frequently made blunders. Success was due to intelligent co-operation between the spirit workers and the experimenters on this side.

So far as he was able to gather, the method adopted by the unseen intelligences was something like this: First they collected a tiny rod or tube of ectoplasmic substance; this was introduced into the camera, opened out to cover a certain area of the plate, and, in that state, impregnated upon its surface. When the plate had thus been treated, the spirit person about to be photographed was directed to stand in a suitable position within the aura of the sitter so that his or her face could be photographed on the specially-treated portion of the plate. The cloudy mass appearing on the finished photograph was not, he felt convinced, external to the camera during the exposure of the plate. He had endeavoured to check this hypothesis by making two exposures with two cameras at the same time. On no occasion was he ever able to get an extra on both plates, a fact which seemed to bear out the suggestion that the ectoplasmic mass was inside and not outside the camera selected by the spirit operators for the experiment—the camera being, as Mr. Bulford pointed out, a miniature seance room or a dark chamber. It was not necessary for the plate itself to be exposed in order to obtain a psychic photograph; "extras" had been found on plates left in a camera whose lens remained closed. He had made elaborate efforts to try and see the operation by which the plate was prepared by the spirit agencies, and for this purpose had built a large camera, 3ft. 6in. by 5ft. by 6ft. He had waited inside this chamber for many hours, hoping that he might see a flash of light, or

some other manifestation that would indicate the manipulation of the plate by the invisible operators. True, on occasions an "extra" had appeared, but the patient researcher had not been rewarded by witnessing any manifestation while inside the giant camera.

The theory had frequently been advanced that supernormal markings on sensitised surfaces were due to some kind of telepathic operation: that the thought of one of the sitters became impregnated upon the photograph; he had failed to obtain any evidence of this. It is true that Miss Scatcherd had obtained a curious "extra" of a lace shawl which appeared round her shoulders; at the moment she was being photographed she had been thinking of that particular shawl. That case seemed at first to support the telepathic idea, but in Mr. Bulford's view it was due to an invisible co-operator who, catching Miss Scatcherd's thought, had whimsically produced the shawl on the plate. One could not get away from the theory of the unseen collaborator which ever way one approached the subject, said the lecturer.

At one of his experiments there had been obtained some curious markings resembling a series of sevens. (This photograph was shown to the audience.) It seemed to be a meaningless picture until it was discovered that the markings represented two Hebrew letters; whatever might have been in the minds of the sitters, he was prepared to swear that none of them were thinking of the Hebrew alphabet.

Some of his psychic photographs had been obtained at extraordinary speed; the last three had been taken within six minutes, the plates on that occasion being selected from a freshly-opened packet and placed directly in the camera without any previous "sitting".

One photograph, which was shown to the audience, was of peculiar interest. It showed clearly a face of an elderly lady with hair drawn tightly over the brows, while under each ear appeared a heavy curl. This was the face of Mr. Bulford's grandmother. There was no question whatever as to her identity, but none of her living relatives had ever seen her wearing curls. The explanation given to him during a psychic communication was this: The old lady had desired to manifest her presence at a sitting, and by direction of the invisible guide (known as "The Professor") she had sought in her memory for some mental image of herself at various stages of her life. (Apparently in the next stage of existence memory appears in the form of pictures, added the speaker.) At first the old lady had decided to project a mental image of herself as a girl at a period when her special pride had been two heavy curls that hung beside her ears; realising, however, that this might not be recognised, she had decided upon a picture of herself as she was best known to them, namely, that of an elderly lady aged eighty. "Concentration was never my strong point," she explained, and in switching over from one mental image to another she had not completely effaced the first picture from her mind, with the result that the characteristic curls of the one appeared inappropriately upon the other.

Mr. H. E. HUNT, who presided, read out to the assembly a signed statement by Mr. Bulford, describing the method by which the experiments were conducted, which appeared to eliminate the possibility of fraud.

N.

THE RETURN OF CAPTAIN HINCHLIFFE.—We are asked to state that the Mrs. "Earle" referred to in Mrs. Hinchliffe's account of the return of her husband, Captain Hinchliffe, should not be confused with Miss Earle, the medium. The name Mrs. "Earle" is the pseudonym adopted to cover the identity of a lady who is not a professional medium and who was one of the first to get into touch with Captain Hinchliffe, as mentioned in Mrs. Hinchliffe's address. In our report we gave the name "Earle" in quotation points to emphasise this fact.

LETTERS TO THE EDITOR.

"THE CONTROLS OF STANTON MOSES."

Sir,—Recently I have seen in *LIGHT* and elsewhere communications purporting to have come from certain "controls" of Stanton Moses through mediums of the present day. May I suggest to sitters who receive such communications that if the "Control" in question purports to be one of those connected with the script illustrated on p. 161 of my book, *The Controls of Stanton Moses*, he should be asked to interpret the cypher? This will be an interesting experiment and may perhaps be successful. All that I could discover about the script is printed in pp. 159-162 of the book. Since publication I submitted it to an expert, who could not decipher it because there was not sufficient material to furnish a key. He thought it was written in some form of shorthand. In *LIGHT* of January 12th, 1924, is an account of the identification of the characters on p. 165 of the book which had baffled me altogether prior to publication. So I hope that some day the other "unknown characters" mentioned in the same chapter may be explained.—Yours, etc.,

A. W. TRETHEWY.

Artillery Mansions, Victoria Street, S.W.1.

ANIMALS AND MEDIUMISTIC POWER.

Sir,—In the latter part of a letter in *LIGHT* of November 17th your correspondent Mrs. Toye-Warner Staples suggests that investigators might experiment with animals to see how far they could be developed as mediums, and that they might supply "material ectoplasm" in conjunction with a human mental medium.

She might be interested to hear that on three occasions recently excellent "cat" tests have been given through the trance mediumship of Mrs. Barkel when, unknown to her, one of her pet cats had secreted itself in her seance room during a sitting.

Mrs. Barkel's control "White-Hawk" gave the names of "Mullins", "Hector", and "George", and correct descriptions of each of these animals to the sitters whose pets they had been. The presence of the living cat in the room seems to encourage "cat" evidence!

It is perhaps not generally known that, in addition to her other gifts, Mrs. Barkel is an apport-medium and that through her power, when in trance, various stones—sapphires, amethysts, etc.—have been materialised. On one occasion when she was normal I was present in the room while she was playing with a kitten, and she suddenly held out her hand with a small amethyst in it—she said she had felt a slight shock like electricity, and thought the kitten must have supplied the necessary power. She frequently says when psychically tired, that it seems to renew her to play with the cats.

Truly we are indeed but on the fringe of the myriad mazes and phases of mediumship.—Yours, etc.,

MARGARET E. D. GAVIN.

SPIRITUALISTS' NATIONAL UNION:
AN APPEAL.

Sir,—I trust you will allow me to trespass on your valuable space to supplement the reference you were kind enough to make in connection with the appeal for financial help issued by the Spiritualists' National Union. The appeal is necessitated by two main causes: (first) an accumulated deficit due to diminished income consequent upon the prolonged industrial depression, and (second) various legal and other exceptional charges which are now due for payment.

It is clear that—having regard to the plight in which so many Churches remain—only by an unprecedented sacrifice can a response to the appeal be

expected which will be sufficient to clear the deficit and set the Union free from financial anxiety. For this reason I venture to appeal to all Spiritualists who are in more favourable financial circumstances to help by personal donations. I have already had a promise of five sums of £10, and would personally implore every Spiritualist (who is in a position to do so) to add to that number. No doubt there are many who could, without serious sacrifice, not only clear our immediate deficit but place us beyond the need of further worry.

The ideal solution would be to set up an endowment fund sufficient to provide an annual income that would allow of progressive development. This, of course, can only be realised by the generosity of our wealthy friends, and for its consummation I scarcely dare to hope.

Remittances may be sent to the Treasurer, Mr. Jno. M. Stewart, 2, Silverleigh Villas, Thornton Heath, Surrey, and should be made payable to the Spiritualists' National Union.—Yours, etc.,

ERNEST A. KEELING,

President, S.N.U.

PSYCHIC EXPERIENCES AT ALBERT HALL.

Sir,—At the Armistice Service in the Albert Hall, two years ago, I invited those present who were clairvoyant or clairaudient to send me an account of their experiences. Many did so, and I found the synthesised narrative so interesting that I included it in a little book just published. I had not intended to pursue the matter further, but so many have already sent to me accounts of what they saw and heard on November 11th last, that I am led to believe this year's operations on the spirit side were no mere repetition of those of former occasions. I would, therefore, be grateful to any who would be good enough to send me, to the subjoined address, an account of any psychic experience they may have had that morning. If any were present at the Albert Hall in the evening, at the *Daily Express* celebration, I would be glad of their experiences also.

As some good people were reluctant to write to me formerly, may I add that inability to express themselves fluently, or to spell correctly, matters not at all. I know that many of those most gifted are among the uneducated.—Yours, etc.,

G. VALE OWEN.

Lincoln Lea, Tubbenden Lane, Farnborough, Kent.

THE POST OFFICE AND PSYCHICAL
RESEARCH.

Sir,—I notice in the issue of *LIGHT* of November 17th that reference is made to the formation of a Spiritualist society by postmen and postal officials of the South-Western District Post Office. This society—the Victoria Psychic Research Society—has already held an open meeting at the Battersea Town Hall, at which Mr. Stanley de Brath gave an address to 200 postal employees of all grades, and interest is spreading throughout the Service. We are hoping that our action will result in the formation of a Civil Service Psychic Research Society, thus embracing all types of Civil Servants and not merely one Post Office, as at present.

The South-Western District Office has a staff of over 1,500 men of all ranks, and has an excellent Reading Room, to which has just been added a weekly copy of your excellent paper, *LIGHT*.

My Committee would esteem it a great favour if you would be so good as to give publicity to our society, as we need all the help we can get in the matter of speakers, who would be mainly required for meetings on Sunday mornings. Any literature or pamphlets will be gratefully received by the society.—Yours, etc.,

A. E. ROGERS,

Hon. Sec.

305, Brookehowse Road, Catford, S.E.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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WITCHCRAFT UNDER THE SEARCHLIGHT.

Witchcraft, magic and sorcery, as touching on the mysterious side of life, lend themselves peculiarly to credulity and exaggeration in the popular mind. This is, of course, especially the case with the stories which have come down to us from ancient days. A sceptical modern generation might have dismissed them altogether but for the fact that many queer things, well-attested by trustworthy witnesses, happen to-day, usually in out-of-the-way places. Many of these occurrences are reported by travellers who have made close acquaintance with the habits and customs of savage tribes. Mrs. Katharine St. Hill, in her recent address to the L.S.A. on "Witchcraft", gave some curious examples gathered nearer home, as, for instance, in Devonshire villages. These things appear to lie outside the region of psychic phenomena, as we know it. But it seems clear enough that they belong to them—so far as they have any core of the key—might be found in hypnotism, suggestion, telepathy and clairvoyance—to which we might add obsession and forms of physical mediumship exercised on low levels.

We think that if the great mass of witchcraft stories, ancient and modern, were examined in the light of Psychic Science, even in its present imperfect stage, many clues would be found to the mysteries of the subject.

The discovery by psychometry of the extent to which material substances of all kinds may be psychically charged, whether consciously or unconsciously, would provide a suggestive explanation of such power as may reside in charms and amulets, apart from such results as might come from the concentration of the mind on these things as a result of strong suggestion. The effect of curses—and blessings also—might be traced to the influence of mind upon mind, combined with the power of the will. Indeed, this power of mind and will seems to lie at the centre of all so-called magic. Lycanthropy, or the apparent changing of witches into wolves or other wild beasts, might well be solved by a study of the strange psychical effects produced on animals of which there are many instances scientifically observed.

There is a large field of investigation here, although most of us are naturally more concerned with what we may call the "normal supernormal", a much healthier region of investigation. All the same, the freakish and distorted manifestations of spiritual powers in man must be scrutinised by those fitted for the task, as being their particular vocation. If such students are well equipped with a general knowledge of psychical phenomena of the regular kind it is probable that they will have in their hands all the keys to the mysteries of witchcraft and sorcery. It is true that these subjects reek with imposture, delusion and

fantasy, but there is usually some core of reality in the various cases classed sometimes rather loosely under the head of "Witchcraft"; and those who have studied the subject know that there is a considerable residuum of truth even in the apparently most repulsive and improbable stories. Where they are weird and grisly they belong to what has been called "the Dark Side of Nature", but the discerning student cannot fail to have seen how much which is clumsily classed as witchcraft really belongs to the gentle and humane side of psychical faculty, and is therefore to be rescued from base associations. That will be one of the tasks of Psychic Science in the future.

CENTRAL PEACE.

A proper understanding of the words "temporary" and "permanent" is a very great help in enabling us to solve many of the difficulties that face us daily.

At first sight these two terms appear to be opposites, but that is not really so. Permanence is the unity that underlies the outward aspect of the visible world. It is the reservoir from which perpetually flows a stream of life that breaks up, fountain-like, into a multiplicity of ever-changing forms, or expressions of spirit. The temporary emanates from the permanent, but is not opposed to it.

Taking another view, we may say that permanence is the Great Positive, and that, relatively, everything in our world is negative to it. See how easily come right ideas about health, well-being and happiness, when this has been grasped.

Once permanence is seen to be unity, how very clear many things, hitherto perplexing, really become. Opposites tend to pair up, and the move is towards order and harmony—not everything becoming the same, but each finding its right place. All expression in the material world seems to be a splitting up of an infinity of single things—unities—into pairs, each branch of which goes its own way, but remaining, nevertheless, related to the same root cause.

Anyone by self-discipline and patient practice may after a while find within some thing that, fathoms deep as it were, is permanent. Once man has become familiar with that inner reality, that lighted place within, revealing his own eternal self, then he no longer clamours for proof of continued existence after "death". The only real proof that can come to anyone comes from within. Evidence needs to be tried, sorted, and finally interpreted, but the instinctive knowing does not; and almost before one is aware of the fact, inward conviction has been established, and the great question answered.

Once that inner Spirit of Self has been touched and recognised, no further assurance is ever asked for.

L. I. G.

THE FELICIA SCATCHERD MEMORIAL LECTURE.

We draw the special attention of our readers to the advertisement on the front page of this issue which announces that Dr. L. R. G. CRANDON, of Boston, U.S.A., will lecture on the "Margery" mediumship at Grottrian Hall next Wednesday, December 12th.

Dr. Crandon was approached by Miss Phillips, the secretary of the London Spiritualist Alliance, on the request that he would give the 1929 Scatcherd Memorial Lecture; he was quite willing to do so. A difficulty arose, as he had already promised to give an address for the British College of Psychic Science, and had no time for any further lecturing engagements. Mrs. Hewat McKenzie, however, graciously waived her prior rights to Dr. Crandon's valued services, the result that the lecture will now be delivered under the joint auspices of the L.S.A. and the British College. All surplus proceeds will be handed to the Scatcherd Memorial Fund.

SIDELIGHTS.

In the course of a long interview with Mrs. Hinchliffe in the *World's Pictorial News* of November 25th it is recorded that the widow of the famous airman, by means of a recent communication through "Mrs. Earle", the medium, received a message that behind a certain drawer would be found a paper that would be useful to a firm of house agents. Says Mrs. Hinchliffe: "I went to look into the desk and cleared out all the drawers and behind one drawer I found a blue-print of a plot of land owned by him [Captain Hinchliffe]. I had never seen this paper before."

* * * * *

A young girl, Dorothy Mould of Biddulph Street, Congleton, the silk-making town on the Cheshire and Staffordshire border, left home at 4 o'clock on Wednesday morning, November 21st, after which all trace of her disappeared. After a long and fruitless search her friends consulted a clairvoyant who said the missing girl would be found in water. In view of this information it was decided to drag the local canal, and the girl's body was found about a mile from her home. A report of this case appears in the *Evening Standard* of November 24th.

* * * * *

Mr. Samuel E. Yelland of Clarendon Villas, Hove, states that his wife who died thirteen years ago visits him daily, "chats with him, consoles him and takes part in a joke with him". Says Mr. Yelland: "Often I get the news of a friend's loss first from my wife. When I go to the relatives I always find that she has told me the truth. The knowledge that their loved one has arrived at the next world is always a great consolation to the bereaved ones." The *Sunday News* gives this item in a paragraph entitled "His Spirit Wife" in the issue of November 25th.

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Mrs. Flora Annie Steel, the famous novelist, obtained a mental visualisation of the sinking of the "Vestris" on the day previous to the disaster, according to a report in the *Inverness Courier* of November 28th. Mrs. Steel was listening-in to the broadcast service on Armistice Day when she heard a signal which she interpreted as being a ship's S.O.S. At the same time she had a vivid mental impression of a large vessel in the act of sinking, sliding slowly under the waves and finally disappearing with a last quick plunge, while the boats loaded with passengers pulled clear of it. The following day the "Vestris" went down!

* * * * *

Professors from Lund University are to examine a case of haunting in the Swedish village of Loeddekoeping. The ghost appears to be of a quiet, gentle nature. She is described as a little lady in a dainty dress with hair dressed high and a slim waist, seen sitting in an arm-chair in the window of an old cottage. Count Adolf Hamilton of Barsebaech Castle, on whose estate the cottage is erected, saw this figure whom he recognised as an ancestor, Henriette Hamilton, born in 1750, the daughter of Field-Marshal Count Hamilton, who married Count Marshal Friherre Fleming at the early age of 16. The theory is put forward that the window at which the ghost is seen was originally a window in the room in which the portrait of this lady appears in Barsebaech Castle and that in some manner the glass has absorbed and retained a reflection of the portrait.

What may be another case of poltergeist phenomena at a house in West Tidsbury, Manchester, is reported in the *Manchester Daily Dispatch* of November 22nd. The disturbances take the form of footsteps, mysteriousappings and the apparent falling of pictures from the wall to the floor, the cords being unbroken and the nails in the wall intact. Says one of the occupants: "These happenings were merely a prelude to an all-night programme of footfalls that never revealed the walker, wall rappings that never could be explained and pictures falling for no apparent reason." The family have now moved to another part of Manchester where it is stated they are no longer troubled by the manifestations.

* * * * *

A recent debate on Spiritualism at St. Jude's Parish Hall, Golders Green, occupies considerable space in the *Hendon Times* of November 23rd. The chairman, Prof. W. O. E. Oesterley, D.D., said he would "defy anyone to deny that in two respects Spiritualism stood for great truths—the persistence of personality after death and a real fight against materialism. . . . As a seeker after truth, he could not help admiring the movement, but as a Churchman it was impossible for him to go wholeheartedly with it." The Rev. B. G. Bouchier, who opened the case against Spiritualism, stated that Spiritualism was really a very sad exhibition of materialism. He believed that God had laid down that "they should walk by faith and not by sight", but Spiritualism sought to reverse that procedure. The Rev. C. Drayton Thomas spoke in defence of the subject, and, to quote another journal, the *Hendon and Golders Green Gazette*, of the same date: "This speaker made a decided hit by pointing out that the disciples were not asked to walk by faith alone, but had personal knowledge." Both these newspapers paid a tribute to Mr. Drayton Thomas's defence, one of the points in which was the following: "Even Jesus Christ had said against Him practically all the things that were now said against Spiritualism." Questioned by a member of the audience as to paid mediumship, Mrs. St. Clair Stobart, another speaker, retorted that ministers of the Church were paid for their services, whereupon Mr. Bouchier remarked, lugubriously and amid laughter, "Badly paid!" Mr. H. E. Hunt, who also addressed the meeting, urged that Spiritualism was not anti-Christian; it was not "anti" anything except "anti-ignorant" and "anti-material".

THE PASSING OF AN AMERICAN SPIRITUALIST.

We learn with regret of the transition on October 12th of Dr. Emma Augusta Heiss, wife of Dr. John Heiss, editor of the well-known New York Spiritualist journal, *Immortality*. Though little known in this country, she exercised an important influence in the American movement, and her transition leaves a gap that will be difficult to fill. We understand that arrangements had been made for Dr. Heiss to lecture in Europe during the coming year.

Mr. Horace Leaf, who contributes in *Immortality* for December an appreciation of the work of Dr. Heiss, says: "As a public and class lecturer Mrs. Heiss must rank among the foremost in America; as a psychic she had few peers. Add to these qualities a fine grasp of the English language, which she loved from an artistic and literary point of view, an unusual depth of thought and a fearlessness which characterises all real pioneers, and an idea of the loss Spiritualism has sustained in her passing can be formed."

We desire to record our deep sympathy with Dr. John Heiss in the loss of his wife's earthly presence.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MEMORIAL

of our readers of this issue ANDON, of "gery" December Miss Philo- talist Alliance he 1929 Scam- illing to do so ly promised to of Psychic Sc- turing engagements graciously valued services be delivered and the British be handed to

SPIRITUALISM IN SCOTLAND.

MR. GRAHAM MOFFATT AND HANNEN SWAFFER
IN GLASGOW.

MR. GRAHAM MOFFATT, the celebrated Scots dramatist and actor (whose name is best known to English readers as the author of the popular play "Bunt Pulls the Strings"), presided at two crowded meetings held in Glasgow and Edinburgh on Sunday, 18th November, at which the principal speaker was Mr. Hannen Swaffer. An audience of 3,000 attended the St. Andrew's Hall, Glasgow, for the first meeting, after which the speakers motored to Edinburgh where an audience of fully 1,000 waited them in the Synod Hall. Similar addresses were given in both cities. Contingents travelled to the Glasgow meeting from as far afield as North East Fife and the South West of Ayrshire, and a large number of ladies and gentlemen representing the Scottish Spiritualist movement supported the speaker on the platform.

Mr. Graham Moffatt said many people would probably be surprised to hear of his appearance on a Spiritualist platform. He was there because he had received perfect proof of survival. At the recent International Spiritualist Conference a Spiritualist had stated that after receiving some convincing evidence at a seance, he had set out to convert his relatives, with the result that some said he was mad, some reasoned with him, some prayed for him; finally they refused to speak to him! Mr. Moffatt hoped that whether they reasoned with him or prayed for him, none of his friends would refuse to speak to him. His wife and his daughter had shared his experiences and were converted along with him. His own mother during her earth life would certainly have chaffed him on the subject of spirit return and taunted him with having gone "clean gyte" or having "his heid in a creel" but he had received more evidential messages from her than from anyone else. At the recent Association meeting in Glasgow, many ministers had asserted that there was no longer any conflict between Science and Religion. If that were so it was because of the discoveries of psychic science; psychic science from the religious aspect was Spiritualism. The work of the pioneer scientists—Crookes, Wallace, Barrett and Lodge, was being recognised. Huxley had said in 1866 that progress in Science meant an extension of the province of matter and force and the disappearance of Spirit and spontaneity. Huxley and Renan, Hume, Arnold and Blatchford had made the speaker an agnostic. The resurrection of Jesus was a myth, the age of miracles was past—even prominent churchmen said so!

But Blatchford's wife had died, and she had come back and talked with him. If Blatchford's wife, and if his own mother were alive to-day, then Jesus was alive to-day and they could affirm that miracles *did* happen in the first century because they were happening to-day. Mr. Moffatt then cited a case recorded by Dr. Lindsay Johnson (in his book *The Great Problem*) of a woman in Glasgow who was instantaneously cured of a cancerous growth on the day when she was expected to have died of it, and referred to the certificate of the facts signed by four eminent Glasgow doctors. Miracles were being performed all around. He himself was still a Rationalist, but the old type of Rationalism was out of date. Some of Blatchford's most cogent arguments in *God and My Neighbour* fell to the ground in the light of psychic science. Rationalism, in the speaker's view, meant: "Prove all things, hold fast that which is good." Spiritualism was merely Rationalism carried beyond the realm of Matter into that of Spirit.

The scientific objections to Spiritualism were

crumbling away in face of the accumulating facts, said Mr. Moffatt. The religious objections he simply could not understand, for to him Spiritualism was the proof of Christianity.

Some said Spiritualism was trafficking with the devil. A century ago typhus epidemics swept over Scotland and had people then suggested drainage as the remedy they would have been accused of traffic with Satan! But the devil in the guise of a sanitary inspector driving typhus out of Scotland was at least as inspiring an idea as St. Patrick driving serpents out of Ireland. Now apparently, through Spiritualism, the devil was driving agnostics back to God; he must have taken Robert Burns' advice to "tak' a thocht and mend". Few saints had a better record!

The devil theory was advanced by the "unco' guid" or by the "unco' feared"; at the other extreme came that of the "unco' sceptical"—the theory of the subconscious mind. This latter theory had been stretched far beyond any legitimate logical length, but he had a personal objection to it, for his subconscious mind was the repository of all his past thoughts and deeds; it was a well of truth for which he had a profound respect: one cannot fish a packet of lies from a well of truth and he therefore refused to believe that his subconscious mind would pretend to be his mother.

People asked "What is the use of Spiritualism?" Surely if men were made to realise that life here was but a part of an everlasting life in which they would continue to go on side by side with their fellows, then their whole outlook of life would change, and they would strive to bring about the time of which Burns sang:

"When man to man the world o'er
Shall brithers be and a' that."

Introducing the next speaker, Mr. Moffatt said that Mr. Hannen Swaffer was one who fought for truth without any thought of the consequence to himself. His flat in Trafalgar Square was level with the Nelson Monument so that he literally proclaimed Spiritualism from the housetops.

MR. HANNEN SWAFFER was warmly received and held his audience for nearly an hour. He said he was there because of his profound conviction that Spiritualism was true and had a message which must be given to the people. He was a member of the Church of England. Listening to the preaching of Dr. Barnes in Westminster, he was told that there was no historical basis for Palm Sunday; that the Jews did not migrate *en masse* from Egypt over the Red Sea, but went a few at a time perhaps for centuries; and so the whole Bible story page by page, chapter by chapter, was whittled away. The popular attitude towards civilisation had been changed by the war and what followed. Dynasties fell; new forms of government arose; nothing seemed stable; men lost faith in the reality of things, civilisation seemed to have been found out. In the midst of this doubt and unbelief Spiritualism had its message that many things which most people did not believe in were among the most important things in the world.

Some months ago he had visited the late Dr. George Morrison of Wellington United Free Church, to get his views as to a "living church". For five hours they had talked on Spiritualism and at the end of that time Dr. Morrison said that though he had some reputation as an expert theologian he had nothing to say against anything which Mr. Swaffer had put forward; he found nothing in it contrary to the Christianity which he himself preached.

Mr. Swaffer's interest in Spiritualism commenced when a script purporting to come from Lord Northcliffe was brought to him. He had set out to prove it was a fake, but within five days the voice of Northcliffe was giving him directions through the mediumship of Dennis Bradley.

Mr. Swaffer then went on to relate instance after instance of spirit-communication within his own experience, or related to him by reliable witnesses.

imparting comfort and consolation to the bereaved, guidance and help of a practical kind to those who needed it. He told how spirit-communion had become a part of his everyday life, so that messages regarding the passing on of friends came to him by raps almost as news came to others by telegram; he cited the message that he had thus received regarding his sister-in-law's passing before communication by any other available means could reach him. Now from the other side she was constantly urging him to push on with his efforts to get recognition for a cancer cure he knew of, thus saving others from the disease which had carried her away. Spirit power and inspiration were helping and influencing people in all ranks and professions; many of our leaders in art and literature, and especially in work for the amelioration of the lot of their fellows, had recognised this: Conan Doyle in aiding prisoners wrongly convicted, the Duchess of Hamilton in her work for protection of animals, Miss Lind-af-Hageby in her anti-vivisection crusade, all these had spirit power behind them. Noyes the poet, Nevins the artist, great musicians and writers had told him of some unknown influence inspiring their work; the Salvationist at the street corner, and the eloquent preacher were alike helped. How could the extraordinary career of Shakespeare, the sudden conversion and the life work of Bunyan and of Fox,—to quote only three examples—be understood unless due to some influence outside of themselves? In all ages the power of the spirit had been manifested in revelations to mankind. It was seen in Judaism, in Mohammedanism, in the ancient Greek religions and in Shintoism. It was behind Swedenborgianism and Mormonism; Christian Science was founded on the scripts of a Spiritualist medium.

To-day it was changing the religious outlook even of the orthodox churches. The Bishop of London had said lately, that after men die they do not change greatly all at once. Where did he get that? Not from the Creed, nor the Prayer-Book, nor from the funeral-hymn, but from mediums—from mediums who were breaking the law, while getting it! A church dignitary—afraid himself to undertake the task—had asked Mr. Swaffer to use his influence to get *The Scripts of Cleophas* endorsed and utilised by the leaders of the Church of England, as it would revolutionise their teachings. The highest theological authorities could find no flaw in it; much had come through in their own presence—automatic script at 1,500 words per hour, through the hand of a medium utterly ignorant of theology and early Christian times.

The Society for Promoting Christian Knowledge had recently published a book on Immortality. One-third of it was made up of opinions, but two-thirds consisted of matter from proceedings of the Society for Psychical Research, got from mediums—and that society demanded evidence ten times more conclusive than would suffice to convict a murderer! So the Church of England to-day was dependent on mediums for the specific knowledge of the after-death state contained in its own official handbooks. That indicated the changed attitude of organised religion; but the attitude of Science was also changing.

MR. J. B. McINDOE acknowledging the services of Mr. Moffatt and Mr. Swaffer, said Mr. Moffatt was there to redeem a promise made months ago that if and when satisfied as to the results of the investigations he had commenced, he would make his first public avowal under the auspices of the Glasgow Association of Spiritualists, in his native city. They were particularly gratified that one so highly esteemed in Glasgow as Mr. Moffatt should do this. When men like Mr. Swaffer and Mr. Moffatt gave up their leisure, and spent their energies travelling at their own expense to propagate a movement like this, it would surely suggest to those who had not yet examined it that there must be something in it and behind it that was well worth their consideration.

The proceedings closed with a benediction by Mr. James Coates, the veteran Scots Spiritualist.

J. B. M.

LONDON SPIRITUALIST ALLIANCE.

"SOME FACTS AND THE PHILOSOPHY OF SPIRITUALISM."

The address delivered by the REV. S. STEWART STITT at 16, Queensberry Place, S.W., on Thursday, November 22nd, was most interesting, particularly in affording another proof of the effect which the philosophy of Spiritualism has had on the religious thought of the times. Mr. Stitt is a natural mystic, and Spiritualism especially appealed to him as being the sublimation of all that makes life, here and hereafter, "One grand sweet song". He said its facts lead to "an appreciation of the true ecstasy of being". . . . "Spiritualism is the oil of gladness that sweetens all religions". . . . "Truth is truly a feeling out to the Spiritual".

Mr. Stitt spoke feelingly of his communion with his departed son whose inspiration he had frequently felt while preaching.

Most of Mr. Stitt's family are psychic, so that spirit communion and intercourse are almost everyday facts with them all. "When possible, Mrs. Annie Brittain comes to see us and she goes around our village telling my flock of the presence of their loved ones in their midst, thus cheering, consoling and comforting them."

At the conclusion of his address Mr. Stitt answered several questions. His replies proved of exceptional interest, particularly one concerning the power of God and His messengers to prevent world disasters and great evils which affect mankind from time to time. "The mistakes lie in our own selves; our ignorance, indiscretion or vice is to blame," said Mr. Stitt. "Spiritualism penetrates, and helps us to recognise the Oneness of God, and the Divine Purpose in all."

After some apposite remarks by Mr. Henry Collett, who presided, the meeting closed with a hearty vote of thanks to the lecturer.

L. H.

PERSONALITY, INCARNATE AND DISCARNATE.

Here are some quotations from my father [in spirit life] :—

"Some people fear that they will be less complete when out of the body than they are now while within it. The physical body seems so essential; the idea of being detached from it gives them the feeling of loss, or being less well-off than before. This is quite a wrong idea. The unseen body, which exists all the time you are in the physical body, has much greater power when set free. It has not much power while within the physical body, because personality then functions in the physical, and not in the invisible one, save in sleep. During moments of inspiration or prayer one functions for a moment consciously in the spiritual body. During more than $11\frac{3}{4}$ out of 12 waking hours one is in the physical condition. When personality and soul are freed from the physical one is immediately in a similar body, but one which has indeed added powers of feeling, of appreciation, and even of movement."

"All your mind is not in, or acting upon, your brain at once. You have your conscious and subconscious mind; that which is outside and registers memory is the subconscious. By 'outside' I mean something not operating in the brain at the moment. Conscious mind is that which operates in the brain at the moment. Directly it has finished, it naturally passes back into the subconscious. The subconscious is memory's storehouse. I think that a better term for subconscious would be superconscious; for *sub* suggests that which is under, a subservient mind, which it is not. It is the more powerful of the two. I would rather speak of it as the *over* mind, and not the under mind."

From *Life Beyond Death with Evidence*,
by the Rev. C. Drayton Thomas.

RAYS AND REFLECTIONS.

"I suppose," writes a jocular correspondent, "that when I pass on I shall vacate my present position as a person and become an 'entity'?" (Doubtless a jibe is intended at the expense of those who, being shy of the word "spirit", prefer the non-committal term.) I can only reply that in any case it is better to be an entity than a nonentity.

* * * * *

A correspondent, discussing the question of those animals which show powers of human reasoning—as, for instance, the Elberfeld horses—refers to the theory that such animals are under some psychic influence or "control". He inquires whether any attempt has been made to investigate this point, as, for instance, by putting questions to the animal itself. I know of no such case; but it may be that some reader of LIGHT may be able to supply the answer. So far as I have observed, the animal always speaks for itself without any suggestion of some outside intelligence using it as a medium of communication.

* * * * *

There was once a good medium who was severely reprimanded for taking fees, which some severe moralists told him meant selling his spiritual gifts for filthy lucre. So he gave his time and strength without fee or reward, and eventually fell into arrear with his rent, and could not pay his tradesmen's bills. He was then lectured by another set of moralists on the iniquity of getting into debt. After that he had to depend for his living on the benevolence of his friends, and was accordingly censured once more, this time for "sponging" on other people and living on charity. I don't know what became of him after that. I only know that he provided the moralists with some brilliant opportunities.

* * * * *

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." There it is again, for—let us say—the 57,737th time. For a great many years past I have stared at the quotation, as it appeared from time to time, and wondered when it would dawn upon the users what a thoroughly worn-out old *cliché* it is. But it did seem that any solemn orator who referred to a ghostly mystery found it necessary on each occasion to strike an attitude and to say, "There are more things in heaven and earth," etc., and that no callow writer could ever tell a ghost story without leading off with the quotation as a curious and original reflection, or winding up with it as a most impressive conclusion. I suppose the explanation is that it is part of our national tradition to distrust originality in any form and to cherish a rooted dislike of getting out of ancient ruts whether of speech or action.

* * * * *

I am confronted with the question—if a clairvoyant can read the future why is it he (or she) cannot foresee the coming of police-spies? That objection is an old acquaintance—it is so obvious an argument. The answer is that clairvoyants are not clairvoyant all the time, any more than a poet is always in a state of mind to produce poetry. I have certainly known clairvoyants who possessed highly-developed gifts which, aided by a natural intelligence, enabled them to steer clear of police-traps. But it is possible that it is not in the dispensations of Providence that mediums and clairvoyants should always be protected, or that the innocent should not sometimes suffer with the guilty. It might be a question of protecting foolish people against the consequences of their own folly. But it is too complicated a question to be threshed out here. It is plain, however, that the operation of barbaric and obsolete laws cannot go on indefinitely. Public opinion is altering, even if the laws are not, and the education of the public on the subject of psychic faculty will eventually create an atmosphere in which the persecution of mediums will be impossible, whatever the laws may be.

D. G.

NOTES ON NEW BOOKS.

"Gotama the Man." By Mrs. Rhys Davids. (Luzac & Co. 4s. net.)

The appendix—which, by the way, should be read first—seems to imply that this book is dictated to the authoress by the Buddha himself, who speaks in the first person throughout. On the other hand, the many references, tabulated at the end, to kindred treatises seem to indicate a synopsis. However this may be, the object, at least, is clear: it is to correct the alleged errors made by subsequent "monkish editors" of the life and teaching of the Buddha.

G. V. O.

"I Am." By F. C. Constable (Kegan Paul, Trench, Trubner & Co. 5s. net.)

In his belief that the Kantian philosophy affords scientific proof of the permanency of the human ego, Mr. Constable makes ingenious use of a variety of arguments. But whether he has fully justified his assumption that the so-called "centrality of the apperceptive self" with all it involves—a conscious entity with imagination to affirm and sustain the root-principle of man's essential indestructibility—is at least open to question when Kant is brought in to give it the proof. It was no small achievement for the philosopher to have mediated between the rival claims of the mechanistic and the teleological. Only a very genius of metaphysical dialectic could have attempted it. We know that as the enemy of dogmatism in both science and theology Kant would never allow "a principle of scientific method to be converted from an explanation of perceived facts into a theory of the universe". In point of fact the various *Critiques* conclusively show—if they show anything at all—that our knowledge can never touch the absolute at any point, but that, working within its limits, the mind can and does affirm the validity of a knowledge that is limited by the nature of our being. It seems to me that Mr. Constable attempts too much from the basis selected. An argument gains nothing from redundancy, and ably as the author proceeds by way of reiteration, I am still not convinced that the metaphysics of Kant tends to a *proof* that the "conscious ego of science is the *I Am* which we feel". In any case, I feel certain that Kant would never have admitted it.

F. E. K.

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Wednesday, 8 p.m. Circle for Remembrance of our Eternal Life ... MRS. K. KENDLE.

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Trance Mediumship. Private Appointments	MISS FRANCIS
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"Psychic Healing."	(under control)
Thursday, December 13th, at 5.30 p.m.	MR. W. S. HENDRY
"Soul Growth."	

Group Clairvoyance. (Limited to 10. Bookings must be made.)	....
Friday, December 7th, at 8 p.m.	....	MISS GRACE COLLYNS
Tuesday, December 11th, at 4 p.m.	....	MRS. BRITTAIN
Friday, December 14th, at 8 p.m.	....	MRS. CANNOCK

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

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Members free: Non-Members, 1/-

THE LONDON SPIRITUAL MISSION.

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Sunday, December 9th, 11 a.m.	MR. E. W. BEARD
Sunday, December 9th, 6.30 p.m.	MR. MILLS TANNER
Wednesday, December 12th, 7.30 p.m. (Clairvoyance)	MRS. ANNIE PATTERSON

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Thursdays, 3 p.m., Circle for Development—

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Thursdays, 6 p.m., Devotional Group, Absent Healing	MISS STEAD
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PUBLIC MEETING

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Address, Spirit-descriptions and messages.	
Sunday, December 9th, 6.30 p.m.	MR. GEORGE PRIOR
Wednesday, December 12th, 7.30 p.m.	....	MRS. M. CLEMPSON
Address, Spirit-descriptions and messages.	....
Free Healing: Mondays, Tuesdays and Thursdays, 10 a.m. to 9 p.m.;	....
Wednesdays, 3 p.m. to 5.30 p.m.	....

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, December 9th, 11 a.m., Mr. T. W. Ella. Thursday, December 13th,
Mrs. Ethel Thompson, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 9th, 11, open circle;
2.45, Lyceum; 6.30, M. Maresco Marisini, address; Mrs. Edey, clairvoyance.
December 12th, 8, Mrs. Podmore.

Camberwell.—The Central Hall, High Street.—December 9th, 11,
service; 6.30, Mrs. A. de Beaupaire. Wednesday, 7.30, public circle at 55,
Station Road.

Peckham.—Lausanne Road.—December 9th, 7, Mrs. E. Neville,
Thursday, 8.15, Miss L. George.

Richmond Spiritualist Church, Ormond Road.—December 9th, 7.30,
Mr. Bedbrook, address; Miss Herbert, address and clairvoyance. December
12th, 7.30, Mr. Newman, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—December 9th, 8,
Lyceum; 6.30, Mr. Richard Boddington, address and clairvoyance.

Fulham.—12 Lettice Street (Nr. Parsons Green Station).—December
9th, 11.30, circle; 3, Lyceum; 7, Dr. Vanstone. Thursday, 8, Mrs. A.
Boddington.

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MEETINGS.

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Tuesday, December 11th, at 7.30, Clairvoyance	MRS. KINGSTONE
Thursday, December 13th, at 7.30, Clairvoyance	MRS. ESTELLE ROBERTS

GROUP SEANCES.

Monday, December 10th, at 7.30	....	MRS. NORDICA
Wednesday, December 12th, at 3	....	MR. BOTHAM

PUBLIC LECTURE.

Saturday, December 8th, at 8 o'clock	MISS GERALDINE CUMMINS
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December 16th, 11 a.m., Miss Eddison;
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Felicia R. Scatcherd Memorial Lecture

(1929)

Under the joint auspices of The London Spiritualist Alliance and The British College of Psychic Science

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