

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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

No. 2563. VOL. L.

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NOTES BY THE WAY.

THE MEDIUMSHIP OF MRS. PIPER.

A little time ago the *Manchester Guardian* published a review of *The Life and Work of Mrs. Piper*, by her daughter, Miss Alta L. Piper (Kegan Paul. 7s. 6d.), a notice of which has already appeared in *LIGHT*. We take the following excerpts from the article in the *Manchester Guardian* as being of especial interest in regard to the view taken of Mrs. Piper's character and gifts:—

She remains with a reputation unscathed and a power as unexplained by natural causes as at the beginning. Through it all Mrs. Piper has continued to live a gentle, loving and entirely normal personal life. She remains perhaps the one unshakable foundation for a reasoned belief in Spiritualism. Only a wilful refusal to recognise evidence can enable anyone to deny that here, at all events, there is something which has entirely baffled all attempts at rationalisation on a scientific basis. Some extra-human intelligence must be invoked as operative or the story remains merely inexplicable, and it is no hole and corner story. For over forty years the facts of Mrs. Piper's mediumship have been known; for over thirty of those it has been under skilled investigation.

ARGUMENTS AND FINGER-PRINTS.

"Fantastically incredible" was the phrase used by a Yorkshire newspaper recently, in reference to psychic manifestations. It provoked a smile when we remembered how many things described, even by eminent authorities, as incredible or nonsensical afterwards became matters of everyday utility. The late Sir William Barrett once told us of the discouraging comments with which the first attempts at the phonograph were received by scientists; and he gave some other instances of scientific incredulity from his own personal observation. In this particular instance the Yorkshire newspaper is incredulous of the Walter Stinson finger-prints. It disputes the idea that spirits can have fleshly fingers and make material finger-prints. But, of course, it needs some

imagination to understand how spirits, living in their own state (a state not describable to us), can, by utilising the forces of the material world produce simulacra or duplications of things once existent in their own material life. Nor does the newspaper in question realise the significance of the fact that finger-prints have actually been produced and verified by experts in strict scientific conditions. The facts ought to speak for themselves, and the responsibility for explaining them rests just as much on the opponents as on the supporters of the phenomenon. If it is useless to argue against a fact it should be equally clear that it is not necessary to offer arguments in its favour. Aviation began as a theory of flight; there were many failures before, as an accomplished fact, the aeroplane became a common object of the upper air. When we get "spirit finger-prints" in abundance instead of in small numbers, argument will be unnecessary, whether for or against.

SLADE AND A MATERIALISED HAND.

The number of those who can recall the Spiritualism of fifty years ago is very small and continually dwindling. Mr. Thomas Blyton is one of the few, for he was an active worker even in days before the London Spiritualist Alliance and *LIGHT* were started, and has memories of nearly all the people of any note in those times and since. Lately he told us of a sitting with Slade, who possessed real gifts in spite of the attacks and misrepresentations to which he was subjected. Mr. Blyton sat with Slade in full sunlight, and while receiving a slate-written message, observed a delicately-shaped hand which, emerging from beneath the table, pulled at his watch-guard as though to attract his attention. He looked closely and found that he could see not only the hand but the wrist; beyond that nothing was visible. Both Slade's hands were in view at the time, one on the top surface of the table, the other just beneath holding the slate. Mr. Blyton is positive that the hand was a partial materialisation, and on reading the message given, he found it had reference to the events at a seance he had attended on the previous evening, of which he had told Slade nothing. The hand was unmistakably that of a woman, perfectly formed and delicately shaped. Slade said it was the hand of his deceased wife, and the manifestation occurring immediately under his gaze, and in the sunlight, Mr. Blyton regards it as one of his most vivid experiences.

THE "DOWN-AND-OUTS."—The S.O.S. Society, with which many prominent Spiritualists are associated, including Mrs. St. Clair Stobart, Mr. Denis Grinling, Admiral Armstrong, R.N., and others, is appealing for £50,000 for the purpose of erecting shelters in many cities for workless men. Donations will be accepted by Vice-Admiral J. G. Armstrong, S.O.S. Society, Abbey House Branch, Barclay's Bank, Ltd., Westminster, S.W.1.

THE CHINESE ATTITUDE TOWARDS THE SPIRIT WORLD.

[This is a summary of the address delivered by Mr. E. A. S. Hayward, O.B.E., on 16th January last at the rooms of the London Spiritualist Alliance. Mr. Hayward was formerly a British official in Hong Kong.]

The Chinese are not naturally a religious people, but the majority profess a belief in degraded forms of Buddhism and Tao-ism, and in the ethical doctrines of *K'ung-fu-tze*, generally known as Confucius. There is much formalism about their worship, and as a race they are exceedingly superstitious. Many of the educated and especially the "modern" Chinese who have lived or studied abroad are decided sceptics, and pay little, if any, heed to religious observances; in fact they are giving up many of their most sacred and time-honoured traditions.

I do not propose to spend any time on a description of Buddhism, which was introduced into China A.D. 61, the main tenets of that religion being known to most. In the development of my subject it is, however, necessary for me to refer in some detail to the main teachings of Confucianism and Tao-ism.

Confucius, and Lao-tze, the founder of Tao-ism, were contemporary and lived in the 6th century, B.C. They both believed that the souls of ancestors survive in a kind of after-life in the world beyond, and become blended together to form a sort of collective family soul, which remains in closer union with its descendants, enjoying their earthly life, and owing its very existence to their uninterrupted offerings. Should the family ritual sacrifices and ceremonies cease, either through culpable neglect or by reason of the extinction of the line, the soul would perish.

The conception of a personal after-life is practically unknown in Confucianism, but it is taught in a fairly precise form in Tao-ism and Buddhism.

Confucius (551-479 B.C.), the great philosopher, was the founder of Ancestor Worship, which is the outstanding characteristic of the Chinese social system. His teachings, however, are ethical rather than religious.

The following extract is from his *Ta-hio* (the perfecting of oneself):—

Man is produced by the action of two contrary elements, *Yang* and *Yin*, upon a portion of the substance of the parents—the germ. These two universal agents of nature develop the germ and cause it to assume a form. Henceforth it is a living being, but not yet homogeneous; it must be endowed with intellectual substance, wherewith Heaven blesses it in order that it may perceive, compare and judge. Death is not destruction, properly so called, but a decomposition which resolves each substance into its natural states. The intellectual substance again ascends to heaven from which it came, the animal spirit, *Khi*, unites with the aerial fluid, and the terrestrial and aqueous substances turn once more to earth and water.

Here are asserted in so many words the existence in man of an immaterial principle beyond the reach of death, and Confucius saw in survival the foundation of Ancestor Worship.

"The spirits," he says, "are everywhere above us, to right, to left, and they encompass us on all sides. These spirits, however, for all that they are subtle and imperceptible, make themselves manifest in the corporeal forms of beings, but by the very nature of their essence they cannot manifest themselves independently under any real form whatever."

Lao-tze was a far more idealistic philosopher, and introduced into China lofty metaphysical conceptions similar to those taught about the same time by Pythagoras in Greece and Sakyamuni in India.

The philosophy of Lao-tze is contained in the *Tao-teh-King*, a book which has proved most difficult of exact interpretation.

Tao is "the reason" or "the way", and like the "Logos" represents the immutable aspect of divinity; *Teh* is the creative activity and *King*—the book.

Lao-tze distinguishes opposite elements in the human soul—one the "Hven" or spirit, the other "Phi", the semi-material. "Hven" is the subtle male principle, the intellectual soul, divine in essence, which can move anywhere and does not perish. It is united to the vital soul and the sentient principle "Phi" and between them animates the human body.

"Not to know that one is immortal," says Lao-tze, "is to be given over to error, and all sorts of calamities."

"That which is subtle and spiritual in man is the portion of heaven; that which pertains to flesh and bone is the portion of earth."

The following extracts from the writings of some of his immediate disciples are of interest:—

"The earth and heaven are carried through space and interpenetrate each other."

"The breath of life is dispersed, but the spirit, the soul, the divine principles of intelligence are preserved after death."

"There is no absorption of the individuality into the *Tao*, because individuality is not entirely perishable." And finally, "Death is the commencement of life."

Such conceptions are remarkable as being practically identical with the most up-to-date teachings of modern Spiritualism.

Tao-ism teaches that the actions of the present life are either rewarded or punished in the life beyond. The Book of Rewards and Punishments speaks of heaven and hell, and describes the Western Paradise, the place of pleasure, a kind of Elysian Fields, and gives in great detail the punishments of the wicked in hell.

The moral code of Tao-ism inculcates charity, benevolence and virtue, the agency of free-will, and the spiritual responsibility of man.

Tao-ist priests now often practise a mystic alchemy, prepare spells and incantations and hold intercourse with the departed. They also perform exorcism of evil spirits supposed to afflict the sick, and chant prayers from their magic ritual to the din of gongs, drums and flutes.

The Chinese believe that everyone has three souls, each having its seat in particular organs of the body and renewing its independent existence after death. One—the "Kuen" is situated in the abdomen and remains in or near the grave. The others are the "Ling", or soul of the passions, situated in the chest, and the "Huei", the rational soul, which causes the brain to operate. They leave the dead body at burial and one returns to the ancestral home in the banner borne by the dead man's son, the second makes its resting-place in the funeral tablet of the deceased, and the third receives the rewards or punishments merited by it from its earth life.

The "Kuen", which occupies the grave, cannot find repose unless the funeral has been properly carried out, the position of the tomb rightly chosen and its orientation carefully made in accordance with the principles of "fung-shui", which will be described later. The descendants must visit the grave at prescribed seasons to bring the ritual offerings, and if a single essential be omitted the "Kuen" knows no rest, and haunts and torments the living until fitting reparation is made.

It will, therefore, be seen why the Chinese attach so much importance to burial. The position of the tomb, and date of burial have to be fixed for each individual, and all possible occult influences allowed for. This necessitates most minute investigation by the adepts of "fung-shui". Final burial of the dead is therefore frequently delayed for quite long periods, and in the neighbourhood of every cemetery are places set apart for the storage of coffins pending the selection of a suitable site for the grave.

One specially noteworthy case of this waiting

period is that of the Emperor Tung Chi, who was not buried until nine months after his decease, as no place, which would comply with the laws of "fung-shui" could be found in which to inter his body.

There were two Imperial cemeteries, each about 100 miles East and West of Peking, and usually the Emperors were buried alternately in each. In the ordinary course Tung Chi should have been buried in the Western, but the Court geomantists, as a result of their divinations, declared that they could discover no place where he might be interred without injury to the State.

After months of investigation, and the outlay of a very large sum of money it was finally decided that he could not be buried in the Western, but, with certain precautions and conciliatory measures, he might be interred in the Eastern, as the lesser of two evils.

Years after, when famine, floods and other disasters occurred they were ascribed to the violation of "fung-shui" in his case.

The Chinese consider the best way of resisting the attacks of the "Kuen", when irritated and desirous of working evil on its descendants, is to stand at a distance and threaten it with a sword or any pointed instrument. This method of averting evil spirits by the interposition of points has led to the peculiar pointed construction of many public buildings, private dwellings and pagodas.

The thought of death does not disturb the Chinese, whilst the future state troubles him but little. He often has his coffin in readiness, frequently presented to him by his children as a special mark of filial piety.

Death, moreover, is never alluded to in direct terms, but such euphemisms are used as "a person exists no more"; "he has saluted the age"; "he has ascended to the sky" or "has mounted the dragon".

The funeral tablet is inscribed with the principal dates in the life of the deceased, his name, and the words "chu-wai" meaning "the soul's dwelling". It is set up in a kind of domestic sanctuary, before an altar, and in front of a table, around which the family gathers on solemn occasions. In the "Hall of Ancestors" the living offer up the ceremonial sacrifices, burn paper pictures of the articles which the soul may require in its spirit life, and copies of prayers to aid it in its struggles with the powers of evil. On these memorial days the family partakes of a banquet, in which the dead are supposed figuratively to share. All important events, such as births, marriages or deaths, are notified to the ancestral soul, and are entered in the "family book". The soul, always remains in this room, and is present, though unseen, at all family consultations. Thus the ancestors share in the joys and sorrows, and watch over the fortunes of the family.

One can therefore understand that the greatest desire of a Chinese is to leave sons behind him to carry on the ceremonial rites. If he has no son by his first wife, he takes another and another until his desire is attained. Failing this happy event, or if he does not wish (as in the case of the more modern Chinese) to have more than one wife, he may adopt a male child, either a relation or a stranger, and this child enjoys all the privileges of a son.

A dead body in China must not be carried over the threshold of the door of the house, consequently when a funeral is to take place a large bamboo structure is erected in the street up to the window of the room from which the coffin has to be removed, and it is taken out of the window and carried down the wooden slope to the street level.

In country districts bodies are usually buried in the graves dug in the sides of a hill—they are covered with an erection of bricks or stones in the form of a semi-circle. After a period of interment the bones are removed from the grave, and placed in large earthen pots at the ends of the semi-circle.

The eldest son and frequently other members of the family make a pilgrimage at least once a year to the ancestral grave. It is imperative to do so at the

spring festival, but many also go in the autumn. To do this they often have to travel long distances, sometimes walking for days across difficult country to reach their destination.

The Chinese have many curious ideas about spirits, but are mainly concerned in their dread of evil ones, and this fear is the origin of many peculiar actions and customs. They consider the air is filled with these evil spirits, which, luckily for them, they imagine can only rush along in a straight line, therefore many turns and corners are made in the native narrow streets to inconvenience them, so that if pursued, they can suddenly turn aside and so escape molestation. Houses also obstruct their course, and therefore a screen is erected within the doorway opening on to the courtyard, with the result that the inmates have to turn a corner before entering, and the spirit cannot follow.

A wonderful screen of this nature is to be seen in front of one of the Temples in the Winter Palace at Peking. It is known as the "Nine Dragon Screen". The background is of Imperial Yellow tiling, and on both sides are representations of fiercely writhing Imperial five-toed dragons in Yellow, Lapis Lazuli, Cream and Purple, the green waves being lashed into foam.

Spirits are also supposed to reside in the banyan tree growing in the grounds of many temples, and to linger around the corners of bridges. To prevent this stones are set up inscribed with mystic characters, and when the spirits see these they rush past in awe.

Bridges are also often built crooked to prevent spirits crossing.

A dying person is placed on a temporary couch so that the departing spirit cannot linger around the bed, and make it untenable.

Whenever a Chinese thinks he is being pursued by an evil spirit he makes a dash across the road in front of a car or tram so that the spirit may be run down. The same manoeuvre is often executed by junks and sampans sailing straight across the bows of a steamer. It can well be imagined that such actions add to the difficulties of driving a car, or steering a ship.

Building by the Chinese is always considered as fraught with danger, as there is no knowing what spirits may be disturbed and consequently moved to wreak their vengeance on the workers. To avert this they tie a bunch of boughs to the end of each scaffold pole, in the hope that the spirits may mistake the building for a grove of trees and pass it by unmolested.

People living near a building in course of erection set up a high bamboo pole with a large flat basket-work sieve on top, such as is used for sifting earth, and with a mirror in the centre. By this means the good influences can pass through the sieve and the mirror has the power of changing evil influences into good.

Light and fire are considered to be destructive to evil spirits, so candles, lanterns and fire crackers are used to drive them away. They are also terrified by the noise made by the beating of gongs, drums, and cymbals. Whenever a new junk or sampan is launched or a new house or building opened, large numbers of fire crackers are exploded, with this end in view. During the celebration of Chinese New Year hundreds of thousands of fire crackers, many of great size, are let off continuously in every city, town and village, with deafening noise to scare away the evil spirits, and enable the New Year to start propitiously.

It will be seen from these descriptions how greatly the idea of spirit influence affects the whole texture of Chinese thought and daily life. Although much of this, amongst the uneducated, which form so large a proportion of the nation, is due to superstition, the fact yet remains that the people, as a whole, are strong believers in spirit survival, and in the powers for good or evil which may be exerted by the spirits of those who have passed into the world beyond.

MOTHER SHIPTON'S PROPHECIES.

Mother Shipton's prophecies were once a great source of interest but there was much speculation as to how far the prophecies were authentic. We once heard it said that they were produced by some old-time writer as a literary hoax. But, as we showed in *LIGHT*, some years ago, the existence of Mother Shipton is an historic fact, and her prophecies, although they may have been considerably garbled, really did emanate from that ancient prophetess. It is certain that some of her prophecies were published in 1645 and afterwards in 1667. Her date was 1488 to 1561, and her maiden name Ursula Sonthiel.

Mrs. F. Heslop, author of *Speaking Across the Borderline* and other books, lately came across a cutting from *The Globe* newspaper, of February 17th, 1877, in which was given what was alleged to be a genuine version of the Shipton prophecies, of which she sends us a copy. We take the following excerpts from this, as showing some evidence of the power of foretelling the future, for even in 1877 some of the things foretold had not come to pass.

Carriages without horses shall go
And accidents fill the world with woe.

Around the world thoughts shall fly
In the twinkling of an eye.

Through hills men shall ride,
And no horse or ass be at their side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.

In the air men shall be seen,
In white, in black, and in green—

The British Olive next shall twine,
In marriage with the German Vine—

Three times three shall lovely France
Be led to play a bloody dance,
Before her people shall be free.

Three Tyrant Rulers shall she see—
Three times the people's hope is gone,
Three Rulers in succession see
Each springing from different dynasty—
Then shall the worser fight be done,
England and France shall be as one.

Men shall walk over rivers and under rivers,
Iron in the water shall float
As easy as a wooden boat,
Gold shall be found and found
In a land that is not now known—
Fire and water shall more wonders do—
England shall at last admit a Jew,
The Jew that was held in scorn,
Shall of a Jew be born and born—

Taxes for blood and war,
Will come to every door.

A house of glass shall come to pass
In England—but alas!
War will follow with the work,
In the land of Pagan and Turk,
And State and State in fierce strife,
Will seek each other's life.

But when the North shall divide the South,
An Eagle shall build in the Lion's mouth.

All England's sons that plough the land,
Shall be seen book in hand,
Learning shall so ebb and flow,
The poor shall most wisdom know.

W. T. STEAD: HIS CONTINUED INFLUENCE.

We who knew W. T. Stead and realised the tremendous range and dynamic power of his mind, are well aware that from the realms in which he now dwells he exerts a correspondingly great influence on the life of the world.

Miss Edith K. Harper, his former assistant and co-adjutor in the days of the founding of Julia's Bureau, tells us of her own communications from him.

In the course of a recent letter she writes:—

He is thrilled beyond measure as he watches the development on earth of the ideals he tried to carry out while here. He recognises that he was, as indeed he felt always, only the instrument of higher forces, cosmic souls, whose high counsels he is now permitted to share as one of themselves. "I fear I shall always sound like an egotist," he remarks apologetically, and he is indifferent whether his name gets through or not to those whom he tries to impress, so long as the "captains and the kings" can be got to "get things done". His great aim has been all along the cause of Peace, for as that is attained all else will be added by degrees. He finds in the League of Nations the nearest approach to a political focus. The United States of Europe is to him "a realisable dream", nay, even more—the "Federation of the World". The best work is done by groups working under or around the right leader. This applies to both sides of the veil. It explains, too, the inequality of visible results. He is more and more concerned with the soul of things, or "world soul", which seeks expression, first in one nation then in another, great minds working together to get the whole into line. He says: "There are times when one must even say, Thank God for the Devil. . . . i.e., when the Devil shows us sin in its true colours, so that we turn away in horror." So "all things work together for good for them that love the Lord". Yes, the aeroplane is the great peace factor, for we, the Nations, would practically kill each other off, in a War largely fought in the air. . . . The forces of disintegration must work to let in the new light. The watchwords, *Patience* and *Unity*, are still needed, so that time may be given for the grain of mustard-seed to attain its full growth. There is still the same need for the Elder Brothers of the Race to guide and protect the weaker brethren. The Indian crisis is but a natural development; the danger lies in the underground workers; the Open Door is best. Another danger is when words of power become the catchwords of the mob.

He has still great faith in "self-determination within the Empire", with free play for expansion of national ideals. "The reasons given by the diehards against the withdrawal of British troops are the same as those which delayed the withdrawal of the Roman Legions from this island for centuries!"

"The world is going through the pages of history: the Seven Last Words on the Cross were spoken for humanity. But after Calvary will come Pentecost, The Holy Ghost, The Comforter."

THE COLLEGE OF HEALTH at 43, Crawford Street, London, W.I. is making strenuous endeavour to continue and increase its activities. A special appeal is made to all members and friends to support the work, and help monetary or otherwise, will be gratefully welcomed. Full particulars may be obtained from the Hon. Secretary at the above address.

LETTERS TO THE EDITOR.

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

"SPECTACULAR SPIRITUALISM."

Sir,—Although I yield to no man in my earnest desire to forward the truth of Spiritualism, and would encourage every reasonable method likely to promote the spread of these truths, I have long felt that the methods under review are not calculated to advance the cause of Spiritualism in this critical age. Many copies of a certain paper have been brought to my notice from time to time and I understand that for some two years long messages have appeared every week with unfailing regularity purporting to come from Mary, the Mother of Jesus, St. John, St. Luke, Mary Magdalene, Charlotte Brontë, David Livingstone, John the Baptist, Lord Northcliffe, St. Paul, General Gordon, Wilberforce, Tolstoi, Florence Nightingale, John Bunyan, H. M. Stanley, Martin Luther, St. Cecilia, Abraham Lincoln, Lord Kitchener and Marie Corelli, to mention only a few of a very long list of notabilities, ancient and modern, the number by this time probably totalling over a hundred. Recently, I understand, there was about a page from Judas Iscariot, and there seems every probability of this sort of thing going on indefinitely. There is not a particle of evidence of identity in these alleged communications, or of the objective presence of these communicators; but there is an extraordinary similarity in the general tone of the messages, and in the wording and expressions, that leaves little doubt in the mind of the reader that they are all the product of one mind, and in all probability the subconscious mind of the Medium.

One gentleman who pointed out the total lack of evidence of identity or of spirit presence was told that this could not be helped, but they must just go on in their own way.

I am familiar with most of the records of psychic investigation, but I know of no record of authentic messages containing the communications from scores upon scores of the great ones of the earth who have manifested every week with unfailing regularity for the Press during a couple of years.

My candid opinion is that these messages are entirely non-evidential, and therefore will do vastly more harm than good to the cause of true Spiritualism.

The effect of such writings on most people who are investigating Spiritualism for the first time is to produce a feeling of dissatisfaction and distrust, as well as the conviction that if this sort of thing is the only evidence that Spiritualists have to offer, their case is unconvincing and of no practical value.

This is the opinion expressed to me by many who have read these alleged messages week by week.

AN OLD SUBSCRIBER.

Sir,—I have to thank all those correspondents who have written with reference to my letter in *LIGHT*, of January 4th. I am only sorry, however, that so many of them have missed my point and have wandered off into emotional by-paths.

My words were: "I write with reference to an advertisement . . ." and this special point was further emphasised by the remark: "but when we endeavour to reach the general public . . ." What individual Spiritualists believe or disbelieve is their own concern. But the case is altered when advertisements are addressed to the general public, for then Spiritualists, in general, are, by implication, also concerned. Therefore honest comment and, if need be, honest disclaimer are called for, if we are not to be taken as tacitly agreeing to a presentation which we may not wish to support.

From an article, signed by the initials "W.M.", in the *Greater World*, of January 11th last, I take the following:—

The messages from the spirits with famous names are published simply to attract the attention of the passer-by.

If the Zodiac circle cannot undertake the responsibility of vouching for the identity of any spirit who is a stranger, neither can they repudiate the claims of spirits with well-known names.

The attitude of the sitters is this: they are not in a position either to contradict or to affirm the identity of strangers.

Yet in spite of these disclaimers the same copy contains the definite and unqualified statement that recent issues have contained communications from: Tolstoi, etc., etc.

Suppose that a Prospectus for a Limited Liability Company were to be issued containing a number of striking statements "simply to attract the attention of the passer-by", for which the promoters could not "undertake the responsibility of vouching", being "not in a position either to contradict or to affirm". What would be said of it?

The current issue of the *Gas Salesman* contains the following, in a full-page advertisement:—

It is our considered policy in all . . . advertisements to state only those facts which can, at any time, be definitely substantiated. We believe that vague, exaggerated, and doubtful statements are not in the best interests of the Gas industry, and would certainly be unworthy of a firm with . . . experience and reputation.

Is the Spiritualist movement to be content with a lower standard of truth in advertising than the Stock Exchange or the Gas industry?

Surely the one specific claim of Spiritualism is that it rests on a verifiable basis, and therefore I must consider it "not in the best interests" of the movement to appeal to the general public with unverifiable statements.—Yours, etc.,

H. ERNEST HUNT.

SIR ARTHUR CONAN DOYLE.

Sir Arthur Conan Doyle, acting under doctors' orders, has to lead a very quiet life and have perfect rest for the next three months. So many years of hard work have been a big strain on his heart, and it will take some time for him to regain his normal strength and vigour. To a man of his active habits this present period of enforced idleness is extremely irksome, but Sir Arthur's medical advisers are adamant—the patient must remain in bed for at least three weeks, and "after that", writes Lady Doyle, "the doctors say he will have to go very slowly—to be about the garden and get as much air as possible; but he is not to do any work for some months. By taking great care in that way it is hoped that there will be no further danger to the heart."

We suggest to the many thousands who admire and love Sir Arthur, that they can best assist him in his present illness by not troubling him with correspondence until he is better.

MUSIC.

CARLYON DE LYLE touches a high point of chaste classical beauty in her latest composition "Evenfall" (for violin with pianoforte accompaniment) and her new pianoforte solo "Saga of the Sea" is distinguished for its charming melodies combined with a simplicity of construction. The price of each piece is 2s. net and the publishers are Swan and Co.

LIGHT.

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

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

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AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758.) Telegrams: "Survival, Southkens."

SPIRIT FORCES: PERSONAL AND IMPERSONAL.

K. P. G., a Bombay correspondent, writes:

I was greatly interested to read in Mrs. Dawson Scott's book, *Is it Wilson?* (pp. 147-8), that phenomena can take place by the agency of pure spirit as distinguished from personal spirit agencies. I am not aware that this feature has yet come under scientific scrutiny. It opens an interesting field of speculation.

We turn to the book in question (published by Dutton & Co., New York) and find on the pages mentioned the following passages from communications received by Mrs. Scott, who is not only a novelist, but a remarkable Medium. They purport to come from the late President Wilson:—

I am about to make an assertion which will be strenuously denied. A large part of the phenomena observed by investigators is the result of the psychic gifts, qualities, senses, of people still in your world, and is only remotely connected with us. Poltergeist phenomena is a case in point.

The connection with us is that these manifestations point to the existence of spiritual forces. But these forces may or may not be endowed with conscious life.

Spiritual forces, objective, yet not endowed with conscious life, exist. They can be attracted by the spiritual side of human beings, can be used by them or, at any rate, set in motion. The difficulty, in the present state of our knowledge, is to control them. Hence the motiveless movements of material objects, the noises, etc. These effects are produced by persons who are probably unaware that they have set unseen machinery in motion. Why they should be able to do this is at present unknown, but we have the facts and shall presently, by studying them, arrive at their meaning.

I have said before that the field of investigation is very large. Not only have you to consider the spiritual faculties of human beings, but these forces of which, as yet, we only know that they exist. Beyond that lies the life that is consequent upon physical death. Men say there is little of the globe left to explore. When they awake to the possibilities

of spiritual exploration they will realise that there is more to be discovered than there was when discovery meant the finding of new countries to colonise.

The spiritual side of human beings is indeed more complicated than is supposed. It is in touch with the spiritual forces of the universe, forces which we are investigating but of which you are only dimly aware.

We have thought it well to give a fairly full citation, for the statements are well-based, from whomsoever they may have come. The ideas expressed are, of course, not new to experienced investigators, who have proceeded beyond that phase of personal communication which is naturally of main interest to the general inquirer.

We have, indeed, dealt with the subject on several occasions in the past, especially in connection with those poltergeist and other disorderly manifestations which did not seem to show signs of any intelligent agency at work. But it is not at all a simple question. We have reason to believe that some of those obscure psychological forces, which exist in man, may occasionally be stirred into unconscious activity, and thus account for much which, when it comes as messages from spirits, is spurious and misleading, and when as spontaneous physical manifestations is baffling, being apparently unconnected with any kind of intelligent cause.

The passages which we have quoted above are very much to the point. There is, indeed, a wide field of spiritual activity yet to be explored, but we may rest assured that each new discovery will be a revelation of beauty and beneficence, of system and order continually unfolding to our gaze, for it is perhaps not the Universe which is evolving so much as the human consciousness by which it is apprehended. And in that exploration—which is really the investigation of all that is meant by the term Man—we shall doubtless gain clearer ideas of the nature of personality. The small personal self which to most of us is the centre of things will then be absorbed into something larger and grander—not lost, but expanded and transfigured, thus becoming something worthier of our study and admiration.

"THE SYMBOLOGY OF SUMMERLAND."

Mr. Tudor A. Morgan (Pontypridd) writes:—

Students of Symbology and Correspondences must have been very interested in Mr. Stanley De Brath's letter in LIGHT, of the 8th inst., and the sequence of thought it conjures up.

We do not sufficiently understand that a true symbol is the description of a form which a spiritual emotion would need to bring its particular satisfaction to a human being.

There is the same relationship between the spiritual and natural worlds as between an idea conceived and the object created as a result, namely, the relationship of correspondence. The spiritual man does not necessarily reduce his ideas to words for transmission. But, if a spiritual man makes a description to a natural man, in doing so he does not use the natural man's objects to illustrate spiritual ideas. He only clothes his ideas in the words of the natural man for the purpose of transmission. Therefore the spiritual man's description of the "Summerland" is actual as to form, but mere words cannot convey the quality of the form.

Gramophone records give excellent reproductions of the voice, photographs of form, paintings of colour, but they do not and cannot equal the vibration they strive to reproduce. They are mechanical means, and suffer from the same disability as the human language which endeavours to reproduce spiritual ideas.

In conclusion, may I express my pleasure that LIGHT has regained its independence. May it prosper!

SIDELIGHTS.

The experiences of a San Diego business man, during a period of temporary "death", are told in the *Daily Express*, of February 3rd. Mr. Frederick Edwards, visited a dentist who administered gas. The patient's condition under the anæsthetic caused the dentist hurriedly to summon a heart specialist, who pronounced him dead. The patient had become pale and cold; the stethoscope could detect not the faintest heart-beat; every sign of life was absent for fifteen minutes. However, many gallons of oxygen were administered and Mr. Edwards was slowly brought back to life. He told a strange story: While inhaling the gas, he noticed that his body gave a violent lurch and his feet flew into the air.

* * * *

"I then suddenly became conscious," he continues, "of two slender figures, one on either side of the dentist's chair, who began gently to raise me out of my body. They were of a grey-blue colour, with a white outline, very graceful in appearance, their light blue robes falling away from them as we started our upward journey. We entered, at first, a slate-coloured atmosphere, which gradually grew lighter until it had taken on the colour of light blue, and on through this blue haze we went until we passed over what appeared to be a cloud bank of deep blue."

* * * *

He describes his meeting with hosts of bluish-grey souls, clad in solemn robes, and an escort of radiant beings, whom he likens to jewels, in "silverish shrouds". To continue: "I suddenly saw two spirits approach from overhead. They lifted me up from the rest of the spirits, and as they did so a terrible moan went up from all the others. That was the only sound I heard during the entire trip. We began another journey, a short trip upwards, and then the two spirits let me slip back into my body."

* * * *

Mr. Edwards goes on in these words: "Another pair of guides approached after a brief interval and we began to descend. The atmosphere was far less cheering now. The angels that I saw now were not jewels, but more mundane-looking creatures, with bodies like jelly-fish, and with a white line extending completely round them. I look at one who has started towards me. We are going to bump. I reach out my hand to brush him aside, but instead of moving him my arm and hand pass completely through the body as if it were smoke." It was at this point that the patient awoke to find himself on the dentist's table. The story has aroused considerable discussion all over the Pacific Coast; in some quarters it is regarded as a genuine psychic experience, but sceptics dismiss it as merely a dream, due to the anæsthetic.

* * * *

In a leading article, dealing with the British Broadcasting Corporation's recent refusal to permit the broadcasting of Sir Arthur Conan Doyle's address on Survival, the *Daily Chronicle*, of February 5th, says: "We see certain obvious difficulties in allowing controversial religious addresses to be broadcast. The B.B.C. would soon get into hot water if sectarian questions were freely discussed. But we think it should exercise its judgment generously in accepting or rejecting addresses on religious grounds. We cannot believe that many persons, whatever their own opinions, would object to hearing Sir Arthur Conan Doyle on 'Evidence of Survival After Death'. Why should this topic be banned if Sir Oliver Lodge is allowed to discuss his belief in Spiritualism?"

Vice-Admiral J. G. Armstrong, R.N., who gave a recent lecture on Spiritualism, in Reading Town Hall (reported in the *Reading Standard*, of February 1st), mentioned that he had once received a spirit message, purporting to come from a naval officer of high rank, referring to the Five-Power Naval Conference, and saying: "You have got to tell them they are not to reduce the navy"—an injunction which, as Admiral Armstrong pointed out to his communicator, would probably be ignored by those in authority. The message was repeated in different words, most emphatically by the communicator, who gave the name of his ship—a name unknown to Admiral Armstrong at the time.

* * * *

Next day the Admiral made enquiries and learned that the officer in question was alive, and serving in China. The suggested explanation was that this officer had gone to sleep while thinking deeply of naval reduction, and his thoughts had become registered at the circle at which Admiral Armstrong was present.

DR. ABRAHAM WALLACE RETURNS.

BY R. H. SAUNDERS.

On Monday, February 3rd, I was sitting with Mrs. Roberts Johnson, when I was privileged to receive a capital manifestation by Dr. Abraham Wallace.

A voice, very faint, addressed me, and after two attempts to give a name, at the third attempt, said, quite strongly: "Abraham Wallace."

"Is this the first time you have manifested, doctor?"

"No," was the reply. "I came last Monday, but Mistress Johnson pushed me out—she wouldn't accept me!"

"But, doctor," said Mrs. Johnson, "I had no idea you had passed over, and the voice was very weak. I didn't know it was you."

"Whilst my body was being dealt with, practically," said the doctor, "I made an attempt to make myself known [his remains were cremated on the morning of the day he manifested], and I was not strong, but it was not that the cremation itself had any effect upon my psychic body. I was at the Service, and everything was carried out just as I desired. I am more than satisfied."

"How did things appear to you after your transition?" I asked.

"Just what I thought," replied Dr. Wallace, "only better. I want so much to speak to many friends, and when I get stronger, for I feel I am not at my best to-day, I will prepare something, giving definite information of a valuable and convincing character."

"I notice," I said, "you retain your Doric accent."

"Aye, I'm Scotch, like David Duguid here. There are many friends on your side who want to know something of conditions here. I can't say much to-day, but you must give me the opportunity later on of satisfying them. My dear wife and many valued friends met me, and dear Dr. Ellis Powell was one of the first to greet me. As you know I was a member of the Ghost Club—well, I suppose I'm a real ghost now, but I'm very much alive."

The voice trailed off here and the control said that, for the time being, the power was exhausted.

Mrs. Johnson told me, after the sitting, that, not knowing Dr. Abraham Wallace had passed over, she did say, when he made his first attempt to manifest and gave the name of Wallace, "I don't know a Wallace in the spheres—the only one I know is on this side," but the voice did not pursue the subject.

MORE ABOUT PADRE PIO THE ITALIAN HEALER.

By W. TUDOR POLE.

In the Southern Adriatic, on the Italian Coast, is to be found the Gargano Peninsula, known as the "spur" above the "heel" of Italy. Right in the centre of the Gargano, high up in the mountains, is situated the medieval town of San Giovanni di Rotondo. Perched still higher up in the hills is the Capucin Monastery of San Giovanni, and here is to be found Padre Pio, who was born of peasant parents, some forty-two years ago, at Pietrelcina. He grew up strongly determined to join the Order of St. Francis, and ultimately he became a Friar and Priest in that Order. In September, 1918, while praying in the Chapel of the San Giovanni Monastery, Padre Pio fell into ecstasy, and was found next morning lying unconscious on the altar steps. The signs of the stigmata showed upon his hands, feet and side, and it was with difficulty that the flow of blood was stayed. Padre Pio became famed throughout Italy and elsewhere for his saintly character and his wonderful healing power and spiritual vision. Pilgrims poured into San Giovanni from the world over and came away inspired and uplifted by the words and deeds of this remarkable Seer. His influence has been so potent that, since his arrival in San Giovanni, theft, brigandage and crime have almost ceased throughout the Gargano and surrounding district.

It was to pay my respects to Padre Pio that I set out from Rome, accompanied by a famous Italian General and a Venetian friend. We arrived at San Giovanni by car from Manfredonia, the nearest station, and immediately climbed up the hillside to the Monastery gate. We were told that Padre Pio was hearing confessions, and that he had been in the Confessional Box since 5 a.m. without a break.

Evidently Padre Pio's influence upon the simple-minded people of his flock is of a high spiritual order. As already related, I was told by the Mayor of the town that brigandage, theft and drunkenness had disappeared as if by magic since Padre Pio's arrival in their midst.

Soon after noon Padre Pio emerged, after seven hours in the Confessional Box, and we followed him into the Sacristy. He is a man of medium height, dressed in the simple garb of the Franciscan Order. His hair and beard are brown and his brown eyes seem aflame with an inner fire. We asked for his blessing upon the work of freeing the district of Foggia, in Southern Italy, from the age-long curse of malaria, work with which we were intimately associated. We were rewarded by a wonderful smile and the promise of prayers and help. He gave me the impression of being a simple-minded, child-like soul, filled with an other-worldly spiritual ardour. I can well understand how pilgrims, from many nations and of diverse faiths, have been drawn to San Giovanni by the influence of this holy soul, whose one aim in life is to retire from the gaze of man and work in his own humble sphere for the spiritual welfare and physical healing of his peasant flock.

The Vatican Authorities discourage visitors, and it is only with the utmost difficulty that it is possible to seek out Padre Pio in his seclusion amidst the fastnesses of the Gargano Hills. It is impossible to analyse the cause of Padre Pio's ever-growing spiritual influence throughout Italy and elsewhere, until one has met him face to face. Then one can understand. Locally, Padre Pio is looked upon as a reincarnation of St. Francis, and the people speak of him with reverence and with the light of loving adoration in their eyes; but Padre Pio is the first to discourage hero-worship, and he is only anxious to be left in peace to carry on the work which he feels God has given him to do.

THE CONDITIONS OF PHYSICAL PHENOMENA.

Mr. John McLennan Boyd (late member of the Council of the Glasgow Society for Psychical Research) writes from the Locarno Club, Glasgow, as follows:—

It is not infrequently the case that a leading newspaper or body of "experts" requests a "test" of a sensitive's psychic powers. Such investigators rarely possess any acquaintance with the extremely delicate nature of the phenomena in question, which require for their production patience, sympathy and a consideration of the Medium's and sitters' physical and mental condition.

I am carrying out, at the present time, a series of experiments with two physical Mediums—both of them personal friends—who can produce partial materialisation, movements of objects without contact, raps, etc., in a good light; but it has been impressed on me how very important is the part played by the action of thought between Medium and investigator.

Out of seventeen sittings held, up to date, eleven have yielded no results whatsoever, and, on each of these occasions, either my friends or myself have been subject to some slight irritation or disharmony, *e.g.*, worry, over-active brain, uncontrolled thoughts, cold, toothache, sleeplessness, etc., on the day of, or the day previous to, the seance. Now, the above factors come into the life of most of us and are rightly taken for granted as common conditions, but it is my experience that they tend to inhibit the more complex forms of physical phenomena.

On the other hand, good results have been obtained at the other sittings, when both Mediums and myself have been specially "prepared"—so to speak—for the seance, by having gone to bed early on the previous night, taken ample physical exercise, and been free from even slight worry or thought over daily problems.

Quiet reading of some noble and inspiring book—literary or religious—during the morning of the seance has helped greatly towards the production of phenomena.

THE CULT OF THE SPIRIT.

Mr. Robert Fielding-Ould, M.D., M.R.C.P., M.A., Vice-President of the London Spiritualist Alliance, was the preacher at the Priory Church of St. Bartholomew, Smithfield, on Sunday evening, 9th inst., when he delivered an excellent sermon entitled "The Cult of the Spirit".

He was invited to preach by the Rector, who referred to Dr. Fielding-Ould's association with the Church, his brother, the Rev. F. Fielding-Ould being the sixth member in succession of the family to hold a benefice.

Dr. Fielding-Ould said that this age cannot be described as specially marked by religious observance, but it is assuredly marked by religious interest, inquiry and aspiration. Whatever else the tremendous experience of the Great War had done it had set men thinking—questioning—caring about the fundamental problems of Life—of Spirit, of God. There is to be observed a steady awakening of sleeping humanity to the realisation of the value of that which is invisible, carrying with it the knowledge that that which is visible to our finite senses has no real value. Wherever you look you see the same fact emerging, that men and women are turning away from external proof to inner realisation—they are beginning to feel that not the authority from outside but the authority within should be the guiding power of Life. The Consciousness of man has different levels. We find external objects producing impressions on the senses, and classified as the phenomena with which

physical science deals; other impressions arouse feeling, hence pleasure or pain, attraction or repulsion, and these impressions gradually develop into the emotions; again, a different level of consciousness gives rise to thoughts—ideas. So we have three classes of impressions—sensuous, emotional, and mental. Is this all? The normal consciousness of humanity at all times, in all stages of civilisation, answers definitely—No. There is something more. A sense of something greater than ourselves, most perceptible in our quietest, noblest, purest moments, a presence overwhelmingly great; thus, gropingly, the Spirit of man stretches out to something Universal and Supreme. This groping of man, and the response thereto is what we call religion. All the religions of the world are nothing more than man's search for God and God's answers to the searching. Christianity is largely based on the Bible, but the interpretation is important. As Origen said, the Scriptures have an historical, an allegorical and a spiritual meaning. St. Paul says that the things of God can only be known to the Spirit of God, and goes on to add, "know you not that your bodies are the Temple of God, and the Spirit of God dwelleth in you?"

The inner consciousness is concerned with the Realm of the Spirit, and it is the interpretations of the great spiritual facts of the spiritual world which lie at the basis of all that is worthy to be called knowledge. Faith you may have, speculation you may have, but knowledge comes only by the Spirit.

All religions have testified to the possibility of the direct knowledge of God—once you know God then all knowledge is within your reach; and so one hears the Christ saying, "The knowledge of God is Eternal Life." Very little stress is laid on that by modern Christianity. The higher knowledge is Eternal Life—a present possession, not a future experience—for Eternal Life is not life in heaven, not life on the other side of Death; eternal life is is, and is only, a knowledge of God the eternal.

To obtain this direct knowledge we must conquer the senses, control emotions, regulate the mind, and thus enter on that Path of which the Christ has said "strait is the gate and narrow is the way which leadeth unto Life." We must enter on this Path with Christ as our leader—the Path of service, self-sacrifice and brotherhood.

But through all our endeavours towards spiritual development and enlightenment we must preserve our balance—the balance of the head and the heart, the balance of power and wisdom, the balance of activity and repose. May we be able to say "Thy light hath illuminated the dark chambers of my mind; Thy love is rooted in the depths of my heart."

SYBIL THORNDIKE IN A PSYCHIC PLAYLET.

"TO MEET THE KING."

In spite of a certain obviousness, the new one-act "psychic" play, "To Meet the King", at the London Coliseum was clearly to the liking of the huge audience at the first performance. The story is slight. Ronnie, a young aviator, is taking part in a flying race. His mother (tenderly played by Sybil Thorndike) awaits news of the result. To her comes Ronnie with great news: he has won the race and is to be presented to the King, and his mother is to go with him to share the great honour! But when mother and son meet, each of them is dead—Ronnie has crashed fatally, and his mother has succumbed to heart-failure due to the excitement. "A tragedy!" says the doctor, "but who would think so to look at her?—she almost seems to be laughing!"

This little sketch is a further indication of the growing attitude towards the subject of death—that it is an experience at once natural and happy.

N.

RAYS AND REFLECTIONS.

A humorist commenting on the fact that light travels at the rate of 186,000 miles a second, remarks that this may be so in the natural order, but that when it is a question of the progress of light in the human mind, it appears to take about 186,000 years to travel a mile!

* * * * *

I can never agree with those who hold that form is of no importance; that, for instance, if a body of teaching is good and true it does not matter how inferior is the way in which it is presented—in short, that it is the *substance* and not the *form* which counts. But this is very much as though an unskilled sculptor having hewn a clumsy statue out of fine marble, and being reproached for the badness of his work, should reply: "Yes, but look at the beautiful marble out of which I made it."

* * * * *

Several times of late, I see, the question how long our sun will last has been discussed. One scientist says it will probably go on for a million million years, so it is not a very vital question to our generation—even a million years would be a very long lease. But suns apparently *do* burn up, or burn out. In December, 1891, this happened to a star of the ninth magnitude. It flamed up, increased sixteen-fold in brilliancy and then slowly disappeared from view. What the astronomers then saw must have happened many years previously, allowing for the time which the light would have taken to reach the earth.

* * * * *

In the course of an address to the Royal Society of Arts on "The Novel—What it is, and What it is Not", by Shaw Desmond, to which I listened lately, I noted with interest his argument that the novelist is a *Medium*, because if he is a great artist he is abnormally sensitive—"all those vibrations touch him which do not touch the average man or woman". This is not a new doctrine. I have heard it put forward in Spiritualistic lectures many times in the past. Now, like many other facts concerning the human soul, it is being heard in intellectual circles generally. But, of course, the artist is equipped with something more than exquisite sensitiveness. He must have the *creative* gift. Mediums for psychic phenomena usually have all the sensitiveness of artists—sometimes more—but they are rarely artistic. I have known but one Medium who had great gifts as an artist—in Music and Literature—but he was a genius.

* * * * *

Looking back one is met with many comic episodes in the history of Spiritualism. One of the funniest of these was when a once famous thought-reader, went to Glasgow fifty years ago. He went there to show up the imposture of Spiritualism and was welcomed by the Press and many distinguished men, including the late Lord Kelvin, who was eager that this pernicious delusion should be exposed. The thought-reading show lasted two nights and the proceeds were to have been given to the Western Infirmary. But in the result the thought-reader—a smart American—decamped with nearly all the money, leaving the professors, the parsons, and the other good people to digest the bitter lesson that even those who are anxious to expose imposture may themselves be caught by impostors. Naturally, the Press kept very quiet about the matter. Oddly enough it was the late Professor Huxley who introduced the man to the Glasgow scientists, for it was the case then, as now, that men who will not recognise genuine phenomena may easily be captured by the spurious.

D. G.

PSYCHIC RESEARCH IN THE NEW TESTAMENT

BY THE LATE DR. ELLIS T. POWELL.

(Concluded from page 75.)

These then are St. Paul's views. On this great central theme he writes from first to last as a scientific adept, a gifted initiate. When he leaves the central theme, and touches upon allied topics, he remains perfectly consistent. He mentions (1 Cor. xv. 29) a custom apparently prevalent at Corinth of vicarious baptism on behalf of the dead. The meaning of the custom is obvious. The pagan "dead" could not be baptized: but the Christian love of their relatives, yearning for the welfare of their spirits, baptized the living on their behalf, in the hope that the grace might be thus vicariously transmitted to the intended spirit beneficiary in another plane of existence. But the commentators have exhausted themselves in their efforts to get away from the obviously spiritual significance of the words. Robertson declares that in their ordinary sense the words point to a "superstition so abject that St. Paul could not have spoken of it without anger." One of the latest of the critics, however—Rev. J. Armitage Robinson, then Dean of Westminster—points out that St. Paul "neither commends nor rebukes it." He was a psychic student, and he knew that there was nothing to rebuke. Nay, he doubtless knew that "the love of the departed makes answer to our prayers," and that a baptism of the living for the departed must help the struggling spirit on its upward way. Again, "We are made a spectacle to the whole universe," he cries (1 Cor. iv. 9) "both to angels and to men"—that is to say, all the great lessons taught by the evolution of our race are being observed by the spirits around us, as well as by men themselves. And the author of the Epistle to the Hebrews, whoever he (or she) may have been, holds fast to the same idea. "We are compassed about by a cloud of witnesses." They are not far away in another world, but here surrounding us as the spectators in a theatre almost surround the stage.

But here we turn once again to modern critics of the Resurrection story. Their case is, remember, that all these *sights* of the Risen Lord were purely subjective—there was no physical reality. Unhappily, as they tell us, in the years after St. Paul's teaching, people drifted into the error that there actually had been a physical resurrection of Christ. His human body (so it was supposed) had actually left the grave in the world's first Easter Sunday. When this error gained acceptance it was necessary to accommodate the Gospels to it when, in later years, they were written. So it was (thus runs the argument) that their authors fell into the error of accepting and recording the mistaken tradition of a resurrection of the fleshly body, and for nearly two thousand years have led the world astray by their error. But, as we have seen, an analysis of the narrative shows that all the recorded happenings are completely consistent with the facts of psychic science. There was no return of the physical frame to life; but there was materialisation of the most complete and convincing kind. So that the Resurrection stands justified by the severest tests that can be applied to it in the light of modern investigation and experiment.

SOME CLOSING CONSIDERATIONS.

In looking at these phenomena as within natural law rather than as exceptions to it, "do we not better understand at once the uniqueness and the reality of the Christian revelation itself, when we regard it as a culmination, rather than an exception—as destined not to destroy the cosmic law, but to fulfil it?" So said the late F. W. H. Myers, and he added:—

Then first in human history came from the unseen a message such as the whole heart desired—a message adequate in its response to fundamental emotional needs, not in that age only, but in all ages that should follow. *Intellectually* adequate for all coming ages that revelation could not be; given the laws of mind, incarnate alike and discarnate—the evolution, on either side of the gulf of death, of knowledge and power.

"No one at the date of that revelation," said he, "suspected that uniformity, that continuity of the universe which long experience has now made for us almost axiomatic:—

No one foresaw the day when the demand for miracle would be merged in the demand for higher law. This newer scientific temper is not confined, as I believe, to the denizens of this earth alone. The spiritual world meets it, as I think our evidence has shown, with eager and strenuous response. But that response is made, and must be made, along the lines of our normal evolution. It must rest upon the education, the disentanglement, of *that* within us mortals which exists in the invisible, a partaker of the undying world. And on our side and on theirs alike, the process must be steady and continuous. We have no longer to deal with some isolated series of events in the past, interpretable this way or that, but in no way renewable—but rather with a world-wide and actual condition of things, recognisable every year in greater clearness, and changing in directions which we can better and better foresee.

"I venture now," said Myers, towards the end of that matchless epilogue to *Human Personality*, in which he sums up the available scientific evidence for man's survival of bodily death:—

I venture now upon a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it.

That forecast may perhaps seem all the more probable of fulfilment in the light of the few considerations I have offered in these few pages. In fact, since the first edition of this pamphlet appeared psychic research has moved in giant strides towards the fulfilment of one of its tasks—the re-habilitation of Christianity as the religion of thinking men and women. The view I urge is simply that the Resurrection was no miracle in the sense of being a suspension or abrogation of physical law. To bring it home, as a pregnant fact, to the minds of men, the more effective method is to demonstrate its complete accordance with natural law and with demonstrable scientific fact. If it can be shown that the recorded phenomena of the Resurrection are in complete accord with operative and observable physical and psychical forces, all the historical objections vanish like a morning mist: and Christianity stands not only upon the historic foundation of faith, but on the scientific basis of fact. Upon that foundation it may rest secure while the world remains, for the gates of hell shall not prevail against it.

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W. K.

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January, 1930

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