

Light

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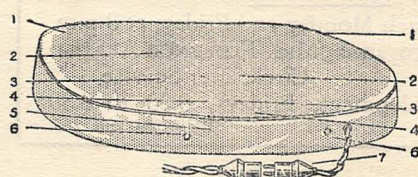
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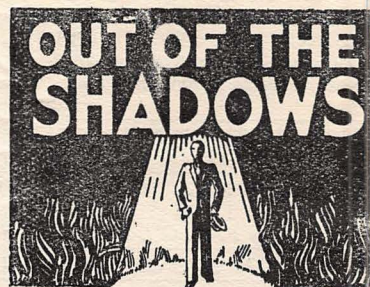
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PRINCIPAL CONTENTS

<i>The Story of Elisabeth</i>	578
<i>The Personal Side: Mr. W. H. Evans</i>	580
<i>"Thoughts" and "Vibrations"</i>	582
<i>Scientific Philosophy of To-day</i>	584
<i>With What Body?</i>	585
<i>Science and Spiritualism</i>	585
<i>Witness of the "Direct Voice"</i>	586
<i>"The Harmony of the Spheres"</i>	588

NOTES BY THE WAY

ASSURANCE OF SURVIVAL

IT is often said that what is proof to one man is not proof to another, which, although not a very original remark, is a very true one. It applies rather closely to the question of human survival, for some people find sufficient proof in a clairvoyant description, or a characteristic and evidential message from a departed friend; others require the proof to be cumulative so that they may build up (sometimes after years of enquiry) a body of evidence which they feel will stand every test. Others again never seem to be quite satisfied even with mountains of evidence. But those who are most confident of survival are usually people who, with keen intuitions or delicate psychic faculties, become conscious of the reality through avenues other than those of the senses; as they do not base their case entirely on logic they are able to rest with composure on a conviction which cannot be logically overthrown.

* * *

THREE TYPES OF INQUIRERS

WE might divide inquirers into spirit communication into three classes: (i) those who gain full and conclusive proofs without any apparent difficulty, and who seem to speak with their unseen friends almost as if they were face to face; (ii) those whose communications from beyond are vague, fitful and sometimes untrustworthy; (iii) those who simply get nothing at all. We admit that those in the third class are very few indeed, but we know they exist, for we have met them. Looking into the cases we found confirmation of our theory that almost as much depends on the kind of sitter as on the Medium. Some persons are full of what we know (unscientifically) as "magnetism." They radiate life and cheerfulness. Wherever they go they bring an atmosphere of sociability, and, so far as we have observed, they make the best sitters. In an almost literal sense they raise the spirits of a circle. At the other extreme is the small class which gives us the impression of "dead" electric light "bulbs" which no amount of current will kindle.

* * *

THE DIRECT VOICE

IN Mr. J. A. Findlay's new book, *On The Edge of the Etheric*, already reviewed in our pages, the author has much to say which will be useful to those who study Direct Voice phenomena as arising out of his investigation in connection with the Medium, John C. Sloan. Take, for instance, the relation between trance-speaking and the direct voice. In trance the unseen operators act on the vocal organs of the Medium, and the Medium speaks in the ordinary way. But in the case of the "independent

voice," the sounds are carried by a materialised ectoplasmic tube to the trumpet which amplifies them so that they can be heard. In each case the Medium's vocal organs are employed. But there is a third method—the voices proceed directly from the spirit communicators who have materialised their own vocal apparatus from the ectoplasmic substance drawn from the Medium. If we apply these considerations to the question of direct voice phenomena generally, we find some suggestive explanations of much that mystifies the inexperienced inquirer, who, meeting with apparently suspicious results, is apt to discover fraud where there is no fraud. But we still maintain that the core of the evidence lies in the nature of the communications made rather than in the particular method adopted, so that a message delivered by or through the Medium in trance may be more evidential than a message by the actual direct voice, although the latter, of course, involves more of the phenomenal element.

* * *

THE ART OF AUTHORSHIP

IN earlier years we often lamented the fact that in the matter of psychical phenomena those who had the knowledge had no skill in presenting it to the public, while those who were skilled writers or speakers had not the knowledge. Hence we had books in which genuine psychic facts and experience were so crudely presented that the educated reader remained quite unimpressed. On the other hand, there were books by trained authors purporting to deal with the subject, very ably written, but shewing no real knowledge of the matter discussed. Of late years, of course, these defects are less apparent, but we are still confronted with cases in which valuable material is damaged by an uncouth style of presentation. We once heard a publisher of psychic works remark of a book submitted for his attention, that if the author had known less about his subject and more about the art of writing, the book would have been worth publishing. Lawyers know well how even a good case may be ruined by an unskilful advocate, and we are all familiar with the way in which fine material is spoiled by clumsy workmanship.

* * *

A LESSON FOR THE DAY

OF Solon, the poet and statesman who was one of the seven sages of Greece, it is recorded that in administering the affairs of Athens he made property instead of birth the title to honours and offices in the State, and the change worked well. He was wise enough to see that the ownership of property is one of the most deeply-rooted instincts in the human mind, and that any State whose laws were directed against the possession of personal property would be in a very unstable condition. It is the custom amongst the idealistic and unpractical types of mind to denounce the love of personal property as the sign of a selfish materialism. That is only the case when the matter is carried to excess. Common-sense tells us that in a material world a proper regard must be given to material things. In short, those who desire the spiritual advance of mankind will not hasten the process by despoiling any part of the community of its worldly goods. The man who is robbed of his rights in this respect is not likely to be greatly concerned about his *responsibilities*! That is one of the lessons enforced by the great social and political changes of to-day.

THE STORY OF ELISABETH

(A short account of a series of sittings with Mrs. Mason and Mrs. Garrett held in the rooms of the London Spiritualist Alliance during the years 1929 and 1930.)

By LILY GAIR WILKINSON, Florence, Italy

THIS is the story of how Elisabeth, my mother, has come back into my life, after being lost to me for years.

The scene of the story, on my side, is a London *seance*-room, and, on my mother's side, the old country house in Scotland which was her home until her death.

The chief characters of the story are:—

MRS. MASON and her control "Maisie."

MRS. GARRETT and her control "Uvani."

JOHN, my father, who died in 1898.

FANNY, ALICE and ANNIE, my mother's sisters; all three typical Victorians, very witty and humorous, and of vivid personality. Annie died of consumption when she was nineteen. I am her namesake, and, although I never knew her in this life, there is a special bond between us. Fanny died in middle life and Alice in her seventy-seventh year, and Scotland seems more grey to many of us since it lost the flashes of their wit.

JOHN GAIR, my brother, who died in early childhood.

BILL, a very dear nephew, who died a few years ago.

JENA, an old family nurse, who died in the end of last century.

Finally ELISABETH herself, who died in her 90th year on February 21st, 1930. She was a beautiful woman, of noble character, very loving and much loved. About twenty-five years ago, after an operation, her mentality began to give way. Gradually she lost her powers, and for nearly ten years she lay in a helpless state, unable to speak and hardly able to move. In this way we who loved her lost her, long before her death.

The tragedy of this living death was always with me, but the thought of it had become habitual when I had my first sitting with Mrs. Mason on June 10th, 1929.

FIRST EXPERIENCE

This was my first experience of trance-mediumship, although I had studied Spiritualism for years. Like so many others, I began as a sceptic, having no special religious beliefs and little sympathy for the idea of survival. The problems of Psychic Research attracted me, however, and gradually I was convinced by the evidence. Even then I had no great personal interest in a future life, and for several years I did not try to investigate for myself. But in 1929 the opportunity seemed very good, as I had just come to London from Italy, and was quite unknown to anyone in Spiritualist circles.

I introduced myself to Miss Phillimore (Secretary of the London Spiritualist Alliance) and she arranged a series of sittings for me. No questions were asked, of course, about my personal affairs, and all through I was careful to give nothing away.

At that first sitting I was interested certainly, but I did not expect very much as I sat beside Mrs. Mason and watched her go quietly into trance. Then came "Maisie's" quaint and friendly greeting, and in a few minutes the whole world changed for me.

My friends, long dead, were not forgotten, but they had receded into the background of my thoughts in my busy daily life. And now, suddenly, one after the other, they stepped right into the foreground again. I was still sitting beside the sleeping Mrs. Mason, but I was talking with my father (introduced by Maisie as "Mr. John"), then with my aunts, with my brother, and my nephew. Maisie, described and named them all, and they came with individual characters just as I had known them. It may be difficult sometimes to recognise ordinary people, but about such original women as Fanny and Alice there can be no mistake. And the two I had not known on earth (Annie and John Gair) were able to

prove that they knew me very well, and all the doings of my daily life, even to the books I read.

Almost from the first the messages referred to Elisabeth, and I was told not to grieve, because "the bird would soon be free from the cage."

I left the *seance*-room feeling the nearness of my "Good Companions," and at all the other sittings the conviction only grew stronger.

The same group of relations communicated through Mrs. Garrett, and "Uvani" gave me amazingly characteristic messages from them. Always, my people made themselves known to me by just those intimate things which mean so much because they cannot be counterfeited.

The proofs were so many and varied that it would fill a whole copy of "LIGHT" to tell them. They were not obvious proofs, expected by me—they were in fact *unexpected* in a way that seemed intentional.

For instance, when I asked "Mr. John" for a message for my sister Mary, Maisie answered in a puzzled way—"Polly, Polly—she said Mary and he talks of *Polly*!" Now, my father always used to call this sister "Polly," but I never call her so, and never think of her by that name.

Again, when Alice was talking of my son, who is a violinist, she foretold that he would soon go in for an examination (which I did not expect him to do) and added—"Don't worry about him; he will scrape through." It was only when she repeated this with emphasis that I caught the meaning. Her prediction was a true one, and so were others made to me both through Mrs. Mason and Mrs. Garrett.

The peculiarly Scottish character of my friends was brought out clearly, although Maisie found Scotch words rather difficult. One day, when Jean was the communicator, Maisie said to me, "Say something to her in Scotch, lady," and I responded in the broadest Doric with a rather frivolous quotation. Immediately came a gentle reproof, so much in the Free Kirk manner that it certainly could not have originated from myself nor from Mrs. Mason.

FACTS VERIFIED

My friends freely discussed family affairs and business matters, and gave me much good advice, and sometimes they mentioned facts unknown to myself, but verified later. I shall give one or two instances of this.

One day, during a short stay in the country with my family, I came up to London and had a sitting with Mrs. Mason. Among other things, Annie told me that in my absence my husband had painted two pictures, and that he had put the first aside unfinished. When I went back in the evening I found that this was true.

Another time, when Bill was speaking of his mother, he said: "She has had trouble in her hands." I knew nothing of this at the time, but found afterwards that it was true.

Again, "Mr. John" referring to another sister and her doubts, described, as a test, one of her horses, mentioning that he was lame. I had never seen any of my sister's horses, but the description and the fact of the lameness were correct.

During twelve sittings, twenty-eight people were described to me and easily identified. Twenty-two of these people were named, not once only but many times, and their relationships were always given correctly. Many nicknames were also given, some of them (such as *Polly*, *Totty* and *Tooze*) being unusual.

At each sitting Elisabeth's condition was rightly described, with knowledge often beyond my own. "Mr. John" explained that while she slept in the body she was awake in spirit life, and therefore he hoped to be able to bring her to speak with me. Then one day Maisie told me that Elisabeth herself was there, and what followed was perhaps the strangest and most moving experience

of all. I knew that my beloved mother was at that moment lying helpless and speechless in her home in Scotland, and yet I found myself beyond all doubt talking with her once more, and listening, after so many years of silence, to phrases and expressions peculiarly her own.

Some months before Elisabeth died, "Mr. John" and Annie told me when she would be "set free," and a fortnight after her death she communicated again, giving a true account of her illness and sending messages by name to my brother and sisters.

Since then, I have talked with her many times through different Mediums, and her assurance has always been that "the clouds have cleared away." She tells me that her "mentality is perfectly clear now," and this is shown by the wisdom of her words. I have now the certainty that a great and noble mind like hers does *not* decay in spite of all earthly seeming; that the decay and death were of the body only, and that she counts all she suffered as nothing, now that "the bird is free from the cage."

I know that she is often with me in my daily life, and always with me in spirit. This I might have felt in any case, but without proof how could I be sure that I was not cheated by happy fancies?

In this way, after our long separation, I have found Elisabeth again, together with other dear friends of my youth. They were dead and are alive again, and (as when a grey day changes into sunshine) life is lit up by their presence.

When we are middle-aged we hardly expect experience to be enriched a thousandfold, but this is just what has happened to me. I think others who have had this revelation will agree that it is not the conviction of one's own survival that brings this joy. Life has always seemed a good gift to me, and I have never troubled much about what comes next; but with the sure proof of survival very much greater things must be inferred.

In the light of this knowledge, old faith, which had been cast aside as outworn, revives again; old truth reveals new meaning.

BUYING AND SELLING

When a reader of *LIGHT* pays fourpence for his copy, he may consider that that is the extent of his responsibility. But if he expects to be able to buy his copy at any one of, say, ten bookstalls, it means that the ten bookstalls have to be supplied with a copy to meet this reader's possible demand for one copy. The remaining nine copies may be wasted.

When a reader subscribes in advance for a definite period, we know that for that period we have to supply him with just one copy each week, and, as far as he is concerned, there is no waste. If all our readers subscribed direct, there would be no waste, and the cost of production of the paper would be greatly reduced.

Also, our readers would have the satisfaction of knowing that they were directly co-operating in an effort to achieve the most economical working of their journal, and would in due course directly benefit by this.

The subscription rate is now £1 per annum, 10/- for six months, 5/- for three months, post free to any part of the world. Orders should be sent to the Manager, *LIGHT*, 16 Queensberry Place, London, S.W. Cheques should be made payable to L.S.A. Publications Ltd., and crossed.

MR. JOHN STODDART, OF FALKIRK

Mr. John Stoddart, president of the Falkirk Association of Spiritualists, died on Friday, 20th November, of pneumonia, after a short illness. For over thirty years he had been prominent in the Scottish Spiritualist movement, contributed frequently to the Press on the subject and was very popular as a speaker. He is survived by his widow, a son and a daughter.

THE UNFOLDING PURPOSE

AT the Fortune Theatre, London, on Sunday evening, Mrs. Emilie Hinchliffe, who presided, said it was just over three years ago that she stood for the first time on a Spiritualist platform. She had been very fortunate in her investigations; conviction came quickly, following upon the evidence she had gained as a result of the return of her husband (who, it will be remembered, was the famous airman). She did not nowadays frequent seances as she considered it far more important when one had gained conviction to study the philosophy of the subject, and put the teachings into practice. People had asked her what was the good of Spiritualism and her reply was that it removed all fear of death and gave us knowledge of the meaning and purpose of life.

"Power" (through Mrs. Meurig Morris) commenced his address by an allusion to the first chapter of Genesis which had been read by Mr. Laurence Cowen. In a closely reasoned address, which he related to the later scientific discoveries, "Power" dealt with the unfolding purpose manifested in evolution, verifying his arguments by reference to the discoveries made in connection with electricity and the ether. He showed that matter itself was a manifestation of the Spirit which worked in and through the atoms on the principle of dual unity. The purpose of the material universe was that men should become self-conscious individualised beings. The efforts now being made from the spiritual side of life were designed to bring to mankind a recognition of man's responsibility. He foreshadowed the approach of a time when the scientist should gain conviction of a more subtle world interpenetrating the material world, and the unfolding in man of new senses which should supplement and enlarge the scope of the five senses upon which man at present depended for his knowledge of the world about him. Miss Theresa Beney, A.R.C.O., was the accompanist and gave an organ solo "The Lost Chord."

The largest meeting associated with the Spiritualist movement in Oxford was held in the Town Hall on Tuesday evening, November 24th. Many people were unable to gain admission. A number of University men were amongst those present to hear Mrs. Meurig Morris—or rather "Power" through her—and Mr. Laurence Cowen. The service made a profound impression upon an audience of whom the majority were not associated with Spiritualism and to whom this was a first experience.

GOD IN ALL

On Sunday evening, despite the fog, a numerous audience assembled at the Marylebone Association's service at Queen's Hall and listened with close attention to "Red Cloud," the guide of Mrs. Estelle Roberts, who spoke on "Understanding God."

"Tolerance promotes understanding, understanding promotes love, love is of God. God is the Great Force of Love which manifests in man according to man's spiritual evolution," said the speaker.

Instancing several cases of devotion of one person to another, "Red Cloud" thereby showed how "God is manifested, even in the flesh, to-day" and, he continued, "we come from the spirit world, as parts of God, to bring the assurance of continued, progressive life after physical dissolution." In conclusion "Red Cloud" again appealed for tolerance as being the way by which a better understanding can be arrived at in the world to-day—a better attunement with the Infinite—thus promoting that peace and goodwill which is so sorely needed.

At the after-service Miss Frances Campbell gave successful clairvoyance and spirit messages.

At the Grotian Hall service Mr. Ernest Hunt was the speaker in the morning and the Rev. C. Drayton Thomas in the evening. Clairvoyance was given by Mrs. Esta Cassel and Mr. Glover Botham.

TIME-SPACE PUZZLES

To the Editor of Light.

Sir,—One of the penalties of living in our "far-flung" post of Empire is that if one wishes to comment on articles or letters in your pages it is only five or six weeks later that such comment can appear.

The article in your issue of October 2nd on the Time-space dimensional theory, from the pen of Dr. Gilbert Scott, seems to me to contain two fatal fallacies. He says—"A brick has three dimensions, but if it does not exist in Time it does not exist at all." He then calls his three-dimensional brick (spatially) A3 and his three-dimensional brick (in time) B3. He then proceeds to state the brick's true dimensions as A3 x B3! Oh dear me!

The dimensions of a brick are about 9" x 4½" x 3". (So that, of course, A3 is an impossible algebraical content of the brick in any case). But what mensurational or other product could one possibly get if one attempted to multiply 131.4 cubic inches by any number or numbers of hours, minutes or years? Our calculation remains with an unresolved and purely algebraical digit in its product, which is, of course, no product at all.

A much more fundamental objection to the theory is this. Even in *pure time*, how could one give the brick any "dimensions" at all? Consider the following points:

(1) When does the existence of a brick as a brick begin? When it is first shaped as a mould of wet clay? A week later, when it has partially dried? When it is dry enough for baking? Well, then, when it is fully baked, perhaps? And when, exactly, pray, can we say that the baking process has been accomplished?

(2) The moment the newly baked brick has rubbed against another brick in the waggon and has lost but one milligramme of its original weight, or when it has had the minutest corner piece chipped off, *it is no longer the same brick*. It is another new brick, with new space dimensions and a new weight. Does it begin with new Time-dimensions?

(3) As the temperature of the brick alters with the rise and fall of the atmospheric temperature around it, it continually becomes a countless series or successive number of new bricks of successive sets of space-dimensions, as it expands and contracts, and successive molecular structures.

(4) When does a brick's existence as such cease? When it cracks? When it is chipped? When the house is burnt down? When a nail is driven into it? When it crumbles away?

Really, I do think that there is a distinct danger that with some of our modern theories we are trying to be too clever—cleverer perhaps than our Creator! The Psycho-analyst, with his complexes and his inhibitions has been tending towards the nullification of all moral responsibility. We cease to be sinners and turn out to be nothing worse than the victims of heredity manifesting itself through the subconscious.

Now the Time-space enthusiast seeks to rob us of our one last possession: shall I call it common-sense? I think I will, and will try to retain it.
Randfontein, Transvaal. ALAN HOWGRAVE GRAHAM.

TIME AND MOVEMENT

Sir,—Mr. Burchett's letter in your issue of October 30th was really answered by mine in that of October 9th where I pointed out that scientists are bound to speak in terms of movement, even though they may regard it as real only in a relative sense—relative, that is, to the individual's or to the human point of view. The examples he now gives are on the same level as those given before.

A botanist will speak of the red colouring matter in a flower or the green in a leaf; but that does not mean that he is unaware that light waves of different lengths are

(Continued in next column.)

THE PERSONAL SIDE

MR. W. H. EVANS

MR. W. H. EVANS, who has lately left Merthyr Tydfil and settled in London (as editor of *Beyond*) is an outstanding instance of a man who under almost every kind of physical disability has won his way to recognition. He seems to have had a charmed life, and certainly one which bears ample evidences of spiritual guidance and support.

He first came into contact with Spiritualism in 1893. At the time he was suffering from paralysis of the left arm, the result of an accident in boyhood. Residing in Plymouth he visited a Spiritualist Society meeting at the Octagon, in Union Street, and sought the aid of a healing Medium, Mr. Lethbridge. He was so greatly benefited that he was able to leave the hospital which he was attending as an out-patient. Later he developed trance mediumship, while continuing his trade as a shoemaker by which mainly he earned his living. While still a young man he sustained another bad accident which resulted in spinal caries and paralysis of both legs. Even then his indomitable courage forbade him to give up, and he continued to give addresses even when he had to speak in a sitting position. Again healing mediumship came to his aid, and the ministration of Mr. C. Adams, the healer, saved him from the worst results of the disaster and indeed restored him to comparative health.

For nearly thirty years he has been active as a writer and speaker. Of more than average mental powers, he has continued, in spite of his educational disadvantages, and an incessant struggle for subsistence, to place himself on record as a philosophical writer and speaker of ripe judgment, critical and alert. Always he acknowledges his debt to those unseen guides and helpers who have watched over his career, difficult and precarious as it has been. He also pays tribute to his wife as a sympathetic and helpful partner.

Those who know Mr. W. H. Evans and who have watched his career regard him as a remarkable example of a heroic struggle against difficulties that might easily have crushed one without his powers of endurance, his faith in his destiny and that constant aid from spiritual sources which have not only supported his steps but inspired his mind.—D.G.

(Continued from previous column)

absorbed or reflected by leaf or flower to the human eye and we give the names of *red* and *green* to the sensations we feel in consequence, so that the colour does not reside really in the flower at all but in human consciousness. The two cases are parallel.

I do not attempt to present a different theory from that of Einstein nor a different interpretation from that of Eddington; but I *do* interpret Eddington differently from Mr. Burchett.

I do not know whether Eddington anywhere expressly states that movement is not really in *things*, which are world-lines in a four-dimensional world, but is a necessary illusion of the observer whose powers of concentration are confined to three dimensions, but he often implies it. An instance chosen at random may be found on page 87 of "Space, Time and Gravitation," where he likens the complete history of the Universe (that is the sum-total of all change or movement) to a *picture* consisting of a mesh of world-lines, which we are bidden to imagine as embedded in a jelly.
Barcelona.

C. WICKSTEED ARMSTRONG.

M.S.A. CHRISTMAS BAZAAR

At three o'clock this (Friday) afternoon the Christmas Bazaar in aid of the funds of the Marylebone Spiritualist Association is to be opened by Mr. George Craze (president) and Mrs. Craze. It will be continued to-morrow. Many attractions are announced.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

MR. F. H. HAINES ON "CRANKS"

Sir,—I think Mr. Kirby has disposed of the insinuations that "cranks" are infesting Spiritualism to its detriment: intelligent readers will realise that reform, food, life and thought indicate progress, and that the more "cranks" we have among us on these lines the better chance there is of a Spiritualism worth while. The one "crank" I dread in Spiritualism is the materialist who seeks physical phenomena and exploits the detritus of the astral World for evidence of survival.

In my book *Nothing but the Truth* I have given at full length what I get out of Spiritualism and it is this higher Spiritualism which we need to sustain the movement. One president of a Spiritualist Hall calmly told me recently that "we are 'fed up' with this Christ teaching." He wanted phenomena. He admitted that he was "sick" of listening to the same "old messages" coming through clairvoyants; but he failed to realise that he was starved of truth worth while. To him I was a "crank." Thank God my crankiness takes the Christian form of seeking Spirit and not matter. If that understanding of truth, and similar beliefs in love ministry, is incorporated in Spiritualism by our press and leaders, we may justify ourselves in this life and the next.

FREDERICK H. HAINES.

* * *

[NOTE.—A letter from Lt.-Col. J. C. Robertson in reply to criticisms of his letter, "A Plea for Simplicity," (Nov. 13) will appear in next week's issue of *LIGHT*, together with a number of other letters on the subject of "cranks" which arrived too late for inclusion this week.—EDITOR.]

* * *

PREVISION IN DREAM

Sir,—A few days ago my daughter related a dream in which a child appeared *under water*. At first she seemed to be drowning, but on looking into the face it appeared that of a girl in happy mood and there was no sign of terror.

Later, my daughter paid her weekly visit to the Crippled Children's Hospital, Northfield, and, conversing with a little girl said: "I suppose you will be soon dressing up your ward for Christmas. Do you know what kind of decoration it will be?" The child replied: "Mr. — (the visiting curate) wants us to be all *under water* and have frogs and fishes and animals as if we were in a pond!"

JOHN B. MORGAN.

Northfield, Birmingham.

* * *

THE CONFUCIUS MESSAGE

Sir,—Sir Oliver Lodge wrote a Foreword to Dr. Whyman's book, *Psychic Adventures in New York*, in which the latter records his amazing conversation with a Voice which came and spoke to him at a sitting with Valantine; this Voice spoke in Ancient Chinese and claimed to come from Confucius.

In his foreword, Sir Oliver suggests that the Voice *may* have been that of a disciple of the Sage, and not that of Confucius himself.

This suggestion has puzzled one of my correspondents and may have puzzled others; so it may be worth while to point out that the suggestion does not impute fraudulent impersonation to the communicator (as my correspondent seemed to think). Sir Oliver does not deny that Confucius may himself have spoken; but, recognising that this great man may have passed out of immediate contact with earth conditions, he indicated that an intermediary on the other side may have been used to convey his

message. There would be no "impersonation" if such a medium, more in contact with the vibrations of our world, was used to transmit the thoughts of the great sage.

In Mrs. Underwood's book, *Automatic or Spirit Writing*, she records that she was told that the use of some well-known name did not necessarily involve a claim that this particular person was actually the agent of the communicator but only that it conveyed his teaching and influence. Sir Oliver's suggestion implies no more than this.

* * *

H. A. DALLAS.

EDISON'S RELIGION

Sir,—I am afraid there is some misconception of Mr. Edison's position on the question of survival shown in two paragraphs in *LIGHT*. These give the impression of a "last minute" conversion, so to speak, on the question of survival.

Mr. Henry Ford, the automobile manufacturer, perhaps Mr. Edison's most intimate friend in his later years, wrote: "Mr. Edison believed in the hereafter. He thought there were more and weightier reasons in favour of it than against it. Call it religion or what you like, Mr. Edison believed that the universe was alive, and that it was responsive to man's deepest necessity. Mr. Edison went away expecting light, not darkness."

No "last minute" conversion about that, but the cool, reasoned conclusion of a very sane man.

St. Augustine, Florida.

P. REGINALD PALETHORPE.

* * *

PSYCHIC SCIENCE

Sir,—Study of psychic science opens up amongst other problems the individualised human soul's attributes of mind and will, nerve force, ectoplasmic issues, and certain etheric powers. Also those of the ether, electricity and magnetism, and primordial *substance* (spirit). It may further help in solving some problems of solar and planetary radiation, spectroscopic or otherwise, with its light effects.

Psychic science is affording a clearer conception of spirit, its immanence and supremacy. An idea of this may be entertained by considering degrees of sublimation of substance the higher degree of sublimation resulting in corresponding degrees of greater or wider diffusion, until universality is reached, and having inherent inclusive potentialities attributable to Spirit. Evolution is probably continuously operating, producing new and fresh forms in degrees of motion and combinations, varying in density as condensation proceeds, and eventually becoming *substance* in physical form.

THOMAS BLYTON.
Battle, Sussex.

* * *

UNEXPECTED PSYCHIC "EXTRA"

Sir,—I was present at the Matabeleland and Mashonaland Veterans re-union dinner; the chair being taken by the Earl of Athlone. Messrs. Swaine photographed the assembly and when my copy arrived I was astounded to find upon it an "extra." This man was not there when the photograph was taken. Further the table behind him can be clearly seen through his body, although those in close proximity to him are definitely solid.

"Sansovino," Tadworth, Surrey.

W. D. MOORE.

* * *

MASONIC MESSAGES

Sir,—We have had some wonderful Masonic communications through a Medium who is not a Mason. One Masonic Brother came through, who was quite unknown to any of us, he drew up his Grand Lodge Certificate, completed the English part and started the Latin. The heading was correct in detail; other dates and figures have been proved correct. He told us where he passed over and where his body was buried. This we have proved correct.

Edgbaston, Birmingham.

W. J. MEEN.

Light

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"THOUGHTS" AND "VIBRATIONS"

MORE than once in our pages have appeared articles from writers of the prosaic and practical type making good-humoured protests against those doctrines which maintain that "thoughts are things"; that we live in a "thought world" and that the world of the here-after is entirely a matter of thought and thinking. These doctrines seemed to relate to a philosophy called "New Thought," or "Higher Thought," which it appeared to us at times was rather maltreated by some of its less intelligent followers. They had gained from it one or two ideas which they contrived to beat out very thin and to ruin by continued reiteration. We had the philosophy expounded in books and pamphlets but usually in such weak solutions that one bored critic described them as consisting chiefly of "Emerson and water"!

Almost equally hackneyed was the idea of vibrations. Never was a good word so much abused. Everything was a matter of vibrations which had to be tuned and toned and raised or depressed. Just as one school found everything to consist of "thought," so the other found their "blessed word" in "vibrations." And once more the people with practical common-sense views revolted and denounced "vibrations" as something of which they did not wish to hear any more. They had grown tired of the word.

Of course, it was the old story. Some good people, defective in imagination, are apt to seize on some attractive idea and by vain repetitions render it stale and wearisome. The effect on their hearers is that of listening to a barrel-organ with only one tune.

The two ideas "Thoughts are things," and "Everything is a matter of vibration," very

naturally strayed into psychic circles, sometimes in combination, and were proclaimed in season and out of season, until all the virtue went out of them.

Yet it was quite clear that both were true, and the opposition to them arose, we think, chiefly because they had been "used up," and from truths had degenerated into truisms. In that respect they were rather like the slogan "There is no death!" a magnificent truth turned into a barren platitude by excessive reiteration.

It would not be too much to say that the spirit had gone out of the various phrases, because Spirit is fresh, fertile, full of life, vigour and stimulation. That is why it cannot be kept very long imprisoned in forms and phrases. It demands freedom and action; it cannot dwell in mummified bodies.

Indeed, a truth is of very little account unless it is made vital and active. If, then, we hold by the view that thoughts are things, it were well to make them vigorous and dynamic things, stimulative rather than soporific. And as to vibrations, to which it seems Science has reduced the whole fabric of life, we can make them actual and serviceable by use, and show that life is "vibrant" in fact as well as in sentiment. In short, let us take our ideas out of their squirrel-cages and let them go forward into new fields of action instead of merely round and round.

SOME REFLECTIONS ON TIME

This is the desert of Time. Across its limitless range
The long generations of man have poured and are cease-
lessly

Pouring while that ever-receding goal—the horizon
defies

Their approach yet beckons them on. Murmuring
voices are borne

On the breeze. They are saying: "Tell us, oh Guide,
thou who knowest,

Must it be always our fate to traverse these desolate
sands?

Conflicting and strange are the rumours that come to
our ears; some

Affirm that this measureless waste has neither beginning
nor end

While others say all is illusion—a fancy and freak of the
mind."

To them in reply thus answered the Guide—the Ancient
of Days—

"It is true, as they say, that this road is without beginning
or end;

But I shall take you away one by one from this wearisome
track

To groves and streams whose magical beauty will banish
for aye

All thoughts of this desert of Time. Still for many an
age will

The caravans pass on its shifting sands; they never will
cease

But to you it will be as something seen from afar—an
illusion—

A tale that is told."

E. HARVEY.

SIDELIGHTS

"EMPTYING THE CHURCH."

Writing in the *Yorkshire Weekly Post*, a Yorkshire Clergyman says "superstition and fear are threatening to empty the churches of Yorkshire." Chiefly he blames Spiritualism. "The greatest menace to the church to-day," he writes, "are the Spiritualist circles and clubs which are springing up throughout the county." Whether or not this clergyman is correct as to the cause, there is certainly a continuous decline in the membership, not only of the Anglican church but of most of the other Protestant churches in this country. Statistics published recently in the *News Chronicle* (Nov. 27th) show the following declines on the last year for which figures are available: Episcopal Churches, decline in communicants, 27,391; Presbyterian Churches, 13,197; Congregational, 2,968; and Baptists, 612. The only denominations showing increases are: Methodists, increase 18,017; Society of Friends, 54; Churches of Christ, 94. Figures for Sunday Schools are on similar lines—almost all show decreases. It may be that the Yorkshire Clergyman would find other causes than those he names for the decline he deplores if he would turn his attention to conditions inside the churches.

* * *

RATIONALISTS AND PSYCHIC PHENOMENA.

Rationalists and Spiritualists have this in common—that they seek for facts on which to base their beliefs. It was therefore fitting—although very unusual—that at a Rationalistic meeting in Edinburgh recently Mr. G. L. N. Hadden, by invitation, gave an address on "A Near View of Psychic Phenomena." According to a report in the Edinburgh *Evening Dispatch* the speaker gave a survey of 60 direct voice experiments held in Edinburgh. At these experiments, he said, as many as 14 different voices had been heard at one seance, and the Medium was heard speaking simultaneously with "spirit" voices coming from an aluminium trumpet which floated in the air. Some forty persons had witnessed some or all of these phenomena, including scientific, professional and business men. These observers included hard-headed men who were by no means Spiritualists, but on no occasion was the reality of the phenomena disputed, though opinions differed as to the cause. Mr. J. Dan Easson, B.L., in moving a vote of thanks to the speaker, said that the spread of Rationalism would be the best safeguard against fraud.

* * *

SIR OLIVER LODGE'S TESTIMONY.

In the last chapter of his autobiography *Last Years*, just published, Sir Oliver Lodge sums up his attitude to psychical research. "Whatever the hostility now to psychical phenomena," he writes, "I feel convinced that in due time science will take them under its wing, will recognise their truth, and will bring them into more serious consideration. Science will ultimately find that these facts contain the germ of a vast development; they open up a new department, a new province of knowledge. That being my sane and permanent belief, which has stood the test of some forty years, would it not be preposterous of me to shrink from testifying to the truth? My testimony, and that of others, to the reality of the spiritual world is based upon direct experience of fact, and not upon theory. Test the facts by whatever way you choose, they can only be accounted for by the interaction of intelligences other than our own."

* * *

SPOKEN FROM A PULPIT.

Recently, at Derby, Father Nicholson, a Roman Catholic preacher, in an excess of zeal, described Spiritualism as "blasphemous, dirty and immoral."

Replying to this outburst, "Kadama"—who says he is neither a Spiritualist nor a Romanist—names a number of eminent Spiritualists and asks: "Would the reverend gentleman dared to have made that statement in any place but the legally protected pulpit of a Church? If there is truth, beauty and loveliness in Roman Catholicism, all that is needed is to defend that beauty when it is traduced, but maliciously to attack a very young and vigorous religion would make one think that the Church is beginning to fear Spiritualism as she fears Christian Science."

* * *

VICAR'S WAY WITH SPIRITUALISTS.

The Vicar of Holy Trinity, Birkenhead (Rev. W. J. Allan Price) has been so perturbed by the addresses recently delivered to a great audience in Birkenhead Town Hall by Mr. Hannen Swaffer and Mr. Maurice Barbanell that he has written a "reply" which fills three long columns in the *Birkenhead News*. His reply takes the form of dogmatic denial of the statements that survival is proved by communication from the so-called "dead." His words are: "I say the case is not proved that these messages come from the dead." He has discovered that the "messages" are "all of them the workings of the mind of the inquirer, assisted by telepathy." So convinced is he that he is right, and all the investigators of the subject wrong, that he lets it be known he would like to see Spiritualists put safely away in prison. "These Spiritualists," he says, "are rightly convicted in our courts when they are convicted; because in spite of their honesty, so far as it goes, they pretend they have messages from the dead which do not come from the dead." The Vicar's dogmatic assurance seems to be much more robust than his Charity.

* * *

"THIS MR. SWAFFER."

The Rev. Mr. Price is very severe on Mr. Swaffer, whom he accuses of trying "to delude the people of Birkenhead." "How dare this Mr. Swaffer," he writes, "who obviously knows nothing of the Christian faith, how dare he say that the Christian Church can offer no comfort to the bereaved." Probably Mr. Swaffer may tell the Vicar that he (Mr. Swaffer) is a member of the Anglican communion—we have heard him say so—and that he has some claim to know what he is speaking about. In conclusion, Mr. Price repeats the well-worn slogan that "Spiritualism is of the Devil," and implores his people to have nothing to do with it. Probably he will be disappointed. He may even find that some of his people will be induced by his own violence of language to make independent inquiries and so find how absolutely out of touch with the facts their Vicar is, and how far he errs in his judgment of "these Spiritualists."

THE EVOLUTION OF THE PSYCHE

In the course of the ninth Lecture of his series on the above subject delivered to the London Spiritualist Alliance on Monday evening, the Rev. Ethelbert Goodchild said that the important function of the psyche was the development of personality.

He showed the distinction to be drawn between the personality and the individuality. The first factor in personality was its relationship to society. Lunatic asylums were full of people of extraordinary intelligence—some of them were real geniuses in their own department—and yet they were suffering from what might be called diseases of personality. In these cases cures could be wrought by giving the sufferer a new standpoint, and by diverting his mind from its concentration upon himself to renew his relationship to the society around him and so bring about a normal state.

Captain Dampier occupied the chair and the lecturer answered several questions at the close.

SCIENTIFIC PHILOSOPHY OF TO-DAY

By CHARLES WICKSTEED ARMSTRONG

I.—FUNDAMENTAL TRUTHS

IN recent times there has been a growing tendency to recognise that the scientist can no longer keep aloof from philosophy nor the philosopher from science. If the scientist has no philosophy, in which all branches of knowledge find place in logical order, his conclusions, even in his own special branch of research, may be considered unreliable; for his judgment is almost sure to be warped and his sense of proportion at fault. And if the philosopher build his edifice with faulty bricks, ignoring ascertained facts of science, or clinging to worn-out theories which reason, based upon scientific observation, has shown to be untrue, his whole structure must fall to the ground ere long.

One may say, in fact, that the danger of the scientist is to find himself unable to see the wood for the trees; while the philosopher, on the other hand, unless he have a scientific training, may ignore the nature of the trees in his fanciful picture of the wood. It is because we recognise this more and more that we incline to-day to listen more readily to such thinkers as Sir Oliver Lodge and Sir James Jeans—who have their metaphysical theories regarding the Universe of Mind and of Matter, while they are, at the same time, in the very front rank of modern science—than to the great philosophers of other ages.

Still, it remains true that a great astronomer, a great physicist or other thinker, engrossed in one branch of science, more or less to the exclusion of others, may be a less reliable guide in our efforts to solve the great problem of existence than the philosopher, who, while not unscientific in his methods, and having made a general survey of the acquired knowledge of mankind at the particular epoch in which he lives, is unknown to fame in any one branch of research. Moreover, up to the present, no front rank scientist has attempted to write anything purporting to be a complete philosophy.

The philosophy, then, which is to hold its ground to-day, and appeal to the rising generation, must agree with every science, so far as, in it, certainties may have been reached; but detail of parts must not be allowed to cause distortion of the whole. A general outline or framework is necessary to sound philosophy before detail can be painted in; the essential point being that such framework must accord with all known facts. The more nearly this is so—the more facts, that is, a philosophy can explain and fit perfectly into its framework—the nearer to truth it is likely to be.

PHILOSOPHY OF THE NEAR FUTURE

In accordance with these principles, I will here try to sketch out, roughly, the framework of what, in the light of recent scientific discoveries and the general trend of philosophic thought amongst scientists to-day, appears to me likely to become the leading philosophy of the near future.

The fundamental all-embracing Entity is the World-Spirit—infinite in the sense that it is above time and space which themselves are its creation. To speak, therefore, of its beginning or ending would be meaningless. Of this Spirit we ourselves and all living things are partially individualised outgrowths. *Excrescences* is the word used by Sir James Jeans. The Universe is the thought of the World-Spirit; and the laws of Nature are nothing more nor less than the laws of thought.* They could all be reduced to one, which we might call the law

of mathematical necessity. Evolution is the process of individualisation. It is essentially a process characteristic of Spirit—hence also of matter. This spiritual Evolution is the fundamental fact of the Universe.

There are two ways in which Spirit is being evolved, for we may witness the evolution of the individual and that of the race. Of neither process can we see the end, and the goal in either case would appear to be something transcendental, far surpassing our present powers of understanding or even of imagination.

We are beginning to understand the nature of time as a dimension similar to those of space. Events do not *happen* unforeseen by Spirit; but our minds, at least while clothed with flesh and their powers limited by mortal senses, are unable to concentrate on more than one cross-section at a time in the space-time Continuum. At first sight this conception of static time might make evolutionary processes appear meaningless; for how can we think of Nature as striving toward the creation of that which already exists? But we shall learn to recognise that this feeling is no more than a necessary result of our anthropomorphic conceptions of the Godhead.

Below the surface of our individual consciousness is the Subliminal Self, intermediate between the tiny wave-crest we call conscious self and the limitless ocean of the World-Spirit, of which both form a part. It is this subconscious intelligence which carries on all the unconscious bodily processes; and through it we may also obtain glimpses of universal truth in the depths of the World-Spirit. For there is no boundary line between the conscious and the subconscious nor between this latter and the World-Spirit. Each merges gradually into the other. All supernormal knowledge and powers are explained in this way; while ordinary telepathy is simply seen to be an impression carried along the surface of the ocean from one wave-crest to the next. Cosmic telepathy goes deeper.

Such is the framework of the present philosophy, sketched out in the fewest possible words. In future articles we shall discuss one detail after another.

THE PROPHECY OF CAZOTTE

Jean Francois de la Harpe (1739–1803) was a French atheist and republican journalist who became suspect to the Terrorists, was imprisoned, and at his lecture became reconciled to the Church. His manuscript of the prophecy was found among his papers after his death. So says his biographer in the *Encycl. Brit.* p. 79.

In common with Mr. R. Shewan, I thought this an ingenious fiction, till I read in Dr. Gregory's book *Animal Magnetism*, the testimony of Baron Delamothé Langon. He says:—

"When for the first time I read this astonishing prediction I thought it only a fiction of La Harpe's . . . The enquiries I have since made and the information I have since gained, have induced me to change my opinion. M. le Comte de Montesquieu having repeatedly assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by La Harpe, I begged him to have the goodness to solicit from the lady more ample details. This is her reply:

"I think I have somewhere placed among my souvenirs the anecdote of M. Cazotte, but I am not sure. I have heard it narrated a hundred times by M. La Harpe before the Revolution, and always in the same form as I have met with it in print. This is all I can say or certify, or authenticate by my signature—Comtesse de Genlis."

Dr. Gregory, M.D., was professor of Chemistry in the University of Edinburgh. He adduces further confirmation of Cazotte's faculty of prevision from his son, including his prevision of his own death on the scaffold September 25th, 1792.

S. DE BRATH.

* [This was suggested by Sir James Jeans in his recent lecture on *The Mysterious Universe*. I used the same words already in 1909, in my book *The Mystery of Existence*. I am constantly receiving enquiries as to where this can be obtained. The second edition (Grant Richards, 1921) is out of print; but I am informed that copies of the first edition can still be had of Messrs. Longmans Green, London]

WITH WHAT BODY?

SOME SPECULATIONS AS TO AFTER-DEATH CONDITIONS

The following article by Dr. Helgi Pjetures, an esteemed Icelandic correspondent, puts forward certain speculations as to after-death conditions and location. These may not meet with general approval, but they are interesting as showing the conclusions of one who has given much study to psychic subjects.

IN his article "The Return of Conan Doyle," in *Nash's Magazine* for January, Mr. Harry Price sets forth as a possible hypothesis "that the views expressed by the entity calling itself Doyle were emanations from the brain of the living Doyle which had in some way become crystallised and had been 'picked up' by the Medium in the trance state, just as one tunes in a radio set." And he adds: "This theory is far-fetched, I admit, but not more so than the spirit hypothesis."

There is a circumstance, however, which makes it altogether impossible to accept the "theory" advanced by Mr. Price: the views of Conan Doyle in the after-life, as given through the Medium, are essentially different from the views of Conan Doyle when living on this earth. According to Mr. Price's article, the purported Conan Doyle says through the Medium, Mrs. Garrett:

"I am within a solar system but outside your sympathetic (? solar or galactic) system—if I can geographically explain myself."

Though the words "sympathetic" and "geographically" make the utterance seem somewhat nonsensical, "Conan Doyle" is here evidently trying to make the Medium say that he has, after death, become the inhabitant of another solar system. And he is further reported as saying that he is still material, still having a body, and living on a planet considerably like our earth, though belonging to another solar system:

"I find myself in a bodily state . . . I am still material, and so long as I am material, I feel myself the man I was on earth . . . I am living in a world considerably like the one I have left."

Now, this statement is very far from being in accordance with the views on the nature of the after-life, held by Conan Doyle before he passed on. See, for instance, the closing chapter of his beautiful *History of Spiritualism*: "The After-life as seen by Spiritualists," especially where he writes about the Summerland (p. 283) it is very clear that he does not in the least think of the after-life as a material life on a material planet. And it is just this great change in the views of Conan Doyle which had taken place after death that makes Mr. Harry Price's report on the interview with the great writer and Spiritualist so interesting and important. "Great indeed is the power of truth and it will prevail." And wonderful it is to see how the rays of truth pierce through the dense fogs of indifference and prejudice. What Conan Doyle is reported as having said through the Medium is just the all-important truth on the subject.

Many years' study has made it impossible for me to doubt that life after death is a real continuation of the life before death. Just as the body of the single cell is renewed, regenerated, during our life on this earth, so, at the total failure of the body, called death, a new body is built up (materialised, regenerated) in the vital field of some other planet.

The rebuilding of the body after death is the cosmic aspect of regeneration, somewhat as gravitation, swinging the stars in space, is the cosmic aspect of weight.

It is my firm conviction that unless we realise the true nature of life after death it will prove impossible to get into that close touch with more advanced beings which is a *sine qua non*, if our mankind shall become able to enter the path of true progress, and play its part in the building up of a harmonious universe, instead of going on contributing to the worlds of failure.

HELGI PJETURES.

SCIENCE AND SPIRITUALISM

HOW SCIENTISTS MAY BE ATTRACTED TO THE SUBJECT

INST. COMMANDER J. R. GRISMAN gave an address on Science and Spiritualism to the members and friends of the L.S.A. on Thursday evening last week.

Carefully and clearly he traced the growth of science, giving concise facts as to its immense value, especially with regard to Spiritualism. Pointing out the prestige attained by scientists by means of their many valuable inventions, he showed how necessary it was that Spiritualists should attract scientists. This could be done by means of physical phenomena and from that starting point the scientist would become interested in survival. This would be of incalculable benefit to Spiritualism as, on account of their training with regard to detail, the findings of the scientist would carry weight and add certainty to the evidence already obtained.

Comr. Grisman gave an interesting personal experience of an invisible materialisation in full daylight. He was sitting with a bed-ridden lady waiting for and thinking of his lunch when the summons came, he got up but felt something against his foot which nearly knocked him over—this "something" felt like a foot pressed against his and the sensation lasted five seconds. At the time he did not attribute the experience to psychic origin but thought it mysterious. Shortly afterwards an acquaintance went to a trance sitting and the communicator said: "What a joke about Grisman's foot. Did he think he had *locomotor ataxia*?" Another friend also went to the Medium and received a similar message. Finally, he himself had a sitting and the message was confirmed. From this incident he pointed out the value of the quartz and other special lenses for obtaining photographs of matter invisible to ordinary sight and dealt with the work already accomplished in this direction. This was where psychology and psychic science came in. Research along philosophic and religious lines alone would not attract the scientist but he would be interested if they could produce results by means of apparatus which he could understand.

Commander Grisman suggested an ideal group for this investigation in the hope that something approximating it might some time be carried out in this country. He said: "The kind of work I envisage would have to be carried out by a group of three or four which would contain (a) a physiologist or psychologist; (b) a physicist; (c) some common-sense person experienced in psychic matters; and possibly (d) a good sitter of either sex. These would work with the *ideal instrument* or sensitive who would of necessity be an amateur—owing to the time involved. No question of money—no motive for fraud and there was no need for a powerful Medium for much of the work that might be done."

He believed that such an instrument and circle could be found who would be willing to make sacrifices in the quest for truth and the sensitive would not object to rigid control so long as *desire to prove fraud were absent*.

Mr. G. R. S. Mead proposed the vote of thanks and pointed out how very little of the matter which comes through from the other side is usable—some of the many difficulties being the limited nature of the knowledge possessed by the investigator on this side, which showed how necessary it was to get those trained in scientific method to do this work. A great difficulty was that the scientist imposed his own trained methods to investigating scientific phenomena, thus ruining conditions by the mistaken idea that they could apply physical conditions of research to psychic phenomena. Mr. Mead added: "It is all coming, I feel certain of that. I do not think anything can stop what is set going. I think we shall get the man, the instrument, the funds and everything. It is all there." Captain Dampier presided.

WITNESS OF THE "DIRECT VOICE"

By Mrs. HEWAT MCKENZIE

IT is pleasant to welcome some new books on "Direct Voice" phenomena, one of the most valuable and interesting phases of psychic activity, of which we have all too scanty records, and of these but one or two have made any attempt to check and verify the phenomenon of the "voice" as distinct from the matter received. Vice-Admiral Osborne Moore's, "The Voices," which deals with Mrs. Etta Wreidt's famous Mediumship is perhaps the best known in our literature. "The Dead have never Died," by Mr. Edward Randall, his fine record of work with Mrs. Emily French, a private Medium, is also widely read and valuable. "Neither Dead nor Sleeping," by May Wright Sewall, has some remarkable evidential instances of voice communication, and of recent books, those by Mr. H. Dennis Bradley, "Towards the Stars," "The Wisdom of the Gods," and "—And After," all containing records of George Valiantine's work, have had a large circulation outside the movement. In addition, Mr. J. H. Remmer has given us "Is Death the End?" Mr. Clive Chapman, of New Zealand, "The Blue Room," and Mrs. O'Hara Pincock "The Trails of Truth," the last dealing with the voice mediumship of Wm. Cartheuser, of U.S.A., within fairly recent dates.

But, deeply interesting as are the records in all of these, they do not help us to understand what really takes place when a "direct voice" is heard. Mr. Bradley himself, in the famous Berlin sittings with Valiantine, when the sitters would fain have attempted to verify whether the Medium had any physical connection with the "Voice," has said that in such sittings it is the content of the matter and not the method which is of supreme interest.

This view has probably obtained more or less at all voice sittings. We are all so anxious not to lose a word of the precious messages that any attempt to control the Medium is objected to, as the production of the voice is rare and admittedly very delicate and the slightest interference prejudicial to many Mediums, but we are nevertheless not released from our responsibility to endeavour to understand what takes place while taking every care of the mediumship.

The files of *The Spiritualist*, *The Spiritualist Magazine* and *The Medium and Daybreak*, publications running during the last quarter of the nineteenth century contain valuable records and observations of various American voice Mediums visiting Britain, and the private work of Mrs. Thomas Everitt during this period was outstanding. An early view held that the breath of the Medium was used in some psychic way to produce the phenomena, and Mr. Everitt records that at many séances he noticed that during the singing of the opening hymn his wife's voice ceased to join in, and coincidentally a powerful masculine direct voice was heard singing in the centre of circle. When Mrs. Everitt was asked why she had ceased to sing, she declared that she had continued as usual, but seemed to be unaware that her physical voice could no longer be heard. A transfer to some other vehicle, or an extension of her natural force had apparently taken place.

The files of *Psychic Science*, the quarterly Journal of the British College, have also many interesting records of the work of Mr. Evan Powell, Mrs. Blanche Cooper and others.

AN AMAZING STORY

In the new books to hand the two aspects are well contrasted. "Psychic Adventures in New York," by Dr. Neville Whyment, contains probably the most amazing story of direct voice phenomena ever presented to us, and Dr. Whyment must be heartily thanked by all

students for placing his experiences on permanent record. The book is a fine tribute to Valiantine's gift and to the congenial atmosphere provided for him at a certain period in the home of Judge and Mrs. Cannon and would seem to form a high water mark of his mediumship. There are many evidential records of languages, unknown to Mediums, being given through their voice or hand, dating as far back as 1858, when Judge Edmonds, of New York, in his "Spiritual Tracts," told the story of his daughter's trance mediumship, when evidential messages in Latin and Greek were transmitted.

The uniqueness of Dr. Whyment's record lies in his recognition of archaic Chinese—correct pronunciation combined with elucidation of a translation of classical literature up to the time in question among scholars—a result which has surely never been surpassed in mediumship. The man and the moment were well met, and may never—though that is a long word—be repeated. The "content" of the communication was seemingly perfect, and although not containing a strictly "personal" message, is now documented as a historical event in Voice phenomena.

One statement by the communicator, claiming to be Confucius, can be remembered for our own heartening in further search. "The ancients have always been ready to help those whose desires are pure, and who love learning more than they love life. There is still much deceit and treachery in the hearts of men, and this makes our task harder."

MR. JOHN SLOAN'S MEDIUMSHIP

"On the Edge of the Etheric," by J. Arthur Findlay, recently reviewed in *LIGHT*, deals with the mediumship of Mr. John Sloan, of Glasgow, and is most welcome, as it not only discusses very fully the scientific probability of direct voice, in view of our enhanced knowledge of vibrations, but makes this discussion a setting for a personal relation of highly satisfactory communications from those claiming to be deceased friends of Mr. Findlay. These messages often contained matter outside the scope of the knowledge of both Medium and sitters. Mr. Findlay also received valuable light upon the method of communication, and in addition to the commonly held view of a psychic cord extending from the Medium's larynx to the trumpet used to increase the voice, in much the same way as telekinesis may take place by a psychic rod from the Medium, we have the statement presented that an ectoplasmic mould of a mouth and throat is prepared, and used by the spirits who wish to make their voices manifest in our atmosphere.

This view of moulds has long been held with regard to materialised forms; that the chemists behind the scenes prepare a stereotyped ectoplasmic mould built on the etheric body of the Medium, and that spirits wishing to manifest at a given séance step into this, and, dependent on their ability to control the plastic material and also dependent on conditions provided by the Medium and the circle of sitters, are able successfully or otherwise to make their personality recognisable. The delicacy of the operation cannot be imagined, and we do not wonder that failures are frequent, or that the Medium is sometimes held to be masquerading.

We remember how Mme. D'Esperance, one of the finest of materialising Mediums, relates in "Shadow Land," how on one occasion she (not in trance) saw a materialised figure in the circle being welcomed and kissed by a woman who claimed the appearance as her daughter. To Mme. D'Esperance it was "herself"; she even felt the tears of the mother on her cheeks; terror-stricken, she tried to verify which was her real self, and only by gripping the hand of a child near her in the circle was she able to convince herself that she sat in her chair in full view of the sitters. Her "double"

was used as a mould and transformed by the spirit who used it.

PRODUCING THE VOICE

Mr. Findlay's re-emphasizing of the point in regard to the mechanism used for producing the "direct voice" is most useful. In addition he tells us how he sought to assure himself in private sittings that the ordinary voice mechanism was not used. He personally controlled the feet and hands of the Medium, and put his face close to the Medium's mouth and heard not a sound or whisper while the voice spoke from overhead. I remember verifying this in a similar way on one occasion with Mr. Evan Powell at a private seance. A friend and myself controlled the Medium, bound as usual in his chair. A child's voice sang in a loud clear voice several verses of a hymn, and, while listening carefully to this, I put my ear to within two or three inches of the Medium's mouth and registered his sustained, deep, regular trance breathing proceeding without intermission.

I can heartily support Mr. Findlay's testimony to John Sloan in every particular, for in 1923 he paid a visit to the British College with very successful results, and voices, luminous phenomena, touches, apports and other physical phenomena were recorded in addition to many remarkable instances of clairvoyance and power to diagnose health conditions.

The luminous phenomena at these sittings were most interesting. Mr. Findlay often mentions "Whitey" or "Whitefeather," the personal Indian guide of the Medium, and his valuable work in shepherding the spirits who come to make themselves known. I wonder if he saw, as I and others so often did, the coming and going of "Whitey" as he took or relinquished control of his Medium. He manifested his presence by a bluish clear light which could be seen approaching the Medium as he sat playing at the organ before he fell into trance. It approached from his left, and came into view two or three feet away from him. As it reached him it was lost to sight, a grunt would follow, "Whitey" had taken possession of his Medium who stopped playing on the instant, rose from the organ, took his place in the circle and was controlled by sitters on either side.

I have often noticed the light approaching and said to myself, "'Whitey' is here," while the Medium played and talked normally, and incidentally heaved a sigh of relief that all would be well with the circle. My registration was correct in that always a second later Sloan was fully in trance. At the close of the seance "Whitey's" light left the Medium in the same way, floating away into invisibility, and Sloan was his conscious self again. J. Malcolm Bird, of the American Psychic Research Society, sat with Sloan at the College, and in "My Psychic Adventures" describes "Whitey's" light as from "Six to eight inches across, flat and semi-circular, it rose diagonally from the Medium's head and floated off and up. For a second or two it retained its original brilliance and then faded fairly fast."

On one occasion, while my daughter held both hands of Sloan, she and a friend beside her saw a luminous ring above the Medium with rays of light streaming from it. This approached at the desire of her friend, who felt what appeared to be several folds of the softest material falling on her face and later my daughter felt the fabric fall gently on the top of her head.

Dr. Geley held that these lights, so often seen with the Medium Kluski, of Warsaw, and others, were accompanied by an invisible materialisation of hands or faces, the light forming a kind of nucleus which became visible to all. I have on several occasions in private seances with Mrs. Barkel, with quite a fair light in the room, seen the light of "Whitehawk," her control, approach her before she fell into trance.

With Mr. Findlay, those of us who have seen such phenomena, carefully observed without emotion or bias, can say, "I rule out fraud, I rule out telepathy, I rule

(Continued at foot of next column.)

RAYS AND REFLECTIONS

The "self-made man" has been described as striking an attitude and saying proudly that he has been the architect of his own fortunes. To say that one has been the architect of his own *misfortunes* is not so proud a boast, and yet it justifies a certain amount of satisfaction as shewing that one has learned something!

* * *

I have been told that there is no such thing as prediction of the future; that there is no truth in telepathy, that water-divining is a fallacy. But then I have also heard from other quarters that the earth is flat and that the sun goes round it, just as it appears to do. These little eccentricities of view keep life from becoming monotonous. They introduce some fantasy into its hard facts. And if they are perverse they are also rather picturesque.

* * *

It is said that if you wish for anything with sufficient force and intensity you will infallibly get it. But even here one supposes there may be exceptions to the rule. Some people ardently desire harps and crowns in the next world, and it seems not unlikely that they may, in some way, get what they wish. And then, of course, there are those who have a strong sentiment in favour of fire and brimstone, not for themselves but for others. But it hardly seems likely that a wish of this kind will be satisfied.

* * *

No small part of Napoleon's power was the result of his control over his mind. He once said, in explanation of his magnificent memory for facts, great or small, that his brain was like a *secrétaire*, with everything in its right drawer. He had only to open the drawer when he wanted anything. At other times, he said, he "closed all the drawers," and "thought of nothing." That last item strikes me as very significant. It is this power of withdrawal and abstraction that rests the mind and enables it to accumulate energy. With most of us there is a leakage of power owing to our lack of ability to "shut off" the mind from random activities.

* * *

In one of his minor books, *Hard Times*, Charles Dickens has depicted in his inimitable way the character of Josiah Bounderby who regarded life as consisting entirely of "facts and figures," and who had a deep contempt for nursery tales and fairy stories. Let us try to imagine a world whose prophets were chosen from the actuaries and statisticians! True, fairies are not scientific—fancy a scientific fairy!—but then poetry is not scientific and mysticism is very unscientific indeed. Nowadays Science is getting such a hold on us that many people are taking to religion in sheer self-defence! It shows that even the best things can be over-done when those who espouse them lose their sense of proportion.

D.G.

(Continued from previous column.)

out cryptæsthesia, I come back every time to the only explanation which fits in with all the facts, namely, that those we thought were dead are still alive, that they have bodies such as we have, of a finer texture than our physical bodies—which enables them again for a limited time to assume physical conditions, and with their memories, affections and character unimpaired, once more to hold conversation with their friends on earth. My mind remains open for further explanations science may offer, but so far science has not given to me another explanation which fits in with all the evidence."

With these bold and challenging words, the author throws down the gauntlet for psychic facts, and it awaits the sceptic who with equal knowledge can engage in combat.

"THE HARMONY OF THE SPHERES"

MRS. MARJORIE LIVINGSTON'S *New Nuctemeron* gained many highly appreciative readers, and the present book, *The Harmony of the Spheres* (Wright & Brown, 4/6 net) is in the nature of a sequel, amplifying and extending the instruction given in the first work. In a frank and modest "Explanatory Note" the author tells of the circumstances in which both books were received—i.e., by clairaudience. The communicator gave the name of Arcazaiel, which she identified with Apollonius of Tyana; for, after receiving the *New Nuctemeron*, she had discovered on examining some of the epistles of Apollonius no fewer than four parallels to her own script. Since then, however, she has learned that Arcazaiel is a separate personality, acting as the scribe of Apollonius.

In a glowing preface, the Rev. Dr. Lamond remarks that if Mrs. Livingston is the author of the book she is to be congratulated as a theologian of distinguished attainments and "as one who is not only familiar with the latest discoveries of science but who can express herself with ease in the language of the laboratory." This is high praise, to be read in conjunction with the fact that the teachings given in the script are altogether out of the author's normal range—"it excels infinitely my resource of knowledge," she says. It was "dictated" to her, and received through the interior powers of hearing. Some of the events in Mrs. Livingston's experience afford striking confirmation of her claims—corroboration has come through clairvoyance, her own and that of other seers. But the book in itself shews signs of authenticity as a communication from the Unseen.

That the cosmogony of Arcazaiel is not one likely to commend itself to official science, matters not very much. If it is a true one, it will be tested and received in later days. Arcazaiel teaches Reincarnation and also a "Fall," a rebellion of the "sons of God," resulting in a disruption and a descent to our present discordant state of being. This is all in the theological, mystical and Miltonic vein, and contrasts strangely with that spiritual philosophy which sees only natural laws operating under the direction of the Deity and maintains that incarnation in matter was designed simply for the individualisation of spirit.

There is deep wisdom discernible in many of the teachings given, and much that is beyond testing is at least corroborated by those communications which, in other quarters, reach us from an Unseen World that to-day is becoming more manifest, more visible and more vocal than ever before.

"NEW GOSPEL OF GOD'S LOVE"

The New Gospel of God's Love, "through the hand of Mabel Beatty" (Wright & Brown, 4s. 6d. net) is the third of a series of teachings purporting to be "sent by the White Brotherhood" and takes the form of "a New Revelation of the Life and Teachings of Jesus the Christ." This stamps it as belonging to a certain order of books about which opinions differ very strongly. There is but one line for the impartial reviewer to take in these matters and that is to appraise the value of the book on its apparent merits, although it is impossible to avoid the conclusion that behind some of these works is evidence of a strong other-world influence even if one is a little doubtful of the precise value to be attached to the personal factors. In this case, the chief communicator gives the name "Homodeus," a Latin appellation which has a certain significance, although it may not be taken too literally. "Homodeus," it seems, was "a rich man, well educated and of good standing amongst the Jews." He became "one of the finest teachers of Christianity, going into Syria and making many converts." He has many interesting things to say, especially in the various answers to questions, and much of it is eminently seasonable and consistent with the

best thought on the teachings of Jesus and matters relating to the interpretation of the Scriptures, the government of the Church and esoteric doctrines. Some of it, of course, is "unverifiable matter" and must be left to the intuitions rather than to intellectual criticism.

CHARLES SCOTT MONCRIEFF

C. K. Scott Moncrieff: Memories and Letters, edited by J. M. Scott Moncrieff and L. W. Lunni (Chapman and Hall, 7s. 6d. net) will be welcomed by many friends and admirers of Charles Scott Moncrieff, who died in February of last year. He was a man of rare gifts of mind and soul who fought in the Great War and sustained a wound that in the end carried him off; he was a poet and a lover of literature. His special genius lay in the direction of translations which he made with such marvellous fidelity and sympathy that he became widely known as "an inspired interpreter of the thoughts of others." His English version of Proust is regarded in literary circles as one of the finest examples of translation in which the spirit of a writer is transported from one language to another.

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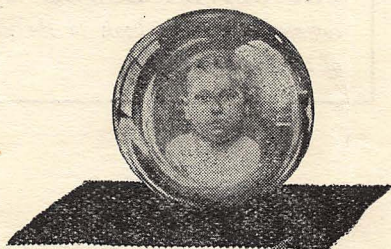
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