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NOTES BY THE WAY

ATTITUDES AND ATMOSPHERES

A WITTY author once said that he could better endure a verbal snub than undergo the indignity of being "snubbed by an atmosphere." And indeed some people contrive to express themselves more definitely by the atmosphere about them than by anything they may say. We were lately reading a book in which psychical evidences are dealt with in what is supposed to be an impartial spirit, but the whole tone and temper of the book reveals an animus which is not redeemed by certain admissions that such and such phenomena or mediumship do not invite the author's censure. An "atmosphere" is a very powerful thing, and to sensitive or perceptive minds a very revealing one. Over and over again have we heard people protesting that they had no bias against someone or something under discussion—quite the contrary. They really felt most amiably disposed towards the person or the thing; and so forth. It was quite clear that this was not truly the case, even though they might *think* it was. The tone, the temper of mind, the "atmosphere" of the people betrayed their attitude in a way that words could not disguise. The "aura" is a very real thing, whether Science recognises it or not, and a book may have its "aura," discernible to the sensitive student, even if his sensitiveness is only of the literary kind. There are telepathic impressions which may be trusted more readily than the written or spoken word.

* * *

TELEPATHIC KNOWLEDGE

One of his books on Spiritualism, published in 1855, Judge Edmonds of the New York Supreme Court, tells in an interview he once had with a Medium who was by a carpenter and of little education. The Medium, under control, was speaking of self-knowledge. While he went down what was being said, the Judge remarked, "This is breath, 'Gnothi seauton.'" The Medium paused, and the Greek and added, "Yes, know thyself." In the account, we recalled the occasions on which our personal experience of similar happenings in connection with Mediums who shewed a power not only of controlling the mind, but also of giving an interpretation of either unuttered, or spoken, as in the judge's case, so that the Medium could not possibly have been deceived. A case in point was the mediumship

ETERNITY FOR ALL

All through the histories sacred and profane
What hetacombs of unknown dead I see,
And marvel if at death they rise again
And if all these still be!

That Shakespeare lives we easily believe—
The wonder were that such as he could die;
But those unthinking swarms, who can conceive
How they should live or *why*?

Why not? If one lives lowly ends to serve,
May there not be hereafter lowly ends?
The ruder mission for the ruder nerve—
One makes, one only mends.

Their numbers shock us? Though the stars had been
Like earth, each one the cradle of a race,
And all immortal, there were room within
The eternal dwelling-place.

For infinite as space and in its needs
As various as creation, it demands
All modes of being, intellect and creeds
Out-numbering the sands.

ROBERT LEIGHTON.

(Continued from previous column.)

of the late Mr. W. J. Colville, who after his addresses was in the habit of improvising verses on subjects suggested by the audience. On more than one occasion it happened that poems would be given on subjects *not* audibly mentioned to the Medium but none the less chosen by persons who were shy of mentioning their wishes in public.

* * *

TELEPATHY AND WIRELESS

IN the days when radio was a new thing we discussed the points of resemblance or difference between wireless and telepathy with some of the authorities on each. We recalled those discussions, when a little time ago a bishop, whose antipathy to psychic phenomena is well-known, imagined a time when by some new wireless contrivance we would give and receive messages to and from stars a hundred light-years away. Mr. Stanley De Brath expressed his amusement at this naive proposal, pointing out that all vibrations in the ether travel at the same pace, and that a light-year (the distance travelled by light in a year) is approximately 96,422,400,000 miles so that a hundred light years would mean that two centuries would have to elapse between the sending of a message and the receipt of the answer to it! But, of course, no one expects a bishop to be scientific, and in the present instance, it seems improbable that the bishop could fall back on the idea of *telepathic* messages, even if the time element did not come into the question. And on that point we have no assurance, although it is conceivable that telepathy travels through a finer element than the ether of science, and may be instantaneous.

The extent to which the value of Mr. H. Ernest Hunt's "Manual of Hypnotism" is recognised is shown by the issue of a fourth edition (Riders 2/-). Readers who wish to "find a clue to the powers that raise one man above his fellows, that turn failure into success and that render the path of life a happy highway instead of a weary road" should obtain a copy and study it.

THOUGHT PROJECTION AND DIFFUSED PERSONALITY

By DR. F. H. WOOD

IN the Rosemary Records of writing and trance-mediumship, there are several references to these curious spirit-faculties.

"Lady Nona," Rosemary's guide, once described a house I was about to visit for the first time, over 150 miles away. Both house and district were unknown to us, and yet, writing through Rosemary at the ordinary sitting, Nona described both, including the house-interior with accurate detail subsequently verified. On my return, I asked how it was done. She replied: "Try to grasp this. You are limited by the density of matter, which causes your body to be subject to time and place. On our side, there are no such limitations. We can express ourselves as we will, and where we will. Thus I am in your study, my hand on the Medium's. At the same time, I can, with practice, project my thought-self where I will. I can thus be conscious of what is taking place anywhere in your world. It's a developed faculty."

Here "Nona" ceased to write, and passed to trance-speech. "You start in the spirit-world," she said, "from the point where you leave off in this. If you, Doctor, passed out to-night, you would awake on our side as you are now, with instinct, intellect, and motive power which uses the physical self. You would have everything except flesh, but you would have no more power to project mind and personality than you have now. It all comes by training."

MESSAGES FROM MR. STEAD

I asked "Lady Nona" about messages alleged to have come, for instance, from W. T. Stead, simultaneously in many parts of the world. She replied:

"Personality itself can be subdivided, and can therefore be diffused by practice. I know of W. T. Stead. Very unselfishly, he has given out his personality as widely as possible. And when you realise that a man such as this will be given added power, and will attract into his personality other subject personalities who are willing to work with him almost as one being, the central force becomes very great. It has power to radiate its force as the sun his rays. Thus, while the influence of W. T. Stead is felt in many places at once, his own self-being may not be present at all."

I suggested that this amounted to impersonation.

"Nona" answered, "No, Doctor. Impersonation is a trouble to our side as well as to yours, and must have happened many times: but the other fact is also true."

During a sitting in September, 1930, contact was made, unexpectedly, with the spirit of a famous English musician who died in 1918. "Lady Nona" who is not musical, transmitted from him a trance-speech, a short address on modern musical tendencies from which I quote the following. (His literary style is well-known, and among my readers may be some who, unlike Rosemary and myself, knew him personally.)

"He is by no means despondent, but regards these experiments as demonstrating a healthy growth. He says these men have the germ of an idea basically sound in that they are striving to express in musical form all the restlessness, varied experience, and strange developments of your modern life."

Here I remarked, "That sounds like P——." "Nona" replied, "It is P——." She went on to give a number of personal tests of identity, all subsequently verified. She added, "The form of his bodily presence was built up here for your recognition. He connects merely by the projection of his thought, but he is conscious of the connection."

Another instance of thought-projection, this time from a living source, happened the same night that the motor yacht *Auriga* was wrecked off the Essex coast, on Nov. 22nd, 1930. "Lady Nona" described this in detail at the hour

of its happening several hundred miles away, and asked our prayers for the distressed crew, all of whom, happily, were rescued three hours later by the brave lifeboatmen of Walton-on-Naze. It was a wild, stormy night, and all on board underwent a terrifying experience when the vessel ran aground on Shipwash Sands. Something of their fear was communicated to the Medium, who, although entranced, showed signs of distress.

Incidents of this kind illustrate a practical side to mediumship, and "Lady Nona," who told us that many spirit-friends were helping at the wreck, probably had a definite purpose in asking for our prayers on behalf of the sufferers. Many similar cases of thought-projection could be quoted from the Rosemary Records, less exciting, perhaps, but of greater personal interest to the Rosemary Circle.

DIFFUSED PERSONALITY

On the other hand it is interesting to note that since "Lady Nona" explained Diffused Personality to us, Sir Oliver Lodge has published a pamphlet ("Conviction of Survival," pp. 22-25) showing that F. W. H. Myers is working from the other side on the same problem. "Fedra," Mrs. Leonard's guide, admits that she herself "cannot control, in the same way, in two places at once." "Lady Nona," Rosemary's guide, tells us that she cannot diffuse her personality, because she has never had occasion nor desire to do it, and indicates that it all comes by practice.

Students will find the comparison interesting, and an able article by Miss Gibbes on "Simultaneous Automatism," in the July issue of *Psychic Science*, carries this inquiry a step further.

Diffused Personality may explain, indeed, how the influence of many exalted spirits may be felt unmistakably in many places at once. It may explain—in all reverence—the universal power of Christ to reach the spiritual consciousness of all who follow Him. In other cases, the power probably varies according to the spirit's own degree of development. "Lady Nona" tells us that it is always possible for such spirits to inhibit an undesirable contact: but I have proved from my own musical contacts that mental affinity, creative effort, and the need for spiritual help often bring into our surroundings powerful spirit-influences of whose stimulating presence we may be entirely unaware, until mediumship, with its marvellous faculties, helps us to lift the veil.

"THE GATE OF HEAVEN"

Readers familiar with *Through the Mists* and *The Life Elysian*, recorded by the late Robert James Lees, will welcome the third and concluding volume of the series, which has been named *The Gate of Heaven* (Riders, 5/-).

As explained in *LIGHT* recently, the new book is regarded as a memorial to Mr. Lees; and Miss Eva Lees, his daughter, announces that the publisher wished to make the price 7/6, so as to give her a royalty, but that she is willing to forego the royalty so that the price may be kept at 5/-, the figure at which the other two books are sold.

In *The Gate of Heaven*, the story of the progress of Aphraar is continued "to the gateway of the second birth." In a later notice, we hope to deal with the teaching of the book in relation to the two earlier volumes.

"Astrological Keywords," by Manly P. Hall (7/6), is a compilation sufficiently extensive to be useful to those—and they seem to be ever growing numbers—who find interest in astrology. It is a summary the esoteric meanings of the zodiacal signs, the planets and a general body of facts and symbols representing a general outline of the whole. It is a kind of reference book for experts, but still of interest to those who are at the beginnings of the study.

SCIENCE AND SURVIVAL

By STANLEY DE BRATH

M. RENÉ SUDRE has written an *Introduction to Human Metapsychics* which is a complete, erudite, and well-expressed synthesis of all the categories of metapsychic phenomena. In this work the principal inference from the metapsychic facts—the survival of the soul—is formally denied, and the able writer presents us with the theory of Eternal Recurrence of all human troubles as the cheerful end of all research.

Signor Bozzano has taken this work as the best statement of the Animist position, as it unquestionably is, and has replied to it in his *Animism and Spiritism*, a translation of which will very shortly appear. It is a triumphant vindication of facts which show that "Animism" and "Spiritism" are complementary hypotheses arising from the incarnate and discarnate spirit in man.

"The metapsychic phenomena, whether animistic or spiritistic, converge to the proof of a spirit in man which survives the death of the body. When that thesis is accepted by Science, and therefore becomes a part of demonstrated truth for all humanity, it will produce a revolution in current opinion so profound in the purposes of life and the duties of man, that social life will be transformed and all humanity be regenerate."

These facts confirm Sir Oliver Lodge's statement in his Epilogue to *The Bridge*, p. 322:—

"That occasional communion is possible between those still associated with matter and those who have entered on another phase of existence—these things are to me not hypothetical or doubtful but definite and scientifically ascertained facts. . . . I do not propose to qualify the statement with any apology or hesitation. . . . Even if a fact is simple, it may still be true."

That real scientific control should be applied to Mediums claiming physical powers is of course not merely highly desirable, but is absolutely necessary before their phenomena can be admitted as fact. But the phenomena which convinced Professor Crookes, Dr. A. R. Wallace, Dr. Geley, Professor Barrett, Sir Oliver Lodge, and many other experienced men, are not affected by any other instances, true or false.

SUFFICIENT TO PROVE SURVIVAL

I am of opinion that these cases and those re-printed in *Animism and Spiritism*, are quite sufficient to prove the survival of man, starting from much the same qualities, good and bad, as the man had on earth. This would account for many trivial, tricky, useless, and even evil communications, not all of which can be referred to the Medium's or sitters' subconsciousness, prominent though that is in some cases.

I think, too, that as my friend A. R. Wallace told me (in a seance to me personally at the British College, Jan. 10th, 1927):—

"When one clothes his mentality in an ectoplasmic medium drawn from—and I do not mean this in any way unkindly—an inferior intellect, it somewhat constricts the transmission of intellectual matter. . . . After all, what does one gain from watching an ectoplasmic building up, which is really only a malformation of God's work. . . . That is really only for curious people. Also one usually touches the lowest and most ignorant type of entity. Still, it has its uses."

It has, and to convince obstinate sceptics, should be one of them.

The position at the present day is this: The researches of Professors Eddington and Jeans have convinced the scientific world that there is One Law throughout the vast universe, and therefore One Creative Power. This

(Continued in next column)

ANCIENT AND MODERN

YESTERDAY.

And it came to pass at that time, when . . . Samuel was laid down to sleep;

That the Lord called Samuel: and he answered, Here am I.

And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.—(I. Samuel, III.)

TO-DAY.

"I awoke in the night, hearing someone earnestly calling me by name. I rose, and went down to my mother's room on the floor beneath. She said I must have been dreaming, and told me to go back to bed. I did so, and again heard my name called distinctly. I went again to my mother, who was a little vexed with me. I therefore went back to bed, feeling ill at ease. I don't think that I fell asleep again, but am not quite sure, but shortly after heard the voice distinctly calling me for the third time. I was now thoroughly alarmed, and dared not stay upstairs alone, so went again to my mother, and stayed with her the rest of the night."

" . . . purely subjective hallucinations . . . showing the fundamental identity, in relation to the percipient's senses, of subjective and telepathic phantasms."—*Phantasms of the Living*, page 260.

Sweet are the uses of verbosity!

H. ERNEST HUNT.

(Continued from previous column.)

Power is infinite. Infinity ranges both ways, from the infinitely small to the infinitely great.

Many persons are quoting Lao-Tze, Buddha, Jesus, and Mahomet as if these were all on the same level. They were not, though each worked from the same principles. Each of the religions which have developed from their teachings show the same human polarity—the Devil and his burning hell at the one pole, and mystical ecstasy at the other.

Jesus is the only religious teacher who manifested in His Own Person the continuity of life. He showed also the principle of Love in its supreme degree. This does not make Him "God," but it gives Him supremacy among the Teachers of the world. The great lesson of the life of Jesus seems to me to be that God may be as personal to us as to Him. This is the strict consequence of the Divine Infinitude; He can and does respond to every demand of His creatures. The Spirit of God is the Lord and Giver of Life; not of human life only, but of all others, each in its degree.

The main point about the new knowledge to my mind, is that as our notions of the universe expand far beyond the spatial concepts of the Bible, the Almighty Power becoming correspondingly distant, this knowledge places our Lord Jesus Christ really in the position of the Elder Brother and Guide of the human race. It has given us an interpretation of the New Testament which is in accord with Science, and it really does show us, if not whence we came, at all events whither we are going. The real "person" is the soul in each of us; the body is but its image. And the soul goes to a new sphere in the infinite universe of God.

Some men are events: it is not what they say, or what they do, but what they are that moves the world.—*Phillips-Brooks*.

SIR OLIVER LODGE'S LIFE STORY A GREAT BOOK

ALTHOUGH we are dealing in a general fashion with Sir Oliver Lodge's new book *Past Years* (Hodder and Stoughton; 20s. net.) in a leading article, it calls also for a review of the more formal type.

Finely produced and finely printed, it is a work of 364 pages, copiously illustrated. It is written in that simple, graphic and unaffected way which marks all Sir Oliver's writings and his speeches, and which has made him so popular amongst the many thousands who read his books and the many millions who have listened to his voice. It offers effortless perusal, for his style is clear as running water; and, as nothing that is human is alien to his mind, it should have a wide appeal. It offers entertainment as well as that which is held in less account in some quarters—instruction. It gives inspiring glimpses into a mind and heart of abounding riches.

He tells of his ancestry, his childhood recollections, and his school days, his struggles with Latin and Greek, his boyish pranks. Although he was a sensitive lad, he got into wild scrapes with the most innocent intentions. We hear of the punishment for opening a pew-door at Chetwynd Church to allow some domestic servants to go out—fifty lashes was the penalty paid by young Oliver. One delicate boy was ordered a hundred lashes. Those were bad days for the school-boy—the tradition of Mr. Squeers had not died out.

We then proceed to an account of his adventures and experiences as a young student in London with his way to make in the world, and later to the great story of his career as a scientist and philosopher.

PSYCHIC EXPLORATIONS

His psychic explorations began, at a time relatively early in his life. It was while lecturing at University College, London, that he first came into contact with the subject, through a young student of striking appearance—it was Edmund Gurney—who invited the lecturer to his home in Clarges Street, Mayfair. Gurney's study was littered with packets of paper, being the nucleus of a book he was preparing, now so well known to us as *Phantasms of the Living*. ("A meaningless collection of ghost stories" was Professor Lodge's initial impression of those writings.) Then Gurney's friend, F. W. H. Myers, arrived on the scene, and (to quote) "on several occasions, I heard conversations between Myers and Gurney, in which, no doubt, I joined with occasional interruptions and objections, which they patiently countered and met." Later, arising out of some significant telepathic experiments, Myers was to put forward the not unimportant proposition that "if mind could act on mind without the use of bodily organs, the possibility of survival, likewise without those organs, became increasingly probable. If mind could act without the use of the body it might be able to survive the use of the body too."

There are many descriptive and one or two humorous touches in the passages dealing with those early investigations into the psychic faculty; for example, the disclosure that Richard Hodgson, who went to Boston to examine the Piper mediumship, employed an American detective agency to shadow Mrs. Piper to ascertain whether she went about collecting from libraries or tombstones information which might be useful at seances. ("Hodgson gradually satisfied himself that she did none of these things, but lived a perfectly normal life with her children.") Also the description of the somewhat Bohemian sojourn, with Myers, Richet and Ochorowicz, on an island off Hyères, to study the mediumship of Eusapia Palladino, ("we had meals in the open air under a veranda, the dining-room being cleared and established as a seance-room.") There were sun and flies and a mosquito (which regularly woke the author at five every morning) and fishing from an open boat—and strange manifestations

(Continued at foot of next column)

A SECRET DIARY IMPRESSIVE EVIDENCE OF SPIRIT RETURN

FOUR years ago, while visiting an aunt who has since died, I was allowed to read a letter which arrived one morning from a great friend of my aunt's, a Miss Y.

My aunt was a saintly character with strong evangelistic leanings; she had an unfortunate prejudice against Spiritualism. Her friend had, I understand, the same convictions; yet, when an experience of spirit return came close to them, they could accept it by persuading themselves that it had no connection with "other people's Spiritualism." Miss Y's word could be relied on. I was allowed to read and to re-read the letter, only my aunt kept her finger on the name of the family concerned, so I shall call them the X's.

Miss Y, in her letter, explained that she had been for long on terms of close friendship with this family, which consisted of father, mother, son and daughter. They were what she called "worldly people" and spent their lives in an atmosphere of stir and gaiety, of which Miss Y disapproved. Now all this was changed, to Miss Y's great satisfaction, and she proceeded to relate how this came about. Mr. and Mrs. X had been given to quarrelling, and, when roused to anger, Mr. X used to express himself in a very rude and violent way. He soon forgot what had passed, but not so Mrs. X.

Suddenly, in the midst of their gay life, Mrs. X was struck down by illness, and, almost before her family had time to realise it was serious, she passed away.

A few nights after her death, her daughter woke up to see her mother standing by her bedside. She spoke lovingly to her daughter—though whether with the "inner" voice or the "direct" voice was not stated. "Spoke" was the word used. Mrs. X asked her daughter to destroy unread a certain note-book or diary which she described, and told her exactly where to find it. It was hidden away in some part of her writing bureau.

Mrs. X said that when she and her husband quarrelled she had made a practice of writing down the exact words and expressions he used, and it was a *dreadful* record. Now, she said, she saw things differently, and was in agony lest her husband should come across this record, as she knew it would cause him great distress. She understood now that he had spoken in anger and without realising how deeply his words wounded her.

When morning came, Miss X told her brother all that had happened, and together they searched in the place indicated and found the book. Unopened they burnt it before telling their father of their mother's visit and of her thought for him.

The whole family were, according to Miss Y's account, so much impressed by the return of their mother, bringing proof of her continued life and love, that their whole lives were changed for the better.—M. L. CADELL.

(Continued from previous column.)

on the part of Eusapia. Sir Oliver makes it sound jolly and adventurous—as no doubt it was.

For Myers, Sir Oliver shows deep respect and affection: "He it was who first broke down my scepticism, and impressed me with the reasonableness of the hypotheses of survival. He it was who put evidence in my way such as gradually convinced me of the truth of the doctrine. He has taken the trouble to guide me in many ways since his departure from earth life. He has shown noteworthy signs of his continued affection, and I am grateful."

These references give but a glimpse of the contents of the book, even if we confine our attention to Sir Oliver's account of his experiences in Psychical Research. The book bristles with reminiscences, facts, ideas and names—some of them historical—coming within the extensive circle of a life experience of far more than the ordinary span. It is a book that in days to come may be regarded as a classic, the history of one whose life will stand as a beacon light for generations yet to be.

D.G.

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).

THE CONFUCIUS MESSAGE

Sir,—In your issue of December 4th (pp. 581 and 586) two writers remarked on the evidential value of Dr. Whyment's recognition of Archaic Chinese spoken by a communicator in the "direct voice" at a sitting with Valiantine. Since I have always understood it to be an established fact that no one knows the sound of Chinese speech at any period earlier than one thousand years after Confucius, I must confess to be mystified. My perplexity is increased on turning to "Philology and Ancient China" (1926) by Professor B. Karlgren, who is generally acknowledged the highest authority on Chinese phonetics. On p. 17 is this passage: "Chinese script is not one of letters or phonetic symbols, but one of ideas, which does not permit us to read off the old texts as they sounded at the time when they were written."

Dr. Whyment's account contradicts these notions. In his recent book "Psychic Adventures in New York" (p. 23) he writes of the speech of the communicator thus: "Only among the scholars of Archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books." On the other hand, Professor Karlgren in another work ("Sound and Symbol in Chinese," p. 39) declares: "A Chinese can read the ancient literature himself, but he cannot understand it when it is read aloud; the reader, not knowing how the words were read at the time when the text was composed and when they were still clearly distinguishable by the ear, has necessarily to read them in their modern phonetic version."

It would add greatly to the evidential value of the "Confucian Message" if Dr. Whyment were to transcribe phonetically not only the Archaic Chinese speech in which he carried out the conversations, but also the sounds of the words in the passages of classical literature as they were recited to him. According to his book, Dr. Whyment wrote down these passages to the dictation of the voice, and thereby he was enabled to clear up certain problems of interpretation which had puzzled scholars for some twenty centuries. If he would publish a phonetic version of his notes, Dr. Whyment would disclose a hitherto unknown secret—how Confucius talked. This would indeed be a momentous event in the world of Chinese scholarship!

Sir Oliver Lodge, in his Introduction, says: "I hope that scholars will give Dr. Whyment a fair hearing." Doubtless they will, if the opportunity is given them.

C. A. DAWSON SCOTT.

* * *

QUESTION OF IMPERSONATION

Sir,—My experience may throw light on the question of impersonating spirits. I think "relays" or "displacements" explain it.

I was enquiring of the Spirit who uses my hand for writing if I should choose a different time, as the time we had agreed upon had also been chosen by other centres in which he was interested, and I did not think he could be in two places at once.

"I think it is immaterial," he replied, "because we can project our thoughts into various places and at various times; or the same time according to your earth reckoning."

"It does not necessarily entail *yourself* being *here* with me?" I asked.

"No," he replied, "we can so arrange our work that at the time appointed we can send, as it were, on a ray or wave-length what we have to say; and if this is to occur simultaneously in more places than one, then we leave our work in the charge of bands of workers who are fully attuned to our ways of thought and know precisely

what we would wish to put through in cases of emergency. And anyway, anything we have already arranged to put through goes through, once we project it."

Halfway through this paragraph, without any pause, the character of the handwriting completely changed. I asked if the first spirit had gone. "No," was the answer, "that was just an experiment to show you our meaning."

W. ADAIR ROBERTS.

* * *

WITH WHAT BODY?

Sir,—It is not surprising to find Mr. Helji Pjeturss puzzled to reconcile Sir Arthur Conan Doyle's views when here, and those purported to be held by him now, according to the article in *Nash's Magazine* in January, 1931.

On the 31st Dec., 1930, I was sitting with Mrs. Garrett, when Sir Arthur manifested; and, in the course of conversation I said I had read Mr. Price's account of a sitting with the same Medium. "It is assuredly true," said Sir Arthur, "that I came, but my words were not taken down with the accuracy I hoped for—there were many lacunæ, and some over-editing."

The reference to the "Solar System," attributed to Sir Arthur, has been confused. The Spheres are quite distinct from the Solar System. No sun, moon or stars illumine the Spheres, which are lit by their own golden glory, varying in brilliancy according to the grade of the Sphere.

R. H. SAUNDERS.

* * *

CAN SPIRITS WEEP?

Sir,—I have sometimes heard it said that our sufferings here below were "enough to make the angels weep," and been told that they often looked down with pitying eyes upon this sad old world of ours.

I note in his very interesting article on the return of his friend the singer, Bertran, Professor Florizel Von Reuter quotes him as saying that he was so overwhelmed on passing over by the warmth of his friends' greetings that he could hardly keep back the tears.

It is only reasonable to suppose that spirits must have some way of expressing their feelings, and although they have now passed beyond all care for themselves, it is natural that they should experience grief at the sight of our suffering—though it is strange to think of them shedding actual tears. It may be that when those we loved have joined us, and the causes of pain and sorrow are removed, that God will indeed wipe away all tears from our eyes, or if we shed them at all, it will be tears of gladness.

AUBREY TURLE.

* * *

"HE NEVER SAID IT"

Sir,—Vivekananda understood the New Testament better than many Christians. A scholar, Archbishop Trench (of Dublin) in his book on the parables pointed out that the word for punishment in St. Matthew xxv. 46 denotes, in the Greek, *remedial* chastisement; but as he believed in an everlasting state of punishment, he added that this meaning of the word should not be pressed. The Revised Version substitutes "eternal" for "everlasting"; the former word does not denote endlessness, but *spiritual* as contrasted with *temporal*, as anyone can recognise by considering the context in such passages as, "The Eternal God is thy refuge," and "This is *Life eternal* to know Thee, the only true God."

H. A. DALLAS.

[NOTE: In a letter published last week, a Chicago correspondent stated that at a direct voice seance Swami Vivekananda denied that Jesus taught "everlasting punishment."—Editor.]

* * *

"A BRICK AND ITS DIMENSIONS"

Sir,—Pulverise the brick finely, then expose the product to a strong current of the atmosphere. When the powder is scattered to the four points of the compass, please state the dimension in which the brick is to be found.

THOMAS BLYTON.

Light

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SIR O. LODGE'S "PAST YEARS"

SIR OLIVER'S latest book has been widely noticed and deservedly praised. It is one of those "lives of great men" which are not only full of interest but of inspiration. An autobiography in such a case is to be preferred to a biography, for here we have the famous man recounting his own career, his own views and judgments, of which he must needs be a greater authority than anyone who writes of him after he has passed away.

It is this which adds to the value of the book. Sir Oliver writes in his own graphic, simple way and presents a picture of himself more vital and revealing than any portrait or statue.

It is a matter of high gratification to us that he has devoted three chapters of the book to his experiences in Psychical Research. That one of the greatest men of our time should have proclaimed the reality of psychic manifestations and of human survival in a way so fearless and so assured is a fact over which we are entitled to be proud. As a witness to the truth of survival and communication, he stands supreme amongst a great body of witnesses including men of high distinction, past and present, who have borne the same testimony—not only by virtue of the many years of thought and experiment which he has devoted to the question, but also because his immense experience of men and things, and his tremendous achievements as a scientist and humanist give his word especial weight in the minds of all thoughtful men to whatever class or society they may belong.

It is a book which should be read by all who appreciate the greatness of its author and who regard him, as many of us do, not only with admiration, but affection. We are not minded unduly to emphasize his association with our own subject—that would show a lack of the sense of proportion. Every phase of his life, as recorded in the volume, has its interest—whether he is recording his domestic life and

social relationships, his scientific experiences and achievements, or his views on humanity at large. He has lived his life greatly and filled it with work fruitful of good for his fellow men.

He does not, as he tells us in his closing words, shrink from the responsibility placed upon him by being entrusted with knowledge that is still regarded as "strange and unprofitable." No knowledge, he tells us, is really unprofitable, "nor is anything in the material world common or unclean, although it is true that unwise people may make some things appear so." His suggestion that he may have been used by Higher Powers to bear testimony to truth is one that we can receive with assurance. He is truly a man of destiny. Every event of his life is eloquent of the fact. Not only from the close observation permitted by personal acquaintance but also from a larger survey of his many activities and achievements, we can discern something of those "starry culminations" and convergences to great ends which have attended the career of all those marked out for a destiny beyond the common kind.

In Sir Oliver Lodge we see one who has not only "pointed to brighter worlds," but has himself "led the way."

LIBERTY

"He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound." Is. lxi. i.

As where some fair and ancient city dies,
And heaps of worthless rubble o'er it rise,
Imprisoning the glories that it knew,
Which from the spirit of its people grew;
The glad expression of their noblest thought,
Into the fabric of their city wrought:
So, when He came, the Liberator found
A people 'neath their hard tradition bound.

To free the prisoners from their bonds, He came,
And liberty to captives to proclaim,
The broken heart to comfort and upbind,
And give His new commandment to mankind;
Whereby the world should hold its liberty
And 'neath the law of love stand ever free.

Like to a gem of purest water, set
In some grotesque, incongruous amulet;
Like to a masterpiece that's painted o'er
With the creation of some brainless boor;
Like to the sun when hidden by eclipse;
Like to the smile we miss from dear, dead lips:
Thus hath tradition rendered once again
God's liberty; and envious, more than Cain,
To see man's sacrifice ascending straight
From his own heart to heaven, doth bonds create
To bind the soul by dogma, creed and rite,
And petty ceremonial infinite.

Wherefore we welcome Christmas with its song
Of freedom glorious and of love so strong.
And, howsoever tradition seeks to hide
The message of that first glad Christmastide,
Still in the prophet's promise we rejoice,
And sing his song with grateful heart and voice:
"To free the prisoners from their bonds, He came;
And liberty to captives to proclaim."

G. E. WRIGHT,

SIDELIGHTS

THE VICAR AND THE CHEQUE.

Instruction, interest and entertainment are admirably blended in Mr. F. H. Haines's latest book, *Nothing but the Truth* (Pure Thought Press, Watford, 7/6), recently reviewed in LIGHT. Mr. Haines, for instance, tells that, when he first took up the study of mediumship, he was on the Church Council for his parish and on intimate visiting terms with his Vicar. When, however, his new interest became known, the Vicar's attitude changed and he found himself no longer welcomed at the Vicarage. "This development," Mr. Haines writes, "had its amusing side." Following an appeal for funds, Mr. Haines walked down to the Vicarage with a signed cheque for £5 in his pocket. Somewhat tardily he was admitted to the study, to be greeted by the Vicar, "Good morning. I am very sorry but I am very busy, just going out, shall be able to spare you a minute." "You see," says Mr. Haines, "I represented the menace of Spiritualism and he felt afraid. As a matter of fact my concern that morning was strictly the church, and I had not brought anything for his perusal concerning Spiritualism. 'Sorry, Vicar,' I rejoined, as I proceeded to replace the cheque in my wallet from which I was extracting it; 'I will call another time: this cheque I was going to give you can wait.' The Vicar was caught out and realised it graciously enough as he shook hands and invited me to sit down. We had a pleasant chat about things in general and he had the cheque."

* * *

A LONGFELLOW "TEST."

Writing in *Spiritual Truth*, on "Returned Notabilities," Mr. P. B. Beddow says he has come into close touch with two great poets, Tennyson and Longfellow. "The latter," he says, "provided a curiously interesting little clairvoyant problem for me. I had no idea that he had, in life, ever looked different in appearance from his bust in Westminster Abbey, with long hair and full beard and moustache, until one day he was seen in my home as a quite typical 'Yankee.' We thought there must be something wrong, but a little investigation proved that as a younger man that was exactly how he looked. A very nice little 'test'! He is a most delightful Control and many beautiful thoughts has he left with us."

* * *

HOW HE WAS RECOGNISED.

Some excellent "ghost stories" are being contributed to the *Daily Express*. Here is one of the prize-winners: "As he caught a glimpse of himself in a mirror he smiled. His disguise was perfect. No one would recognise him as Harold Noxon, the wife murderer. He was so confident, in fact, that he was going to the hotel where he and his wife had stayed many years ago. With a bold hand he signed the register, 'Eustace Wylie,' and turned to meet the smiling gaze of the proprietress. 'Why, Mr. Noxon,' she said 'I shouldn't have known you if you hadn't had your wife with you—she hasn't altered a bit.'"

* * *

A FARMHOUSE "GHOST."

Amongst a number of stories of "haunted rooms" related by readers of the *Daily Despatch*, the following is worth quoting. "Whilst staying for a holiday with my wife and infant son in a farmhouse in a remote part of Anglesey," says the writer, "I had a weird experience. On the first evening, just as it was growing dusk, I was surprised on going into our sitting-room to see an old man with grey beard sitting in a rocking-chair on one side of the hearth. I spoke to him and went to look out of the window. As there was no reply I turned round, only to find the chair was vacant. I asked the landlady when she came in who the old fellow was and where he had gone to. She said there was no old man about the place, but that her old father whose description was exactly that of the person I had seen, had been found dead in the

rocking-chair some twelve months previously. She was not surprised at what I told her, and took it all as a matter of fact, saying that other people had also reported seeing the 'ghost' about the house from time to time."

* * *

"POSSESSION" A POSSIBILITY.

The possibility that mental derangement may be due to "possession" by evil spirits has been revived by the story, told in the *Sunday Graphic*, of an actress who became insane shortly after her marriage and was completely cured by a "Spirit Doctor" acting through a London Medium. Commenting on this story, Sir Oliver Lodge says: "I think myself that possession by an evil spirit is a possibility, though it is not very orthodox to think so. The usual idea is that there is something wrong with the personal machinery, the mechanism of the person, and according to this view, the cure is 'suggestion.' I think that exorcism is a reality. I do not know what an evil spirit is, of course. I do not know what a devil is. There are people on 'the other side' of all kinds—good and bad. Can one of these bad people, the malevolent spirit of a dead human being, be a controlling person? I see no reason to say it is impossible. A person can be possessed, controlled or inspired by a good influence also."

* * *

DEFINING "SPIRITUALISM."

Mrs. Ch. de Crespigny, Hon. Principal of the British College of Psychic Science, contributes an article to *The National Spiritualist* on "How I became a Spiritualist." Defining what she understands by the term "Spiritualism" she says: "I have never considered it in the light of a religion, in the sectarian sense of the word, for the votaries of all the various religions throughout the world can practise it. It cannot claim to have given us anything finer in ethical standards or rules for conduct than we already have in the Bible; nor does it prove immortality. To the materialist, it can offer no more evidence of a Creator behind the universe than this wonderful world of ours already offers. I would call spiritualism, pure and simple, a belief in and the practice of, communication with the so-called dead, establishing thereby the fact of man's survival beyond the span of this life and the continuity of his personality. What Spiritualism may be beyond those limits depends mainly on the individual."

* * *

A DESERVED TRIBUTE.

In a review of Dr. John Lamond's Memoir of Sir Arthur Conan Doyle, *The Scotsman* pays a graceful tribute to both men and also to Lady Doyle. "We may," says the reviewer, "with Sir Oliver Lodge accept the reality of spiritualistic phenomena, or, like Dean Inge, we may regard them as primitive superstitions, but no reader of this memoir can doubt the sincerity and enthusiasm of the writer, who was minister of Greenside, Edinburgh, or of the creator of Sherlock Holmes, who was a native of the city, or of his widow who has paid a remarkable tribute to him in the epilogue. In the strictly biographical part of this study which has been a labour of love—there is another part largely devoted to the origin and principles of spiritualism—we clearly trace Arthur Conan Doyle from his boyhood upwards, and find him always the same—modest, kind, hard-working, truth-loving, fond of travel, adventure and sport, stalwart, without fear and without reproach." Edinburgh has a right to be proud of Sir Arthur as one of her many illustrious sons; and it is well also that a kindly place in her memory should be kept for Dr. Lamond, who for many years was one of her outstanding preachers."

Next week's issue of LIGHT will be posted so as to reach subscribers on Thursday. It will contain features of special Christmas interest.

THOUGHTS ON LIFE, ART AND MYSTICISM

AN ARTIST'S IMPRESSIONS

WHILE the heavy and the weary weight of this mortal life seems so grievous to bear, yet, compared with our real life, it is light and temporary; eventually it will seem but the phantasma of a bad dream from which we shall rejoice to have awakened. Nor is this all; these evils, or errors, are largely educative, and the sufferings they bring are but the birchings of Dame Nature to make us learn her oft-repeated lessons. Most of these evils are removable by human endeavour, and they are the spur to more strenuous effort.

It is curious to note that the general idea of a happy life is one of material prosperity in which there is neither pain nor sorrow; all wants are met as soon as felt, and all things flow on calmly and sweetly to a peaceful end. Yet such a life, seen from the other world, may seem a most poverty-stricken one, the soul a mere starveling, ignorant and undeveloped, with no character or individuality. Or the poor storm-tossed soul, with whom everything in this world has seemed to go wrong, whose steps were dogged by misery and want, may enter the next stage of existence a comparative millionaire in experience, and in that soul-wealth which will determine our status there—a wealth subject to no death-duties, and the only property we can take with us.

PURPOSE OF EXISTENCE

This view of the purpose of existence throws quite a new and unexpected light upon the ministry of Art. Hitherto regarded as a mere pleasure-giving luxury, quite outside the range of utility, it is now seen to be of inestimable value among the higher utilities. Art is the swiftest educator; beauty lures to knowledge, and we learn with delight and no sense of effort. A glance at a picture will tell us more about the appearance of things, places or persons, than pages of description. Strip man of all he has learned in this way, and you will reduce the most opulent of us to beggary. Art brings us vicarious experience in its most alluring shapes. In its dramatic forms, and in the more popular novel, the whole range of human experience is pictured with arresting force, and with a vividness surpassing reality; so that those whose lives are straitened and narrowed by adverse circumstances may come into contact with kings, wits, and the great of all time; move in scenes of regal splendour, or of highest natural beauty in all parts of the world, and thus vicariously enjoy adventures which thrill or charm. All the secrets of the human heart, all the mysteries of love are laid bare; and god-like heroes and heroines uplift, inspire and give a foretaste of what we yet shall be. The attention is sustained by the beauty of Art; with the interest of the plot, a world of information is conveyed in its most attractive form, and with an emotional accompaniment which itself is an education. Thus lives may be opulent in imaginatively-realised experience that would otherwise have been starved and narrowed by adverse circumstances. Every other phase of Art, from the highest poetical flights through every form of representation down to the unconscious art of the gossip's biographical chatter, each in its own way ministers to manifold human need—that of enlarging and enriching consciousness.

To regard all actions and experiences, good, bad and indifferent, as having an eternal value, conflicts with conventional morality, or seems to do so. But we cannot enlarge consciousness without enlarging knowledge, and the knowledge of the inevitable consequences of our actions in this world is the strongest safeguard against wrong-doing; much stronger than the idea that we can escape those consequences through the sufferings of a Mediator, or by a death-bed repentance.

It has been beautifully said that consciousness sleeps in the stone, dreams in the plant, awakens in the animal, and becomes self-consciousness in man. Full self-consciousness was a comparatively late product in the history

of man; it was the awakening of the philosophic instincts. Now there are indications that we are entering on a stage of consciousness as much higher than self-consciousness as that is above the mere consciousness of the animal and of primitive man. This has been called cosmic consciousness, but it is, at present, as inconceivable to us as a fourth dimension of space, which is postulated by scientific thinkers to account for the seeming miracles of Modern Spiritualism. In various super-normal phenomena, in forms of trance, and under the influence of anæsthetics, people have glimpses of this higher consciousness. Veils are withdrawn, all the limiting illusions of the senses pass, the age-long quest for the truth is attained, and the narrower individuality transcended. As Tennyson says, when describing his own experience:—

“Individuality itself seemed to dissolve and fade away into boundless being; and this is not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was a laughable impossibility; the loss of personality (if so it were) seeming no extinction but the only true life.”

Or as he expresses it in verse:—

No shade of doubt,
But utter clearness, and through loss of self
The gain of such large life as matched with ours
Were sun to spark—unshadowable in words.

These mystic gleams shine through all the writings of the inspired prophets and poets: they came to the mystics, the saints and the martyrs of all times, and brought the feeling of oneness with God, with Christ, or with the Infinite Spirit of the universe, and raised them to a state of ineffable blessedness, or to overpowering ecstasy, which was but a feeble foretaste of what is in store for all of us in this world or the next. As we gradually wear away the fetters of our limiting consciousness our knowledge widens and our happiness increases in the ratio of the sufferings brought by the storm and stress of our earthly pilgrimage; consequently the fuller and more strenuous career, the better our education and training in Time for Eternity.

DEATH OF ALD. W. H. GRANT OF COVENTRY

We regret to announce the death of Ald. William Henry Grant, J.P., of Coventry, a staunch Spiritualist and one of the founders of the Foleshill National Spiritualist Church.

Starting his career as a gardener's boy, Mr. Grant ultimately became a manufacturer of silk goods. For twenty-six years he was a member of Coventry Town Council, was a J.P. for the Borough and had been Mayor three times. He became a Spiritualist entirely owing to evidence secured in his own home circle and he always claimed that better phenomena could be obtained in a home circle by friends who met regularly than in any other way. At the Jubilee Celebrations of the Foleshill Church last year, Alderman Grant laughingly recalled the time when, some thirty-eight years ago, Mr. E. W. Wallis addressed meetings at the Co-operative Hall. Those who attended that meeting were pelted and chased, and police protection had to be sought to enable the promoters to reach home safely.

The funeral on Saturday was conducted by Mr. Ernest W. Oaten (Editor of “The Two Worlds”) and was attended by the Mayor and Corporation of Coventry.

Students of Buddhism will give a warm welcome to the revised second edition of “The Buddha's Golden Path: a Manual of practical Buddhism based on the teachings and practices of the Zen Sect, but interpreted and adapted to meet modern conditions” (Luzac & Co., 4/-), by Dwight Goddard, of Thetford, Vermont, U.S.A. Compact, clear and authoritative, the book provides an excellent introduction to a great study.

A LATIN QUOTATION

By MARGARET VIVIAN.

DURING the past fourteen years, my spirit friend, F.R., through the mediumship of my earth friend, Miss X, has given long scripts, many of which point conclusively to the presence of an intelligence distinct from and superior to our own. On the 11th of October, 1919, F.R. wrote as follows:

"*Jura senes norint et quid sit fasque nefasque inquirant . . . legumque examina servant.* Now what?" (The word indicated by dots we could not decipher).

Q. "Would you translate, please?—A. "I do not imagine that, with your self-confessed ignorance of what I have written, you can flatter yourselves that all my writings are due to your monumental intellects."

Q. "Who is the author of your quotation? Is it Horace?—A. "The Muses should not require to be indicated by name amongst educated people. Horace be dashed. I leave you this precious opportunity for improving your minds. My God, how can you stand by and leave the door of communication so frequently closed? There are times when we seem to be on the brink of a complete rapport and then a blank. I alone have stuck to the task and I do not feel it incumbent on me to refrain from even mentioning the difficulties. I really do not think you have much conception of them."

October 12th, 1919.

Q. "We can make nothing of that Latin stuff you wrote; will you give us the translation?"—A. "*Et quid sit fasque nefasque.* All right. Let old men keep the laws, etc., etc. You must know the rest. I wonder, my lady, what F.H.V. spent his money on!" (F.H.V. is my father).

The next day F.R. wrote: "On what do you wish me to discourse *ce soir*? Petronius confronted his last hours when on the brink of death with what you are pleased to call 'that stuff.' You might do worse than read it for your edification, but it will take you some time, with your present low standard of efficiency!"

Miss X and I did not meet again for over two months, and meanwhile I made enquiries from various scholars, none of whom could throw any light on the source of the Latin lines. On December 27th, 1919, we obtained the following, in answer to my question: "We have hunted high and low for your quotation without success. Will you now tell us who wrote it?"

A. "That is the one little thing I have left to you. Now you cajole me into solving your problem! You really ought to have found it. Petronius' character was correctly given by your friend who looked it up. Find my favourite author for yourselves before we write again. You need not limit yourselves to the classics; he is quoted by at least one English author of first importance."

Q. "Do you mean Shakespeare?"—A. "No, no, my lady. You are too much accustomed to having your own way! His Master's voice. Now what?"

Q. "What do you mean by His Master's voice?"—A. "Apropos of a little controversy. You often have criticised my prosiness, so I thought to lighten our little task by giving you a simple little problem in ancient literature, but you did not rise to the occasion, though it may still afford you a little joyous relaxation."

"His Master's voice" and the allusion to a controversy re Shakespeare gave us the clue that Bacon might be the English author intended. We searched diligently, and one day Miss X sent me a little book, "Wisdom of the Ancients," by Francis Bacon, with a marked page on which I read as follows:

"But that the mother of the Sirens was left to her feet and without wings, that, no doubt, is no otherwise meant than of light and superficial learning, appropriated and defined only to pleasures as were those which Petronius devoted himself unto, after he had received his fatal

(Continued at foot of next column.)

VICTOR HUGO & "SYMBOLE"

By MISS K. M. EMERY, M.A.

DR. HENRI AZAM, a regular contributor to *La Revue Spirite*, hitherto on the scientific and philosophic aspects of Spiritualism, began in the October number a series of articles entitled "Curious Revelations through a Medium. The spirit Symbole and the Tables in Jersey."

Dr. Azam's attention was called to some automatic scripts coming through a working-woman in France, which shewed much resemblance to the poems of Victor Hugo and also to the spirit communications given at Hugo's house in Jersey about a hundred years ago. Dr. Azam was so struck by these new scripts that he went to visit the Medium, and watched her taking down the communications, and questioned her "Controls"; (of whom there is a group) while she was in trance, and particularly "Symbole" (Eng. Symbol). The replies came unhesitatingly, in direct voice, or written down by the Medium, and were for the greater part expressed in majestic verse, or in elevated and rhythmical prose such as could not possibly originate in the simple mind of a working woman.

Pressed to declare himself, "Symbole" claimed to be the unseen power who had inspired Victor Hugo, and had "chanted mysteries to the rhythms of the table" on the "sea-wall in Jersey." When asked by Dr. Azam: "And what name did you then take?" He replied: "I was the Shadow, the Spirit, the Ineffable Light, the Angel, a Symbol of the Infinite. Let me remain anonymous, Flying Voice, Invisible Knowledge, Love and 'Symbole.'"

"Symbole" has already dictated one book which awaits a suitable moment for publication, and is now dictating a second. Dr. Azam hopes to edit both.

Those who have read "Les tables tournantes de Jersey"—of which a copy is in the L.S.A. Library—will like to see a sample of "Symbole's" script:—

J'étais le Bourdon de l'essaim invisible
Qui dans la 'Ruche Hugo' rimait l'intraduisible
L'Insoupçonné, l'Immense en son Enormité!
Nous étions les cerveaux sous ce front de clarté.
Crois tu qu'un seul essort puisse avoir l'envergure
De tant d'effacement sous la même figure?
Je suis l'esprit qui souffle et le spectre qui sait.
J'animais bien souvent les ombres de Jersey,
J'étais la pléiade énorme, redoutable,
Qui chantait le mystère aux rythmes de la table.

In future numbers of *La Revue Spirite*, Dr. Henri Azam promises to illustrate the points of agreement between "Symbole" and Victor Hugo.

(Continued from previous column.)

sentence, and having his foot, as it were, upon the threshold of death, sought to give himself all delightful contentments, inasmuch as when he had caused consolatory letters to be sent him, he would peruse none of them (as Tacitus reports) that should give him courage and constancy, but only read fantastical verses such as these." (A Latin verse follows, and then):

"And this also: '*Jura senes norint, et quid sit fasque nefasque*

Inquirant tristes, legumque examina servant.'

(Let doting grandsires know the law,
And right and wrong observe with awe;
Let them in that strict circle draw.)

This kind of doctrine would easily persuade to take these plumed coronets from the Muses, and so restore the wings again to the Sirens."

It is interesting to note that Petronius, the Latin lines and the Muses are all mentioned here, but the author is not given, and up to the present we have not succeeded in naming the Muse. I may add that Bacon's book was not possessed by either Miss X or me, and that we had never, to our knowledge, come across it.

"POWER'S" PERSUASIVENESS

The chairman at the Fortune Theatre, on Sunday evening was Mr. Harry Lewis, B.L., who in the course of his remarks made an interesting statement. He said that he had been engaged to attend the addresses given by "Power" through Mrs. Morris, that he might criticise them and comment on the proceedings—it was clearly expected that his criticism should be unfavourable. But he had been convinced of the reality of the message. He expressed his gratitude to Mr. Cowen and to Mrs. Morris for the help, the comfort and the enlightenment he had derived from the teachings given by "Power."

Mr. Cowen gave an interesting account of the work carried out in the provinces by Mrs. Morris and himself. He remarked on the attitude of the Press towards them. There had been many reports and articles in which the meetings had been treated as being of great interest and value. A great change had come over the newspapers in their attitude towards "Power."

Mrs. Morris's trance address was exceptionally long and full of inspiring and impressive teaching. "Power" at one point referred to the training of children on the other side. How a child might be brought into touch with the life of this world and be liable to watch the joys and sorrows of those on earth. In that way as he shewed, invaluable lessons were gained. The child learned those deeper lessons of life—the development of character through sorrow and struggle and the need to resist the temptation to turn from the way of the soul—the path of true living—whatever the inducement. To yield to the temptation might bring ease and comfort, and even wealth, but it never brought tranquility of mind or soul. When the mind was pure and served the spirit all the difficulties and the problems would pass away.

In an impressive peroration "Power" spoke of the great coming unity of religions, and of the spirit of Truth whose coming would bring harmony to all mankind.

With meetings last week in Cambridge and Nottingham, the long series of visits to the larger towns by Mrs. Meurig Morris ("Power") and Mr. Laurence Cowen have come to an end for the present. Important work, "not unconnected with a coming *cause célèbre* in the Law Courts," we are informed, necessitates a pause. These meetings have formed a fitting concomitant to the Fortune Theatre Sunday services, the first anniversary of which will be celebrated on Sunday, January 10th.

IDEALS TO BE DEVELOPED

Mr. George Craze presided at the Queen's Hall service of the Marylebone Spiritualist Association on Sunday night and the address was given by Dr. F. Parish, who dwelt on the influence which Spiritualists should exert in developing the ideals of purity, beauty, order and liberty—the characteristics respectively of the Hebrew, Greek, Roman and Anglo-Saxon peoples. Mrs. Estelle Roberts, giving clairvoyance, was highly successful in regard to names, descriptions and messages.

At the services of the Spiritualist Community at the Grottrian Hall on Sunday the speakers were Mr. Percy Scholey (morning) and Mr. Harold Carpenter (evening). Clairvoyance was given successfully by Mrs. Annie Johnson.

MR. J. A. FINDLAY'S BOOK

It is doubtful if any book dealing with recent psychic evidences for survival has had quite so good a reception by the Press of this country as that accorded to *On the Edge of the Etheric* (Riders, 3/6) by Mr. J. A. Findlay, to which many references have been made in LIGHT. Daily and weekly journals have alike praised it; and, as an additional sign of interest, the author has been interviewed by quite a number of them, and columns of space have been given to his story of why the book was written and what he intends it to prove. That the book is popular with readers as well as with reviewers is shown by the fact that the first and second impressions have already been sold out and that a third impression is now in the hands of the printers,

EVIDENCE OF SURVIVAL

"What Constitutes Evidence?" was the subject of a lecture delivered to members of the L.S.A. on Thursday last week by the Rev. C. Drayton Thomas.

Quoting from *Talks with Spirit Friends: Bench and Bar*, Mr. Thomas gave examples of mediumistic evidence where (1) the facts were known to the sitter; (2) the facts had been forgotten by the sitter; (3) the facts were unknown to the sitter and (4) where predictions were made and afterwards verified. He claimed that evidence coming under category (3) eliminated the possibility of telepathy from the sitter's mind; and that evidence under category (4)—where the facts had never been known to anyone on earth—eliminated the possibility of telepathy from a distance or of delayed telepathy from the mind of someone who had known.

Mr. Thomas said evidence of Survival might be of various kinds. There was negative evidence, when communications contained nothing out of keeping with the character and knowledge of the communicator. Presumptive evidence was provided by intuitive assurance of Survival. Indirect or circumstantial evidence—the kind most frequently received—consisted of descriptions, references to people or incidents known to the communicator and verified by the sitter.

In concluding, Mr. Thomas gave a number of interesting examples of circumstantial evidence from his own experience, and claimed that the evidence thus collected provided ample proof of Survival.

Mr. A. W. Trethewy presided.

SUPERNORMAL PHOTOGRAPHY

Lecturing to the Belfast Psychical Society, Mr. J. B. M'Indoe, President of the S.N.U., said that the superficial critic, finding in some of the results of supernormal photography apparent evidences of the use of methods by which faked extras could be produced, shouted "fraud" and concluded the matter was ended.

Competent investigators went further. They found that these effects occurred even when stringent test conditions ruling out fraud were employed. Further they found results which suggested processes outside those of normal photography. Some results seemed to indicate the use of normal material such as ink, by some supernormal method.

A number of lantern slides showing many of these effects were shewn. Colonel Berry, of Newcastle, presided, and an animated discussion followed.

A USEFUL PAMPHLET

The pamphlet entitled "Aura Kilner Screens or Auro-specs and all About Them," by H. Boddington (Handbook No. 4 of The London Psychic Educational Centre, 1/-) is almost bewildering in its scope; for, while dealing mainly with "Auro-specs"—which are claimed by Mr. Boddington to be improved Kilner screens for the perception of the Aura—the author takes in his stride such subjects as Metal and Water Divining, human magnetism, psychoplasm and healing. Mr. Boddington suggests that psychoplasm or ectoplasm is a condensed form of the aura.

Students will find the pamphlet useful. It presents in condensed form, information which would have to be sought over a wide field of literature, in addition to the instructions on the use of "Auro-specs."

BRITISH COLLEGE CONVERSAZIONE

A Conversazione for members of the British College of Psychic Science was held at the College, Queen's Gate, London, on Thursday night last week, when there was a good attendance. Mrs. Ch. de Crespigny, Hon. Principal, delighted the gathering with a talk about "Humour" in which she described a number of curious incidents observed in journeying about London.

ESSENTIALS OF MEDIUMSHIP

By EDWIN FELSTEAD

THERE are five essentials to mediumship. These are mind, touch, the aura, temperament and correspondence.

Firstly, that thing we call mind is so vast that only a trifle of it appears above the surface of Consciousness. We call our hidden part the Sub-conscious Mind. Thoughts never cease, even in sleep, and one thought must lead to another. We remember past things by allowing one thought to pull from the sub-conscious mind some mental-picture from our past life. The sub-conscious mind is filled with three kinds of thoughts, as follows:—

1. Thoughts created by ourselves,
2. Thoughts received from others, by Telepathy and by the five senses.
3. Thoughts impressed upon us by ex-carnate spirits.

Low minds attract low spirits, and high minds attract high ones. Scientists put down clairvoyance to the sub-conscious mind solely, as though it were all independent, whereas only a fraction of clairvoyance is due only to the radiation of the human-mind.

All the five senses of mankind are based upon touch, or feeling. Thus, sight is only possible because the optic-nerve at the retina of the eye is touched by the light-rays. Hearing is only possible, because the nerves behind the ear-diaphragm are touched. Smelling is possible only because the nerves of the nose are agitated by gases and perfumes, and feeling is only possible through the nerves of the skin being touched.

When a spirit-friend is near, contact is effected by agitating the nerves of the skin, but in a much more delicate way. This has been called clairtactence, or "clear-touching." Spirits often, as we know, touch the sitters at seances, by using ectoplasm as the instrument with which to agitate the skin-nerves of the sitters.

When we come to the aura, we are considering a field little explored. But we know that it often extends out from the human-body about twelve inches. Since the spirit-friends possess astral-bodies they, too, have auras. These contact the auras of the sitters, causing a current to be sent through that of the carnate-spirit, and thus we can feel the presence of the spirits.

FLASHES OF COLOUR

Clairvoyants who can see the auras of people say that they can always tell when a spirit-friend is contacting, by the fact that flashes of colour are seen darting about in the aura of the particular person. The aura is the store-house, in which we store all our aversions and our likings. If we harbour evil thoughts, day by day, then our auras only allow evil-spirits to contact us, for our halos will only then allow evil-auras to interpenetrate ours. If we cultivate higher thoughts, day by day, then higher spirits are permitted to absorb their auras into ours.

The fourth factor in mediumship is temperament. People of very sensitive natures are more likely to prove Mediums than those of very stolid dispositions. Most Mediums to-day are very emotional, although fortunately many have their feelings under control.

There are dangers in all branches of life, and mediumship is no exception. But to say that we should abandon Spiritualism because of this is utterly childish and unreasonable. We do not avoid going into the street because it is dangerous to walk across the road, but we learn how best to cross the road with the minimum of danger. In mediumship, also, we learn how to avoid danger, not by running away from psychic investigation, but by taking the bull by the horns, and getting to the Truth by patient development of our latent-powers.

Lastly, we consider correspondence. We all know that thoughts can be sent out all around us, so that sensitive folk can feel the thoughts of others in close proximity, without one word passing between them. If people meet together in a given building for regular

(Continued at foot of next column.)

RAYS AND REFLECTIONS

There is a "goody-goody" life, but it is so unnatural that the truly good avoid it.

* * *

Some of the newcomers into the region of psychic inquiry are not at all dismayed by the failures and "regrettable incidents" in connection with mediumship. They recognise (as one of them remarked to me the other day) that spirits shew themselves to be quite as human as we are, and with the human liability to make mistakes. Of course, this was not Science; it was only common-sense.

* * *

In his new book, *Past Years*, Sir Oliver Lodge gives some humorous anecdotes which incidentally serve to illustrate the wide range of his interests. He tells a story of the old lady in a London 'bus who asked the conductor for the Offord Arms. "Here they are, Mum," said the conductor, with the true Cockney wit, "and offered freely!" Another yarn concerns a witty speaker, one Matthews, who, at the end of a long lecture in Coventry said, "And now my hearers will be glad to know that, like Lady Godiva, at the end of her ride, I am approaching my close!"

* * *

I have sometimes said that in connection with spirit identity we have, some of us, had every possible evidence, except the bodily form. Mr. J. A. Findlay in his book *On the Edge of the Etheric*, says very much the same thing. We know the attitude of the Law in these matters—you must "produce the body" as, for instance, in proving a murder. But the Law, even if it is not "a ass," as Mr. Bumble called it, is very materialistic. The Law says there are no such things as spirits, and as the Church has so far made no protest against this doctrine, we must hold it to be a consenting party to its own humiliation.

* * *

It is always interesting to observe the human drama as it centres around the Spiritualist movement: to watch Bombastes Furioso defying the Universe; the player "tearing a passion to tatters"; the lawyer practising his sophistries; the demagogue mouthing his platitudes and slogans, and the pietist uttering sentiments that sound at times a little sanctimonious. They are to be seen inside the Movement, but more usually outside—in the ranks of the opposition where they have the fullest play. I am always more favourably impressed by the quiet, sincere folk, whether they are for us or against us. If they are Spiritualists their advocacy is always sober and reasoned. If they are critics of the subject, their objections are never malignant nor consciously unjust. But seeing how vast is the drama of life it is clear that there is room for them all—the heroes, the "villains of the piece" and their victims, and all the usual *dramatis personæ* including the clowns! The play is still proceeding and I doubt not it will have a happy ending, as being a Divine Comedy and not a Greek Tragedy.

D.G.

(Continued from previous column.)

Spiritualistic services, there is gradually built up a collective aura or a phalanx of feeling in that building, and when we enter, we immediately feel the atmosphere of the place. In our daily lives, we can correspond with others by building up within our individual auras the right phalanx of feeling, so that we send out all around us a good atmosphere of spirituality.

There are many ways of controlling our Minds, Feelings, Auras, Temperaments and Thought-radiations. Some people practise Yoga. Others auto-suggestion. Given a good motive, any method is useful, providing the experimenter does not become a fanatic.

EXPERIENCES FACING DEATH

IT is much to be regretted that Miss Mary Austin, authoress of *Experiences Facing Death* (Riders 7/6) did not avail herself of the powers of any of the excellent English Mediums before writing her book. She states that owing to the varied capacity of the subconscious she "finds it premature to determine that any of its manifestations are evidential of survival." But has it been claimed that the subconscious proves survival?

She apparently bases her assumption that, so far, no proof of survival has been produced on the investigation of one Medium in America and she omits to state how far her investigations went. This Medium is none other than Mrs. Curran, through whom "Patience Worth" has done such remarkable things. Miss Austin states that there is nothing in the mediumship of Mrs. Curran even to suggest to "the habitual worker in the subconscious the intervention of 'spirits' possessed of knowledge inaccessible to the living." She further remarks that she has never seen any subjective spirit phenomena which she "could not reproduce herself or even improve upon by the same methods that I used every day in my work."

Has she competed with Mrs. Curran's phenomenal spontaneous verses? Has she ever written essays on abstruse metaphysical subjects with no premeditation whatsoever—essays containing 1,300 or 1,400 words written in an hour such as Miss Cummins has produced? Has she written 2,600 words without a break in two hours in beautiful language, concerning obscure historical facts of early Christian history such as appears in *Paul in Athens*, chapter XVI.; the matter written being corroborated four years later? Has she produced names, addresses and facts unknown to anyone present at the time, but subsequently verified?

NOTICEABLE RESERVE

If she has done these things and more we shall be glad to see her work. But in this connection Miss Austin shows a noticeable reserve.

While making her claim that she can reproduce and improve upon all subjective phenomena she has seen, she protests at the suggestion that she might be possessed of mediumistic powers herself. Her capabilities in this respect, however, are not disclosed. So far as can be seen, not a single "evidential case" is given in the book as being recorded by or through her. Moreover, she states that she "can't even do automatic writing," though she has been described as a "remarkable Medium." She may be assured that she will be disabused of any idea of mediumistic powers if she puts herself into the hands of investigators in this country.

After much reasoning, Miss Austin states that: "We are all convinced that *if* it is demonstrated past a doubt that we have souls, we *ought* to do something about it." (The italics are hers). Miss Austin is a little late in her advice on this point. The Society for Psychical Research was founded fifty years ago for the very purpose of "doing something about it," in other words, investigating the alleged soul, and in that respect did excellent work, as their records show.

Students of Psychical Research will find little to interest them in this book, which appears to be an analysis of the writers' own subjective consciousness and the conclusions and deductions at which she has arrived by the study thereof. Students of religion, however, will certainly find some of the matter worthy of their attention, interesting comparisons being made between various beliefs.

It is clear that Miss Austin attributes her mediumistic powers to her "Sacred Middle" which she describes as the "receiving centre." Perhaps this curious form of mediumship accounts for her conclusion that, so far, the survival of human personality has not been proved.

E. B. GIBBES.

DIRECT ORDERS FOR "LIGHT"

We should like to draw the attention of our readers to the suggestion made on one of our advertisement pages that, commencing with the New Year, many more readers may be willing to order their copy of *LIGHT* direct from this office. We would like once more to point out that if a considerable number respond to the suggestion, it will do much to lighten the difficulties of management in these anxious times.

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