

# Light

A Journal of Psychical, Occult, and Mystical Research

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# Light

No. 2661. VOL. LII.

(Registered as FRIDAY, JANUARY 8, 1932. a Newspaper.)

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## NOTES BY THE WAY

### A SPIRITUAL CRISIS

THE late Dr. Ellis Powell—an accomplished journalist as well as an able psychical researcher—held that great crises in the history of humanity were marked by the intervention of high spiritual powers; and, as a man devoted to the study of history, he was able to fortify his argument with cogent instances. We seem at the present time to be fairly in the midst of such a crisis; and, to those who have eyes to see, the signs of direction from the unseen world are becoming apparent. It may well be that the strain and tension of the time will have its effect in rendering sensitive the minds of many people to the matter. But it is not simply a matter of sensitiveness: it is a question of *attention*. When we give attention to the things about us, we can see a great deal that escaped us when we averted our eyes. That, of course, is a truism. But it has a special application to this subject of ours. Many things are happening now which do not "get into the newspapers." But we are bold enough to think that the pressure of the Unseen World is now so forceful that the Scribes and the Sadducees will have to take notice of it before very long. It will be a spiritual as well as a material crisis.

\* \* \*

### GHOSTS OR FAIRIES

ALL Sir James Barrie's allusions to the unseen side of life—whether in his plays or his stories—are of a delicate and elusive kind. They belong to the region of fairy fantasy. This, at any rate, is the case with his latest story, "Farewell, Miss Julie Logan." It is told with consummate skill, as might be expected, and given in the form of some leaves from the diary of a Scots minister, snowbound in his parish during a winter in the 'sixties of last century. Miss Julie Logan, as the apparition or "vision" of a lady supposed to have lived in the days of Prince Charlie, flits in and out of the tale in a baffling way, and the minister appears to come into touch with her, but whether it is all hallucination or not, nobody in the story can decide. To the country-folk such a visitant is known darkly as a "stranger"; and the minister in his diary alludes to a Mr. H., a predecessor of his, who "being a learned man, always called it a Spectrum." But the minister, the Rev. Adam Yestreen, does not believe in "spectrums." It is all very fairy-like and uncanny, and the only consoling conclusion for the minister and his friends is that it was all a matter

## THE UPWARD WAY

Scorn not, in cynic vein, the slow increase  
Of man's more worthy, higher qualities,  
His faltering pace t'wards brotherhood and peace,  
The full unfoldment of his sympathies.  
How poor soe'er his progress may appear,  
Forward he moves with each successive year.

No less than all creation's mysteries,  
Orbs of the heavens, rocks 'neath mountains quelled,  
Formations wondrous, deep below the seas;  
Seemingly fast in static bondage held:  
Though bearing yet his heavy mortal load,  
Man's spirit still pursues the forward road.

Though painfully he climbs the upward way,  
To where the beacon holds its constant light;  
Though still far distant seems the luring ray,  
While round him lurk the shadows of the night:  
No Sisyphus is he, condemned to see  
His labours frustrated eternally.

But inch by inch some progress he achieves,  
Evolving ever t'wards a higher plane;  
Still in a destiny divine believes,  
And therefore knows he shall not strive in vain.  
A ray sent out from the Divine, his soul  
No pause shall know short of perfection's goal.

G. E. WRIGHT.

of dream or nerve-derangement. We found the story wholly delightful as a piece of dainty imagining, our reflection being that the facts of psychic science are not yet sufficiently matured to lend themselves readily to artistic treatment. They are too closely allied to the stuff of everyday life to touch romantic minds. These would have us believe in fairies; but to the question "Do you believe in ghosts?" the answer in many cases would be in the cautious Scotch fashion, "Yes and No."

\* \* \*

### THIS "BODY OF DEATH"

SOME of our prophets have predicted the coming of a time when the human body will have become so refined that death will be no longer what it is to-day—a matter involving fear, distress, separation and the trouble of disposing of a lump of carrion before it becomes putrescent. But it hardly needs clairvoyance to see that such a time must eventually come, even if it is a matter of many centuries. Some have put it as many thousands of years. But we are more optimistic, basing ourselves on the amazing rapidity with which changes come about to-day, which may be traced to the increasing power of spiritual evolution and the increasing ductility of matter. Reason, in short, justifies the prophecy. But apart from that, we learn that in the higher world, the transition from one plane of spiritual life to another, which is analogous to death in this world, is unattended with any disagreeable circumstances. Some of the coarser elements in the organism fall away, "like dew from a flower" and so the change is accomplished. It may well be that death for us will resemble this in the ages to come. Then what the apostle called this "body of death" will be too full of life to merit the name.



# MEMORIES OF PIONEER MEDIUMS

By LEIGH HUNT

I HAVE sat in seance with a large number of the Mediums whose work has been referred to in *LIGHT* from time to time, amongst whom there were many whose personal friendship I have enjoyed.

Mr. George Spriggs, so well known in connection with the famous Cardiff Materialising Circle and subsequently as a non-professional Medium for medical diagnosis—is ever in my memory. To hear his guide "Skiwaukie" speak in the direct voice without the aid of the trumpet, has been my privilege on many occasions.

One instance occurs to me as I write. Some eight of us were assembled in a spacious room of a then well-known hotel. We had finished our deliberations concerning the welfare of a prominent London Spiritualist society, when one of our party suggested that we should hold a seance and thus give our unseen friends a further opportunity of showing their interest in our efforts. Mr. Spriggs was present as were also Mr. and Mrs. Thomas Everitt. For upwards of an hour our spirit friends spoke to us in the direct voice (no trumpet) answering our questions, adding to those answers useful advice, at times given in humorous fashion, and all this whilst a severe thunderstorm was on. We did not sit in complete darkness: blinds were drawn, but we could see each other's faces; neither did we trouble about "test conditions," the communications being more than enough to satisfy us that we were speaking to discarnate friends. It was such meetings as these that laid the strong foundations upon which the Marylebone Spiritualist Association was built.

The ministrations of "Dr. Jenkins"—the medical control of Mr. Spriggs—aroused my deepest gratitude, for it was he who helped those dearest to me to better health.

## MRS. EVERITT'S MEDIUMSHIP

Mrs. Everitt's mediumship, so often referred to in the pages of *LIGHT*, was astounding in its spontaneity, variety and power. I have heard the "tramp, tramp, tramp," of a large number of North American Indians as they have marched round a room in my own home, where were gathered just my own family circle with Mr. and Mrs. Everitt as our guests, and I (clairvoyantly) saw these splendid helpers—a never-to-be-forgotten sight.

For upwards of sixteen years I enjoyed the remarkable evidences of spirit activity that were so freely exhibited through this beloved lady's mediumship. For a long period I sat with Mr. and Mrs. Everitt almost weekly. On many occasions the seance was suggested by spirit people. When we were having tea with a few friends, loud raps would be heard and by the usual code would come the message, "Can you hold a meeting with us?" Needless to say our answer was, in almost every case, "Yes, delighted." Then by means of raps there would be spelt out the message of Scripture our unseen friends desired should be read prior to the sitting.

Thus it was that through the mediumship of Mrs. Everitt numbers of new converts to Spiritualism were made, for evidence of spirit return was given such as no thoughtful person could refute. Small wonder that amongst those who received such evidence there were many who felt it their duty to proclaim the truths brought home to them in such an unmistakable manner.

A volume could be written about the mediumship of Mrs. Everitt, but the above must here suffice to place upon record that such mediumship was well known and enjoyed by many of the supporters of and contributors to *LIGHT*, and often recorded in its pages. Mrs. Everitt was a lady of independent means, who freely utilised her gifts especially to those earnest inquirers whom her husband believed would, in all probability, help to propagate the truths of spirit return.

Mr. J. J. Morse was perhaps the most famous of all the trance Mediums that Spiritualism has produced. Many

of the addresses delivered through his mediumship have appeared in the columns of *LIGHT* and elsewhere, and even to entire outsiders of the movement these addresses were, and still are, considered masterpieces of teaching, couched in eloquent and uplifting language, whilst the philosophy taught and the information given, remain to this day as amongst some of the most important utterances concerning psychic matters. From a long personal friendship with Mr. Morse I can testify to his great worth as a man of probity, of goodwill and sound commonsense, whose efforts in the cause of Spiritualism cannot be over-estimated. His chief control "Tien-Sien-Tie" was a most distinct individuality, as also was the one who called himself "The Strolling Player." "Tien's" Chinese nationality did not lend itself to humour—that much-needed adjunct to any public speaker—and therefore the "Strolling Player" was a most useful helper; his humour was of the kind which helps to "drive a point home," and thus it was that "Tien's" teaching was often brought home to his listeners by an interpolated phrase from this humorous co-worker.

## MR. AND MRS. E. W. WALLIS

Mr. E. W. Wallis, one-time Editor of *LIGHT*, was another excellent Medium and public trance speaker, many of whose addresses have appeared from time to time in *LIGHT*. His wife, Mrs. M. H. Wallis (happily still with us in the body) will ever be remembered as a distinguished Medium whose lectures and demonstrations of clairvoyance, etc., helped so greatly to promote the subject of Spiritualism at a time, when—as with her husband and Mr. Morse and many others—it was indeed uphill work.

Mrs. Treadwell was another well-known trance Medium and clairvoyante to whom very many, like myself, owe much. A lady who had but scant opportunity of educating herself in her early days, Mrs. Treadwell was nevertheless one who could meet, and did meet, people of all grades and position to whom her guide "Sophie" was well-known and beloved. Under "Sophie's" guidance I have heard as many as seven different relatives and friends of mine speak at one sitting, "five of whom gave full evidence that they were whom they purported to be, and the other two were certainly like to my friends in manner of speech." (I quote from my own notes). For nine years Mrs. Treadwell was the Medium of the family circle who met once a week, with but few interruptions.

I pass over such names as Mr. Charles Williams, Mr. Frank Herne and Mr. Cecil Husk and Mrs. Frank Herne (afterwards Mrs. Bassett) as these physical Mediums were much before that portion of the public interested in psychic phenomena, and hence accounts of them are easily accessible in the past issues of *LIGHT*. With one of these, Mr. Charles Williams, I had many private seances in my own home at which startling phenomena took place, of such a nature and under circumstances which entirely ruled out fraud.

Many other Mediums from different parts of the country and from abroad visited the L.S.A. in past years, perhaps one of the most remarkable being Mrs. Wreidt.

Of Mr. William Eglinton's wonderful mediumship I forbear to speak. Is not Mr. John S. Farmer's book *'Twixt Two Worlds* testimony enough? I first met Mr. Eglinton (I think it was in 1885) at a conversazione of the London Spiritualist Alliance in the old St. James's Hall Banqueting Room. I found him a most genial personality and a delightful conversationalist.

At one of these conversaciones I met the famous Medium Mrs. Guppy, and to see her as I saw her, talking to Mrs. James Burns (who appeared diminutive against the massive proportions of Mrs. Guppy) was a sight to be remembered! Mrs. Guppy was an ardent admirer of *LIGHT*.



## PROFESSOR E. BOZZANO

MR. DE BRATH'S TRANSLATION OF HIS BOOK  
"ANIMISM AND SPIRITISM"

**T**O-MORROW (Saturday, January 9th) Professor Ernest Bozzano will have attained his 70th birthday. English psychical researchers of all shades, and particularly readers of *LIGHT*, will join in extending to him heartiest good wishes in recognition of his great work.

It is particularly *apropos* that those English readers who have long since heard of Professor Bozzano's competency to handle and analyse psychic problems, have now an opportunity of reading his first publication in English. This is *Animism and Spiritism* (Stockwell & Co., 5s.), admirably translated by Mr. Stanley De Brath. Therein can be observed a master mind at work, not merely in defence of Survival, but in a vehement attack on the views of those who assail it, and particularly those of M. Sudre.

Despite the efforts of able contenders against the Animist school, there has never been anyone quite of the quality and experience of M. Bozzano. The study of pure psychology has developed to such a degree of recent years that it may even be said to have coloured and clouded the minds of students whose experiences would otherwise have disposed them to accept Survival without question. M. Bozzano, in the work now translated into English, focuses the whole position with a clarity and trenchancy unparalleled. With a penetration and a scorn, he tackles the opponents on their own ground, exposing the weaknesses and presumptuous nature of their hypotheses. English readers welcome such a champion. Some of us—Mr. Stanley De Brath and Miss Maude Bubb in particular—feel that a want has been supplied and something in the nature of an achievement accomplished, by providing the English public with the arguments of this truly scientific mind. F. J. CRAWLEY.

### THE ANIMISTIC THEORY

It is well known that the great obstacles to the general reception of the many proofs of surviving souls are (1) the suspicion of fraud in psycho-physical phenomena, and (2) the theory that *all* mental phenomena are due to "personification" by the Medium's faculty of subconscious thought-transference from the sitters. This latter theory is known as "Animism."

Prof. Bozzano, in *Animism and Spiritism*, has undertaken to disprove the animistic theory as the sole cause, but he does not deny that it may, and does, account for much. He says "Animism and Spiritism are the double aspect of a single cause—the human spirit in its dual phase of incarnate and discarnate existence" (p. 47). Therefore he confines himself to showing by examples that there are many cases that must be put down to the intervention of external intelligences, and to exposing the illogical and tendentious phrases by which the legitimate conclusion is evaded. These examples are singularly well chosen, and it was the logical excellence of the argument that runs through the entire book which induced Mr. Stanley De Brath to undertake the work of translation without any fee.

Signor Bozzano has a mordant wit, and (with his permission) some of his more caustic remarks to which the controversial methods pursued by some thorough-going animists have laid them open, have been omitted. He observes that his conclusions are not in any sense a "doctrine," but a fair, and indeed the only logical inference from established facts.

The book is in twelve sections, under each of which he gives examples incompatible with the animist theory, mentioning that those chosen are but samples from a very much larger number which he has collected during the thirty years or more that he has devoted to the subject.

Signor Bozzano is a member of the Council of the International Metapsychic Institute of Paris, and the author

(Continued at foot of next column)

## "THE GATE OF HEAVEN"

ANNIVERSARY OF THE DEATH OF  
ROBERT JAMES LEES

**O**N Monday next, January 11th, a year will have passed since Robert James Lees was "taken home" to that supernal world which, by his writings, he made in some degree intelligible to so many thousands of readers; and it is appropriate that the date should so nearly synchronise with the publication of the memorial volume, *The Gate of Heaven*, in which completion is given to the story of Aphraar begun in *Through the Mists* and continued in *The Life Elysian*.

It is doubtful if any book purporting to describe life beyond the Veil ever had so many readers or made an impression so deep as *Through the Mists*, which was first published in May, 1898 (nearly 34 years ago), and is still in demand. As a narrative, it is enthralling; as an exposition of what happens beyond death, it is clear and helpful. Life, real life, life more abundant, is what it reveals; and the prospect held out is that of splendid, unending progress. In *The Life Elysian*, issued in 1903, the story of Aphraar's enlightenment and spiritual growth is continued. He is shown as having much to learn and much to unlearn as he went forward—particularly in regard to the value of what in his earth-life had been regarded as essentials of religion. What he was taught was that:

"There is only one accessory death has no power to confiscate as the soul passes forward—character. Beliefs, dogmas, creeds and professions will all be left behind, but character will furnish the only permissible clothing with which it may step into immortality."

In the third and concluding volume of these "Leaves from the autobiography of a soul in Paradise," *The Gate of Heaven*, Aphraar is shown as being prepared to pass from Paradise (or Purgatory) to the realms of Heaven. This preparation involves purification as well as growth in knowledge and, in the case of Aphraar, leads to "the second birth." Commenting on this in a foreword written not long before he "passed on," Mr. Lees says:

"Of course, I am prepared for some of my readers shrinking with something like horror at the thought of Aphraar's second birth taking place more than forty years after he has thrown off the mortal body, but this is not the first breath of theological heresy that has been wafted across our records from the plains of Heaven, nor is it anywhere demanded in the Bible that the transition must be obtained during the terrestrial stage of being, and yet Paul was authorized to declare that 'As in Adam all die, even so in Christ shall all be made alive.' It is therefore obvious that if the regeneration necessary is not received here it must be acquired there."

As a narrative, *The Gate of Heaven* is not so compelling as *Through the Mists*; but for those who wish to follow the theme of that book and of *The Life Elysian* to its conclusion, the new volume is essential and will well repay careful reading.

(Continued from previous column)

of standard works on Animism and Spiritism. No man is better fitted to present a logical case for Spiritualism. His Spiritualism is of the philosophical order, and is the conclusion of a singularly clear and able mind. His works, of which a list is given on the first page of the book, are far less known in this country than on the Continent. They stand for the sane, moderate, and reasonable Spiritualism which we ourselves support. This book should be in the library of everyone who wishes to see the plain facts without the specious advocacy of any particular theory.



## VALUE OF HOME CIRCLES NEW YEAR'S RESOLUTION

### MR. HANNEN SWAFFER AT THE QUEEN'S HALL

**M**ORE than a thousand people attended the Marylebone Association's service in the Queen's Hall on Sunday evening. Mr. George Craze, who presided, extended New Year greetings to all present.

Mr. Hannen Swaffer was the speaker. Taking "home circles" as his subject, he said it was in such circles that the strength of the Spiritualistic movement was to be found. That very evening, there were probably 100,000 circles sitting in this country, most of them quite unknown except to the sitters—their existence not even suspected by the people next door or in the flat below. It was in these gatherings that really convincing proof of Survival was to be found. Public clairvoyance was necessary, but it could do little more than arouse the interest and curiosity of the people who heard it, as intimate details must be withheld.

In home circles, where sitters knew each other, every message could be tested. Recently, he said, Dr. Crandon, of Boston, U.S.A., had travelled to this country and back again—some 6,000 miles—to test the accuracy of one detail received in the course of a sitting of the "Margery" circle at his home—a circle which, in its methods and results, was an example of what could be accomplished when the right conditions were provided.

Mr. Swaffer said there were many indications that the truth of Survival and communication was spreading in all quarters, and, in spite of all opposition, the truth must ultimately prevail, even though to many people it was disturbing.

Referring to the contention that Spiritualism should be kept apart from political questions, he said that to him the other half of Spiritualism was the application of its principles for the improvement of this world, and he claimed the right on that platform and any other from which he spoke to say what he believed should be done. On such questions as disarmament and peace, the conscience of the country must be aroused; and in his view, the officers of the National Spiritualists' Union were justified in asking all Spiritualist organisations to regard January 24th as Disarmament Sunday and to concentrate at their services on the success of the World's Disarmament Conference.

Mrs. Estelle Roberts gave three clairvoyant "readings," each embracing a family group, with names which, with only a few exceptions, were recognised. On one point a correction was necessary. Giving a message from a father to his daughter, she said: "He says that just after you were married some twelve years ago, you signed a paper for someone who let you down." "I signed a paper and was let down," was the answer, "but I have not been married." As corrected, the message was that the paper had something to do with a marriage and the recipient said that was true.

### MAJOR COLLEY ON AUTOMATIC WRITING

At the Grottrian Hall on Sunday evening last, Major C. C. Colley spoke on *Automatic Writing*, giving a continuation of his previous address, and he related three distinct experiences that he had had during the Sinn Fein disturbances which had proved to be of great use to the authorities.

He also related how he had automatically completed the unfinished plan of a gun which had been invented by Sir Hiram Maxim before he passed over. He was idly scribbling and rather bored one day at the War Office when a draughtsman came in bringing with him the unfinished draft of a gun, saying that the last part was missing. Seeing what Major Colley had written, he exclaimed "Why, that is the missing part!" and it proved to be a mathematically correct plan of the gun which was used with great effect during the war.

On the first Sunday evening of the New Year, the Rev. J. Lamond, D.D., presided at the service in the Fortune Theatre, London. He read a passage from the seventh chapter of Matthew and then went on to say that it had been prophesied that 1932 would witness extraordinary psychic developments. In his opinion, if it brought greater than had come during 1931, through the influence of "Power," it would indeed be a wonderful year for Spiritualism.

Mr. Laurence Cowen spoke of New Year resolutions and said: "I have resolved, among other things, to hold high the banner of 'Power's' message. I think 1932 will demonstrate *this*, and will prove that the great spirit forces, under God, are with us, because we cannot do the work unaided."

"Power," through Mrs. Morris, said that desire and emotion were essentials of life which bind together that which we understand as thought and that which we know as action. Emotion and desire must be kept in perfect order if they are to serve the purpose of the spirit within. In order to accomplish this we should give certain periods of time to contemplation and meditation, so that our minds may become open to receive pure thought from the spiritual realms and that there may be an inpouring of the Holy Spirit into the soul. This was evidenced most of all through religion, and his ("Power's") work was to form a nucleus in which all religions may combine. If, as their New Year's resolution, they made up their minds to combat selfishness and enmity, which had brought about all the suffering and discord in the world, they would be serving humanity and opening a doorway so that the angelic hosts could come through and unite their efforts with ours.

Sunday next (January 10th) is the first anniversary of the Fortune Theatre Services. On that occasion an unusually representative gathering is expected and the seating accommodation is likely to be taxed to its fullest capacity.

### "CAN SPIRITS WEEP?"

To the Editor of LIGHT.

Sir,—One Sunday evening, about eighteen months ago, my wife and myself attended a service in a church in the Highlands. We arrived early and had to wait for some time until the service began. My wife drew my attention to a clergyman who was standing in the pulpit watching the congregation assemble. After the minister, who was to conduct the service, entered the pulpit, this spirit came down and stood, underneath a lamp, on the right hand side of the pulpit, during the whole service.

During the service I heard a child crying. After a little while, she seemed to notice that I heard her and, still crying bitterly, she came and sat in a pew beside me and soon became quiet.

When we got back to the hotel, we described the spirit of the clergyman and were told that the description was that of the last minister of the church.

A few days afterwards we called at the Manse and mentioned what we had seen and heard and suggested that if a prayer were offered in the church it would be helpful for the little girl. During the conversation I mentioned this two or three times but with no result, as the clergyman would not reply, and changed the subject of conversation.

I often think of this poor wee lassie, but feel that God's ministering spirits have now taken her away and that she is now happy. How much suffering this child might have been saved, if the clergyman had understood Christ's message.

DUNCAN CAMPBELL.



## 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.)*

### REAL "THOUGHT HOUSES"

Sir,—The questions asked by Mrs. Dawson Scott in her article entitled "Need for trained Controls" (11th Dec. last) are only a few in a thousand to which we would like an answer. Concerning the widely differing statements, say, as to the building of houses on the "other side," we get, as Mrs. Dawson Scott says, the following two different descriptions from two different people:

"We build for ourselves houses by means of 'thought,' in other words we think our houses."

"I assure you our houses are perfectly real, why will you persist in calling them 'thought houses'?"

When we come to think of the latest theories regarding matter which, as Sir Oliver Lodge says, "turns out to be a rare and filmy insertion in, or modification of, the Ether of Space," we could come to the conclusion that our habitations here, on the Earth plane, could be described as "thought houses" also.

One "thinks" the plan of his house, imparts his "thought" to the architect, who in turn transmits it to the builder and workmen. The "rare and filmy" matter is then collected and the house fashioned. It is possible therefore that on the "other side" "thought" acts on the building matter available in a more direct way, and gives the impression of the building being more of a "thought house" than our habitations here.

The descriptions of both Mrs. Dawson Scott's communicators may be correct, the houses being "thought houses" but also real and objective buildings.

Allowing a lot for the immense difficulties of communication between two planes, and the probably different mental standard of the communicating entities, could we not come to the logical conclusion that both statements are not so "widely differing" as they seem to be?

Corfu, Greece. D. P. CURCUMELLI-RODOSTAMO.

\* \* \*

### SPIRITUALISM AND WORSHIP

Sir,—Some time ago I was present at a meeting in a London suburb, when some well-recognised clairvoyant descriptions were given. A member of the audience asked the Medium: "Why do Christians dislike us so much?" The reply was: "Because they believe, while we *know*." With this sapient remark the speaker dismissed nearly two thousand years of Christian history, tradition and experience.

I have tried over and over again at these meetings to catch something of the spirit of worship, which most of us can find in one of the Christian Churches, and I have almost invariably failed. Occasionally it is there, but not often. Perhaps the character of the meeting or of the Clairvoyant may affect it. And I find that my experience by no means stands alone.

The question naturally arises: What is the difference between the nature of the conviction of the Spiritualist and that, for example, of the Christian—assuming for the moment that each would describe himself by these several terms merely?

Now I have had far too much help from Spiritualism to belittle it. It is a very beautiful, noble and comforting thing in itself. But I am sure that no conviction, however overwhelming, which comes along the lines of evidence such as one gets from the Sensitive, whether it be physical or mental in its nature, can compare for a moment in intensity and satisfaction with that associated with genuine Christian experience. Of course, I do not mean that of the average Churchgoer, but of the Christian of the type of St. Francis of Assisi, John Wesley, General Booth or of the noble army of Martyrs.

Think of Perpetua, who after she had been cruelly mauled by the wild beasts, guided the clumsy gladiator's

sword to her throat and died without a qualm; or Blandina and her fifteen-year-old brother, who met their death with such sublime bravery during the Lyons persecution; and of a host of others. True, in many cases, these great souls saw visions and were comforted by them, but not one of them would have denied that the strength and courage to die came from Christ.

The truths of Spiritualism are penetrating the Christian Church to a degree little realised by those Spiritualists who confine their Sunday attendance to their own meetings; and I believe that the time will come when the Christian Church will absorb all that is good in the Spiritualist movement, and will do so to its own unspeakable benefit.

Meanwhile, I would urge upon the average Spiritualist the necessity for a sympathetic understanding of real Christianity, more especially now that the old theological stumbling blocks have been so largely removed. The crude and lyrid theology which at one time disfigured the teaching of a section of the Church has almost disappeared, and such teaching as that of Dick Shepherd has taken its place. In this the Spiritualist will find no matter for animadversion or dislike. RECORDER.

\* \* \*

### THE PULVERISED BRICK

Sir,—I think the answer to Mr. Thomas Blyton's query is that the brick is to be found in three dimensions divided by the time it has existed in the state of powder.

That is to say it is in the negative dimension of time.

The substance of the brick however still exists in a positive dimension of time but its three dimensions of shape have disappeared. It still retains mass though in a powdered form and since mass can be measured it is obviously a dimension of material or a product of two or more dimensions. I suggest that the brick still exists but in unknown dimensions. Would Sir William Crookes agree, please Mr. Blyton? Q. C. A. CRAUFURD.

\* \* \*

### "TIME-SPACE PUZZLES"

Sir,—I fail to see where the "puzzle" comes in about the dimensions of the brick, in spite of Mr. Alan Howgrave Graham's letter. Define the word "brick" as you please, this, or any other object, will only have fixed dimensions, whether in time or space, as long as it retains its form.

As far as we know, no material things can have never-ending world-lines in the Time dimension, for even atoms may be disintegrated.

C. WICKSTEED ARMSTRONG.

\* \* \*

### MENTAL REQUEST ANSWERED

Sir,—Before a recent Spiritualist service at the Town Hall, Birmingham, I sat admiring the scheme of re-decoration in the interior of the Hall and found my attention focussed on innumerable turned balusters around the galleries—a form of ornament now rather out of date. How many balusters there might be, who turned them all on the lathe, whether to save such an amount of labour they were not plaster casts instead of wood, puzzled me so much I felt I should like to get some information with regard to them.

On the following Friday, an old man over seventy years of age, whom I had known from my boyhood as a woodturner, called at my office. I asked him if he had seen the turned balusters in the Town Hall and whether they were of wood or plaster and he replied: "They were all turned in my shop!"

I thanked the unseen helper who had so promptly read, interpreted and answered my mental request for information.

JOHN B. MORGAN.

Northfield, Birmingham.



## Light

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## FATE AND DESTINY

IT needs no prophet to forecast the fate of a house built with bad bricks or diseased wood. It is much the same with men and with nations. There were clear-thinking men who, during the last century, foresaw (even if a little dimly) the calamities that have descended like avalanches on the world during the last eighteen years. They saw the causes at work—they marked the selfish greed, the hatred, the stark materialism of the time, and saw in them the omens of coming calamity. They could not be quite certain of the results. Always some unforeseen and quite incalculable factor might slip in and affect the results. For it is never to be forgotten that a rigid fatalism is only possible in a mechanical scheme of things. Directly Mind steps in a new and determining factor operates.

The jerry-built house must inevitably tumble down—unless human intelligence arrests its destruction, either by some process of "patching-up" or entire re-conditioning. And the realm of Mind is full of unsuspected possibilities. He would be a bold prophet who would set out in any *positive* fashion the future of any nation, individual or institution. The wise seer is always careful to distinguish between positives and probables, although sometimes the probables are so strong that he can speak with considerable confidence. If we see a man rushing madly towards the edge of a steep cliff we can predict with absolute certainty that he will fall over. But if we do not know the cliff-face, it would be unwise to prophesy that he would infallibly be killed. In ninety-nine cases out of a hundred that might happen—in the hundredth he might be caught, and saved, by some projecting ledge.

We were led into these reflections by reading a statement to the effect that if the future is

predictable—as by clairvoyance or astrology—then life becomes a mere matter of fate. A man, it is argued, cannot help himself, he is the sport and prey of forces outside himself. Now this is nonsense. We have said so several times in the past, and we repeat it, seeing that the fallacy of Fatalism or Determinism has so tenacious a hold, and that its contentions are repeated by the unthinking in a kind of parrot-fashion.

Is it not obvious that the forces which determine our fortunes are not merely *outside* us but *within* us and a part of us? The thinker (not much of a thinker!) who conceives of the Universe as a vast machine overlooks the point that Man must in any case be a part of the machine and, in howsoever small a measure, affect its operations. Let us take the problem in a smaller aspect. Over and over again we have had experience of clairvoyant predictions of the future which, although they came to pass in an astonishing way, were not fulfilled to the letter.

There were occasionally some queer little variations, not sufficient in themselves to affect the general accuracy of the prophecy, but enough to shew that there is no rigid law of Determinism. How *could* there be in a world in which life and mind operate with effects which, although generally foreseeable, are rarely or never mathematically precise in their agreement with any prophecy?

Those, then, who receive predictions of their own future, or the nation's future or the destiny of the world should be shy of placing too much confidence in them. For although it has been rightly said that the majority of men are "under fate," there is a small but powerful minority of minds who are not, and their presence and influence—usually unseen and unsuspected—may considerably affect the career of even the most abject victims of fatalistic laws.

## THE TIME OF TESTING

Scarlet skies and a strange light creeping  
Over the face of the world to-day—  
A stormy dawn and a strong wind sweeping  
The shoddy and shams of the earth away.

The old things fall, for their strength is failing  
As the new life, flooding, flows in apace;  
And they who worshipped are left bewailing  
Their tumbled gods in the market-place.

For only to these they gave obeisance—  
The gods of clay and the gods of gold;  
And vanished at last is the old complaisance,  
For now there is nothing whereon to hold.

But they who have made a wiser choosing  
Than those now stricken with fear and doubt,  
Turn tranquil faces, unmoved at losing  
Things that the spirit can live without.—D.G.



## SIDELIGHTS

## "PUNCH'S" TRIBUTE TO SIR O. LODGE.

*Punch* reviews Sir Oliver Lodge's autobiography under the heading "Physics and Psychics." After noting that "Sir Oliver was a leader among that band of brilliant English and Continental physicists feeling their way with sure outstretched fingers into the darkness where invisible rays leaped and oscillated," the writer says: "In his later chapters he advances into those dim uncomfortable corridors of science where departed friends declaim Greek verse through the entranced mouths of peasant-women and infra-biological ectoplasm indulges in innocent horse-play with tables and alarm-clocks. Sir Oliver detects in himself a tendency to relax his hold of an inquiry just as the first difficult approach is leading to fruitful results. His record certainly gives little evidence of any such weakness, while of his faithfulness to truth as he finds it, even when unpalatable, the present volume is incontrovertible testimony."

\* \* \*

## A SAVOY HILL "GHOST."

A special correspondent of the *Evening Standard* is responsible for a story that the ghost of a young actress haunts the rooms of the B.B.C. at Savoy Hill, London. "It is held," he says, "to be the ghost of Billie Carleton, the young actress who died tragically at Savoy Hill a few hours after returning from the Victory Ball of November, 1918. At that time, the building, now the headquarters of the B.B.C., was a block of mansions. Here in a flat consisting of two rooms and a bathroom, Billie Carleton lived. Her ghost, it is said, haunts that part of the building in which she lived. The door of the room in which she died opens, silently and inexplicably; and immediately anyone in the office becomes aware of the presence of the ghost."

\* \* \*

## MR. J. CUMING WALTERS.

Mr. J. Cuming Walters, one of the comparatively small band of notable journalists who have become known as advocates of Spiritualism, has retired from the position of Editor of the *Manchester City News* for reasons of health. Interviewed by a representative of the *Manchester Guardian*, Mr. Walters said: "Yes, I am a convinced spiritualist; I have lectured all over the country on it. I have been closely associated with the late Sir Arthur Conan Doyle (he pointed to a memento from Sir Arthur on the wall)—and I started out to expose it." Mr. Walters is one of the founders and a past president of the Dickens Fellowship. To the interviewer he said: "I am supposed to be the only man who ever gave a solution to 'The Mystery of Edwin Drood' which was acceptable to scholars, and the late Sir Robertson Nicoll described it as the finest piece of literary detective work of which he knew."

\* \* \*

## MR. W. D. PELLEY'S STORY.

In the *New Liberator* (Washington, U.S.A.), Mr. W. D. Pelley relates a remarkable story in proof of his contention that mind can operate apart from the physical body. He was visited, he says, in New York, by an artisan from Texas, who told with much detail how, in an out-of-the-body condition he had seen Mr. Pelley in a bungalow in California "sitting in a big black easy chair with a book on his lap, while a big yellowish police dog lay beside him on the rug." Mr. Pelley was unaware of his presence, but the dog "sprang up on his stiffened front legs with a quick growl and the hair all bristled on the back of his neck." Commenting on the story, Mr. Pelley says: "For twenty minutes, my friend from Texas answered minute questions about my personal appearance, behaviour, the geography of the house and grounds, every one of which was correct . . . Here was an honest, sincere man, every line of his face confirmed it, who had somehow disentangled his seat of

consciousness from his physical equipment, travelled 2,000 miles in the twinkling of an eye, entered through the walls of my house without being seen except by my police dog and observed me in the privacy of reading a book . . . Yet, strange to relate," Mr. Pelley adds, "the experience apparently served no purpose either on his behalf or my own except that it was just another case of corroboration of the fact that it is possible for the human spirit to function entirely divorced from the physical body."

\* \* \*

## "REVOLT AGAINST RATIONALISM."

Discussion of Spiritualism continues in the columns of the *Western Mail* (Cardiff). The Rev. E. Ridley Lewis writes that "psychic research is an important work, but only when done in a scientific spirit," and adds: "Spiritualism, to my mind, is a fact of great significance for social psychology, for it is part of a general revolt against rationalism; it is the consciousness of the necessity of finding a deeper wisdom which will give due place to the more distinctly non-rational or irrational element in the total of life. Such a deeper wisdom Christianity alone can supply."

\* \* \*

## CLERGY AND PSYCHIC RESEARCH.

Replying to Mr. Lewis's arguments, Mr. Hubert Hill, of Cardiff, writes: "I agree that psychic research is a case for scientific inquiry, but surely the ranks of the clergy contain men of sufficient scientific gifts to conduct an investigation without aid from lay savants. Personally, I do not allow any religious concept to prejudice my questing mind, and it has become obvious to me that as neither Church leaders nor scientists have disproved the claims of the Spiritists, the latter, so far, hold the strongest position. If Spiritualism is a symptom of revolt against materialism, as indicated in Mr. Ridley Lewis's letter, does it not also indicate that the Orthodox Church has failed to supply an adequate counter-attraction?"

\* \* \*

## "RETURNED STATESMEN."

"Returned Statesmen" is the subject of an interesting article by "P.B.B." in *Spiritual Truth*. Writing of Mr. Gladstone, he says: "He has certainly communicated since he passed, though I have not actually spoken with him. Some excellent automatic writing reached us, some years ago, through a personal friend, and I am looking forward to closer contact with this great soul at some future time. Benjamin Disraeli, Lord Beaconsfield, has been identified amongst us, and a few years ago we published a number of interesting communications which came by automatic writing. They were well identified as his. Another of Queen Victoria's Prime Ministers has often been seen at our sittings, and with her, too; I refer to Lord Salisbury. But he has not, so far, communicated anything to us; we hope he may."

\* \* \*

## "GHOSTLY PHOTOGRAPHS."

A contributor to the *Evening World*, Bristol, writes that "Ghostly photographs of a cross and a statue of St. Mary Magdalene, neither of which is there, have been taken in the little parish church of Weston-in-Gordano, near Portishead, Somerset." Describing how the first of these "extras" was obtained, the writer says: "Two girl visitors took a photograph of the altar and were so surprised at the developed picture that they showed it to their Catholic priest, who sent it back to Weston-in-Gordano on loan. It showed what is certainly not apparent to physical sight—a great ghostly cross in front of the altar." The second photograph was taken by professional photographers, and when it was developed there appeared "a figure of St. Mary Magdalene standing in a niche," which was actually empty but in which a figure of the Saint had stood many years ago.



# SCIENTIFIC PHILOSOPHY OF TO-DAY

BY CHARLES WICKSTEED ARMSTRONG

## II—THE WORLD SPIRIT

SEVENTEEN hundred years ago Marcus Aurelius wrote: "There is but one common substance, although it be divided . . . There is but one Soul, though it be distributed among countless different natures and individual forms. There is but one intelligent Spirit, though it may seem to be divided."

After the lapse of so many centuries, the researches of modern chemists and physicists have confirmed the assertion of the great Philosopher-Emperor as regards the unity of all substance, for the eighty so-called elements of our fathers are now mere temporary modifications of the one mother-substance, which itself is only a peculiar manifestation of energy. And now we are told by Sir James Jeans that the whole Universe is likely to be the "thought" of a Universal Spirit, of which we and all living things are as excrescences. This is evidently only another way of saying that there is but one Soul, though it be distributed.

The flash of genius by which Marcus Aurelius discerned such fundamental truths long ages before they could be deduced by scientific reasoning—though some of the old Greek philosophers came very near to the same conclusions—is a supreme instance of those up-rushes of knowledge from the World Spirit of which I shall presently speak.

### SUBLIMINAL CONSCIOUSNESS.

Modern psychology has proved beyond all doubt the existence and manifold functions of the subliminal consciousness in man. The only matter for discussion in this respect is the extent and the exact nature of those functions, and it will be my endeavour, in a subsequent article, to show that they are far more extensive than is generally supposed; and indeed the tendency of modern scientific opinion is to attribute more and more functions to the subconscious.

It has seemed to me that if we accept the ideas of a World Spirit, the subconscious and the super-conscious in man, and the belief that all individual spirits are outgrowths of the Universal, we must also inevitably come to recognise that the subconscious or subliminal is *intermediate* between the Universal and the individual. If we look upon our conscious selves as wavelets upon the surface of a great ocean of spirit, we must consider the subconscious as constituting the stratum just below the surface, continuous with other strata of the profoundly subconscious or unconscious, deeper down, through which power and knowledge and intelligence may rise, whether continuously or fitfully, to the surface and to the wave crests themselves.

A host of mysterious phenomena are very simply explained by such a theory, for there is hardly any supernatural fact known to psychology or to the "occult" sciences which is well attested that does not strongly support this view. Not only instinct and intuition, but genius and inspiration as well as dowsing, "rumour" or the passage of news over great tracts of country by no normal means; automatic writing of foreign tongues unknown to the writer; up-rushes of knowledge such as that of Marcus Aurelius just referred to; the marking of the exact passage of time during profound sleep so as to wake up at the moment desired; the strange powers of infant prodigies, whether in chess, mathematics, music or any other branch of knowledge or art—these and a hundred other "uncanny" phenomena may thus be reduced to one common type. Spiritualism has other explanations for some of these, and perhaps one class of phenomena overlaps the other; but we must leave the discussion of this point to a later chapter.

This is as rational a form of the theory of cosmic telepathy as we can hope to find, and has the advantage of including ordinary telepathy between individuals

in the same general scheme—the difference between the one class and the other being merely one of depth and volume, in ocean current or wind-blown surface movement. The greatest merit of the theory, however, is the simple explanation it offers for the perennial mystery of instinct—the commonest of all psychic phenomena, yet one of which science has, up to the present, revealed no sort of *modus operandi*.

We may think of God as the Centre of intelligence, knowledge, love and all spiritual things known to us, deep down below the all strata, at the centre of the psychic world; and we may find a rational explanation for prayer in the thought that nothing need prevent direct communication between the centre and the surface. The infinite benevolence of God and of Nature, the folly of the belief that Evolution is a blind force, just as likely to make for futilities as for any transcendent goal and devoid of any real evidence of design, I shall try to show in a later chapter, following a new line of argument—not those beloved of the theologians, which are, for the most part, palpably illogical.

Evolution is the process of transition from an incoherent, indefinite and homogeneous state to that of coherence, definiteness and heterogeneity. Although modern cosmography suggests the "running down" of the Universe, it also recognises that suns are still in process of formation and that, in some parts at least, the evolutionary process is active and will continue to be so for incalculable eons. It may well be that Evolution in its physical sense goes on where there is spiritual Evolution, but not elsewhere.

Wherever it takes place, spiritual and material homogeneity is giving place to heterogeneity—or, in other words, a synthetic process of *individualisation* is going on. But this is a process that is far from complete and probably never will be complete. In the material Universe there are no individuals, except in a relative sense. Individual electrons make up the atom, atoms make up the molecule, and molecules may build up cells, which may form, say, a leaf. But an individual tree has many leaves and the forest many trees. The forest is a part of the earth's vegetation and this Earth is a part of the solar system, which, again, forms part of the galaxy known as the Milky Way. Moreover, existences can pass one into another, and the energy lost in one will be preserved in another.

### IN THE SPIRIT WORLD.

So also in the spirit world. Our bodies are composed of millions of living cells, each of which must partake, though to an infinitesimal extent, of the nature of the World Spirit. The blood corpuscles, veritable soldiers implicitly obeying the orders of the profoundly subconscious, are also of that Spirit; while many nerve centres, still retaining a certain amount of autonomy are needed for the wonderful machinery of simple or complex reflex actions that go to make up the sum-total of our behaviour in this world. Even what we call our personality is not simple, for every man has his good and bad self, the latter governed largely by the passions, while many instances are known of more or less complete disintegration. The psycho-analyst has found our personalities to be, indeed, extraordinarily complex.

Whither is Evolution leading us? I shall suggest in a later article that, just as the history of the race is repeated before birth in each individual, in the process of embryonic development so it may be after death—each person (except perhaps Nature's failures, which analogy may lead us to suppose she destroys) may attain eventually the transcendent goal to which the race is travelling.

It is a mark of the completest sincerity to be able to foreknow. When calamities or blessings are about to befall, the good or evil will be foreknown to him who has perfect sincerity. Such a man is like a spirit.

—Confucius.



## DOCTOR'S "GHOST STORY"

"DARK TRAILS," by G. K. Cherrie, (Putnam & Sons, New York), is a book of adventures which may be said to bring to the reader's own hearth, life in the jungles of South and Central America and other remote regions of the globe in such a realistic way that a series of dramatic incidents is presented which, at times is thrilling and always intensely interesting while no less informative.

The character and variety of these adventures may be imagined when it is borne in mind that the author was attached, as a naturalist, to no less than forty expeditions for the purpose of collecting specimens for public and private museums.

One psychic experience is well worth recording in his own words, but he recounts others quite as alluring. He says:

"Doctor S. Weir Mitchell, the famous Philadelphia neurologist, held no brief for ghosts any more than I do. His life work tended doubtless to make him cynical as regards supernatural phenomena. He told a curious story of his medical career. Here it is.

"One evening . . . he was awakened by the violent ringing of his front door bell. When the maid did not answer he went to the door himself. There he found a little girl, thinly clad and plainly in distress. Without waiting . . . she said: 'It's my mother, she's very sick, sir. Won't you come please?'

"The night was cold with snow whirling and drifting before a bitter wind. Dr. Mitchell was very tired. He expostulated with the child and suggested that there were other doctors at the local hospital, besides, she was a stranger to him. But the little messenger would not be put off; and there was something in the way she spoke that caused the doctor to relent. Bidding her wait in the warm front hall, he got into his clothing and great-coat and followed her. He found the mother ill with pneumonia, and later, while sitting by the bedside, he complimented the sick woman on the intelligence and persistence of her little daughter. 'But my daughter died a month ago!' cried the woman weakly. 'Her shoes and shawl are in that little cupboard.'

"Doctor Mitchell, amazed and perplexed, opened the cupboard door and saw the exact garments worn by the little girl who had brought him hither. The clothing was warm with the room's warmth and could not possibly have been out in the cold and snow of that wintry night."

Readers of LIGHT will, of course, know that such incidents can be paralleled many times from psychic literature, but the author seems to be oblivious of that fact, which in itself enhances the value of his testimony to the reality of the spirit world.

This book can be recommended to our readers for its intrinsic worth as a record of the adventures of a great and intrepid explorer, to say nothing of the evidence it contains as to psychic matters which have unexpectedly obtruded themselves on his attention.

DAFYDD THOMAS.

## MR. GEORGE VALIANTINE

In a letter to the Editor of *The International Psychic Gazette*, Mr. George Valiantine, the American Voice Medium, reiterates his denial of the accusations of fraud made against him by Mr. H. Dennis Bradley in the book "... And After," in connection with certain fingerprint experiments. "I am perfectly innocent of the charges made against me," he writes.

Mr. Valiantine's letter and the articles on Mr. Bradley's book which appeared in *The International Psychic Gazette* have been published in an illustrated pamphlet, price 3d., obtainable from 69 High Holborn, London, W.C.1, or from L.S.A. Publications, Ltd., 16 Queensberry Place, S.W.7.

## RAYS AND REFLECTIONS

A contempt for the commonplace things of earth, and vague yearnings after mystical sublimities, are the mark of those who have not discovered that we must not expect to fly until we have learned to walk.

\* \* \*

A philosopher once said that those who were superior to him *would* not insult him, and those who were his inferiors *could* not. Much the same thing applies, I think, to the question of unseen spies or eaves-droppers in the unseen world—an idea which occasionally gives qualms to those who have discovered the reality of a world of spirits. It would seem that those who are above you in the spiritual order *will* not spy on your actions; those who are beneath you *cannot*.

\* \* \*

The rather feeble-minded Mr. Mantalini (in *Nicholas Nickleby*) when quarrelling with his wife, threatened that he would drown himself and become a "damp, moist, unpleasant body." And I have heard an angry man add to his announcement that he would commit suicide the threat that, as a ghost, he would come back and haunt those who had offended him! But these things belong to the past. People are not so easily scared nowadays. That is a good thing if, as we are told, fear is at the root of most of our miseries.

\* \* \*

Reincarnation, as I have said before, seems to have as many shapes as Proteus and as many versions as a folk-lore story. But of late years there has been growing up, with the assistance of psychological science, a belief that the soul does not dwell in the body, but, from a region outside of Space and Time, uses the body to bring it into contact with the material world for the purpose of education and development. In that case, the question of *incarnation*, or *re-incarnation*, in any strict sense, takes a quite different aspect. But for the present I would merely echo the judicial remark of Sir Roger de Coverley who, when appealed to in a village quarrel, remarked that it was a question regarding which there was "a good deal to be said on both sides!"

\* \* \*

Those who have seen or read Goldsmith's play *She Stoops to Conquer* may remember the scene in which Miss Neville who, in order to conceal the real nature of a letter which Tony Lumpkin has received but cannot read, pretends that it is all about cock-fighting, and therefore of no consequence. But Tony does not agree. He says that to him it is of all the consequence in the world, and he must hear all about it. We see something like this happening when it is a question of an article on ectoplasm, which the Miss Nevilles of Spiritualism dismiss as something dull and disgusting, and of no consequence. Then up rises Tony Lumpkin, the scientist, to say that it is of the utmost importance, and he wants to know all about it!

\* \* \*

We can all appreciate the importance of diet, and many of us, even if we are not vegetarians, are aware that meat is very far from being an ideal food, but rather one the need for which will in course of time be outgrown. But it is not a simple problem. The father of a family which had adopted a vegetarian regimen once complained to me that it was more expensive than the ordinary fare which they had abandoned. And I have heard many complaints about the cost of vegetarian foods. No doubt there are ways of overcoming this objection, but if the advocates of "humane diet" could show that it was less costly than the ordinary bill of fare they would have an argument that would carry them much further than appeals to sentiment or hygienic considerations, especially in these days!

D.G.



## DR. FRANK BALLARD

By O. J. WENDLANDT, SECRETARY OF SHEFFIELD PSYCHICAL RESEARCH SOCIETY

THE Sheffield Society for Psychical Research has suffered a serious loss by the death of the Rev. Frank Ballard, D.D., M.A., B.Sc. (Lond.), who has been for many years its president. As previously announced in *LIGHT*, Dr. Ballard died suddenly on Dec. 21st, after only a few days' illness, at the ripe age of four-score years and during his long, crowded, strenuous life he had never spent a week in bed.

A memorial service was held at Endcliffe Wesleyan Church, Sheffield, on Sunday, Dec. 27th, at which the Sheffield Society for Psychical Research was officially represented; but, as no reference whatever was made at this service to Dr. Ballard's well-known psychic work and views (a significant and striking omission) and only a slight reference in the Press, we feel that this part of his many-sided life has not received that consideration and emphasis it was undoubtedly entitled to, as he was intensely and actively interested in all psychic questions and frequently lectured on them.

Dr. Ballard had some association with the founding—or at any rate, with the founders—of the London Society for Psychical Research. He was never afraid to take up any challenge, and was very outspoken and uncompromising in his condemnation—whether in Press, platform or pulpit—of the unreasoning prejudice and arbitrary opposition, not only of certain ultra-narrow and short-sighted sections of the church, but also the equally narrow and dogmatic school of materialistically minded scientists.

Dr. Ballard was particularly qualified to handle and speak with authority on psychic research, not only from the religious and philosophical, but also from the scientific side, by reason of his long practical and experimental acquaintance with it and his close study of the many metaphysical, biological and psychological subjects involved, upon which he frequently lectured.

Dr. Ballard completed only a few weeks before his death the writing of his own autobiography, which will, we believe, be published in due course. His hunger for knowledge made him probably one of the best-read men in England, and he was himself a voluminous and successful author. Some of his books—notably his great classic, *The Miracles of Unbelief*, which has been translated into many languages—did much to influence and strengthen Christian thought of his time. His more recent book, *Christian Findings After Fifty Years*, contains a concise, well-written and illuminating chapter, summarising his findings on Spiritualism.

The writer had an intimate personal acquaintance with Dr. Ballard's views on this subject, but cannot do better than summarise them in his own words:

"After 40 years' careful watching," he wrote, "I am convinced that the whole movement merits much more serious regard. There are really four matters for consideration.

"(1) *Psychical Research*—which has been compelled to acknowledge the reality of phenomena inexplicable on ordinary scientific lines.

"(2) *Spiritism*—which not only endorses the facts but definitely ascribes them to the agency of departed human spirits.

"(3) *Spiritualism*—which, on this spiritistic basis constructs a religion.

"(4) *Christian Spiritualism*—which accepts the facts of spiritism, but cannot endorse the religious attitude of Spiritualists."

Dr. Ballard has always claimed to be a spiritist, and not a Spiritualist.

## TRUTH'S MANY CHANNELS

RELATIVITY is a word constantly appearing in print now—it is regarded by some as representing a *modern* theory. The application may be new but fundamentally the idea is not new at all. Kant wrote long ago, in "Dreams of a Spirit Seer": "The other world is not another place, but only another view of this world." And again: "It may be that some world-beings might behold the same object under another form."

It is advisable to remember this when trying to study present day science and modern experiences and theories—that is to say, theories which are called "modern."

Similarly, Spiritualists are apt to imagine that truths which they have learned to realise through mediumistic experiences and psychic literature were quite unrealised by a former generation to which these methods were unknown. That is a mistake. Truth has many channels by which it penetrates. I have read a letter by my great-grandmother which might have been written by a modern Spiritualist, except that it makes no references to mediumistic methods, which were unknown to her and would probably have been disapproved of, if known.

There are many spiritually developed souls who live in the realisation of the unseen communion and fellowship, and who neither know nor desire other means of getting into touch with it. Appreciation of the value of these other methods is fully consistent with the recognition of the fact that they are not necessary for all in order to enter into the apprehension of the living ministry of those we mistakenly call "dead" or "departed."

In the book above quoted, Kant also said that we ought not "to subject all beings capable of intelligence to only one way of seeing things." H. A. DALLAS.

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