

# Light

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## ATTACK OR PERSUASION?

### WHICH SHOULD BE THE REASONED POLICY OF SPIRITUALISTS?

By THE EDITOR

HOWEVER peaceful a Spiritualist may be by disposition and training, he often finds himself in a position in which he is forced to defend himself. He may, indeed, with some cause, liken himself to Ishmael, for every man's hand seems to be against him. The question is whether he should complete the likeness by boldly setting his hand against every man and turning defence into attack.

Official Science denies or ignores the facts upon which Spiritualism is based; official Religion caricatures the facts and misrepresents their meaning.

Yet the facts are there, patent for the exponents of Science or Religion to see and know, if only they will take the trouble to read or investigate. Many volumes have been filled with descriptions of the facts; thousands of credible witnesses have vouched for them; and they are being repeated daily. Real facts—not conjectures or imaginings. As Mr. H. F. Prevost Battersby writes in his valuable little book, *Psychic Certainties*: "The certainties are there: clairvoyance, premonition, telekinesis, ectoplasmic materialisation—there, past question or dispute."

Yet they are disputed, denied, ignored or caricatured by the official spokesmen of Science and Religion, and those who accept them are held up to ridicule or worse.

What should the reaction of the Spiritualist be? Should he attack those who attack him? Or should he return good for evil and, with gentle persuasiveness, try to win his opponents to fairer and better ways?

Personally I have much sympathy with those who wish to carry the war into the enemy's camp—to expose the unscientific scientist who "answereth a matter before he heareth it," denying facts about which he refuses to inquire; to pillory the religionists who, bearing false witness against their neighbours, describe Spiritualism as evil and Spiritualists as servants of the Devil. At times I have done it—to the best of my ability and opportunity and may on provocation do it again.

I am not naturally a pacifist. I have not yet learned to take any pleasure in turning my other cheek when I am smitten—either literally or metaphorically.

And yet I am convinced that the Spiritualist is more likely to make converts by returning a soft answer than by hitting back at his critics and traducers. Both reason and experience support this conviction. I have never known a man or woman won to support Spiritualism because of attacks on his or her religious views or scientific prejudices. But I have known both men and women, religious and scientific, who have been won by patient good-humoured discussion and persuasion.

#### A MINISTER'S DISCOVERY

There comes to my mind the case of a highly-respected Congregationalist Minister who was deeply prejudiced against Spiritualism both on religious and scientific grounds. He believed it was false and was confident it was evil. In particular, he regarded professional Mediums (the only kind of whom he had heard) as cheats and impostors. I knew him well and often met him. Had I given him tit for tat there would have been a quarrel. Fortunately, because I knew how good he was, I managed to modify if not to hide my irritation; and after a while—in the course of long country walks—he listened with growing interest to descriptions of some of my psychic experiences and learned with surprise how non-professional Mediums are to be found in many families. When, later on, his two daughters—well educated young women who had been brought into touch with the facts—developed writing mediumship and gave him convincing messages from his "dead" father, his views changed completely and he praised God for what he described as a "new revelation." Later—when my friend had joined his father on the "other side"—his messages, through one of his daughters, convinced his brother, an Anglican Doctor of Divinity, who recently bore public witness in a book with the somewhat strange title *Angels and Others*.

I could tell of another learned man, a College Professor, who was won from bitter antagonism by a somewhat similar process; and of yet another who was antagonised by an excusable but unfortunately vigorous retort to a sneering reference to Spiritualists and Spiritualism.

My conviction is that if we wish to win Scientists, we must ply them with facts and wait as patiently as possible for their attention to be caught. If we wish to win religious people, we must seek points of agreement and leave the



leaven of the facts to modify the beliefs and practices which we regard as untrue. Attacks on their beliefs will repel them and lead them to regard Spiritualism as an enemy of their particular Faith—whether it be Christian, Jewish, Moslem, Hindoo or Buddhist.

The facts of Spiritualism lie at the basis of all the great Religions and, if fully recognised, should provide ground for common understanding and a large degree of common sympathy. This is the view elaborated in *Spirit Teachings*, first given to the world in *LIGHT* through the hand of Stainton Moses, the most illustrious of its Editors. It is the view which *LIGHT* still exists to proclaim and to which I give whole-hearted allegiance.

Not Ishmael but Jesus should be the example for Spiritualists. Not aggression but persuasion should be their considered policy.

When, as must happen occasionally, Spiritualists are sorely tempted to turn the vials of their righteous wrath on the heads of unfair opponents, let them remember the case of Michael the Archangel who (as recorded in the Epistle of Jude) "when contending with the Devil about the body of Moses, durst not bring against him a railing judgment but said, The Lord rebuke thee."

### LORD CASTLEROSSE AND THE GHOST

"I DO not know whether you believe in ghosts. I do emphatically," writes Viscount Castlerosse in the *Sunday Express* (June 17th).

"There is a haunted house in Regent's Park—on the right as you face north," he says. "I looked at it in the moonlight just now; it is empty; it usually is. I saw the notice outside and the blinds were not drawn.

"A relation of mine lived in this bleak mansion. She told me that every night at two o'clock she heard feet passing her door, and once she distinctly saw the figure of a man with one eye dropping out of its socket standing by her bed.

"I was a boy at the time of the telling of this tale and was frozen with horror. 'Tell me, Aunt Anne,' I whispered, 'what did you do?' 'I told him to go away at once—the impertinence!' replied Aunt Anne.

"Strange how this matter-of-fact little lady lived in this house, which nothing would induce me to live in."

### MARGERY FINGER-PRINTS

THE dispute regarding the authenticity of the "Walter"—"Kerwin" thumb-prints obtained through the mediumship of "Margery" (Mrs. Crandon, of Boston, U.S.A.) has been carried a step further by the issue by the Boston S.P.R. of Bulletin XXII, which contains articles by Harold Cummins, E. E. Dudley, Hereward Carrington, Arthur Goadby and Dr. Walter Franklin Prince.

Concluding his article, Dr. Prince writes: "It is submitted that this Bulletin amply vindicates Bulletin XVIII which demonstrated that the 'Walter' thumb-prints, right and left, had their origin in the thumb prints of Margery's dentist. It does so by adding to and clinching the earlier evidence, and by exposing what may euphemistically be called the fallacious character of the claims made in opposition."

The possibility of the controversy being settled by reference to impartial investigators is dealt with by Miss May Walker on this page and by the Editor on page 374.

## THUMB-PRINT PROBLEM SUGGESTED SUBMISSION TO NEW IMPARTIAL INVESTIGATORS

By MAY C. WALKER

FAR be it from my wish to enter the "thumb-print controversy." The happiest and safest position is a seat on the fence by the side of Mr. Dingwall, and as he put it in a recent letter to *LIGHT*, *au dessus de la mêlée*.

It is well known that I am a believer in the supernormality of Margery's phenomena, which I myself have experienced, such as the direct voice and certain telekinesis. Doubtful at first in 1926 (owing to the conditions), in 1927 I became convinced. This favourable impression was strengthened, particularly in regard to the Walter voice, in 1932.

I have no conviction on thumb-prints; they have never been made in my presence. But is there to be no end to this controversy? It has been raging now for over two years and has, in spite of publications on both sides, shown no signs of abating. Its continuance must bring psychical research into serious disrepute. I conclude it must surely be the wish of both Dr. Crandon and Dr. Walter Prince to end once for all this unedifying dispute which has become now merely a question of the veracity of one group or the other.

From the letters of Father Thurston in recent issues of *LIGHT*, it is clear that the Proceedings of the A.S.P.R., written by Mr. Thorogood, however painstaking and elaborate, are not accepted as final even by all believers in the mediumship, not to mention sceptics. I understand there is at this moment in the press a complete answer to it by the Boston S.P.R., the result of which, when also read, may create even greater doubt.

How can these doubts be removed? Surely only by a completely impartial re-examination of the facts in question by persons who, so far, have not been drawn into or taken any part in the case. It should not be impossible to find four such people, two of whom could be chosen by Dr. Crandon and Mr. Button and two by Dr. Walter Prince and Mr. Hereward Carrington. These four persons, two (or at least one) of whom should be a woman, could then agree to choose a fifth. I suggest that both Walter and Dr. X. should make fresh thumb-prints in the presence of this new and impartial group and that both sides should agree to accept their decision as final.

Should it prove that Mr. Thorogood is correct in stating that Walter's right and left thumb prints are not the same as those of Mr. X., and that they are of supernormal origin, I shall have great pleasure in donating £100 to the A.S.P.R. If the result should justify Mr. Dudley's contention, I suggest the money be divided between the Boston S.P.R. and The American Institute for Psychical Research. I would make only one condition: that all five persons nominated shall, preparatory to the tests, get some acquaintance with the A.S.P.R. Proceedings and Bulletins 18, and 22 of the B.S.P.R. to protect them from any previous bias and also to prepare them by some understanding of the issues to be tried and the claims of the opposing groups, that none of these persons shall ever have attended a Margery sitting or expressed themselves publicly on her mediumship, and that the verdict must be unanimous.

This controversy is wasting the time and energy of many psychical investigators who might be doing other valuable research work.

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## MALACHI'S COSMOLOGY

By GODFREY BURCHETT

## I.—THE FIRST TRUTH

IN the teachings which he communicated to mankind through Stainton Moses, Malachi, as the head of a divinely appointed mission, insisted that the universe is in truth wholly an expression of spirit.

"We commence with God, the Supreme, All-Wise Ruler of the Universe, who is enthroned over all in eternal calm, the Director and Judge of the totality of creation." (*Spirit Teachings*, p. 152). "The true philanthropist, the man who has the benefit and progress of his fellows most at heart, is the true man, the true child of the Almighty Father, who is the great Philanthropist." (*S.T.*, p. 15). "God, as we know Him in the operation of His laws, is perfect, pure, loving, and holy, incapable of cruelty, tyranny and other such human vices: viewing error with sorrow as knowing that sin contains its own sting, but eager to alleviate the smart by any means consistent with the immutable moral laws to which all alike are subject. God, the centre of light and love! God, operating in strict accordance with those laws which are a necessity of orderly existence! God, the grand object of our adoration, never of our dread!" (*S.T.*, p. 54). "The world, the universe, man, God Himself, is spirit." (*More Spirit Teachings*, p. 82).

Stainton Moses asked his spirit-guides: "Do you know more of God than you did on earth?" The answer was, "We know more of the operations of His love—more of the operation of that beneficent Power which controls and guides the worlds. We know of Him, but we know Him not, nor shall know, as you would seek to know, until we enter on the life of contemplation. He is known to us only by His acts." (*S.T.*, p. 16).

## SPIRIT LIFE IN SPACE

God is "the all-pervading Spirit permeating the universe." (*M.S.T.*, p. 20.) "There is a spiritual significance in everything, even as there is a spirit underlying every material object." (*S.T.*, p. 249). "Spirit is a substance, having form and shape. So the spirit-world is real and substantial, surrounding and underlying the material world; organised of spirit substance in various grades and degrees, from the most impalpable vapour to the densest solidity. The realm of Spirit pervades your earth, animates all things, and gives to animal and plant and vegetable its real existence. All that seems real to you is only the shadow of the true. The spirit is the life, the reality, the eternal and essential substance.

"And just as spirit underlies man, so does it underlie and inform all matter. All forces that hold the worlds in place, and carry them in their orbits, are spiritual. Light, heat, magnetism, electricity, are only the outer coverings of one inner spiritual force. Spirit underlies all." (*M.S.T.*, p. 81). "Nature is spirit, and her laws are spiritual. All your material forms—vegetables, animals, minerals even—are the outer mask which encloses spirit." (*ib.*). "The universe is one vast home of spirit, in all its multifarious phases of progression, from the formless germ up to the brightest angel." (*M.S.T.*, p. 82). "All nature in your world is a phenomenal manifestation of the Supreme." (*S.T.*, p. 219). "Life, we teach you, is one and indivisible." (*S.T.*, p. 56).

"All spirit finds its home in space till it takes upon itself a body of flesh." (*M.S.T.*, p. 36). "Space, as ye call it, is full of spirit dwellings." (*M.S.T.*, p. 55). "The spirit-world extends around and about you, and interpenetrates what you call space." (*M.S.T.*, p. 95). "Round your world is a spiritual sphere, from which all spirit comes, and to which it returns." (*M.S.T.*, p. 37). "Spirit is developed through various processes up to the time of its incarnation. It becomes a microcosm, a representative of that divinity of which it enshrines a spark, and thus it becomes powerful over matter." (*M.S.T.*, p. 36). "The

(Continued at foot of next column)

## A NOISY "RETURN"

SAN GIOVANNI BOSCO (founder of the Salesian Order, b. 1815, d. 1888, canonized April 1934) possessed extraordinary psychic powers, as is shown (says Mrs. I. Emerson, our Italian correspondent) by numerous incidents in his life. The following instance of spirit return in fulfilment of a promise is narrated by him in a small biography of his friend Luigi Comollo (b. 1817, d. 1839).

"We had agreed to pray for one another, and that he who should first be called to eternity should bring news of the other world to the survivor. We repeated the promise several times, always adding the proviso, 'if God so willed.' During Comollo's illness we renewed it again, and when he died, its fulfilment was awaited not only by me but by several other friends who knew of it.

"On the night following his funeral, I was sleeping in the south dormitory with several other theological students. I was in bed but not asleep, thinking of the promise, and as though sensing what was about to happen, I was in a state of agitation and fear.

"Precisely at midnight a loud noise was heard at the end of the corridor. It grew louder as it approached and resembled the sound made by a heavy cart or a train. The walls rattled as if made of sheets of iron. . . The seminarists all awoke, but no one uttered a word. I was petrified with terror. . . The dormitory door burst open and the noise increased, but there was nothing to be seen except a dim light of varying colour which seemed to regulate the sound.

"Suddenly there was silence, the light shone more brightly, and the voice of Comollo was heard distinctly, calling his friend by name three times, and saying: 'I am saved!'

"The dormitory became more luminous, the noise began again more violently, as if the house would fall. Then it ceased and the light vanished.

"The students jumped from their beds and fled hither and thither, finally collecting round the Prefect, Don Giuseppe Fiorita da Rivoli; we all waited anxiously for daylight. My terror was such that I should have preferred to die. A serious illness followed, and it was many years before I completely recovered my health." (*La Ricerca Psichica*.)

atmosphere of spirit that surrounds your world is the spiritual world. You dwell in it, although you know it not. It is similar to your world, only more beautiful and sublimated." (*M.S.T.*, p. 37).

"In the spirit-world there are the same gradations of substance that you have, such as vegetable, mineral and animal. Thus the change from your world to ours is only a change of condition." (*M.S.T.*, p. 37). "The parable of Nature and of the Pattern Life runs through the life of Spirit too. Duly prepared, educated, edified with such knowledge as it has been able to acquire, the spirit that has passed its probation goes forth on its journey in the new life. The dead past of formalism, of externalism, is transmuted by the touch of spirit, and a new life opens. The veriest physical fact gains a new significance as the spiritual meaning that underlies it becomes plainer to the purged eye of faith." (*S.T.*, p. 264). "In all worlds there are capacities for spiritual development, and all of them are inhabited." (*M.S.T.*, p. 24). "You are on this planet in nearly the lowest stage of being; many worlds are in a much higher state of development, and some are in process of formation. Mercury is on the lowest plane, Jupiter the highest." (*M.S.T.*, p. 25).

Of the life of spirits Malachi said: "Ours is the reality, yours the shadow world." (*M.S.T.*, p. 58). "Matter is an accident, spirit the reality." (*M.S.T.*, p. 44). Of the Saviour Malachi said, "His influence is entirely devoted to the enlightenment of your globe, for to each globe is assigned its own source of spiritual light." (*M.S.T.*, p. 29).



# RELIGION OR SCIENCE?

## VIEW OF A SPIRIT-GUIDE

By DR. FREDERIC H. WOOD

THERE was much discussion on the subject "Religion or Science?" in LIGHT of May 19th and subsequent issues. First, there was an Editorial which weighed the practical and religious aspects of Spiritualism; and secondly, there were the divergent views—expressed at the B.C.P.S. dinner—of Hannen Swaffer, who said we needed more Mediums; and Shaw Desmond, who thought we needed the support of more scientists. In other quarters, again, great efforts are being made to influence the Churches.

The trouble is that in all these directions there is a natural prejudice which dies hard. It had a tragic side in the Middle Ages, when it persecuted and nearly stamped out Mediumship altogether. It still has a regrettable side, when it prosecutes true Mediums according to law. It also has its humorous side, as when the clergy preach our beliefs, but deny that they are Spiritualists. One must expect these apparent inconsistencies from those who have been nurtured in an atmosphere of prejudice. They are the growing-pains of adolescent conviction. With mature experience they die a natural death from which there is seldom any "survival."

### WHAT THE "OTHER SIDE" SAYS

From these varied views of spirits in the flesh, it is well to turn sometimes to hear what "the other side" has to say. There are grounds for believing that spirits who are no longer burdened by the flesh have a different outlook from ours, and in my own talks with the Lady Nona (Rosemary's Egyptian guide) I have sometimes been encouraged and impressed with her wider vision.

For example, in her trance-talk of February 27, 1932, Nona said:—"Certain points in your articles, Doctor, have illuminated many readers' minds just at the right moment: people who would never write to an Editor, or mention it to anyone. There are those who have an urge and an ache for such comfort when life presses heavily. It is these people whom we wish to help. As I told you before, your work does not lie in laboratories, and thanks to you and Rosemary we have been able to do far more than you will ever realise until you pass over."

Nona's use of the word "laboratories" here is significant and with the help of my word-index of the *Rosemary Records* I was able to refer back to Nona's previous allusions to "laboratories." Apparently, she first used the word on February 22, 1930, when, writing through Rosemary's hand:—"It is the thousands of ordinary souls who so need this comfort, that we wish to help. Christ loved the simple and meek; and *your* work will not lie in the laboratories of those who ever seek for earthly proofs of a heavenly survival, but rather among those whom Christ loved to help; and we desire to bring not only proofs, but spiritual conviction that life *does* continue after this Earth-journey, only it becomes more beautiful and full of golden opportunities."

Six months later, Nona again used this word, and emphasised the importance of elevating Mediumship:—"We ask to open the eyes of the blind, and to help those who desire the true meaning of life. How can we do this without Mediums, highly-trained, spiritually-minded, pure and good souls who live lives of high spiritual and unselfish purpose? That is why we long to see this movement made into a living scheme and organisation. You must lift this subject from the scientific laboratories, and build on the truths Mediums have helped to reveal. You must start from the scientific, and progress to the spiritual. Scientific proofs are useful as a starting-point. Having given the world these, they have no further value."

Some months earlier, on March 21, 1930, Nona had used the word "laboratories" during a trance-talk which included a sincere tribute to Sir Arthur Conan Doyle, who had just resigned his membership of a certain society

—for reasons which we need not now discuss, although Nona was outspoken at the time in her reference to "a body of people for whom we have long experienced a feeling of distress." She went on to say, "Before Sir Arthur passes to that wider sphere of life where he will be able to work more happily and freely, he will have given this cause a further impetus in the right direction by lifting it from a thing of science and proofs, laboratories, dead, cold facts, into a thing of—I do not mean exactly "religion"—but a *living force*: something which will grow and develop, and bring help and comfort."

The first part of Nona's prophecy was unhappily not fulfilled. On July 7th of that year Doyle passed to the wider sphere of which Nona spoke. The second part is perhaps being fulfilled, for psychic truth *is* being "lifted from laboratories into a living force"—whether by Doyle or others does not matter, for "the game is greater than the player of the game," as he himself would be the first to maintain. As recently as March 10, 1934, Nona said "as long as it remains what you know as science, it is too narrow." This was in answer to my doubt as to whether our articles embodied sufficient scientific evidence with their religious teaching. Perhaps Nona hit the nail on the head when she added, "Your work is something bigger than a series of booklets and articles. When these are written, that to you is the end. To us it is the beginning, for you have set free many forces on which we can work."

### "RESTRAINT GIVES STABILITY"

When I complained, on February 27th last, that progress in convincing the world was very slow, Nona promptly answered with a sentence in ancient Egyptian:—(Language-test No. 203) "Ah-zéek-dy-ah-lah-téh-men." Mr. Howard Hulme (Nona's translator) tells me this is correct 18th Dynasty Egyptian:—"az-iy-k di-alateh men," with its suggestive meaning, "You have quickened. Restraint has given stability."

Perhaps Nona's vision is the truer one. We chafe because the high priests of science and religion are hostile to the facts we have proved; but out of this very opposition may come spiritual growth for us, and a firmer foundation for the truth we teach. It does not greatly matter whether we call it "religion" or "science," or both in their proportion, as long as we make it what Nona calls "a living force." Such a force may not penetrate the closed minds of official exponents of outworn beliefs in either camp, but it reaches, comforts, and stimulates thousands who have no fame: as Arthur Hugh Clough once wrote in the middle of last century:—

"Not by eastern windows only  
When daylight comes, comes in the light;  
In front, the sun climbs slow, how slowly,  
But westward, look, the land is bright."

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# CLAIRVOYANT ARTIST ON A HARVEST OF EVIDENCE

## HIS WORK

MR. J. ARTHUR HILL'S NEW BOOK

THE lecture-room of the L.S.A. was filled to its utmost capacity on Thursday evening last week (June 14th) when Mr. Frank Leah lectured and exhibited lantern slides illustrative of his unique pictorial mediumship, details of which were given in recent articles in *LIGHT* (March 9, 16 and April 27). Mrs. J. Forman presided and related her experiences when, on behalf of *LIGHT*, she went anonymously to Mr. Leah and obtained a portrait-drawing of a relative who had passed on, and convincing descriptions of several others, including one who had died only a few hours before.

Mr. Leah explained his procedure. He is a portrait artist with strongly-developed clairvoyant powers. When a sitter comes to him, he sees the spirit people who accompany them, describes them and draws their portraits, which in every case are recognised by the sitters and confirmed by comparison with photographs taken during life. This he demonstrated by showing numerous lantern slides.

The drawings, he explained, are made in a darkened room, a small red electric-torch being the only illumination. Occasionally, he said, a golden shaft appeared to him outlining the contours of the sketch as he makes it, and on one occasion an instruction was written under the sketch in golden characters which remained. Sometimes, also, his charcoal drawings seemed to become animated and the features would change—this he attributed to ectoplasmic action.

Before and after the sittings, the spirit-people concerned would accompany him and talk to him until they got him to understand their message. One who had been Moderator (president) of one of the Scottish Churches tried to get the word "Moderator" through but failed until on a 'bus on which, said Mr. Leah, the clergyman did not pay his fare—he "shouted" it so clearly that there could be no mistake.

There were present a number of people who had obtained portrait-drawings of deceased relatives from Mr. Leah, who vouched for the genuineness of the pictures as they were shown on the screen.

\* \* \*

## FELLOW-ARTIST'S TRIBUTE

MR. J. A. STEVENSON, Associate of the Royal College of Art (London) and Fellow of the Royal Society of British Sculptors, of Pembroke Walk Studios Kensington, writes as follows:

"I was in the audience which listened to the lecture, given by Mr. Leah at the L.S.A., and I should like to make a few comments upon the lecture.

"So few of the psychic drawings and paintings one has seen hitherto attain to more than poor amateur efforts, that it was a great pleasure to see in the work shown by Mr. Leah on the screen competent draughtsmanship, and in some instances very high artistic merit. . .

"When one considers the unusual circumstances in which these life-size portraits are made, and compares them with the conditions of time and lighting which a good portrait-artist normally requires, one is amazed at the quality of Mr. Leah's drawings.

"I am of opinion that the cause of Spiritualism has for the first time—so far as I know—an unique protagonist in its ranks; and I believe it is not too much to say that Mr. Leah's work as a clairvoyant portrait-artist will prove to be epoch-making."

MR. ARTHUR HILL has made, already, many valuable contributions to the understanding of what we are and what lies before us; and his latest volume\* is for the most part occupied with the evidence on which his faith has been built.

He sat, he tells us, during the last twenty-five years, with many Mediums in different parts of the country, mostly without success; but the greater portion of what he gives us here was received through a single source in which he had every reason to feel confidence. He has selected those cases which seem least attributable to telepathy, in order to deprive that last refuge of the materialist of its quite hypothetical importance, and the selection does not merely represent successes amongst failures, since "with this Medium there was practically nothing that was incorrect and unrecognised."

Mr. Hill's early intellectual years were agnostic; he was something between a pantheist and a philosophic idealist, with a keen interest in science. He had put aside the old ways of looking at the world and life, and it seemed to him that the churches had not yet become aware of Copernicus, not to mention Darwin. He had no strong desire for individual survival of bodily death, and little or no emotional bias towards belief in survival.

Though the Rationalists seemed to him to be too dogmatic, he wrote occasionally for Rationalistic journals; scoffed at such things as Spiritualism; regarded miracles as myths, and had a certain contempt for the superstitions of a pre-scientific age. Even when he first came across vital evidence of survival, and felt that if he were a logical creature he would be convinced; he was not.

It was in 1907 that he met with Aaron Wilkinson, a clairvoyant who lived near Halifax; then about thirty; and thereafter his materialistic obsessions succumbed to the hail of evidence that descended upon them.

It is that evidence which the book contains, and is therefore primarily designed for those to whom such evidence is still important; and, being thus composed of 'cases,' which are only of value when presented in their entirety, offers small opportunity for review.

On the question of telepathy, the author asserts: "I have never found my thoughts reflected by Wilkinson's clairvoyance, or even influencing it in the smallest degree; it has happened over and over again that the script or the clairvoyance has differed from my own belief on matters of fact, and has turned out to be right."

That has been so common an experience with careful observers, that the telepathic hypothesis have had to be pushed to an even more unlikely assumption. "The telepathic interpretation," continues Mr. Hill, "when pressed as far as possible, postulates that not only the mind of the sitter may be read, but also the mind of any one known to him," but, in the instance quoted, the facts were unknown to any one he had ever met.

"There remains," he concludes, "the possibility of telepathy from some distant mind which has no connecting link of any kind with sitter or Medium. I confess that this makes too great a demand on my credulity." But the avidly scientific mind is a miracle of credulity when the necessity arises.

The arrival of some of Mr. Hill's visitors was, apparently due to their proximity to earth conditions in order to greet friends about to come over. They just looked in, as it were, to while away the time.

The book concludes with chapters on the theory of survival, on controls, and the meaning of a Spiritualist; but its chief service lies in offering to the doubter evidence which will bear any test he could demand.

H. F. PREVOST BATTERSBY.

\**Experiences with Mediums.* J. Arthur Hill. London. Rider. 1934. 7/6.



## Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3758.

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EDITOR - - - GEORGE H. LETHEM  
ASSISTANT EDITOR - - - DR. NANDOR FODOR

## As We See It

### A SENSIBLE SUGGESTION

WITHOUT weakening in our belief that the published evidence warrants acceptance of the "Margery" finger-print phenomena as supernatural, we agree with Miss May C. Walker that it is not in the interest of psychic science that the controversy regarding them should be allowed to continue, and we also agree with her suggestion (see page 370) that there should be a "completely impartial re-examination of the facts in question by persons who have not been drawn into or taken any part in the case." Mr. Thorogood's carefully prepared vindication of the "Margery" mediumship at present holds the field, but unfortunately it has not been accepted as final by Dr. Walter Prince and Mr. Hereward Carrington, who have now issued what they describe as a "complete answer" to it. Since the dispute between the American S.P.R. (who support "Margery") and the Boston S.P.R. (who question the finger-print phenomena) relates to FACTS, it should be possible for an impartial committee to decide who is right and who is wrong.

There is no doubt that the continuance of the controversy is delaying the possibility of official science taking an active interest in Psychical Research, both in America (including U.S.A. and Canada) and in Great Britain. So far as this country is concerned, this has been made clear by editorial comments in *Nature*. Quite naturally, scientists say to Psychical Researchers: "Settle your differences as to whether phenomena are genuine or not before you invite us to examine them."

We hope that the American S.P.R. and the Boston S.P.R. will give very serious consideration to the proposal of Miss Walker (who is at present in U.S.A.) and to her conditional offer of £100—an offer which might, perhaps, be altered so as to allow the money to be used in meeting the cost of the proposed inquiry.

Spiritualists as well as Scientists are apt to get weary of wrangles and recriminations between Psychical Researchers in regard to physical phenomena—which, though important, are not crucial—for they know by experience that the spread of Spiritualism is thereby hindered—and Spiritualism to Spiritualists means primarily the production and acceptance of proofs of Survival. When—as Mrs. St. Clair Stobart pointed out last week—the grand issue of Survival is subordinated to controversy as to the genuineness of mediumship, it is "pettifogged" for the world at large, and that is a misfortune which Spiritualists are anxious to avoid.

## MRS. ADA LEE'S PICTURE "MYSTERY"

### EXPERT SAYS THE SEALED ENVELOPES WERE OPENED

IN our issues of May 25th, June 1st and June 8th, there were published articles by Dr. Nandor Fodor dealing with the claims made by Mrs. Ada Lee that, in her presence, drawings and writings and reproductions of pictures occurred mysteriously inside sealed envelopes. Regarding the experiments (described in non-committal terms by Dr. Fodor), we wrote (June 8th):

"The normal explanation would be that the envelopes are opened and the drawings inserted; but that explanation seems to be ruled out by the evidence of Mr. F. W. Warrick and those who assisted him."

Since this was published, Mr. Warrick has continued his examination of the test envelopes inside which the drawings were found, and he now states that there is clear proof that the envelopes had been opened. The envelopes (now in our possession) reveal only too surely that there is good ground for Mr. Warrick's reconsidered decision.—EDITOR.

\* \* \*

### MR. F. W. WARRICK'S LETTER

Sir,—Concerning the last Mrs. Ada Lee test (June 8th), it is very painful to me to write you this letter, and you will agree that I have just cause when you have read it.

I am afraid I have misled Dr. Fodor (who relied upon my report) and the readers of LIGHT in connection with the above matter, and I tender them sincere apologies.

The fact is that I was so sure that my method of sealing was invulnerable that I did not pay sufficient attention to the bottom *inner side* of the envelope. It seemed absurd to think that anyone would open a sealed envelope in such a way as to leave a scar on the back surface, as any tearing of the envelope assuredly must do. On further examining the *inner surface*, however, I find that there is a distinct scar, and *there is no doubt that one flap of the envelope was torn just within the border of the muslin in a most deft manner*. It is just discernible, and with a magnifying glass it can be followed right through from flap to flap.

Finding this, I of course looked more closely at the second envelope and raised the edges of the wafer seal. There is no doubt at all in this case that the band was cut, which allowed the second (black) envelope to be opened.

I have met Mrs. Lee, and I cannot believe it is possible for Mrs. Lee to have done this knowingly, and it really seems incredible that a normal person could do an act which is so certain to be followed by detection.

I submitted a similar envelope to a friend who has long practised opening sealed envelopes and packages. He opened it in the same way, but he left a much stronger mark.

Anyhow, we have the satisfaction to know that my envelope could not be opened without detection.

I am grieved on account of the suspicion which will be put on the Medium.

6 Nile Street,  
City Road, N.1.

F. W. WARRICK.

\* \* \*

In regard to the envelope prepared by the Secretary of the L.S.A., Miss Phillimore (dealt with in LIGHT of June 1), which was also submitted to him, Mr. Warrick writes (June 16th): "There is indubitable evidence that some of the wax seals have been raised," and he states that the knot on the thread (under a seal) had been cut.



# LOOKING ROUND THE WORLD

## RUDI SCHNEIDER'S EXPERIENCE

MME. NIJINSKY, who recently returned to London, tells us of a strange experience of Rudi Schneider and his wife. Rudi said he had never sat with a Medium. Mme. Nijinsky took him and his wife to Miss Frances Campbell. During the sitting—which Rudi, we are told, hugely enjoyed—balls of light sprang up and skipped from Rudi to Mme. Nijinsky's lap. Miss Campbell gave accurate descriptions of the family affairs of her sitters; then she turned to Mrs. Schneider and said: "I feel I must prepare you for a blow. Your brother has been shot to-day in Linz." Mrs. Schneider protested that it could not be true. Next day, however, a telegram arrived stating that in the riot which cost so many lives in Austria, Mrs. Schneider's brother had been killed.

## SIR OLIVER LODGE'S MESSAGE

The publication of a series of articles on "The Before-Life and the After-Life," by Sir Oliver Lodge, in the *Sunday Graphic* (as announced on page 376) is an event of great importance. Through the columns of the *Sunday Graphic*, Sir Oliver's message will be carried into every corner of the country. That it will be a message of confidence and hope, we are certain.

## MISS JACQUELINE TRACKS MARION

Lecturing on human radiations at the L.S.A. on Wednesday (June 13th), Miss Jacqueline picked up an article from among a number placed on the table by members of her audience, and said: "I can't see anything. I feel blind." The owner of the object accepted the reading. The object, she said, was last handled by Marion and he was blindfolded.

## IDENTITY OF WHITE HAWK

Introducing Mrs. Kathleen Barkel to her audience at the British College of Psychic Science, on Wednesday (June 13th), Lieut.-Col. N. P. Clarke told the story of how the claim of Mrs. Barkel's control, "White Hawk," was traced to a basis of fact. "White Hawk" said that he had lived 800 years ago. He described the place at the confluence of several rivers. An American geologist was asked to investigate. He found the spot, and stated that although the rivers did not now run in the course described, they did 800 years ago.

## FROM A SERMON

"When we stand at the open grave, we bury a husk. Most probably the person concerned is standing among us at his own funeral, distressed at our benighted grief, and perhaps endeavouring to impress his loved ones with his unseen touch. There is no such thing as Death, and the dead do not lie in the grave at all."

This was not taken from an address by an avowed Spiritualist, but from a sermon preached at Stanthorpe, Queensland, by the Rev. R. B. Bonsfield, M.A. Cantab., J.P., a Minister of the Presbyterian Church of Australia.

## DR. OSTY'S "TELEPATHY" IN ITALIAN

Italian psychical research literature has been enriched by the publication of Dr. Eugene Osty's important study on telepathy. The book is the translation of Signor G. Pioli of Milan and is published at his own expense at the price of 12 liras. Signor Pioli is a researcher of rising reputation. He recently contributed interesting studies in successive issues of the *Ricerca Psichica* on the mediumship of Florizel von Reuter and his mother. We understand he is paying another visit to England this summer.

## "THIS WORLD—AND BEYOND"

This is the title of Mrs. De Crespigny's autobiography, which is to be published by Cassels next Thursday (June 28th). It contains an interesting "Foreword" by Sir Oliver Lodge, and one of its chief features is a record of a talk about "Atonement" between "Imperator" and Mrs. De Crespigny (through the mediumship of Miss Francis).

## WHEN A. C. D. REFUSED TO BROADCAST

IT is interesting to learn from *The Two Worlds* of June 15th how very nearly Sir Arthur Conan Doyle was to being the first to broadcast a talk on Spiritualism in this country, and that it was Mr. Ernest Oaten who prevented it. Sir Arthur was in Manchester some years ago and had been speaking for nearly two hours, first at the Ardwick Picture Theatre and then at the Coliseum, and he was not in the best of health. When, therefore, Mr. Oaten discovered that an official of the Manchester Broadcasting Studio was proposing to carry off Sir Arthur then and there to deliver a third address, this time before the microphone, Mr. Oaten persuaded him to refuse. "I sometimes feel sorry," adds Mr. Oaten, "that such a fine propagandist as Doyle was not the first to broadcast our message in England. However, I am satisfied that he assisted me to do so."

## AN OMINOUS COMPUTATION

Mr. Stanley De Brath (author of *The Drama of Europe* and other valuable books) sends us a curious computation, the point—or sting—of which is a suggestion that another war is due in 1937. Summarised, the computation is as follows: The Crimean war began in 1857 and lasted one year, bringing the date to 1858. The figures 1+8+5+8 give a total of 22, and when this total is added to 1858 we reach 1880, when the Egyptian war began, which also lasted a year. Repeating the process, we add 18 to 1881 and so reach 1899, when the Boer war began and it lasted three years. Again repeating the computation, we reach 1914, when the Great War began. It lasted four years till 1918 and if we once more repeat the process (1+9+1+8=19) and add 19 to 1918 we reach the year 1937.

Is it only a coincidence that 1937 has been named by several astrological writers in *L'Astrosophie* (of Nice) as the probable date of a new European upheaval?

## THE HAUNTED MILESTONE

Can speeding cars be wrecked in a haunted spot on the open road in daylight? *Everybody's Weekly* printed a story of that type a short while ago. The dreadful spot was at a milestone about half-an-hour's ride from Bremen in Germany; and it is said that a dowser finally laid the "ghost": a magnetic current underground. Whether the story is pure fiction or truth, it cannot beat the chronicles of Spiritualism. We find in the *Spiritual Scientist* of Boston, 1874, that two gentlemen in Deering, N.H., Nathan Peaslee and Luther Buxton, could stop a stage coach on the highway by lying down on either side of the road and hiding their faces in their hats. A chainlike power was formed between them which did not affect human beings but stopped the horses. This miracle seems a lesser one but more likely to be true.

## VARIETIES OF INTERPRETATION

In a recent sitting with a London Medium, a well-known sitter had been told that very shortly, "in a five," he would be going to Scotland by car or train. After the sitting he began to wonder whether the Medium did not misinterpret an impression. For he (the sitter) was rung up that morning for an appointment by an Inspector from Scotland Yard. Was the word "Scotland" supernormally imparted to the Medium? Anyway, he added musingly, I hope the car is not a Black Maria!

## FROM PALESTINE

If in London between July 2nd and July 21st (inclusive), readers who are interested in Palestine exploration should visit the exhibition of antiquities from Tell el Duweir to be held at 2 Hinde Street, Manchester Square. Admission will be free, without tickets, and the hours will be from 11 a.m. to 5 p.m. daily. We understand that many interesting "finds" will be on view.



EXCLUSIVE

*To the "Sunday Graphic"*

# Sir OLIVER LODGE'S

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We honestly believe that these articles in the *Sunday Graphic* are the most important published by any newspaper since the War. They are of vital interest to every thinking man and woman.

*First article appears in the  
Sunday Graphic on June 24th*

# SUNDAY GRAPHIC

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## LETTERS TO THE EDITOR

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

MR. J. J. VANGO

Sir,—I think your older readers will be sorry to know that Mr. J. J. Vango is not at all well provided for, now that he is getting old and unable to work. Many will remember Mr. Vango as a remarkable Medium. My father thought very highly of his powers. His son, a brilliant young doctor, who used to make him an allowance, contracted blood poisoning and passed on a little over two years ago.

All Mr. Vango has now is the Old Age Pension and £1 a month from the Benevolent Fund, totalling 15/- per week. I feel sure that some of those who know him and appreciate the work he has done to bring comfort to many, will want to help to make things a little more comfortable for him. I shall be pleased to accept and acknowledge any contributions on his behalf.  
5, Smith Square, Westminster, S.W.1. E. W. STEAD.

### "SPIRITUALISM AND RELIGION"

Sir,—Your editorial "Spiritualism and Religion," in *LIGHT* of May 18, is so vital that I beg the privilege of replying, "as I see it."

How did the Emperor group of spirits, the highest ever to communicate with earth, view it? In *More Spirit Teachings* (p. 30) they say: "We wish to urge upon you the fact that Spiritualism is a system of religious teaching, and we wonder much at those who argue against this. The very inception of spiritual communion is a veritable act of religious worship. The pursuit of Spiritualism is not safe or likely to be followed with advantage if this truth is not accepted."

Emperor, in *Spirit Teachings* (pp. 148-50) says: "It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meaning, and infuse into them new life. Resurrection rather than abolition is what we desire. . . . The gospel of humanity is the gospel of Jesus Christ."

The above show conclusively that the sole aim and purpose of the Emperor band was religious: not contradictory to real Christianity—the real teachings of Jesus, but only to the false dogmas, creeds and theology which ignorant and bigoted churchmen have erected around and over that original teaching of Jesus.  
Venice, California. GEO. BRASHEARS.

### PROBING MEMORY

Sir,—On pages 197-8 and 9 of *Psychology and Psychotherapy* by Dr. William Brown, notes are given concerning treatment in the case of a man, aged 32 years, suffering from "total loss of memory," who was hypnotized and his memory tested for events at different times of his life by suggesting that he would live again through the events of his birthday at the age of 12—6—3, and 2 years respectively, also of the day when he was 6 months old. Vivid descriptions were given for all these dates.

Notwithstanding the statements made as to the tentative conclusions that might be drawn if one could obtain independent evidence of the objective validity of these memories—realising that many may consider it a fantastic notion—might I ask if any of *LIGHT* readers have knowledge of serious consideration having been given or attempts made to probe memory at or before birth?

E. P. DAMPIER.

[NOTE—Yes, by Col. Rochas. See *Encyclopaedia of Psychic Science*, page 327.—EDITOR]

Miss Jacqueline, of the British College, is spending the week at Lowestoft, where the local Spiritualist Society is holding a series of propaganda meetings. On Sunday she spoke and gave convincing clairvoyance at Beccles, when the chair was occupied by Mr. L'Estrange, president of the Yarmouth Spiritualist Society.



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Clairvoyante: Miss Lily Thomas. ROBERTS (Trance)  
Sunday, July 1st, at 7 p.m. Speaker: The Rev. C.  
Clairvoyant: Mr. Thomas Wyatt. DRAYTON THOMAS

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Wednesday, June 27th, at 3 p.m. Mrs. Glenn.

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Miss EARLE and Mrs. LIVINGSTONE

Thursdays: 5.30 p.m. Devotional Group (Absent Healing)

Miss STEAD

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Mrs. Sharplin (Trance Address.)

Chair: Mrs. G. Blacklock.

Friday, June 29th, at 3.30 p.m. Miss Stead and Mrs. Smyth.  
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**SUNDAY, JUNE 24th, 1934**

11 a.m.—Mr. Ernest Hunt

Clairvoyante: Mrs. Florence Kingstone.

6.30 p.m.—Mr. Lewis Jefferson.

Clairvoyante: Mrs. Esta Cassel.

Sunday, July 1st, at 11 a.m. ... ABDUL MAJID, Imam of the

Mosque, Woking.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, July 1st, at 6.30 p.m. ... Mr. HORACE LEAF.

Clairvoyant: Mr. Horace Leaf.

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Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, June 25th—Speaker: Dr. W. J. Vanstone.

Clairvoyante: Miss Lily Thomas

Wednesday, June 27th—Speaker: Mrs. Hewat McKenzie.

Clairvoyante: Mrs. Helen Spiers.

Admission Free

**Monday. WEEKDAY ACTIVITIES**

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For

appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-

ments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the

healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treat-

ment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian

Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.

For appointments, write to Miss Michell (Hon.

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Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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Non-Members, 4s.

June 27th 2.30—Mrs. Helen Spiers.

6.30—Mrs. Stella Hughes.

July 4th 2.30—Miss Lily Thomas.

6.30—Mr. Thomas Wyatt.

Monday, June 25th, at 8.30 p.m.

Mrs. Helen Spiers will give a Demonstration of  
Clairvoyance. (Silver Collection.)

Monday, July 2nd, at 8.30 p.m.

Dr. Alexander Cannon, K.C.A., will speak on

"Dreams and their Interpretation" (Broadcast

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## OPEN MEETINGS

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"LIFE FORCES."

Chairman: MRS. HEWAT MCKENZIE.

WEDNESDAY, JULY 4th, at 8.15 p.m. .. .. . MRS. B. HIRST

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FRIDAY, JULY 6th, at 5 p.m.	..	..	..	..	..	MRS. LIVINGSTONE
FRIDAY, JULY 13th, at 5 p.m.	..	..	..	..	..	MRS. LILLIAN DUNCAN
FRIDAY, JULY 20th, at 5 p.m.	..	..	..	..	..	MR. G. DE BEAUREPAIRE

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## PHILOSOPHY OF EVIL

ANDREW JACKSON DAVIS seems to have had a fondness for the word philosophy, said Mr. W. H. Evans when addressing the Free Public Meeting at the L.S.A. on Tuesday evening last. He writes about the philosophy of health, of disease; the philosophy of sleep, of death, of psychology and of evil. This question of the existence of evil has agitated the minds of men for generations, but is the existence of evil more of a mystery than the existence of good? Have they the same origin? Probably the majority of people would say "no"—that good is of God and evil of the Devil. It begs the question, for they will at the same time declare that God made everything—which, of course, includes the Devil and that is the same as saying that good and evil have the same origin.

This question of good and evil is a purely human one and our standards of good and evil, right and wrong, are constantly changing. We are, despite our cocksureness about some of these problems, very much like the cannibal, who, being remonstrated with for eating a missionary and told it was very bad, declared with gusto that it was very good! What a difference development and point of view make to our ideas of good and evil, of right and wrong!

Andrew Jackson Davis, went on the speaker, accepts the determinist view of the matter. Man makes circumstances and is in turn influenced by them. We should,

he argues, treat those we deem evil but who are really undeveloped, not as foes to be suppressed, but as patients suffering from some defect of organisation. The power which animates the universe is neither good nor evil, but only so according to the direction which form may give it. Thus, the undeveloped man having a coarser organism and less sensitiveness of right and wrong, acting according to his nature, commits deeds which society declares to be evil. Society must protect itself; and for this purpose makes laws not always wisely and sometimes themselves definitely evil in their operation; nevertheless, the man who disobeys them is punished.

To illustrate his argument, Jackson Davis narrates a vision he had of a man who had been executed for murder. It was revealed to him that the man had a bad heredity and environment, was indeed the product of circumstances whose tendencies were evil. He followed the development of this man in the higher life and saw how the accretions of evil dissolved revealing the innate purity of his spirit, a purity which circumstances had prevented from manifesting. It is helpful in illustrating his ideas, but there is some deeper reason which Jackson Davis overlooks. He fails to tell us *why* the individual has a particular heredity and environment. As he regards man as the product of the universe which is a machine devised to individualise the spirit, it might be thought that such a question does not arise. The speaker elaborated these views in an interesting manner.

## "SPIRITUALISM AND WORLD PEACE"

A FREE PUBLIC MEETING will be held at CAXTON HALL, Victoria St., Westminster, TO-NIGHT (Friday) 22nd JUNE, at 8 p.m. Chairman: Major N. LEITH-HAY-CLARK.

Speakers: Captain S. R. THORNBERRY, M.B.E., of the League of Nations Union. Subject: "Some League Activities." Mr. C. S. COLLEN-SMITH, N.D., D.O., etc. Subject: "Spiritualism and World Peace."

ALL SPIRITUALISTS ARE REQUESTED TO GIVE US THEIR EARNEST SUPPORT.

Further particulars from the Hon. Organizer, Mrs. C. M. Beach, 30, Burnham Court, Moscow Road, W.2.



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**HEARING "VOICES"**

I READ with interest in your issue of June 1st a letter headed "Obsession and Insanity." I entirely agree with the writer how necessary it is for greater understanding in dealing with cases of like kind to those mentioned. It is an abnormal state where voices are continually heard.

About eighteen months ago, I had an experience of similar character. A sudden development of clairaudience or mental radio. The specialist I consulted, said he had numbers of persons coming to him, affected with voices in the same way, generally beginning with kind, gentle and loving messages, claiming to emanate from a departed relative; then after a while, becoming angry, complaining and often abusive, until the nerves of the "hearer" completely gave way.

I refused to go into a nursing home, being sure I was perfectly sane and that I had somehow developed an awareness of another state or dimension. At the same time my friends were very troubled, and I gather since, they were not so sure as I was myself of my mental balance. I have wondered many times since if others have had a similar experience.

If hearing in this way is becoming general—as it seems to be, from my physician's account, and from what Miss Sheringham reports—it seems high time that one who has experienced a phase of that kind and afterwards lost the

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voices again—should at least put on record the fact that one need not go into an asylum—nor need they be frightened into believing they are mad, or possessed of evil spirits.

Perhaps the veil between the two worlds is wearing thinner than we realize. After all, we none of us know a great deal of the psychic side of our natures. The majority of doctors are still prejudiced against psychic matters, and if you hear voices or see visions or dream dreams you are at least "neurotic," if not worse. H. M. GILBY. Handsworth, Birmingham.

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