

# Light

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PRICE TWOPENCE

## THE YEAR THAT HAS GONE

### A RETROSPECT

By MRS. CHAMPION DE CRESPIGNY

(Hon. Principal of the British College of Psychic Science)

IF there be one faculty more definitely unfolded through a belief in the truth of Spiritualism than through any other form of philosophy, it is the power of leaving the dead past to bury its dead, and facing resolutely towards the future.

No believer in Spiritualism, no matter at how mature an age, would ever in these days be heard to echo the once common cry, "There is only the past left for me to live in now!" This re-orientation of outlook may be a slow process with the individual; but, with an increase of experience, bringing the certain knowledge of a world to come, it becomes no longer an effort but an instinct to look forward rather than backwards. The knowledge of what lies before fills what is left of life here with a richness of colour and vitality that extends into that other life to which death is but the door.

But to look back on the past with a view to adjudicating upon what may be expected of the future is another matter; and in reviewing this year of 1934, just passing into the night of time, it would seem there is much upon which we may congratulate ourselves. Nothing very outstanding, nor sensational perhaps, but a noticeable expansion of the whole subject of Psychic Research that to the observer visiting the various centres in the United Kingdom should be very encouraging. Also, there is evidence of a rise in the level of the mentalities brought to bear on the more serious aspects of investigation. The man in the street appears to be breaking away from satisfaction in the mere fact of communication only with those in the other life, and interesting himself in the implications conveyed of a wider and more philosophical nature.

#### ATTENTION FROM THE PRESS

In no previous year, I venture to think, has so much attention been given to the subject by the Press as in the year now passing away. That, surely, should be regarded as a straw indicating the trend of general opinion. If, as is popularly supposed, the bright jewel in the crown of a newspaper is an increase in its circulation, we may be quite sure that the editorial finger on the pulse of the public would make no mistake

with regard to the means by which this may be attained.

Not so many years ago, it would have been difficult to find any mention of Psychic Research or Spiritualism in a daily newspaper, except as "comic relief." But during this last year—not mentioning correspondence, short articles, or vagrant references to the subject—we have had the long and exhaustive series of articles by Sir Oliver Lodge in the *Sunday Graphic*. It is only to be concluded that the result of this series was so successful from a "circulation" point of view that it was followed by a similar venture from the pen of Denis Conan Doyle. Then we have had Shaw Desmond in *Nash's Magazine*, all the matter of each of these series of articles treating of the more spiritual and mental aspects of Psychic Research rather than the sensational stories of "ghosts" and "hauntings" of not so long ago.

#### THE B.B.C. SYMPOSIUM

The B.B.C. Symposium might almost be called an epoch-making event in the history of the movement. It was neither more nor less than an acknowledgment of the importance of the subject to the general public; and it is suggestive that the speaker for Spiritualism selected (Mr. E. W. Oaten, Editor of *The Two Worlds*) was not from among the names known to the world in philosophy or learning, but a leader in Spiritualism pure and simple—one who has the subject at his finger-tips from A to Z, a selection that was highly approved by his colleagues.

With this increase in the interest in the more mental and spiritual aspects and the search for the laws that govern them, we may surely consider that a step forward in a rapprochement between Science and Religion is indicated. It is true that during the Conference of Modern Churchmen so trifling a mention was made of Psychic Research as to be almost negligible; due perhaps to the curious herd-instinct of the individual to avoid separation from the whole! But both Church and Science show signs of admitting that proof of the survival of man's personality is the most important question in the world at this moment, and are certainly inclined to turn to Spiritualism to find it.

The Mayfair "tea talks" should give us some indication of how the public interest is advancing in the right direction. These lectures, dealing with various forms of the occult (although they may have been regarded more as social gatherings rather than appeals to the more serious-minded), testified through



the size of the audiences to the keen interest felt by the public in almost any aspect that may be presented to it.

Has 1934 given us anything fresh in the way of Physical Mediumship? If not, I venture to suggest we have mostly got ourselves to thank. Mediumship for physical phenomena is nowadays rare, and do we sufficiently foster the little we have? To put it colloquially, we are so terribly fearful of being made fools of! In mental Mediumship, and presumably direct communication with those who have passed over, we trespass on the most sacred emotions of the human heart and deception in such cases takes on a different aspect; nothing in the shape of imposture can be tolerated for a moment.

But with physical phenomena of the ordinary kind, circumstances are entirely different. To decide, for instance, whether it be a genuine case of levitation, or of telekinesis, or of apport, involves no appeal to the higher emotions, so why be in too great a hurry to discredit what may even be only a minimum of value to a maximum of dross? Would it not be better in cases where *any* real power is detected to encourage and develop it rather than discard the Medium *in toto* at the first suspicion of fraudulent practice? It seems a pity to lose ever so little wheat on account of the many tares—and that I may be mixing my metaphors has no vital relation to the argument!

#### MEDIUM'S INTERNAL URGE

In support of this we have no less authority than Mr. Ernest Oaten. In a letter to me, received not long ago, he says that no one who is not a Medium can realise the force of "the internal urge to help in the phenomena." It is his opinion that "the direct force is not altogether independent of the motor nerves, but seems somehow either to focus itself *through* the nerves or to drag the motor nerves in its train." He suggests that we have here a field in which a good deal of research still remains to be done, with the implication that certain modifications might be made in the manner of it.

He mentions the fact of this almost irresistible urge as one of his reasons for having ceased to practise as a Medium for physical phenomena.

Among the "events" of the past year in the spiritualistic field, Aldous Huxley's article in the December issue of *Nash's Magazine* is worthy of very special attention, fathered as it is by one who has hitherto stood outside the movement. Mr. Huxley has great influence with the youth of to-day; anything he says will certainly be treated with respect and by a world extending beyond the literary.

Some definite attempts have been made to convince scientists of the genuineness of psychic phenomena, but unfortunately, partly perhaps owing to the nature of their training, they are very hard to convince.

Certain processes have come to be regarded by them as a sort of ritual which must be observed, although new conditions may obviate the necessity for it. The fact that they seem to attach no importance to the many eminent investigators of the past, but that each insists on experiments being made on his own conditions for his own satisfaction, adds considerably to the difficulties of investigation and delays advance of the subject. After all, the scientist has had to take things on trust before now in ordinary science, and unless something is admitted "to go on with" it means a dreary recapitulation from A B C every time.

It is an indisputable fact in human nature that everyone thinks he is a more capable searcher than anybody else!—and that "reasonableness" means opinions that are in accord with his own!

#### A PARABLE

Until it be allowed that Psychic Science cannot be conducted along the lines of its more stable brother,

will any advance be made at all? Souls cannot be put into test tubes, and to the *insensitive* the experiences of the *sensitive* are as much a closed book as the vision of the "sighted" to a man blind from birth. To speak in parables, a man of science, we will suppose, knowing nothing of horticulture nor botany, notices a growing plant with a fine bloom, and asks the gardener where he gets it from.

The gardener produces a minute seed the size of a pin's head.

"Oh no," says the man of learning, "that is quite impossible; even if it were not obvious, there has been a clever man called Euclid who, throughout the centuries, has told us the lesser cannot contain the greater. You must prove that before I will believe in it."

"Certainly," says the gardener, and proceeds to bury the seed in three inches of earth.

"That won't do!" the scientist exclaims. "I am going to keep my eye on that seed! No burying of it in the dark for me!"

"Then I am afraid I can do nothing," says the gardener; and the other retires with a triumphant smile, and "I thought as much!" muttered under his breath.

#### NEW BOOKS

But in spite of all difficulties and discouragement, Spiritualism pursues its undaunted course. During this last year, instead of signs of inanition being visible, new churches have arisen, new societies been formed. There has been a steady inflow of new books to add to the thousands already filling the shelves of the libraries. A desire to rush into print seems to be a common symptom of psychic enthusiasm.

Dr. Nandor Fodor's monumental *Encyclopaedia* of the history of the subject can be claimed among the laurels of 1934, and in Shaw Desmond's book, *We Do Not Die*, we have an important contribution to the literature. Wallis Mansford, in his linking up with the world of poetry, strikes a new note; and, with books from Mr. Stanley De Brath, Ernest Hunt, Hannen Swaffer, and many others—among which, although not published under the aegis of Spiritualism, I would strongly recommend to all readers *A Search in Secret India*, by Paul Brunton—we cannot complain of the year's output.

But the most encouraging note of all upon which to dwell is the rise in the level of mentality with which the subject is regarded. The philosophical and eschatological aspects seem to be appealing more and more to the ordinary enquirer and raising the tone of the general outlook. The dramatic and sensational lure of the physical phenomenon may still have its votaries—and is, in fact, of infinite value in attracting the scientific mind—but the realisation of something vastly more vital and important behind it is certainly gaining ground. The thinking public is learning to know the difference between what is merely psychic and what is spiritual; that the former concerns itself in the main with the conditions of matter *without* and not with the man himself *within*; whereas spirituality is of the *spirit*—the consciousness of which the body is but the cloak and the vehicle of expression. Neither clairvoyance, clairsaidence, nor kindred psychic gifts need necessarily presume *spirituality*, and the proving of mere Survival is not sufficient unless we can see in it a step forward in the long road of progress towards the Source whence we came.

#### HELPED BY SPIRITUALISM

Major Mowbray, speaking at Canterbury recently, said Spiritualism was not opposed to the Churches. If people went to Church and accepted Christ's teaching, well and good. Some people required proof, however, and Spiritualism sought to give them that proof. In thousands of cases, people who had lost faith had been brought back to believe through the proof given them by Spiritualism.



# DREAM EXPERIENCES

Related by JESSIE M. BUCKTON, of Piquetberg,  
Union of South Africa.

I AM enclosing the account of a dream told me quite recently by a niece. She actually dreamt it about two years ago. She has had one or two slight psychic experiences, but she fights shy of Spiritualism, and has read very few books on the subject, though from her dream she might appear to be familiar with its teaching.

Besides this dream, she tells me she has had one or two others in which she seemed to pass through her dream into complete consciousness, when she was aware of being out of and away from her body. Returning, she sees what she describes as her "little dark body" sitting up in bed, and she has, as it were, to get back into the dream to get back into it. And each time on waking she has found herself actually sitting up.

Two of these experiences are interesting. On one occasion, she had been teasing her husband to choose a name for a coming baby in case it should be a girl—she already having chosen one for a boy. He said he would think about it while he took his father for an evening drive and tell her on his return. Then they went out and she went to bed, presently to find herself in that state of out-of-the-body consciousness, sitting close up against her husband in the car, and she heard him say to his father that the name he would choose was "Naomi"—a name that neither of them had thought of before. Her husband's amazement was great when he came in and she told him she knew what name he had chosen.

## A WONDERFUL GARDEN

Another time she found herself in a beautiful building fronting on a wonderful garden full of flowers (she stopped, as we were walking, to draw the façade with her stick in the road, so plain it still was to her). Someone said to her, in her dream, that she had better go back as her baby would soon be waking. She asked whether she might take a short cut back through the garden to save time, and then passed through the scented air—the last thing she was conscious of before getting back into her "little dark body" being the scent of violets. She always feels queer and nervous on these awakenings, and so she woke her husband for companionship, and he exclaimed immediately: "What a wonderful scent of violets; where does it come from?" There were no violets in the house or garden, or anywhere near.

Once she dreamt that, following some mighty cataclysm of which she did not know the nature, she found herself with others in a safe place and heard her mother say to her: "This is the end of that life—now we are in the next world." She looked about and saw her children playing in a lovely garden, and then wondered where her husband was and immediately he was beside her. She found that anyone she thought of and wanted came to her that way—her children, too. When she wanted them, they were with her. But she could not go to them. The garden was their world and she could not enter it, nor could any of the grown-ups with her. She was told she might have them with her whenever she wished, but the care of them was no longer her work.

I asked her how she was told things; whether she saw her helpers. She said no, but that whenever she questioned within herself there came the answering guidance.

In a little while, in her dream, she began to feel that there must be work for her, too, and immediately came the response that there was—that there were spirits in prison to be helped, and she could help them if she were willing to leave her brighter sphere and not see her children for a while. She agreed to go, and her husband was allowed to go with her.

They found themselves going down and down into ever-darkening regions, till they came to dungeons

where men and women were chained and bound in a terrible condition of misery. While she stood wondering what she could do, the inner voice told her just to go among them and do what she could to relieve them—give a little water, and so on, as it was needed. She described it as a queer, inactive sort of service that was required of her—as though the important thing for her to do was to watch her own reactions, and only as she overcame any feeling of repulsion, and her character improved and she was able to love them, was she able to help.

## BONDS NOT REAL

She soon discovered that there were no real bonds holding these people; but they did not know and would not believe this, or that high spiritual spheres existed to which they might aspire. Gradually, however, the presence of the helpers, of whom there were many, convinced them, and, one by one, they were set free and taken upward, till at last only one man remained, whom none of them had been able to influence.

She was asked whether she wanted to return now, or would stay and help him. She was never told to do anything—it was only as she was willing. Neither was she ever advised to reprove or preach to anyone; but understood that she was to try to see them as they really were, in spite of what they appeared to be, and love and want to help them, and that it was the Light of the Great Truth that was leading her on that would accomplish their release.

She felt she could not leave this man to his misery and decided to stay, and in time, as he found out that all his hate and fury and attempt to hurt her could not touch her, he calmed down and presently fell asleep, and when he woke he was changed and penitent, and questioned her as to what induced her to remain to help him. Then she took him back with her to the upper regions.

## CENTRAL CLAIM OF CHRISTIANITY

Had the results (in short) of "psychical research" been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow? As a matter of fact—or, if you prefer the phrase, in my own personal opinion—our research has led us to results of a quite different type. They have not been not negative only, but largely positive. Veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. (F. W. H. Myers).

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## FORCES OF EVIL

BY A DOMINION MEDICAL DOCTOR

I WOULD ask Spiritualists this question: Are there *personal* forces of evil at work among us and in the world—a Devil and his satellites if you like, or perhaps the satellites without the Devil?

Probably the majority of experienced Spiritualists will agree that there are. Most of those who have tried to get beyond the simple, primitive phenomena will have had experiences which convinced them, however reluctant they may have been to believe it, that there are definitely evil personalities at work. There are also undeveloped, mischievous, and boisterous but comparatively harmless spirits. If this be so, would it not be one obvious method of doing the maximum amount of damage to the cause of right and religion to mislead those who are in touch with the other side through Mediums? So many people assume that whatever comes through comes from those who, having passed on, must *know*, crediting them with a sort of modified omniscience; but an examination of these varied teachings does little to reassure the impartial observer on this point. Many of the communicators seem to know even less than we on this side do.

It is easy to say that in these cases the communications are not genuine, that they are the output of the Medium's subconscious mind. This may sometimes be true, but that explanation will hardly cover them all. It may be necessary for us to visualise a state of affairs in which the least-developed and the irresponsible find a readier access to us (through certain types of Medium) than those more advanced, and where still more sinister personalities in the background, who are much more astute and much abler intellectually and who disdain the crude horseplay of the ordinary earth-bound spirit, may yet utilise them, or may themselves gain access to us.

### SUBTLE METHODS

If something of this sort occurs, it is obvious that these higher evil intelligences would adopt much more subtle methods than the crude primitive ones we often recognize for what they are. It does not require a vivid imagination to picture these intelligences as being behind the small causes that have led to many great set-backs to religion that are recorded in the history of our own and of other times, and that they are constantly at work in our midst. We have always to remember that the abler the evil intelligence, the more subtle the method he or she (if such distinctions exist there) would adopt, and the less likely we should be to recognize it; and I often wonder whether confused teaching is not one of the methods adopted.

If, as many, perhaps most, Spiritualists believe, Christianity is essentially true, a lesser devil (if one may put it that way) might justly consider that he had earned the commendation of his chief if he had managed to get through teaching subversive of Christianity, even though this teaching was not particularly harmful in itself, and was even an improvement on Materialism.

Now, I daresay this all seems very fanciful. It is fashionable to say that evil is only the shadow of good (whatever that may mean) and that organised forces of evil and devils and so forth are only our personifications of primitive animal instincts which we should have outgrown and have not. That may be so—we would like to believe it—but it seems to me that both the Christian and the non-Christian Spiritualist is fully committed to a belief in personal evil intelligences about whose powers he holds varying opinions. But if the existence of these influences is admitted, then it is only common sense not to underestimate their ability and astuteness and to allow that they may be better organized and far cleverer than we commonly believe. And so I took the liberty [LIGHT, August 10th] of sounding a note of warning to any of my fellow

(Continued at foot of next column).

## DREAMING TRUE

REMARKABLY few is the number of books on the fascinating subject of "dreaming true." The likely reason is that there are no hard and fast rules for becoming conscious in the dream state, and that the first success of *living* your dreams is more or less accidentally achieved.

Mr. J. M. Stuart Young (*Dreaming True*, C. W. Daniel Company, 2/6), will disappoint those who hope to learn from him an easy technique. He says that to obtain the knowledge of "a dream within a dream," it is only necessary "to observe yourself in the process of *rising* to sleep . . . By imagining . . . that consciousness rises as sleep comes on, you will be enabled, by degrees, to keep conscious control of yourself right up to the last moment of wakefulness."

At the last moment of wakefulness, the author says, "you stand on the threshold of the dream upon which you have been concentrating while rising to sleep. Now you transfer yourself *into* the scene. Instead of being merely a spectator, you become actor and sharer of whatever activity is shown."

It sounds delightfully simple. The only trouble is that the vast majority of people cannot make the transfer, and that as they cling to consciousness the sleep-state recedes.

### "RISING TO SLEEP"

However, the author claims to have discovered the "knack" of the thing and gives some interesting descriptions of his experiences. He says:

"The rising to sleep . . . disco-ordinates the astral from the physical. One cannot 'dream true' without the dislocation. As one lifts into dreamland, it is as though the astral body floated above the physical. It invariably turns upon its back. When it has risen on its back to some five or six feet, floating freely, but always attached by the "silver cord," the astral body begins gradually to tilt forward, feet towards the ground. By degrees it reaches the perpendicular position . . . It is then able to become aware of its surroundings, to see the physical shell upon the bed; to realise that it is 'apart,' and to function without physical dominance or limitation.

"At first, on looking round, it sees its environment through a blur of cloud, a steamy mist like the haze in a tropical valley at dawn. After a few seconds, however, the blur clears away, and the controlling intelligence (the consciousness of the sleeper 'dreaming true') places it safely upon its feet. It has now the power of moving to and fro in any direction. In a breath it can be moved to any distance, or it may, at its own free will, elect to travel at 'waking moment' speed."

The author insists that any form of danger to the physical body while 'dreaming true' causes an instant jolting back of the astral into the material. Moreover, he found that if he touched the "silver cord" intentionally, he was instantaneously back. "I felt myself pushed upwards and backwards. I became supine immediately over the sleeping body, and I reperculated with such a shock that I have awakened with an involuntary cry of fear."

Spiritualists, who might be less experienced than I am, to treat all communications from the other side which touched on religious matters, and which ignored the living Christ of the Gospels, with great caution; and I take this further opportunity of repeating that warning.

Spiritualism can be a great power for good. Let readers ask themselves what method the opposing forces would be likely to adopt in order to minimise its influence. Would it not be just what we see occurring—appearances of fraud and confused and contradictory teaching, and other things of the sort—that tend to bring it into disrepute?



## DIVINITY OF JESUS AS EXPLAINED BY SWEDENBORG

By G. A. SEXTON, Minister of the New Church  
(Swedenborgian)

IN your issue of the twelfth of October, under the heading "Spiritualism and the Divinity of Jesus," you quote Mrs. St. Clair Stobart as having said: "Miracles being disallowed, the distinction between the Divinity of Jesus and the Divinity of us human beings is one of degree and not of kind."

Why begin by disallowing miracles? If you deny miracles you deny the whole phenomena of Spiritualism. A "miracle" is not a contradiction of any of the laws of creation, but it is something which is not explained by the ordinary laws of natural science, without admitting the power of mental, spiritual or divine forces to effect the movement of material objects. Even if we leave purely mental phenomena, like telepathy, out of the question, the levitation of a table without any material support or even the production of knocks involving waves in the air, are certainly of this order and so must be classed as "miracles." They certainly prove that spiritual forces can move material objects, which is only common sense, since otherwise the Wisdom of God could not have created the world, even if given the material to make it of.

### "REMOVES ALL DIFFICULTIES"

This consideration removes all difficulty about the full acceptance of all the details recorded in the Gospels; and if we accept the Gospels as a true description of the life of Jesus, it shows a quality in His life that does not exist in the soul of any of us human beings. The walking upon the water is of the same order as the levitation of a table; but the greatest illustration is in the actual creation of the matter of the food to feed the multitude, and the de-creation of the matter of His own human body. These phenomena, though beyond our scope, are exactly what we should expect in a personality produced, not by the usual process, but by a flow of the Divine creative essence of life directly into a human body to make a personality that can best be described in the words of the apostle: "In Him dwells the fullness of the Godhead bodily," or by Jesus's own words: "He that hath seen me hath seen the Father."

Therefore, if we admit the possibility of the levitation of a table, we cannot reasonably discard the Virgin Birth, nor the Divinity of Jesus in a superhuman way.

Even then, the realms beyond science would be a mystery without the revelations given through Emanuel Swedenborg, who has explained how these things can be, uniting the Natural Realm and the Spiritual Realm in one scientific comprehension. It is impossible to explain human nature in a few lines, but the essential thing for the understanding of the relationship of man to Christ and to God, is first to realize that, in the words of Swedenborg: "God did not create the universe out of nothing, but out of His own love and wisdom," and that "Man is not life in himself, but is a recipient of life."

Stones, plants, animals and men, are all recipients of the creative influx in different degrees, but these degrees are not continuous, that is to say you cannot merge from one into another. There is a distinct demarcation between the life of a stone and the life of a plant; so much so that we must regard it as a different kind of life in each case. Thus it is easy to understand, how, by the process of the Virgin Birth another sort of life would be manifested on earth, different from that in any other created thing; having in it an uncreated quality, or mere direct flow of creative power, such as no ordinary man can acquire by development, any more than a stone can acquire the life of a plant except by an especial act of God. This special quality is what we should reasonably expect to manifest itself by the

(Continued at foot of next column).

## IS IT FROM AN EVIL SPIRIT?

### A QUESTION FOR FATHER THURSTON

MR. JOSEPH DE WYCKOFF, writing from Arlena Towers, Ramsey, New Jersey, U.S.A., says:

"In your issue of Nov. 1st (page 673), mention is made of Mr. G. K. Chesterton's 'misfortune to feel most of the moral and theoretical messages which Spiritualists receive as rather vapid, uninspiring, etc.' I have much sympathy for Mr. Chesterton in his misfortune and beg to submit for publication a recent message from a discarnate source as a specimen that may serve to alleviate somewhat his trouble. Incidentally, perhaps Father Thurston (S.J.) will also tell us if this message emanates from a spirit bent upon spreading evil."

*The message, which is entitled "Love," is as follows:—*

"Love will solve every problem. It is the keynote of all creation; none else is so potent, and if men could only comprehend this in its fulness they would control all earthly conditions, creatures and forces, and no longer be bound, but free and joint creators in the visible and invisible realms.

"Love is all, nothing else is true; be ye therefore filled with love for all things, animate or inanimate, lovely or unlovely, good or evil. Nothing can resist love—the supreme truth, the reality, the root of peace, the foundation of the hills, the protecting, enveloping aura of the universe, the beginning and the end of all that was or is or ever shall be.

"There is nothing but love, it is all-inclusive. Do not try to encompass or check it, it fills and glows, it is all. Matter is only love, thought is love, space is love, I am love.

"Masters of love join with all creation in doing works of love above and below.

"The torrents of hate and fear and matter are only forms of love perverted, misdirected or misused; they have no reality or existence separate from love. Go into your heart and find it; it is enshrined there; it cannot fail to manifest somewhere, sometime. It cannot be destroyed, for it is the eternal You; it has been impressed, it is for you to express. It must circulate like the air of the earth; it is necessary for the perfect life.

"Christ of all time and space is love set free.

"Let all come to the altar of love and every heart will sing with joy; no sadness lives where love is, none can hunger where love is, all are brave and happy and free and know their power and might to overcome all else.

"It is love that trusts and falters not, love that gives nor expects return.

"Love holds the stars in their courses and gives the sun its warmth and glow. It is the Father, Mother, Child—the all of all time.

"Love is transcendent and recreates itself in expressions of love in realms celestial, terrestrial, and interspatial. All else is transitory, dross, nothingness, and is consumed in the crucible of love. Love is. It thinks—and matter is created; it fills—and matter glows; it moves—and matter swings out into space.

"Love wraps and enfolds, and matter is at peace within its appointed place; all is order and peace and power, radiant and all-knowing, manifesting what and as love has decreed.

"Let all do the mighty Mother of all homage.

"Love is Lord of the Universe; it is the Universe itself, for without love there can be no universe.

"Praise and express that love which you yourself are, then only can you be free."

exact characteristics that are described in the life of Jesus; and Swedenborg explains that it was necessary that this should occur once in the history of the universe, but only once would be necessary, and therefore we must never expect it again.



## THE ANIMAL CREATION

By GERTRUDE E. METCALFE-SHAW

READERS who are interested enough in the animal creation to wish to learn more as to the inherent capabilities of those we are most in touch with, would find a new world opening out in the perusal of Miss Kindermann's *Lola, or The Thought and Speech of Animals*, a copy of which is to be found in the library of the London Spiritualist Alliance. This volume on the work done with dogs is sufficiently thought-provoking. Briefly, "Lola" (like the Elberfeld horses of Krall's "Denkende Thiere" ("Thinking Animals")) acquired the alphabet through which, by means of raps, communication became possible. The fact—a grasp of which some of us unprejudiced observers have already reached—that many an intelligent dog understands human conversation, is the background of all that follows.

The animal seems to acquire the meaning and use of words in much the same way as the child does, by hearing and picking them up. This performance in the child has never ceased to strike me with surprise as something mysterious. How did the child get at the meanings it grasps? Apparently the animal reaches them similarly. The answers to questions, as well as the spontaneous remarks of these dogs remind one constantly of the little child.

The discovery of such an astounding field of investigation cannot do otherwise than revolutionise our conception of the intellectual and spiritual world in which the animal lives, even for those of us who have emancipated themselves from the deeply-ingrained dogmas on the subject, and thus been able to assimilate the evidence for the thinking power of animals which lies at the service of every open-minded observer.

The not infrequent question to be seen in print nowadays—"Do animals think?" provokes from one whom experience entitles to discuss the subject at all the rejoinder—"Does the propounder of such a question think?"

After a review of scientific researches into the powers of horses and dogs—from which deductions as to the animals we know less may naturally follow—it is curious to observe those of another student who approaches the subject from a totally different angle, and deals with wild animals only. The following extract is taken from *Wild Animals—Man's Conquest of Jungle Beasts*, by Wynant Davis Hubbard (Appleton and Co., U.S.A.), whose business was capturing and taming wild animals. He says: "My thoughts of the animals of Africa are based wholly on what I have seen myself . . . It is the animal's point of view which I have endeavoured to bring to the front . . . My purpose is to show how my love of animals and my experience with them changed me from merely a hunter-naturalist into a man who believes most sincerely that animals reason, communicate, teach and learn, and are therefore capable of domestication . . . From what I have seen, particularly in Africa, I cannot escape the conviction that animals have the power to put two or more facts together and act upon a conclusion drawn from the whole. I believe animals can and do teach and learn, remember, discriminate and reason. I have even gone so far as to doubt whether there is any such thing as instinct. Intelligence, teaching and reason play such a large part in the life of a wild animal that instinct must, at most, be a second-rate factor."

## A QUEER EXPERIENCE

IT has lately been the lot of this writer to have an experience that seems to provide evidence of an unusual character for the genuineness of automatic or inspirational script.

In the course of the winter of 1933-4, he was told, as a writing Medium, by one of his Controls, that he was to take down the life-story of a certain spirit. This Control—Augusta Yates—rather surprisingly declared that she had "read the story through from beginning to end without missing a word," and then went on to explain that the spirit in question, Louisa Saunders, would dictate this for Augusta to transmit.

At the stage in the story when Louisa Saunders had recently entered the spirit-plane, the writer was told that the narrative was to be suspended for a while in favour of other work. The preceding chapter had dealt with the account given to Louisa by another spirit, Fanny, of what had happened to Louisa's daughter, Muriel, who had left her home with a lover and of whom nothing had since been heard. Fanny had been entrusted with the mission of trying to help Muriel, who, after being abandoned by her man, had finally been given a short term of imprisonment for loitering without apparent means of subsistence. She had been too proud to give the magistrates the name and address of her parents.

When eventually the narrative was resumed, Louisa, as was natural, described herself as returning to the earth plane to look after her own daughter in place of Fanny.

Now, it was obvious that a number of years must have elapsed since the time of Muriel's desertion and imprisonment and her mother's physical death, and yet, without any explanation, Louisa proceeded to cite this visit to Muriel in the prison cell. How queer!

At a later sitting, this discrepancy was accounted for. A whole series of chapters dealing with Fanny's supervision of Muriel's earth-life had been accidentally omitted! The reason was that at the time of Louisa's passing over, the unhappy girl had been for a second time placed in prison. The missing chapters were then given.

## NIGHTMARE CASTLE

WHAT could Spiritualism not do with a million pounds? It staggers our imagination to think of it. To American Spiritualists it should be a matter of everlasting regret that such a huge fortune was allowed to be wasted on the nightmare castle of San José, California. It is known as the "House of Spirits," but it is more a township than a house and as crazy as if it had been built under the personal direction of the March Hare.

The huge building has been reared on an estate of thirty acres. It has no sense and no design. It has 144 rooms, 2,000 doors, at least 10,000 windows, and 150,000 painted window panes. Inside are miles of twisting corridors; to attempt to pass through them without reading the arrows painted on the walls would mean to get hopelessly lost. There are doors which open on to blank walls and on to the ceiling; there are grotesque galleries in the middle of the rooms which are built on varying levels; there are windows on the chimneys and on the staircases, which latter rise suddenly to crazy heights and resemble narrow mountain paths fit for goats.

This nightmare castle has been 38 years in building. It is a memorial to the extravagances which unqualified and uncritical acceptance of "other world" messages may lead to. For the lady who built this vast place called herself a Spiritualist. She was Mrs. Sarah L. Winchester, the widow of the inventor of Winchester rifles. Although a Spiritualist, she was obsessed by the fear of death. In the belief that she would die on the day the building operations ceased, she kept on erecting new wings year after year.

### RED CLOUD'S JOURNAL

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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).

### MAN'S IDEA OF GOD

Sir,—May I refer to a letter on this subject in *LIGHT*, December 13th, where R.S.S. speaks of the love of God shown to little murdered children on "the other side" by loving spirits? In *Man and the Universe*, it is noted by Sir Oliver Lodge that "the heaven, even the heaven of heavens, are the Lord's; but the earth hath He given to the children of men" (Psalm cxv, 16). This appears to me to solve what some enquirers might regard as a puzzle, not only on this subject, but on many others now operating on this planet. M.B.

### PRE-EXISTENCE

Sir,—Facts of geography have decreed that England, with Dr. Cannon on board, shall forever chase New Zealand round and round beneath the sun, and never the twain shall meet, so that his very interesting letter, "The Garden of Waiting," in your issue of July 27th, has got a long start of my own comment thereon. But I wish to protest against his rather off-hand characterisation of my communication on Reincarnation (*LIGHT*, July 13th), as misleading. If it is so, then so are all spiritualistic communications, even the best, among which I believe this is to be placed.

I am more impressed by the evidence of the Rosemary Circle of Dr. Wood (*Psychic Science*, July, 1934); but, while quite undisturbed in my belief that Reincarnation never occurs, I believe that the apparent evidence for it lies in the lengthy life of the soul from its origin in flame (as we have been told), through the mists analogous to the mists of death, of which we have been told, into conscious free-willed life, and to sinking at length into the sleep of unconsciousness at incarnation, of all of which we have been told.

M. CROMPTON-SMITH.

### WAS IT OBSESSION?

During the War, I employed a very nice girl to look after chickens, pony, etc. I heard she had curious lapses of consciousness, but had never seen one, although she was once led from the room by a co-worker when a seizure was coming on. One evening she came to me for instructions. Instead of replying to my questions, she grunted. She *herself* was certainly not there, but something evil looked out of her eyes, which were horribly alive.

I was very frightened, but I obeyed an impulse which told me to stand behind her and stroke her spine *downwards*, and repeat the Lord's Prayer.

Almost immediately she regained consciousness, but seemed dazed and weak. I did not tell her what had happened. She was a very nice girl. C.J.

### ANIMALS AND MEN

Sir,—As one who has great sympathy with the animal kingdom, I have been very interested in the various letters appearing in *LIGHT* on animal survival. It is rather remarkable that there seldom seems to be anything definite in the messages that come from the "other side" on this subject. The most general type infer that only pet or loved animals survive, and the rest go to a cosmic state, where individuality becomes merged in spirit that is again and again individualised.

If we say an animal does not survive death, as it has no "mind" capable of survival, only being concerned with bodily functions, what about pre-historic man, or even some of the very undeveloped types of man, still extant, whose mentality is more brutish than many of the animals?

Birmingham.

H. M. GILLEY.

## HOME CIRCLE PROOF

LADY CAREY writes that she is anxious to describe some wonderful proofs of Survival obtained in her home circle.

"We limit the circle to seven sitters," she says, "with the Medium, Mr. C. S. Collen-Smith, through whom we get the actual voices of our spirit friends."

At a recent sitting, the first to manifest was a late Commander-in-Chief in India, who wished to make it known that he and a band of soldiers were working to promote peace on earth.

He was followed by a young husband who had passed over very suddenly after a brief married life of supreme happiness. He made himself unmistakably known by a characteristic attitude and by certain definite hand movements. After mentioning various names, including the family lawyer, he begged his wife not to enter into certain business relations which she was contemplating, and gave her valuable advice on many points.

Then came some one whom it was at first difficult to place. He showed himself as wearing dress clothes, with a bow tie; very upright and dignified, with side whiskers and a high collar. Asked whether he was friend or relative, he spelt out with his finger on his knee, "a servant," and pointed to a friend on my left who was a stranger to all present except myself. He then described how he had known her children since they were small, and how he had once dressed a Christmas-tree for them, and provided a Teddy-bear for the very top. He was overjoyed when addressed by name by his former mistress, who declared that this was the most convincing evidence she could have had—she had been thinking of four persons who might have manifested, but the very last she would have expected was her old, faithful butler.

Lady Carey says these messages are typical. Perfect strangers come to her and ask for help, and she feels very earnestly that a home circle can be a great blessing to those in need of proof.

## EXCELLENT PIECE OF EVIDENCE

LADY FRY has very kindly permitted us to publish the following excellent piece of evidence. On Wednesday, December 5th, she had an anonymous sitting at the L.S.A. with Mrs. Abbott. Before going into trance, the Medium described a tall man who was standing behind Lady Fry and whom she recognised as her husband. "But now," Mrs. Abbott said, "a tiny baby has come in between him and you—a little Violet who only lived four days."

The sitter was wholly unable to place this infant; nor did she know of anyone who had lost such a baby girl. Mrs. Radcliffe, a cousin of Lady Fry's, was waiting for her downstairs, and after the sitting Lady Fry started to give an account of all that had occurred. Great was her astonishment when Mrs. Radcliffe straightaway exclaimed: "Why, that must have been my Baby Violet! I know you never knew about it. I was terribly ill at the time of her birth, and she only survived four days; but they had christened her Violet." Mrs. Radcliffe had come to the L.S.A. with Lady Fry; but she had not thought for many years of her lost child, and the sitter had never heard of its existence.

## RENEWAL OF SUBSCRIPTIONS

Will all Subscribers please note that, in future, notice that a subscription is due will be stamped in red upon the wrapper in which their copy is enclosed. Wrappers for subscribers abroad will be stamped a week or two before subscription is actually due.

This is the only notice that will be given that a subscription is due and subscribers are requested to co-operate with us in renewing their subscriptions promptly, otherwise it will be assumed that no renewal is intended.



## Light

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

## As We See It

### NOT ENEMIES, BUT ALLIES

LOOKING over the files of LIGHT, now covering fifty-four years, we find many discoveries recorded and many subjects discussed. But there is one persistently recurring controversial theme—the relation of Spiritualism to Religion in general and to Christianity in particular.

The year that is closing has brought a renewal of that discussion in various forms, and with some disconcerting results. Spiritualism has been attacked by Priest and Parson as devilish in its origin and mischievous in its results; some Spiritualists have retaliated by attacking Christianity and holding up Spiritualism as a religion in itself which must supersede all others.

LIGHT deplores the attacks made upon Spiritualism as unwarranted; but we refuse now, as always, to agree that it is desirable to answer these attacks by counter-attacks. We recall the words of Rev. William Stainton Moses, LIGHT's greatest Editor, when a suggestion was made to him that another movement should join with Spiritualism as an ally against Christianity. What he wrote was:—

"Heaven preserve us! We want no ally against Christianity, we need rather a closer and more intimate alliance with a system which our philosophy could greatly illuminate and our facts abundantly illustrate . . . Spiritualists are fully alive to the moral excellence of the Christian code; they reverence the pure life of the Christ. A few make the mistake of confounding the essential principles of the system with the disfigurements which time and man's meddling have put upon it . . . We have better work to do than to run amok against the religious beliefs of any man." (*More Spirit Teachings*, pp. 105-6).

These words—without alteration or qualification—still state the policy of LIGHT and also the considered and frequently expressed view of its present Editor.

Spiritualism provides facts upon which all Spiritualists agree; the implications from these facts must have profound effects on the religious beliefs of those who accept them, but the effects will not be uniform—they

(Continued at foot of next column).

## THE MESSAGE OF PEACE

I MUSED upon the message of the bells  
Of Peace on Earth to Men of all Good-will,  
Re-echoed through the centuries, though blood  
Oft ran the while; and let my fancy dwell  
On what the tidings might for us portend  
If, never heard before, they freshly came  
With all their wealth of promise, hope and joy,  
To this sick world, where like the buffeting  
Of boundless waters surging ceaselessly,  
Is man's uneasy burden of remembrance;  
Like rumbling sounds of thunder, never stilled,  
His dread of what the years may yet unfold.

With wonderment, with incredulity,  
Would promise so beneficent be hailed  
By us, less hopeful of release from strife  
Than was Prometheus in his direst hour.  
Yet, if the brilliance of the wondrous star,  
The voices strange upon the ether borne,  
And, more, our own immeasurable need,  
At length inclined our minds to credence sure;  
Far more than all that mortal man has known  
Of joy and thankfulness, that faith would yield.

But thus the message comes not, nor appears  
As some new orb not hitherto revealed,  
In no familiar constellation placed.  
Its circling orbit traversed with the year,  
A season brief it shines, and anthems rise  
In praise of Peace, while bells their loudest peal  
Pour forth; forgetful, as it seems, that Peace,  
Though nigh two thousand years aloud proclaimed,  
Still tarries, patient as Selene's beams,  
Without the portal, by man's folly barred.  
The portal barred, while we within the gates,  
The Nations, Brother-men, we little men,  
With great pretence of lauded Pact or League,  
Prate ever speciously, the while we toil  
Incessantly at Vulcan's baneful trade.

Yet not forever shall the message hold  
No promise of fulfilment for our race.  
Hope, not in senator or statesman rests,  
But in the ever-growing Will to Peace  
Among the suffering peoples of the earth,  
Who cavillers inept shall thrust aside;  
The doors fling wide; that, beauteous as the dawn,  
Peace may come in, with retinue benign.

Christmas, 1934.

G. E. WRIGHT.

(Continued from previous column).

will vary with the mentality and temperament of the people who hold them.

The "better work" of which Stainton Moses wrote is easy to find—it is to give support to Religion by substantiating its basic truths, which are being denied by Materialists with disastrous results. Some clerics are unwise enough to say that Survival needs no proof other than the authoritative affirmation of the Church; but observant men know better. One of these, the Rev. Dr. Stanley Baker, preaching at Salisbury recently made the following admission:—

"It is impossible to explain the great falling away from Christianity except on the supposition that people are uncertain whether there is any future life for which to prepare."

It is the part of Spiritualism to supply the psychic evidences which will restore certainty and so enable the Churches to do their work effectively.

Spiritualism, as we see it, is the ally of Religion, not its enemy.



# LOOKING ROUND THE WORLD

## INVISIBLE HELPERS

MR. DENIS CONAN DOYLE has borne public testimony to the continued interest of his father, Sir Arthur Conan Doyle, in the affairs of his family, and to the wisdom of his advice. To the Spiritualist, this testimony is not surprising—on the contrary, it confirms the well-founded belief in the nearness of those who have “passed on” and in the possibility of helpful communion when proper conditions are provided.

A Reader, well known to us, occasionally sends us messages received (as he confidently believes) from the Rev. William Stainton Moses, *LIGHT*'s most distinguished Editor, proving that he still retains a lively interest in the work with which he was so conspicuously associated and in the people to whom his message was addressed. Regarding conditions in these, the closing days of another year, the following was recently received in his name, apropos of world-events: “The astral condition is appalling, but coming through it are the rays and the workers who are helping—especially England.”

Let us hope that the help may be effective and that 1935 will prove brighter and better in every way than 1934.

## ABOUT “LIGHT”

With this issue, the last for the year 1934, *LIGHT* completes its fifty-fourth consecutive volume.

Volume No. 1, stoutly bound and in good condition, is before us as we write. The first issue was dated Saturday, January 8th, 1881; it consisted of eight pages similar to the present size; and the price was 2d. The title and sub-title read: “*LIGHT—a Journal devoted to the Highest Interests of Humanity, both Here and Hereafter,*” followed by the words of Goethe: “Light! more Light!”

During these fifty-four years, *LIGHT* has experienced many ups and downs and has weathered many storms; but ever its aim has been to carry out faithfully the objects of its founders, which were stated thus:

“To present our facts, suggest our theories, or comment upon topics of the passing hour with the temper and impartiality which the dignity of the subject demands.”

There has been no change in the title through all the years, but the sub-title has been varied from time to time. In next week's issue, another change will be made, so that title and sub-title will read: “*LIGHT ON SPIRITUALISM AND PSYCHICAL RESEARCH,*” and the type-form will be pleasantly varied.

The first article in the fifty-fifth volume will be from the pen of Miss Geraldine Cummins (writer of *The Scripts of Cleophas*). The subject is: “Thoughts on the New Year; How Spiritualists May Give a Lead in Solving World Problems.” Readers will find it of compelling interest.

## ABOUT CREMATION

Cremation cannot be regarded as a pleasant or popular subject, yet it is a subject which has definite claims on the consideration of all who aim at sanitary reform. Some people are precluded by their beliefs regarding physical resurrection from admitting the desirability of the change from earth-burial to cremation; but Spiritualists are not likely to be troubled by that difficulty.

For those who desire to know what can be said in favour of cremation, a very useful and tasteful pamphlet—described as “a brochure for the quiet hour”—has been prepared by Professor P. S. Lelean, F.R.C.S., of Edinburgh University; and an offer is made by the Cremation Society to forward a copy post free to any reader who makes application to the Secretary, Mr. George A. Noble, F.I.S.A., 23 Nottingham Place, London, W.1.

## A GREAT OPPORTUNITY

NEVER has a more attractive bill of fare been provided for a Spiritualist meeting than that announced for the gathering to be held at Caxton Hall, Westminster, on Monday, January 28th, under the auspices of the Quest Club.

Miss Lind-af-Hageby, who is to lecture on “The Place of Spiritualism in Modern Thought,” has repeatedly been acclaimed as one of the greatest of the world's orators; and Mrs. Helen Hughes is with justice described as “the greatest clairaudient in England.” An instructive, convincing lecture can confidently be expected from Miss Lind; a thrilling demonstration of the possibilities of clairaudient and clairvoyant proofs of Survival can with equal confidence be expected from Mrs. Hughes.

Readers who can attend should secure their tickets in good time, as the accommodation of Caxton Hall, though considerable, is likely to be taxed to its uttermost. Particulars will be found on page 795.

## PROFESSOR LOW TO LECTURE

An item of very special interest in the L.S.A. syllabus is that Professor A. M. Low is to lecture on the topic: “What About the Man in the Street?” on the evening of Thursday, February 28th. Presumably he will state the scientific man's view of the psychic evidences for Survival; and it is very fitting that his chairman is to be Mr. Frank Romer, F.R.C.S., seeing that he lectured on the same subject quite recently.

## A GHOST'S VOTE

How many people, reading Mr. Oliver Baldwin's short story, “Who Goes Home?” in the *Evening Standard* (December 19th), would realise the full extent of its psychic import? All Spiritualists, perhaps, but few others.

The story concerned Edward Shadley, an old M.P., who year after year had tried to get through a Bill for the abolition of vivisection. At last, success came within sight. A Bill had gone through to its final stage and Shadley, now a Minister, was to wind up the third reading debate. He was taken ill in the House and, unknown to his fellow-members, died in his room before the division was called—yet he was seen to pass through the “Aye” lobby, his vote was recorded, and it gave the Bill a majority of one.

Well-authenticated cases of life-like appearances immediately after death make this denouement not impossible; and, although, so far as we know, there is no case on record of a “ghost's” vote being recorded, apparitions have been seen in the House.

## WELL-DESERVED PRAISE

A belated but well-deserved tribute to the Rev. C. L. Tweedale's great book, *Man's Survival After Death*, appears in the December issue of the *Journal* of the American S.P.R. This book, it is stated, “has undoubtedly been instrumental in reconciling orthodox opinion to the study of psychic facts, as a basic element in life which can no longer be left out of account in the scheme of Christian belief. In the psychic emphasis which he places on the real motive and design of Christ's ministry,” it is added, “we think he has done a notable service to the cause of religion, for he makes the whole plan a logical one. Lucid, rational and attractive to a degree of fascination, it compels attention.”

This is high praise; but, knowing the book, we agree with the American reviewer, who adds: “Mr. Tweedale brings to the task several valuable adjuncts—a competent knowledge of Bible exegesis and Church history, a practical knowledge of the sciences, especially that of astronomy; and the fact that a unique series of evidential phenomena of the most extraordinary and dramatic nature have taken place in his own vicarage.”



# HOLDING OUR PUBLIC

By MRS. HEWAT MCKENZIE

JUDGING from letters which appear from time to time in the psychic journals, I gather that a considerable number of Spiritualists are not too well satisfied with many of the Sunday gatherings which form the chief means of getting the facts and philosophy regarding Survival before the public. The criticisms offered deal both with the demonstrated Mediumship and with the matter presented by the speakers.

The procedure of these gatherings has remained fairly uniform for a considerable period, but the great increase in their numbers—both in London and throughout England and Scotland during the last decade—has imposed a heavy strain upon the available Mediums and speakers, and constitutes a problem which lies heavily upon the minds of those who seek to take a large view and a long one of what the Spiritualist Movement may and should do for public enlightenment.

The Movement sorely needs training schools, both for potential sensitives and exponents,—that, as the writer of Second Timothy, faced with similar difficulties in the early Christian Church, says: "The workmen may be sound, with no need to be ashamed of the way they handle the Word of Truth." I see no attempt being made to provide such training, if we except an occasional speakers' class and what the individual worker may achieve by his own attention and study.

The problem, however, may usefully be discussed; and, as one who observes Spiritualistic services carefully, both from the platform and from the audience, I submit the following thoughts to my fellow-workers for their friendly consideration.

## MESSAGE BEARING

Clairvoyance—or "message-bearing," as our friends in the U.S.A. call it—given in connection with a Sunday religious gathering, should in some essentials be of a different nature or quality from that presented in a week-day group or in a meeting reserved solely for such demonstration. The evidential content is vitally necessary in both, but in the Sunday work this should not be laboured.

Is such communication only meant to assure the recipient that his friend is happy to make himself known; that he sees a difficulty ahead which will soon pass; that some one in the surroundings is ill but will soon be better; that certain papers will be presented for signature and that care must be exercised regarding these? All such messages are useful and perhaps vital on occasions to the recipient. But there are deeper needs to be met in the welfare and growth of his soul—a soul presumably setting out in, or pursuing, a new and long path in spiritual progression, if our teaching regarding Survival means anything at all.

How seldom do we find a word as to this, offered by the Medium; and yet, it is such words we should expect from a Seer ministering at a religious gathering, where prayer and praise and exposition of principles, directed to the enlargement of character and life, have formed a preceding part.

In a fairly long experience, I have only heard two or three Mediums adequately deal with the spiritual needs of those to whom their clairvoyance was directed. Is it the lack of such depth in the messages that repels many a sincere seeker, and lays us open to the charge of triviality and even flippancy on occasions? We need a much better standard of Mediumship, understood in its best sense, and not only clairvoyance or psychometrical delineation.

It may be argued that the time allowed is brief, that the audience would be bored by anything in the nature

of preaching, that the communicating spirit may have nothing more to present to the Medium than that required for general purposes of recognition. The messages would certainly have to be contained in the time allowed, but half a dozen which speak to the heart are ample at any service. If the Medium is really voicing the words of a "ministering spirit," this will hold the attention of all, for it will minister to all; and if the personal communicator is only able to win recognition (a great achievement), is not the Medium herself "in the spirit" and able to discern the needs of the soul with whom for the moment she is in rapport? Can she through her Guides see the potential spiritual nature of that one, his aspirations or his discouragements, his opportunities or temptations, his hopes or fears, and should she not seek to give the word in season—"to speak to his condition," in Quaker phraseology?

The value of all real spirit-help is that it can do so in words that may be as "a burning fire" to the heart and mind of the listener.

I believe that such message-bearing can be given, that it is a question of right preparation and focussing on the part of the Medium, and of a right atmosphere in the gathering. Nothing would so distinguish us and raise the standard of our public meetings for worship, the only places satisfying to many Spiritualists, as Seership of this order, which I am sure is not beyond the powers of many of our Mediums if they would seek for the grace to exercise it.

## A SERVICE VARIATION

That the order of the usual services could be improved was brought to my attention recently at the Armistice Service of the London Spiritual Mission at Pembroke Place. Sunday clairvoyance is not a feature at this centre, but on this special occasion Mrs. Helen Spiers was invited. It was proposed that the clairvoyance should follow the preliminary exercises, and that the address should conclude the meeting—the idea in the minds of the promoters being that a more restful and receptive attitude would be obtained for the message of the speaker, who on this occasion happened to be myself.

We are all aware how many members of an audience are attracted by a good clairvoyant—and rightly so, for it is from their convincing work that new adherents are gained. There may, however, be a restless expectancy on their part as to the chance of receiving a message which may well militate against a sober consideration of the words of the speaker, a less attractive proposition. But, let the clairvoyance be given first, then the matter is decided for that occasion and a new gathering-up of attention may be expected.

Mrs. Spiers, on this occasion, faced unexpectedly with such a reversal of the usual procedure, was at first reluctant—she had counted on a quiet half-hour of preparation while listening to the speaker—but she agreed to try, and gave excellent and comforting messages suitable to the occasion. I had certainly no fault to find with the earnest attention of the audience when my turn came, and the meeting dispersed in noticeable harmony and quietness.

Our services are intended both for enlightenment as to psychic realities and for instruction in ethical and spiritual philosophy. Can we strengthen the opportunity for better work for both by an adjustment of the order in which they are presented? It seems to me that by such an arrangement the Medium would find a congregation fresh and interested and with more psychic energy to give than after an hour spent in an atmosphere becoming steadily more vitiated, and perhaps a mental fatigue engendered if the speaker has failed to interest them.



## GREAT FRENCH MEDIUM

THE French have more than once been reproached, as a nation, with having produced no great Mediums. In disproof of this charge, Dr. Osty, of Paris, has given several accounts of the marvellous supernormal powers of Mlle. Jeanne Laplace (see *LIGHT*, May 25th and October 12th), a Sensitive of to-day; and now, in the September-October issue of the *Revue Métapsychique*, he publishes a long account of a last century Medium, Alexis Didier.

This man—known in the phraseology of his day as the great “*Somnambule lucide*”—was at the height of his fame about the year 1845. An actor by profession he became aware of his extraordinary gifts and decided to give up his stage career in order to devote all his time and all the energy of his distinctly frail physique to the work of convincing his fellow-men of their own higher powers and their fundamental spiritual nature.

For the space of twelve years, Didier worked in combination with the hypnotist Marillet, as it was proved that his supernormal faculties greatly increased under hypnosis. He placed himself at the disposal of investigators, and frequently arranged free public demonstrations in his ardent desire, as he said, to “give men a higher opinion of themselves.” His delicate constitution was unable to stand the demands made upon it; and after several break-downs, this fine Medium passed away in the year 1886. Fortunately, there remain many carefully drawn-up and witnessed documentations of his work.

### A DUKE'S CHALLENGE

Summoned on one occasion by the Duc de Montpensier and his mother, Queen Christine, Didier was challenged by the Duke to follow him in thought to the place which he (the Duke) was mentally visualising, and the Sensitive accurately described a spot in Cairo. The Queen thereupon visualised an object in Madrid, and Didier told her it was an egg made of sugar, reposing in a rose-wood box, and that within this egg there were some small aniseed sweets. This latter item was unknown to everyone, but was subsequently fully verified.

Another well-known investigator of the day, Dr. Fouquier, thought of a photograph in his desk in a distant house. Not only was the object itself described, but the subject of the picture was recognised.

Robert Houdin, the famous conjurer (from whom, incidentally, Houdini took his stage name) has left two signed attestations of what he himself witnessed. Having carefully bound Alexis Didier's eyes (practically sealed them up) Houdin repeatedly laid out playing cards from a new pack, face downwards on the table, and found himself compelled to admit the Medium's supernormal faculties when each time the correct designation of every card was given.

As well as cards, Alexis Didier could read lines from closed books in distant parts of the room, this he did more than once at the house of M. Alexandre Dumas, as attested in letters from this author. He could definitely assist in the detection of crimes by describing both the scene of the crime and the parties concerned.

Alexis Didier himself accounted for these and other achievements as being due to some power he had of freeing his spirit from material conditions, and thus enabling it to see and hear independently, or to move freely to distant places, and into either the past or the future. He wrote a book in explanation of his powers, from the standpoint of his day. Though our modern knowledge may not interpret the phenomena in the same way, much that he says still holds good. Alexis Didier was a natural Medium, and what he wrote on the subject was simply the result of his own observations about himself. “When,” he wrote, “it is my mission to speak about a person either present or absent, I find myself in a condition where for the instant I become identified with that person and can therefore, become wholly aware of it.”

## DOES TELEPATHY EXPLAIN?

By MRS. FLORENCE HODGKIN

WOULD Professor MacBride consider this “a case outside the bounds of telepathy”?

One day I was sitting reading a book at home when suddenly I felt “induced” to write to the authoress, who was entirely unknown to me. I explained how she could get into touch with her departed friends at the British College of Psychic Science, offered to accompany her on a first visit, and, alternatively, gave her permission to use my name as an introduction, if she preferred.

Months passed before my letter was acknowledged; then the lady wrote explaining she *detested* the subject I had written about, but, against her will, she had been impressed, and had actually carried my letter about with her all over the country, where she had been on a round of visits.

On the previous day she had gone to the College, had at once got into contact with her husband; for an hour had discussed with him the most intimate matters—known *only* to themselves—that her entire outlook had been changed and she was again able to take up the burden of life, renewed and refreshed, etc., etc.

About six months later I was sitting at the College when the Control told me this lady had been there on the previous day. On my way out I met Mrs. McKenzie and said: “You had Lady—here yesterday.” She said “No,” she had never heard of her coming to the College. I explained the Control had just told me of the visit, whereupon Mrs. McKenzie asked me to wait while she referred to the engagement book. She came back to say an appointment, at the hour mentioned, had been entered to *me*. I was sixty miles away at the time.

I have never met the lady in question. I knew nothing about her, did not know she was married, or had lost her husband. At the College she was unknown and made her appointments in my name. Where is “telepathy” here?

But what seems to me abundantly clear is that her husband had tried in vain to reach her—remember she said she *detested* the subject—and used me as a link. He had been dead *two years* when I wrote that letter to his wife!

There are many other details I have omitted, but they are all at Dr. MacBride's disposal, with names and the correspondence, if he is interested.

## AN IMPRESSIVE TRANSFIGURATION SEANCE

SEVERAL scientists, a number of medical men, and well-known theatrical people attended an unusually effective transfiguration seance with Mrs. Bullock last Friday (December 21st), at the International Institute for Psychical Research, 21 Harrington Road, London, S.W.7. In good red light and in view of seventy people, Mrs. Bullock's face underwent many remarkable transformations. The Chinese, African, and Egyptian controls were particularly characteristic and sharply contrasted to the Medium's normal features. Like shifting cloud, they came and went, speaking on behalf of the dead and permitting many others to step “into the face” of the Medium.

Recognitions were claimed by those to whom messages were directed. There were distinct suggestions of moustache, beard, a ring in the nose of an African, and, in the case of a soldier fallen in action, of a wound in the middle of the forehead. An Indian control gave an amazing pyrotechnical display. The Medium's swiftly moving hand appeared to be afire. It left a path of blue and red light and changed to more vivid blue when the control so announced.

Several infra-red photographs were taken. At the end of the seance, Mr. Leon M. Lion, the famous actor and producer, paid an appreciation to Mrs. Bullock in these words: “Whatever the cause, I must pay tribute to the effect.”



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Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday morning and Thursday.

Slate writing in full light: Sittings may be booked with Mr. Claude Bishop. For particulars see Secretary.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott, Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

The Syllabus for the next Session may be had on Application.

Thursday, January 17th, at 8.15 p.m. An Address—"My Psychic Experiences," by Mrs. Estelle Roberts. Clairvoyance.

### QUEST CLUB PARTY

Thursday, January 10th. 8.30 p.m. - 11.30 p.m.

DANCING AND OTHER AMUSEMENTS

Tickets, including refreshments, 2/6, must be obtained in advance.

Monday, January 28th, 8 p.m. at Caxton Hall, Westminster

Address by Miss LIND-AF-HAGEBY on

"The Place of Spiritualism in Modern Thought."

Clairaudience: Mrs. HELEN HUGHES.

### Mr. J. ARTHUR FINDLAY

MR. J. ARTHUR FINDLAY'S resignation from the Chairmanship of LIGHT, notified in our issue of December 20th, on page 788, has been accepted by the Board of LIGHT.

### L.S.A. AND QUEST CLUB NOTES

AT the close of the L.S.A. Tuesday evening meetings, some interesting questions were asked; and as they have a general appeal, I give them here.

"Is the spirit-world a real world?" was the first question dealt with.

To many, any life other than the present is difficult of realisation, for our ideas of reality are necessarily derived from our experiences of this life. To us, this world is real and substantial, and all our affairs are carried out on this assumption. That there may be worlds other than our own is probably true, but how can one cognise them, become aware of their existence? Everyone who believes in Survival must also think of those who survive as being "somewhere," and that "somewhere" must have all the elements of reality to which we are accustomed here. Communicators from the Unseen assure us that the world they live in is real; and, from what we can gather, real in the sense we understand it. Perhaps an analogy is that of the dream-state with which we are familiar. In the world of dream, we are not haunted by any sense of unreality; indeed, some dream-experiences are as vivid as any in our waking life. The dream life is only unreal in comparison with our waking life; and the spirit-world is only unreal to us now in comparison with the sensuous experiences of this life. Divested of the flesh and in a plane which in *substance* is like unto our psychic body, it will be as real as this life. When we reduce everything—as is the tendency to-day—to vibrations, reality becomes a matter of responding to

certain wave-lengths. On entering spirit-life, the wave-length will be different; and such alteration to which we respond will be perceived by us as reality.

### WHAT OF TIME AND SPACE?

Arising from this question came another: "What of time and space in the spirit-world?"

I must confess that when I read there is neither time nor space in the spirit-world, I cannot understand it. Mathematicians may be able to transcend both and conceive a theorem to prove their point, but whether the theorem will correspond to actual experience is another matter. If the spirit-world is real, then it must, as a world, occupy space, and those who dwell in it must live a sequential life—that is, they will have a time sense. Their unit of time perception may be different, but however retarded or speeded up it may be there will still be time. A timeless existence would be a motionless one, static, and therefore dead, and I cannot conceive of the spirit-world in that sense. Of course, I may be wrong, and I cannot argue the thing out mathematically because I do not understand mathematics. I can only approach it from the point of view of the average person. After all, while science tells me that everything is in a state of vibration, movement, when I see or hear anything I perceive it as a whole. A building, ship, animal or bird is not perceived as a series of vibrations, but as a *whole*; and a symphony is heard not as so many separate notes but as a combined harmony. So, when I think of the spirit-world, I think of it as real—with "here" and "there," and "now" and "then." In a word, time and space are part of its reality.

### DO WE SLEEP AND EAT?

Upon this, came the questions: "Do we sleep in the next life?" and "Do we eat and drink there?"

Both these questions hinge upon the need we here experience of renewing exhausted energies. Sleep enables us to touch the springs of physiological refreshment, from which we draw draughts of power; and we eat and drink to make good the wastage of physiological action due to the many demands upon our bodies. We shall, therefore, be clothed in a new body, and some scientists tell us it is made of ether and will not be subject to wear and tear like our physical bodies. Yet we are told that, in certain states, spirits experience a sense of weariness and have to go into the silence to recuperate; that is a state which seems analogous to sleep. I wonder if spirits dream!

There are some communications from the next state which say that, in the early stages of spirit-life, spirits do eat and drink. This involves a number of other questions which I cannot go into; but if the exertions made in the next state use up energy, then the waste must in some way be made good. This will involve some means of obtaining nourishment to keep the psychic body going. But it may be that the next stage of existence is one so different from our present life that we can no more conceive it than can a caterpillar that of the life of a butterfly.

W. H. EVANS.



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11 a.m.—Mr. H. ERNEST HUNT.

6.30 p.m.—Mr. PERCY SCHOLEY.

Wednesday, January 2nd at 7.30 p.m. Clairvoyance.

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11 a.m.—Mr. Frank H. Wall

Clairvoyante: Mrs. Helen Spiers

6.30.—Mr. Ernest Hunt

Clairvoyante: Mrs. Stella Hughes

Sunday, January 6th, at 11 a.m. ... Dr. W. J. VANSTONE

Clairvoyant: Mr. George Daisley

Sunday, January 6th, at 6.30 p.m. ... Mrs. HEWAT MCKENZIE

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Monday, Dec. 31st—Speaker: Major Leith-Hay-Clark

Clairvoyante: Miss Lily Thomas

Wednesday, Jan. 2nd—Speaker: Mr. Horace Leaf

Clairvoyant: Mr. Horace Leaf

**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.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments

write to Miss Robertson (Hon. Secretary).

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

(Next session begins January 14th)

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. 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. Miss Lily Thomas, by appointment.

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

write to Miss Michell (Hon. Secretary).

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

**WEDNESDAY CIRCLES (limited to eight sitters)**

Members, 3s.; Non-Members, 4s.

Jan. 2nd. 2.30. Miss Lily Thomas. 6.30. Mrs. Fillmore.

Jan. 9th. 2.30. Mrs. Bateman. 6.30. Miss Jacqueline

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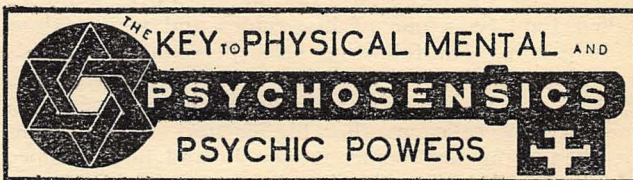
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## CERTAINTY OF A FUTURE LIFE

REV. DR. STANLEY BAKER gave a series of addresses during Advent on "The Future Life," in St. Paul's Church, Salisbury.

It was, he said, impossible to explain the great falling away from Christianity which was going on in England except on the supposition that people were uncertain as to whether there was any future life for which they had to prepare.

The first reason why Christians believed in a life to come, Dr. Baker said, is that they were taught about it by the eternal Son of God, and therefore it must be absolutely true.

He then went on to cite the evidence of a future life supplied by the appearances of the forms of departed persons. He said the Society for Psychical Research had investigated many hundreds of such cases, explaining the appearance when possible by normal means, but there remained a large number which were only to be explained as real appearances of the departed. Even if it were a mere case of thought transference from the other world, the conclusion was unaffected that the soul survives death.

Dr. Baker cited cases, within his own experience, in which a dying person had clearly seen persons present who were not visible to the watchers by the bedside. In one case a dying man said distinctly, "I'm coming"; and, in another, the person departing, by the movement and attentiveness of the eyes, had shown that beings were present, and although in the usual sense of the term the powers of speech were going, the dying person spoke rapidly and fluently to the beings unseen by those at the bedside.

Dr. Baker quoted words spoken to him by Sir Oliver Lodge: "I am as certain of a future life as I am of anything within human experience," and added that for him the future life had ceased to be a matter of faith and had become one of demonstration. The logical conclusion to it all was that we should live close to God in this life that we might be close to Him in the next; and that we should seek to be kindly and pure and true in this world that we might be with those who were kindly and pure and true in the world that is to come.—(*Salisbury Times*).

## COINCIDENCE OR GRATITUDE?

WHILST hiding in a shell-hole from a "strafe" in

1918 (so E.A.A. writes in the November *Harbinger of Light*), he discovered a fatally wounded German soldier close to him. He bound up the gaping chest wound, contrived to understand that the dying man wanted something from one of his pockets, and pressed the photograph of a young girl into his hands. By means of his shoulder straps, it was subsequently ascertained that the man's name had been Paul Hartman. Nine years later, with a friend, E.A.A. was told at a seance that a tall man in a grey uniform, called Paul, was one of his guides and was anxious to help him. The following year the same two friends were present at the opening of the Menin Gate. E.A.A. was standing on a slope, watching some workmen who were excavating higher up. Suddenly, he heard a shout and someone just behind him grabbed him and pulled him aside just in time to avoid a heavy fall of earth from above. He turned to thank his rescuer, and there was no one there. The French workmen were standing in a scared group, for they and the friend all declared that a German soldier had suddenly appeared, pulled the Australian aside, and then vanished.

One more "coincidence." At his home in Australia, E.A.A. later on made a collection of war trophies. After purchasing several specimens at a shop, he was just leaving when, from a nearby shelf, a rifle crashed to the floor. E.A.A. picked it up to examine it—and there, carved on the butt, was the name Paul Hartman.

## WE SHALL NOT FORGET

By AUBREY TURLE

IT has often been stated that the body is the instrument of the mind. It has also been said that the brain is its storehouse. If this be the case, it would seem that when we "die," and the brain is disintegrated with the rest of the body, the mind having lost its storehouse will be unable to carry any memory of its earthly experiences into the future state. Even during life, memories of earlier days gradually fade away until, by the time we reach our "second childhood," the brain becomes so enfeebled as to be incapable of recording passing events. An account recently appeared in the Press concerning an old fellow in Ireland who had attained the ripe age of 102 years, and the report stated that "he had forgotten them all."

The brain can also be affected by sickness or disease so that the thoughts do not flow freely. As has lately been shown, illness is sometimes mistaken for mental trouble. Nothing, however, can harm the mind. At death, that of an idiot will emerge as clear as crystal, but he will only know what it has been enabled to receive during life, which in such a case would be very little.

It is now generally held that we possess an etherial as well as a material brain. Our impressions must therefore first pass through the grosser instrument to be finally registered in that inner vestibule of the spirit which is the abiding-place of the mind.

Unless Christianity and Spiritualism are false lights, we shall meet and recognise our friends on the other side. It will be a real meeting, and not one cast in a world of dreams and shadows. This proves that the etheric prevails through the mists of death, and can carry its message beyond the grave. It also proves that our life here must have been the start, for if there had been another we should remember it.

Our bodies seem very poor stuff. They easily go wrong and soon wear out, which would appear a good reason for believing that when they have served their turn we shall be provided with others of a more lasting description.

To use the words of one of our greatest scientists, matter is nothing, it is the spirit which is the real thing. The same idea was well expressed, long years ago, by that fine old thinker, St. Paul, when he said: "The things which are seen are temporal, but the things which are not seen are eternal."

Our etherial brains, not being matter, will not wear out, but are permanent. And we shall not "forget."

## A PLAY IN A CHURCH

Three performances of George Calver's allegorical play, "The Golden Thread," given recently (December 12th, 13th and 14th), under the auspices of Richmond (Surrey) Spiritualist Church, attracted much attention and was highly praised in the Press. "Such was the sincerity of the actors," says the *Richmond and Twickenham Times*, "that the church was bathed in a spiritual realism which gripped the audience." The play is described by the same writer as "a deep and moving commentary on the utter futility of making distinctions in religion," and its aim is to show that "one golden thread both interlace all creeds."

The prologue to the play was read by Mr. Ernest Meads, and amongst those who witnessed it were Mr. Ernest Hunt and Miss Winifred Moyes.

"My idea of matter was some substantial, unchangeable substance; a material. But an atom which breaks up into electric charges and then resolves into pristine ether seems to be guilty of conduct unbecoming a material entity. How can I remain a materialist when deprived of matter." (Robert Blatchford: *My Eighty Years*, 1931).



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## MISSING WILL FOUND THROUGH MEDIUM

A STRANGE story is reprinted in the *Banner of Life* of Boston from the *Boston Herald*. It is about Mrs. Ida Clyde Clarke, a teacher of journalism in Miami University, the mother of Haden Clarke, the young writer, for whose mysterious death, as it will be recalled, Mrs. Jessie M. Keith-Miller and Capt. W. N. Lancaster, the fliers, were tried and acquitted.

No will was found when Mrs. Clarke's husband died. But it was known to the widow that a will had been made. As both she and her husband were interested in Spiritualism, she tried to get information through psychic channels. One day a message came.

The Medium said that in the private desk of the dead husband was a secret drawer—a hidden compartment that even the wife, close as the couple had been in every thought, knew nothing about. In that drawer, so the Medium said, the will would be found.

Her heart palpitating, every nerve in her body quivering with excitement, the widow hurried home. With trembling fingers she touched the little panel of the desk which, before, had been meaningless to her. It opened. Within was a drawer. The will was in the drawer.

Clutching the document she staggered to a chair and sank into it, almost collapsing under the waves of emotion that swept her. The will had been found. Her affairs were now to be straightened out. Her immediate worries and fears were dissipated.

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