

Light

on

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PRICE TWOPENCE

THOUGHTS ON THE NEW YEAR

HOW SPIRITUALISTS MAY GIVE A LEAD IN SOLVING WORLD-PROBLEMS

By GERALDINE CUMMINS

Writer of "The Scripts of Cleophas," "The Road to Immortality," etc.

FATHER THURSTON recently dwelt rather emphatically on the fact that Spiritualists are poor; and it is of interest to note that the early Christians were despised and poor, while the churches of the present day are, in comparison, extremely wealthy. The position is significant. It was through the efforts of a few poverty stricken Christians that Christianity spread all over the ancient world, and eventually, became the faith of many millions of people.

In our time, the world is menaced by the darkness of materialism as never before. Only students of Psychical Research and Spiritualists offer, in these days, experimental proof of the survival of the soul.

A few individual scientists and clergymen have investigated psychic phenomena and have courageously declared their belief in the value of such research. But, collectively, dignitaries of the Churches and of Science shun the task. The former leave also to Spiritualists what should be an important part of their work—the labour of proving, as a fact of experience, many of the miracles that are recorded in the New Testament. Modernist Churchmen tend to reject the literal truth of the miracles performed by Christ. For they know little or nothing of the modern developments of Psychical Research. Spiritualists have not merely to convert materialists; it lies with them to restore to Modernist Clergymen and Churchmen their lost faith in the Gospel narratives.

The past year has been one of doubt, controversy and difficulty for the nations of the world. It opened with the problems of unemployment, of economic insecurity, and above all, of world peace unsolved.

Thinkers are seriously impressed with the gravity of the present time. The Governments of various countries are strengthening their defences and increasing their armaments; and they appear unable, to any considerable degree, to reduce unemployment and the suffering it entails. So, to thoughtful people, the New Year must seem a rather perilous adventure, or at least, a journey through time that may continue

to contain anxiety and misfortune for many, or even, disaster, if wisdom does not prevail.

TURNING BACK THE PAGES OF HISTORY

In this season, therefore, it may be of interest to Spiritualists to turn back the pages of history and read the following statement of faith, which purports to be communicated by the Messenger of Cleophas. It is alleged to have been composed at the beginning of the persecution of the Christians by Nero. Such a period must have been pregnant with doom and foreboding for the followers of Christ. Yet the prayer is strangely named, "The Great Thanksgiving." Its title, however, may be more easily understood when its contents are considered. For "The Great Thanksgiving" illustrates the gratitude of one who had learnt the truth and power of the words, "the Kingdom of Heaven is within you," who was, therefore, able to remain serene whatever the terror of the times. Secure in such inviolate strength and in their faith in redemption, Christians could confidently declare that "neither the torment of fire, nor of the cross would win from them denial of the Name above every name."

Our present troubles and our present problems may seem petty and of little account when compared with the troubles and the doom that menaced these early Christians. But if our fate appears favourable indeed, if compared to theirs, we have, unlike them, very little feeling for the union of the people "of divers nations and divers states." National hatreds, racial antagonisms burn with a fierce intensity in this age of science and increased knowledge; and the scientists and heads of the churches have so far made no real collective effort to deal with this urgent psychic problem.

RALLYING POINT FOR THE CHURCHES

Spiritualism, as Shaw Desmond remarks, "has no quarrel with any church, but provides a rallying point for all the churches." It seems, therefore, that Spiritualists, who have solved other psychic problems, might give the lead in the coming year and, at least, like these early Christians, endeavour to think internationally, making a real effort to co-operate in every sense with those who share the faith of Spiritualism, the belief in immortality.

Whatever their race or creed and their views as to its historical truth, readers would not be ill-advised

to note the second paragraph in the ancient prayer and to try to realise, in act as well as thought, the words:—"We, Jews and Gentiles, bond and free . . . are one in the thanksgiving we offer Thee, and one in love, one in faith and charity."

THE GREAT THANKSGIVING

"Lord of Sun, Moon and Stars, we render thanks to Thee. Lord of the first three elements, Heaven, Earth and Air, we utter our praise. Lord of Birth, Life and Death, we render Thee homage, praising Thy Name, the one and only God. God the Father, God the Son, God the Holy Spirit, Three in One. Creator of everything that lives and moves, we worship Thee and give thanks that Thou hast brought us to this day, guarding us from the perils that surround us, preserving our lives as we journey along the dark ways of earth. We, Thy children in Christ, bless Thee for having bestowed on us the knowledge of our Saviour, of His Holy Life, His Sacrifice upon the Tree, so that we should be saved and redeemed from the sin of Adam, from the transgression of Eve.

"We Jews and Gentiles, bond and free, abide within the Fold of the Great Shepherd, and though of divers nations, of divers states of life, we are one in the thanksgiving we offer Thee, and one in love, one in faith and charity. Wherefore, all the days of our earthly journeyings, we serve and do render honour to Thy Name.

"And we vow that neither the torment of fire, of the cross, nor the menace of wild beasts, shall turn us from our worship of the One True God. Neither the Prince of the Air, nor principalities and powers, shall prevail and win from us denial of the Name above every name. Glory to It.—Amen."

THE MESSENGER'S COMMENT

The Messenger of Cleophas writes:

"The Great Thanksgiving was shaped by Paul, and it served in each church in Asia, Hellas and elsewhere when the Saint had fathered them. I can but give you a piece of this prayer, and it is not in the lovely Grecian words but in the uncouth images of your barbarian tongue. The parchment is faded, wherefore you will pardon the rude shape I have given to it. Noble was it in that gracious speech in which it was set down. If delivered to the Romans, it was shaped in Latin. Now, to the Gentiles, sun, moon and stars were of great account. When Paul first designed this simple prayer, he bethought him that the Gentiles, but lately won for Christ, had, in the days of their ignorance, hailed sun, moon, and stars as gods; that be why he writeth 'Lord of the Sun, Moon and Stars.' Then the ignorant among the Gentiles believed in spirits and in little gods that abode in earth, air and water, so he would show that the Lord God was master of these also, that, in truth, there was but one God who ruled over all.

"When I walked the earth, the Great Thanksgiving was not known to the Church. In the time of the persecutions it was lost, and I would have you know that, for a space, a corrupted text was declared, yet even this went also from the memory of earth, inasmuch as those who knew it all perished in torment. The last sentences were shaped in the season of the first persecution, when Nero caused the saints to be burned, to be devoured, and hung upon crosses."

THE CHURCHES AND SPIRITUALISM

Modern Spiritualism was greatly impeded by theological bigotry and religious prejudice, founded upon entire misunderstanding of the subject and aided by constant public misrepresentation. Times have changed, however, and the churches are beginning to realise that in this knowledge of Survival after Death and the After Life lies the very force which is so urgently and so patently needed to revitalise religion and to provide positive and joyous proof of that which humanity has for so long been asked to accept upon Faith alone.—(Mr. D. Conan Doyle in the *Sunday Graphic*).

BLINDFOLD DRAWING

NEW ZEALAND GIRL'S STRANGE GIFT

THE remarkable case of a 13-year-old New Plymouth girl who can draw accurate and artistically talented pencil sketches while blindfolded is reported by the *Taranaki News* and republished by the *New Zealand Herald* (October 27th).

Under rigid conditions of investigation, which precluded any possibility of trickery, it is stated, the girl completed the pencil sketch of a small girl with arms outstretched behind her, and completed it while completely blindfolded and with a sheet of cardboard held between the normal line of vision and her hand. On several occasions the drawing paper was moved by the investigator, but after a nervous passage of the fingers over the surface of the paper, the child returned to the business of drawing with uncanny accuracy.

When the drawing was completed, the girl denied that she had any knowledge of what she had drawn, and exhibited signs of a slight nervous exhaustion. "Sometimes I know what I am drawing," she said. "Sometimes I don't. My hand just does it. I feel strange when I am doing it, but I don't mind people talking to me or noises in the room."

The girl attends a New Plymouth suburban school and is in every way a normally developed and brightly intelligent pupil. Confronted with the ordeal of a more or less official test of her peculiar ability, she exhibited signs of nervousness and it took her considerably longer than usual to make a start with her drawing. When, however, she gained confidence, the strokes of the pencil became surer, and the picture developed rapidly, a strange feature of the performance being that she completed fragmentary portions of the image before drawing them together as a whole.

At the end of the test the girl's pulse rate was accelerated and uneven, her face was flushed and her knee reflexes above normal, and there was a slight dilation of the pupils of the eyes. She complained of a headache and tiredness.

Inquiry from the girl's mother, who was present during the examination, brought the information that the girl had been accustomed to make demonstrations of her strange ability to amuse friends of the family. Little or no mention of it had been made to outsiders or to schoolmates for fear of disbelief. When asked, she could usually give a demonstration, but there had been occasions when she had "not been in the mood, and the pencil would not act."

A doctor to whom the facts of the case were referred remarked that he was inclined to attribute the performance to a certain nervous abnormality in the hysteria class.

Mr. George A. Goodwin, of Takapuna, Auckland, New Zealand (who sends us the newspaper extracts), subsequently had a letter in the *New Zealand Herald*, in which, commenting on the doctor's explanation, he wrote:

"It is scarcely conceivable that an attack of nerves would give anyone the power to draw blindfold as described in the article, and for it to be a product of the 'subconscious' there must surely at some time or other have been a conscious reception of the object drawn, and the account of the experiment does not indicate the possibilities of such knowledge. It is strange how people will invent explanations of psychic phenomena which demand the exercise of far more credulity for their acceptance than does the plain statement of fact, scientifically demonstrated again and again, that such phenomena are due to psychic power possessed by some persons described as Mediums."

We must call in the spiritual world to redress the balance of the material world. . . . What the whole world needs is a recovery of soul.—Dr. Lang, Archbishop of Canterbury.

SURVIVAL AND IMMORTALITY

By H. ERNEST HUNT

THE terms Survival and Immortality are very frequently used as synonymous, as in the words of the hymn: "Life from the dead is in that word, 'tis immortality." This usage, however, involves a misconception, for while we can demonstrate survival, it is clearly impossible to prove immortality or everlasting life. They are not the same.

Taking the simplest beginnings, we may agree that at some time life in its most rudimentary form was found upon this planet. Life was then subject to three processes or forces: (a) the gravitational attraction of the Infinite Spirit for the inpent spark of spirit in all life, (b) variation, and (c) natural selection; and all the while there was the fundamental background of memory recording the workings of these forces.

The gravitational attraction of spirit is responsible for the urge which keeps life from stagnating. It manifests itself in desires and hungers, and promotes a continued striving, which shows itself in the daisy turning to the sun and in mankind's search after the unknown God. It is the cause of that divine dissatisfaction which results in protracted endeavour, and means that spirit is demanding more of its organism, and in response Nature gives an ever-increasing development of structure.

Variation means that in every group, species, and family there are always differences in the progeny, and that some are above and some below a mythical average line. Those variations more fitted to their environment than others survive, while the less favourable are eliminated. In this way, therefore, evolution issues in the gradual development of species.

REACTION TO ENVIRONMENT

All that has life reacts to environment, and therefore has experience, and this experience in the wise economy of nature is never lost. The unit issues from the group-spirit or soul, lives its individual life of experience, and then at death restores that experience to the group-soul, while the individual form disintegrates. Thus the group progresses, while the individual vanishes, and progress is accomplished by continuous rounds of embodiment, for racial experience plus racial memory equals growth.

The first stage then in our inquiry furnishes us with the idea of "group survival," whether the group be of the vegetable, animal or other kingdom. Probably these same conditions might apply even to the most rudimentary stages of human life, for there is no hard and fast dividing line between the phases of developing life.

The next stage commences when soul passes almost insensibly into the realm of spirit, and this is most noticeably accomplished through the feelings engendered by the propagation of the species. The mother and the father bird in building their nest, and bringing into the world their feathered progeny, do, as a fact, whether consciously or not, exhibit a degree of altruism and unselfishness which betokens an emergence from the group into individuality. This is the development of soul into spirit, and of subconscious existence into consciousness. There is shown an element of choice which itself implies responsibility; and knowledge is developing into self-knowledge.

When this stage is completely achieved we have life passing into the definitely human range. Individuality is accomplished in degree, and in precisely that same degree a personal and individual survival in the scheme of things is assured. Just as the group-soul lives on, and progresses through the experience and the death of the unit, so now the spirit in man lives on in an

individualised existence and profits by the physical experiences. In the same way also its ultimate progress is accomplished by successive embodiments, each of which contributes something to the welfare of the spirit.

This view, of course, disposes of the ancient difficulty of supposing that if man survives, the ape and the tiger also survive. The ape and tiger do not survive as individuals, but only in the group; man, however, survives as an individual. In the earliest stages of human development that survival may perhaps be of a hazy and indefinite type, as spirit itself may be merely semi-individualised; but as man rises in the scale of life so does his individual survival become the more assured.

This survival, however, may conceivably be of short duration, and act but as the preliminary to a further embodiment. While we know that individuals survive, we cannot possibly say for how long; we may not be able definitely to assert that they return for further earth experience, but no one can deny the possibility. Certainly it cannot be proved that they have entered upon immortal life. We do know, however, that the gap between the rudimentary human and that perfection which is set before us, is so immeasurably long, that countless lives may well be spent in its bridging. This second stage therefore gives us individual survival through the change of death, but no more.

SQUARING THE CIRCLE

Immortality may best be illustrated by the geometrical simile of "squaring the circle," given us in *The Great Law*. This supposedly impossible task is to describe a circle of exactly the same area as a given square, or *vice versa*, and the symbolical meaning is very interesting. The square stands typically for the human, composed of the four elements, earth, air, fire, water; or as to its constituent elements of body, soul, mind, and spirit. In the square, each of these is represented by a finite straight line, and therefore the square contains the idea of finiteness or mortality. The circle, on the other hand, being as to its circumference without beginning or end, is a specially suitable symbol for the divine.

The squaring of the circle therefore implies the spiritualising of the human, or the equating of the human and the divine. The prime example of the squared circle is Jesus Christ, who as the square was perfect man, and as the circle perfect God; in Him the mortal had put on immortality. He therefore exemplified the possibility in action of what the mathematicians deny in theory.

The natural man may have been an excellent square, but the spiritual element as typified by the circle was in the early stages small indeed, and there was no attempt at the equation of the two. Progress means that the spiritual side must be developed to its own perfection without impairing the perfection of the square, and the complete goal of perfection is reached when the two are equated. "Him that overcometh will I make a pillar in the Temple of my God; and he shall go no more out" (Rev. III., 12).

It may perfectly reasonably be suggested that this "going out" is into physical embodiment, the need for which will have ceased when this goal of perfection be reached. In such cases we have a natural third stage which may truly be termed "immortality" or "eternal life." Earth can teach no more lessons to him that has overcome its varied trials and temptations, and therefore for him Death, the last enemy, is overcome and swallowed up in victory. This, however, is a goal which demands continued striving, and is not necessarily, or even probably, the destiny of those of us who die without having first squared our circle.

MALACHI AND BIOLOGY

By GODFREY BURCHETT

MALACHI and his coadjutors gave to Stainton Moses, and through him to mankind, a view of cosmology so far as this is necessary for understanding right religion.

The doctrine thus imparted is subject to two limiting conditions, the effects of which are beyond the range of human discernment. The first is that the revelation of truth in religion is only granted, and is only possible, proportionately to the successive advances of mankind in progress by evolution. Truth is progressively shown as man progressively becomes fit for the comprehension of new truth. Thus revealed religion is subject to the law of evolution, because mankind is subject to the law of evolution. As long as humanity advances to greater and greater ability to understand, there will be no last word in revealed truth, no final and complete dispensation.

"You will learn hereafter that the revelation of God is progressive, bounded by no time, confined to no people. It has never ceased . . . God does not shut off the progressive revealing of Himself in measure as man can hear it." (*Spirit Teachings*, p. 57). "So much of truth is given as man can grasp; no more under any circumstances, but just as much as he can grasp, so much as suffices for his present craving. That truth is revealed through the instrumentality of a man, and is always more or less mixed with the thoughts and opinions of the Medium." (*Spirit Teachings*, p. 64). "It is not permitted to us, nay, it is not in the counsels of the Supreme Himself to force on man a truth for which he is not ripe. There must be throughout God's universe orderly progression and systematic development." (*Spirit Teachings*, p. 253).

LIMITATIONS OF THE MIND

The second limiting condition is that there are truths which mankind cannot know because the human mind is inherently, by its nature and limitations, unable to comprehend them. It is not possible to convey them by any form of knowledge of which mankind is capable. There are mysteries which are veiled even for spirits in the higher spheres.

"Man should not seek to intrude himself into the presence of the Supreme, least of all should he obtrude his curiosity and seek to pry into mysteries which are too deep for angel-minds to grasp." (*Spirit Teachings*, p. 156). "If by Truth you mean accurate and precise statements about matters which, from their nature, transcend human knowledge, then no doubt neither we nor any can reveal to you exact Truth, seeing that you are not capable of understanding it." (*More Spirit Teachings*, p. 51). "It is not given to the lower ranks of the Spiritual Hierarchy to know the secret counsels of the Most High. . . Spirits cannot be expected to know all abstruse mysteries, and those who profess to do so give the best proof of their falsity." (*More Spirit Teachings*, p. 53). "We are not permitted to discover to you what the All-Wise desires to keep hidden." (*More Spirit Teachings*, p. 66).

Subject to these limiting conditions, an affirmation of cardinal importance in Malachi's doctrine teaches us that man has his place in the wholly spiritual cosmos as a being normally responsible for his acts. He has free will. There are states, of which disease is an example, that abrogate the freedom and the responsibility. They are the exception, not the rule.

"We should deplore greatly that you should put aside what is to you a means of enlightenment and progress. But over the issue we have no power. Should you, in the freedom of your will, decide to do so, we shall bow to the decision." (*Spirit Teachings*, p. 136). Of a man who had committed suicide it is said: "He was and is accountable, and he begins to know it." (*Spirit Teachings*, p. 272). "Man makes

(Continued at foot of next column)

MRS. M. E. CADWALLADER

NEWS has been received from America of the passing, on December 24th, of Mrs. M. E. Cadwallader, the editor and publisher of *The Progressive Thinker*, of Chicago. Mrs. Cadwallader was an ardent Spiritualist. She won the admiration of all who met her. Inspired by high ideals, she conducted her paper for almost a quarter of a century with great personal sacrifice. *The Progressive Thinker*, a weekly, was founded by J. R. Francis in 1889. Mrs. Cadwallader took charge in 1910.

Mr. LEIGH HUNT writes:

I first met Mrs. Cadwallader considerably over thirty years ago. She was then in the prime of life, and her visit to England from the United States enabled many prominent Spiritualists on this side of the Atlantic to make the acquaintance of this versatile and vivacious lady, who, as a propagandist of Spiritualism "pure and simple," had already earned their keen appreciation.

I particularly remember two other visits Mrs. Cadwallader made to this country, for on each occasion I sat with her at some memorable seances, at which she proved herself to be an excellent sitter to Mrs. Everitt, whose remarkable direct-voice Mediumship, with its attendant phenomena, was never more evident than on those occasions.

There may be a few readers of *LIGHT* who will remember the spirited address which Mrs. Cadwallader gave at the L.S.A. reception to American visitors in the banqueting room of the old St. James' Hall, and another occasion at an L.S.A. conversazione held at the salon of the Royal Society of British Artists, when her speech and brilliant conversational powers greatly impressed all present.

Needless to say how deeply interested were her numerous admirers on this side of the Atlantic in many excellent articles, etc., in which, during her long period of editorship of *The Progressive Thinker*, she so bravely and so consistently championed the cause of Spiritualism "with the spirits" as a set-off to those would-be scientific contributors to her paper and others who seemed a little inclined to "shelve the spirits" in their dissertations on psychic matters.

"All hail," but not "farewell" to this distinguished advocate of Spiritualism—to this good friend of all earnest seekers after "the truth that makes us free." I can well visualise her meeting on the "other side of the veil" with Andrew Jackson Davis, J. M. Peebles, J. J. Morse, Mrs. Emma Hardinge Britten, and a host of other notable protagonists of the truth of spirit-return, and can almost hear her say, as she said to me when last I met her: "We are brothers and sisters all, in the furtherance of the greatest truth that has ever come to mankind."

his own future, stamps his own character, suffers for his own sins, and must work out his own salvation." (*Spirit Teachings*, p. 277).

"The spirit delivered itself over to the foes, and wrought its own ruin. This is not one of the cases where hereditary conditions of disease unfitted a spirit for judgment and right action." (*Spirit Teachings*, p. 273). "There are many cases in which madness is the result of bodily disease. For such the spirit is not blameworthy. Accidental injury may derange, or congenital defect, or overstrain of trouble and distress. For such causes the spirit is blamed by none, least of all the Holy and Just One." (*Spirit Teachings*, p. 279). "People born in poverty and vice, with but few opportunities for good, will have their education in the other world." (*More Spirit Teachings*, p. 41).

It would be easy to add quotations under each of the heads. There is no doubt about the teaching.

(Another article by Mr. Burchett on this interesting subject will appear in next week's issue).

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).

"COMRADES OF OURS"

Sir,—I think it a good thing as the year opens for us to remember those who have passed over during the year that has gone. The recent dramatic return of Dennis Bradley at the Mrs. Perriman sitting at the International Institute for Psychical Research, and also—something which may interest your readers—the return elsewhere of Mrs. C. A. Dawson Scott—bring those two names in particular to mind.

If I may say so, I do not think that either of these comrades of ours were always quite understood by the Spiritualist movement—something not always perhaps the fault of that movement. As regards Dennis Bradley, although a Roman Catholic, he told me not long before he passed out that he had never yielded his belief in Spiritualism one jot or tittle. He believed right to the end that the survival of identity and memory had been proved, nor is it always realised how much he had to dare in that belief within his own Church.

Dennis Bradley was not only a vital personality, but a personality with courage. He feared nothing, and even if, as some imagine, he made mistakes at times in his estimates of certain Mediums, I for one believe he always wrote what he did in good faith. His research work was extremely painstaking and always sincere.

Courage also was the note of Mrs. Dawson Scott. She was probably the only founder of a Survivalist body who herself, at the time she founded it and for at least some years afterwards, did not herself wish to survive! She told me this repeatedly, but I have some reason to think that now she knows better! For life is always worth while, even with "death" tacked on to it. She was really a brave little woman who did one of the few things worth doing in this "earthy episode"—left plenty of enemies and plenty of friends!

SHAW DESMOND.

THE "MARIE CELESTE"

Sir,—In some of your late issues some letters have been published regarding the brig "Marie Celeste," her proper name being "Mary Celeste." I had thought that what really happened to that notorious ship was well known. The story is told in a book by Laurence J. Keating entitled "The Great Mary Celeste Hoax," published by Heath Cranton, Ltd., 6 Fleet Lane, London, in 1929.

Tavares, Florida.

RICHARD ELLIOT.

THE NEW STAR IN HERCULES

Sir,—I got my first peep at this wonderful object on Sunday evening, December 16th, at 5.45 p.m., through the first break in the dense fog and cloud of the previous eight days. One swift glance at the Constellation Lyra showed me that there was no new star in the place assigned (Right Ascension xviii hours 3 minutes, North Declination 35 degrees 53 minutes), in the Astronomical Bulletin, but there was a new 3rd magnitude star at Right Ascension xviii hours 5 minutes, North Declination 45 degrees 56 minutes.

Observed with my 5in. equatorial refractor, it showed a bright bluish white colour, as all new stars do. So far it has not waned perceptibly, but has actually increased in brightness, and may continue visible for a considerable time, changing colour as it wanes. Some of these new stars (as shown by the spectroscope) are the result of the impact of two bodies in space, the result of such terrific impact being that both bodies are made incandescent and gasified, and their elements

(Continued in next column)

MRS. MEURIG MORRIS

NEWS of the progress and condition of Mrs. Meurig Morris since she entered into a religious retreat six months ago for rest and development by the "Power" group has been anxiously awaited, and it is appropriate New Year intelligence which her co-worker, Laurence Cowen, now affords us in that respect.

Mr. Cowen states that the reconstruction of the stately mansion in Hampstead, London, procured as headquarters for the School of Mezzantni—the name under which the work of the "Power" group will function in future—has taken longer than was anticipated, but he hopes the result achieved will be found to have justified the delay caused. Finality is now in sight, and, in the course of the next few weeks, Mrs. Meurig Morris will take up her interrupted task in its new and interesting form. Particulars and date of inauguration will be announced shortly.

It will be in the recollection of readers that at the concluding Sunday Service at the Aeolian Hall, "Power" stated they proposed to make such use of their instrument during her retirement from her previous activities and so to extend her knowledge of and intuition into the mysteries at their command in their School of Mezzantni, as to enable her in future to deliver their message in a condition of normality as opposed to trance.

do "burn with fervent heat." Such an event would represent the "consummation of all things" to anything alive in the physical body within that immediate sphere of influence.

Owing to the almost inconceivable distance of the stars, it is probable that this collision took place 100 or more years ago, but the light of it—travelling at the rate of a million miles in five seconds—has only just reached us in this year of grace 1934; so vast is "our Father's House" in which there are "many mansions."

Weston Vicarage, nr. Otley. CHARLES L. TWEEDALE.

[NOTE.—Readers of Mr. Tweedale's book, *Human Survival After Death*, will recall that one of its most interesting chapters, entitled "Our Father's House," deals with the revelations of astronomy. Mr. Tweedale is an ardent and successful astronomical student.—EDITOR].

FATHER THURSTON'S DISCLAIMER

Sir,—In reference to Mr. De Wyckoff's mention of my name in the letter you publish in your issue of December 27th, I do not think that I have anywhere said that all messages which purport to be communicated from the other side would emanate from spirits "bent on spreading evil." On the contrary, in a recent pamphlet on "Spiritualism," published by the Catholic Truth Society, I have expressly said (p. 13): "It is no part of the contention of this essay that the phenomena commonly associated with Spiritualism must, when genuine, be necessarily of diabolic origin." And there is more to the same effect on pp. 16-17.

HERBERT THURSTON, S.J.

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.

SOME STRANGE PSYCHIC EXPERIENCES

By JAMES M. McLINTOCK

BEFORE becoming a Spiritualist, I was an Agnostic. I had many psychic experiences. I put most of them down to imagination and the state of my nerves.

One experience in particular was the recalling of vivid scenes and events which had no connection with my present existence. I walked among people, and talked with them on very intimate terms. These people were differently clothed from the men and women of the present day. They seemed of a different period in history. Yet I knew all about their ways. I was at home in their company. Stranger still, I was different when I associated myself with them. I was different in build, my features and whole personality were not the same. There were times when an unexplainable longing gripped me; I wanted to go back to these times. They seemed more real and understandable than the present existence.

Another experience I had was of being able to forecast what was going to happen. One day I was out for a walk through the city. I went in a direction I was not accustomed to go. I passed a certain building in a certain street. Here I felt an indescribable sensation. Within myself I had a feeling I was at some future date going to live somewhere about here. For a long time afterwards the memory of this experience clung to me. Though I tried to get rid of it as an absurdity, I knew deep down within my being it would come true. It did come true exactly three years from the date of that experience.

It is a curious fact that most of the protagonists of Agnosticism with whom I have come in contact have had, consciously or unconsciously, strange psychic powers. A very close friend of mine, who has been all his life an agnostic (being brought up in agnostic surroundings) has revealed to me an uncanny power—it has become obvious even to himself. He cannot explain how he does it, nor can he draw any philosophic conclusions from it.

With this friend I had a strange experience. When I became a Spiritualist I lost contact with him. One night I began thinking of him. As my thoughts were directed to him my mental vision opened and I saw what he was doing at that very moment. He became a sort of open book to me. I read of everything that had transpired since I last saw him. To test this, I wrote him a letter hinting at what I knew. I gave him some good advice on a difficulty he was in. I got a swift reply, asking how I knew about these things. He did not remember telling any living soul.

Another psychic experience I had before coming into Spiritualism was with the power at times to tell all about the past life of a stranger by physical contact. This, of course, was a development of psychometry—the gift of sensing. I was also so sensitive to thought vibrations that I could catch the thoughts of other persons. One such experiment was tried in the open street, a main thoroughfare with tramcars and motor cars whizzing by. A friend was anxious to prove whether telepathy was a fact or not. He directed a thought for me to catch. Though unwilling in the circumstances to take part in the experiment, I was forced to try. To the astonishment of my friend, without any apparent effort I gave him right away that on which he was thinking.

Since coming into Spiritualism I have lost to a considerable extent this power of psychometry, and this power of catching thoughts. I am told this is the experience of many others. It is said that the "guides" on the spirit side of life harness these powers so that they can be used for a definite end and not be promiscuously thrown away.

The experiences I have had, recalling memories of other scenes and places, are now becoming clearer. I

Mr. JAMES DOUGLAS AND BLACK MAGIC

By H. F. PREVOST BATTERSBY

MR. JAMES DOUGLAS has been describing in the *Sunday Express* his sad and terrifying experience in the study of occultism.

He was moved thereto by the fact that a young woman, after an attack of influenza, got into her head that a young man who was "a dealer in black magic" was getting an influence over her, and therefore strangled herself on Christmas Day; even though she herself, "having a great dislike of anything pertaining to Spiritualism or black magic," and also disliking the "dealer," had little reason to fear his influence.

"There has recently," avers Mr. Douglas, "been an increase of suicides and insanity due to these practices." He means that a few cases have recently been given an eager journalistic publicity. There can be no available statistics to justify the word "increase."

"The spread of this pestilent fashion since the war has been astounding," he tells us; and that he should describe the consoling faith of millions of his countrymen as a "fashion" proves how little he has comprehended one of the most significant movements of his time.

He has, apparently, had unhappy experiences with dishonest Mediums, a misfortune for which he has only himself to thank; since, had he taken the trouble to apply to any of the well-known Spiritualistic Societies, he would have been secured from any Medium whose honesty was suspected. Seeing that this article of his is a demand for the registration of Mediums, it seems curious that he should have avoided those already registered and carrying some sort of guarantee.

Where is this demand for the registration of honest and dishonest going to carry us? There are, I have no doubt, a hundred dishonest journalists for every dishonest Medium, and I have yet to find a journal whose absolute honesty could be trusted on every subject.

And how if this purge be applied to the City? I have lost to its dishonest magnates thousands for every pound I have spent on dishonest Mediums, but I am not screaming for "scientific tests" which the psycho-analyst might supply.

And as for a "scientific test," is it not that which every Spiritualist desires, and strives by every means to obtain? Let Mr. Douglas go to the scientists and talk to them about it. Let him try to put a little courage into their unventuresome hearts. Let him look round for a few honest men of science—they are badly needed.

To demand "that supernormal phenomena ought to be subjected to scientific tests, so as to bring all Mediumship under severe supervision and control, in the public interest," has about it an amusing naïvety. Will some "Dora" by-law deal in the future with the occasions on which ghosts may appear, or the hours legal for a poltergeist performance, and so bring all supernormal phenomena under the control of the police?

Mr. Douglas is altogether right in warning unstable mentalities of the danger of occultism, and was well advised, finding himself nervously unbalanced, to "take refuge in flight."

But he is wrong, for that very reason, to consider himself qualified to lay down laws for those whose mentality is not perverted by psychic research, and who see in spiritual communion a new hope for the world.

have many more. I am beginning to understand exactly what they convey. I know the very idea of Reincarnation is anathema to many Spiritualists. I cannot, however, see how it can be separated from Spiritualism. Some day it will have to be officially recognised by Spiritualism; I am convinced of this.

(Continued at foot of next column)

PSYCHIC INTEREST IN FINLAND

By J. W. HERRIES, EDINBURGH

IT would be easy to make an inventory of the Mediums in Finland. There are, I was assured on a recent visit, no Mediums in Finland—no Mediums, that is, of professional status to whom anyone might apply. There is, at the same time, a certain amount of tentative mediumship. A number of people have the gift of automatic writing, and there is a widespread interest in psychic matters, and I should say great potentiality.

The Finnish people may be compared to Highlanders and Islanders of the more remote parts of Scotland. They live pretty much in the same conditions in the rural districts. They have a hard, laborious life, with few amusements; but they are in very close touch with nature. Civilisation has done little to spoil their natural sensitiveness and those aptitudes for the unseen which are to be found always amongst dwellers in comparative solitude.

The interest in psychic matters follows upon the extensive reading of translated books. The translation of English and other works, and the publishing of these in Finnish or Swedish, is an important literary industry in Finland as in the Scandinavian countries. There is particularly strong interest amongst the intellectual circles of Helsingfors, the capital. I found, for example, in the course of a long conversation with the wife of one of the Professors of the University, that she was well informed about most developments of Psychic Research, although she had never had a sitting with any Medium.

A RESEARCH SOCIETY

After an interesting stay in the country, I learned on the day of my departure that a meeting of the Psychical Research Society of Helsingfors was being held that evening. This body is well in touch—at second hand—with modern development in Psychical Research, although the members have no opportunity of direct investigation. One of the moving spirits is Mrs. Helmi Krohn, who is Secretary of the Finnish P.E.N. Club, and attended the recent International Conference of this literary body in Edinburgh. On the occasion of that visit, Mrs. Krohn had an opportunity of personal experience. She sat with one or two direct voice Mediums in London, and obtained some interesting evidence.

During a week I spent in a Finnish Mansion-house at Ratula, some sixty miles east of Helsingfors, I found a general interest and receptivity amongst the other guests. It seems to me there would be no difficulty, under proper conditions, of developing mediumship amongst the Finnish people themselves. In the hardness of the peasants and in the healthy natural lives they lead, the conditions should be as good as amongst, for example, the Red Indians, whose extraordinary psychic developments went along with similar primitive conditions of life. The Finnish country population are rather reticent and self-contained, and it would not be a matter of surprise to find that there is already a considerable amount of psychic knowledge and experience in the way of clairvoyance amongst them.

At any rate, here, one might say, is an admirable opportunity for foreign mission enterprise. Could the organisations of Britain not arrange for a missionary proceeding to Helsingfors? From time to time there have been short visits by demonstrators. These have created a great amount of interest; but a more definitely organised mission would certainly produce valuable results. Helsingfors particularly is in need of a direct-voice Medium.

An interesting example of abnormally-communicated knowledge marked my own arrival in Helsingfors. I had originally intended to be there a week or so earlier. A friend there was informed I would not arrive on the expected week-end, and that in fact I was still undecided

about the date of my visit. This message was received through automatic writing, in response to a query, and was exactly correct. Circumstances at this end had made me change the date of my booking for the journey several times.

The mansion-house at Ratula, where I spent a week amidst the alternating forest and pastoral land of Southern Finland, suggested an interesting survival of the old feudal system. The mansion-house, like all other country houses in Finland, was of wood. It had been built by a former Prime Minister of Finland, and was surrounded by great plantations. The mansion-house had its ghost or ghosts. Some of the family told me about his observation of a "white lady," who had been reported on various occasions. He was occupying a room some nine years ago in one of the wings, and this figure entered the apartment and looked at him.

A curious story was related by a Russian nobleman, who was given the sanctuary of this mansion-house after the War. It was then owned by a Countess, aunt of the present owner. The Russian guest stayed on for some time after her death in 1923. One evening when he was in his room on the ground floor he heard footsteps ascending the wooden stairway, and, as he thought, the definite jangling of spurs. The footsteps reached the top, and seemed to enter the large room with the portraits, which lies between the head of the stairway and the dining-room and library. He ascended the stairs as noiselessly as he could, found the door of the portrait-room shut, stood for a little and then suddenly opened it. He saw in the apartment the figure of a man dressed in cavalry uniform and—an extraordinary item—apparently smoking a cigarette. This vision lasted for a moment or two and then faded out.

There was a third instance subsequent to the War. On one occasion, two domestics were in occupation. They occupied separate rooms in the house. One of them wakened up to hear someone ascending the staircase. The steps continued right to the top of the house, and came down again. This was repeated several times, and she also heard a noise of someone panting or breathing heavily. She did not trouble to get up, as she supposed that her companion for some reason or other had got up to do some work. She felt rather annoyed at the disturbance, and said so next morning, when she found that the sounds had also been heard by the other, who, in her turn, thought that she was responsible. This story was printed in one of the Finnish publications, and at the time of my visit one of the domestics was still living at the place. I spoke to her, and the owner of the household told her that I was interested in her experience.

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

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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.

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.

Tuesdays at 7.30 p.m. Public Meetings for Enquirers.
Jan. 15th. Clairvoyance: Mrs. Livingstone.

Answers to Questions: Mr. W. H. Evans.

Wednesday, Jan. 16th at 3 p.m. Clairvoyance: Mrs. Stella Hughes.

THURSDAY, JAN. 17th at 8.15 p.m. AN ADDRESS "MY PSYCHIC EXPERIENCES" BY MRS. ESTELLE ROBERTS. CLAIRVOYANCE.

Friday, Jan. 18th at 7 p.m. Group Seance: Miss Coates.

QUEST CLUB MEETING

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

Speaker: MISS LIND-AF-HAGEBY on

"The Place of Spiritualism in Modern Thought."

Clairaudience: Mrs. HELEN HUGHES.

Reserved Seats 2/6, Floor of Hall (Unreserved) 1/-, Gallery 6d.

L.S.A. AND QUEST CLUB NOTES

THE FORTHCOMING SESSION

A GLANCE through the syllabus for the forthcoming session gives promise of many good things in store for our members and their friends. The needs of every type of mind are well looked after, and the different subjects are approached from many angles.

The festive spirit of the season will find expression at the Party to be held on Thursday, January 10th, when members of the Quest Club will assemble and, for a time, make merry, as only those who have found after long quest, can do. Such occasions afford opportunities for members to become known to each other and to experience that fellowship which should be the feature of club life. Then, on Monday, January 28th, another occasion for the members of the club to come together will be the meeting to be held at the Caxton Hall, Westminster, when Miss Lind-af-Hageby will give an address on "The Place of Spiritualism in Modern Thought," a subject which should be of intense interest. Mrs. Helen Hughes will follow with clairaudient messages; her success on former occasions has impressed her hearers with the certainty and command she has of her powers.

While writing, may I suggest that members and friends should also make a special note of the meeting to be held on Thursday, March 28th, at the Friends' Meeting House, when Mrs. Helen Hughes will again give a demonstration of her powers.

THE LECTURE COURSE

Of the L.S.A. features, the lecture course promises a very interesting session. Mrs. Estelle Roberts, whose work in the movement is so well known, will give an address on January 17th on her psychic experiences, followed by clairvoyance. This is certain to prove a great attraction, and we are confident of having a crowded meeting. On January 31st, Capt. G. S. Gillon, who is new to our platform, will address us on "The Healing Works of Jesus, Analysed." Capt. Gillon's work as a healer well fits him for this theme, which he will be able to approach from the standpoint of the practical man. He will be able to show how close are the methods of to-day with those of yesterday. February 14th is to be devoted to the answering of questions, which are to be dealt with by Miss Geraldine Cummins (who will answer questions on "Mental Mediumship"), Mr. Stanley De Brath, M.I.C.E. (on "Physical Mediumship"), and the Rev. Dr. Geikie-Cobb (on "Mystical and Religious Experience").

On February 28th, Prof. A. M. Low is to talk on "What About the Man in the Street?" Enlightenment upon this ubiquitous person will be most welcome. No doubt Prof. Low will have some very profitable things to say. Mr. J. D. Beresford will lecture on March 4th on "Spiritual Law in the Natural World," a reversal of the title of Drummond's well-known work. Readers of his books, *The Camberwell Miracle* and *The Case for Faith Healing*, will look forward to having presented a view of practical mysticism. The session closes on April 11th with a lecture on "Missing Keys of Psychic Phenomena," by Dr. Nandor Fodor. It will be interesting to see whether the keys, when found, fit any locks, and to what realms the opening doors will lead.

TUESDAY PUBLIC MEETINGS

The public meetings for enquirers, on Tuesday evenings, which commence on January 15th, will this session begin with clairvoyance and will be followed by answers to questions, written or verbal.

HEALING

May I appeal to any of our readers who may be willing to help in our absent healing work to attend as sitters on our groups? If any would like to help in this work, will they call on me or write for particulars.

Brig.-Gen. Kemp, C.B., C.M.G., is in daily attendance to give direct treatment to those who are sick, and Miss Ethel Topcott (trance) is in attendance on Tuesdays, Wednesdays and Thursdays.

FOR ENQUIRERS

On Tuesdays (3.30—5.30), Vice-Admiral Armstrong, and on Thursdays (3—6), Mr. Stanley De Brath will attend to meet enquirers. The writer of these notes is in attendance every day from 6 to 10 p.m. and is always pleased to meet friends and enquirers during the evenings.

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Wednesday, January 9th, at 3 p.m. Circle for Clairvoyance
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Miss Earle and Mrs. Livingstone.Thursdays, 5 p.m., Devotional Group. (absent healing).
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Fridays, 3.30 p.m., Library "At Home."

January 18th, Discussion on Chapters 9, 10 and 11, W. T. Stead's
book "Life Eternal."Private Appointments can be booked with the following Mediums:
Mrs. Sharplin, Mrs. Cooke, Mrs. Bennison, Mrs. Barkel, Mrs. Living-
stone, Mr. Glover Botham, Mrs. Hirst, Mrs. Lillian Duncan, Mrs.
Garland, Miss Frances Campbell, Miss Cannon, Mr. Myers, Mrs. Rous,
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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, JANUARY 6th, 1935**

11 a.m.—Dr. W. J. Vanstone

Clairvoyant: Mr. George Daisley

6.30.—Mrs. Hewat McKenzie

Clairvoyant: Mr. Thomas Wyatt

Sunday, January 13th, at 11 a.m. Mr. G. H. LETHAM

Clairvoyant: Mrs. Annie Johnson

Sunday, January 13th, at 6.30 p.m. Rev. C. DRAYTON THOMAS

Clairvoyant: Mrs. Helen Spiers

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Monday, Jan. 7th—Speaker: Dr. H. P. Shastri.

Clairvoyant: Mr. Thomas Wyatt

Wednesday, Jan. 9th—Speaker: Mrs. Champion de Crespigny

Clairvoyant: Mr. R. E. Cockersell

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

Jan. 16th. 2.30. Mrs. R. Livingstone. 6.30. Mr. R. Cockersell

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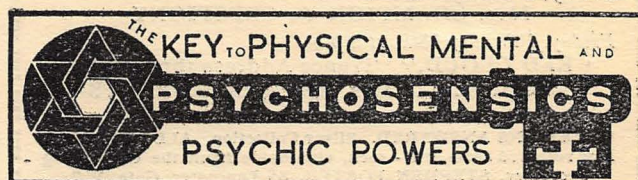
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6.30 p.m.—Miss LILLY FORD,

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(British College of Psychic Science announcement is on page 14)

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Chairman: MRS. CHAMPION DE CRESPIGNY.

Wednesday, January 30th, at 8.15 p.m.—

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Friday, January 25th, at 5 p.m.—Miss L. THOMAS.

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