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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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"LIGHT" contributors and correspondents include many writers of the highest distinction, and it contains news of events of psychic interest in all parts of the world.

Amongst the contents of this issue are:—

"MY RELIGION."
Comments on the Articles in the "Daily Express," by Stanley De Brath.

LET THERE BE LIGHT.
(The League of Nations).
By Vice-Admiral S. Drury-Lowe, C.M.G.

SPIRITUALIST COMMUNITY SERVICES.
Address by Sir Arthur Conan Doyle.

"AUTOMATIC" WRITING IN THE OLD TESTAMENT.
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"LIGHT! MORE LIGHT!"—*Goethe.* "WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—*Paul.*

No. 2335.—VOL. XLV. [Registered as] SATURDAY, OCTOBER 10, 1925. [a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

HEAVEN doth with us as we with torches do.
—SHAKESPEARE.

REALITY AND ILLUSION.

As is well known, all our perceptions and sensations in the physical world are accompanied by definite, although often infinitesimal, movements in the brain and nerve centres. It follows, therefore, that if these movements could be set up by some indirect process the same result would follow as though the normal causes were at work. We could be made, so to speak, to see a landscape, to feel heat or cold, to smell odours or to hear music although the sensations related to things having no actual existence. This bears suggestively on those experiences in mediumship—in which the hypnotic factor plays so large a part—known as "subjective" phenomena. It also opens up many questions as to the exact difference between "objective" and "subjective," which in psychic phenomena seem occasionally to become merged in a curious way. Here is one instance, in our experience. A clairvoyant beheld a visitor from another sphere carrying a nosegay of flowers enter the room—a very large one in which many people were present. Almost immediately several people perceived a strong odour of spring flowers and looked round for the cause, knowing nothing of the clairvoyant's vision until afterwards. There had been nothing to "suggest" the sensation of perfume. The flowers were seen by one at least, and smelt by others. Was this subjective or objective? Rather it was like a mingling of the two causes. Such manifestations, by the way, are rare, but there have been several examples.

* * * *

AS APPLIED TO TELEPATHY.

This leads us to the question of telepathic experiences which may have their origin in physical fact or mental images. Let us quote an example of each case from many hundreds. A wife in England had a sudden impression of her husband's death in another part of the world, accompanied by a vision of the husband, the scene and circumstances, which later were all found to have been photographically accurate. Apparently there was nothing subjective about that in the ordinary sense. There was a definite and actual exciting cause. The other case was that of a young soldier in Belgium who during the war carried on a highly successful series of experiments with a friend in England. One of the "pictures" received was a gigantic bottle of champagne, which was dismissed as meaningless until later it was found to be correct—a mental image in the mind of the transmitter, but not intended by him to be conveyed, for he had not selected it as the subject of his message. That was subjective—illusory—but highly significant. It showed how little power we have yet acquired in the control of telepathic messages, and how they may spring with equal facility from actual occurrences or from mere mental picturing. A strong image in the mind may, it is suggested, be registered as an actual shape in the ether, so that in the effort to decide what is "real" and what is not we are led into deep waters. Perhaps, as in mental healing, it is no great matter so long as a practical and useful end is served.

* * * *

MADAME D'ESPERANCE AND THE UTILISATION OF PSYCHIC POWER.

There are still some amongst us who remember Mme. D'Espérance when at the height of her powers, as a great materialising medium. She was a lady of fine character, of quick intelligence and great personal charm. We propose shortly to re-publish some of her experiences, remarkable and evidential to the highest degree. Reading lately some of her views on psychic phenomena we came on a passage which we extract, as bearing upon our recent observations on the subject of systematising telepathy and bringing it into practical service. After remarking that there was no lack of psychic power in the world, that it existed everywhere, she compared it to electricity, all pervasive, influencing everything, but of no direct service to mankind till it was studied and systematised; and she said:—

> To systematise psychic power and to reduce it to an exact science is a task which will require the united wisdom of many careful students and philosophers. Until the manifold nature of man is understood we have not much hope of systematising psychic phenomena, for they are as diverse and complex as the nature of man.

We are not so ambitious as to hope for the speedy reduction to exact science of psychic phenomena at large. But telepathy offers a promising field for experiment, and we are sanguine enough to see in it the immediate successor of "wireless." Psycho-analysis on its larger side will probably play a prominent part in the matter, for it has already made some valuable discoveries. The mere fact that the whole tendency of Science to-day is away from matter and towards super-terrestrial worlds is in itself full of significance.

PITCH thy behaviour low, thy projects high;
So shalt thou humble and magnanimous be:
Sink not in spirit. Who aimeth at the sky,
Shoots higher much than he that means a tree.
A grain of glory mixt with humbleness
Cures both a fever and lethargickness.
—G. HERBERT.

It will be observed that "Light" this week appears in a somewhat different form. The change is designed to meet the wishes of many readers, and we hope it will be found generally acceptable.

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"MY RELIGION."

SOME COMMENTS ON THE ARTICLES IN "THE DAILY EXPRESS."

A SYMPOSIUM.

By STANLEY DE BRATH.

When the three friends met for their usual evening together last Saturday, there lay on the table a collection of newspaper cuttings arranged in consecutive order.

QUENTIN: I see you have been following the most remarkable experiment in journalism that has been made for a long time. It is a sign of the times and a most encouraging one.

HOSTESS: Yes; we have been following it with the greatest interest. They are remarkable from every point of view as showing the vital interest in religion while at the same time all the writers but the Roman Catholic turn away from theology.

Q.: What strikes me most forcibly is the space given to opinions in contrast with that given to the *facts* on which those opinions are based. Conan Doyle and Israel Zangwill are almost the only writers who adduce positive facts in support of their positions.

H.: Is not that to be accounted for by the limited space allowed? "My Religion" must be opinion, and to compress one's religious conclusions into 1,500 words leaves little room for statement of their grounds in positive fact. The writers are by profession observers of human nature, and literary creators. They could hardly give the experience of life that has led them to their convictions in so small a compass better than they have done.

Q.: Agreed; and there could be no more impressive proof of the general revolt from dogma; but does it not strike you as remarkable that almost the only positive facts should be those brought forward by Conan Doyle and Israel Zangwill? Conan Doyle adduces telepathy as typical of the much larger group of the same nature that he could quote; H. A. Jones indeed allows that Spiritualists "have amassed an overwhelming amount of evidence that manifestations of a Power beyond our seeing do actually take place," but dismisses them as irrelevant; and Zangwill mentions the crucial fact that "the Bible is not a book . . . but a literature covering seven or eight centuries: . . . a mixture of magnificence and myth culled from the literature of Israel by an editorial board." This undeniable historical fact is habitually ignored though it really solves the whole question of "inspiration" which underlies nearly all dogmatic theology.

H.: What does he mean by "an editorial board"?

Q.: He means that from the dawn of history the Hebrew mind has devoted itself to Religion. Its literature, of which the Bible is the very essence, but bulks small in the whole, *is* religion. From the very first the Hebrew idea of God took the outstanding attributes of Unity and Righteousness, demanding before all things rectitude of life. To Abraham the message was, "I am the Almighty, walk thou before Me and be perfect." It is the naked evolutionary law of the soul—right conduct—no rules, no creed, no priest, no temple. Throughout the centuries the Hebrew watchword has been "Hear O Israel, the Lord thy God is One." That idea grew from the savage phase of a tribal protector propitiated by blood sacrifice to Isaiah's perception of "the High and Holy One that inhabiteth eternity," demanding only clean hands and a pure heart, which is the burden of the prophets. Then, as now, the Jews gave examples of thoroughness, alike in good and evil. The latter brought upon them the Babylonian invasions and captivities. The political wisdom of Cyrus restored some of them to Palestine: Artaxerxes completed the restoration B.C. 457. Almost their first act was to make the Law of Moses their Civil Code (Ezra vii, *et seq.*). Convinced by national misfortune that the prophets had spoken truth, they set themselves to gather the scattered MSS. of the Law and Prophets. Persia allowed them self-government by the High Priest in council, under a Persian viceroy. Their "editorial board" was the schools of the Rabbis—it collected, edited, revised and re-edited a selection of the material to their hands, and after three centuries of this process the Hebrew Bible emerged, in its three divisions—(I.) the Law, (II.) the Prophets, and (III.) the Sacred Writings (Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles). The first was held to be Divine Law, the second scarcely less sacred, and the third only partially inspired. This product of the best minds of the most religious, if not the only really religious, nation of the West is the Old Testament, and whether we call the Jews "the Chosen People" or not, undeniable history shows that they set their impress on the world. That is what Zangwill means.

PHILIP: And that is the true interpretation of "inspiration"—the work of men devoted to the Spirit, expressing themselves in the language of their time and in agreement with the astronomical science, the only science of their day, which regarded the earth as the only world with a local heaven above it—seven crystal spheres, one for each planet and the empyrean above them, the residence of Personal Deity. This is not theory but historical fact, as anyone can verify from the article, "Bible," in the "Encyclopaedia Britannica." It explains how some books, such as Esther, embody the lowest phase of Jewish pride, and some the highest spiritual enlightenment coupled in parts with bitter animosities quite understandable in view of local persecutions.

H.: This knowledge ought to be the foundation of religious instruction; and would be, but for the absurd travesty of history common in schools that buries its very essence under dates and details.

OSWALD: This has arisen from the essential difference between the Western and the Eastern mind. The former is scientific and practical, aiming at exactitude, immersed in proximate causes and the study of the material world; the latter is spiritual, devoted to contemplation and intuitive development, careless of detail, dates or accuracy, aiming at the Absolute. The Old Testament, as Origen said (250 A.D.) uses the narratives as "vehicles of spiritual ideas." History, legend, myth, and even fable, such as Balaam's talking ass, are all held equally good to express spiritual meaning. Contradictions in history, inaccuracy in dates, impossibility in details, are all considered irrelevant. The Eastern acknowledges this:—

> The narratives are the garments of the Law. There are some who think that this garment is the real Law . . . . the Law, too, has a body—the commandments, which are called the body of the Law. This body is clothed in garments which are the ordinary narratives. The fools of the world . . . do not see anything more; but those who have understanding look at the body beneath . . . while the wisest look at nothing else than the soul (the inspiring principle) which is the root of all the real Law. (Zohar, Dr. Ginsburg's translation, iii, 152a.)

Take the Edenic story; though its sequences show some remarkable parallels with the geologic record, its meaning is that the universe proceeds from Creative Spirit, that obedience to this Spirit is the path of happiness, and that Man is placed in the garden of the world to make it morally, as well as physically beautiful. As Huxley observed in "Evolution and Ethics," the world much more resembles a garden in which man eliminates weeds and cultivates flowers than a jungle in which the only law is the will of the strongest.

P.: And the state of the world does not reflect much credit on our gardening! The popular view of Religion is that it is assent to an obsolete literalism, a pietism or a superstition, a doctrine of mortification and prohibitions. They do not in the least see that it is the pathway of peace and joy—that as Cicero said long since, real friendship is possible only between men of principle, for they only are dependable; that religion means harmony with the Creative Power, mutual understanding and goodwill among men, which is the source of happiness, even of humour and merriment and of the eternal youth of the heart.

H.: "We were young, we were merry, we were very, very wise,
And the door stood open at our feast:
And there passed a woman with the west in her eyes
And a man with his back to the East."
(*Turning to her husband*) Do you remember the garden at Benares and Swami Bhaskeranand?

P.: Of course I do. (*To Quentin and Oswald*): He was an old Brahman, an ascetic almost worshipped by the pilgrims. He peeled an orange, and gave portions to my wife and me, eating with us. I reminded him of his caste, and he replied: "My son, the lovers of wisdom have but one caste—eat the fruit of the world and praise God."

Q.: What did he teach?

P.: That there is joy (*anand*) in wisdom, and brotherhood in understanding. He gave me a copy of his book, in Sanscrit that I could not read, to send to Max Müller.

Q.: A meeting of East and West. But we seem to have got off our subject. Quentin has outlined Zangwill's position by historical facts and I agree that they explain

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the Old Testament and make it understandable; but I return to my text—the supernormal facts are as vital as the historical to a rational view of Religion, and these facts are practically rejected in nine out of the ten articles. Mr. Compton MacKenzie even says that his "reason revolts less from a belief in the resurrection of the body than from a belief in ectoplasm"; though the latter has been handled and photographed many times by scientific men in their own laboratory, and the former is at issue with all chemistry and biology.

P.: We need not trouble ourselves about any beliefs that have been brought to the test of actual experiment. Why do you think that the supernormal facts are essential to a rational view of Religion? I thought that you were inclined to question that.

Q.: I do not think them essential to those who, like the writers of these articles, have a thorough belief in Christian ethics and doubtless carry their belief into practice. Certainly they would not add to the spirituality of Mr. H. A. Jones or the "Unknown Man," though they would strengthen their logical position; but they are essential to the large number of persons who declare, like Nietzsche, that as they do not believe in "Christianity" they are not bound by Christian morality, which is a "slave morality," and to the very much larger number who ignore all religion and act practically in the same way. There is a general dislocation of old beliefs; due to the clerical insistence on an obsolete theology—the Scheme of Salvation, the Virgin Birth, the physical Resurrection, and the like. The mass of mankind not only disbelieve these things but reject the ethics also. Various shades of the Bolshevik attitude are wide-spread. Another celebrated novelist, John Buchan, puts into the mouth of an observant doctor, the statement:—

> A large part of the world has gone mad, and that involves the growth of inexplicable and unpredictable crime. All the old sanctities have become weakened. . . . The criminal has far greater resources at his command. The moral imbecile was more or less a sport before the war; now he is a terribly common product and thrives in batches. . . . Cruel, humourless, utterly wanting in sense of proportion, but often full of a perverted poetry and drunk with rhetoric—a hideous, untamable breed has been engendered. . . . They can be swept into any movement by those who understand them, and all this degenerate stuff is being used by clever men for their own purposes. Materialism has come into its own.

Even average men are more or less infected, and have *no anchorage* in certainties; therefore they need positive proof of the reality of the soul and its after-life. This is given by the supernormal facts.

O.: I hope you do not mean the Labour Movement. Spiritualism has no politics.

Q.: Certainly not, as a whole; there are very real problems to be solved; trade must be re-established, fixity of employment secured, the standard of living in whole classes raised, and a fairer distribution of comfort attained; not to speak of international peace; but these things can only be brought about by adjustments, possibly radical adjustments, between men of good-sense acting on principles of justice and equity. I agree that Spiritualism has nothing to do with politics directly. I confine myself to the facts and their logical inferences, but I have scant sympathy with those who would like to make facts unpractical by restricting them to the slow progress of purely scientific research, which has always a materialist bent, and does not touch those who most need the knowledge. No movement has any strength till it becomes a popular movement, and I rejoice to see that this is taking place.

H.: What most impressed me was the general reverence for the teaching of Our Lord. All revere Christ and most speak of Him as a living Power.

O.: Yes; I was much impressed by the essential Christianity under the denials. It is practically a return to ante-Nicene Christianity—devotion without definitions, but *minus* the Resurrection, an important omission.

P.: What most impressed me was that very few answered the Editor's questions: (1) What do we believe? (2) What do we know of God and the future life? (3) Are we outstripping our forefathers in things spiritual as we are in things material? Of course only a theologian or a journalist could expect to answer even the first two in 1,500 words. The theologian answers by the creeds; the journalist by an *ipse dixit*; quite simple in either case, but even theologians and journalists are complex.

Q.: I have already said what most impressed me—the paucity of facts. The writers said briefly what they do *not* believe; much of what they *feel*; but very little of what they could be said to *know*.

Hostess: Suppose we each answer these questions at our next meetings. It is too late for this evening.

Sweet is the lore which Nature brings;
Our meddling intellect
Mis-shapes the beauteous forms of things.
—Wordsworth.

FOR THE KNOWLEDGE SEEKER.

Conducted by F. E. Leaning.

XXII.—Richet's Experiments.

While Count de Rochas was following one line of research, several of his countrymen were doing the same in other directions, and the greatest of these was Charles Richet. The results, as most of us know, have been published lately in his great work, "Thirty Years of Psychical Research," but owing to the very size of it many incidents have had to be compressed into a few lines which are much more interesting in their fuller form. Many others have had to be omitted or summarised, and I therefore select one or two which do not appear in that volume, as likely to be of fresher interest.

When Richet had been at work for eighteen years, not a day or week of which had been empty of some degree of research, he wrote for the "Proceedings" of the S.P.R. a contribution of one hundred and fifty pages, in fourteen chapters, printed in the original in Vol. V., pp. 18-168. What a contrast to some of the newcomers, who rush out a book with only one year, or even less, of first-hand investigation! But in the eighties men did things with deliberation. In the chapter alluded to, Richet gives the results he had obtained with four sensitives, among others. One of them, Alice, is referred to several times in the "Thirty Years." She was at the beginning a woman of twenty-eight, gay, lively, not timid, and like two of the others (Léonie, aged 45, and Eugénie, 21) had very black eyes and hair. The professor was accustomed to put them into the "magnetic sleep," sometimes from a distance, and for varying periods. The studies of psychic faculty which he thus made fall into several groups, one of the most fruitful of which was that of clairvoyance through solid objects. He caused about 180 drawings to be made by himself and various other people, strangers to each other, and enclosed in very thick envelopes, all exactly alike. The subjects of the drawings were very diverse; in one series alone he enumerates fifty-eight different articles, scenes, and so on. He found that the subject varied in her faculty, from day to day, and at different times during the day, but the number of correct descriptions of the drawings, which could be mathematically calculated, was quite beyond coincidence. Richet is very sensible about the element of "chance," as he says, we do not invoke "chance" in the affairs of ordinary life, to nearly the extent that some sceptics do when they wish to elude the idea of cause and effect in psychic affairs.

These experiments in clairvoyance, though valuable, seeing that they were systematically carried out in the presence of several witnesses, and recorded at once, were less interesting than some others in "lucidity." From the seeing of hidden things he went on to cards drawn at random and put into envelopes. The subject took the envelope and wrote on it what she thought the card to be, which could be verified later. Out of 312 attempts, he says the results were entirely disappointing. But it was not so when he asked the medium to describe places unknown to her and to himself, but known to some third person present. Here there were many successes. A step further was gained when a gentleman from the country asked what was going on at his home. Alice was the subject, and she replied that she saw a young lady of about fourteen years of age, not in the house, but seated in the garden, at a table, and that beside her was an older person who was on a visit to her. The gentleman told Richet that Alice was evidently wrong, for his daughter, who was fifteen, was never in the garden at that hour of the day, and further that she never received visitors in the absence of her parents. All the same, he learned on his return home, with some surprise, that at the time the description had been given, the girl had received a visitor and had taken her into the garden.

A third kind of knowledge which Richet satisfied himself of the truth of, was that the future could be foretold by sensitives. Some of the most striking incidents are given in the book, relative to the prediction of illness and death; one refers to the laughable occasion (apparently the only time in his life) on which Richet was very angry with someone; and another is connected with the sudden and inexplicable appearance of a paper in his study, placed under his inkpot, which it was of great importance to conceal. He had many other curious experiences also, one of which turned on a table sitting at which several friends and relatives were present, at the chateau of S. It was in this castle that his grandfather, M. Charles Renouard, had died eight years previously. Through the table he promised to appear to them; but nothing was seen by anyone. On the following day the English governess, Mary X., informed Madame G. that she had had a terrible fright through seeing the shade or phantom of M. Renouard, in the great corridor, and that she was afraid to go through it alone. She did not know how the family had been engaged at the time.

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RE-OPENING OF SPIRITUALIST COMMUNITY SERVICES.

ADDRESS BY SIR ARTHUR CONAN DOYLE.

The first service for the new session at the Grotrian (late Steinway) Hall, Wigmore Street, took place on Sunday last when the morning meeting was addressed by Sir Arthur Conan Doyle, who spoke on the series of articles, "My Religion," in the "Daily Express." The order of the service, which it is understood will be generally followed at these meetings, was Hymn, Prayer (Lord's Prayer), Bible reading, Notices and Answers to Questions, General Reading, Hymn, Address, Spiritual Healing, Hymn, Benediction, and Stainer's Sevenfold Amen."

The REV. GEORGE VALE OWEN, who led the prayer, gave the Bible reading, and conducted the service for spiritual healing, answered a question received from an inquirer which ran, "Does communication increase the happiness of those who have passed over, or is the pleasure chiefly felt by those on earth?" He said that in his view those on the other side might be considered to derive from communication a joy greater than we experience. Those in the higher state had told—as recorded in "The Life Beyond the Veil"—of their continual sense of the presence of God. It was felt by them as something actual and objective—it was as real as the presence of the evening breeze is to us. The presence of God was summed up for us in the instinct to Service, or, in another aspect of that word, viz., Sacrifice. That joy of service led some to visit the hells—an ordeal that called for training and the highest devotion. To others it fell to visit our earth—the "sorrowful star." The joy to them in coming down to us might be compared to that of some loving mother in visiting her child.

MRS. ST. CLAIR STOBART gave a reading of the chapter on Apollonius of Tyana in her new book, "Torch-bearers of Spiritualism."

SIR ARTHUR CONAN DOYLE then addressed the congregation on the symposium of religious views in the "Daily Express," an address which it is understood will be included in the volume* containing the article and correspondence, to be published shortly by Messrs. Hutchinson and Co.

In the course of his comments on the articles of his fellow contributors to the discussion, he observed that Mr. Arnold Bennett had defined his position in a series of negatives. One could not but admire Mr. Bennett's unflinching courage, but men could not live on negatives alone. Mr. Walpole displayed breadth of mind and was not so positive in his negatives. Miss Rebecca West showed herself broad and tolerant, an admirer of the beauty of religious ritual. She had a sympathy with the spiritual view. But when a traveller was seeking a path, and the whole horizon was indicated to him it did not help him much, however beautiful that horizon might be.

After briefly reviewing the contributions of some other writers—Mr. Oppenheim, Mr. De Vere Stacpoole, Mr. Compton McKenzie and Mr. Israel Zangwill, Sir Arthur paid special attention to the attitude of Mr. Henry Arthur Jones, whom he described as one of our finest prose-writers, and a man who had the gift of reverence. He illustrated his point by reading a fine passage from the article written by Mr. Jones.

A remarkable feature of all the articles was that they were all adverse to Christian dogma, but all in sympathy with the Christian spirit. There was less of dogma but more of Christ. This seemed to represent the state of humanity to-day. Two things were needed for a revival of the religious spirit—the Christ spirit in its simplest form and direct spirit communication.

Dealing with his own contribution to the debate Sir Arthur said he was asked to testify and he did so to the best of his ability. In earlier years he had made a complete severance from Christianity although he was never so bemused as to accept the materialism of Haeckel. To-day we found that by devious paths we were returning to the pure teachings of Jesus Christ, from which official Christianity had wandered so far astray, with its divisions, its false ideals, its materialism. The missing essential of modern religion was communication with those higher than ourselves—the recognition that an angel is a high spirit and a prophet, the pure medium of a message clear, definite, reasonable, practical and beautiful. Concerning the little Church they had established the speaker said, "This Church ought to be a central fountain of truth." He could not say how high were the destinies of such a Church, to which in some coming darkness and chaos, mankind in its struggles might stretch out pleading hands. But how great would be the demand for help and how small the supply! Nevertheless they were seeking to set out the Religion of the Future that might yet cover the whole earth.

* Price (paper cover), 2s. (cloth boards), 2s. 6d.

THE EVENING SERVICE.

At the evening service the Rev. G. Vale Owen delivered an address from Hebrews I., verse xiv., "Are they not all ministering angels sent forth to minister for them who shall be heirs of salvation?"

MRS. ST. CLAIR STOBART gave for the reading an account of the meeting between the two Chinese philosophers, Lao Tze and Confucius, which she likened to a meeting between St. Paul and a Bishop of to-day.

THE REV. G. VALE OWEN, in the course of his address, said that angels and ministers were in charge of all the operations of the universe. He dealt with the story of the release of St. Peter when imprisoned and chained to two soldiers. On that occasion a great light shone in the prison, the chains fell from Peter's wrists and the door of the prison was opened. This showed us that angels did only the work which we ourselves were unable to do, and St. Peter's part was to have had faith to do as he was told.

The preacher, in the course of some illustrations of his argument, mentioned the case of John Wesley who, when in charge of a sum of money, was waylaid by robbers, who, however, desisted from robbery because they saw a horseman riding on each side of the clergyman and so feared to attack him. Another example was that of Bishop Walsham How, who was sent for at night by a farmer whose wife was said to be ill. On his arrival the Bishop found that the woman was quite well. Some time afterwards a man confessed that it was he who sent the false message to the Bishop designing to rob him while on the journey, but although the Bishop had paid his visit unaccompanied the intending robber saw with him another person who appeared so formidable that he feared to make the attempt.

THE MEDIUMSHIP OF MRS. DEANE.

We take the following extract from "Margery the Medium," by Mr. J. Malcolm Bird:—

Margery's [Mrs. Crandon's] own sittings, given as described, did not exhaust her European experiences. At every opportunity while in England, she and F. H. [Dr. Crandon] sat with the British psychic photographers, Hope and Mrs. Deane. Every plate exposed in Margery's presence showed, if not extra faces, then good quantities of formless extraneous marks, of the sort usually recognised by Spiritualists as ectoplasmic. This was taken as strong verification of Margery's powers, since with the generality of sitters about one in seven is the proportion of the plates exposed by these two photographic mediums that shows results.

The first experience of this sort was on December 12th, with Mrs. Deane, at the Stead Psychic Centre. F. H. reports: "With no introductory conversation of significance between us, I saw Mrs. Deane take two plates out of her own package of quarter-size plates, special rapid, in her dark room, and put them in her obviously empty plate-holder. I examined the camera, handed her the holder, and saw her put it in the camera. She focussed first on Margery, then on me. An exposure of each of us was made; then we went with her into the dark room and saw the plates developed; I having, when the plates were first put in the holder, written the time and date on each."

The plate exposed to F. H. showed, on development, two extras: a complete face of a good-looking young man, and another half face. Neither has been recognised.

The plate exposed to Margery herself showed also on development, two extra faces. The dark-complexioned boy remains unidentified. The blond face Margery refused to commit herself on, at the moment; she insisted upon sleeping over it. The more she looked at it the more certain she became—and on returning to America with it and showing it to her mother and sister with no statement of her own opinion, they agreed with her that it is nothing less than an excellent portrait of Walter. Aside from the general proposition that it is a good likeness, three pertinent details are advanced. The hair, parted at the left and pushed backward and upward in a mop, is stated to be characteristic. Walter shared with Margery a family trait consisting in a slight twist of the mouth to the left, with corresponding absence of symmetry in the chin; the psychic picture shows this admirably: more significant than either item is one that shows only under a glass. Walter carried a scar on his left eyebrow, where he had been kicked by a horse; and under a little magnification the extraneous face shows this.

I think we may laugh at the idea that this is a normal picture of Walter obtained in any way by Mrs. Deane; and criticism must then hang upon the claim that the resemblance to Walter is accidental and coincidental. This claim, I must confess, does not impress me strongly. I would not be interpreted as saying that Walter, disembodied, was present when the exposure was made. Other explanations of psychic photography exist, and in my judgment are equally plausible. But that this is a genuine psychic photograph seems to me reasonably probable.

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LETTERS TO THE EDITOR.

AUTOMATIC SCRIPTS: THE QUESTION OF COPYRIGHT.

Sir,—It has occurred to some of us interested in questions relating to the rights of authors that a curious situation may arise in the case of automatic writing produced by a medium who receives payment for the matter produced. To whom does the copyright belong? The spirit communicator can have no legal recognition, and could exercise no possessory rights. Therefore it is presumably to be construed that althought the medium is the author in the eyes of the law, the client who pays the fee has acquired the rights of publication. If a "hack writer" be employed in ordinary circumstances the matter produced belongs to the employer who pays for it.

It would be interesting if some of your readers qualified to give an opinion would say what the position really is.—Yours, etc.,

Rose Ch. de Crespigny.

Artillery Mansions,
Westminster.

THE INTERNATIONAL CONGRESS OF PARIS.

Sir,—I am returning after a most enjoyable trip.

The International Congress showed plainly the need for a closer union of Spiritualists of the world.

It was remarkable to know that representatives of twenty-eight nations assembled to emphasise a common cause—the fact that there is communication between mortal and spirit life.

The fundamental principles of Spiritualism should be the same in all countries.

There is a wide field for action in bringing together all English-speaking Spiritualists who accept Spiritualism as a religion.

We should unite in an effort to have mediumship recognised in all lands to the end that mediums should not be penalised for exercising their gifts.

A standard declaration of principles might be adopted in all countries based on the fact of spirit return scientifically demonstrated.

The Metapsychical Institute in Paris has done much to prove the phenomena and M. Jean Meyer has earned the gratitude of all who realise his desire to place phenomena on a scientific basis.

M. Ripert, the Secretary of the I.F.S., rendered invaluable aid to each of the commissions.

Some way, somehow, it will be brought about—a closer union of all the forces for disseminating the truth of Spiritualism.

With appreciation of all your courtesy.—Yours, etc.,

M. E. Cadwallader.

Cunard R.M.S. "Carinthia."

AUTOMATIC WRITING AND THE SUBCONSCIOUS MIND.

Sir,—The correspondence on this subject recalls to me certain facts that may be of interest in connection with some sittings I had with Mrs. Dowden. At an early one I asked "Johannes" (her control) to try to get a name from my mind. This he did; that is, Mrs. Dowden closed her eyes and her hand slowly spelt out at the Ouija Board the name I was thinking of.

I frequently asked my communicators through Mrs. Dowden if in any way they saw into my mind, and received the reply that through Mrs. Dowden's mind they got a reflection of the sitter's, which helped their memories.

On another occasion, I was asking my communicator if she recollected a certain mutual friend whose name I mentioned. At first this seemed to convey nothing definite to the entity temporarily incarnate in the medium, then she suddenly gave a very good description of the impression she had of this woman when alive, all of which was very accurate. I laughed and remarked, "That is true, she is a short, fat, dumpy woman." Immediately Mrs. Dowden took her hand off the "pointer" and ejaculated, "That is pure telepathy! when you first mentioned that name I got the impression that she was short and fat."

A still more interesting occurrence took place at another sitting. I asked my communicator if he remembered a certain amusing story, extracts from which he frequently quoted when on earth. I began the story, then Mrs. Dowden took it up and continued it fairly accurately on the Ouija Board. Suddenly, from some unknown cause, the actual end of the story completely went out of my mind. The moment this occurred Mrs. Dowden's hand at the Ouija Board wrote: "The man said something funny; I forget that part."

I have, however, like many others, tried to convey details telepathically to a medium and asked communicators questions, the answers to which were available by tapping my mind, *but I have failed completely to get a satisfactory reply.*

At a sitting in November, 1923, Johannes spontaneously made the following remarks, which, however, do not seem to apply to all cases:—

> Now I will try to explain how we can call up those who are on these far off planes, for I should like you to understand that it is really the same personality that speaks to you, heightened and more deeply sensitive than it was on earth. From the beginning after death it is possible to speak to the world, because in that first state of coma, there is the mind which grew up with you and stored up its memories and it can speak to you, though the actual personality including the spiritual part, is unconscious. This sleep is so deep that no memory of any communication during that period remains, it merely comes as a dream would in deep sleep. We, the guides, can call for those whom you wish to speak to. When we say call, it is as follows. We look into the mind of the sitter who wishes for communication and then, through the mind of the medium we conjure up an image of the person as he appeared in life. It is because of this that spirits come clad as they were in their lifetime. It is just the image from a living person's mind. Then there is the difficulty of touching the right mentality and reaching the actual person who was on earth. This can only be done through the clairvoyance of the control. All of us who have reached this stage of development are highly clairvoyant and can get into touch with the right person by that means.
>
> You must realise that when you speak with the dead, it is from an image reflected in the medium's mind and seen clairvoyantly by the control. Thus reached through three channels, you may be able to realise the difficulty of communication. Communication really consists in making a series of impressions, some on the brain and some through the voice, or rather throat of the medium. It is touched and the impression comes to you in words; some communications are vague because the medium has not loosened the material within him sufficiently. The impression is imperfect just as you see it in materialised forms. Sometimes they are unrecognisable.

For some time I was somewhat uncertain as to what extent the mind of the sitter played in these communications. In this connection the evidence of cross-correspondence becomes invaluable. I received vivid corroboration through Mrs. Osborne Leonard of what my communicators had said through Mrs. Dowden and later through Miss G. D. Cummins. A few examples were published in "Psychic Science" for April, 1925, also in Light for May 2nd, 1925. But of course, one has to get over the fact that I was the sitter at Mrs. Leonard's also. A case of evidential script and cross-correspondence in connection with Miss MacGregor and Miss Cummins was reported in Light July 25th last. It is difficult to attribute this to the intervention of subconsciousness, *as facts* were given which were unknown to both mediums and sitter, and were subsequently verified.

It is a well known fact that the subconscious mind frequently comes into play when a question is asked a communicator, this touching some previous record in the brain of the medium. It is then difficult for the communicating entity to stop the subconscious flow. Though telepathy and mind reading must be taken into account, it is inconceivable to me that a medium can reproduce various personalities unknown to him or her time after time and state facts unknown to any present yet verified later, unless there is another personality or part of that personality helping the communication. It is likewise difficult for me to understand how a sitter can telepath or subconsciously eject to the medium names, addresses and personal details of entirely unknown people who report themselves as dead, the truth of which (in our sense of the word) is subsequently verified. There are numerous cases of this kind, I believe, which go, in my opinion, equally far as proving survival of bodily death as the cases mentioned in your correspondent's letter of September 26th. Especially when, as in some cases, the announcement of the death has not been made in any newspaper.

I have an interesting example of this kind through the automatism of Miss G. D. Cummins that I hope will be reported in a subsequent issue of Light.—Yours, etc.,

E. B. Gibbes.

170, Brompton Road, S.W.3.
September 29th, 1925.

"Life After Death: A New Symposium."—Those who remember the Symposium "Survival" edited by Sir James Marchant will be interested to hear of another book from him entitled "Life After Death According to Christianity and Spiritualism," the contributors to which are Bishop Welldon, Sir Oliver Lodge, Rev. F. W. Norwood, Principal H. Wheeler Robinson, Rev. G. Vale Owen, Rev. C. Drayton Thomas, Robert Blatchford, Rev. Frederick C. Spurr. The book has an introduction by the Bishop of London and will be published shortly by Messrs. Cassell & Co. at the price of 6s.

A New book by Mr. Stanley De Brath, "Psychical Research, Science and Religion," will shortly make its appearance. It is to be published by Messrs. Methuen & Co. on the 15th inst.

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"RADIQ MIND."

THE PROGRESS OF TELEPATHY.

We lately recorded the receipt of a book, "Spiritual Radio," by the Most Reverend F. H. Du Vernet, D.D., late Archbishop of Caledonia, B.C., and Metropolitan of British Columbia. Although it is little more than a pamphlet we found it an interesting contribution to the literature of Telepathy.

It lends strong support to the idea of the late Dr. Ellis Powell that the time would come, perhaps before very long, when thought-transference would be an everyday matter and a great part of the communication ordinarily made by speech and writing would be superseded by the process of direct communication between mind and mind.

The little work is not wholly devoted to the telepathic question. Its author has something to say on other aspects of mind-power, as for instance, healing, but for the present we confine our attention to the question of mental messages. Archbishop Du Vernet tells of experiments in which was employed a simple mechanical contrivance consisting of a short stick (a pencil will do), a metal "bob" weighing about a quarter of an ounce, and a string not more than eight inches long between where it is tied to the end of the pencil and where it is attached to the "bob" or plummet. We can only give in general outline the procedure adopted. By holding the pencil and letting the weight hang about half an inch above an index card (marked with the letters of the alphabet in a semi-circle) the pendulum can be made to swing, energised apparently by the thought of movement in the mind of the operator. The next step is to cause it to swing under mental direction to particular letters and so spell out words. So far we are on familiar ground. But the experiment goes beyond this. Another person is brought in with the view of discovering whether words thought of by one person can be correctly recorded by the pendulum while it is held by the other. Success in this direction being achieved, the next step is to ascertain whether the same result can be attained when the two, as transmitter and receiver, are a long distance apart. In this the Archbishop was successful. His conclusion then is that:—

> The supposed barrier of space between two minds can be effectually annihilated by the power of the imagination working through the fundamental union of all souls in the realm of the subconscious world.

That is of course sufficiently known to all who have studied the question, but in this case the unusual feature is the mechanism employed as an indicator.

The pendulum idea is, of course, not new, it was the subject of study and experiment by the late Professor William Barrett, and indeed is said to have been invented by Chevreul in 1786, although in principle it is of great antiquity. In its early form it consisted usually of a stick, a string and a plummet or weight, and was used generally as a method of divination. The application of the pendulum to telepathy so that its swinging to particular letters shall be governed not by the person holding it but by some person at a distance communicating by his mind-energy, is apparently the discovery of the Archbishop, though we cannot be sure even of this. Certainly it is the first time we have read a description of such a method.

On the general question of telepathy the Archbishop writes instructively, and we found his little book full of suggestive ideas on the mind and its powers. He is always acute and critical, and we should imagine that he would be more patient with the scientific method than some of the people engaged in psychic experimentation, for he says:—

> A proof of telepathy to be scientific must be capable of being repeated at will and verified as often as wished.

We are evidently a good way from being able to fulfil that requirement at present, but the evolution of the human mind is obviously proceeding in that direction. We are slowly outgrowing mechanical systems, and telepathy is one of the forms in which the spiritual advance of mankind is beginning to manifest itself.

The Archbishop gives some remarkable instances of the extent to which telepathic communication is being successfully practised, and, regarding one of his own telepathic experiments, he writes:—

> While I knew that the message was trivial, I knew also that the scientific demonstration of the fact of thought radiation was profoundly important. There is nothing superstitious nor magical about these telepathic experiences. The vast majority of people are slaves to the thought that the same body cannot be in two different places at the same time, but this law applies only to a material body, and mind-energy is a spiritual entity. Where it acts there it is, regardless of distance in space.

Some years ago we printed a psychic communication in the course of which it was stated that all existences are separated in consciousness but are united in the subconscious. The Archbishop writes very much to the same effect where, in chapter 8, he says:—

> There is abundant evidence to prove that while our conscious minds tend to individualise us, our subconscious minds tend to unite us. We have yet to discover a word which will rightly express the relationship which exists between two minds which are in sympathetic harmony. We say that these two minds interpenetrate, and so they do, but the relationship is closer even than this. Water may be mixed with sand, but we know that each atom of water and each grain of sand occupy separate localities because both are material. It is different with two minds. They are not material units. They are in space, it is true, for where they act there they are, but at the same time they transcend space because they are spiritual.

We are glad, by the way, to see that the Archbishop draws attention to the care necessary in making these experiments, since they can easily be damaging to the careless and uninstructed, owing to the mental strain involved. This is always the case in dealing with the finer forces which are vastly more powerful for good or evil than those forces which belong to the physical and external life. It is not too much to say that in Telepathy we are at the beginning of a science which may well in time, as Dr. Ellis Powell prophesied, super-

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sede the more mechanical methods of human communication to which we have so long been accustomed.

From exquisitely delicate operations in the region of matter we are now turning to investigate the even subtler realm of mind, and here the key-word is *sympathy*. It is a question of the attunement of minds, and the psychologist must take the place of the mechanician. All over the world of late years there have been sporadic examples of thought-transference—manifestations mainly spontaneous, and indicating the presence of a field of free forces yet to be brought under control and directed to the service of mankind. And here the moral factor conspicuously comes in. It is highly probable that this power lies in regions where it will evade us, if, like all discoveries in the physical region, it is seized upon to be used for purely commercial ends, to form an industry for joint stock companies to exploit simply for dividend purposes. Mechanical contrivances continue to work independently of any friction between the human minds concerned. The engine does its part even when controlled by an engineer smarting under some injustice connected with his employment. But when mind-states become more important than the conditions of machinery there will perforce be changes, and the man will be found to be more important than the machine. That indeed was always the case; but during the industrial era, which is clearly coming to an end, it was not generally realised. We are witnessing the gradual transference of the business of life from the material to the etherial side. It is a great spectacle, but it is one in which we may be actors as well as spectators.

IMPLICATION OF TELEPATHY AND CLAIRVOYANCE.

It would lead us too far to discuss the importance of this field of research for all departments of philosophy, natural philosophy, epistemology, psychology, and metaphysics; it is clear that it must have an enormous influence on them. . . . . It extends, further, to the philosophy of religion and to ethics; to both of these the question of how "spirit communes with spirit" is of no little significance. . . . Medicine also, which is still bound to a great extent by mechanical materialistic views, will be much influenced; especially neurology and psychiatry, which will be enriched by new points of view. It is to be hoped that since this field cannot be ignored any longer, investigators will set to work to sift the grain from the chaff and lop off the growths which have thriven on an uncritical occultism. It is due to the fact that science has ignored or rejected and opposed this field of research that superstitious occultism and Spiritualism have grown to such an extent and taken hold of so many minds. Science must realise that it cannot succeed in its endeavours by these methods, and that it drives people who have a desire for knowledge of these things into the hands of the mystical occultists. This reaction can be checked only when we reach and recognise the true kernel of occultism and carefully sift and classify the actual, the probable, and the possible from the outgrowths of an unhealthy fantasy. If this is not done soon it is to be feared that all who wish to know more about such matters will go for their information to those who accept the facts—to the uncritical Spiritualists.—From "Telepathy and Clairvoyance," by Rudolf Tischner.

FAITH.

They said, "Draw up the sheet about her face,
And hide her deep within her lonely bed.
Veil with drab cloth the shaft of silver light,"
They said, "All must be dark, for she is dead."

Had they forgotten how she loved the sun,
Had they lost all the joy her life had won?

They said, "All things she loved shall come again.
The jasmine-flow'r, the song of thrush o'erhead,
The almond tree shall blossom at the gate,
Yet she may not return, for she is dead."

Had they forgotten—as the day dies dark,
Dawn lightens with the singing of the lark!

LUCETTE DERRICK-JONES.

LET THERE BE LIGHT.

By Vice-Admiral S. Drury-Lowe, C.M.G.

Shortly after the opening of the 6th Assembly of the League of Nations, a great service for English-speaking peoples was held in the Cathedral of St. Pierre, at Geneva, on Sunday, 13th September, in accordance with the usual practice at this time. It was a remarkable service, a great gathering, and the words of the final hymn chosen for the occasion seemed to me to bear a significant application to the problem of the relations between nations to-day:—

Thou, whose Almighty Word
Chaos and darkness heard,
And took their flight.
. . . . . .
Boundless as ocean's tide,
Rolling in fullest pride,
Through the Earth far and wide
Let there be Light!

Light on international relations! The light that would come from the realisation by all peoples of the tremendous spiritual significance which lies behind the great ideals that followed from the Great War, the ideals of international fellowship and understanding, which were to ensure a real world peace and which now stand in grave danger just because their importance is not fully realised. Down in their hearts I believe the *people* know; but they are told these things are vague and visionary, altogether unpractical. "Spiritual significance!" exclaim the critics, "we have nothing to do with this in international affairs. Why, the League of Nations itself is in danger of being wrecked by the enthusiasts who claim for it a spiritual significance!"

Yet the way which they criticise as vague and idealistic is in fact the most practical way in the world.

In the great church of Notre Dame in Paris there is a tablet whose inscription runs: "To the Memory of the Million British Dead who fell in the Great War, and of whom the greater part rest in France."

But their spirits live! Those men died in the sure belief that they had paid the supreme sacrifice in a war which was to end war, and their message to us to-day would be simply this: "Learn to live at peace." And the only possible way to world peace is for all nations to recognise that their common welfare, their common interests, must come before the individual interests of any one of them. No doubt this calls for sacrifice, for renunciation it may be of special rights, and most of all from those who have the most to give; but that is just what the example of those men should have taught us. In the words addressed to the 5th Assembly a year ago by Mr. Hofmeyer, delegate of South Africa: "The League of Nations has re-established the service of mankind as the true religion of the world."

To recognise this is to base international relationships on a very definite Christian principle, and that is why there is a great spiritual signification behind the Covenant of the League of Nations.

At the present moment we are faced with an application of that principle in the proposal to make War impossible by the general acceptance of compulsory arbitration in all disputes *without the choice of War as an alternative.*

This is not the place to go into details, but out of the prolonged discussions on compulsory arbitration at the 6th Assembly, a definite cleavage of opinion appeared. On the one hand the desire of the majority of nations to accept, and on the other the refusal of Great Britain to surrender the right of choice on account of the special interests of the British Empire.

This is one of the greatest of the problems before us to-day, for world peace is involved.

There is a challenge to all nations to-day to declare aggressive War an international crime and definitely to pledge themselves to compulsory pacific settlement and to surrender the choice of War, even if only as the last resort, except in common action against the nation (the international criminal) that refuses to accept pacific settlement.

No doubt there are difficulties, more especially perhaps for the British Empire, but no nation stands to gain more by a lasting peace, and there is no other way by which it can be ensured.

If we put the interests of the whole community of nations first, can there be a doubt as to where the choice should lie, and which is the higher way to follow?

There is nothing vague or unpractical in this view, and for all who believe in the spiritual significance behind it there can be only one answer. For the lesson the War should have taught us is that our own interests are wrapped up in the common welfare, and that just so far as we follow what is right for the common interest so we shall serve our own.

Our leaders appear to be in danger of forgetting this to-day.

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FROM THE LIGHTHOUSE WINDOW.

A remarkably fine article was contributed by Mr. Henry Arthur Jones to the "Daily Express" series on Religion. In the course of it he writes:—

> It will be argued that the cardinal dogmas of Christianity are matters of faith. But they are issued to me as definite statements of fact, and as such they are imposed upon believers. What moral impulse and quickening, what spiritual illumination and ardour, what assurance and consolation in this dim world, can I obtain by repeating statements of fact which merely baffle and puzzle me, and which I must not question, but must receive as matters of faith?
>
> Some fine and high-tuned souls have found a resting-place in Spiritualism. They have amassed an overwhelming amount of evidence that manifestations of a Power beyond our seeing do actually take place. Much of this evidence is questionable, some of it is incredible, but much of it has great weight, is difficult to discredit and impossible to disprove. I am more curious about the scientific aspects of Spiritualism than about its religious aspects.

* * * *

It is difficult to select representative passages from an article that is well worth quotation from beginning to end of it, but we choose the other following:—

> I believe that all this vast universe is living intelligent Spirit in its very tiniest atom. I believe that we can rest in its faithfulness and punctuality. It is not a lying Spirit. Facing and accepting all the angriest convulsions and hurricanes of that universal Spirit; facing and accepting all the woes and disasters and diseases and brutalities and blinding sorrows that it visits upon us; facing and accepting all the torments of the flesh and agonies of the mind that man endures, I believe there is yet a great balance of sentient happiness and joy and beauty; and interpenetrating the Cosmos to its utmost limit, I discern an infrangible law compelling all its atoms in one long march of unity and order of purpose to secure that balance of happiness and joy and beauty. . . . .
>
> We cannot rest in a materialistic interpretation of the universe. We refuse to deify futility and nothingness. The spirit of man will always throw up to Heaven its triumphant affirmation, "Though He slay me, yet will I trust in Him."

* * * *

"The Banner of Life" publishes a photograph of ectoplasm as manifest through "Margery," with a descriptive account by E. E. Dudley, who writes:—

> The objective reality of this ectoplasm is proven by the many photographs which have been made by the photographers for the investigating committees. That it bears an intimate relation to the physical organism of the psychic is evidenced by its method of attachment in the ear; its faintly luminescent quality following exposure to light and the unpleasant effects upon Psyche ("Margery") following a too prolonged exposure to bright red light or its too frequent exposure to the brilliant magnesium flash. The luminous quality of ectoplasm has been noted by Dr. Geley and his assistants in the course of their experiments with mediums at Paris.

* * * *

The "Banner" continues its three-column instalment of P. A. Jansen's long article from "Reason," on "Evolution From Fire-Mist to Man," according to the teaching of Dr. Andrew Jackson Davis.

In the thirty-fourth of the "Letters from the Spirit World" there is an interesting paragraph on photographing thought, as follows:—

> Now there are those at the present time who are trying to discover the method whereby thoughts can be photographed so that they may be seen with the material eye; and, believe us, friends, it will soon be brought about; the time is also near at hand when your spirit friends will be able to give you their pictures, together with much of the scenery in spirit life, and then will be proved, beyond cavil or doubt, the existence of animal life here in the spheres; for in the spirit scenery the animals will appear.

* * * *

The "Morning Post," in some recent remarks on Spiritualism, observes that:—

> "Unlike Communism, whose adherents raise a great clamour, Spiritualism is spreading in silence. It has, in fact, become an element in the affairs of the day; and as such, quite apart from any question of belief or disbelief in the doctrines advanced."

As an example of bad thinking we quote the last paragraph of an article in "Catholic Truth" headed "Spirit and Truth"; the allusion is to Sir Arthur Conan Doyle:—

> Since he wants to prove that Spiritualism, supported by the Church in the first three centuries was afterwards condemned, he cannot, unfortunately, make use of such mystics as St. Teresa, Mother Juliana of Norwich, St. Catherine, and many others throughout the Church's history right up to the present day. Moreover, to do so would be to admit, ultimately, that the Catholic Church was the one true "Spiritual" body and alone had the power of discerning spirits, and then the Psychic Bookshop would have to close down.

* * * *

In "Reynolds' Illustrated News" (27th ult.), Sir Arthur Conan Doyle says:—

> The last month has been the most vital period in the history of Spiritualism. It has gained thousands of new adherents, and has, to my mind, made more progress than during the whole of the past ten years. But it has been largely due to ten years' hard work. . . . . We are getting away from the coarser phenomena associated with our early days, such as table-rapping and chair-lifting. . . . . Spiritualism now is more a matter of the mind, a concrete example of the progress we are making in giving an answer to what is undoubtedly the world's greatest problem: "Is there life after death?" We say "Yes." We have proved it beyond all doubt.

* * * *

The "Birmingham Mail" and other newspapers reported the recent large gathering of Spiritualists from the South Midland districts, at the Futurist Theatre, Birmingham. Mr. Leslie Curnow, London, was the principal speaker. The "Mail" says:—

> Replying to the self-imposed question, "What do I get out of Spiritualism?" the speaker answered that he got a whole world of new ideas and a deeper meaning of life. He was told he was deluded, that his edifice had its foundation in the sand. As truth was his goal, if that could be shown to be so he would confess his error. But those who would bring him to that state of mind must examine the subject in an adequate way. He had weighed and tested the question with all the power he possessed for twenty-five years, and had come to certain fixed conclusions. . . . "We can say we know," declared the speaker with emphasis. He would stand or fall by one experience of a personal character. He related that two years ago, at a séance in London, his brother, who died in Australia some twenty years before, sang to him in a glorious baritone voice he had of old his favourite song, "Love's Old Sweet Song." At the end he spoke to his brother. He had not, he added, been thinking of his brother at the time.

* * * *

In his contribution to the "Daily Express" series of articles on Religion, Sir Arthur Conan Doyle writes:—

> I was born into a Roman Catholic family and was educated as such. Even now I must admit that if I were forced to become an orthodox Christian and to justify my position by scriptural texts, or by an appeal to the traditions of the early Church, I should again be a Catholic. As an abstract creed its position is strong. As a practical system it has produced both the most Christian and the most unchristian types of any religion. . . My quarrel, as I attained my fuller power of mind, was not merely with the Catholic Church. . . . My real quarrel was with that scheme which was common to all Churches, involving as it does the assumption that man was born with a hereditary stain upon him, that this stain for which he was not personally responsible had to be atoned for.

Sir Arthur traces his religious evolution through a period of agnosticism to the illumination and rest derived from experimental Spiritualism; "after which," he says, "this world holds no terror for you, and you look into the future unafraid."

* * * * *

In "The Journal of the American Society for Psychical Research," (August) there is a full account of "Some Further Experiments with Willy Schneider," by Harry Price. The article is illustrated by a good portrait of the medium, with diagrams and a variety of tables, meticulously detailing particulars of the experiments related. The Editor of the journal prefaces Mr. Price's twenty-five page article thus: "Mr. Price's contribution may be read by title; or it can be read in detail. There seems to be no middle ground between the two extremes; hence we make no attempt to supply an abstract."

Readers who wish to see the scientific method of investigation applied exhaustively are referred to this article by Mr. Price.

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TWO INSTANCES OF "AUTOMATIC" WRITING IN THE OLD TESTAMENT.

By F. Bligh Bond.

Too little attention has been paid to the two cases recorded in which communications from the invisible world of God have been received through the hand of man in written characters. They both deserve careful study, as this can but serve to strengthen them as arguments for the silencing of the sceptic.

Let us take first the instance recorded in II. Chron. xxi. 12. The "taking-up" of Elijah the prophet in a fiery cloud occurred at a date in Jewish history ascertained to be about 896 B.C. Before his translation, Elijah had said to Elisha, "*Ask what I shall do for thee before I be taken away from thee.*" And Elisha said, "*I pray thee, let a double portion of thy spirit be upon me.*" Elijah thought this a difficult request, but made a conditional promise that it should be so, if permitted. The sign was to be this; that Elisha should be able to see his translation: and this he did. Hence Elijah's spirit remained active after his removal from earth, and the fifty prophets who had come to view the assumption of Elijah recognised that his spirit rested with Elisha, thus confirming the promise implied in the bestowal of the mantle of Elijah at an earlier date, which had made Elisha his disciple and deacon.

In II. Chron. xxi. we read of the expedition of Jehoram, King of Judah, against the Edomites, and of this king's many misdeeds. In v. 12 we read that "there came a writing to him from Elijah the prophet" warning him of the punishment that was to come upon him. This writing came not earlier than 889 B.C., and must have been about seven years after Elijah's death. Commentators being puzzled at this, have stated that this "was writ before the death of Elijah." Dr. Wm. Smith (Dict. Bibl.) says: "A prophetic writing from the aged prophet Elijah, the last recorded act of his life." If so, why was this writing withheld for seven years before it was delivered to the King?

The second instance of controlled writing mentioned in the O.T. is that recorded in II. Chron. xxviii. 12-19, where David gives to Solomon his son the pattern of "all that he had by the spirit" of the Temple and its appurtenances. In v. 19 David says:

"*All this, the Lord made me understand in writing by His hand upon me, even all the works of this pattern.*"

This case it is quite impossible to misunderstand or to argue away: and if it be contended that "the hand of the Lord" implies what the words literally convey, that God in person directed the hand of David, then we are surely justified in observing that if the God of Israel deigned to make use of the hand of a living king as His agent *on this side*, He would equally make use of one of His many angels or messengers *on the other*, as it is clear that the prophet's powers did not cease with death.

A FAMOUS WOMAN SPEAKS OUT.

In a recent issue of "The Clarion" there is a fine little article by Helen Keller, whose rich pragmatic truth we would fain help to disseminate. Observing that "we are living in an age of constructive philanthropy," she writes:—

> The old idea was to alleviate pain, and to help the victims of disaster to live as contentedly as might be. Misfortune was looked upon as God's joke to be borne with fortitude. Very slowly this idea has been discarded as a superstition, and as a hindrance to right-thinking and better living.
>
> The modern idea is to prevent, to root out the ideas that destroy the eyes, the ears, the lives, and the happiness of men. We are now entering upon a truceless war to exterminate the causes which lie at the root of disease.
>
> That is the only kind of war I believe in. It is the true battle of God against the infidel.

Miss Keller remarks that hospitals and other like institutions are only temporary and transitional—"camp-sites along the way upon which the race is journeying towards a happier life, not in a dreamed-of paradise, but here on earth." She sees that already whole communities refuse to allow thousands of children to be put to work, which dwarfs bodies and minds.

> It is easy to follow the old roads, to keep alive the tradition that all is well with the world because God is in His heaven. It is hard to think, to investigate, to substitute action for pity, and right conditions for charity; but that is the price we must pay, so that all may indeed be well with the world. That state cannot prosper whose citizens are kept in ignorance of the knowledge that saves.

This wonderful woman goes on to say that a new will has come into the world—not a will to power, but a will to service.

> Everywhere I feel there is a growing desire to restore, to rehabilitate, to reclaim, and to promote better living for all men. We can, if we are so minded, roll back the clouds of calamity which overshadow the world.

W. B. P.

THE TRUTH ABOUT SPIRITUALISM.

In the "Royal Magazine" for October there is an excellent article by Hannen Swaffer, entitled "What is Spiritualism?" Disclaiming all responsibility for the views expressed in the article, the editor of the "Royal" in a prefatory note observes that "Spiritualism must either be a tremendous truth or a colossal illusion."

Ten questions were submitted to Mr. Swaffer for his answer to them—questions put by a confirmed sceptic, as "representative of the average man's attitude to the subject." The first one is: "What evidence, such as a judge would accept in a court of law, or a scientist would accept in a laboratory, is there, that anyone has ever received any message from the other world?" The negative mode of answer is that there is no evidence, legal or scientific, concerning the Immaculate Conception, for instance, or the Resurrection, in which millions of people have a profound belief. In the positive mode the answer is that we have evidence of survival which satisfied Sir Edward Marshall Mall, K.C., and Mr. E. P. Hewitt, K.C., for example. Scientists like Sir Oliver Lodge, Dr. Geley, Sir William Barrett, Flammarion, Lombroso and many others have satisfied themselves scientifically. Mr. Swaffer then instances his personal experiences relative to Lord Northcliffe, which are discounted by the critic only because they are not his own.

The second question runs: "Why should people have to hold hands in the dark and sing hymns to get a séance going? It never seems either dignified or natural." Well, the answer to this is that Spiritualists do not hold hands at all sittings, and that hymns are sung at séances for much the same reasons as in church. If in one set of circumstances such actions seem ridiculous, it is merely an effect of unfamiliarity.

The third question is: "Why do the spirits of people who, alive, were intelligent, seem to delight in moving furniture or speaking through a gramophone trumpet"?

In Mr. Swaffer's adequate answer he remarks that this is no more funny than speaking into a small trumpet fixed to a telephone, a thing done by all of us.

Fourth, "Why has no spirit photograph ever been taken in circumstances that would convince a professional photographer that no tampering of the plate was possible?"

The answer is that many such photographs have been obtained, and that the Kodak firm will, if desired, supply plates packed in such a way that they cannot be tampered with.

Fifth, "Why do the protagonists of Spiritualism never become converts and missionaries until their declining years, or until some tragedy enters their lives?"

As Mr. Swaffer shows, the allegation is not founded on fact. With regard to himself, he says: "I am not in my 'declining years.' I am only 45. No tragedy has ever entered my life, except the Coming of Jazz." Doyle and Lodge are no longer young, but their brains are as fine and supple as ever they were.

The remaining five questions are all well answered, as will be seen by reference to the "Royal." In the course of his concluding answer Mr. Swaffer says:—

> Spiritualism cannot save the world; but it can help it. It can remind it that all things have to be paid for, yet that God is merciful. It can prove that, if the dear friend you love is not visible to you, always, now, because you have buried his body in a grave, that at least he is beside you, sharing your joy, and seeking to console you in your hour of trouble.
>
> For that is what all spirits say, when first they come through.
>
> "I am not dead," they say. "I am always with you."

THE POWER OF A NAME.

[When Jacob wrestled with the Angel at Jabbok, the Angel's name was demanded, but not given.]

Zabdiel said:—

It were not quite accurate to say it was not lawful it should be given. Sometimes the names are given, but in this case not; and for this reason: There is much power in the use of a name. Know this and remember it; for much disaster continually ensues by reason of the misuse of holy names, disaster wondered at and often felt to be unmerited. Jacob for his own sake was denied that name. He had shown his willingness to demand a blessing, but must not be given to be enabled to demand too much.

Now I see in your mind a question as to the possibility of demanding unwisely from us and thus obtaining. Things are so ordered that not alone is this possible, but continually is it done. Strange as it may seem to you, help is often demanded from these spheres in such a way that it must be given, and yet it were, time and again, better that the asker's own resources should have been employed, and he thereby have risen to greater strength than by this the other way. If a name be called with vehemence by those on earth, the owner of that name cannot but be notified of it. He attends and acts as possible and best.

—From the Vale Owen Script.

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RAYS AND REFLECTIONS.

In the October instalment of his now famous story "The Land of Mist," in the "Strand Magazine," Sir Arthur Conan Doyle gives a vivid account of the adventures of three of the characters in the tale—Lord John Roxton, the Rev. Charles Mason, and Malone, the journalist—in a haunted house. The haunting spirit, who on earth had been an infamous rascal, comes upon them like a black malodorous cloud—"huge, ill-defined, semi-human," and bundles them all violently out of the house!

* * * *

In a note to the story, Sir Arthur points out, lest the incidents narrated should seem fantastic, that they are drawn from actual life, and a few of the initiated will probably know something of the original case on which the episode is founded. It is usually necessary to make these explanations in view of the number of people who discard such events as quite impossible, on the ground that such things never having occurred to them could by no possibility have happened to anybody else. It is quite an infantile argument, but it seems to satisfy people of supposedly mature minds.

* * * *

My own experience of haunted houses has been relatively small, from the strictly personal point of view. I found that others present in such houses—some of them unbelievers—saw and heard and felt much more than I did. I found the experience instructive in many ways. Thus, I observed that some persons heard the strange sounds made by the spirit, while others both saw it and heard the noises. Others yet neither saw nor heard, but were conscious of strange feelings of horror and repulsion. Personally, I heard the sounds, raps and footsteps only occasionally, saw nothing whatever, and felt quite composed, conscious of nothing but a desire to make closer acquaintance with the ghost—in one instance it was a woman who was reputed to have met her death by foul play—and interrogate her if possible with a view to getting more light on the matter.

* * * * *

It seems pretty clear that in these cases we have a kind of mingling of the objective and subjective sides of life, and that the extent to which they affect us is dependent on our particular kind of temperament. Further, that it is not only a question of the "magnetic field" given off by the people concerned, but sometimes of a particular psychic effluence about the spot in which the ghost is able to manifest itself. This might be some place which, while it was on earth, became, so to speak, saturated with its presence—some particular room or some spot in which it suffered a tragic death. It is this variability of temperament or soul-quality which accounts for the general scepticism and perplexity which surrounds the problem of the haunting ghosts. Some people—many Spiritualists amongst them—could dwell in a haunted house all their lives without being conscious of anything uncanny. Others—including many sceptics—could not spend a night there without getting shocks to their nerves.

* * * *

Now what *is* this temperament? To say that it is a "psychic" temperament does not answer the question, because the psychic temperament is a varying quality and quantity. One psychic may be quite insensitive to some influences which profoundly affect another. I once met a clergyman who was converted to Spiritualism by being actually lifted in the air by a haunting spirit when he was engaged in the investigation of a house troubled with uncanny influences. He was a stout, jovial fellow soaked in Latin, Greek and Church history and with no romantic or superstitious fancies about him. The ghost that could attack him might have had no success at all with some thin, dreamy poet full of "temperament" and "other worldliness."

* * * *

Such experiences as my jolly clerical friend went through in his psychic exploration would probably have thrown the poet off his mental balance, or unsettled him for the rest of his life. They merely impressed the parson as proving the reality of that Unseen World on which his religion is based, disconcerting him not at all, for he recounted his stories puffing at his pipe, his contagious laughter showing his appreciation of the humorous side of his adventures. His psychic quality was not readily apparent—but it was there.

* * * *

Here is a story of "children's sayings" which is new to me and may amuse those who can enjoy the unconscious humour of childhood. Two children were in church at a time when a bishop was present in full canonicals. His mitre greatly impressed them. "He's a King," said one. "He isn't," replied the other, "this is church." The first child pondered this a moment, and then retorted, "Well, then, he's a clown!"

D. G.

MR. JAMES MACBETH BAIN: OBITUARY.

We made a brief allusion in our last issue to the lamented death of Mr. Macbeth Bain, at the age of 64, and now learn that it occurred on the 19th ulto. as a consequence of heart failure while crossing a field on his way to the Home for Destitute Children at Wallasey, Cheshire, an institution in which he took a keen interest, and of which he was Vice-President.

Mr. Macbeth Bain was well known as an author and poet. Amongst his best-known books were "The Song of the Cross," "The Opening of the Gates," and "Stories of Angel Life." He was also the writer of several pamphlets. Some of his work in verse reached a high standard of inspiration and gained him recognition as a poet.

At one time he was an active worker in the Spiritualist movement and an occasional contributor to Light, but his whole life was dominated by an intense humanitarian impulse which expressed itself in many directions. He was too catholic in his tastes to confine his energies to any particular movement.

Of an old Highland family, he began life, as he once said, on the banks of the Tummel (Perthshire) where he was at first occupied in church work.

In appearance he was the typical Highlander, ardent, impulsive and idealistic in temperament—a fervid Celt with a fund of Gaelic songs and stories, and a gift of oratory. He had strong mystical leanings, but he was a practical mystic, too, for much of his energy was devoted to the work of healing. An excess of enthusiasm in everything he undertook led occasionally to overstrain, and this, added to an intense sensitiveness to his surroundings and a revolt from the harshness and squalor of modern civilisation, gave him at times the appearance of eccentricity. He had all the spirit of the reformer, but rather lacked the necessary toughness of fibre and concentration of aim. But he was a man of warm affections which gained him many loyal friends who knew him as a lover of his kind; and his devotion to the welfare of children made him the idol of the little folks—as their "Uncle Jimmie" he will long be remembered. After travelling extensively in his earlier years he settled in London, on his marriage to Miss Lily Parker Peel, a magnetic healer. After his wife's death in September, 1918 (as recorded in Light), he made his home with his family in West Kirby, Cheshire, in the churchyard of which his remains were interred last month.

LIFE IN ACTION.

Life cannot be run in water-tight compartments; it is all of a piece, and there are no Bluebeard's chambers in real life into which we may not enter. It is idle to say that if we had been intended to know all these things within and without we should have had them revealed to us, for surely enough we do have them revealed to us exactly in proportion as we set ourselves to discover them. We are not aware of any realm of life in which knowledge is handed to us effortless, as a sort of tribute to our passive aspiration; but, on the contrary, we frequently do see many a man tolerating ridiculous conditions in his life simply because he is mentally too inert to try and find out anything about the causes, and too conservative or too prejudiced to face a new alignment of life with the requisite open mind.

—From "Self Training," by H. Ernest Hunt.

NEW BOOKS RECEIVED.

"Torchbearers of Spiritualism."—By Mrs. St. Clair Stobart. (George Allen and Unwin, Ltd., 7/6.)

"What Is Morality?"—By George Whitehead. (The Pioneer Press, 4d.)

"God and Evolution."—By Chapman Cohen. (The Pioneer Press, 6d.)

"Practical Numerology."—By C. G. Sander. (C. W. Daniel Co., 3/6.)

ANSWERS TO CORRESPONDENTS.

Student.—Telepathy has undoubtedly certain analogies with wireless telegraphy, but the important difference is that wireless relates to inanimate substances, while telepathy is a question of the mental or emotional activities of animated beings—animals or men.

"Faces of the Living Dead."—Miss Estelle Stead desires us to point out an error on page 61 of this book where the name of Mrs. May McConnel is given in error as "McCormel."

Mr. Hannen Swaffer at Sheffield.—On Wednesday, October 14th, at 7.30, Mr. Hannen Swaffer is announced to deliver a lecture, "Is Lord Northcliffe Dead?" at the South Street Lecture Hall, to the Sheffield Society for Psychical Research. Mr. Walter Appleyard, J.P., will preside.

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Vol. IV. "PSYCHIC SCIENCE." No. 3.
Ready Oct. 1st. Editor MR. F. BLIGH BOND.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. K. Fillmore. Wednesday, October 14th, 8, Mrs. N. Melloy.

Croydon.—Harewood Hall, 96, High-street.—October 11th, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Camberwell.—The Central Hall, High-street, Peckham.—October 11th, 11, service; 6.30, Mr. Lund. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, *Becklow-road.*—October 11th, 11, public circle; 6.30, Mrs. Golden. October 15th, 8, Rev. Geo. Nash.

Peckham.—Lausanne-road.—October 11th, 7, Mrs. E. Cannock. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 11th, 11, Mr. F. L. Brown; 7, Mrs. B. Stock. Wednesday, October 14th, 8, Nurse Giles, at 54, Whittingdon-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—October 11th, 7, Mrs. Balmer. Thursday, October 16th, 8, Mrs. Lewis.

Central.—144, *High Holborn, W.C.*1.—October 9th, 7.30, Miss M. Mills. October 11th, 7, Mrs. Crowder.

Richmond.—Free Church, Ormond-road.—October 11th, 7.30, Mrs. de Beaurepaire, trance address. October 14th, 7.30, Mrs. S. D. Kent, address and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, London-road, Forest Hill, S.E.—October 11th, 6.30, Service, Holy Communion and Address. Healing Service, Wednesday, October 14th, 7 p.m.

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6.30 p.m.—*Speaker,* Rev. Drayton Thomas.

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The London Spiritual Mission,

18, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 11th.
At 11 a.m. ... ... MR. ERNEST MEADS.
At 6.30 p.m. ... ... MISS FLORENCE MORSE.
Wednesday, October 14th, at 7.30 p.m. ... MR. HENRY VANSTONE.
Friday, October 16th. ... ... DR. W. J. VANSTONE.
Special Lantern Lecture, "The Solar System and Star Worlds."
Sunday Services at 11 a.m. and 6.30 p.m.
Wednesday Services at 7.30 p.m.
Wednesday Concentration 3.30 p.m. (Members only).

Wimbledon Spiritualist Mission,

BROADWAY HALL (through passage between 4 & 5, The Broadway.)

Sunday, October 11th, 11 a.m. ... ... MRS. WORTHINGTON.
" " 3 p.m. ... ... Study Circle. Open to All.
" 6.30 p.m ... ... MR. R. BODDINGTON.
Wednesday, October 14th, 7.30 p.m. ... ... MRS. E. A. CLEMENTS.
Address, Spirit-Descriptions and Messages.
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

KENSINGTON SPIRITUALIST GUILD

HYDESVILLE, 73, EARL'S COURT ROAD, KENSINGTON, W. 8

Sunday, October 11th, at 7 p.m. ... ... MR. W. E. LONG.
Address and Clairvoyance.
Silver Collection to defray expenses.
Monday, October 12th, at 8 p.m. ... ... MRS. NELLIE MELLOY.
Clairvoyance.
Other meetings during the week as usual.

Worthing Spiritualist Mission, Mansfield Hall, Liverpool Rd., Oct. 11, 11 & 6.30, Mr W. A. Melton. Oct. 15. Mr. Metcalfe.

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London Spiritualist Alliance, Ltd.

Established 1884.
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ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

A subscription taken up by new Members on or after October 1st gives full privileges of Membership until the end of the following year.

Monday, Oct. 12th, at 3 p.m.

Clairvoyance and Psychometry, Circle* limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Clegg.

Tuesday, Oct. 13th, at 3.15 p.m.

Psychometry, Public Demonstration. Members Free; Non-Members, 2/-

Mrs. Cannock.

Wednesday, Oct. 14th.

4 p.m. Discussion Class, preceded by tea. Members, 1/-. Non-Members, 2/-

Leader: **Mrs. Margaret Irving.**
Subject: "What is Spirit Control?"

7 p.m. Clairvoyance and Psychometry, Circle* limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. Annie Johnson.

Thursday, Oct. 15th, at 7 p.m.

Meeting for Discussion. Members free; Non-Members 2/-.

Leader: **Mr. F. Bligh Bond, F.R.I.B.A.**
Author of "The Gate of Remembrance," "Hill of Vision," etc.
Subject: "Automatic Writing."

* Places may be booked in advance. Apply to Gen. Secretary.

THE L.S.A. offers to every enquirer the means by which he can himself reach a conclusion on the subject of human Survival and the possibility of communication between the incarnate and the discarnate.

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The articles may be seen on application to the General Secretary.

The following is the full list:

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String of small Artificial Pearls
Gold Locket, set single diamond.
Gold Locket, set pearl bird.
Agate Brooch, set pearls.
Lady's Watch (gold).
Locket, octagonal.
Plain round Locket.
Gold Bracelet and charms
Gold Charm, Coat of Arms.
Gold Merry Thought.
Safety Pin for Watch.
Horseshoe Brooch with opals.
Signet Ring, set red carved stone.
Gold Brooch with rope rings.
Gold & Enamel Brooch with pearls.
Arrow Brooch, "Good Luck" in Diamonds.
Square Locket.
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Miniature by Enoch Fairhead, R.A. Set in gold.
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Jade Charm.

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