SPIRITS AND THE COPYRIGHT ACT.

(Page 354.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

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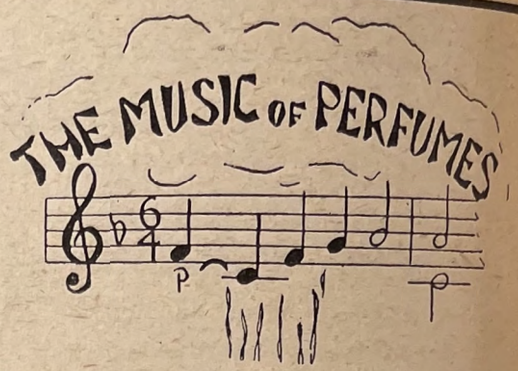
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NOTES BY THE WAY.

LET us endure to hear the truth we've told
Twisted by knaves lest men should hear aright.
Time will not stay, nor tide be backward rolled,
Nor darkness lord it in the House of Light.
—G.

THE "MARGERY" MEDIUMSHIP.

The June Proceedings of the S.P.R. are mainly occupied with a report on a series of sittings with the medium "Margery," by Mr. E. J. Dingwall, that goes into minute and not always edifying or seemly details (with photographs) and carries us nowhere in particular. But this is quite usual in such circumstances, and it may be that the S.P.R. carries out the spirit of R. L. Stevenson's maxim that "it is better to travel hopefully than to arrive." Still, as compared with Mr. Dingwall, Mr. Houdini, another scientific psychical researcher concerned in the "Margery" case, was much more definite, having no doubt of himself, whatever doubt he contrived to cast on the object of his "investigation." In short, Mr. Houdini (why is he not Professor Houdini?) found trick and imposture wherever he looked. Dr. Crandon, who is with great fairness permitted to reply to Mr. Dingwall's paper, is good-humouredly satiric on the ambiguity of the criticism offered. But Mr. Dingwall has had a very difficult task, having to perform the feat of what a philosophical friend of ours calls "successively differentiating." But while we have no doubt of the reality of "Margery's" phenomena, we are inclined, delicately and diffidently, to indicate a doubt as to the wisdom of exposing Mrs. Crandon to so much painful experimentation in the interest of a kind of "science" which is far more concerned with the *corpus vile* than with the living soul.

* * * *

FETISHISM, OLD AND NEW.

In that excellent little book, "A Heretic in Heaven" (Hutchinson) we read:—

> The iconoclast is much needed in these days. The fetishism of the Churches must be shattered, and their idols of ignorance and bigotry demolished before a reconstructed faith is possible. There is urgent need for a rational belief in God and an informed faith concerning the Hereafter.

That is very true; but we have lately begun to think that there is a certain need of iconoclasts in a movement which claims to have advanced beyond ecclesiastical superstitions, for we find that some of the less rational followers of Spiritualism (in the large sense of the word) are setting up superstitions of their own. It would be invidious to point to special instances. They are apparent enough to sensible observers who watch with disgust the forming of fanatical groups assembled around the teachers of fantastic doctrines purporting to be revelations from the spiritual world. If they are indeed so derived it is clear enough that their progenitors are spirits who have not yet awakened to the teachings of Nature and Reason, and are but blind leaders of the blind. It is vain to turn from the authority of Churches to submit to the authority of guides and leaders of less dignity and no greater validity. This is but to exchange one form of fetish worship for another. The Rationalists used to class Religion and Reason as being mutually incompatible. But real Religion can never be unreasonable nor true Reason irreligious. And Faith should be able to exist without fads.

* * * *

THE UNLIFTABLE MAN.

Major-Gen. Henry T. Allen, who commanded the United States troops with the army of occupation in Germany, tells in his book, "My Rhineland Journey," of one of his soldiers, Johnnie Coulon, who was able to resist all efforts to lift him. Johnnie was known as the "unliftable man." General Allen says: "With one of his hands on my pulse at the wrist and one at my neck near the carotid gland, I could not budge him, but when his hands were taken off I could easily lift the bantam boxer. He says he does not understand it, but that he makes plenty of money from his performance." It is an interesting case, and opens up a line of enquiry which certain students of occult forces have often investigated. Hindoo fakirs are known to possess similar powers of apparently upsetting the normal laws of dynamics, but whether this is due to some knowledge of hidden forces in nature or merely clever trickery is not entirely established. It is, of course, a fact that by bracing the muscles of the body, any ordinary person can resist lifting up to a point. One would like an opportunity of putting Johnnie Coulon to scientific test. The result might possibly be interesting, although there is a slight shadow of dubiousness about the case; it is conveyed by the remark that "he makes plenty of money from his performance."

IN a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.
WORDSWORTH.

THE LIFE AND WORKS OF ANDREW JACKSON DAVIS, M.D.

(THE POUGHKEEPSIE SEER)

By W. BUIST PICKEN.

PROLOGUE.

At the present time there is a highly significant world-revival of active interest in the problem of continued life after death. Clearly to answer the question whether a future life is fact or fiction, viewed either theoretically or from the ground of experimental evidences, the little-known and less understood Life and Works of the great Seer of the nineteenth century are of surpassing importance. From pre-historic time the common test of divinity in religio-revelation has been what every race understands as the "miraculous," the "supernatural." Criteria of moral elevation appeared subordinate, there being no common standard of morality itself. Our concepts of miracle, of the supernatural, have changed with the advance of scientific knowledge; but whilst they generally relate to something out of the common course of Nature, not to a break in natural law, even their modern meaning tends towards the unknown, the supersensible—towards unseen and intangible reality. Mystery naturally clings to them.

Now there is no life historically known, quite untraditional, so opulent in those elements of human experience as that of Andrew Jackson Davis; and no man has ever tried so strenuously to eliminate from his own history the "miraculous"—to bring the "supernatural" of his life into orderly unity with universal Nature.

As regards ordinary popular biography, personal elements predominate, for as a rule our prevailing interests relate directly to the sphere of personality, which is very commonly confused with that of individuality. In any true biography of Dr. Davis the part played by personality must be converse to what it is usually, for the reason that his case exhibits personality as negative, indivduality positive, and the impersonal transcendent. He withdrew one of his books from circulation because it dealt expressly with his personal life and relations; another because it was the fulfilment of a personal promise. By their author's desire his other twenty-six volumes are being republished without emendation of any kind.

According to the Harmonial Philosophy personality is naturally in the positive relation to what we call *extension, space and time*—to the material universe, and is negative to the spiritual universe; individuality holds converse relations. They are, of course, not in mutual isolation, being polar aspects of a dual-unity that is in perpetual flux. Hence the naturalness of psychic manifestations such as are recorded in this little book and have gleamed through human history.

CHAPTER I.

EARLY CHILDHOOD AND PSYCHIC INHERITANCE.

Andrew Jackson Davis was born at Blooming Grove, Poughkeepsie, N.Y., U.S.A., on the 11th August, 1826, and died at his summer house, Watertown, the 13th of January, 1910, five months after retiring from a long and far-famed medical practice.

His Autobiography, or "Magic Staff," which the publishers justly offer as *an unprecedented record, entirely authentic and beyond refutation*, exhibits in detail the gradual development of native psychic gifts, indubitably real, with corresponding manifestation of unseen human environment—the latter beginning at the future Seer's casual christening by a jovial neighbour whose inspiration at first seemed more spirituous than spiritual, but who became suddenly sober as he named the infant Andrew Jackson, and with impressive solemnity prophesied that his influence in the world would reach as far as the fame of the great man after whom he was christened.

The child's father, weaver and shoemaker, was poor, but an entirely honest man; uneducated, like the psychic mother.

When about five years old the boy Jackson almost got drowned whilst upon a baby-hunting expedition, wanting to have a living baby of his own to play with, in place of a little sister who had died. Trying to crawl across a shaky foot-bridge he tumbled head downwards into the torrent below, his feet in the air, and, attempting to cry for help, let the foaming water rush down his throat and stifle him. It was noon-time, but the drowning boy lost all fear, for he saw the twinkling stars of heaven appear, soothing him like his mother's eyes while he fell asleep. Particulars of the rescue, with the maternal answer to his inquiry as to how he came to breathe again, are given in that strange biography: "'Twas Providence, Jackson. It was so to be." About the same time the psychic mother exemplified her "second sight" in connection with the loss of an ox-chain by the Davis family's best friend of those days, their good landlord, Hiram Marshall. On a hot summer day the farmer called for a drink of cold water, mentioning his loss. Whilst he was speaking, the dreamy abstraction of interior vision came over the face of Jackson's mother, after which she told Hiram the precise spot in a certain field where he had himself left the chain, and where he duly found it. "She must be a witch," he remarked afterwards.

Clairaudience shortly thereafter came into Jackson's experience. Promised the reward of a jew's harp for an industrious day of wood-gathering, and suffering inexpressibly at his father's failure to bring it from a distant village, in a moment of rage he went out to his wood-pile and gave vent to his feelings with a "big swear," to wit: "I'll be dod darn to dod tarnation if that haint too thunderin' dam bad, anyhow."

The woods and the air were still as the stars. Suddenly a voice that he took for his mother's resounded in his ears: "Why, Jackson!"—unmistakably conveying to him astonishment, rebuke, grief, commiseration. The words penetrated to the core of his being, a great horror possessing him. In subsequent full confession to his mother he learnt that it was not her voice by which he had been so terribly affected.

At the age of eleven, then very far behind other boys in physical development, according to the practical Davis senior, "Not worth his salt," Jackson became somnambulistic. Besides making mental images of the mill-works with which the boy was connected as hopper-tender, he could figure to himself and understand new mechanical structures: "Complete machines for splitting shingles, for grinding grains, for pulverising plaster-stones, for sawing and planing boards, for doing the drudging kitchen work usually imposed upon women.

Early in 1838 he became gravely ill, and by his physician was prohibited from drinking cold water. Despite an acute dread of dying, and of the physician's dire warning, Jackson seemed to hear whispered to him: "You—may—drink—the—sweet—water—of—maple—trees."

At first he thought this a fever dream, the suggestion of his burning thirst; but the mysterious permission was twice given between mid-day and evening. With his mother's approval he drank the cooling water; convalescence followed, and in a few weeks health was restored. Such superficially trivial incidents are of profound import: they not only evidence supernormal intelligence, but regarded *in series* show that from birth (if not before it) the great mission of this Life to the world was determined, known, and directed by supernal love and wisdom. Soon after his recovery a sudden and brilliant development of somnambulence took place. A clear radiance that appeared over the entire bed in which he lay, and looked to him objective, like the Aurora Borealis, was later known to have been really a spiritual exercise of his own perceptive faculties. This phase lasted three weeks. Eight nights in succession he painted upon a small canvas (previously prepared by him without knowing why), a landscape which, after completion, he recognised as a view of the Garden of Eden impressed upon his mind at the Episcopal Sunday School.

One day, far from trees and human habitations, in the middle of a twenty-acre field, his attention was arrested by the sound of music, sweet, low and plaintive, apparently coming from "empty space" above him. The spiritual effects of this music were marvellous. Until this time his sympathies and antipathies were limited to the ordinary family range; now there was born in him an inexpressible yearning to know and love everything human. Indescribably blending with the mysterious music he heard these words: "You—may—desire—to—travel."

Months afterwards he heard the music again; and sometime after concluding that it had only been the work of his imagination, the voice like his mother's whispered: "To—Poughkeepsie."

At this stage of Jackson's history the extent of his schooling should be stated. History, grammar, geometry, with the intermediate branches of science; geography, astronomy, drawing, music, etc., were never taught him. *The duration of his entire mundane education was only a little more than five months.* From this time to the publication of his *Autobiography* in 1857 he never attempted to read any book treating of grammatical, historical, scientific or philosophical subjects.

In February, 1841, near the close of a chilly day, as the boy was passing from his home to the street, "something like a black veil" suddenly dropped over his face, enveloping him in utter darkness, while the sun still glowed in the west.

His state of consciousness resembled that of the somnambulistic trance; differed from it in that he could not see anything. Sickness, sorrow and hunger had come with the removal from Hyde Park, and that very day he had reproached himself for bringing about the change of abode, due to his "cornfield dreaming." He had resolved to "do nothing blind again," and already was totally blind in open day. Whilst feeling for the gate-latch, all space seemed suddenly to become radiant, the world transformed. Snows of winter had melted and left no trace, summer winds played amongst blossoming trees, birds made the perfumed air musical. "New and beautiful flowers decorated the margins of many paths that led to a gorgeous palace which stood where the tenant-house was standing a few moments before; a celestial bloom and an immortal loveliness shone forth everywhere," and Jackson heard the voice like his mother's "calling as from an unseen window of the palatial structure, 'Come here, child. I—want—to—show—you—my—new—home!'" Without surprise or haste he opened the begemmed and musical gate before him, and walked calmly through a lovely garden into his mother's heavenly home. His pride and joy presently became boisterous, when a stately door swung open and a familiar Hibernian neighbour raised her forefinger to him ominously: "Jist wait a bit," she said, "it's yer own poor mother that's a-dyin'." Laughing at her foolish words he bounded through the doorway; the black veil again fell, and the boy stood beside poverty and death. The doctor whispered: "She's dying." Thus witnessed the child-seer the passing of his "ever-strange, ever-sympathetic, ever-cherished mother." To mourn her loss was for him impossible. After the funeral, when the laments of others were hushed for the night, many times he repeated: "I thank you, Kind Providence, I thank you for taking her out of trouble; and, Kind Providence, you won't forget the rest of our folks, never."

(To be continued.)

PRACTICAL SPIRIT INTERVENTION.

Under the heading "A Strange Story," the "Progressive Thinker" relates some spirit manifestations as unique "even in the land of mysterious happenings and supernatural beliefs"—unique even in India. The story comes from Purulia, a district town of Eastern Bengal, and has quite a prosaic beginning in "an ordinary Indian marriage of children of fourteen and seventeen in which, as usual, love bore no part."

The son of a well-known family of the grocer caste was wedded to the modest daughter of a local celebrity of the same caste. Amid the customary rejoicing, everything appeared normal, but as the bride entered the bridegroom's family home she became curiously excited, her character changing from the meek maiden to that of a domineering personage, as thus:—

Calling upon the father of the bridegroom to come to her, she peremptorily ordered him to tell another respectable member of the community to come to her. Amid great excitement, this elder was brought, when she fiercely turned upon him, saying, "What have you done, you rascal, with the property you stole from my house," and followed this up by accusing him of stealing various antique vessels and dishes.

The old man was taken aback and tried to laugh it off. She fiercely interrupted him, asking, "Do you doubt my statement? Remember, I am Juanendra Baishya, and it was my property which you stole. I did not know when I was alive that you had removed the things, but later I watched you visit the place and found you out, but up till now could not find anybody who could be used as a fit instrument through which I could speak. But now this girl has come and I shall insist on my property being returned."

Juanendra Baishya was the bridegroom's grandfather, long dead; the other old man was his friend and business rival, who confessed to his wrong doing, and begged to be forgiven. According to the story the girl charged the eldest son of old Juanendra with stealing his gold and keeping it, instead of dividing the gold among the family. At first the son turned pale, and denied the accusation, but through the girl the old man spoke with such a wealth of detail that a confession soon followed, with a plea for forgiveness.

For a little while everybody was silent, the spirit apparently pondering over what had taken place, and concluded:—

If expiation is done I will forgive all and not come back again. But if not, I shall come back, and there are other revelations that can be made.

Everything then became normal, the transformed mentality of the daughter-in-law giving place to that of the meek and modest maiden.

"ALL IN ALL."

By "Ewing" (San Francisco).

Many have doubtless seen an arresting little allegory in verse in which fish were given the power to reason. One wiser than the rest declared there was such a thing as water, that their bodies were made of it and that it contained all the elements required to sustain and make fish life a perfect existence. They decided to investigate, and went up and down, North, East, South, and West, but were compelled to return, for there was no water to be seen.

And the birds, inspired in like manner, searched their environments for a substance called air, that contained all the requisites for perfect bird life. But they, too, were compelled to return for no such thing as air was to be found.

And in similar strain the writer's imagination wandered into fantasy. Since my boyhood I had heard of "Uncle Sam," and more, I had seen pictures of him. And in capricious mood my mentality wandered to Washington to find "Uncle Sam." But not one of his officials had ever seen him, and yet I was in the midst of him who, though invisible as person, yet presented the combined minds of over a hundred million people functioning as one, everywhere in evidence through law, order and power.

And my mind turned to thoughts of myriads of human beings who have said they could not find God, little realising that they were created and are sustained and dominated by His immutable laws, breaches of which are followed by swifter retribution and with more certainty than follows the violation of Uncle Sam's laws, but with this difference—violation of Uncle Sam's laws are punishable by his minions, but for infractions of God's law we visit punishment upon ourselves, and the quotation stood out: "Ye are Gods."

The picture of Uncle Sam presenting the associated minds of a great nation functioning as one was paralleled by the vision of the associated minds of the Universe functioning as one and operating through the Creator's eternal, omnipotent, omnipresent laws. And with redoubled force came the overwhelming and stupendous fact that I was not only in the very presence of God, but am a part of Him—and again the admonition: "Have I not told you ye are Gods."

My thoughts seemed to flow naturally into considerations of Dr. Wm. F. Kelly in a recent article on "How Cells and Builders are Built Up." After citing that experiments in electro-chemistry have established that each individual body cell is composed of millions of lesser individual creations bearing the same relation to the cell that the cell bears to us, physical and mental, he discovers that in these introspections man is invading a universe in which he is the God. And with continuing thoughts of progressive evolution pressing for realisation the writer envisaged the Master Mind, a Divine Mind, in which all that is lives and moves and that bears the same relation to us that we do to the units of which we are constructed.

And as I mused the scheme of Creation burst upon me with overwhelming force, for as the infinitesimal atom is composed of negative electrons circling about a central positive vitalising nucleus, so the great constellations in the Heavens present congeries of worlds encircling gigantic vitalising central suns. And in like manner the totality of the constellations must in turn circumscribe a great invisible dominating centre, all functioning as one, from which proceed the natural laws that hold atoms and planets alike to their orbits in perpetual motion in the great scheme of the overwhelming Divine Mind of Infinity. And the vision of an unknown but immortal poet enthralled me as I recalled his momentous and inspiring thoughts:—

O Thou Eternal Infinite—the great unbounded whole,
Thy body is the Universe ,Thy Spirit is the Soul.
If Thou dost fill immensity, if Thou art All in All,
Then being here I'm part of Thee or do not live at all.
How could I live outside of Thee? Thou dost fill Earth and Air.
There surely is no place for me outside of Everywhere.
If Thou art God and Thou dost fill immensity of Space,
Then I'm of God, think as you will, or else I have no place.
And if I have no place at all, or if I am not here,
Banished I surely cannot be, for then I'd be Somewhere.
Then I must be a part of God, no matter if I'm small,
For if I'm not a part of Him, God is not All in All.

And as the exaltation of the moment gives way to the demands of the Mundane, I *know* there is but one God Who is "All in All," and I seem to see why our Natural bodies, the sons of Natural fathers, are temporal and our Spiritual bodies, the sons of Spirit, God, are eternal; and as this leaves me it comes to me as an instinct that there is no reality in dead yesterdays, nor unborn to-morrows.

Freewill is a reality, a fact of experience. Do not be deterred from admitting it by difficulties of interpretation. Never reject a fact on account of imperfect theory. We may not know how freedom is possible, but we know, we feel, that we possess it. We really can choose; the burden of choice has been thrust upon us; and if we persist in choosing wrong, a terrible kind of soul-death may supervene—whether eternal or not is beyond our knowledge, our enquiry.—Sir Oliver Lodge ("Evolution and Creation").

"THE RETURN OF THE NATIVE."

Some Further Observations Concerning Teddie Knox.

By David Gow.

In Light of the 19th ult., I gave, under the title, "The Return of the Native," an account of the return of an old Press colleague (whose identity I disguised under the name "Teddie Knox") through the mediumship of Mrs. Osborne Leonard, assisted by Feda. It was a remarkably evidential case and has elicited many favourable comments not only from Spiritualists, but from non-Spiritualists. There were also some pleasant echoes from Fleet Street where the original Teddie Knox was so well known. I was agreeably struck by the complete absence of any hostile criticism and by the fact that, as I anticipated, several of Teddie Knox's old friends at once recognised the picture without it being necessary to disclose his real name. One old friend, who knew Teddie Knox well, on hearing a brief outline of the case verbally, promised me that he would subject the account when it was in print to severe criticism. In short, he would "cut it up." It was a jocular challenge and I accepted it in the same jocular spirit. He has now read the story and has nothing to say. Quite naturally; because there is nothing to "go for," short of challenging the accuracy of my report. But I reported the event just as I would report *any* event—without partiality, adding nothing and suppressing nothing vital to the narrative. As a Press reporter in earlier days I passed some pretty severe tests, so that this would not have been a promising line of attack. The report I supplied in this case might have been indigestible, but it was at least unadulterated; and my friend knew it. He had known the original Teddie Knox, and he has known me for many years; so there was nothing more to be said.

Feda's Description of Teddie.

But although I have received no adverse comments on the account there have been several questions. First, there is an allusion to the little discrepancies I noted in Feda's description of Teddie Knox as he appeared to her. She gave in the main an accurate description of his physical form as I knew it, but described his eyes as being grey, whereas they were brown, and she gave him a beard, which he did not customarily wear. I might have challenged these inaccuracies at the time, but I did not at first have any clear idea of any friend to whom the description could refer. It was really the vivid presentation of Teddie Knox's mental characteristics that conveyed to me an overwhelming sense of his identity, and I took little account of the small errors in physical features. As to these, we may take it that the colour of the eyes was a mistake, possibly on the part of Feda. As to the beard, that is quite easily accounted for. I have already indicated that Teddie was rather careless in his habits and occasionally went unshaven. It is rather more than probable that in his later days, after we had separated, he allowed his beard to grow, not, perhaps, as a deliberate action but just the outcome of neglect. Anyway the points are not really important.

The Activities of Feda.

The next inquiry to be dealt with relates to my statement that Feda has occasionally made her presence manifest in Light office. The three most conspicuous instances of this are as follows: (1) Early in the present year a lady clairvoyant from the Midlands visiting Light office described the spirit of a girl or young woman as standing near my desk. The clairvoyant who rarely reads the Spiritualist papers knew nothing of Feda, but from her description I recognised the spirit as probably that of Mrs. Osborne Leonard's guide, but I thought it wise to verify the matter afterwards by consulting Mrs. Leonard and Feda herself, who both corroborated the description given. (2) The displacement of pens and papers in the office. We had noted some of these things at the time as a little mysterious, but did not attribute them to any but ordinary causes, never thinking at all of any psychic explanation; but Feda herself volunteered the statement, first to a lady sitter and afterwards to myself, that she was the agent in these little disturbances. These statements, it may be mentioned, were given without prompting. (3) At a direct voice sitting with Mr. Evan Powell, held in the room adjoining the office, Feda spoke to one of the sitters. I heard the voice but did not identify it or know what was said until afterwards. On interrogating her at the Teddie Knox séance—which occurred afterwards—she stated that she actually spoke, adding a piece of information regarding what she had said, of which I was unaware at the time but afterwards verified by consulting the sitter to whom Feda had spoken.

Each of these cases is fairly evidential, but in combination, I regard them as distinctly impressive.

Some Minor Points.

Another matter I may take up is my statement that at one stage of my conversation with Teddie Knox I heard what seemed to be a low voice prompting Feda. If it is objected that this may have been my imagination I should not feel disposed strongly to contest the point, because it is in itself not important; but at the time it did seem to me to challenge comparison with Mr. Robert Blatchford's sitting with Mrs. Leonard when he, as he states, heard his wife's voice addressing him directly.*

Next I may take up the question as to what Teddie Knox knew of Spiritualism during his life on earth. Not very much, I think. I believe he sat at a few *séances* and attended one or two Spiritualistic meetings and also had friends amongst Spiritualists, but the thing did not interest him in any way, and he was not enamoured of either the subject or the people associated with it. To him, Spiritualism was one of the "fancy religions"—I am quoting his own remark—and Spiritualists a kind of eccentric people with no literary or artistic interests. In this respect things have altered tremendously since those days.

A Non-Spiritualistic Spirit.

This aspect of the matter impresses me as rather a striking one. We have here the case of a returning spirit who, while he comes back to say that he has survived death, is apparently no more influenced in favour of Spiritualism than he was before. He is still "bored and irritated" by its followers. These circumstances raise some curious considerations; they suggest, for instance, an approach to psychic evidences from a new angle.

It has been suggested by a distinguished psychical researcher that I may be able to obtain further communications from Teddie Knox in order to supplement the evidence already gained, but I hardly think he is likely to pursue the matter. He preserves his old affection for his friends, but has, I think, made it pretty clear he is not particularly interested in Spiritualists or in Spiritualism, as such, any more than the average person who sends a telegram to a friend is particularly interested in the working of the telegraphic system. But if he gives any further message that is likely to be of interest or value to the cause of Psychical Research I will not fail to record it.

In conclusion, I may be allowed to say that although I was agreeably impressed by the absence of any hostile criticism on the case presented, I would in no way have resented its appearance, having no feeling of possessing any proprietary rights in the evidences offered. I think criticism of every kind has a value and purpose. When it is bad it exposes the weakness of the critic. When it is good it exposes the weakness of the case.

THE FABLES OF SARDONICUS.

(In the Style of O. Henry.)

The Well-bred Family.

There was once a Family that prided itself upon its Good-Manners. For the members of this Family reflected always upon their Coat of Arms which, in addition to a Unicorn and sundry things Vert upon other things Argent, did display certain words which said: "Noblesse Oblige" and likewise: "Toujours la Politesse." And the Family took Pride in their mottoes, for they said, "We may have no Brains to speak of and our Morals may be all to the bad, but thank Goodness we know how to treat our guests with Suavity and Graciousness, which alone is the Hall-mark of the Well-Bred Person."

And a certain Stranger did decide to pay the Family a visit, so with great joy he entered into their Domicile expecting to receive Gracious Hospitality. But the Family appeared to regard the visitor as though he were a Typhoid Germ. And when at length they consented to converse with him they put him to a severe cross-examination and treated him in the manner that people treat those suspected of having Designs on the Plate and Jewellery.

So the Visitor did depart, much chilled, saying, "The manners of some of these microcephalic homunculi give me a Pain in my Ethereal digestive organs."

For the Visitor was only a Ghost or Spirit. And, of course, nobody bothers to be Polite to a Spirit—except a few Spiritualists and other similar Folk of Weak Intellect.

Moral:—

It's no use being too thin-skinned if you're a Ghost.

D. N. G.

I take this opportunity to express my great satisfaction with Light. Its nature has created a real physical want and necessity to my family, and to do without it would be suffering.—L. J. Serin (Brussels).

The "Light" Leaders.—Many times we have been urged to publish in book form some of the leaders in Light. We fear there would not be sufficient demand to warrant the publication of such a book. Nor should it be forgotten that a collection of the leading articles, together with sketches and fables from Light, was actually published in 1920 under the title, "Spiritualism: Its Ideas and Ideals" (J. M. Watkins), of which a large stock still remains unsold—a distinctly disappointing result, especially as the price has been reduced to one shilling. In any case we should not think of embarking on a further publication until the present issue is disposed of.

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* "More Things in Heaven and Earth" (p. 92).

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

THE STANDPOINT OF "LIGHT."

SIR,—Perhaps you may be interested to know how your valuable weekly issue interests and helps one reader at least. As one who sees that "the Good, the True, and the Beautiful" are alone the Real, I find the articles in LIGHT most helpful, especially those which deal with the spiritual world, as contrasted with the ordinary materialistic idea. LIGHT, week by week, helps to keep alive the spiritual idea, so I hand my copy on when read, though sometimes I wish I had kept the issues dealing with some of these transcendental realities.—Yours, etc.,

OLD PIONEER.

Chelmsford.

THE MISSION OF HEALING.

SIR,—My wife is pleased to give testimony of the successful spiritual treatment by "Dr. Lascelles" through Mr. Simpson.

Owing to internal trouble she underwent an operation in 1912, and enjoyed good health until 1918, from which time scarcely a day passed without her suffering much pain.

She was beginning to think that further hospital treatment would be necessary, but on reading of the wonderful cures by "Dr. Lascelles," through Mr. Simpson, she decided to visit him. Each successive treatment proved more beneficial, and on the fifth visit she was told "no need to come again." Four weeks have passed since, and she is enjoying her former good health, and is without pain.—Yours, etc.,

F. R. C.

IMPERSONATION AT SEANCES.

SIR,—Mr. Leigh Hunt's article in LIGHT, of July 24th, on impersonating spirits, is of interest to all sitters. Impersonation or substitution are often both difficult to understand and to detect, even by the experienced investigator. They can take place without the knowledge of the medium. "Like to Like" being apparently one of the strongest laws of Spirit life, the medium's guides may, under certain circumstances, be over-ruled, or may even be entirely absent from what would appear to the sitters a very successful sitting! In trance mediumship an undesirable "control" can sometimes take the place of the original control.

In cases where mediums themselves are not insistent that "the truth and nothing but the truth" shall prevail, the likelihood of impersonation is, of course, greatly increased. Dark séances lend themselves to many complications. In *most* cases though not all, a red light, sufficiently strong to enable the sitters to see clearly all that takes place, is merely a matter of practice for the medium. This is particularly the case in voice mediumship.

Spiritualists would do well to encourage their voice mediums to practise in this way because, undoubtedly in the case of weak-kneed mediums who are willing to admit failure, which is sometimes inevitable owing to causes beyond their control, as well as in the cases of unscrupulous mediums who enjoy "fooling" their sitters, the dangers of impersonation or substitution are greatly increased by darkness. In the dark there are many ways by which the voice may apparently be made to come from different parts of the room, although ventriloquism is ruled out.

"Substitution," where one spirit acts or speaks for another, or where the medium is unconsciously used to produce the effects, is sometimes silently allowed by the guides, and this, when discovered, is of course very disconcerting to the unwary sitter.

The whole question of mediumship bristles with difficulties which can only be overcome by our recognition of the fact that there is still an immense amount to be learned, and a determination to use at all times the most rigid common-sense. As Mr. Leigh Hunt points out, the laws of spirit life are as good as and better than our own, but we *must co-operate*. To abandon all ordinary precautions on the plea that the medium is so sensitive that common-sense methods will inhibit the phenomena, is to court disaster. The rules of common-sense are as strong in spirit-land as they are here, and if we are willing to lay ourselves open to being "fooled" we must not quarrel with the results we sometimes obtain in consequence of our own folly and fear of facing tests.

The proper attitude of the earnest Spiritualist investigator should be the same as that which underlies the principle of British justice; the facts should be investigated with courtesy and perfect impartiality, and every medium should be considered innocent unless he is proved guilty. This point is not decided by a hasty jump to conclusions, but by expert analysis of the evidence.—Yours, etc.,

V. V. FARONE.

ALARMIST PROPHECIES. A PROTEST.

SIR,—It cannot be denied that through mediumistic channels Spiritualists are receiving grave warnings of alarming events that are to happen in the very near future.

After careful examination of these warnings, published in books, papers, and otherwise, I conclude that the very near future (after allowing for a good margin of time) means within the next two years. This information, coming from all degrees of Spiritualists, from the most prominent downwards, it is with humility I venture to point out to those publishing such warnings the grave responsibilities they take upon themselves, and the damaging effect it would have upon Spiritualism if these events should not come to pass.

Possibly we do not doubt the honesty of those on the other side, who give us such information, but we know by experience that we cannot always rely upon such warnings, especially when they are accompanied by the time factor.

Knowing this, and how, in the history of Christianity, many foretellings from undoubted sources have not been fulfilled, it surely behoves us to be extremely cautious and to satisfy ourselves and others that there is a justification for giving out publicly such matters of grave importance.

We can quite understand the possibility of a highly-evolved-spirit on the other side expressing his or her opinion to the other spirits that such events as we have been told of will probably take place in certain eventualities, and that such an opinion handed on from spirit to spirit by such transmission would be regarded eventually as a fact to come off almost at once, and, as such, be handed on to us. We have such experiences in our life here.

Of course, I do not say that such grave warnings as Spiritualists have received will not be justified, but before publishing such matters of vital importance, I would suggest that Spiritualists remember two things at least:—

(1.) History in the past shows some foretellings with the time factor, emanating from high sources, which did not come to pass.

(2.) If such warnings now being given out are not fulfilled, only serious reflection can be cast upon information emanating from the other side, to the disparagement of Spiritualism.

Therefore I would beg Spiritualists to think twice, and thrice, of their responsibilities before broadcasting the coming of such serious events.—Yours, etc.,

R. HOWARD.

SPIRITUALISM AND HUMOUR.

SIR,—The gentle rebuke to the solemn-visaged folk given by "Ubique" in last week's LIGHT, should be taken in good part by Spiritualists.

There is, of course, the serious side to be considered in our intercourse with those who have passed the "article of death," and, indeed, inseparable from the subject. The intense emotion awakened under these circumstances does not lend itself to humour; but to imagine that solemnity prevails with those who have entered the spheres, or that their outlook is limited to serious views alone, is a mistaken idea. They enjoy a bit of fun with the greatest relish, and are quite as keen in perceiving the point of a joke, and even of relating a humorous anecdote themselves, as ever they were on earth.

It is quite a common incident at a "Voice" séance, when undue gravity weighs down the sitters, and the production of phenomena somewhat drags, for a spirit to bring into the conditions a sparkle of fun, and induce a laugh. Instantly the atmosphere seems changed, for the vibrations generated by laughter are the very kind required to secure and sustain spirit voices.

Humour has been defined as a mental quality which delights in ludicrous and mirthful ideas, and if, under such a pleasant cloak, a lesson can be taught us, it should be welcomed.

Your contributor who treats us to "Diary Leaves" in the true spirit of Samuel Pepys is such a teacher. They contain satire to which no reasonable person can object, and we, as Spiritualists, may read between the lines and benefit by them.

The man who laid bare his inmost nature as Pepys did, the man of the most extraordinary mixture of good and bad qualities, certainly never contemplated that those shorthand characters, for two centuries undeciphered, would one day be used to "point a moral and adorn a tale," and it is due to the ability of your correspondent, who so aptly applies its amiable sarcasm that we see the incongruities in their humorous aspect, and can taste its wit, and lay to heart its lessons.

Pepys, so utterly destitute of imagination, with his kindness and brutality, probity and fraud, common-sense and superstition, modesty and conceit, dignity and buffoonery, forms one of the problems of mentality, and in presenting to us a modern version of the great Diary in so amusing a fashion, your correspondent is doing a service, and, we should say, as the popular chorus had it some years back, "We want more."—Yours, etc.,

R. H. SAUNDERS.

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Surbiton, S.W.

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SPIRITS AND THE COPYRIGHT ACT.

Some considerable time ago Mrs. Champion de Crespigny raised in LIGHT the question as to the copyright in psychic scripts; as a literary woman the matter was naturally of interest to her. That question has now been decisively if not finally settled by the legal decision in the case brought by Miss Cummins against Mr. Bligh Bond in connection with the "Chronicle of Cleophas." In short, Miss Cummins is adjudged the owner of the copyright.

Looking at the matter from the standpoint of personal reasoning we had arrived at much the same conclusion regarding all psychic scripts long before the present case began. On the face of it, it seemed simple enough. The writer of a piece of original literary work, psychical or otherwise, is *ipso facto* the owner of the copyright, and on discussing the question with some literary and legal friends at the time we found they were of the same opinion, with the exception of a well-known writer who is also a zealous Spiritualist, who contended that the spirit who dictated the script was the true author, and not the "amanuensis," that is to say, the medium. We had no objection to that proposition as an *abstract* matter, but it had no practical bearing on the question. A spirit cannot hold property, cannot sue or be sued, or be cited as a witness in a court of law; to that extent therefore the law is quite justified in refusing to recognise spirits as having any part or lot in the affairs of everyday life. This is the coldest common-sense; and incidentally we are glad of it, for it prevents the two worlds becoming inextricably mixed up. It operates, too, as a healthy check on some of our enthusiasts whose ambition it is to enlist the aid of the spirit world in their business affairs. The result is always unfortunate, because it is so clearly the design of Nature that the spirit world shall not be degraded to the purposes of the material world in such directions.

A spirit, then—however completely his existence may be proved—cannot own a copyright. He cannot own *anything* in this world or we should be controlled in a more than figurative sense by the "dead hand." Of course, as we know, the rule operates in opposite directions, because many spirits return bitterly lamenting such things as unjust wills, and show themselves anxious to right some wrong which can only be righted by a process of law. But it is too late; they can own nothing and dispose of nothing. They have become legally nonentities. This is a general principle which applies to everything, including questions of copyright.

Of course there was another question to be settled arising out of this copyright dispute. Is the copyright of a psychic script (if regarded as the work of a spirit author) the property of *anybody at all*? Well, Mr. Justice Eve's decision has settled *that* point, too, on the lines of practical common-sense. The law cannot be entangled in metaphysical questions and it has no jurisdiction beyond this world. Many great writers of the past and some famous writers of to-day have acknowledged the spiritual world as the real source of their works, but as they were the writers they also were for all practical purposes the authors, taking not only the rights but accepting also the responsibilities as well. For there is more than the question of *rights* involved. Supposing an "automatic writer" produced and published a series of libellous statements, we do not think that there would be any dispute as to the ownership of the copyright in a case of that sort! The automatist would be liable; he or she could not lay the onus on some unseen spirit author.

It has been widely regretted that this case of the Cleophas Scripts should have been made the subject of an action-at-law, but as regards the general principle it was perhaps time that the air was cleared by a legal decision, for although the general issues seem plain enough there were doubtless some fine legal points to be decided. In any case, the fact that such a case should be brought into the purview of the law is an indication of the progress we have made in getting the reality of human beings in another world treated as a serious proposition by the human beings in this world. But the fact remains that the spirit, although a "discarnate entity," is not a "legal entity," and is never likely to become one, for which he and we may be unfeignedly thankful!

HUMAN SURVIVAL: AUTHORITY AND EVIDENCES.

We have more than once said that for many people the question of a life after death is not so much a matter of evidence as of authority—that it is not a question of what has been said or what has been seen but a question of the standing of the witnesses.

The Rev. Charles Tweedale, in his book, "Psychic Evidences and Religion," cites such witnesses as Sir William Crookes, Sir William Barrett, Dr. Hodgson, of Cambridge University, Dr. Geley, the eminent French savant, and Sir Oliver Lodge, as follows:—

> Sir William Crookes, F.R.S., says (December 9th, 1916): "The facts point to the existence of another order of human life continuous with this, and demonstrate the possibility of communication between this world and the next."
>
> Sir William Barrett, F.R.S.: "I am absolutely convinced of the fact that those who have once lived on earth can and do communicate with us."
>
> Dr. Hodgson, of Cambridge University: "I entered profoundly materialistic, not believing in life after death. To-day I say 'I believe.' The truth has been given to me in such a way as to remove even the possibility of a doubt.'
>
> Dr. Geley, the well-known psychologist: "The facts revealed necessitate the complete overthrow of the materialistic physiology and conception of the universe."
>
> Sir Oliver Lodge . . is thought by some to waver in his declaration that survival and communication are established. This is not the case, and the impression was caused (as he explains in a letter to me) by his desire to make it clear that all had not reached the same conclusions. His own mature conviction is set forth in a speech at Browning Hall, Walworth, as follows: "I tell you that we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation."

Mr. Tweedale continues:—

> Truly it is a strange phenomenon to find those who profess and call themselves Christians saying that this is not the case and rejoicing in their statement. One could understand such an attitude on the part of materialists or agnostics.
>
> The opinions of the scientists and men of standing quoted above (there are many others) have . . been reinforced by the pronouncement of the Society for Psychical Research (noted for its extreme caution), the Presidential Address of which states that the dead can and do communicate and make their presence felt, and that this will soon be universally believed in and rightly so.

FROM THE LIGHTHOUSE WINDOW

A belated report of an alleged visit of Liszt, the great musician, to Gabriele D'Annunzio, the famous poet, has appeared in several newspapers. From "The Banner of Life" we take the following:—

In a letter to a firm of Milanese piano manufacturers, addressed as "my dear companions in sonorous construction," the poet describes how, upon the arrival of the instrument, it began to vibrate, drowning the sound of nearby church bells.

"This is a place of mysteries and prodigies," he continues, "not without trembling I perceived that the shadow of Liszt, who was once a guest here, had entered the instrument and was producing with long immaterial fingers a beautiful rhythmic tempest."

* * * *

The "Weekly Dispatch," on the 18th inst., told its readers to look out for the 20th: "On or about next Tuesday, July 20th," it said, "something of importance will occur." Old Moore could hardly do better. For it may safely be said that something important is at least likely to occur every day. It is not necessary to go so far as Egypt for a prophet of that order. But in large type the "Dispatch" thus spoke:—

This prophecy is put forward by a prominent Egyptologist who, for twenty years, has concentrated on the study of the Egyptian pyramids. In them he has found prophetic history of the world in stone.

In smaller type the "Dispatch" continues:—

Captain H. W. Seton-Karr, the famous explorer and big game hunter, said to the "Weekly Dispatch" yesterday, "My friend's name is widely known. I might almost say that he is world famous, but he refuses to make it public until after verification of his prediction.

"He has discovered a complicated system of measurements in the galleries of the chief Egyptian pyramids and believes that by these means he can foretell many important dates in the world's history. . .

"August 4th, 1914, he set apart, months beforehand, as a date on which some cataclysm would overtake the world, a prophecy terribly fulfilled by the outbreak of the great war.

"In a similar manner he predicted, five months before the event, the exact date of the Armistice in 1918.

Now it should not be necessary to observe that the great war was not a cataclysm, whatever it actually may have been. A cataplasm is only a poultice, so named because of the moisture in it, just as cataclysm means a deluge. If the Armistice prediction had no better basis than the other two above referred to, they may all be cast into the flood of unfulfilled "prophecies." In the matter of prediction, Mr. Seton-Karr is less wise than his incognito friend, who refuses to publish his vaticinations until they have been verified.

* * * *

"Peter Simple," in the "Morning Post" of the 21st inst., in its column, "The Way of the World," remarks, concerning prophecy:—

So much are we "poor fools of habit" that we are only amused by the predicting of some startling departure from the normal.

Referring to the prophecies associated with the Great Pyramid, he is distinctly of the opinion that however earth-shaking such predictions are, we shall have approached them in perfect equanimity.

All sorts of tremendous happenings occur unheralded. There is no reason why the Great Pyramid should not be right. Some day it will be, if the world goes on long enough.

This is both welcome and refreshing.

* * * *

It is only fair to add, however, that in an interview reported in the "Morning Post" of the 23rd inst., the Rev. Walter Wynn referred to the financial chaos in France as having some bearing upon the significant date. He also mentioned the fact that on this pyramidical date Sir Austin Chamberlain had replied to a question as to whether he was satisfied with the present state of armaments in Germany, with the monosyllable "No."

The "Morning Post" adds:

Mr. Wynn's next date of importance is given in his book as August 22. Perhaps the great event will be more definite on that occasion.

* * * *

Mr. R. G. Hogarth, F.R.C.S., in his address as President of the British Medical Association, at Nottingham, on the 20th inst., spoke of the difficulty which arose when a new theory and practice of the art of healing is proclaimed in terms of religion, and religion in the terms of health. In that company, Mr. Hogarth said the medical scientist had no place; between religion and nature, between mind and body, there existed not an opposition, but a relation. "There is always room for patient and reverent inquiry," said the lecturer.

"The National Spiritualist" reports that Dr. Weller van Hook, Professor of Surgery at Northwestern University School of Medicine, said to the Medical Round Table of Chicago:—

> Occultism and Spiritualism should no longer be a matter of pseudo-science. I believe, from personal experience I had by attending a few Spiritistic séances, there are phenomena in that realm that should be studied. Medical men should not leave investigation of such matters to the Houdinis.
>
> Telepathy and the deeper underlying phases of human thought, the breeding of children, fostering a new race and preventive medicine in general have gigantic possibilities. Many people die because they don't know how to hang on to their bodies. Experience shows that death can be driven off to a certain extent by will power. Wouldn't it be important to investigate this and teach it to the patients?

* * * *

From time to time we have made reference to the question of occult or mystical numbers, an idea which sometimes receives curious illustrations in the lives of some particular individuals. The "Daily Express," of the 20th July, gives a picture of Dr. Julia Seton (an M.D. of Colorado, and of Tufts College, Boston), who, it is said, has "come to London to advance the cause of the science of numbers." We learn further that Dr. Seton claims that "a proper understanding of the science of numbers makes for health, success, and peace of mind; not only does it show what is a person's lucky day, but what colours in ties or frocks that person ought to wear. It regulates the whole of existence. Further, Dr. Seton is represented as saying:—

> The mystic properties of numbers have been known for thousands of years. Pythagoras, the Greek philosopher, the Hebrews in "The Book of Numbers," men and women in all lands and at all times have wrested from Nature the secrets of numbers.

This is doubtless true. The difficulty we have always found is that no one seems to be able to discover the law at work, and by consequence, although we have many singular illustrations of the working of numbers in a given life, results do not always "pan out" according to the rules laid down by the numerologists. Moreover, there is a great variety of systems, and as a consequence, a good deal that is contradictory creeps into the results.

* * * *

Mr. W. H. Evans, one of our well-known contributors, supplies the article (July 10th) of the "Manchester City News" series on "Spiritualism and Common Sense." He begins with a quotation from a letter written by Galileo to his friend, Kepler, as appropriate to the attitude of some learned men towards Spiritualism even to-day:—

> Oh, my dear Kepler, how I wish we could have one hearty laugh together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly. And to hear the professor of philosophy at Pisa labouring before the grand duke with logical arguments, as if with magical incantations, to charm the new planets out of the sky!

Mr. Evans applies Galileo's letter to the moderns who "refuse to look through the psychic telescope." In the course of his exposition of the phenomena of Spiritualism he illustrates it with an account of a séance at which he was present, in his brother's house. There were about a dozen persons seated in a semi-circle at one corner of the room, the light being good. The medium was not a professional one:—

> Presently the medium came out of the cabinet and sat down facing us, the auto-harp being on the chair by his side. He sat in full view of all of us, with his hands on his knees. Presently the harp began to play, and the tune "Hollingside" was played right through. That no one visible in the room touched the harp I am certain; we were all alert, and I think the most surprised person in the room was the medium. I watched that harp, and could have touched it if I had so desired, but no fingers were visible causing the strings to vibrate. Yet they vibrated, and played a tune recognised by all. There is a great deal of talk about the subconscious, and I suppose some would credit the phenomenon to the activities of the sub-consciousness of the sitters or of the medium.

Mr. Evans remarks that this action of the sub-consciousness is pure assumption, and leaves on one side the fact that no one has any knowledge of how to control it for the production of such a phenomenon.

CROSS CORRESPONDENCE AS DEMONSTRATED BY SUPERNORMAL PICTURES.

By F. R. Scatcherd.

One of the interesting events in connection with the recent Congress of Experimental Psychology was the exhibition of supernormal photographs by Mrs. May McConnel, demonstrating the survival and identity of her son David.

The Paris friends were disappointed at there being no opportunity to hear Mrs. McConnel's lecture and see the slides, so Mme. Leven, of 26, Rue Vavin, kindly arranged a soirée for 19th June, which was largely attended. These curious photographs illustrate almost every phase of this perplexing subject. There are examples of thought-forms of various types, one analagous to my own "thought jacket" when, thinking of a lace coat left behind, during the moment of being photographed, the missing garment appeared upon me. But in Mrs. McConnel's case it was not her own thought that was materialised, but that of her dead son.

David was very particular about his mother's dress. On this occasion Mrs. McConnel was photographed in the chapel of the hospital where she was staying for her health. She was wearing a dress without lace at the neck, and was not yet well enough to be keenly interested in life.

David presumably makes use of the opportunity to impress his mother with the fact that he wishes her to care for her appearance and to take up her old interests, for David was also very proud of his mother's scientific attainments. (She is a graduate of Stanford University and has made one or two important discoveries during her research work in biology.)

So David's mother finds herself decorated with an elaborate lace *jabot* and a book is placed in her lap. She was not wearing lace, nor had she a book on her knees, when photographed. When this and other slides were shown a photographer exclaimed: "Mais c'est trop fort," and went on to express his opinion that that was the reason M. Henri Durville had not permitted the photographs to be exhibited at the Congress.

I explained that this was incorrect. Mrs. McConnel joined me at the last hour at Southampton, and was, therefore, not expected at the Congress of which she only became a member on her arrival. With regard to my own slides, they had not been exhibited because of a misunderstanding, and being absent when M. Fabius de Champville wished to show them with his own collection. But the photographer shook his head and continued to murmur "C'est trop fort! C'est assommant. M. Durville avait raison."

He was still under the impression that it was Mrs. McConnel's slides that had been withheld on account of their revolutionary nature, and although I explained that the late Commandant Darget, the pioneer of super-normal photography, was a member of former Congresses with the other pioneers, Dr. Hippolyte Baraduc, and M. Guillaume de Fontenay, and that Dr. Iwann, who had been present that evening, had lectured during the Congress on that subject, as had also M. Duchâtel, he still shook his head and murmured: "C'est trop fort. M. Durville avait raison."

I hope these photographs will be shown in London before Mrs. McConnel leaves for America, as they are to photographic phenomena what "cross-correspondences" are to written communications, *i.e.*, they demonstrate a controlling intelligence behind various isolated phenomena, each insignificant as standing by itself, but indispensable as a link uniting a whole connected series.

THE CLEOPHAS SCRIPT.

The action by Miss Cummins against Mr. Bligh Bond, the "Cleophas Case," as it has been called, has been so fully reported in the daily Press that it is not necessary to recapitulate the details here. After hearing the arguments on both sides and adding some humorous and occasionally incisive comments of his own, Mr. Justice Eve decided in favour of the plaintiff. His Lordship said that it would almost seem as though the original authors of the document were the individual who had been dead and buried for something like 2,000 years and the lady (Miss Cummins); but inasmuch as his Lordship was incapable of making any declaration which would include that individual, for he had no jurisdiction beyond this country, he must confine himself to the present time. The Judge added that he had made some strictures as to certain aspects of the defendant's conduct which had created an unfavourable impression on his mind, but he had come to the conclusion that he did no think that the defendant was actuated by any sordid motives. As regards the process by which the messages were transmitted, his Lordship said he was not competent to decide such a question as this. He looked on this matter as a terrestrial one, "of the earth earthy," and he would deal with it on that footing. The plaintiff was entitled to a declaration that she was the owner of the copyright of the script, and he gave judgment accordingly with costs.

A SEANCE WITH MADAME BRIFFAUT.

Notes of a Seance Held in Paris on 22nd June, 1926.

Sitting with Madame Briffaut (in French).
Miss Scatcherd, translator.
Sitter, Mrs. David McConnel, who does not know French, opposite to medium (table between).

Medium: Place your hands on the table; do not think of anyone. Do not think. I feel your thought. You are a medium. There is by you a spirit-man who is old; his hair is thin on top, long at sides, very white, he has a long beard, a very beautiful face like a medal.

Mrs. McC.: Yes! My father. It was said that his face was like a cameo.

M.: He is often with you, helping you, and with him is a young man, a vision of a wonderful personality—beautiful face and smile, and a splendid figure. He may have been a boy, nineteen or twenty, or much older. He could not have stayed here, he is an old spirit. He came to go again and teach. His name? I get the name "John."

Mrs. McC.: Yes. David's second name.

Miss Scatcherd: Has he ever given it before?

Mrs. McC.: Yes! To Sir Oliver's secretary.

M.: He says, "My Mother! *Ma cherie, ma mère adorable, ma mère adorée, mon amour de mère.*" *Il vous embrasse de tout son cœur.* He says he has shown himself as a boy, as a growing man, and as one older. He has a girl with him, Rose. She too was an old spirit; though not so old as he; she was needed for the work. They do it together, he would not do without her; she is younger, a very fine, tender spirit, dark curling hair reaches her shoulders. She has a fine lace scarf or fine clouds about her face. It is oval. His fiancée? He places his hand in hers—so—and says "a sister."

Mrs. McC.: No! He had a sister but this is his *friend.*

M.: He says she loves you. She passed with something here, placing hands over left side of chest.

Mrs. McC.: Right.

M.: They love you, and are at times anxious about you. They watch over you. You are to go back, you are needed, but you will have there even greater revelations given than you have had here. You are not to be so intense, John says. Sometimes you spoil the result by trying to project it. Be calm and ready to receive. They are not anxious about the work; it is wonderful, but you must take care of yourself. John wants to speak of his father. He says sometimes he believes—sometimes he does not (making a characteristic gesture of despair). He says he must be made to believe; it will make a difference when he passes. I am going to show myself to him and then he will. He is not very well and is very tired just now. . . Who is Harry?

Mrs. McC.: His father's brother.

M.: And who is Nellie?

Mrs. McC.: Nellie may be the wife of the man I go to see to-morrow.

M.: No! She is not that. I see her different.

Mrs. McC.: Well! I think I know who she is. It is an association with "Harry" who is not the man I thought of at first.

M.: John brings other people. Florence? He says he has met her.

Mrs. McC.: Yes! I know who she is.

M.: He says she was not always right. She [Mrs. McC.] was rather helpless. She was at times to blame, so he says, "Mother do not mind if what comes out is not always correct."

Mrs. McC.: It may mean some muddling that happened in their work.

M.: He says, never mind. He does not want you to tell . . . . He will not have him troubled, it will all be so intensely interesting to the public, and little things will not matter. He says, untruths, misunderstandings and misrepresentations have always been, and still "the dear old world goes turning round." It has not stopped that! He is *très drôle.* He is laughing. A little girl is here, about 10. Margaret! They are interested in her.

Mrs. McC.: Yes! I know her—Margaretta.

M.: She should not be here—they want you to pray for her return; she likes being here too much—a delicate little elfin spirit.

Mrs. McC.: Yes, she has been drawn here.

M.: Willie, Willie! Who is Willie?

Mrs. McC.: William, yes, I know him!

M.: I hear them call him "Willie." I do not see them, only John, he shows what they want. Willie will not be here long—he passes—I see him passing soon.

Mrs. McC.: John! Tell me of Frederic?

M.: He is gone now, all is gone.

Death cannot long divide. For is it not as if the rose had climbed my garden wall and blossomed on the other side.—A. Cary.

"As Professor William James says, the final test of a belief is not its origin, but the way in which it works as a whole."—G. K. Hibbert.

THE LATE DR. CRAWFORD.

[In view of many current misrepresentations and misstatements, we think it advisable to reprint the following, which appeared in LIGHT of September 11th, 1920.]

Upon reflection we feel that it is right to give the following quotations from a letter we received from the late Dr. Crawford, written just before the sad event [his death]. The letter (dated July 26th, 1920) needs no comment from us. It speaks for itself:—

I am writing you for the last time. My brain has completely broken down through overwork. Until a few weeks ago it was perfectly clear and in good working order, but as soon as the holidays commenced, something seemed to snap. I know now that I have unconsciously been overworking the brain cells for years on end and that they have given out. I feel there is no possibility of recovery.

The psychic work has had nothing whatever to do with it. I have simply overtaxed an instrument which gave no sign that it was being over-taxed until too late. My psychic work was all done before the collapse, and is the most perfect work I have done in my life. Everything connected with it is absolutely correct and will bear every scrutiny.

I am quite aware that my mental breakdown will be put down by the enemies of Spiritualism to my having worked so long at the subject. The "demonists" will say it is due to evil spirits and so on. But it is not so. It is simply a case of nervous elements becoming shattered through overwork and too long concentration. No one is to blame but myself. On the contrary, everybody has been exceedingly helpful and kind.

My psychic work was done when my brain was working perfectly. I derived great happiness from it and it could not be responsible for what has occurred. Possibly some anatomical change has suddenly taken place in the brain substance which would have occurred in any case. We are such complicated bits of mechanism that it does not require much to put us out of action.

I wish to re-affirm my belief that the grave does not finish all. I trust that I will find myself with a renewed energy and able still to further the work in which we are both interested.

With regard to my present condition I feel there is absolutely no hope. The breakdown is making further way and I am getting worse daily. I feel that in a short time I might become a danger to those I love. You may think it strange that all this could take place inside a couple of weeks, but so it is. But what I wish to affirm now with all my strength is that the whole thing is due to natural causes and that the psychic work is in no way responsible.

COMMUNICATION WITH MARS.

In an article entitled "Broadcasting," in the "Banner of Life," of July 10th, the writer "Plato," answers a question from Dr. Bryan as to whether the inhabitants of Mars are war-like. He states that they are "just the opposite," that they are peaceful and harmonious in their relations with each other, and he wishes it were so on the earth. He proceeds:—

Mars will, in the near future, communicate radiographically with earth.

This undoubtedly will be done with those humble yet sincere workers on earth who are at present striving to place their radios in attunement with the broadcasting station on Mars.

Details just now cannot be given, but the fact of communication will be established with convincing scientific proof.

I will add that it is within your own province, Dr. Bryan, to see what you can do yourself, to receive radio messages from Mars—when you are better situated than at present regarding opportunity.

Mars broadcasts to other planets, so why not to earth also, when scientists place the concentrated effort to receive the ticking sounds over the radio? Results will come from Mars to us, but not in the other direction—not at first, however.

A TEST IN STRASBURG.—"A judge, who suspected that Cagliostro's answers were the result of some trick, secretly sent his son to his house to find out what his wife was doing at the time. When he had departed the father put this question to the Grand Cophta (the Masonic title assumed by the Count). The medium read nothing in the carafe, but a voice announced that the lady was playing cards with two of her neighbours. This mysterious voice, which was produced by no visible organ, terrified the company; and when the son of the judge returned and confirmed the response of the oracle, several ladies were so frightened that they withdrew."—From "Cagliostro," by W. R. H. TROWBRIDGE.

RAYS AND REFLECTIONS.

It is quite plain that the advance of Spiritualism is dependent to a great extent on the acceptance of the phenomena by official science, and this is the work of some very capable scientific men who, having assured themselves of the reality of the manifestations, are experimenting with a view to making the proof so cogent that the general body of scientists will have no alternative but to accept them. There is, in short, an advanced group of psychical researchers amongst us to-day who have grown impatient of the old methods which were carried on with a negative bias, and with a variety of arguments which are, as the lawyers say, "frivolous and vexatious"—mere negation and obstruction.

* * * *

But there are many and great changes at work in Spiritualism and Psychical Research. It has always seemed to me that the main obstacle was the natural conservatism of the human mind—the prejudice, especially conspicuous amongst the British—against anything in the nature of a new idea. This is only broken down by continual repetition and by making the idea so intimate and familiar to the public that it becomes at last accepted as a matter of course.

* * * *

I was struck by a statement reported to have been made by Miss A. M. Burrow, who is connected with the London Association for the Blind, to the effect that highly intelligent sensitive women who have been born blind show a decided preference for certain colours, usually preferring blues and showing an aversion from reds. It is a remarkable testimony to the extraordinary sensitiveness with which Nature endows the sightless, as well as being in line with our knowledge of the subtle forces of colour vibration, red being considerably more irritating and stimulative than the shorter-waved blues and violets, the curative effects of which we are beginning to appreciate.

* * * *

A friend of mine remarked over lunch recently upon the difficulty of dying. To live may be, and frequently is, a hard business for some of us. But, short of suicide, dying seems to be considerably harder of accomplishment—at least until the appointed time has come. In the healthy mind Nature has implanted an instinctive aversion to death, not necessarily fear but intense dislike which persists until the full purpose of mortal life has been served and, as a spirit communicator once put it, the man welcomes the embrace of Death as a tired child nestles in its nurse's arms to gather rest and strength.

* * * *

Some curious books occasionally reach us from the United States, that land of the brave and the free. One of these books has the inspiring title, "Happy in Hell," and bears on the title page the statement, "Price one dollar, which is too much if you do not read it and not enough if you do." It is noticeable that the author has the appropriate Christian name of Freedom, which is quite "in the picture." The book itself is written in the same airy and festive style. For example, there is an essay on "How to Visit a Sick Man," from which I take the following excerpts:—

> Remember that a sick man has no rights that you are bound to respect. Do not let him get well in peace. Stimulate him by stirring up some sort of discontent in his mind.
>
> Before you leave him tell him the story of all other people in the neighbourhood who are affected with the same disease. Also tell him of those who have died with it. And describe the funerals, telling him how many carriages were in the procession and how many flowers they had. This information will cheer up your patient, for it will remind him of the beautiful funeral his own corpse would make.

In this humorous way the author, Mr. Freedom Hill Henry, manages to convey some very salutary truths. It is a book to which we must return.

* * * *

Here is a little story that should especially interest those of our readers who are concerned with the welfare of the lower animals. A member of the Society for Prevention of Cruelty to Animals went to Spain to open a branch in Barcelona. At a meeting of officials he asked one of them what would be the best way to raise money for the maintenance of the new branch. "A bull fight," said the Spaniard!

D. G.

THE GREAT PYRAMID AND ITS PROPHECIES.

In the "Referee" of the 19th inst., Mr. Michael Temple gives an admirable description of the records in the Great Pyramid of Cheops, to which are assigned a prophetic significance that is being much discussed at the present moment. The principal exponents of the prophecies are Messrs. Davidson and Aldersmith in their book "The Great Pyramid," and the Rev. Walter Wynn, in his now well-known book "What *Will* Come to Pass," which latter book is chiefly concerned with Biblical prophecy.

Mr. Temple hesitates a little at the scheme of measurement in which an inch first counts as a year, and afterwards represents a month. He points out that this seems to be rather arbitrary, although there may be a good reason for it. He notes as rather impressive that the date taken for the Nativity of Christ falls out as B.C. 4, which is almost certainly the real date. He is impressed also with the fact that the year 1844 A.D. comes out as a prominent date because it must have been about that time that the present scientific age may be taken as beginning, but, of course, the most remarkable point about the measurements is the fact that they appear to give us August, 1914, as a memorable month, that month, of course witnessing the beginning of the Great War. Another measurement gives us November, 1918, that being the date of the Armistice. Mr. Walter Wynn as, we know, paid particular attention to these memorable periods.

We have now to look forward to May, 1928, as commencing a tremendous passage in the history of the world, and also to September, 1936, at which point in the Pyramid measurements we emerge into the great Chamber of the Open Tomb, which presumably represents some tremendous improvement in the state of humanity.

Mr. Temple concludes:—

> But though I have no skill in figures myself, I have a shrewd notion of what can be done with them by those who have, and I am afraid that, like Pharaoh, I have hardened my heart. But at least we shall not have long to wait to find out whether it is all true or not, for if it is, then by the end of May, 1928, the civilised world will have entered upon an era of the most tremendous turmoil, misery, and bloodshed which it has ever known. Meanwhile I shall take Lord Oxford's counsel and "Wait and See."

NOTES ON NEW BOOKS.

"OTHER-WORLD PEOPLE." By J. W. Herries. (Wm. Hodge and Co., Ltd. 3/6.)

Mr. J. W. Herries, author of "Adventures in a Coracle," and who is also, we believe, a Scottish newspaper man, has made an interesting contribution to the literature of psychic science in the book under notice. An excellent Foreword, by Sir Arthur Conan Doyle, comments usefully on some of the cases related by Mr. Herries, in particular the case of the Egyptian necklace of which Mr. Herries give a remarkable account.

The book commences with a narrative of direct voice sittings in Edinburgh and Glasgow, with special reference to the enquiry into Psychic Phenomena carried out by the Church of Scotland some years ago, of which we gave an account at the time. A number of very evidential instances of phenomena in connection with the Misses Moore, of Glasgow, well-known mediums for the direct voice, are also related and these cover several chapters very full of interest.

We are glad to see that the part played in the investigation by the Rev. V. G. Duncan, the rector of St. Andrew's Episcopal Church, Edinburgh, receives due attention.

A section of the book is devoted to the story of the Egyptian necklace. This was an ancient ornament, brought from Egypt by a lady, the presence of which, in several houses, had very curious results in the way of phenomenal happenings.

There is a chapter on the Ben Achallader letters dealing with the well-known case of the disappearance of a young Scottish mountaineer, Mr. A. Lawson Henderson, during an attempt to climb Ben Achallader, one of the Grampian peaks on the borders of Argyllshire and Perthshire, and the subsequent recovery of his body through an automatic message recived by Mr. M'Diarmid. As will be remembered, a full account of the matter appeared in LIGHT at the time.

The concluding portion of the book entitled "Edinburgh Mysteries" is devoted to some curious stories of uncanny happenings in "Auld Reekie."

It is a well written book and full of instructive reading.

G.

"SPRING SONGS WITH MUSIC." Words and pictures. By Cicely Mary Barker. Music by Olive Linnell. (Blackie and Son, Ltd. 2/6.)

This is a pleasant collection of children's songs, very suitable for young people. The composer, Miss Olive Linnell, is a contributor to LIGHT.

D. W.

SPIRITUALIST COMMUNITY SERVICES.

Mr. Harold Carpenter gave the morning address. He said that the growth of our great Empire was due to the splendid work of men and women who unflinchingly faced dangers and hardships in order to found new countries. We can admire their bravery and undaunted spirit, for they gave of their best and for love of their Motherland. Others followed in their footsteps, but not for the same high motives, too often for the love of wealth. As these early pioneers were strong and fitted for the task, facing with unflinching courage the terrible dangers and hardships, so with the brave pioneers of the Spiritualist movement; they, too, had discovered a new land. Where there is something great to be gained, there is need of great endurance; what we value we have to struggle and fight for. This great quest was not to be gained lightly. There were failures, rumours of danger and terror, but behind all the discord, the arguments and the exposures, the power of God was surely working. Only personal experience achieved real knowledge, in order that we could say with truth, "I know." For those who would pursue the quest suffering is surely necessary: it could only be followed through suffering. We could not escape the World of Spirit. As there was a dark side of human nature here, there was a dark side there, and there was an urgent need for us to aspire ever upwards, for if we open the doors of the psychic world, we must expect what comes to be in accordance with our own nature. It depended upon which door we knocked as to what would come to us, but there was a door at which all might knock, the door of the Holy Spirit. Life implied experience, which brought knowledge, and that brought power. The very angels of God were gaining experience in the heavenly spheres, and they gained it by contact with the darker worlds There must be evil to be overcome by good; light and shade, suffering and joy, peace and strife.

When we think of those on the sad planes, do not let us think of them as grossly evil; they have gone down in order to rise, and so we find that there is work for the angels and for our loved ones to guide the stumbling feet of those poor souls who long to rise. Imagine the wonderful love of the great ones, the love that urges them to leave their wondrous homes of heavenly light and beauty in order to come down into these grey mists to help us. Is not this the spirit of Christ Himself? It is the spirit of self-sacrifice—Christ in them—through them reaching down to us. To lay down one's life for one's friend does not of necessity imply the human life, but that is what our Spirit friends so often do for us, often foregoing rest and advancement for the selfless love of humanity.

That is the real Christ love. The whole of the heavenly world is working, learning, aspiring; we, too, must learn the lesson of love for others; if we do not learn it in this life we must learn it in the next. The fatherhood and motherhood of God should be indeed very real to us Spiritualists; the true Christ guides are those who will help and guide us both in this sphere and the next. This will is in harmony with God's will. Seek ye first the Kingdom of God in Heaven and Earth, and then all other things will indeed be added unto you.

In the evening the Rev. Tyssul Davies spoke on the need of a spiritual outlook. His address was marked by a fine eloquence and a wide range of thought, producing a deep impression on the audience. It is regretted that it was not found possible to report this address.

M. J. C.

MARYLEBONE SPIRITUALIST ASSOCIATION.

On Sunday evening the address was given by Miss Estelle Stead, whose well-thought-out addresses are always so welcome to Spiritualists. Under the title of "Communications and Experiences," Miss Stead told of some of her more recent experiences in sittings with various mediums. She gave very interesting details of some test materialisation séances, including an experiment in photographing the "Ectoplasm" coming from the medium's mouth, making an ordinary exposure instead of using magnesium wire. She entreated sitters to do their part in giving harmonious conditions, so that those on the other side could give testimony—instancing cases where fear or nerve conditions, or agitation so permeated the rest of the circle (although perhaps only given out by one individual) that the results were negative and the sittings had to be abandoned. In conclusion she appealed to those convinced of this glorious truth to help to spread the good news to others who had as yet not seen the light.

Mrs. Frances Tyler gave some interesting clairvoyance, giving evidence that helped several recipients to place friends they had not recognised at first.

R. E. H. F.

LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH DISTRESS FUND.—Mrs. Alice Jamrach, Hon. Treasurer, wishes to make grateful acknowledgments to the following donors of parcels of clothing, etc.: Lady Doyle (2 parcels), Mrs. Forbes, Mrs. Watts and Mr. Payne.

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136, HARTFIELD ROAD, WIMBLEDON.

Sunday, August 1st, 11 a.m. ... ... MR. R. A. BUSH.
Holy Communion.
" " 6.30 p.m. ... ... MR. R. A. BUSH.
"The Fall of Man and Spiritualism."
Wednesday, August 4th, 7.30 p.m. ... ... MRS. C. O. HADLEY.
Address, Spirit-descriptions and Messages.
Healing, Tuesdays, 7.0 p.m. Wednesdays, 3.0 p.m.

Worthing Spiritualist Mission Church, Grafton Road.
Sunday, August 1st, Mr. Humphries; Thursday, 5th, To be arranged.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—August 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Edward Worthington (of Australia). Wednesday, August 4th, 8, Miss Lilian George.

Croydon.—Harewood Hall, High-street.—August 1st, 11, Mr. P. O. Scholey; 6.30, Mr. William Popham.

Camberwell.—The Central Hall, High-street.—August 1st, 11 and 6.30, Mrs. V. M. Croxford. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, *Becklow-road.*—August 1st, 11, public circle; 6.30, Mr. Jones. August 5th, service.

Peckham.—Lausanne-road.—August 1st, 7, Mrs. M. Clempson. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—August 1st, 11, Miss Eva Clark; 7, Mrs. Dorothy Nicholls. August 4th, 8, Mr. Wm. North, at 54, Whittington-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).—August 1st, 7, Rev. G. Ward. Thursday, August 5th, 8, Mrs. Brookman.

Richmond Free Church, Ormond-road.—August 1st, 7.30, Mrs. Edey, address and clairvoyance. August 4th, 8, Mr. Newman, address and clairvoyance.

Croydon National Spiritualist Church.—The New Gallery, Katharine-street.—August 1st, 6.30, Miss M. Mills.

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WEEKDAY MEETINGS

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5, TAVISTOCK SQUARE, W.C. 1.

Tuesday, August 3rd, at 7.30 p.m.
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