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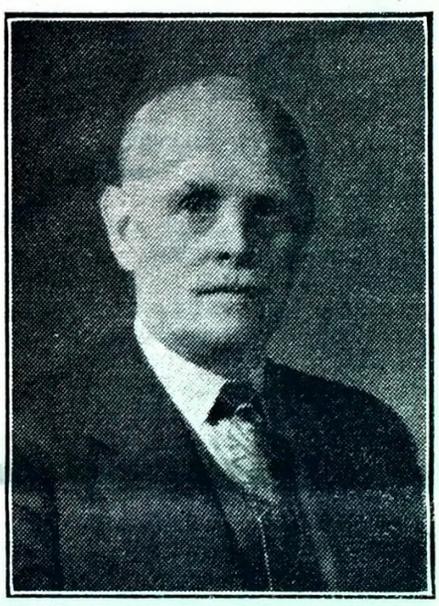
IT MOVES!

PROGRESS CONTINUES DESPITE THE DOUBTERS

By ALAN HOWGRAVE-GRAHAM, Pretoria, Transvaal

"E pur SI muove!"

MOST of the more progressive and intelligent readers of LIGHT have not alone proved for themselves, beyond all cavil or doubt, the truth of both Survival and Communication. They have in fact learnt to accept the former as one more of the now familiar facts of Nature, and the latter as but a commonplace; considered as a psychic phenomenon, they now regard it as little more than a basic starting-point for much more far-reaching and even perhaps more ultimately important studies and implications in psychical research.



MAJOR ALAN HOWGRAVE-GRAHAM, M.C., V.D., MEMBER OF PROVINCIAL COUNCIL OF TRANSVAAL

Many of us cannot, therefore, escape a certain wonder that knowledge of these two comparatively elementary truths is not by now more general and widespread than it usually seems to be. It is not the irresponsible unbelief of the average man-in-the-street that seems either so very strange, or indeed so very important to us, even though we may have on occasion to endure the patronising omniscience of some youth in his twenties on a subject which we were studying before he was born, and of which he knows nothing, but who has been told by some nobody, who is equally in his infancy, philosophically speaking, that Spiritualists usually end up in an asylum, or what-not equally callow fatuity. Most of us were at some time in our lives in the same position as the said man-in-the-street, perhaps after we had duly outgrown our omniscience namely, that we were unfamiliar with ideas with which we had thus far never made any close contact, their revolutionary strangeness, and their disturbance of our cherished preconceptions made them unwelcome; the fact is that this is at the root of nine-tenths of the blind incredulity, mistaken for judgment, with which these ideas meet.

What, however, formerly irritated, then amused, but still puzzles us, is how it is that not a few people who have to our knowledge deliberately sought and obtained an ample sufficiency of incontrovertible evidence for these two things, still resolutely refuse to face the only possible implications of that evidence. We find people of this kind prepared to accept or invent any preposterous cock-and-bull extravaganza, in order to try to explain them away. To such lengths, indeed, will their attitude go, that we are sometimes compelled to call in question even their actual intellectual honesty.

I believe that *John o' London's Weekly* has been solemnly conducting a sort of symposium on the reality or otherwise of Telepathy and Extra-Sensory Perception of various kinds. In a recent letter I said : " Telepathy is a so long ago proven fact that even the Society for Psychical Research is beginning to believe in it." Some one, I hear, demanded loudly to know what foundation there is for such a statement. I can only suggest to such an one that if he is really interested, he can do, as I did. Immediately after being demobilized in 1919, and having six months leave due to me from this Government, one of my first acts of civilian freedom was to get me a British Museum Library reading-ticket. In the library I obtained, as he can, Dr. Milne Bramwell's book on Hypnotism, and read how one of Dr. Bramwell's subjects gave, when in hypnosis, correct answers to questions *mentally* asked from another room, both doors being shut. I think the same book recorded that an habitual subject of the operator's was either hypnotised in his own room from another house, or otherwise caused by mental influence to leave it and proceed to the residence of the operator. At any rate this exact experiment was carried out at Havre, in 1886, by Professor Janet and Dr. Gibert, with Dr. A. T. Myers and Mr. F. W. H. Myers assisting : the subject, at home in the Rue de la Ferme, was hypnotised by the operator, sitting in his house in the Rue Séry, and was caused to proceed, in a state of hypnosis, from the former place to the latter. (See Appendix V., c, of *Human Personality and its Survival of Bodily Death*, the 1907 abridged edition). So one can but gently laugh at *John o' London*, and the S.P.R. The cream of the joke is that the S.P.R. actually has the record of this very experiment of Havre safely entombed in its own *Proceedings* (Vol. iv., pp. 131-137).

But in spite of these quaint anomalies, Public Opinion as a whole is neither static nor stagnant. *It moves.* However nearly imperceptible the progress towards a more enlightened knowledge, the advance is there ; however slow the movement, the motion is real. Public Opinion is slowly changing. IT MOVES.

Take the following occurrence as an instance. All those students of paranormal psychic phenomena, and they are an increasing number, to whom Prevision, Precognition, Warnings, Predictions, Premonitory Dreams, etc., are a subject of growing interest and attention, and therefore of growing metaphysical perplexity, should not fail to obtain the little book by Mr. H. F. Saltmarsh (*Foreknowledge*, G. Bell and Sons, 3/6). It is a masterly little treatise, which gains rather than loses by the extreme, almost agnostic, caution which characterises it throughout, coupled, as a rule, with an equally studied even balance of judgment.

I have used the qualification " as a rule," because here and there Mr. Saltmarsh has not succeeded in avoiding imitation of that unhappy King-Charles'-head habit which we have learnt to associate with the frequent Mr. Dicks who abound in select and sacrosanct psychical research circles. These Mr. Dicks, who used to annoy, now daily but more amuse, but Mr. Saltmarsh's book suggests that their tiresome affliction is infectious.

For instance, Mr. Saltmarsh records the case of a dentist who, hearing " a quick imperative voice twice call ' Run to the window, quick,' " obeyed just in time to avoid death or serious injury by the explosion of his vulcaniser, the safety-valve of which had ceased to function. " Mr. Smith may," says Mr. Saltmarsh, " have had a hyperaesthetic indication of this undue pressure in the vessel, for example . . . some slight alteration of the sound emitted by the boiling." Oh yes ; he *may* have, of course ; but, seriously now, would any one not afflicted with a Price-Besterman complex for a moment suppose that he *did*—still more that his hyperaesthesia really and truly caused him to hear, twice over, the urgent entreaty " Run to the window, quick ? " Not, mark you, " It's going to burst," or " Pressure's too high," but " Run to the window." We must certainly give Aunty Hyperaesthesia a clap ; she's not only a born dramatist ; she's an accomplished psychologist ; she knew *just* what to say !

Lady Craik, again, was on the point of crossing Victoria Street in front of a stationary omnibus, when she felt a " strong hand " on her shoulder, which pulled her back sharply in time to save her from the motor-bicycle of a speed-fiend who suddenly swerved out past the 'bus. When she turned to thank her rescuer, there was no one within reach. Ah, but that's just the point ! There *was* a kind of some-one within reach. " A disembodied friend," did you say ? *Certainly not* ; Mr. Saltmarsh does not believe in disembodied friends. " . . . it seems probable," he says, " that the subliminal mind of Lady Craik was aware of the threatening danger, and conveyed the warning to the normal consciousness by means of a tactile hallucination ! " Does it now ! Oh gifted subliminal mind of Lady Craik ! Not only does it paranormally acquire information of a pending event (I suppose Mr. W. H. Salter would say " telepathically from the mind of that motorcyclist "), but instead of transmitting its message to the active consciousness by normal use of the brain, as a truly well-brought-up little subliminal mind does daily, times without number, it simulates the grasp of " a strong hand " which pulls—look you, which " *sharply pulls*," Lady Craik back by the shoulder! (This is serious, not an elaborate " leg-pull.").

BEATEN TO A FRAZZLE

But after all, in the light of this most illuminating revelation of the marvels of psychology, am I not enabled to realise that I myself have a subliminal mind of my very own, which has Lady Craik's simply beaten to a frazzle ? *My* subliminal mind (see LIGHT, February 9th, 16th and 23rd) staged, in one and the same séance, first three separate " auditory hallucinations," next, a whole number of different " tactile hallucinations," then two separate " visual hallucinations," and then some more tactiles. First, my subliminal mind caused me to believe that I heard a voice say in my ear through a trumpet, " Hoe gaan dit ? " (How are you ?) Next it made me imagine a quite different voice, as unmistakably English as the other was Afrikaner, telling me that a certain entity would " partly materialise " later on. When I replied to my subliminal mind that I hoped so, it said " Oh, but he *will* ! " My subliminal mind's next feat was to stage a number of " tactile hallucinations " : first it made me feel the fingers of a child's hand playing on mine ; then it persuaded me that two hands were undoing the two top buttons of my waistcoat, and bodily removing, from the special inside pocket of it, my wallet (of which no one in the room but me knew *either its presence there or its contents*, which shows that it *must* have been my subliminal mind) ; then it created for me the illusion of my face being flipped several times with a thin card ; then, when I told my subliminal mind that I knew what the card was, it gave me the feeling of two hands pressing the card down on my right thigh, after which it made me feel the restoration of the wallet to my inside pocket. The " visual hallucinations " now had their innings : when the lights were switched on, I was induced to imagine that I found the two top buttons of my waistcoat undone, and that I saw a photograph, which I had last seen inside the wallet, lying on the floor by my seat. The Medium, by the way, was tied fast in his chair, so, knowing what a fine subliminal mind I had, the Control had asked me to go and examine the knots (another visual hallucination, doubtless). Finally, in this waking dream, I picked up the photograph, replaced it in its empty envelope in the wallet, put back the wallet again, and buttoned up my waistcoat. There's a subliminal mind for you ! There must be a cosmic pool of hallucination !

Seriously, though, is it not time to say plainly, in the name of ordinary common sense, that fantasies of this sort are not made one whit more plausible by

(Continued at foot of next column)

STRONG EVIDENCE OF SURVIVAL

By MARGARET COLLYER, Kenya

IN August, 1936, Harry Plunket Greene, the well-known and popular singer, passed over after an operation in St. George's Hospital, London.

I had known Mr. Greene since I was a child of fourteen; he and his youngest brother, Geoffrey, used constantly to stay with us at our home in Surrey. Circumstances parted our ways, and I saw little or nothing of him, and during the last twenty-four years, since I have lived in Kenya, nothing at all. Still there must always have been a very strong tie between us. For two or three years before he died, our letters became more frequent; and, having published a few books himself, he persuaded me to write my life, which has been a strange one, and this was eventually done, and published by Phillip Allan and Co. under the title of *Life of an Artist*—the Publisher's choice, by no means mine.

Mr. Greene was delighted with the book, and we were writing to each other fairly regularly up to the time when he went into the hospital. He had then given instructions to a friend of his to keep me informed of his condition by every air mail, and this was done till the last sad letter reached me telling of his passing, which effected me very strongly.

I live on a very lonely and isolated farm in the highlands of Kenya, and entirely by myself. For weeks after his passing I felt his presence so close to me that I could no longer read in the evenings, and I made every enquiry I could as to the possibility of finding a Medium in Kenya, with no success at all.

A younger sister of mine had, meanwhile, lost her husband, and I suggested she should try to get in touch with him through some good Medium in London. Her husband had the greatest objection to even the mention of Spiritualism, and the first sitting was so entirely trivial and unsatisfactory that my sister rather lost heart, and it much increased her disbelief in Psychic Science.

Meanwhile, I, who am no dreamer, had a very remarkable dream, an account of which I have never sent to my sister, though, of course, as a child she also knew Harry Greene well, and he was very fond of her.

My dream was that I met him on the banks of a very lovely silver river (both he and I have always loved running water, he being a most expert dry-fly fisherman, and shortly before his death he told me how pleased he was at being made President of the Fishers' Club in London). We were standing under a magnificent tree by the side of the water, and I was talking of all the things we would do together now that we had met again, when he replied: " Not yet, Bill; you have got to go back."

The words were so clear and so loud that I woke from a deep sleep with a tremendous start and jumped out of bed. The dream was so vivid, I remembered all we had talked about distinctly, and made up my mind to write it down first thing in the morning. I went to the open window and stood for some time gazing out into the beautiful clear night, thinking of those queer last words: " Not yet, Bill; you have got to go back."

Shortly afterwards, I had a letter from my sister telling me of her sitting with Mrs. Brittain, and saying: " The sitting was not particularly satisfactory to me, as it mostly had to do with you."

I will give the account as my sister wrote it to me: " It was a group sitting with Mrs. Brittain as Medium, and she at once said to me: ' I see violets showering all over you ' " (my Sister's name is Violet). " Mrs. Brittain then told me that a big man was sitting close to me whose name was William" (my Father was a big man and his name was William). " She then said: ' A very tall man is here saying he is most anxious to speak to Vi. He says his name is Harry and he much wants to help Bill.' Mrs. Brittain, of course, thought that he was referring to a man." (This, to me, is very direct evidence, for I am always called " Bill " by my own family, and no one outside has ever called me Bill, with the one exception of Harry Greene, and he never called me anything else). " He also tells me to let you know that he is with Geoffrey (his youngest brother), and that he has a son living very much taller than himself." (His younger son is, I believe, 6 feet 7 inches; Harry Greene was 6 feet 4½ inches). " Mrs. Brittain then said: ' There is a small delicate looking man who is trying to get through to you, but I cannot get his name, but it begins, Gas.' " (My brother-in-law's name was Gaston; he was a very fragile looking man).

To me, this is very convincing of Survival and entirely destitute of telepathy. My sister went to this sitting to try to find her husband, and had no thought whatever of Plunket Greene or me in her head. The mention of " Harry " completely took her by surprise, though, of course, she instantly recognised him and his wish to send me some message showing me that I was still in his thought.

When I spoke to the Psychic Healer here about the dream and my wish to get in touch with my old friend, she said: " If the pull is so strong, he will find some way in which to reach you." He did find a way, and through a quite unexpected channel. I had never contemplated hearing of him through my sister; I was only hoping that she might get in touch with her husband.

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attaching to them high-sounding labels like " hyperaesthesia " and " tactile hallucination? "

Now, contrary to what might at this stage be supposed, the object of commenting on these little excursions into fairyland is not on any account to discourage readers of this paper from obtaining an extremely valuable and able treatise on Precognition. But one does feel that the time has come when this pseudo-psychologic bluff, which has for so long been put across in certain quarters, should be called; I have but said what I feel *has* to be said when one encounters this kind of parody of scientific inference from psychic phenomena. But having said it, I want expressly to urge those interested not to be " put off " by these lapses as, to be quite frank, I was myself. For the second incident, the Lady Craik incident, occurs as early as page 27, and when I had read the comments I have quoted, first on this case and then on the vulcaniser case, I said to myself impatiently—" There we are again! Tell me the old old story! " and, I confess, I tossed the book aside as unlikely to be intellectually remunerative; only by the accident of running short of reading matter when in bed, did I chance to take it up again. Thus, I very nearly missed altogether enjoyment of a piece of work which, despite these minor and occasional blemishes, is probably the most important treatise that has appeared on this subject for a long time. I hope therefore that other up-to-the-times investigators will not be side-tracked as I was. The incident may, perhaps, be allowed to offer a friendly hint to those who undertake useful work of this kind. By all means entertain alternative hypotheses to account for any given phenomena, but let them be reasonably reconcilable with ordinary common-sense, not extravagant expedients for explaining away the unwelcome. Above all, let there be some modicum of definite evidence for them if they purport to challenge the evidence for others. In short, keep King Charles' head out altogether; it will pay, from all points of view. One can now turn to the more pleasant task of considering the many interesting points raised by this book on the subject it so ably treats.

(*Next week—Problem of Precognition*).

CAN SCIENCE HELP?

Review by H. F. PREVOST BATTERSBY

IT is very cheering to find an investigator of Mr. Carrington's standing writing hopefully of the assistance which may be expected from laboratory exploration towards the solution of many psychic phenomena.

Of course these, whatever their source, must be explicable if we can find the terms in which to express them; but their reproduction by the means at our disposal may not be at present an easy matter.

Mr. Carrington is hopeful. He writes: " If genuine supernormal phenomena *exist*—as they most certainly *do*—then the discovery of their nature and causation presents an extraordinarily interesting field for intrepid, open-minded investigators of the next generation. It is my belief that the great discoveries of the present century will be made in the field of Psychical Research, and in this belief I am by no means alone. With adequate support and co-operation, such discoveries *can be made.*"

His assurance is the more encouraging, since he is unable to confirm the psychical anticipations which have been roused by the varied apparatus with which he deals in the present volume*.

He reviews in his opening chapter the very mixed bag of phenomena to which it may, or may not, be permissible to attach a psychic label, ranging from the human aura—which, psychic or not, seems to be a permanent particular of our mortal outfit—to such doubtful achievements as " weighing the soul."

The chapter thus supplies a useful summary, since every descriptive paragraph contains a reference to works, or articles, devoted to the occurrence with which it deals.

Mr. Carrington has had a wide experience in such matters, and has made acquaintance with some of the most notable Mediums of recent years; and it is interesting to observe how his beliefs are coloured by the forceful character of his experience.

In the section on Materialisation, for instance, Mr. Carrington illustrates this point, which is largely overlooked by Psychical Researchers. *When the evidence is sufficiently convincing the need is no longer felt for laboratory repetition.*

Materialisations are by far the biggest challenge which a spiritistic interpretation makes to the sceptical researcher. Here is something which can be seen, handled, photographed, even weighed; which apparently possesses every biological equipment of a human being, and exhibits at least a pretence of our moral qualities. Yet its creation may occasionally be witnessed and its disappearance observed, out of nothing and into nothing before our eyes.

Against fraud alone must a guard be set; and, with the conditions at their best, fraud is unthinkable.

The author quotes Flournoy as saying: " If such a phenomenon is authentic, it would be interesting to note the revolution which must necessarily follow in our biological ideas."

" It is hardly to be wondered at," comments Mr. Carrington, " that biologists reject the very idea *a priori*! Nevertheless, there is much evidence in its favour, and I personally am quite convinced of the actuality of materialisation . . . I have seen, touched and felt hands and portions of a living body which have occasionally melted within my grasp . . . Genuine phenomena of the sort may be *rare*, but they are, in my estimation, undoubted."

Exactly! given the convincing event and one needs no further debate about it.

What seems solid flesh and bone cannot be made by any means known to fraud, *or to science*, to melt away within your hand. The sceptical researcher may still declare that your experience was a dream, or that you were in a schizophrenic, or some other unsavoury condition, but you remain unimpressed.

Now, how do his fellow-researchers regard this confession of Mr. Carrington's? They know him as a competent scientist, and as a very sceptical sort of person, who has disclosed the unsoundness of many spiritualistic conclusions.

Does his witness as to materialisations alter one whit their own ineradicable conviction of its essential absurdity? I doubt it.

Why is it that in this one branch of science, no worker can trust a conclusion of his fellows which disagrees with his own, and only negative findings meet with general approval?

Knowing something of Mr. Carrington's zeal for knowledge, I accept his interpretation of the event he describes, though hitherto I have failed to come across any materialisation which could convince me.

But a score and more of times I have heard " direct voices " that did. Yet I don't suppose my interpretation of them would mean anything to Mr. Carrington.

He mentions the " Voice Cut-Out Machine " devised by Dr. Richardson, for use in the " Margery " case; devised primarily to *prevent* the Medium from talking.

But no one who has had any good experience of the direct voice would feel the need for such devices. On the contrary, to hear the Medium and the direct voice speaking at the same time, possibly in different languages, is a very heartening adventure.

I can recall an occasion when the Medium's speech was almost obliterated with nasal catarrh; but not one of the dozen or more voices, all round the room, had the faintest trace of it; and another, when two jovial comedians were struggling for the trumpet, while the Medium was in fits of laughter at their cockney jibes, which he certainly could not have perpetrated.

Perhaps if a record could have been made of such happenings its value might have been considered. But I don't know.

TEMPERATURE VALUES

Mr. Carrington also expresses a belief that some day an instrument may be devised for registering the human will, though all instrumental attempts to prove its dynamic power have so far failed.

Here again one wonders if such a dynamism could register outside the dimension in which it operates.

Commands conveyed telepathically, as the striking instances described by Mme. David-Neel in *With Mystics and Magicians in Tibet*, would seem to have a dynamic quality, and the telepathic communications one has come across when with native tribes show a complete indifference to distance.

Described in a recent paper as " Radiant Electromagnetic Phenomena," Professor Cazzamali, of the University of Milan, claims by means of delicate instruments to have proved the existence of " brain waves."

Are these what Professor Edwin J. Houston entitled " Cerebral Radiation," which he thought might be the physical basis of thought-transference, or are they merely a cerebral emanation of the aura?

That one can now speak of the aura, however guardedly, without italics or apologies does indicate a certain advance in psychic acceptation.

Mr. Carrington seems hopeful of results in this direction; at least he describes Cazzamali's experiments as " extremely suggestive and striking."

The cold breeze issuing from the forehead of Eusapia Palladino seems only to have been tested for force and temperature; no other quality in it appears to have been suspected. This question of temperature

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* *Laboratory Investigations into Psychic Phenomena*, by Hereward Carrington. London. Rider & Co. N.D. 12s. 6d.

is interesting and suggestive, if only as endorsing the genuine character of mediumship.

Not all Mediums can produce this drop of temperature in the séance-room, and no scientific theory can account for it; but Mr. E. E. Dudley has based on it a mathematical calculation which seems to offer an explanation of some much-derided psychic happenings.

He tells us that a drop of 11 degrees in a room containing 2,787 cubic feet of air would represent, during a 44 minute séance, an apparent loss of caloric energy of 1,172.6 B.T.U.

"This is equivalent," he says, "to 912,283 foot-pounds, which, in turn, is equivalent to the work of raising 456 tons one foot in 44 minutes;" or one ton through ten feet for each minute that the séance lasted; which leaves a quite considerable margin for any levitation that had to be done.

One is glad at last to find science at work doing our sums for us.

May one also take it that the sudden cold often felt when ghosts are about goes some way to establish the reality of the apparition? At any rate, all that lifting power might at least account for one's hair standing on end.

Except for its implied assistance constructively, very little is said here about ectoplasm, though biologically it is of the first importance, and, at any rate, does not shrink from being photographed; and, in psychic matters, one is thankful for any event that allows itself to be recorded.

It is really almost ludicrous, pathologically, that a man may lose in this ectoplasmic way, a third of his substance, yet we have not the remotest idea how or by what the thing is done.

Tennyson once told the "flower in the crannied wall" that if he could understand it all, he would know what God and man is.

That may have been an over-statement; but if we could understand what ectoplasm is, we might be in the way of knowing what man isn't.

MACHINES FOUND WANTING

The latter part of Mr. Carrington's book describes the various pieces of machinery which have been devised to record, without benefit of Mediums, extra-sensory perception, if one may adopt that much harried term.

Magnetometers, the Cylinders of Matla, experiments with a "Dynamistograph," the Will Board of Alrutz, Dr. Russ's Eye Machine, Rutot's Triangles, and the effects of "Will Power" on Galvanometer Readings.

Since a large number of excellent illustrations are required to make comprehensible the operation of these extremely complicated machines, it would be useless to attempt, unassisted, to describe their workings.

The author's conclusions about them are not encouraging; that is, he thinks the results which have been claimed for them are not due to the causes to which they have been assigned.

Summing up the experiments with magnetometers, he believes that "there is no evidence to support the theory that these instruments are normally operated by other than natural causes, based on definite physical laws;" that the results with the Cylinders of Matla were inconclusive; that those obtained with the dynamistograph were due to faulty equipment, personal equation or coincidence; that the will-board of Alrutz, giving both positive and negative results, is unreliable and unfit for the study of supernormal phenomena; that "it seems certain that persons not possessing mediumistic power can obtain no phenomena with Rutot's apparatus," and that "laboratory tests do not demonstrate the existence of Russ's 'eye rays.'"

Mediums were rigorously excluded from these tests, and that is a difficult matter, for mediumistic ability, often of a pronounced sort, may exist unsuspected in the most unlikely of one's acquaintances. Nor does one see why such ability should be excluded. Mediumship is only abnormal in the sense of its being infrequent; it is not a growth, like a sixth finger or

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PASSED INTO THE LIGHT

By G. E. WRIGHT

A NEIGHBOUR of ours, having been perturbed from time to time by psychic impressions of the presence of an unfriendly spirit in various rooms of her house, desired us to endeavour, in co-operation with our spirit-helpers, to rid the house of this intruder by helping him into the light.

The Medium (Mrs. E. G. M. Wright) was first controlled by "Little Peace," one of our spirit-messengers, who told us that the man with whom we had to deal was being held by the spirits who were bringing him to us, he being, apparently, in a violent mood, and asked us to hold him, too.

I took firm hold of the Medium's wrists, and soon found work enough in wrestling with the patient, who, as is so often the case, struggled hard for release.

When I began speaking to him he turned savagely towards the householder, who was present, and said: "Tell her to get out; she has been in my way long enough;" so I asked her to retire, which she seemed not unwilling to do.

I then made advances to the man, trying to convince him that his body was dead and that he was alive in spirit; but at this stage he, of course, would not accept anything that I had to say.

He told me that he had "done for her and put her away and straightened things out, covering up the ground so that nobody ever knew anything about it." Later, he said that the victim was his wife.

He said he knew he was not in hell because there were no burning flames.

After a further spell of raging on his part, I asked him to pray, but he only raved the more; so I told him that I would pray for him; whereupon he became greatly agitated and begged of me not to do so because there were no candles and the priest had told him that if he prayed without candles he would be cast into hell.

In spite of his dread, I prayed for him, and immediately, with an expression of wonder and enquiry, he said: "Who is that? It is my mother;" but, turning away from her, he told me that she was a bad woman, that she had turned him out of his home and shut the door in his face; and that he would never forgive her.

Then there was another look of surprise, and he said his son was there; but asked how these people could be there seeing that they were dead.

The son, he said, was a criminal, like himself, and had been hanged.

Next he saw his father, who, with the son and mother, told him that they had been looking for him for a long time.

While these recognitions were proceeding, I tried to make the man understand that these relations had come to greet him and help him out of the darkness.

Eventually, he became calm and said they wanted him to go with them; that he would go; that he was going with them, and, rising to his feet, he made three direct and strong passes in front of his face; his expression being now quite placid and free from all sign of distress; and so he passed into the light.

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toe, but a development, or readjustment, of something that exists in all of us. Hence the reported successes with all these instruments may have been due to the unsuspected presence of a Medium; and, anyway, why not test for extra-sensory perception with people who have extra-sensory powers?

Psycho-analysis would have made very indifferent headway had its operation been restricted to quite normal people.

If the "Man Force" can be persuaded into Matla's Cylinders by the presence of a Medium, we shall at least have something on which to start our analysis; even if it prove to be only the Medium who can get inside.

LETTERS TO THE EDITOR

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

WORLD EVENTS

Sir,—No prediction is absolutely reliable, and though the lesser predictions by A. J. Davis may have proved true, the one concerning the final stages of world-government will have the same fate as all other predictions about " Last Things." Even that one in which Paul and his fellow-disciples had unqualified faith failed them completely. It is probable that the world will last long and see changes enough to falsify all petty predictions concerning its final stages of human and divine government.

Mr. Morgan says inspiration is superior to reason, and so he stands by Davis's prediction. This accounts for much that he has written. But we can always judge them by their products; there are occasions when both inspiration and reason seem to run somewhat muddy. Yet logical reasoning, when the premises are sound and complete, is said to be the most perfect instrument we possess for the pursuit of truth. Most people have to depend upon it for guidance in life. Without it we should become victims to the grossest superstitions, many of which were believed in their day to have been the products of inspiration.

I do not balk, as Mr. Morgan suggests, at the thought of Powers of Darkness and Lords of Evil. The writer of the book of Job portrays Satan as a servant subordinate to God rather than as the Devil of the old form of Christianity.

In any case, this remains true for most Spiritualists and reasonable religious people—that God is the sole Creator and Governor of the Universe and all that is in it, and His governance can never for a moment be suspended. Whatever of evil is done by " souls inimical to God " can only be within the limit which He permits. The writer of the drama of Job kept this truth well in view.

If I understood Mr. Morgan rightly, he is very unkind to the Amalekites and other neighbours of Israel—there is little or no hope for them in his philosophy. At the end of about three thousand years of experience they are still the pawns of the Powers of Darkness. It would be difficult to conceive of a more hopeless and barren philosophy. But man, being imperfect, is less kind than God.

The nobler conception of God current in our time will not permit us to believe the immoral thought that He chooses one nation on which to heap His favours to the exclusion of other races. His worshippers approach Him, not as a wrathful and jealous God, but as a God who is Love.

The theory of The Fall and the fanciful picture which Mr. Morgan attaches to it are but figments of the imagination. Scientific discovery and Biblical research have made the theory completely untenable. The belief of religious people to-day is in an Ascent—eternal progress from glory to glory as our knowledge of God deepens and we walk more and more in His way.

Ayr. JOHN CUNNINGHAM.

THE WAR CLOUDS

Sir,—Twenty-five years or so ago, Occultists were telling us of *The Great Devastation* that would follow the World War if individuals and nations failed to stamp out from their hearts the deep-rooted selfishness that so completely dominates man. That dread spectre overshadows us to-day, and threatened indiscriminate bombing of whole populations, which the Great Powers collectively are straining every nerve to prepare, would indeed fitly inaugurate the Devastation. The trite saying: " Whom the Gods would destroy they first make mad," bears a dread significance to-day. Germany and Italy are bankrupting their peoples in the armaments race and we have just passed a Budget expenditure of over £1,200,000,000. Yet we all know it for a positive fact that *War settles nothing and there are no victors* in these days of prostituted scientific knowledge.

Is there no way out, or is the way to follow the " right treatment " spoken of by the " Lady Nona " in LIGHT of July 6th.

The present writer feels it right to say that he fully shares with his compatriots that rising tide of deep resentment at the continuous and deliberate misrepresentation in the German and Italian press of our policy for world peace and the upholding of standards of decency between nations; but a certain amount of mental relief comes from the reflection that it takes two to make a quarrel, and until the nations of the planet evolve within themselves a spirit of altruism to offset the crass selfishness that now dominates the being of man, we shall either go on living the present uncomfortable life of anxiety, or bring upon ourselves another devastating World War—a war involving Asia this time as well as Europe.

We should do well to to reflect upon the pregnant saying of the *Buddha*: " Pray not! The Darkness will not lighten! Ask nought from the Silence, for it cannot speak! *Within yourselves deliverance must be wrought.*" Individuals make nations, and that last sentence indicates clearly how we can each " do our bit."

Tangier. R. G. MICKLAM.

JEWISH RACE AND ITS PSYCHIC MISSION

Sir,—We Spiritualists know that Race is exclusively an attribute of the flesh, and is not of the slightest concern in our next life. We are judged there and gather there in categories according to our Spiritual Standard, irrespective of Race. We Spiritualists further know that our earth is a stage on which we are called up from time to time to act in very many roles and robes, and that one single life-time is just like one night's play in an actor's life.

We are all God's children, and it is not for us to set us up as judges on the robes in which we are called upon to act in a single life-time. The robe which we condemn may be ours in our next life.

Now this fact stands out, that it has pleased God to spread out all over our earth one of the oldest and most cultured races. A whole volume could be filled with the names of the great men this race has given to mankind. The message of Love, which our Grandmaster St. Paul has given us in the name of his Master, is the noblest gift ever given to mankind. The same refers to the Scripture, with its eternal truths. The spreading out of this race among the other races has a deep significance.

The Jewish race, with its strongly-guarded old traditions, no doubt differs in many respects from the races among whom they have come to live. But it is just this difference which accounts so much in the evolution of mankind.

Man is a radiating psycho-electric field, which influences by its psychic rays other psycho-electric fields, where they find a resonance, a psychic affinity. Physicists know that forces, which in their value can be set at nought, effect momentous changes in the composition of matter, where they act as catalysators. Such catalysators are the psychic rays on those psycho-electric fields where they find a resonance. We speak so much of intuition, inspiration and of new ideas, evolving by deep thinking, without giving us any account where those ideas come from. " A seed is being sown," was the laconic reply of our Guide when asked for an explanation.

Psychic Radiology will come one day as a new revelation to mankind. The psychic mission of the Jewish race will then be understood and appreciated.

Breslau, Germany. G. HUTH.

LETTERS TO THE EDITOR

"A PSYCHIC PENDULUM"

Sir,—Dr. F. H. Wood's article in LIGHT of July 27th, regarding the dowser's or diviner's pendulum (he cites a Bovis pendulum operated by Major F. A. Menzies, M.C., a member of the British Society of Dowsers), suggests that Dr. Wood has not had previous contact with diviners and their craft. Otherwise he would have known that the achievements he mentions are perfectly common, and that regardless of the special construction of the pendulum used. May I, therefore, recommend Dr. Wood, if he is interested by such phenomena, to read some of the standard works on dowsing, and to refer to the work and journals of modern Dowsing Societies, such as the B.S.D.?

Dr. Wood will find that dowsing, both on the psychological and physiological sides, is a vast subject—as wide, in fact, as Spiritualism and Psychical Research. And the general conclusion of those who have investigated the action of the pendulum (which may consist simply of a ring or a watch on the end of a thread or chain, or more or less anything else one pleases) is that, apart from certain very definite oscillations of a moderate intensity (variable according to circumstances) in the polarised electromagnetic fields of streams and other conductors, the action of a pendulum is psychogenically controlled. The unconscious part of the operator's mind appears to regulate its movements in the latter sense; and answers of *yes* or *no* to any sort of question that one cares to ask oneself can be obtained by its means—correctly in a high percentage of instances, if one is what might, perhaps, be termed "mediumistic." In other words, the "superconscious mind" seems to know almost everything in the case of suitably-gifted persons.

And in the same way, the pendulum can be used to locate and diagnose diseases, find lost objects or persons, tell one what is good to eat or contrariwise, select medicines or fertilisers for animals and plants, detect the sex of an egg, or of the writer of a letter or the owner of some other object, and so on.

But, as was remarked above, and as the writer's prolonged experiments in this direction appear to prove, the action is not physiologically, but psychologically actuated in the majority of instances; though it may, perhaps, all have begun owing to the muscular instability of certain sensitive persons (potential dowsers) in certain localised electromagnetic fields of which the radiation is polarised in first a N.—S. and then, later, an E.—W. direction. Resultant unsteadiness of the body, owing to the action of such high frequency oscillation on the tone or tension of various muscle groups, thus causes the pendulum to oscillate one way or another; de Briche and von Reichenbach having been amongst the earliest observers, it seems, of such movements in the hands of appropriate sensitives, who are often what are known as weather sensitives also, much affected by all electromagnetic and electrostatic fields.

But it is a far cry from such simple *oscillations*, induced by assessable physiological factors, to the *gyrations* of the psychical diviner and psychometrist, who appears to exercise, if unconsciously, certain telepathic, clairvoyant, premonitory and otherwise supernormal powers. In other words, the pendulum as thus used is similar to the planchette, the ouija board or the tipping table. And in the right hands it may prove to be an invaluable little indicator, though in itself, as a physical object, it does not appear to possess any special "psychic" qualifications.

J. CECIL MABY
(*Member of the Investigation Committee, British Society of Dowsers*).

SPIRITUALISM—ORDINARY AND HIGHER

Sir,—Under this heading, in the July 20th issue of LIGHT, are indications that Sir Dudley Borron Myers looks to the lifting of Spiritualism to its higher planes. He also opines that "Spiritualism in its highest sense is destined one day to become the Universal Faith of mankind."

I have noted with interest the various articles in LIGHT for and against the contention that Spiritualism is a religion, and it has seemed strange to me that some writers should seek to divide the planes of consciousness into watertight compartments, since the whole aim of human evolution is nothing more nor less than the attainment of knowledge—"Man, know thyself, and thou shalt know the Universe and the Gods." Whether, therefore, we seek this through scientific or religious media, both the means and the path to knowledge must eventually bring us all to the goal of higher evolution, which is complete knowledge of ourselves and of the Universe in which we live. In this view, the question as to whether Spiritualism is a religion or a cult is surely of no particular importance, much less ground for controversy.

We know, however, that Spiritualists in general are dealing with the Astral Plane, while certain circles (notably that of the White Eagle Lodge) are blessed with spiritual leaders who are bringing through advanced teachings from the Mental Plane—expositions of the ancient Wisdom—*i.e.*, esoteric teachings as far as they are allowed to be given out at our present stage of development, this last statement connoting that with higher spiritual evolution of humanity still more lofty concepts await our appreciation and apprehension. If Sir Dudley elects to label this Spiritualism, one must allow, I think, that he has as much right to do so as followers of other cults have to use their own particular label; all are but paths to knowledge, and each soul is attracted to that particular path which he finds best subserves his moral advancement, his mental outlook and his emotional nature. But all the planes of consciousness are One in the Eternal Mind, and we mortals but land ourselves in interminable disputations when we attempt to make distinctions and seek to divide that which is indivisible.

Tangier. REGINALD G. MICKLAM.

ARCHBISHOPS AND THE RESURRECTION

Sir,—In their issue of the 24th July, the *Daily Mail* states that the Archbishops of Canterbury and York (referring to denials of the Resurrection of Jesus, and also of the Virgin Birth, in answer to a deputation) have said as follows:

"We consider that such denial would not legitimately be made by any priest of the Church in his public teaching."

With reference to this issue, I hold letters signed by the Archbishop of York in which he says with reference to the Resurrection of Jesus: "I do not, in any way, start from these *alleged* resurrection appearances, and proceed from them to construct a fabric of belief. I am quite convinced that direct evidence of Survival is not either attainable or desirable" (note the *alleged* resurrection appearances).

At Glasgow in the spring of 1934, in his Gifford lecture, the Archbishop of York publicly made the following statement: "Immortality is not a religious interest at all, and it is positively undesirable that there should be experimental proof of man's survival after death."

These two statements completely deny the resurrection of Jesus after his crucifixion, and one of them was made publicly, and reported in the press.

(Rev.) CHARLES L. TWEEDALE.
Weston Vicarage, near Otley.

Light

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EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

THE NOBILITY OF MAN

DR. L. P. JACKS, Editor of the *Hibbert Journal,* in the National Lecture which he broadcast last year, attributed much of the world's unrest and tragedy to the fact that Man's knowledge had outstripped his wisdom—that he had been so intent on studying *Things* that he had left *Himself* unstudied and only very partially understood, so that his ideas of the values of life were all wrong.

When delivered, the lecture attracted some attention, but not nearly so much as it deserved; for it seems reasonable to believe that if and when Man *does* get an understanding of his real nature and of the destiny to which that nature makes him heir, he will change his views as to the values of life, with the result that some, at least, of the many causes of friction between individuals and nations will be removed.

Neither orthodox Science nor orthodox Religion at present give much real help towards enabling Man to "know himself."

Orthodox Science regards Man as a being entirely and completely mortal—the highest of the animals so far as the development of intelligence is concerned, but doomed, like all other animals, to go out of individual existence when his physical body dies. Materialistic scientists agree with the writer of *Ecclesiastes* (iii., 19) who declared: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast."

That, in a few clear words, is the belief which has brought Man to the sorry pass in which he finds himself—a belief that the physical body is the Man and that when it dies the Man goes out of existence, and that, therefore, only material values need be considered.

The teaching of *orthodox* Christianity is better—but not much. It is that Man is a fallen being, estranged from God, dependent on the resurrection of his physical body for entrance into the "life everlasting," and doomed to eternal separation from God (or something much worse) unless he whole-heartedly believes certain formulas of which the majority of human beings have never heard and which many others find it impossible to accept. In the Churches, men and women and boys and girls are taught to describe themselves as "miserable offenders," and to make continuous appeals for "mercy" to a God who is often represented as having just cause to destroy them, and who will destroy many of them.

Here—as in other respects—Spiritualism comes to the help of Religion. It pictures Man, not as a fallen angel, but as an evolving spirit-being, placed by God in circumstances of trial and difficulty calculated to call out and increase the strength of the individualising Soul which is his real self, as a being whose real vehicle of consciousness, even during earth-life, is his Soul-body, which animates and uses the physical body, and whose only real wealth is in his character and his knowledge, which are all he can take with him to the next plane of life.

This is the true view of Man; Spiritualism presents it and brings evidence to show that it is true. And, fortunately, many Christian preachers accept it in whole or in part, disregarding as far as they can the orthodox formulas with which they are burdened, and urging their hearers to understand the true nature of self-conscious individual life—that it is continuous, and that as we sow here so shall we reap hereafter.

RELIGION, A VITAL NEED

By W. H. EVANS

PHILOSOPHY puts God at a distance; Religion brings Him near. The former is a child of the intellect, the latter is of the spirit and brings us face to face with Reality. Religion does not ignore intellect; it transcends it and, so doing, is able to use it. The intellect delights in postulates and formulas; but it is Religion which clothes them with flesh and blood. Abstractions do not move us, they have to be vitalised by the life of the spirit, to become transformed into living realities, before they can win our souls. Religion is much criticised, but it is the one thing we cannot do without.

I was much impressed during the crisis last autumn with one outstanding fact. The average person, and even the more gifted, did not turn to Science or Philosophy for consolation and help, but to Religion. The primal urge of the spirit made men and women turn to the Source of all Light. What did it matter how they worded their prayers? It was not the form of their petitions, but their spirit which was the power in their utterance. To speak in the abstract terms of Philosophy at such a moment was too cold. It has no warmth; like most of the children of pure intellect, it has no common appeal. It may look like a lovely child, yet it is not a real living child, but a doll stuffed with abstract principles and formulas, or blown up with word-splitting syllogisms. To the average man there is literally nothing in it. I do not say the average man is right in so thinking, but the mass-mind has more of the fundamental reality than can be put into any formula. It is the heart that gives driving power, but the head should be sufficiently enlightened to direct it. And that is where Philosophy, when united with Religion, can be of so much help.

In those dark September days of last year, the horrors of a possible war overwhelmed us; we *felt* this thing must not be. Public opinion became concrete and the common-sense view, negotiate and not fight, won the day.

I am convinced that the prayers which were given all over Europe had a mighty restraining power: they opened the way for the light to break through the clouds. Once through, it is but a matter of time for the clouds to be dispersed.

Consider this matter of the turning of people to Religion and ask what does it mean? What is this power that can so attract and stir our hearts and to which, in times of distress, we turn as naturally as a flower to the sun? Is it an uprush from the deeps of our being? It is an uprush charged with the power of salvation. Note that.

Religion is a cleansing and a healing. First the cleansing, the sweeping out of our being all that is unworthy, then the healing of our souls. God is then more than a philosophic abstraction, He is a vital Fact. And it is His spirit in us working and urging us to righteousness that helps us in our difficulties. In times of crisis and stress we feel and know this.

It seems to me that this fact is not sufficiently realised. We are apt, in our pryings and searchings, to forget it, and to ape the superior (?) person by thinking we are not interested in Religion, but only in Philosophy.

I have often reflected upon this fact; that it is not always the learned who have the keys of understanding. I have listened to the simple and often halting utterance of the unlearned, and discerned therein that they have a light which gives to them a sweet reasonableness and a vital peace. They have the calmness of strength, and in times of stress they are as towers in which their weaker, though, at times, more learned brother can take shelter. Goodness does not consist in the possession of many gifts, but in the *use* one makes of them. And simple goodness enriches all it touches, for it is of the spirit.

LOOKING ROUND THE WORLD

RENO "CLOUD CHAMBER" EXPERIMENTS

FURTHER "cloud-chamber" investigations seem to throw doubt on the nature of the results which (as described in *The Intra-Atomic Quantity*) were obtained in 1933 at the Dr. William B. Johnston Foundation for Biophysical Research, at Reno, Nevada.

The earlier investigations produced results which seemed to indicate that, at the moment of the death of a mouse or other small animal (and therefore, presumably, at the death of a larger animal or a human being) something left the physical body which, with the aid of the cloud-chamber apparatus, could be photographed, and in several instances this "something" resembled in outline the body of the animal which formed the subject of the experiment; and the suggestion was made that this "intra-atomic quantity" represented the etheric body.

The new experiments are described in Bulletin III. of the Foundation in very technical terms; and it would seem that the idea of an "intra-atomic quantity" has been abandoned, and that the experimenters now believe that "gaseous ions capable of effecting condensation in a supersaturated atmosphere are liberated from organisms during post-mortem changes," and that the image of these is shown on the photographic plate. We hope we may be able to give further information later regarding this very interesting inquiry.

It may be remembered that an effort was made at the International Institute for Psychical Research, London, to repeat the Reno experiments, and that only negative results were obtained.

PROMPTED FROM THE "OTHER SIDE"

Mr. O. J. Wendlandt, formerly Secretary and now Vice-President of Sheffield Society for Psychical Research, tells us of an interesting experience. For years, Mr. Wendlandt contributed letters and articles to the Sheffield newspapers, keeping Spiritualism and the work of his Society well to the front, but of late, for various reasons, he has not been active in that way.

On a recent Sunday, he and Mrs. Wendlandt had a table-sitting (the first for a long time) and unexpectedly received messages urging renewed activity from Lord Northcliffe, W. T. Stead and another journalistic friend. On the following (Monday) morning, he had an urgent request for an answer to an attack on Spiritualism by a Sheffield clergyman, Canon Foster; and although at first inclined to refuse, he remembered the threefold appeal, and contributed to one of the evening papers a very effective counterblast, in which, writing as a Church member, he said he objected to the Church being "let down" by "ignorant denunciations."

Mr. Wendlandt is so experienced and so effective as a Press defender and exponent of Spiritualism that we may well be thankful he has been urged by his journalist friends on the Other Side to renew his activity.

"PROPHETIC SCRIPTS"

Many readers will be pleased to know that the "Prophetic Scripts" articles contributed to LIGHT by Miss E. B. GIBBES earlier this year (April 27th, May 4th, 11th and 18th, and June 15th) have been published in booklet form, together with an article on the same subject which appeared in *Predictions* and certain additions to bring the comments on the prophecies as nearly up-to-date as possible.

In her articles, Miss Gibbes quoted predictions about national and world affairs which had come from various Communicators through the hand of Miss Geraldine Cummins, and showed the wonderful degree to which these forecasts had been fulfilled. Also, she added prophecies relating to events which are still future, and which give hope that, notwithstanding many alarms, Peace will be preserved for this country.

The booklet is compact and well-arranged, and should be in great demand. Copies can be obtained from the office of LIGHT and from various Psychic Societies—price 6d. each (post free 7d.). The title is: *The European Crises.*

PSYCHIC STUDENT HONOURED

MR. J. Hettinger, of Streatham, has been awarded the degree of Ph.D. by London University for a paper on "The Ultra-Perceptive Faculty." This, we believe, is the first time such a degree has been given for a thesis on psychic experimental work; and we understand that the paper is to be read at the meeting of the British Association at Dundee next month (September).

Dr. Hettinger has occasionally contributed to LIGHT using the pen-name of "Johnhett," and he has also taken an active part in many L.S.A. meetings. Readers will be delighted to learn of his scholastic success. They will also be keenly interested in the reception accorded by the British Association to his paper when it is read.

AN HISTORICAL PARALLEL

From the *Revue Spirite* for July we learn that a three-act play by Armand Salacron, entitled *La Terre est Rond,* has been attracting considerable attention in Paris. The chief character, admirably represented by "that magnificent actor, Charlis Dullin," is the famous Florentine monk and preacher, Jerome Savanarola, born in 1452 and burnt at the stake for heresy in 1498. In an ably-reasoned article in the *Revue,* Dr. Lucien Graux maintains that if we are fully to understand the psychology of this remarkable preacher, we must recognise that he had the strength, the frequent weaknesses and the general characteristics of a typical Medium. This, he says, shows also in the written works he left behind.

The times in which Savanarola lived bear a strong resemblance to the days in which we live, says Dr. Graux: times when people have largely abandoned restraint, when they are always seeking after "some new thing," and when the masses are easily roused to hysterical enthusiasm for a Leader, which is liable at any time to be transformed into equally hysterical and fanatical persecution of their former idol.

According to the writer of the article there is a veiled but unmistakable parallelism indicated in the play between Savanarola as a would-be Reformer of his people and Hitler. Savanarola was a fanatic and markedly intolerant; nor did he—again like Hitler—hesitate to call to his assistance the cruel offices of the Inquisition.

FOUND BY THE PENDULUM

A correspondent, F.F., sent the following account to the *Revue Spirite* of something that happened up on the plateau of Moghreb. "One day, after lunching together at the best-known hotel there, the conversation turned upon pendulum work and the art of divining. Confronted by incredulous smiles, one man, a Government official on survey duty, enquired whether by chance any of those at the table had a chart by him of his estates? One of the men had, and forthwith challenged the official to use his pendulum and tell him where his springs and other points of interest were situated. The company smiled sceptically. This was done.

"Soon afterwards it was the hour of day when everyone went to the station to pass the time by watching the arrival of the daily train from Algiers, and the entire party went there. They waited and waited; the train was not even signalled. The diviner enquired from the station-master, but he could give no explanation of the delay. 'Have you a plan of the line?' And, after holding his pendulum over it, the radiesthetist declared that there had been a slight accident on the line and consequent hold-up at a spot which he indicated. The station-master rang up, and immediately received details which exactly corroborated what the official had just told him."

PANTHEISM

2—AS SEEN BY PHILOSOPHER AND POET

By G. KENYON ROGERS

COMING now to Plato we find him putting forward the idea that "the Good is the immanent rational principle which unifies all intelligible, *i.e.*, all thinkable things and unites them. It is the substance of all manifestation, the unifying principle of all finite experience."

On the other hand Aristotle sharply separates God from the world. God is the Absolute Real—remote from all that is finite, mutable, imperfect and potential. He is not to be found here. And so he criticises those who hold other views, for in his *De Anima* he makes the following statement:—"There are some, too, who say that the Soul is interfused throughout the universe, which is perhaps why Thales (cir. 800 B.C.) supposed all things to be full of gods."

As the power of the Church moulded the course of all speculative thought into its own pattern so did the darkness of the mediaeval times become more intense. Yet away upon the fringes of the Continent of Europe, both in the East and in the West, original thought had free play.

For centuries before the so-called Christian era there flourished in Britain a culture such that noble youths from across the Channel were sent over to the seats of learning that then existed in our land. It may here be of interest to note that it was Pelagius, a highly cultivated Briton, who put forward, about 375 B.C., an attempt to reconcile human responsibility with Divine grace, "whereby he was judged to have lessened unduly the sphere of the Divine agency."

During the reign of Charles the Bold (843-76) there appeared at his court, one John Scotus Erigena, a man who is now believed to have been of Irish birth. To him fell the task of translating the works of Dionysus from the original Greek, into Latin. Not only did he do this but he also wrote an original work in which he "turned the stream of Greek Mysticism into Christian Scholasticism, under the title of "On the Division of Nature." This Dionysus professed to have been the convert of Paul in the Areopagus, the first Bishop of Athens and companion of the apostles. Whatever his origin, the writings attributed to him were full of ripe speculation and might well be described as "Neoplatonic philosophy slightly sprinkled with baptismal water from a Christian font."

The key to this work by John Scotus may be found in the fact that he traced the word for God (Theos) to the Greek verb "Theo," which means to *flow* or *run*, *i.e.*, to go out. God is both the Alpha and Omega, the cause and the end, the source and the goal of everything that is.

The Church was generally amazed at the profundity of these teachings and as yet had nothing ready to meet them; and it was not until the advent of Amaury (or Amalrich) early in the thirteenth century that they once again came into prominence.

When, however, the Pope condemned these teachings in 1204 it was too late to arrest their rapidly increasing growth among both higher and lower dignitaries of the Church.

Away on the Eastern fringe of Europe and in Spain, the Arabs had been studying translations of Plato and Aristotle and making original commentaries thereon. What is believed to be the earliest collection of Aristotle's work which came into the hands of Christian readers was a Latin translation from the Arabic. Bound up with this collection were books and commentaries by the foremost Arabian philosophers and some of these latter were at first believed to be the actual work of Aristotle himself. There was a very strong tinge of Neoplatonic mysticism in the Arabian interpretation, and it was on this that Amaury and his contemporary, David of Dinant, based their unorthodox writings—finally condemned by the Church in 1209. David of Dinant held that God, intelligence, and matter are identical in essence and unite in a single substance, that consequently everything in nature is one.

Still upon the Eastern fringe, we find in Sufi Mysticism the same idea of Immanence. A Sufi wishes and tries to find his Lord, not only in the inner spirit of the world but also in Manifestation, for to him all beauty that exists is the Face of the Divine Beloved. Take for instance the great Sufi Mystic Ibn Al'Arabi, born in Murcia, Spain, in 1165 and dying in Damascus in 1240. "Nature," he says, "is nothing else than the breath of God, in which all material forms, both lower and higher, have been immanent and appear as the phenomena of this world. There is no real difference between the Essence and the Attributes, *i.e.*, between God and the Universe."

Later we find the same idea expressed by Baba Kuhi of Shiraz:—

In the mart and in the cloister—only God I saw
In the valley and on the mountain—only God I saw
In all the eyes discovered only God I saw
But when I looked with God's eyes—only God I saw.

Rufus Jones puts the case as follows:—"The point in common in their teaching (pantheistic monism) is the negation of any principle of distinction, everything is one because everything is God." . . . "This type of religious thought has a fascination for many minds, primarily because there is an elemental tendency in us to an all-embracing Unity. . . . It cannot be dismissed by the easy method of tagging the opprobrious nickname of 'Pantheism' upon it." Surely here is a hint of that same profound thought of Tagore's in which he says it is a perception of the soul by the soul."

Paracelsus, writing in the 16th century, said "Nature is the universal mother of us all, and if you are in harmony with her she will hold up a mirror before you in which you will see the truth."

As Browning interprets him:—

". . . . The secret of the world was mine
. . . . How God teaches an infinite joy.
In infinite ways . . . .
. . . . in whom is life for evermore
Yet whom existence in its lowest form
Includes . . . .
. . . . Thus he dwells in all
From life's minute beginnings up at last
To man."

Pope (1688-1744), in one of those remarkable prophetic visions which come at times to amplify the poets' intuition, foreshadowed the trend of modern science in a truly remarkable manner when he wrote the following lines:—

"All are but parts of one stupendous whole,
Whose body nature is and God the soul.
Look round the world, behold the chain of love
Combining all below and all above.
See plastic nature working to its end
The single atom each to other tend.
All served, all serving, nothing stands alone,
The chain holds on, and where it ends, unknown."

Then later we find Shelley giving us this in his *Queen Mab*:—

"I tell thee that these viewless beings,
Whose mansion is the smallest particle
Of the impassive atmosphere,
Think, feel, and live like man;
That their affections and antipathies
Like his produce the laws
Ruling their moral state;

(Continued at foot of next column)

MRS. MARJORIE LIVINGSTON'S LATEST BOOK

MOST readers of LIGHT are familiar with books by Mrs. Marjorie Livingston. They may not all have read those written under inspiration—*The New Nuctemeron, The Elements of Heaven, The Harmony of the Spheres* and *An Outline of Existence*—all of which deal with Occult philosophy, and the first of which has been widely studied by serious students of this subject.

For those demanding lighter fare, there are her books of fiction, *The Future of Mr. Purdew,* which must have opened the eyes of many readers unused to such ideas to Spiritualist conceptions of what awaits us when we pass to the Other Side; also *The Key of the Castle,* so full of adventure that juvenile addicts of " thrillers " have been known to refuse to put it down, so to speak, until they reached the last page. But this book, too, contains a fair amount of psychic and even mystic teaching for those who can recognise it.

Her latest publication, *A Market for Idols* (Wright and Brown, Ltd., 7/6), is a novel pure and simple. It tells the story of two sisters, both at the outset filled with idealism and the conviction of the spiritual values of love as contrasted with mere material values. And as in her other stories, the skill of the writer grips our attention as we follow the fate of the two girls: one going bravely forward into poverty in company with her (most of us would say) mentally unbalanced artist husband, with his crude ideas on art, social distinctions, marriage relationships, honour, etc., etc.: a most unpleasant person, union with whom was bound to lead to tragedy. Meanwhile, the other sister, no less idealistic, decides in face of the disaster that has befallen her family to sacrifice herself and her high principles for their sake and secure, by marriage with a wealthy man who worships her, but whom she does not love, the means of helping others. Both sisters go through the fires of suffering; and, though we may miss the higher teaching of Mrs. Livingston's other books, we have no desire to lay this one down until we have reached the last page.

FOR FRENCH READERS

The Oxford Dictionary defines " Tantra " as " each of a class of recent Sanskrit religious works dealing chiefly with magic." Monsieur J. Marques-Rivière, the author of the book entitled *Rituel de Magie Tantrique Hindoue,* gives a wider definition. He says: " Tantrism is, first of all, an esoterism. It constitutes an admirable and incomparably pure doctrine—the doctrine of *Shakti*—that is to say, the feminine element, that eternal passivity which in the Cosmos perpetually plays its part as opposed to the immutable masculine." It is, he asserts, " an explanation of the world "; and whether magic as such be good or bad, it is simply one of the things that *are,* and, therefore, one of the things that should be studied and enquired into.

The book is proof that the writer went very deeply into this study; and though it may not appeal greatly to the Western mind, students of the occult should find much to interest them. It deals mainly with *mantras,* or words of power, used by Tantrists in their elaborate rituals for definite purposes. They may be transmitted by word of mouth, or they may be given graphic form as *Yantras,* or diagrams, copies of which, obtained under the direction of an initiate, are copiously reproduced in the book. There are Yantras to secure recovery from illness, good harvests, immunity from snake-bite, removal of hatred, marital happiness, good luck at games, etc.

Of the higher aspect of the teaching, Monsieur Marques-Rivière says: " The cult is nothing more or less than a realisation by means of mystic ritual of the inherent unity and potential communion which exists between the deity worshipped and the worshipper. This view is essentially Tantrique; for the cult of multiple deities is esoterically nothing but the awakening of those hidden powers latent within each human being. The ceremonies accompanying the ritual visualisation are merely the external representations of an interior mystical realisation." M.A.B.

(Continued from previous column)

And the minutest throb,
That through their frame diffuses
The slightest, faintest motion
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs."

Then right up to date we have some lines in Robert Bridges' *The Testament of Beauty,* which were used only a short while ago to open a highly scientific address at the British Association.

" . . . . we know not
Nay, nor search not by what creative miracle
The soul's language is writ in perishable forms—
Yet are we aware of such existences crowding,
Mysterious beauties unexpanded, unreveal'd,
Phantasies intangible investing us closely,
Hid from our eyes by skies that will not clear;
Active presences, striving to force an entrance,
Like bodiless exiled souls in dumb urgence pleading
To be brought to birth in our conscient existence."
(Book I, 676-686)

(The concluding article of this series will have for its subject: " Pantheism as seen by Scientific Visionaries.")

" DISTRESS DREAMS "

" Distress dreams " were discussed by Dr. Franz Plewa in an address at the Summer School of the London Group of Individual Psychology at Oxford.

Talking of the difficulties of life, he said that dreams in which we relive some unpleasant happening tended to recur when we felt threatened in any way. These dreams were not, as some people believed, supernatural warnings of disaster; they did not come from any outside source, but from within ourselves. In some cases the dreamer might be giving a warning to himself, preparing himself for difficulties which he knew he had to face, and in other cases the purpose of the dream was consolation, when the dreamer was, in effect, telling himself: " I have survived this accident, therefore I shall survive the thing that now threatens me."

There was always an increase of such dreams and of psychological symptoms generally in times of national crisis; such periods seemed to bring the difficulties of individuals to a head. In a similar way economic worries, loss of money, loss of employment, etc., would sometimes bring difficulties in private life to a head. —(*The Times,* August 2nd).

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LIVING GOOD

THOUGH it is always impossible to reproduce in words anything like the full spirit of what comes to one in the Silence, one nevertheless feels and hopes that even an incomplete rendering of it, if passed on, may serve as a mould in which others in their turn may receive refreshment.

A friend met overseas, more than a quarter of a century ago, was due for a visit. When, in those now far-off days, we were strangers in a strange land, that friend and her family had shown us what Colonial hospitality can mean. We were admitted straight into the family life of that home, and for several years constantly met with acts of loving kindness from its various members.

On taking these memories into the Silence, the question formed itself: "What has become of all that Goodness—that literally Christ-like Goodness? Where is it now? Can it still be acting?"

Goodness is a spiritual thing; therefore, it is immortal, an indestructible, eternally living and dynamic power. "The evil that men do lives after them," said Brutus. Its consequences do, one knows, even for long periods; but the actual evil is negative—a negation; it has no life of its own; whereas Good cannot die. The evil appeals directly to us through our senses; it is ever before us; we can only become aware of the Good through our spiritual senses, which in most of us are so much less awake.

All the Good one can look back upon during a long life; all the kindnesses, great and small, that have lightened one's work and cheered one's days; the sacrifices made and encouragement given; comfort in sorrow; every loving thought and remembrance sent out; down to the very smiles and laughter shared as comrades; together with one's own feeble efforts in the same direction—surely, all these may be realised as still part (for to the things of the spirit time is not!) of the great universal pulsating and dynamic Power of Good—that Power which we are continually being told is steadily opposing the menaces from the Lower Powers!

And this holds good for every path of life. Along each one there must lie memories of Good received and Good attempted. To realise this is to get some dim sense of the vastness of the all-protective Power of Good; it is to gain fresh faith and courage; to be filled with some awareness of that Greater Love which drives out fear, and to be able to sing with the Psalmist: "Surely, Goodness and Mercy have followed me all the days of my life; and I will dwell in the House of the Lord for evermore." M.A.B.

BUT ONE TRUTH

An article in the *Passe-Partout*, a Toulon paper, discussing "Jesus Christ and Occultism" contains the following passages: "Every great leader of men, in the endeavour to propound the essential truth, has in reality put forth the same teaching; for, indeed, there is but one Truth, though each of them adapted it to his own epoch . . . The only thing, in my opinion, that matters at all is to grasp the true meaning of the message Jesus had to give—the 'Good News.' This message consists in His reiteration of the Law of Love, in the understanding of the meaning of His works and of His deeds. It has been asserted that Jesus was not the first teacher to command men to love each other; Buddha had preached the same thing, and in the nineteenth chapter of Leviticus we find the words: 'Thou shalt love thy neighbour as thyself.' But Jesus did more than teach this law: He *lived* it."

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1 : The employer is God. 2 : The workers—you and I. 3 : The labour—what we do for others. 4 : The vineyard—God's world of people. 5 : Our contract—specifies working conditions. 6 : Hours. 7 : Wages.

With the sixth and seventh points the parable takes a peculiar turn. Some worked all day, others only an hour, and yet they all were paid the same amount, " a penny." The duration of labour was determined not at the end, but at the beginning. Those who started last were paid first.

The key-word of the parable is, " *a penny.*" By the contract (point 5) the intrinsic value of the penny was made equal to a man's work for an hour or a day. But obviously the penny represents a spiritual value and so the labour must be the performance of some spiritual function.

Now what is the spiritual counterpart of money, and what esoteric goods, chattels or property can we purchase with it ? The question has been often answered. Health, abundance and happiness, they tell us, with much more of " all these things " to be delivered hereafter as required. But let us check up again.

To unveil the spiritual truth of the Master's teaching one needs to bear in mind that it is *God's* vineyard, God's work and God's pay of which he is speaking. " He that reapeth receiveth wages, and gathereth fruit unto life eternal." (*John* 4 : 36).

Does not the *penny* represent " life eternal ? " Of course it does. That is to be our pay. No injustice was done when each received his penny—Life—than which the Infinite can pay no more. But Life is seen not as a bequest or an insurance policy, to be collected only after death ; it is the sequential product of merit ; its remittance immediate and continuous as earned ; its extent has no finite limits, and it waits for no future judgment. *Life* is that counterpart of money which buys all things.

Our modern civilisation is a crazy tangle of cleverness and stupidity ; an absurd parade of money-mad, time-tied, self-bound pawns jesting along their way to the grave.

Men prize physical vigour and beauty and seek mental alertness and agility, but they shun spiritual lucidity as a pestilence. The few who are spiritually illumined seem queer and abnormal or worse. They, the many, effectively shut God out of their lives with a wall of ice-cold selfishness which angels cannot pass. They affirm that man is the product of accidental causes and his soul will perish with his body. Their creed is the absurd dogma of materialism. One of the apostles of that Great delusion asserts " that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins." (*Bertrand Russell*).

The world's most urgent need is sanity ; else who shall arrest its moronic stampede to chaos ? And is not the state of the individual the heart of the problem ? Jesus so regarded it and prescribed the remedy. He said " I am the *Life.*" He pointed the way out of our labyrinth of confusion, and though the way is narrow and the gate is strait, that little gate never closes.

The " strait gate " is *psychic faculty*—that faculty of spiritual perception which alone can unfold higher intelligence by the interplay of human purpose and spirit supervision.

Let us make our thesis a little more definite. *The reward is Life.*

Since, in God's harvest-field the pay for labour is Life, may we not ask ; What is this Life ? What is it worth ?

Life ! That flaming energy which consumes death by building super-intelligence in the mind and immortality in the soul. Life, the sequela of the God-Principle. Life, the spiritual orientation of personality as the inward powers of self begin to unfold.

We see Life in the mirror of its effects, but where shall we find words to define it ? Is it not somehow the union of Deity and humanity ? Is it not the quickening and growth of the over-self ? Is it not the development of the psychic faculty of clear seeing, clear hearing and clear sensing by the spiritual faculty in man ?

And is not Life the antithesis and antidote and specific remedy for all the chaos of our day, both individual and world-wide ?

The entire mission of Jesus was devoted to that end, that men everywhere should attain this happy condition, under the Sign of the Cross which is the Symbol of Life.

Gracious Master, teach to me Truth out of the Book of Life ; let me have Light so that I can find the Tree of Life.

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