# LIGHT

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# MEANING OF "SURVIVAL"

## PSYCHICAL RESEARCHER ON "SPIRITISTIC CRUDITIES"

**By H. F. PREVOST BATTERSBY**

TEN years ago, Sir Oliver Lodge delivered what, I believe, was the first of the Frederic W. H. Myers lectures, published by the S.R.P. under the title *Conviction of Survival*. The Society has since issued the lecture delivered in 1935 by Mr. W. Whately Carington, under the title of *The Meaning of "Survival."*

The first thing, probably, to strike readers of these two addresses would be that, whereas Sir Oliver was quite sure what he meant by Survival, Mr. Carington is anxious to contrive a formula which will be acceptable to his hearers at the Psychical Research Society, and not bring discredit on himself as a scientist with that sometimes rather draughty corridor, the open mind.

By comparison with the ambiguous reply which might be received did we ask Nature if an electron were a wave or a particle, he says: "It seems to me to be at least possible that when we ask Nature, 'Does Man survive Death, or is he annihilated?' we may similarly be posing a false antithesis and that the only proper answer may similarly be, 'Neither—*but both*!'"

It would be difficult to imagine the opening of an oration in such a subject which would appeal more soothingly to many Psychic Researchers; it leaves you, with a pleasing sense of profundity, so comfortably where you were.

Apart from its admirable ambiguity, it might be pointed out that addresses to Nature, from the days when we began scientifically to commune with her, have not always been answered with the satisfactory lucidity which would incline us to lean heavily on what she may have to tell us about Survival. Even in this matter of the electron, she did not, quite a few years ago, seem to be too happily inspired.

And what, after all, do we mean by Nature? The term is used, even by people who ought to know better, as if it were a sort of telephone directory, from which you could get a number if you looked out a name.

To the scientific Spiritualists, Nature would include a good deal that does not even exist for the scientific Researcher. So where are you? Begin by telling us what Nature means to you! But Nature is no easier of definition than is Deity: even the Pantheists cannot be sure they have the right answer.

"I do not think," says Mr. Carington, "that even the crudest exponent of spiritistic views would be so bold as to maintain . . . when the event concerned is death" . . . that man "will go on living, broadly speaking, in much the same way after the event as he did before it."

Well, I am afraid Mr. Carington has not had a very extended acquaintance with spiritistic crudities.

Barring a certain corporeal solidity, which you obviously leave behind you, it is held that what you are to-day you will be to-morrow, whether you die in the night or no.

There are obvious reasons for the belief.

Men who are able, of intention or otherwise, to leave and return to their bodies while still alive, are conscious of leaving nothing behind with their bodies but its load of flesh. Their mental, moral and intellectual faculties

are unimpaired, they can remember their friends' addresses—not always in the flesh an easy matter—and visit them at will; making their presence felt and sometimes seen; experiencing all the proclaimed advantages of a disembodied spirit, and conscious only of a thread-like attachment to their grosser self. If such men believe that the severance of that thread would merely set them free from earth, does that entitle them to be called crude spiritists? Mr. Gerhardi, whose achievements do not suggest crudity, reports an encounter, while out of the body, with a friend whose mortal moorings had been severed that morning by an operation; but, save for his own mooring-line, the two spirits had every particular in common. Since Mr. Gerhardi's friend was unchanged by death, why should he, or any of us, expect fundamental alteration?

This is not to say that the world immediately beyond the grave is any less illusory than the one we inhabit; and it may be as impermanent; but the crudity really lies with those who treat earth-conditions as of such protoplasmic importance.

But Mr. Carington is by no means a crude materialist. On the question of whether it may be "possible to devise and apply metrical criteria of identity—and hence of recognition—in the case of survival of death," he says: "I see no reason for regarding it as impracticable—always assuming that the facts lend themselves to it—and I shall not be seriously surprised if, in due course, identifications of the case contemplated are actually effected with unequivocal assurance."

### SECONDARY PERSONALITIES

That tempts me to relate an experience which escaped the emotional predilections with which so many identity propositions are beset.

During a course of experiments with "direct voice" production, a message from the L.S.A. asked if we could find a place in our small circle for a lady, Mrs L.S., who had arrived that morning from South Africa, and was anxious for any psychic experiences.

We had a sitting the following evening, and asked the lady to come. She came, and proved a complete stranger to us all. Nothing of interest for her transpired for some time, till one of the Controls, a Dr. F.R., who had had a practice in London, mentioned a clinic, a good deal ahead of its time, which he had frequented, years before in the East End.

At once the African lady came alive. She, too, had gone for treatment to the clinic, and for quite a while the eager little lady and the disembodied voice chatted over old times. They were not conscious of having met there, but they had a host of mutual acquaintances in the patients; one after the other recalling some quaint character and laughing heartily over their reminiscences.

It would take too long to explain how completely we had eliminated any suspicion of the Medium's interference in these sittings, and an unexpected illumination was provided by the arrival, later that evening, of the spirit of a throat specialist who had operated on the lady, and whose pathological intimacies and acquaintance with her South African environment could only have been unearthed by a special commission.

Mr. Carington has stated very carefully the relation of Mrs. Leonard to Feda, her Control, whom he regards as her secondary personality, but, he adds: "I am not quite sure that she is *only* a secondary personality," nor that "it may not have just as good a claim to be considered a 'real' personality in its own right as one formed in the usual way—whatever that may be;" and he adds: "But *if* Survival be a fact, so that after physical death the Leonard consciousness in some fashion persists, I frankly see no reason why the Feda consciousness should not do so, too. And if in those circumstances we should count her an autonomous entity, I really do not see why we should not do so now."

Where the Medium's voice and that of the Control issue from the same aperture, this business of a twin or secondary personality seems reasonable enough; but when you have three or more voices speaking independently of the Medium's vocal organs, the personality seems to become too multiple to be easy of belief.

In the case mentioned, one of the voices was that of a youngster with an accent that was redolent of the Highlands; the other two were those of courteous and cultured gentlemen, warm with a personality so distinct and persuasive that at a sitting one felt their presence as that of an honoured guest in the room.

Never, during the months of our acquaintance, were they anything but their unmistakable selves, with a memory always responsive to our interests and ideas; and, years later, a message of good-will and remembrance came from New Zealand, where Dr. F.R. joined a sitting at which his daughters were present, though he alone in either island knew of me or of our shared memories; and, since his previous Medium had remained in England, he must have become the secondary personality of someone else. Which may be conceivable, but seems unlikely.

### TELEPATHY AS A CRUTCH

The most curious feature in Mr. Carington's lecture has reference to telepathy. Telepathy is the one thing that helps him to believe in Survival, though, apparently, he has not yet succeeded in believing in telepathy.

"If telepathy occurs at all," is his phrase—not a very positive assertion; yet, later on, he says: "I cannot get out of my head the idea that trying to separate telepathy and Survival is like trying to separate space and time—you can do it after a fashion, but only at the cost of forming a false idea of both."

And the reason? Well, that depends on his understanding of telepathy. He will have nothing to do


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with the view of telepathy which seeks to liken it to wireless telephony.

" Telepathy comes about," he says, " not by transmission of ideas, but by community of consciousness; not by the transference of a thought, but by identity of the thinkers."

So we should think of a " telepathed " thought, not as being transmitted, but as being shared, in the sense that Siamese twins may share an organ.

" So we are dealing," he goes on, " not with two minds, but with one; and if the whole mental content were to be ' telepathed ' then I fail to see how we could reasonably talk at all of two minds being involved."

Working on these lines, he concludes that " the whole of the physical world can best be thought of as a nexus of relationships, delimited by the particular manner of its ordering, between relata of which the essence is that they should be altogether unspecified."

And therefrom, voiced by Lord Balfour as " the inconceivable oneness of Souls," he deduces that, " after death, the hard edges of individuality begin to fade and the essential community of one with the other and with the totality of consciousness begins, however feebly, to be realised."

That something of the kind may be, though not immediately, in store for us is reasonable enough. We probably *are* bits of something bigger; and that is a consoling thought, since, against the universe, we seem so desperately small.

### TELEPATHY IN HARNESS

It surprises me that people should write about telepathy as this or that, without troubling to study it where it is a going concern.

Here are two instances from Tibet.

Mme. David-Neel and her companion, travelling as beggarly pilgrims, had been welcomed to tea with a lama camped by the road-side. One of the horses took fright, ran away, and was pursued by a *trapa* accompanying the lama. Meanwhile the hungry travellers had spied an empty wooden pot besmeared with curd, and Mme. David-Neel had whispered a suggestion to her companion that they might, later, beg for some at the farm they had seen. The lama appeared to have heard the whisper, and turned his head in the direction of the straying horse which, after a long chase, had been captured and was being led back by the *trapa*. The lama remained motionless and continued to gaze at the *trapa*, and suddenly the man stopped, tied the horse to a rock, and, retracing his steps, walked away to the farm.

Presently he came back, picked up the horse, and, advancing to the lama, held out a pot of cream towards him, with an expression which seemed to ask: " Was that what you wanted? What am I to do with this curd? "

The lama had, in the parlance of the country, " sent a message on the wind."

On another occasion, the disciple of a famous magician who was performing a great *dubthab* some miles away which Mme. David-Neel was anxious to witness, " sent a message on the wind " which summoned a troop of armed riders to prevent the carrying out of her intention.

Telepathy in such cases does seem to come about, *pace* Mr. Carington, rather by " transmission of ideas " than by " community of consciousness."

From Africa a host of like instances could be given, and, in Arizona, the Apache Indians use telepathy as we the telephone.

" In Tahiti," writes Max Freedom Long, " there is a lesser kahuna class similar to the *kelo-kelo* class in Hawaii. The duty of these lesser magicians is to operate what is called by whites ' the coco-nut radio.' All round the island on which Papeete is located, there live individuals (many of them wise old women) belonging to this radio chain.

" Many have been the tests made of this ' coco-nut radio." A person leaves Papeete for a trip round the island. No physical means is used to send messages—no smoke signals or drummings; but the traveller's arrival is always anticipated and preparations made to receive him.

"Any important news is also made known immediately by the same mysterious use of telepathic powers."

This may fit in with Mr. Carington's deduction. I hope so. One would not wish to rob him of his slender link with Survival.

How frail, indeed, it is he himself confesses. " I often ask myself," he says, " whether, after all, the evidence even for telepathy is really worth the paper it is written on—except as an anthropological curiosity; whether all the material, which some of us are so confident amounts to true proof of Survival of some kind, is not, after all, no more than a tangle of misreportings, coincidence and subconscious fabrications; whether, in fact, the whole of our activities are not merely an elaborated study of artifactual mares' nests interesting only as an example of sophisticated superstition."

An artifactual mare's nest is a novelty to me, but even more surprising is Mr. Carington's inability to conceive the possibility of an apparition in human shape. " Any remark," he says, " which is suggestive of bodily form or corporeality must of necessity introduce notions of space and of substance which apply to the physical world *and to it alone.*" (The italics are mine.) " Space, roughly speaking, is that which you measure with a meter scale, and if you cannot do so it is not space; substantiality is that which prevents you pushing a finger through a block of wood, and if this criterion does not apply, then it is futile to talk about bodies in the same terms we should use if they were corporeal."

Well, some day perhaps, Mr. Carington will walk through a ghost which he thought was a man, and so realise that everything in " Nature " cannot be measured with a meter scale.

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*The Meaning of " Survival,"* by W. Whately Carington London. The Society for Psychical Research.

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## HARMONY

O MEN and women at this anxious time
Of changing values and of warring wills,
Ascend into the mountains of the Soul,
Above the clamour of the noisy world,
And there take stock in quietness and calm
Of all the forces in your hearts and minds
Which can be used to help Humanity
To find again Peace, Love, and Sanity.

Put far away the personal and small,
And think with balanced judgment of the whole.
We all are needing, foe and friend alike,
To see things from the other's point of view;
To rise above the points of difference,
And see how urgently we all want peace
And freedom for the growth of each one's soul
To make a perfect pattern of the whole.

Each one must give up something for that aim;
And if we cannot live at peace with those
Of our own household, how can we expect
Whole nations to respect each other's needs?
So let us each make perfect our small piece
Of God's divine design, so that it falls
Into its rightful place, thus fittingly
Completing the design's true Harmony.

(From *The Dawn of a New Age*, a book of Poems by Dorothy Kenrick, 45 Sussex Square, Brighton, 7.)

# SPIRITUALISM AND THE CHURCHES

By W. HARRISON

THE news in a recent issue of LIGHT that a large and very fine Presbyterian Church building in Glasgow, stated to have been at one time one of the best-attended churches in that city, has now been acquired by the Glasgow Association of Spiritualists brings forcibly to the attention the question of the future of the Churches in relation to Spiritualism. The continuous decline in Church membership and the conversion of church buildings to other purposes, or their maintenance in a half-empty and moribund state, is one of the significant features of this age.

Diverse views on this question have been expressed in the pages of LIGHT from time to time, and it has been frequently stated that the main aim of Spiritualism should be devoted to proving Survival and that the Churches should welcome and utilise this evidence for the purpose of bolstering up their shaken and decaying bodies.

It is clear, however, from an examination of the pronouncements of spirit Controls on this matter that their declared mission is not merely to prove Survival, but to pour through the channels of communication between the two worlds the new revelation from the spirit-world of spiritual laws and truths, and of the conditions of life in that world, and that this teaching shall supersede much of the teaching of the existing religions and constitute the universal religion of the future.

A fairly comprehensive selection of these spirit-teachings will be found in the work by the Rev. Professor G. Henslow published in 1920, entitled *The Religion of the Spirit-World,* and the following extract from the *Note Books* of Stainton Moses (Book V., p.3) is a fitting introduction to a study of these teachings :

IMPERATOR : " The time draws nigh apace when the sublime truths of Spiritualism, rational and noble as they are when viewed by man's standard, shall wipe away from the face of God's earth the sectarian jealousy and theological bitterness, the anger and ill-will, the folly and stupidity, which have disgraced the name of religion and the worship of God, and man shall see in a clearer light the Supreme Creator and the spirit's eternal destiny."

Briefly stated, these spirit-teachings assert that theology, doctrines and dogmas, which constitute the basis of man-made religions, are unnecessary stumbling-blocks which will be swept away ; that God's revelation to man did not cease 2,000 years ago, but is progressive and continuous; that in the ranks of Mediums will be found the Prophets and Seers of the present day; and that, although spiritual insight can be developed individually through silent meditation and prayer, the clearest teaching will be received through specially chosen Mediums; that the functions of the priesthood, who are merely expositors of theological doctrines and traditional teachings, and not Prophets and Seers, will become obsolete; and that spiritual teaching received direct from the spirit-world and expressed in terms suited to the needs of the present day is now taking their place.

These momentous changes were foreshadowed in the book of inspirational writings by Rachel J. Fox, entitled *Rays of the Dawn on the New Testament,* published in 1912, from which the following striking passage in the record of her Third Vision (in which Christ is stated to have appeared to her) is taken :

" He said: The churches will get emptier and emptier, till they vanish away, not the buildings but what they represent; and the Lord whom they shall seek shall suddenly come to His temple and cast out all that is impure or maketh a lie. When the churches are empty, the way of the spirit will become clearer to men, and they shall not say one to another : ' Know the Lord,' for all shall know me from the least to the greatest.

" He said : His church would be called the Church of the Spirit, and to it would belong numbers who had no other church : that many were waiting for this church, whose pillars had already begun to rise in many places, and these were found all over the world. They were full of gladness and melody, and their preachers were filled by the Spirit, and would say what the Spirit said to the churches, which had not been easy before. Also that a great number of poor and impotent folk belonged to the Church of the Spirit."

Since this message was received, the movement has grown by leaps and bounds and very much clear communication and teaching of the highest value have been received, giving hope of fulfilment of the prophecy of Pheneas, the spirit-guide of Sir A. Conan Doyle, as given in his book, *Pheneas Speaks* (page 182) :

" This spiritual knowledge is coming into your world in little rills all from a source which is inexhaustible. Soon these rills will unite and form pools and lakes, which will submerge everything."

The following further quotations illustrate more fully the foregoing remarks :

*From " Pheneas Speaks."*

P. 67.—Before long the Spirit of God will come into His house " (Winchester Cathedral, where the message was written). " All will be changed and the people will come then. It is an empty shell now. Soon it will be filled with God's radiance."

P. 70.—" Every sect is done for. The people know too much. The Churches have failed in the past, and people will turn to those who have been in direct spirit communication."

P. 104.—" In the cathedrals there is going to be a clearance of all rituals, of all forms, of all ceremonies. They will be simple meeting places between humanity and God."

P. 73.—" The state of the Churches is a scandal, and a cause of deep shame and sorrow to those on this side. They are really against God rather than for Him. Where is the warmth of love which should exist in them? When the great change comes to humanity, then all creeds and churches will cease to exist, for the people of all nations will realise how they have utterly failed them in their hour of need. All, all, every colour and sect and nation will turn to Spiritualism, and so the world will be changed and the shame will be swept away for ever."

*From " Through the Mists," recorded by R. J. Lees* (1898).

P. 105.—" Crumbs of spiritual bread are falling on the earth and—being full of satisfaction to hungry souls—men are beginning to appreciate that natural food which is prepared in heaven. The manna is falling upon them day by day, in spite of the Church's ban or priests' anathema. Truth must conquer. The units of its followers are steadily multiplying, and so the armies will grow and be officered from the hosts of heaven; then the two worlds will be united in one final effort which shall usher in the establishment, in a practical form, of the Kingdom of our Lord."

P. 134.—" We recognise but one religion here, and that is Love, and all its disciples have but one denomination—lovers of mankind . . . This is the only religion which can write the passports of heaven for the pilgrims of earth. Systems of theology have no more charm for us here than they had on earth."

P. 154.—" Mankind has erred and strayed from the truth, having sold its birthright of open communion for a mess of ecclesiastical pottage, not because God has changed or the system of government in any way altered. But the days of this error are numbered. This channel of communication (R. J. Lees) is but one out of thousands which have now been opened, and are

(Continued at foot of next column)

# RIDDLE OF THE HUMAN SOUL

By GERALDINE CUMMINS

SINCE Jeans wrote "the Universe begins to look more like a great thought than like a great machine," the need for a constructive philosophy that will take into account the discoveries of modern physicists has been more than ever evident. It is desirable that such a philosophy should firstly treat of the riddle of life and the Universe, and secondly of a special minor riddle, that of the human soul.

In *The Zermatt Dialogues*, Douglas Fawcett offers a solution of the first enigma. In *Oberland Dialogues* (the volume under discussion) he writes of the second enigma—of the standing and prospects of the human soul. This book is of the greatest importance to Spiritualists and investigators in the field of Psychic Science. Not only does it brilliantly attack and destroy "mechanistic mythology" and the arguments of that group of thinkers who envisage "psychology without a soul," but it is in line with much of the knowledge investigators have "intuited" or acquired in the course of their psychical research.

Mr. Fawcett is the brother of Colonel Fawcett, D.S.O. He is, as was his brother, by nature a pioneer as well as being an original thinker. His previous philosophic works have met with no serious refutation among critics of philosophy. But it is of interest to learn something of the pursuits and thereby the stimulating influences of the philosopher. Much of *Oberland Dialogues* was thought out by Mr. Fawcett during his air flights over the Alps. At the age of sixty-eight, his courage was apparent when he went through a course of instruction and took out a pilot licence.

This fearless airman is equally daring when engaged on adventures of the mind. Hegel maintained that "God is Reason." Mr. Fawcett has boldly conceived the idea of God as "Divine Imagining," as "Radiance Beyond Reason" which also realises purpose. "God," Mr. Fawcett writes, "is above Reason." The term "Divine Imagination" in part conveys his meaning. To quote J. S. Mackenzie: "Imagination is the best name for that activity by which the creative work may be supposed to be initiated and carried through."

Mr. Fawcett uses only two new technical words, the meaning of which must be grasped at the outset by any reader of *Oberland Dialogues*. They are "consciring" and "conscita." "Consciring" means "creativity, implies a conservative or novel filling of some kind." Thus God adds to Himself through consciring or creativity.

An unchanging God, the World of the Absolute, Fatalism, are discussed and dismissed as mistaken conceptions in some striking passages. The word "conscita" means "contents," and an important difference is noted between the contents of the Divine Imagination and its creativity.

The soul has pre-existed. It "is not only a spatio-temporal object, but a centre of consciring (reflective and irreflective) which controls, and co-operates with, the contents of the allied physical body. It has adopted and ministered to this body, but can also lead its own life, which is very different from that proper to the organism . . ." "Man intellectual, artistic, etc., offers innumerable examples of souls living lives of their own, lives which could not be dictated merely by activities such as co-operate with them from the side of the physical body."

Mr. Fawcett is not a Reincarnationist. He presents instead a theory which is to me extremely interesting, as in automatic writing (written by my hand in 1917 and in 1924), an idea in some respects similar to his was rather crudely indicated. Extracts from this writing were recently published in the *Occult Review*. Mr. Fawcett writes: "The permanent soul does not incarnate itself at all, merely growing a new self in alliance with the brain of an annexed body." This theme of "the plurality of lives" is developed in a convincing manner in *Oberland Dialogues*, and should be of interest to those Spiritualists to whom the idea of reincarnation is repugnant.

In the words "imagining run amok" Mr. Fawcett gives his first hint of his discussion of the problem of evil and its connection with "additive creation." If we cherish the pessimistic belief that present-day Europe is "a large lunatic asylum," this phrase is definitely explanatory. But space does not permit discussion of Mr. Fawcett's able analysis of evil and world-disorder.

*Oberland Dialogues* should be read as philosophy pure and simple. Opinions expressed in it on the Church and Psychical Research may be ignored according to the prejudice or knowledge of the reader. Mr. Fawcett is clearly a man of great learning in all that concerns philosophy. But he does not seem to do quite adequate justice to the work of investigators in the field of Psychical Research. He says that they have not offered evidence of "the enduring soul." Thus Dr. Whymant's investigation of ancient Chinese communications given through Valiantine are ignored. Mr. Fawcett is possibly not acquainted with Dr. F. H. Wood's books, with the astonishing evidence presented by that very great Medium, Rosemary, of the "enduring soul" over a period of four thousand years.

Apart from the few allusions to Psychical Research, *Oberland Dialogues* are worthy of the most serious study and present little technical difficulty to the intelligent reader. It is impossible in any way to write adequately of the many treasures of wise thinking to be found in this philosophy of Imagenism. Spiritualists may disagree with some of its conclusions. But the book is full of living reflection and is a masterpiece of constructive philosophy. Brilliantly Mr. Fawcett shatters the arguments of the sceptics, presents a convincing case for philosophic belief in the soul as well as providing a sure and certain hope of continuance and what is by no means the same thing, immortality.

(*Oberland Dialogues*, by Douglas Fawcett. London. Macmillan and Co. 1939. 18/-).

(Continued from previous column)

being used constantly to ring out the false and ring in the true."

P. 162.—Referring to the Church's assumption that God has spoken His final word to Man through Christ, and that no further revelation is to be made, the spirit Guide says: "This compels the preacher to drop the rôle of prophet and assume the position of priest or lawyer . . . The modern preacher is fitted for his position by a course of college or university education; in logic, classics, the theology of schoolmen, and the creed he is to expound; such is the lawyer.

"The prophet has always been selected entirely for his power to receive and transmit the new revelation which God declares to the world. 'Hear now My words,' saith God, 'if there be a prophet among you, I will make myself known to him in a vision, and will speak unto him in a dream.' Here is God's provision for a continual revelation."

P. 187.—"One of the first lessons we have to teach on our return is that the word of God can never be a printed book. God *is*, and His word is like Himself, an ever-present, ever-living, moving power; what is written can never be more than an historic record of what was the word of God to Moses, Samuel, David, Isaiah, or Paul. The seasons, the flowers, the harvests, and the sunshine were not given long ago, once and for all; God continually renews each in His appointed time; so it is with His word. It is like a well of water, continually bubbling up, not a stagnant pool that for two thousand years has maintained a dead, unvarying level. Men have to learn that He speaks to-day, if they will but listen, as much as ever He did."

# Light

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EDITOR - - GEORGE H. LETHEM


## AS WE SEE IT

### "THE YEAR IS GOING"—

THE year 1939 was begun with high hopes of Peace and Prosperity and of much-needed improvement in the industrial, social and political affairs, not only of our own country, but of other countries as well. These hopes have been disappointed. Peace has been swallowed up by wars which have devastated whole countries and resulted in slaughters as ghastly as any recorded in the pages of history; and the year ends with battles raging on land and sea and also in the air. And, unfortunately, the prospects are that 1940 will bring the world no respite from its troubles and tragedies.

True, there are predictions in plenty—from normal and supernormal sources—to the effect that rapid strides towards Peace will be made early next year, but it is to be feared that the wish is father to the thought, and that if the thought be accepted without reservation there may be disappointment similar to that experienced through the failure of the Peace predictions of July and August.

That the world is in a condition of chaos is a fact which needs no demonstration and brooks no argument; but there is much talk and explanation as to why and how the condition of chaos has been brought about and how it is to be ended.

There are those who tell us, with great confidence, that all the terrible things that are happening were predestined as parts of a plan made for the human race four thousand years ago and built into the measurements the Great Pyramid and concealed in the cryptograms of Biblican prophecy, and that the course of events still to come is portrayed in the same fixed and rigid fashion. One of the most recent interpretations of the Pyramid and Scripture predictions is that the present European War is to reach its consummation in the Spring of 1941 and that certain other events are to follow leading up to a thousand years of Peace—the Millenium.

Should all this be true, it would mean that mankind is in the grip of a fore-ordained Fate; that Hitler is a puppet doing his devil-dance as the strings are pulled; and that all effort on the part of men-of-good-will is wasted, as, no matter what they do, events *must* take the course laid down for them in the Pyramid inches and the Old and New Testament predictions.

Because it means this, we cannot believe it to be true. That there is a great over-riding plan for the ultimate harmonisation of human will and action—including individuals and nations—with the will and laws of God we do not doubt. But history and experience indicate that the process by which harmony is to be attained is the striving—and blundering—of men in their efforts to understand themselves and their surroundings, and that the disasters that have overtaken the world, now as in the past, are due not to the dictates of Fate or the Judgment of God, but to human error and lack of wisdom.

If that be true—and we believe it is—then, within the framework of the Great Plan, men are—as they feel themselves to be—free moral agents and not mere puppets, and it is their privilege as well as their duty to themselves and their fellows to strive for a just Peace and the recognition of human brotherhood.

Braced by this belief, we shall be able to face the coming of 1940 with confidence and courage—knowing that we shall be helped by our friends Beyond the Veil to the full extent of our ability to receive their guidance.

## PAST, PRESENT, FUTURE

By REV. OWEN R. WASHBURN,

*(of the Congregational Church, Guilford, Vermont, U.S.A.).*

ANTI-CHURCH elements in Spiritualism are afraid the Church will swallow it up and degrade it into ecclesiasticism. The Christian Spiritualists are afraid that the godless will ruin the movement. One organisation has established a Spiritualistic creed which it defends with apprehensions.

The Heavenly Host, about which Churches have talked and with whom Spiritualists have talked, keeps right on, selecting sensitives to become Mediums; choosing scientists to be their apostles to the spiritual gentiles; winning those developed enough to understand the laws it teaches; the benevolence it practises.

Spiritualism is growing and, unless we are willing to believe that the Heavenly Host is going to lose interest in mankind, we need not doubt that Spiritualism will grow. No one is going to carry off Spiritualism, as though it were a prophet Jonah to be swallowed by a whale. It is quite probable that the Christian Church as a whole will attain to common sense or be replaced by a Church-organisation having common sense, and proceed to serve mankind with common sense and efficiency.

The present age is not the first one in which religion shed its shroud in order, like Lazarus, to come forth from the tomb. If one reads reliable accounts of the first two centuries of Christian Spiritualism, led by Mediums in the first decades after the death of Jesus, one finds the present situation in Spiritualism duplicated by the situation in that age, before it became popular.

There were cranks in every group then as there are cranks in every group of Spiritualists now. There were orators talking nonsense and misrepresenting the cause, then as now. There was confusion, lack of co-operation, jealousy, grumblings about the way money was collected and spent, as there is now. The last books of the New Testament are sprinkled with records of the same kind of foolishness occurring in that day as occur now. But when the religion of Jesus had been materialised in forms to fit the popular desires: when the spirituality of the first Mediums, such as John, and Philip and Peter had inspired enough intellectuals, the great Spiritualist movement began to move with power. It is true that the finest aspects of Spiritualism in early Christianity, as to manifestations, were ignored and finally forgotten, through the influences of the priesthood, but the principles taught by the Heavenly Spirits through Jesus were not ignored, not cast out of the teachings given from pulpits. Those teachings, half-lost in nonsense, have remained and, until recent years, have saved the Churches of the Christian world from the consequences of their bigotry, ignorance, jealousy and silly complacency.

We who are living in earthly bodies now need not expect to see, before we go to the spirit-worlds, the acceptance of Spiritualism by the Churches; but the principles of Spiritualism—which lie at the heart of those teachings, such as are contained in the fifth chapter of Matthew, which Jesus taught—are steadily gaining ground. Millions are turning to the principles of the teachings, past and present, of communicating spirits, though they are people yet too uninformed or too prejudiced to know of the phenomena of Spiritualism.

The world is trying out to its fullest the false doctrines of dictator devils and sensual and predatory common peoples and the wars, poverty, hates, regimentations and cruelties resulting are teaching them. The principles of spiritualistic teachings from high sources are inevitably to be recognised by the survivors of our present age.

While common sense endures in human lives, Spiritualism will not be swallowed up nor lost to man; and that which the common sense of most men preserves, that same common sense will, in due time, clothe in the garments of well ordered organisations.

# LOOKING ROUND THE WORLD

## VICAR ON AFTER-DEATH MEMORY

MANY Spiritualists—perhaps most—favour cremation rather than earth-burial as a means of disposing of the physical bodies of their " awakened " friends, but we do not remember that any of them has advanced the reason for this preference given by the Rev. J. E. Roscoe, Vicar of Christ Church, Bacup, Lancashire, as stated in *Pharos* (the organ of the Cremation Society).

Mr. Roscoe argued that knowledge of the condition of their decomposing bodies must be distressing to the " awakened " Spirit-beings.

" Knowing the revolting hideousness of a body in an advanced state of decomposition," he writes, " we ask : ' Can it be good for the Spirit either to know of it or see it? ' For we are bound to assume in the light of Scripture that departed Spirits do know and see . . . It is not easy to project oneself into the position of a Spirit on the Other Side of the Veil, but it would appear that we shall know, not less but more. If here we have cognisance of the slowly decaying body in the grave with all its repulsive horrors, then surely it is reasonable to assume that we shall know it hereafter, and if it disturbs us here when we think of others, it seems possible that it will disturb us on the Other Side. If one can think of oneself on the Other Side, viewing it from that angle, one would almost come to the conclusion that it were better that the Spirit's former body should be disposed of as quickly as possible, rather than that it should be slowly decaying in the earth."

### WHAT THE " DEPARTED " KNOW

Explaining why he believes that " awakened " ones on the Other Side would be distressed by knowledge of the decay of the physical bodies they had left behind, Mr. Roscoe says : " The Scriptures in many places lead us to believe that the departed Spirit does know and see. In the parable of Dives and Lazarus (Luke xvi., 19—31) Dives had died, but he is still conscious of what was going on on earth (v. 28). He remembers that he has still five brothers he had left behind, and he was anxious and disturbed about their doings. The departed even know of our repentance (Luke xv., 7). The Transfiguration scene seems to show that both Moses and Elijah had not lost their consciousness and memory, though they had been away from this earth for some centuries; not only that, but they seemed to have a lively interest in what was going on at the time of their return, for they spoke of Christ's forthcoming decease."

If identity did not remain so as to make memory possible, Mr. Roscoe added, there would be no possibility of reunion of friends on the Other Side and " this life could be no preparation, we should be something entirely different from what we have been." That, incidentally, is what certain theologians seem to expect, although it is contrary to reason and revelation.

### " AN AWAKENING "

Referring to the Anglican burial service, Mr. Roscoe says : " I should prefer to translate the Latin word Resurrection as ' Advancement ' or ' Awakening.' It is an advancement to depart and be in the nearer presence of God; to advance from the material to the purely spiritual; to awaken to higher, much higher, possibilities; to awaken to greater knowledge; to awaken to a new experience and a new life. To advance, to gain new knowledge, new experience, new light, new life is always an awakening." To speak of our friends on the Other Side as " awakened " rather than as " departed " would be quite in keeping with the facts as known to Spiritualists.

### " IS HE POSSESSED "?

Much attention is naturally being given to the personality and character of Herr Hitler, who is variously presented as an inspired genius and an erotic degenerate. The possibility that he may be a wrongly-developed Medium, subject to periods of frenzied " possession " is suggested in an article (*Sunday Express*) by Dr. Hermann Rauschning, a former Nazi leader and ex-president of Danzig Senate.

Dr. Rauschning (who claims to write from intimate knowledge, says Hitler sometimes " awakes at night with convulsive shrieks," " shouts confused, totally unintelligible phrases " and " un-German word formations," and appears to see figures invisible to those who attend him. Continuing, Dr. Rauschning says :

" There is an instructive parallel—Mediums. Most of these are ordinary, undistinguished persons; yet suddenly they acquire gifts that carry them far above the common crowd. These qualities have nothing to do with the Medium's own personality. They are conveyed to him from without. The Medium is possessed by them. He, himself, however, is uninfluenced by them. In the same way, undeniable powers enter into Hitler, genuinely dæmonic powers, which make men his instruments."

### SCHOLAR AND WIZARD

The Hon. Ralph Shirley (an occasional and very welcome contributor to LIGHT) has an interesting article on " Michael Scot " in *Chambers's Journal* for December. Although known to the modern reader chiefly " through the episode in Sir Walter Scott's *Lay of the Last Minstrel* " (in which he is represented as a wizard of extraordinary power), Mr. Shirley is able to show that Michael was really a very learned man who had probably acquired some knowledge of practical hypnotism, and that his reputation as a wizard probably arose from his close association with the Emperor Frederick (1220), who was denounced by the Pope of that day as " Anti-Christ and as the Beast foretold in the Book of Revelations." We are not told how the magic figures 666 (" the mark of the Beast ") were found in Frederick's name, but doubtless the discovery would be made then as it has been many times in later years in the names of other men.

### A NOTABLE BOOK

*Celestial Voices* (H. H. Greaves, Ltd., London, S.E.22, 5/-) is a book of an unusual kind and of unusual interest. As explained in the Foreword, it has been compiled by Mr. F. T. Robertson from " direct voice " messages received and taken down at a home-circle at which the Medium was usually his brother, Mr. W. Robertson. These messages cover many subjects and come from a wide variety of communicators, including the famous Fundamentalist preacher, Dr. Talmage, who naturally deals chiefly with the new light on the Bible he had obtained on the Other Side.

To many readers, the messages purporting to come from Arthur Henderson (Foreign Secretary in the first Labour Government and President of the Disarmament Conference) will take first place. Mr. Henderson was, on this side, a Methodist local preacher, even after he became a Cabinet Minister, and he began his first message by saying that he had had no knowledge of the possibility of communication. As a politician, he had thought that brotherhood could be attained " even without a knowledge of God or of a future life," but he had discovered that such knowledge was a first essential.

At a later sitting, Arthur Henderson brought with him Philip Snowden (Viscount Snowden), his colleague in the Labour Government. " With others," he said, " I was present to give him a welcome to his new home," and he " wishes me to make a statement for and on his behalf to this effect, that he has successfully passed through the ordeal of death and has entered into this new and most marvellous experience of spirit-life."

The book does not contain much in the way of " evidential " messages; but it does contain messages of much practical interest on many subjects, the value of which will be recognised by discerning readers. Also, it is clearly printed and well bound.

# WHAT OUR READERS ARE SAYING

## THE WAR AS A CRUSADE

SIR,—Mrs. St. Clair Stobart's "Crusade" and pro-war article in your issue of December 7th will cause Spiritualists some surprise.

Reminiscent of the late war, it appears like a page torn from the propaganda sheets of that period; if true, we have learned nothing and the god of war would be enthroned for evermore.

We take for granted the pronouncements of Anglican Bishops, Jewish Rabbis, and Anglo-Israelites. They represent things as they are; but viewed from a world angle the "Crusade" idea makes very poor reading indeed, and certainly does not envisage a new heaven and a new earth. Has Mrs. Stobart considered the reaction in other nations of her repetition of the "no territorial ambitions of Great Britain?" The world remembers, if Mrs. Stobart forgets, that we hold the seven gateways of the world, and such disclaimers can only provoke universal ridicule.

As a minister of religion covering the period of the last three major wars—to wit, the South African, the Great War, and now the Greater War—I can only bear my testimony that each one of them has contributed in ever-increasing proportion to the bankruptcy of organised Religion, and I therefore tremble for the future of Spiritualism if we are to play the part of Brutus by taking to the sword even in the name of a new and high-sounding crusade.

GEO. H. DYMOCK, *Vicar of St. Bede, Bristol 5. Member of Quest Club.*

## "AFTER SUDDEN DEATH"

Sir,—In your review of my little book, *After Sudden Death,* you query my statement that there is marriage and that babies are born on the astral, suggesting that some of these assertions "rest on the word of Mr. Shaw Desmond and nothing more."

In the first place, may I say that I am not accustomed to making assertions without authority behind them; and secondly, that I have on at least three occasions been informed by one of the greater Guides that in the astral babies are born and that marriage takes place. He may be wrong, but I have also had it confirmed by an entirely different source and Medium. It appeared in my *We Do Not Die,* and has never before been challenged by anybody.

Also, people forget that you may have babies born on the lower, but not on the higher astral planes. We do know definitely that they are not born on the higher planes. SHAW DESMOND.

## "AFFINITIES"

Sir,—Dealing with Mr. Shaw Desmond's statement that babies are born in the astral, you say that you are not aware of any good authority for the assertion that the marriage state is continued in such a way as to lead to the birth of astral babies. I cannot claim to be a good authority, but I can give you some information I have received on this subject.

At a sitting with Mrs. Pamela Nash some two months ago, I asked "Topsy" whether babies could be born in the astral. She replied: "Yes, but only to affinities and if they both desired it, then it could take place, but would be without pain to the mother."

You will notice that "Topsy" stresses "affinities," so I think it can be assumed that an ordinary marriage would not have the same result. JOHN R. STACEY.

## "SOUL MATES"

Sir,—I read with great interest the short article in LIGHT of December 14th on Mr. Shaw Desmond's book, *After Sudden Death.* That sex persists in the After-life I believe to be true, as my husband, who is on the Other Side (and with whom I am able to talk), has told me so, to my great surprise at the time.

Married people who truly love each other and wish to take up their lives again together are re-united. He tells me that they are men and women and live in a world as real to them as this one is to us. When I asked him (as marriage continued) whether children were born, he said: "No, not on this plane." He has told me that he is on the fourth plane, and I think Mr. Desmond is speaking of planes up to the third, so both may be correct.

My husband also tells me that marriages take place on his plane between people who have not met their real mates here. There is a soul-mate for each of us, and if we do not meet them here we do so there. It is a real world and they are real men and women—how real no one knows except those who have contacted them. BERTHA F. MACINTOSH.

## "CHRISTIAN SPIRITUALISTS"

Sir,—If Survival is a biological fact, it has, in itself, no more to do with religion than the seen and the unseen Universe surrounding us. Religion is the Soul's communion with God. Christ came to teach us that God is our Father. If we believe that every one who has heard the voice of Christ is as alive as we are ourselves; if we believe that we are surrounded by a host of witnesses; if we believe that our Angels in Paradise will help us as they served our Lord on the Mount of Temptations; if we believe that they may communicate with us as they did on the Mount of Transfiguration; if we believe, with Rev. A. F. Webling (LIGHT, November 23rd), "that we should not grudge to those who feel the need of 'proofs' that which our Lord conceded to Thomas"; if we believe that our Blessed Dead will comfort us in our agony as the Angels comforted our Lord in Gethsemane; if we want to grasp the Gospel as the first Christians with a faith that overcame the world; if we want to go forward—but with Christ (and if He leads we cannot go far wrong), why not call us "Christian Spiritualists"?

Stockholm. BARONESS BARNEKOW.

## A "WORLD MIND" AND A "UNIVERSAL MIND"

Sir,—I have been greatly interested in perusing the numerous contributions of your subscribers on the failure of predictions, but I think a clue may be obtained from a clear concept of what I said in my letter on "A Pool of Knowledge" in your issue of June 1st. There I say: "There is not only a 'world mind,' but a 'universal mind' constantly environing us; the universal mind accommodating itself to the earth-mind (that is: assimilating, absorbing, the earth-mind) according as the earth-mind ascends (free-willfully chooses to ascend) beyond its own plane." Therein we recognise *earth-bound* spirits and *etheric* spirits. The question is: To what extent can our Mediums penetrate through the earth-bound spirits to reach the etheric spirits? Physical death only opens up a new school through which *we must slowly progress*; we enter a new kindergarten stage.

I also feel in accord with Dr. Pjeturss and Olive Gillespie in concluding that *all spheres are inhabited by beings suited to their particular environment,* not necessarily like our own. We would be too monstrously egotistical to assume that all the spheres in the Universe of universes were created for our particular delectation. Thus we have no absolute reason to assume that even our own Sun, in spite of its assumed great temperature, is not inhabited by a people suited to their environment, and working just as we are on Earth.

I am assuming that the etherium is filled with a commingled physical-spiritual substance; the spiritual we may designate as thought-force, while the physical consists of infinitesimal disintegrated particles of all the spheres (disintegrated by us in our normal daily labours) and distributed throughout the etherium, and utilised by the thought-force; just as electricity utilises a copper wire as conductor. Thus we see that we, inhabitants of earth, are, in common with all inhabitants of all other spheres, Assistant Creators: as we were all doubtless meant to be. But, we have

(Continued at foot of next column)

## AIDS TO CLAIRVOYANCE

By HORACE LEAF, F.R.G.S.

DR. THOMAS KILNER'S dicyanin screens for seeing the "human atmosphere" did not introduce an entirely new method of inducing clairvoyance. Mechanical aids for this purpose are doubtless prehistoric, and many different kinds of objects are still in favour, chiefly crystal.

Dr. Kilner's screen had a purely physical objective, and the term "clairvoyance" here must be used in its normal meaning of "clear-seeing." He maintained that the human atmosphere is a material emanation naturally thrown off by the body. He found that some persons could see it more easily with the unaided eye than with his screens. I used Kilner's own screens, but found them of little use.

By clairvoyance, students of psychic science and Spiritualism generally mean the visualising of non-physical states. In the average mind it is rightly synonymous with the seeing of spirits and spiritual phenomena. Psychometry, which is closely allied to clairvoyance, is the ideal psychic faculty requiring mechanical aids.

From time to time attempts have been made to discover apparatus which would induce clairvoyance. I have met individuals who have worked earnestly towards this end, usually without result. When in Copenhagen a few years ago, I was interviewed by a Danish chemist who claimed to have discovered a quartz which was successful, but as I had to leave the city the following morning, I was unable to confirm his claims. However, he had won recognition among some metapsychical researchers. This gentleman's belief was that the spirit-world lay at the ultra-violet end of the spectrum, as it were, and his quartz brought ultra-violet rays into perception.

During a recent visit to America, I became interested, along with a qualified optician, in special lenses to aid clairvoyance. These lenses were invented by a famous scientist. We found that colour was essential, as did Kilner. The colour should be one that rests the optic nerve, while reacting upon optical energy. The theory is that the lenses tend to retard the flow of energy down the optic nerve and, being kinetic, it forces its way along fibrils not normally operative. This, I believe, was also Kilner's belief, but he aimed at visualising infra-red rays, not ultra-violet.

The lenses require special treatment by a fully developed clairvoyant, on the principle adopted by some Scottish second-sight seers. If the seer touched any person at the moment he was seeing the vision, it would also appear to the individual touched.

When in New Jersey in 1937, Mr. Frank Decker and I were able frequently to prove the accuracy of this claim. One of us would exercise our clairvoyant faculty, and then change seats, contacting each other in the process. In this way we would greatly stimulate our clairvoyance—in my case at least fifty per cent. It was obvious that a transference of power and even vision thus took place.

There are certain psychological factors involved in the use of the lenses, but most important is their proper time value. Such mechanical aids to clairvoyance cannot fail to be of interest to all wishing to cultivate the faculty, especially when not able to devote effort to prolonged sittings. An important feature is that the lenses are inexpensive.

(Continued from previous column)

been endowed with free-will, and so have the choice of working for God or Mammon: which do we choose?

The thought-force is the evolutionary force, and it utilises the physical particles aforesaid as conductors and disseminators throughout the entire Universe, probably reconstructing those particles of physical matter in the process.

Caldwell, New Jersey, U.S.A. JOS. J. HENDERSON

## SAVED BY A DREAM

IN the October number of *Blackwood's Magazine* the first officer of a submarine relates a remarkable incident. After a very strenuous 20 hours in a very rough sea, the ship had dived to the bottom to give everyone a rest. Ten p.m. was fixed for surfacing again; a watchman was set. The writer had a dream in which he saw his sister (who had a responsible post in a munition factory) in her office apart from the main workroom. To his surprise she was dozing. Then, to his horror, he saw a snake of fire creeping towards the main room; next moment, a violent explosion occurred. The noise and the horror awoke him; he found himself sitting up, having banged his head violently against the bunk above him. It cleared his brain, he saw everyone else lying round dead asleep, the watchman too; glancing at the clock, he saw it was ten o'clock, the hour they were to surface. He felt his heart hammering, and knew fresh air must be got immediately. He managed to shake a few others awake and got sufficient help to raise the ship. At the surface, he found, to his surprise, that it was daylight! They had slept the clock round. "And but for your dream," said the captain to whom he related it, "we should never have waked up."

When, after further adventure and dangers they reached harbour, he found a letter from his sister enquiring anxiously after his welfare, and telling him that there had been a terrible accident in her works by an explosion; that, ordinarily, she would have been in the main room at that hour, but quite inexplicably, had dozed off in her office; in that sleep she had seen him and all the crew asleep in his submarine, knew they were not dead, but sensed a dire peril and willed with all her might to awaken him. The next moment the explosion awoke *her*. It was just ten o'clock.

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## TECHNIQUE OF COMMUNICATIONS

THE current issue of *Psychica* (for the August-October quarter) contains a further section of M. Bozzano's study on psychic communications between living persons—communications for which the writings of the late W. T. Stead have furnished such abundant proof. After quoting several of these, M. Bozzano again stresses his insistence that instances of this kind demonstrate both the possibility and the technique employed in communications from the Other Side, as against the famliar assertion that the latter are based on telepathy between sitter and Medium.

"In seeking to account for manifestations from the deceased," he writes, "it is logically inevitable to give preference to an hypothesis which harmonises completely with the modality obtaining where such communication occurs between living persons, since it is these latter cases on which alone scientific inference can be based. Since, furthermore, in these instances it is the living communicators who themselves furnish the data by which they prove their identity, so likewise in communications from Beyond it is the deceased who supply to the Medium the personal details by which their identity may be recognised. In short, the characteristics of a conversation taking place between two spiritual beings apply basically to the analogous process in the other category. In other words, if such a characteristic corresponds to what has been scientifically observed in communications between living persons, then it becomes impossible to deny that it may correspond equally with manifestations from the deceased; on condition that the information obtained in either case has been verified and was previously unknown to the participants.

"Nor does the fact of occasional errors in transmission of veridical details invalidate the main fact. Such errors are probably due to an instant of subconscious interference. We must remember that mediumistic receptivity is a condition of passivity of eminent instability; a condition resembling the dream state. Hence the extreme facility with which, in communications between both the deceased or the living, dream elements are liable to creep in; and it is such dream interference that has so often caused researchers to cast doubt on otherwise veridical evidence.

"Many Researchers are of opinion that not the slightest error of detail must be made by the deceased: at first sight this may seem a reasonable stipulation, but in reality it is a completely mistaken one: it fails to take into account the imperfections inherent in the dream subconscious instrument (*l'appareil onirico-subconscient*) by means of which the deceased transmit their communications; an instrument demanding absolute passivity of spirit on the part of the Medium; a passivity which is in a perpetual condition of unstable equilibrium, constantly liable to interruptions."

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**CENTRE No. 3. SUNDAY, Dec. 31st, 11.15 a.m.—** LECTURE, THE STUDIO, 29 ADDISON AVENUE, HOLLAND PARK, W.11.

**CENTRE No. 4. Saturday, Dec. 30th, 4.45 p.m.—** 56 Drewstead Road, Streatham Hill, S.W.16. (3 minutes from Streatham Hill Southern Railway Station)

*Enquiries*: **The Secretary, 59 ELSHAM ROAD, WEST KENSINGTON, W.14.** Phone Park 8353.

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Wednesday, January 3rd, 2.30 p.m. Group, Miss Lily Thomas
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