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# LIGHT

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## CAN FAITH SAVE HIM?

*The Future of Faith.* A diversity of views, edited by Percy Colson. London: Hurst and Blackett, Ltd. N.D. 6/-.

*Review by* H. F. PREVOST BATTERSBY

INTRODUCED by Lord Vansittart, many notable people have contributed to this consideration of Faith, whence it came and whither it is going. The Dean of St. Paul's, the Rev. Eric Loveday and the Rev. Leslie Weatherhead, represent the Church of England; Cardinal Hinsley and Christopher Dawson give us the Roman Catholic view; the Very Rev. Dr. Hertz that of Jewry; and there are contributions from head-masters, scientists, journalists, psychologists, and men of business.

Percy Colson, the editor, acts as question-master, fortunately not straight-waistcoated like his prototype of the Brains Trust. He describes himself as a doubter, but he is anxious to have his doubts resolved. "I envy Catholics," he says, "though never could I induce myself to become one;" not even to attain the infinitely consoling comfort of a feeling of certainty. "I envy the skill with which the Church from the original premise, *God exists*, evolves her whole elaborate dogmatic structure." He objects to any Church calling itself universal, or the assumption that Christianity is the only truth and Christ the only Redeemer. He is agreeably broad-minded, but it is scarcely civil to speak of a Theosophist "dabbling" in Theosophy. A Theosophist no more "dabbles" in Theosophy than a Christian in Christianity.

### CHRISTIAN APOLOGISTS

Dr. Matthews is broad-minded also. He points out the mistake of Christian apologists writing as if religion began with the Christian Revelation, and he believes that "Christian dogmas must be brought into line with modern thought." "The Christian idea of God," he says, "is hardly likely to be the religion of the future, if its defenders feel obliged to ignore or minimize every acquisition of fresh knowledge. . . . In the light of the modern knowledge of the universe it does seem almost an absurdity to believe that the human race is the most significant element in the world."

He believes that it is the duty of every generation, to think out the Christian idea of God in the light of its own special point of view; and he holds that the dogma of the verbal inspiration of the Bible has played a disastrous part in Christian history, "nowhere more deplorable than in its influence upon the idea of God."

Describing as a disastrous deduction which theology has often made, he says: "Some doctrines of the Atonement have suggested that God demands some suffering to satisfy His justice before He will forgive sinners, and this suffering Christ bore. At first sight, perhaps, it might seem as though this pernicious superstition had its germ in the mind of Christ." Of Christ, he says later: "He accepted the current Jewish idea with regard to the approaching end of the world; He was neither omnipotent nor omniscient—just a type of perfection." Dr. Matthew admits that the doctrine of the Trinity formed no part of the original Christian message. "Even that subtle metaphysician, St. Paul, knew it not," he says, "and would have been unable to understand the meaning of the terms used in the theological formula on which the Church ultimately agreed." The editor gathered, though not from a direct question, that Dr. Matthews "would willingly cast all dogmas to the dogs, if by doing so he could lead men to Christ."

Leslie Weatherhead is probably of the same mind. He would by-pass dogmas as one by-passes a noisy and crowded city on one's way to the moor. Our doctrinal differences loom too large, he says. "In many places the common man feels that we are talking a strange language that is foreign and difficult to him. Belief is *so* important that no one has any right to enforce it on another in the spirit which says, 'Unless you believe thus and thus you cannot be one with us.' Jesus said to the disciples, 'Follow me.' That was an invitation to a way of life, not to a system of belief. Did they believe He was Divine?—Not then. Or Virgin born?—Not then. They believed *in* Him."

Mr. Weatherhead probably does not share the view of the Anvil, that you cannot be considered a Christian unless you go to church. Such a view seems to cut out the Apostles, and certainly the disciples who, at Antioch, first won the title. "The Church," he says, "has rebuffed thousands of splendid people who remain what we call 'outside' because they don't '*believe*'."

### POWER AND AUTHORITY

The Rev. Eric Loveday does not altogether share Mr. Weatherhead's pre-Nicaean views. He regards the Church as "central to Christianity." But the Church he sees is of the future: of the Church of to-day he says: "The Church is constantly answering the questions that nobody is asking;" and: "The trouble with the Church is that the people who have the power, have no authority, and the people who have the authority, have no power." Though he can fill his own church, he knows how it is elsewhere. "The majority of the present inhabitants of these islands regard the Church as a man-made appendage which usually spoils an otherwise precious thing. We say that worship is supreme activity—they say it is an optional hobby." But he agrees that it is "most of the truth that large areas of the Church's ritual are now out of date," and that "it speaks to a level of education that many of the worshippers have passed and at which none ought to be encouraged to remain."

Many of its hymns are to him, as to Lord Vansittart, "embarrassing doggerel;" he admits "the intellectual ambiguity of our language, the doubtful morality of a Creed said by an uninstructed congregation, the plain untruth to the modern Christian mind of some of the psalms and some of the hymns we sing."

For all that, he does not seem to realize that the real impediment to a spiritual revival is the Church itself. Would he say with Mr. Weatherhead: "We really must learn to get out of Christ's way;" for the Church is quite definitely at present in Christ's way? Save in an obviously interpolated passage, Christ never spoke of a Church at all, and not a single doctrine on which the Church insists was known to his disciples.

Dr. C. A. Elliott said, speaking of religious instruction at Eton: "We teach as little dogma as possible and skate very lightly over the thin ice: such doctrines as the Virgin Birth and the Trinity, for instance."

The thin ice! Yes, there was plenty of it revealed in the Report of the Archbishop's Commission, and surely no faith can profitably be built on such a confession of insecurity.

There is also plenty of thin ice in Roman Catholic doctrine, but skaters have always been severely warned off it; and so far nothing of real moment has gone through.

Mr. Christopher Dawson presents the case of faith for the Catholic Church and quotes largely from the Pope's pronouncements, with all of which everyone would agree; but he does not explain why His Holiness, as God's Regent on earth, is content to regard the present war as a political issue in which it would be inappropriate to "take sides." Lord Vansittart supplies a reason. "For generations," he says, "the German Churches have been infected by militarism, like everything else in Germany. They have aided and abetted every aggressive war, have never lifted a finger to restrain, but have raised a hand to bless, the excesses of German Authority, civil and military, not only in the heat of battle, but in the cold blooded persecution of the Poles."

That, no doubt, explains the attitude of Rome, but it is a very saddening explanation.

When Mr. Loveday spoke of levels at which worshippers should not be encouraged to remain, he may have had in mind the fundamentalism,—as broadcast, for instance, by Mr. C. S. Lewis,—which the B.B.C. has so persistently supplied, and which has been held responsible for the greatly accelerated recession from the Churches of late years.

Summing up, Mr. Colson says: Few of those with whom I talked seem to have much hope of the Churches;" and it is the men within the Church, the men who would willingly be rid of its pagan superstitions, the men who might lead it back to Christ, who see least ground for hope.


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## PSYCHIC HEALING IN GLASGOW

MR. J. B. McINDOE sends us a report of a meeting held in the Cosmo Cinema, Glasgow, on Sunday, 7th March, under the auspices of the Central Association of Spiritualists, at which Mrs. Margaret Lyon gave an account of some remarkable cases of psychic healing performed by herself. Mr. McIndoe says that he knows Mrs. Lyon well and also knows much of the valuable work she has been doing.

The meeting was presided over by G. D. Robertson, M.D., who in introducing the speaker said that there was no thought of any advertisement behind the organization or the meeting. Mrs. Lyon was as busy as she could possibly be and had a long waiting list. As a medical man he wished to testify to the wonderful results which followed treatment through Mrs. Lyon's mediumship, which is given by an entity known as KAHESDEE.

The following are a few selected cases from those given.

### GROWTH CURED

A Dundee lady was said by the doctors to be suffering from a carcinoma, and they had, after X-ray examination, said that she had only three weeks to live.

Kahesdee was consulted and gave a ray-treatment which, she said, stopped the activity of the growth. The patient had the appearance of having been painted all over with iodine and had been given sedative tablets to take. After the ray-treatment the doctor saw the lady and noted an improvement in her condition which he attributed to the tablets, though the lady had not taken them, acting upon Kahesdee's instructions.

After a few more treatments she was able to go out, her strength having been built up by the diet specified by Kahesdee. Six months later she advised her to go back to the hospital for X-ray examination. The growth was found to have disappeared, but the report stated that the previous plates must have got mixed up, since it was impossible that she could have got rid of a malignant growth.

The patient has now been perfectly healthy for six years.

### THE "CARRIER"

A doctor asked Mrs. Lyon to go with him to see a girl with a sore throat who, a year ago, had had diphtheria. Mrs. Lyon went into trance and was unaware of the talk between the doctor and Kahesdee. After becoming normal Mrs. Lyon took tea with the doctor, who told her that Kahesdee had diagnosed positive diphtheria. Suddenly Mrs. Lyon heard clairaudiently, "Carrier, Medium, carrier," She turned to the doctor and asked if that meant anything to him, and he replied that Kahesdee had asked him to detain the Medium for half-an-hour so that Kahesdee might detect the carrier of the germ. The maid who had brought them their tea had appeared as the voice was heard, and the doctor asked if Mrs. Lyon was confident enough in Kahesdee's message for him to take action. Assent was given, the maid was found to be a carrier of infection, and steps were taken accordingly.

### CORRECT DIAGNOSIS

Another case illustrated that treatment could be more specific when diagnosis was correct.

A lady had been ill for nine weeks; her doctor was very worried and brought in a specialist. The lady was in a coma, which the specialist said was due to meningitis, though later he was not so sure. The patient started to swell and the specialist called in a surgeon, who referred the case to a blood specialist. His opinion in turn was that it was a case of septicæmia and angina. He administered M. & B. 693, but there was no reduction in temperature.

The lady's husband sent for Mrs. Lyon urgently on a Saturday morning, a few hours after the specialist had left saying that the lady would not live till the Monday. On the Sunday, Kahesdee came through Mrs. Lyon and made a completely different diagnosis from the various specialists, saying there were no signs of meningitis or septicæmia or angina. The patient's blood was liable

(*Continued at foot of next column*)

# SIDELIGHTS

### A WARNING

THE Southport debate on Spiritualism seems to have been transferred to the correspondence columns of the *Southport Guardian*, which has published still more letters on the subject. One man wrote a long rather rambling letter of his experiences of Spiritualism, concluding with "a friendly warning to weak minds." The warning is contained in a story of a widow whom he introduced to Spiritualism and who developed an amazing proficiency at automatic writing. The old, old story, in fact, and in this case, unfortunately the woman lost her job, having also developed a complete inability to control her pencil.

Automatic writing is a valuable form of mediumship, and one which, in many cases, refutes the allegation that all spirit communications deal in trivialities; but it also often proves an irresistible lure for the repressed egotist who, in sincere but indiscriminate faith, fathers his or her stored up opinions and undigested learning on to some alleged high entity.

### THE ESSENTIAL PART

Another correspondent in the same paper puts the Spiritualist case and suggests that electronic vibrations are the clue to understanding the possibility of communication between the two worlds. After giving his views as to what happens after death, he says, "In all this there is no question of religion, philosophy, atheism nor Spiritualism. It is essentially a question of fact. The facts are there, and refusing to face them does not alter them. Whether you are from the East or the West the essential part of your life is love and service."

We agree as to the facts and to the final statement, but this is also true of life on earth, and it is mankind's greatest tragedy that the "essential part" referred to is so often lacking.

### 1920, AND ALL THAT

In contrast to the impartiality of the *Southport Guardian*, the *Windsor Express* seems to publish only attacks on Spiritualism. We may be misjudging them, but it so happens that the only comments we have read in that paper are hostile. This time they quote from the March issue of the Slough parish magazine in which the rector, Canon A. G. P. Baines, warns the bereaved against the dangers of Spiritualism, "dangers which are all the more serious if the claims of spiritualists to get into touch with the unseen world are in any degree true."

He also refers to a "condemnation of the whole movement by the Christian Church, condemnation which was supported by the whole body of the Bishops of the Anglican Communion, over 300 in number, at the Lambeth Conference in 1920."

We hardly like to disturb the Canon's suspended animation, but we must just point out that 1920 is twenty-three years ago; that even Bishops may be expected to advance in knowledge in that time; that since then a Committee appointed by the Archbishop of Canterbury (Dr. Lang) has reported on Spiritualism; that as the report has not been published it may be assumed to be favourable; and that, finally, Canon Baines is accusing many of his colleagues, some of them eminent, of being "not only foolish but sinful."

We suggest that he reads, first, *The Truth about Spiritualism* by Canon Harold Anson, then *Man's Survival after Death* by the Rev. C. L. Tweedale and finally *Spirit Teachings*, through the hand of the Rev. Wm. Stainton Moses. But we make the suggestion without much hope.

### "THE PROPHET" SAYS

Refreshing our acquaintance with that astonishing book of epigrammatic wisdom, *The Prophet*, by Kahlil Gibran, we were struck by the following sayings, which we reprint for the benefit of those who do not know this writer and to remind those who do:—

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear that you may need them to-morrow.

And to-morrow, what shall to-morrow bring to the over-prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what have you in your houses?

Have you peace, the quiet urge that reveals your power?

Have you beauty, that leads the heart from things fashioned of wood and stone to the holy mountain?

Or have you only comfort, and the lust for comfort, that stealthy thing that enters the house a guest, and then becomes a host, and then a master?

Verily the lust for comfort murders the passion of the soul, and then walks grinning to the funeral.

For that which is boundless in you abides in the mansion of the sky, whose door is the morning mist, and whose windows are the songs and the silences of night.

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(*Continued from previous column*)

to clots, and this condition was in the head when the first doctor suspected meningitis. Later it was in the body, leading to the abdominal trouble, and then in the heart, suggesting angina.

The specialists were duly informed but were disbelieving and took blood tests to prove septicæmia. Back came the report, however, that there was no trace of this condition. Three weeks later the lady left on a holiday.

In his closing remarks Dr. Robertson said that people should let their family physician know that they were aware of these things. The physicians often knew about such healing, but were debarred from opening the subject. At the Chairman's request forty-seven people stood to testify that they had received benefit from Kahesdee's treatment.

Four patients came to the microphone and, giving their names, told their own stories of what Mrs. Lyon had done for them. Two were ladies, one of them had been referred to by Mrs. Lyon as one of her cases. She confirmed what had been said.

[*Mr. McIndoe will be glad to answer any enquiries. Address: Central Association of Spiritualists, 64 Berkeley Street, Glasgow, C.3.*]

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## SPIRITUALISM IN THE NEW WORLD

BOTH before and since the Beveridge Report, the air has been full of discussions, theories and plans concerning the reconstruction of life in Britain on a new basis after the war, and the orientation of our way of life in the post-war world. And now Mr. Churchill, in his broadcast on Sunday, March 21st, has given us a rough blue-print of the problems and possible solutions as he sees them. He warned us, however, that in doing so he was running contrary to his own earnest advice that our first task is to concentrate upon the war effort, and he was not sanguine as to the possibilities of an early victory.

There is one thing that is to be remembered in all such discussions and plans for the betterment of mankind, namely that there is a spirit abroad which is the prime mover behind all real progress in the right direction. But it is, we think, a mistake to see this war as a kind of prolonged nightmare New Year's Eve, after which we shall be presented with a clean sheet upon which we can write a new history, with the past swept away behind us. If we look into history and into the heart of things, seeing beyond the darkness of the many side-tracks and backslidings, we can trace the evolution of this spirit whose goal, though still far off, is to bring the Kingdom of God on earth. This war, which has brought the inevitable collapse of an old and bad system, has had the effect of making this spirit more urgent, but it has not created it. And so, however dead and damned the past is, we cannot hope to avoid its fruits.

### THE FIRST NECESSITY

Mr. Churchill said " The difficulties which will confront us will take all our highest qualities to overcome." He was no doubt referring to what are called practical difficulties. But the highest quality we possess is the power of the spirit. We have said before, we say now, and we shall go on saying, that no system, no "New Order" can succeed that does not take cognisance of man's spiritual nature, is not based upon the brotherhood of man, which is a spiritual brotherhood, here and hereafter.

We are facing the results of a civilization exploited for centuries by the materialistic outlook at the expense of the spiritual; a world in which mechanised ingenuity has been allowed to develop without *good* purpose. Even now we find Mr. Churchill saying " The future of the world is to the highly-educated races who alone can handle the scientific apparatus necessary for pre-eminence in peace or survival in war." This is a bleak outlook, unless to highly-educated we can add *rightly* educated.

The question for us, then, is what part can Spiritualism play in this matter of right education? First and foremost it will be to emphasize that right education must include spiritual education. This has hitherto been the prerogative of the churches, but they or rather their leaders have pursued a policy which has led to spirituality becoming divorced from reality, so that men, finding the two incompatible, and faced with the necessity of existing in, as they see it, a *real* world, have to a large extent pursued the chimera of a non-spiritual reality. There are signs that the Churches are becoming alive to their responsibilities and to past

(*Continued at foot of next column*)

*THOUGHTS ABOUT SPIRITUALISM*

## ATTITUDE OF MEN OF SCIENCE

THE attitude of men of science to Spiritualism is discussed by Mr. A. Campbell Holms in his great, but still too-little known book, *The Facts of Psychic Science and Philosophy*, as follows (page 18):

" When, in 1870, Sir William Crookes, F.R.S., undertook the investigation of spiritual phenomena in his laboratory, the learned world was delighted, because it felt sure that now, at last, these revolutionary spiritualistic conceptions would be swept aside as baseless. When, however, he published the results of his investigations and they were found to show that the Spiritualists were right and the savants wrong, there was an astounding volte-face on the part of the latter. Formerly respected and acclaimed as a scientist of the first rank, Crookes was now jeered at as a foolish person, quite incompetent to investigate.

" The scientific world was indignant at the alleged discovery of—as Crookes put it—' phenomena inexplicable by any known natural laws.' It was the nature of the truth that aroused indignation, for if it were really true, and the knowledge of it became general, the immediate effect would be to lower seriously the prestige of the scientific and learned, who had always persistently denied the possibility of such things, and to re-establish the reputation of those they had decried as foolish and credulous. It would revolutionize the habits of thought and philosophic conceptions of generations. To some it would mean the negation of all they had been expounding during their lives. Many philosophic works would become obsolete. There would be, in effect, a public recantation, which would be intolerable.

" So they refused to believe Crookes' statement; the Royal Society, of which he was a Fellow, refused him permission to read (in 1871) a paper detailing the experiments, and declined to publish it in the *Philosophical Transactions* or to see its experiments repeated."

(*Continued from previous column*)

errors. This is all to the good. We do not agree with those who say that the Churches are a spent force, but they will have to offer something more compatible with modern thought if they are to grow in strength.

Spiritualism, on the other hand, is already in a position to satisfy both reason and reverence. It not only asserts the spiritual nature of man, it proves it, with evidence which has satisfied eminent men of science. It has lifted the veil from that unseen world of which orthodox religion had ceased to speak with any confidence, and has shown it to be a living world of beings, some of them near and dear to us, who once wore the flesh in which we still have a term to serve.

Through the knowledge that Spiritualism brings, they speak to us again, and we learn that here and now we are in the process of becoming what we shall be. This is the lesson we have to give to the New Britain and to the New World: that man is a spirit, that the spirit endures, and that only the spirit endures: that the spirit brings to man the precious gift of individuality and individual freedom, for not even a Nazi could confine a spirit.

One more word from Mr. Churchill. He said, " We cannot afford to have idle people. No one must stand aside in his working prime to pursue a life of selfish pleasure." This was perhaps intended to indicate an economic necessity, but behind it is the larger implication that the life of the community depends upon service. It is inseparable from the Spiritualist point of view that such service must be for all and not for self. We are here, as spirits, to find ourselves; but let us conclude with a paradox: that it is in forgetting self that we truly find ourselves, and that he who finds his real self will not be forgotten, nor his works be in vain.

# THE OLD AND THE NEW

By W. H. EVANS

THERE are those whose delight is in things old, and others who are always running after the new. The former, while making use of what is to hand, and moving in the present, are often living in the past. For them an ancient pewter jug is of more worth than a gold bracelet made to-day ; and an old-fashioned spinet than an up-to-date piano. Ever their minds are turned backwards, and all old things, customs and tales are seen through a haze of romance.

Now to view the old and draw therefrom lessons for the present is wise, but to live in the past to the neglect of the present is folly. One needs to have a wide view and a balanced judgment of what the past may give and not exalt it above the present.

This attitude of mind is seen in those who regard all that is found in the Bible as God's word, and a revelation that is final. They regard the record of a fact that happened long ago as of more importance than a similar phenomenon happening to-day. Not only so, but they are so immersed in the past that they can exercise no true judgement upon the present. The psychic phenomena of the past, they declare, are of divine origin, as if age made them divine, while they denounce current psychic phenomena as satanic. How necessary it is to have the ' open vision ' to see, underlying *all* facts of this kind, whether old or new, the principle which correlates them and to perceive that it is this which is of prime importance. At the other extreme are those whose gaze is ever just beyond the tips of their noses. These ever seek the latest ; a thing new at morning is old by evening to such minds. A fact ever so old is not considered of value unless it be eternally repeated. For they have no true insight into the lasting value of the testimony of others; that which comes with the dawn is at night relegated to the dust heap and thought of no further use. Yet a fact, no matter when or how recorded, so that the recorder be true and honest, is of value for *all* time. But these people do not realize how much they depend upon the testimony of others. Throughout the day they hear a hundred and one statements from others which they accept without question, and yet without discernment. Three-quarters, perhaps more, of what we call knowledge is but hearsay. We are rarely able to experience at first hand all that we are told.

### WEIGHING THE EVIDENCE

This is true of the subject in which we are so deeply interested. Many are not content with testimony, no matter how unimpeachable it is ; they require that it be repeated in the language of the day. This argues a lack of ability to assess evidence. There are some with a knowledge of the laws of evidence who, on a wide reading of our subject, are convinced of man's survival of death without even consulting a Medium. But these are rare souls ; it is not everyone who can weigh evidence in such a dispassionate manner.

It is well that while we welcome new books on our subject we do not forget the old. Progress demands that the alert mind should keep abreast of the times, but it also requires that one should remember the work that has already been done. Indeed, in the field of science the student must necessarily study earlier research work, otherwise he cannot know the links in the chain of discovery that leads to the present. Therefore, in the subject of Spiritualism, it is necessary that the modern student should not be disdainful of earlier evidence, and should realise that the records of the past are of inestimable value.

The facts observed to-day in psychic science are of the same kind as those observed in the past, and we need to keep in mind the efforts of valiant pioneers in the field of spiritualistic research. Read the latest books by all means, but do not fall into the error of supposing

(*Continued at foot of next column*)

# SEQUEL TO "A QUEER INCIDENT"

By CAPTAIN Q. CRAUFURD

THOSE who were interested in "A Queer Incident," LIGHT, February 4th, may like to hear the sequel.

After some hesitation I showed the script to a friend, who, I had reason to believe, had no sympathy with planchette communications, and who did not suspect for a moment that we indulged in them.

However, she had been brought up by relations in Poland and could give me valuable information, so, while she was paying a call, I asked her to give me an opinion.

She read through the paper with growing astonishment, and then began to talk a little about these things ; it seems she was rather afraid of them, but this script was different.

She went home and presently returned with a present for our Polish visitor.

It was a little red silk flag with the white eagle of Poland embroidered on it, one of her greatest treasures.

Of course we would not accept it as a gift, but agreed to keep it in case the Polish soldier ever turned up again.

Then came the publication of the article in LIGHT.

We sat the following Sunday and got a few personal messages. There had been one or two sittings in the interval, and these had led away from the subject of the article.

In this séance one or two strangers had appeared, but had given no indication of their identity beyond initials for signature.

In answer to our queries Dr. Leo comes in.

The last writer is a member of another circle, a master mind. He has access to much information ; he is a Volga Russian, but has lived much in your country.

Then followed some amplification of the subject the stranger had touched upon, concerning the war. We greeted Dr. Leo, saying we had seemed to feel his presence in the background.

He continues :

I only wished to give you the heartfelt thanks of our Polish captain, who knows you have endeavoured to send out his message.

He would have me tell you he kisses the small banner of the eagle that you have hanging near to you. It was on the writing table near where we sat.

He is very happy. He makes the blessed sign before you and Madame his compatriot, who has given the banner to him. (Yes, it is true, she has given the banner for him).

Mesdames, I kiss your hands. (The two sitters.)

Monsieur, I salute you.

Leo writes for him, but he will write his own name.

(Then, in a queer scrawly writing), Capitaine Grydinscki. The slightly different spelling of his name will be noticed in his signature. He uses sc in place of zs, as we first got it.

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(*Continued from previous column*)

that because they are new they are of greater value than similar records given many years ago. Our literature is vast and few can keep abreast of it, yet one might say that if there were never recorded any further experiences of psychic phenomena, the literature already existing is sufficient to convince any reasonable mind of their reality, and of man's survival of death. Happily, as long as human beings exist, so long may we expect these phenomena to continue. There will be the ebb and flow of power, but we can look forward to seeing even more wonderful achievements by the spirit people. Thus we may see the line of continuity linking all into one whole, and whatever our present weaknesses we shall see with greater clearness the lessons underlying much which we may now think of little worth.

# OUR POST BAG

### VERIDICAL DREAMS

SIR,—My LIGHT reaches me from a distance, but it is by no means dimmed in the transit.

I see that in the number that last reached me the matter of Veridical Dreams is dealt with.

Are these really dreams, which generally deal with very tangled matters of pure nonsense, or actual glimpses into the future? In any case such dreams would seem to have no bearing on whether there is a future life, as they deal with the future of the dreamer, or some event which will concern the dreamer.

It is quite possible that the men called prophets possessed the power, which is granted to others under conditions which are not known, of looking into the future.

It is also possible that some of the events seen by those to whom this power is occasionally granted will not take place until long after they have left this life, or so long after the dream that all recollection of it is lost.

DAVID J. SMITH, Lt.-Col.

### THE CABINET

Sir,—Mr. Roland R. Yates in his article "How Spirits Communicate" in the issue of LIGHT dated March 11th, gives the impression that it is essential for a materializing Medium to sit inside the cabinet and be screened from view.

Many well-known materializing Mediums, however, have found this quite unnecessary. D. D. Home, Mme. d'Esperance, Florence Cook, Kathleen Goligher, the Schneider brothers and Margery Crandon are amongst those who have either dispensed entirely with a cabinet or who have sat outside in view and under the control of the sitters.

A cabinet may be useful for experimental purposes in private circles, but its use in public ones as a screen for the Medium should be discouraged in the interests of both Medium and sitters. B. NISBET.

### THE VISIBILITY OF THE SOUL

Sir,—The experiences related by Mr. Irmarilu Jasper on page 71 of LIGHT for March 4th do not seem to me to be at all inconsistent with the conception of an etheric body. Dr. Ochorowitz's experience with his Medium enabled him to verify the fact that she radiated visible luminous rays and also certain invisible rays which affected the photographer's plate held close to her body. He observed that when a materialization was produced these luminous radiations disappeared. This fact seems to indicate that the force which manifested as light rays could also be used for materialization. Perhaps all souls are naturally luminous, but incarnation diverts this force for the structure of the human body? There are many death-bed experiences which suggest this conception of the etheric body as a luminous entity when it is released from material organism.

I have presented this subject more fully in my book "Leaves from a Psychic Notebook." A few copies of this book can still be obtained from the Psychic Press Ltd. (2s. 6d. net). HELEN ALEX. DALLAS.

(Our footnote to Mr. Jasper's article was written because he describes a soul as a *globe* of light, whereas the etheric body is usually described as a replica having the same form as the physical body.—EDITOR)

### DOWSING

Sir,—I read with interest the short article on A Woman Dowser in your issue of March 18th.

Dowsing has always interested me, but in all my readings on the subject I have not come across one point that I consider of importance in the search for finding the root of the faculty, and that is that it can be transferred.

I cannot dowse. I have tried with young twigs, with metal springs and anything else that has been used, but *if the dowser places his hand upon my shoulder,* I can have the same results as he has. I have tried this experiment with various men, and then to be sure that I wasn't an isolated case, it was tried with my son and others. Always the same. They couldn't dowse before, but the twig twisted strongly with the dowser's hand touching them.

Some might suggest that we unconsciously twisted the twig in our wish to see it turn, but for myself I can vouch that in my endeavour not to play myself false, I gripped the young branch so tightly that as it turned it caused discomfort to my skin.

I might add, in reference to the article in LIGHT, the male dowsers I have met experienced no exhaustion after their efforts. STELLA MYERS.

### REINCARNATION

Sir,—Regarding the ever-recurring controversial question of Reincarnation, I have found the most feasible and satisfying theory up-to-date, given by the "Doctor Control" in *Opening the Psychic Door* by F. W. Fitzsimons, F.Z.S., F.R.M.S., etc. Many will doubtless have read the book, perhaps others have not, therefore I quote from page 145, from a discourse by the Control. He says "Since I discussed reincarnation and evolution with you, I have been enquiring more deeply into it. One here, who has made a long and deep study of the subject, says that reincarnation, in the way it is taught on earth, is not true.

"Spirit people only reincarnate into physical matter by attaching themselves to some one in the flesh, through whom they may obtain experiences which cannot be gained in their fulness in any other way. Some elect to become guardian spirits; others join a band and work through and with a person in the physical body. Believe it or not, my friend; at the moment of conception a new soul is created, and the tiny spirit, thus born, goes on unfolding evermore."

(Mrs.) L. D. NILES, S.R.N.


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# A HOSPITAL EPISODE

By A NURSE (S.R.N.)

SOME years ago I returned on the staff of my old training school, a well-known, old, historic London hospital, now, alas, much devastated by the effect of raids.

I had been abroad and was eager to hear news of interest which had occurred during my absence. Home-sister, to whom I was talking, had previously been Night-sister for many years.

"One thing I am curious about," I said, in the course of conversation, "why is the door of the D——'s office, the one-time nurse's sick bay, always locked these days?"

"Well," she said slowly, with a curious look, "a strange thing happened there about a year ago, and Matron gave orders for both doors leading into it to be locked."

## THE STORY

She proceeded to recount the episode.

"It was my last year as Night-sister. We had a young probationer ill in there. She had only been in the hospital three months. I was rather anxious about her one night, and on my 2 o'clock round she was sleeping. I came down again at 3 a.m., without calling either of the floor nurses and found her awake.

"'How do you feel now?' I asked her.

"'Much better, thank you, Sister,' she replied. 'That was such a beautiful nurse who came and stood by my bed a few moments ago. I have never seen her before. Who is she?'

"'I do not know,' I said, puzzled. 'There are only the two usual nurses on duty. It must have been either of those.'

"'No,' said the girl, positively, 'it was neither of them,' and she commenced to describe the nurse she had seen in detail, emphasizing that she was a staff nurse, 'and she came in by that door' (another entrance, seldom used), 'stood by my bed for a few moments, never spoke, gave me a beautiful smile, and went out through that door again.'

## NURSES QUESTIONED

"'You have been dreaming, nurse,' I said.

"'No, sister, she came into my room,' she declared again.

"I was nonplussed," the sister continued, "and felt that I must find out which nurse had gone to the room. I told nurse I would send her a drink and to go to sleep again.

"I questioned the two nurses on that floor; they had *not* been to the sick nurse's room. I questioned all the night nurses, but none of them had left their wards.

"I went back to my office and thought the matter over. The girl seemed so certain, and some recollection seemed to knock on my memory. However, I concluded that the girl had dreamed it.

"A little later, with a shock that had its effect on me for the rest of the night, it came to me. Do you remember Nurse G——, who died of typhoid in there?" she asked me.

"Yes, very well indeed. She was my staff nurse," I replied, with some surprise.

"Well, that young probationer described her exactly. Matron questioned her next day and came to the same conclusion. There are only three or four of us remember Nurse G——, and we were certain the probationer had never heard about her.

"We were so alarmed and afraid that nurse would repeat the occurrence to her colleagues, that Matron had the D——'s office locked after the girl's recovery.

Such was the Home-sister's story, inexplicable to her, but entirely comprehensible to Spiritualists.

Since then the staff-nurse has been through to me in public clairvoyance. Also, at a private sitting, Matron, who passed on a few years ago, has also communicated with me, and although I was certain of her identity, I was asked by the Medium:

"She says you know Miss C——?"

"But," I exclaimed, "she is sister on S—— Floor and has been for many years!"

"Yes," said the Medium, "but this lady wishes to give you adequate proof of her identity."

Also with Matron was a doctor, a former R.M.O. of the hospital who wished to recall the fact that I had nursed him there, and had been very kind to him. He had passed on three or four years after the illness through which I had nursed him.

I often think hospitals must be full of spirit friends; those who have passed on and come back to give help to those who occupy the beds they vacated.

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field, 'interesting' as they would doubtless prove to be? The long-desired marriage of Science and Religion still awaits consummation, but one can pretty safely conclude that it will not be achieved on the facile basis proposed by those who share Mrs. Wilkerson's views.

# THE PROBLEM OF EVIL

MICHAEL KANE, M.D.

FOR THE last three hundred years our Western civilisation has been increasingly engrossed in those aspects of reality which we experience through our bodily senses, and to which we give the name of 'matter'. The exploration and exploitation of this field by that alliance of reason and empiricism, which we call 'the scientific method' has dominated our interests and absorbed our energies. This obsession (I had almost written demoniac possession) with the lower aspects of our environment has been attended by brilliant success, pregnant like all other successes with immense potentialities for good or evil. But it has had one inevitable result which has not perhaps received all the attention that it deserves. Our skill and dexterity in manipulating matter has been won at the expense of our alertness and sensitivity to spiritual experiences. We have practised and sharpened our bodily senses, while allowing our psychical faculties to fall into disuse. Dazzled by our shining triumphs in time, we have become blind to the sterner and more exacting problems of eternity. Focussing all our attention on one narrow segment, we have permitted our total range of awareness to undergo a dangerous and progressive shrinkage, with the result that the intuitive, the mystical, and the discarnate now hammer and batter in vain against the solid material barriers behind which we have so impregnably entrenched ourselves.

It is not of course contended that the scientific approach is permanently debarred from the higher enlightenment. Science, with all its limitations, is by no means devoid of integrity; and any serious and stubborn pursuit of truth must ultimately lead the seeker, in spite of all deviations and obstructions, to the central truth, the knowledge of God, the beatific vision, which our religion has always upheld as the goal of life, and which was attained, though rarely, by the religious illuminate long before the scientific method was devised. There are already faint signs that our modern orgy of induction and deduction can occasionally win some faint glimpse of the great spiritual verities. Slowly and with inconceivable labour the head is re-discovering what the heart knew, or could have known, all the time. Even the tortoise of humanistic endeavour may at long last catch up with the Achilles of divine enlightenment. But in the meanwhile our easy and spectacular material successes have made us oblivious, even incredulous of the magical and the spiritual, and have diverted our attention from the formidable problems, infinitely exciting, desperately important, which any established belief in spiritual survival must entail.

Many people of course genuinely disbelieve in survival. Many more are fanatically eager to disprove it owing to its disconcerting repercussions; and still more are so immersed in temporal affairs as to be utterly indifferent and incurious about their spiritual future. For these the supreme good may ultimately become the achievement of their worldly ambitions, the supreme evil their frustrations.

For those who believe that the spirit outlives the death-bound body (and it is to these that this article is particularly addressed) the case is different. For such the fundamental enigmas of incarnation, good and evil, and free will must of necessity assume overwhelming significance. Nevertheless today many spiritualists seem

complacently confident that without any great effort or struggle we progress serenely and safely to ever higher and higher levels of happiness and awareness, and that the worst that we can expect is some retardation of this steady advance. Our security from the cradle to the grave has now, so it seems, been extended to eternity.

Christianity teaches otherwise; and this institution, for all the archaic and obsolete accretions which cluster round its central core of truth, deserves, if not our blind credulity, at least our profound respect for its immense experience, solid achievements, time-defiant vitality, and above all for the super-human prestige of its Founder, who, at the very lowest and least religious estimate, must be regarded as the wisest and most courageous man known to history. Here we learn that the whole emphasis and drama of incarnation resides in a war between good and evil, a war which each one of us can win or lose today, a war where victory brings honour past the wildest dreams of chivalry, defeat disaster beyond our worst imaginings of horror. Our earthly sojourn is not a pleasantly strenuous prelude to eternal bliss, but a desperate and critical battle, with all the prizes and penalties which attend success and failure in any real battle, and all the ignominy and contempt which awaits the non-combatant.

This most disturbing doctrine of irrevocable defeat or victory, this most embarrassing dilemma between desire and duty, contrasts vividly with modern complacency; and any attempt to disturb our comfortable assurance of security without sacrifice or struggle in the next world as well as in this, is harshly resented. That second birth which Christ demanded as the price of salvation is an infinitely more disagreeable experience than our first arrival. It is hard to decide whether a complete reorientation of our established modes of thought, or a complete revolution in our confirmed way of living is the more distressing. How much easier and more agreeable to persuade ourselves that, since our immortality is unproven, we may justifiably ignore it altogether with all its horrid implications of accountability and possible punishment. Hence the astonishing resistance, the stubborn and quite illogical opposition with which we are all so familiar to the steady advance of psychical research. Even orthodox science, elsewhere so fair-minded and unbiassed, here displays partiality and intolerance. In the field of psychology, a satellite of science, the flimsiest theories are accepted with the blindest credulity and without any demand for independent confirmation; whereas the labours of pyschical research, abundantly confirmed and supported by irrefutable statistical evidence, surge and thunder against a veritable Maginot line of invincible prejudice and ridicule. It is rightly feared that the least penetration will admit a riot of revolutionary thought, with devastating effects upon our philosophy of life, and heaven knows what repercussions upon our actual behaviour.

*

Meanwhile, infatuated like Mr Toad with our own ingenuity, we pursue our perilous way, usually with the best of intentions, often by the worst of methods. Reliant on human cleverness, our reformers and philanthropists concentrate their energies on increasing material welfare, and strive for their temporal ideals, completely unenlightened by divine wisdom and grace. Grim mediaeval alternatives of atonement or retribution are ridiculed. Hell and damnation have been abolished, as inconsistent with the principles of democracy. Salvation is now as certain as the old age pension; for God, we may depend upon it, would never damn a law-abiding citizen of the Welfare State. But in spite of all our social progress truth is still mocked by the lies of commerce and politics, beauty still desecrated by the disfigurement of factory and slum, and goodness still defiled by our indefatigable pursuit of wealth; and in spite of all our vaunted cleverness the basic problems of incarnation, good and evil, free will, and spiritual survival still elude us.

What is incarnation? One phase of a long pilgrimage or a self-contained event? A battle or a picnic? A privilege, a predicament, or both? A bad joke or an inconceivable honour? An unfortunate incident or an incredible opportunity?

# THE PROBLEM OF EVIL

What is evil? A kind of smog, that will soon be dispelled by the warm radiance of the human sun? A mental disease, psychosis or neurosis, curable by the psychiatrist's smooth and reassuring technique at three guineas a visit (paid by the State)? A by-product of ignorance and superstition, diverting our normal behaviour into undesirable channels, but soon to be re-directed to healthy social uses by increasing knowledge and sensible democratic regulations? Or a malignant cosmic force, cunning, cruel, and acquisitive, deeply rooted in every one of us, fantastically strong, immeasurably beyond our powers of resistance without divine help and guidance, venomously antagonistic to good, inflexibly bent at all costs on our perdition, maliciously gloating and revelling in our deliberate blindness to its real nature?

What is free will? A delusion to protect us from the depressing knowledge of our real automatism? Freedom to choose between tea and coffee for breakfast? Freedom to indulge our desires and avarice? Freedom to choose, without freedom to attain our choice? Or a God-like endowment and responsibility, privileging us to rule the hostile forces which compose our natures, binding us to choose irrevocably between heaven and hell, fating us to a final perfection of Godhood or devilishness?

What is a spirit? The wish-fulfilment of a bereaved relative? A cheerful and kindly intruder at a séance, assuring our doubting consciences that all will be well with us on the other side? The post-mortem survival of a pampered body, pre-ordained by an incomprehensibly indulgent deity to eternal and irresponsible happiness? Or the deathless and accountable arbiter between the impulses which energize our incarnate behaviour, advancing to a perfection of good or evil as surely as the larva develops into the perfect insect? Are we puppets or gods, ignobly secure, or honourably endangered? Are there evil as well as good spirits? Are the spirits which crowd our séances all evil spirits, as the Roman Catholic church rather unkindly warns us? Are we ourselves at risk of developing into evil spirits, or, as sometimes seems more probable, just futile spirits? Or perhaps (horrid thought) a futile spirit is an evil spirit.

*

We are still ignorant of the answers to these questions, still divided as to our true cosmic status and destiny. But if we believe that our spirits are immortal and accountable, that incarnation is not just a jolly outing but a battle *à outrance*, that evil is not an anomalous variant of good but a vicious and virulent hostile force, that free will is not the choice between aspirin and phenobarbitone for a sleeping draught, dinner-jacket and tails for an evening's entertainment, but the responsible and irretrievable selection between the divine and the diabolical (all of which assumptions are fundamental to the perennial philosophy of religion), we may well stand amazed at the grim irony, the stupendous comedy of our trivial temporal pre-occupations on the background of our ineluctable spiritual destiny.

This unconcern with the realities of incarnation is no new development. Reservation of judgement, indolent postponement of the one significant issue of our lives, has always been a tempting refuge from firm decision. Pascal expressed astonishment at such amazing apathy. Dante, distinguishing indecision from deliberate choice of evil, described most vividly the plight of that crowd, immense then as now, who have delayed their choice too long—the Tomlinsons of this world—unpunished and still alive, spurned alike by mercy and justice, wailing disconsolate and hopeless even of death, for ever chasing a whirling standard in the windy vestibule of hell.

We know that whirling standard only too well—the diverting hobbies which become obsessions or idols, the frivolous distractions which insidiously change to the dominant purpose of life, the desire to outshine our neighbours in the superfluidity of our possessions and in the variety and cost of the drapings with which we conceal the horror of our decaying bodies, the concern to conform meticulously to some inane social pattern, the craving to win notoriety at all costs, by writing some trashy fashionable novel, by painting some meaningless

and incomprehensible picture, or by performing some useless athletic contortion, crossing the Thames on stilts or the Channel on skis and if possible being broadcast or televised in the process, and the thousand and one trivialities which tempt us to neglect the things that matter. Dante, assessing these ambitions at their true value, describes thus through Virgil's mouth the fate of the futile in hell:—

"This dreary huddle has no hope of death
Yet its blind life trails on so crass and low
That every other fate it envieth.
No smatch of honour in the world it hath.
Mercy and doom hold it alike in scorn.
Let us not speak of these, but look and pass".[1]

Modern sentiment frowns on such macabre imaginings, and we may well doubt whether failure to choose in one incarnation must for ever deprive us of the power of choice. But even if, like Virgil, we turn contemptuously aside from these futile non-combatants, it is still permissible for believers in survival to speculate on the fate of those who succeed in making up their minds. Right choice wins, perhaps regains wholeness with God. But what of those who choose and choose wrong? For, make no mistake, there are people who deliberately and inflexibly choose evil.

Punishment in eternity seems unjust for a fault made in time. Even as early as the third century Origen was teaching that a God of mercy would save all spirits, even the devil, at the last; and how much more does today's tender-hearted mood ridicule and neglect the dangers of eternal damnation? Nevertheless, knowing what we do of the constraint of long habit, we may well wonder whether prolonged defiance of reality and common sense may not ultimately become irreversible, with certain inevitable sequelae, results rather than penalties.

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No one need believe in survival. No one need believe that we are free to choose between good and evil, and that in the last resource all our choices are of this nature. No one need believe that the whole *raison d'etre* of incarnation resides in this critical choice. We may assume, if we prefer, with the Behaviourists that we are purposeless and perishable machines, chance-begotten in a welter of terrestrial elements and forces, automatically running down to inevitable extinction; or with the Freudian determinists that we are the puppet rulers of our behaviour, marionettes dressed up as gods, choosing, purposing, but never, except by chance, attaining our chosen goals, ignominiously denied any real power, and humbly obeying the orders of our real masters, the fates. But if these are our convictions, let us at least be consistent. Let us cease to reel off our automatic books, to rattle out our predestined speculations, and to make boast of our achievements, and of our kinship with God. Let us for heaven's sake keep our mouths shut and behave more modestly, as becomes blind mechanical devices, or irresponsible servants of destiny. But if we claim the privileges of immortality and of free choice between good and evil, let us not shrink from their implications. Accepting their honours and dignities, we cannot shed their responsibilities and risks. A shameful and enforced security cannot march with a God-like freedom of action. Nor, vaunting our liberty to choose, can we for ever delay our choice, fatuously confident that a kindly destiny would never allow us to choose wrong. Sooner or later all options expire. Indefinitely delayed choice is wrong decision. Interminable dalliance is marriage; and those who continue to dally with evil will ultimately win the hellish prize of union with that vile which they have desired and pursued so long.

Such principles seem sound; but of the actual details of discarnate survival we still know next to nothing. Perhaps some, the faint hearted and the futile, may remain earth-bound, until further experience compels decision. Others, the incomplete, may purify their imperfections in purgatory or paradise, advanced training grounds for the perfection of heaven; and for others, the unfortunate, re-incarnation may renew their opportunity and re-impose their ordeal. One thing alone is inescapable. Any genuine belief

[1] Miss Dorothy Sayers' Translation

in survival, in good and evil, and in free choice between them, implies a corresponding belief in evil survival as well as in good survival, in hell as well as in heaven. Determinism,—freedom of purpose and choice combined with constraint of action—is just conceivable for a temporal creature but is unthinkable for an immortal spirit. Not even God, however merciful and omnipotent, can give freedom to choose and compulsion to choose right.

Incarnation is the dilemma between right and wrong choice. We may be sure that good will finally conquer evil, but, because our incarnate natures contain evil as well as good, most unsure of our standing in the final assessment. Good intentions, combined with neutrality are not enough. If we remain inert spectators of the cosmic battle, or if we fail even to realize that a battle is going on, we may well find ourselves among the vanquished instead of with the victors.

The problem of evil, thus presented as something which we must reject utterly or embrace irrevocably, the horrid idea that we ourselves are in peril of becoming eternally and irreversibly evil, is seldom squarely faced. It is considered in the worst of taste, especially in this country, to press to so terrible a conclusion the logical implications of our cherished beliefs. We are assured that we get our hell on earth. But our earthly afflictions, "*la fertilisante douleur*", are often and might always be an ennobling and illuminating discipline. We are told that suffering in eternity is unthinkable and that spirits who choose evil are annihilated. But hell is not primarily suffering but attainment, and spirits are by definition immortal, and cannot be conveniently liquidated if they happen to take the wrong road. We are urged to forget the hell of physical torture where licentious and simoniac popes are fixed head downwards in flaming sepulchres, where harlots wallow in filth, and traitors are preserved in ice. But let us not run to the opposite extreme and dismiss the whole idea of hell as the sadistic imaginings of vindictive early Christians, or the projection of mediaeval cruelty. Hell is not a place but a state of mind, not punishment but fulfilment, the degradation of potential Gods who have elected to become evil spirits—such spirits as we ourselves may well become if we persistently reject all wisdom and grace, such spirits as all serious students of the occult have actually encountered, such spirits as no doubt sometimes maliciously invade our séances in the guise of loved relatives or friendly and re-assuring strangers.

No one is driven prematurely or unjustly to a terrible and unmerited fate. But at some time, sooner or later, during life, in the hour of death, after death, after a thousand re-incarnations perhaps, the freely choosing spirit must attain its choice, the inveterate pursuers of evil must reach the point of no return. Fashions change, and Dante's hell in its literal sense has gone for ever. But its allegorical truth survives. Mercy still implies justice in the background. Hell and heaven are as they have always been. Heaven is permanent union with God and with our fellows, hell permanent alienation from God and insulation in the self. Beyond this, speculation is unwise.


## C.P.S.—CONSULTATIONS

*PRIVATE SITTINGS*

APPOINTMENTS may be booked with: Mrs. Elizabeth Bedford*, Mr. Arthur Bhadhuri, Mrs. Annie Brittain, Mrs. Frank Brown, Mrs. Bess Hewitson*, Mrs. Helen Hughes, Mr. Douglas Johnson, Mr. F. Jordon Gill, Mrs. Leith-Walker, Mr. John Lovette, Mrs. Methven, Miss Thirza Smith,* Mrs. Jean Thompson (of Dundee) and Mrs. Ena Twigg. **Exclusive to C.P.S.*

*HEALING*

APPOINTMENTS may be booked with Mr. R. R. THORNTON, who attends at the College every Monday and at other times by special arrangement.

# SIDELIGHTS

THE SPIRITUALISTS' NATIONAL UNION.—We have been informed by Mr. Harry Dawson, President of the S.N.U., that as from 15th April, 1956, Mr. and Mrs. Chris. Anthony have taken over the work of the F.O.B. (Fund of Benevolence) of the organization. All churches and others of the Spiritualist Community are requested to send their contributions in future to Mr. Chris. Anthony, now officially appointed the F.O.B. Secretary.

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MR. BEVERLEY NICHOLS ON SPIRITUALISM.—Writing in *Woman's Own* of 22nd March last, Mr. Beverley Nichols records the fact that, principally through the effect upon him of a remarkable disclosure made by a medium to his mother when she was a young girl, he has always respected 'the claims of those who believe in spiritualism' (not, however, to the extent of spelling the word with a capital!). Deeply convinced that the universe 'makes sense', he finds it 'incredible that the supreme creation, the soul of man, should be destroyed'. At the same time he is rightly critical of all those who seek communication with the deceased for trivial and egotistic reasons. Such people, he suggests, 'should remember that the other world, the Infinite World of those who have gone before, is not a telephone exchange that you can get by dialling INF.' Surely a sound injunction, more respect for which would do much to raise the level of Spiritualism in this country.

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MORE LIGHT ON COLONEL FAWCETT.—The following extract is taken *verbatim* from a lecture given by Miss Geraldine Cummins on 18th April at the C.P.S., and affords striking evidence of the truth of Colonel Fawcett's personal claims to be the discarnate communicator in the automatic script of her book. It should be of signal interest to readers of LIGHT.

'A Frenchman coined the phrase *le style c'est l'homme*. The style in writing is the man himself. In my last published book, *The Fate of Colonel Fawcett*, there is evidence of this. He was the well-known explorer, who with his son went on an expedition into the wild hinterland of Brazil in search of the ruins of an ancient city and never returned. The alleged Colonel communicated to me in automatic writing an account of his perilous adventures and his end.

Now shortly after this book, *The Fate of Colonel Fawcett*, was published I had a letter from a stranger who was a correspondent of Fawcett. He had received a number of letters from Fawcett before he went on his last expedition. In 1923 according to my correspondent, Col. Fawcett had written about certain occult practices that were almost identically phrased to those that appeared in one part of my book, and conveyed the same ideas. In my book the communicator wrote of his practice for obtaining vital energy when he was half starved and seeking the ancient city.

In his letter my correspondent quoted the then living Colonel's statement, written in 1923, before he left England. 'Stand with your back against a tree of vigorous growth, the head and palms of the hands close to the trunk, particularly the finger-tips, breathe deeply and slowly, exercising the will to extract the vitality of the tree with indrawn breath'.

In my automatic script the communicator wrote: 'I stood with my back against a tree of vigorous and healthy growth, with my head and finger-tips close to the trunk. I breathed deeply and slowly, willing the extraction of the vitality of the tree with each indrawn breath.'

There was a further passage about occultism which was almost identical with that my correspondent sent me. I had never met Colonel Fawcett and knew hardly anything about him. I was, of course, not aware of his interest in occultism.

In 1951 it was stated in Brazil and published in English newspapers that the body of Fawcett had been found in the forest.

Miss Gibbs mentioned this to the communicator at a sitting. The Colonel indignantly replied in the writing: 'My body was not found. Supposition is not fact. My bones will never be found'.