

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## NOTES BY THE WAY.

### A "TRUCE OF GOD."

We borrow that phrase from Whittier, the Quaker poet. It is one that well describes the rite of silence which we hold on Armistice Day. For there is a daily warfare of life in which such an interlude comes with grateful effect, restful and restorative. It is a great thing when the clamour of daily life is stilled if but for a few moments. From that point of view, the Great Silence carries a blessing. But in its actual purpose—a pause for prayer, meditation and reverence for the "great dead," who are as truly living as ourselves—its benefits, though less understood generally, are real and deep and lasting. It is a time of spiritual contact, a coming into touch with that Unseen world of which a dim perception is growing up to-day in the world at large. In that brief interval of quiet, impressions will be made, and hints and gleams given which will help to strengthen the lines of communication on which the pioneers of humanity are actively engaged. We may yet see in the Cenotaph not only a memorial to the dead, but a landmark in the progress of a living idea—one of the meeting-places of two worlds.

### THE SILENCE.

Our hearts have hearing as the Silence falls  
 And stills awhile the traffic's constant flow;  
 We catch the whisper of a voice we know,  
 And live the joy its loving tone recalls.  
 Our eyes are opened, and at last we see  
 The face we sought distractedly in prayer,  
 Gaining no knowledge, but a dark despair  
 That held us blinded to the newly-free.  
 Now joy is ours, for silence cannot bring  
 What is not there through all the busy day;  
 No speechless lips could form the words they say,  
 Nor self-delusion cause our hearts to sing.  
 It is themselves, our dearest and our best,  
 Just as we knew them in the bygone years;  
 They never left us, it was but our tears  
 That dulled the inner vision, veiled the quest.

—E. HALL HAINS.

# WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

(Continued from page 531.)

Satisfied from personal experience that Materialisation is an undeniable fact, we were for a time content with that assurance, but it was not long before perplexities arose, and questions were forced upon us which we could not answer. Little facts presented themselves which we must disentangle, and establish their relationship with every other fact, before we could go on with our theory-building. After every experiment all the details were discussed with "Walter," who seemed to be, as he called himself, "the building-master" for all the materialised forms who manifested to us. He could give us, however, but little satisfaction as to his mode of procedure. His advice was, "Use your eyes"; but he did not seem to appreciate the difficulty we had in using our eyes in semi-darkness. It was "Hummer Stafford," another, and in some respects wiser, spirit, who came to our aid, and to him we addressed the burning question—

WHAT IS A MATERIALISATION?

I give "Stafford's" reply verbatim, as received by automatic writing and recorded in the minutes kept by one of the circle at every seance.

"What is a materialisation?" was asked.

"Answer me first, and tell me what is matter?"

The person who acted as leader of the seances replied, "From what we learned at school, matter is any substance which is tangible, perceptible to the senses, and obedient to the laws of gravitation."

"Of what is matter composed?" asked "Stafford."

"Of atoms of more or less density, held together by cohesive force."

"What is an atom?"

"An atom is the smallest conceivable particle of matter, thousands of which go to make up the minutest quantity visible to the human eye."

"Of what are atoms composed?"

"As far as can be ascertained, of one or more gases."

"What are gases?"

"Gases are ethers, or matter in a state of etherisation."

"What are ethers?"

"I do not know. So far as our knowledge extends, they are blanks—No-thing; yet when one comes to analyse it, it would appear to be Every-thing."

"Stafford" continued, "There is nothing in the universe, if we trace it backward to find its origin, about which we can come to any other conclusion—no matter but what may be resolved into its original element, *No-thing*; a nothing more wonderful, more potent, more awful than all the material world it has produced—the *No-thing* within which lies the power that has created the 'heavens and the earth, and all the things therein'; a power which the keenest human intellect is unable to grasp or understand; to which many names have been given, the latest which men of science and learning have invented being—'The Cosmic Will.' Others, more simple and content with familiar names, call it 'God.'

"Matter is manifested in three forms—solid, fluid, and gaseous. The solid and the fluid are easily resolvable by heat into the gaseous. On the application of heat, the heavy mass of iron, or of ice, becomes fluid; a little more heat, and the fluid becomes gas, which, escaping into the air, becomes to human senses as though they had never existed.

"The same process of change is going on in material things. They are constantly being resolved into their original elements, which, in turn, are absorbed into fresh forms—from ether to matter, from matter to ether—in one unceasing round.

"Changes are taking place in all things without a moment's cessation. At times the changes are rapid, more often slow to human conception of time. The chemist in his laboratory employs his knowledge in constructing new forms, new considerations, hastening by artificial means the process of change and disintegration.

"Emanations are being thrown off from all animate and inanimate things. The atmosphere you breathe is the emanation of the earth you live on. It is re-absorbed and becomes, through the organism of animal and vegetable life, part of the solid earth again.

"When you take into consideration this work of emanation, absorption, and reconstruction that is going on eternally, the Materialisations of the seance-room are not so extraordinary or unnatural as they appear at the first glance.

"The seance-room is the laboratory of the spirit-chemists, where they construct new forms by hastening or increasing the emanations from the sitters, using the matter thus collected to clothe and render some individual spirit tangible and visible."

From my own experience and repeated observations, I can testify that this is not simply theory, but fact, as far as the seance-room manifestations are concerned. If a few persons be gathered together in a half-darkened room, the emanation from their bodies can be seen by many—not necessarily clairvoyant. It appears as a slightly luminous haze above the head, shoulders, elbows, and sometimes the knees and feet. Frequently it gathers slowly at the fingers, increasing in density till it resembles a slight transparent film of slightly luminous cotton-wool. This is often perceptible to the eyes of all, but it offers no resistance to the touch.

By some force of attraction, either inherent or exerted upon it by some outside agency, this mass appears to mingle and draw together, to become more dense, and at this stage it has been found to be decidedly perceptible to the touch. It resembles as nearly as can be described the gossamer web seen on trees and bushes on an early summer morning.

Many persons in a Materialisation seance are sensible of a feeling as of cobwebs being on their faces and hands. I have myself not only felt the sensation, but on brushing my face or hands have distinctly felt what seemed to be the fine filaments of the gossamer which clung to my fingers. The attention of the sitters has been frequently drawn to this almost impalpable substance, which has vanished as soon as the light has been brought near it.

On one occasion, I was sitting within the cabinet in perfect darkness, the room itself being well lighted. I experienced a difficulty in breathing; the air seemed thick and heavy. The disagreeable cobwebby sensation increased till I threw open the curtains, gasping for breath. Then I saw, as did every person in the room, that the cabinet was filled with a white, misty substance resembling dense steam in appearance, but which was palpable to the touch. This substance disappeared wherever the light fell upon it, and on being noticed the curtains were closed again, and the friends present introduced their hands behind the curtains, without letting in the light, to grasp the

mysterious substance. They all declared that they could feel something, but on withdrawing their hands into the light again they were found to be empty, the material evidently being dispersed by the action of the light. This phenomenon has been recorded twice, and the signatures of all the witnesses are appended to the statement. On neither occasion was any Materialisation forthcoming. "Walter" explained the matter by saying that he had not been present on either occasion, and he supposed that the spirits who had been there had not known how to use the material when they had gathered it.

This emanation from the sitters in a seance is generally, if not always, accompanied by a sensation of chill or draught, similar to that felt by a person in a slightly feverish condition; but in this case there is no increase of heat in the body, although in the case of mediumistic persons, or those who give off the greater or more voluminous emanations, the pulse will be found to be greatly accelerated; the head will be hot; there will be a heavy throbbing in the temples; the hands, feet, and other parts of the body will be chill and cold to the touch.

All these symptoms indicate a considerable tension of the nerves, and at the close of the seance these persons experience a corresponding exhaustion, lassitude, and physical weariness which are not overcome until after some hours' rest or sleep.

#### HOW IS THE FORM BUILT UP?

How is a materialised form built up, and how is it animated? were also questions which we addressed to "Stafford." In reply, he bade us learn the answer by careful observation and study of the phenomena. So we were thrown upon our own resources and forced to use our senses, observation, and reason for the gathering of information, which was a very good thing for us in many ways, and made the knowledge the more valuable because of the price we had to pay for it.

Our Theosophical friends, I believe, answer this question by propounding the theory that all physical manifestations, including that of Materialisation, are caused by the extruded etheric body of the medium, and not by the consciousness of disembodied spirits, as we are always told by the materialised beings themselves.

This appears to me a very difficult and unsatisfactory explanation. To say the least, it gives one a vast amount of trouble to understand it; and when one has succeeded to some extent in grasping the idea, one finds oneself involved in a maze of new theories, and complications of theories, till one is bewildered. Why should we throw aside as untrue the statements of the spirits that they are the spirits of persons who lived, and who died to find death but a change of life, and that they have found means to come and acquaint us with the fact? Why, instead of believing this, should we prefer to invest mediumistic persons with such fabulous powers as those of being able, by the exercise of will and concentration of thought, to produce a human form, and having produced it, to endow it with the genius of a clever actor, the craft of a Machiavelli, the memory of the person whose rôle it plays, the duplicity of the father of lies himself? They who accept such theories are in many respects like the dog in the fable who dropped his piece of flesh into the stream in order to grasp the shadow which was reflected there.

The medium, by the exercise of his will, can at any time prevent manifestations. In fact, the opposition of any person in a circle will act as a hindrance to the work of the unseen operators, but so far as I have seen in thirty years of experiment, no medium has yet, by his will-power, or thought-concentration, compelled a spirit to manifest itself.

Concerning my own observations as to the building of a materialised form, I can say very little more than others who have witnessed the process. It has varied according to the will, or perhaps the knowledge, of the unseen worker, no two operators working exactly

alike. I have watched the gathering together of the faintly luminous hazy material I have before spoken of, seen it grow denser and more material in its consistency so that it was visible to every person. Sometimes this is of a greyish-white colour, sometimes of a dead whiteness, sometimes slightly luminous, becomes more so as it appears to condense, till it sheds a faint radiance on surrounding objects. To the touch it at first appears of a light, fleecy character, resembling combed, finely drawn cotton-wool, but quickly, even under the fingers, it seems to assume the character of a textile fabric.

This has been seen by many persons as though given off from the side of the medium. It is evident that the physical bodies of mediumistic persons lend themselves more readily to the process of emanation, but they are not alone in this, for it is a quality common to each and every one. The medium who is being used is certainly the centre of attraction for the material gathered from the circle. It is absorbed by him, some say, while others maintain that it is only changed in its character by admixture with that given by the medium himself, in much the same manner as that in which steam is changed and made visible by being condensed as it comes in contact with the outer air. This, being generally the first noticed by the inexperienced observer, has given rise to the supposition that it is the medium alone who contributes the material. Instead, however, of being the first process of manipulation, it is almost the latest. From this point it becomes a separate, independent, individualised object, gathering itself into a mass on the floor, rising and increasing in height and volume until it reaches the stature of a human form. Constant movement is seen to be going on within the mass, as though some living creature were actively engaged within a dense cloud, which is agitated by its movements, causing it to resemble a rolling, waving, ebullient volume of steam. In a short space the outer covering of this moving mass becomes an unmistakable veil of more or less fine texture. This will be thrown off, revealing the form of an individual to all appearance as solid and material as any person in the circle, yet which each person in the room has seen evolved from that omnipotent *no-thing* to which he or she has contributed.

How has it been done? The work has in many cases been performed before the eyes of the sitters; they have watched the whole process from the beginning, but they can no more understand the mysterious development of the living, sentient creature in their midst than they can understand other and commoner phenomena constantly being manifested before them—the development, for instance, of a plant from a tiny seed, the intelligence it displays in extracting the necessary gases from the air for its nourishment, and the advantage it takes of every opportunity to attain its object without considering the welfare of its neighbours, in a manner almost human in its selfishness.

This process of Materialisation is slow in the tree, but there is another common manifestation which is analogous to that of the seance-room; that is, the covering of objects by the minerals held in solution in certain waters. There are springs, common even in this country, the waters of which are clear, pellucid, and tasteless. There is nothing in appearance to distinguish them from other waters, yet if a flower, or leaf, or any delicate object be suspended for a few hours in those springs it becomes covered with a grey, stony mass, hard and brittle, as though carved in stone. It is perfect as to form, but the beauty of colouring is hidden by the coarse material substance with which by some natural affinity or attraction it has clothed itself. This transformation has always seemed to my mind to be a fair illustration of the process of Materialisation by a spirit at a seance, and the observations of other investigators are to a great extent confirmatory of my own.

(To be continued.)

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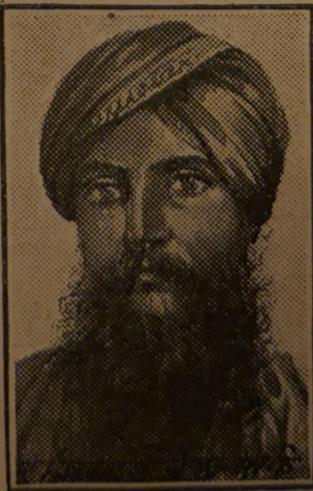
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We rounded one curve at breakneck speed—only to find apparent nothingness before us. It was a double curve! Rudy wrenched at the wheel and stood up on the brakes. The car bumped to a standstill, with one back wheel over the edge of a yawning precipice.

I looked at Rudy. He was trembling, and deathly white. The first thing he said was, "Did you see Black Feather?" I shook my head, being beyond speech. Then Rudy told me that he had seen him lean over him and help him give the wheel the wrench that saved us.

In these words Natacha Rambova tells of the dramatic intervention from the spirit world which saved her and her husband, Rudolph Valentino, from certain death when motoring over the French Alps.

Their belief in the world of spirits was an active force in the lives of both. Before making any important move, we are told, they consulted "this power." Says Mr. George Ullman (whose statement the authoress quotes on page 68), "To my surprise, I found that a number of things predicted by this psychic force actually came to pass. . . . These things at first rather gave me the creeps, but later, because of the sublime confidence of the Valentinos in their psychic control, I became less sceptical and more confident."

The film "star's" unexpected and tragic death was foretold through an American trance medium, Wehner. Mrs. Valentino was at her father's chateau in Juan-les-Pins, when a cable from America announced the sudden illness of "Rudy." Although naturally anxious, neither Mrs. Valentino nor her friends anticipated that her husband would pass away. Two days later Mr. Wehner visited the chateau, and, in trance condition, was apparently used by the sick man as a medium of communication. "Rudy, using this available instrument 'came through,' muttering a few, almost incoherent, words, and calling Auntie's name and mine."

If we can accept this statement—and there seems no reason to doubt Natacha's words—we would appear to have one of those abstruse cases in which a living (though presumably moribund) individual controls a psychic at a distance, while himself remaining in the body. To pronounce upon the present case is impossible, of course; one would have to examine other evidence. It is sufficient to say here, however, that instances of this form of manifestation, though rare, are not unknown, and form a perplexing field for the researcher.

On the Friday, two days after this seance, the welcome news that Valentino was on the road to recovery was received by cable. The joy of his wife may be imagined. That same evening, however, a spirit communicator, speaking through Mr. Wehner, said "that Rudy's present term in this earth-school-room was completed, and that within the next few days he would pass to another plane of consciousness of this ever-continuing Life."

On the following Monday, Natacha says, she awoke to find the atmosphere of her room heavy with the scent of tuberose. "Then I knew that Rudy had passed on."

The last portion of the book is devoted to a series of messages received from Valentino after his transition. In many respects these follow closely along the lines of many other communications which have reached us from "behind the beyond." Life there, Rudy tells us, is in many respects, closely analogous to life on earth; it is a development, a natural and gradual unfolding of the individual soul. For some time after the passing, many of the desires and

instincts which dominated the individual during earth-life are still retained. These are no new teachings. The present messages, however, have an extraordinarily vivid and human quality.

"Rudy" speaks of his loneliness in the first few hours of his new life. He feels the intensity of the public thoughts which centre around him. He conjectures that this power is holding him close to the earth, and can detect when it begins to die down as the newspaper publicity given to the film star's funeral gradually lessens in volume.

He tries to speak to actor-friends at the corner of Forty-seventh Street and Broadway. "I seized one of the men by the arm and shouted, 'I am Rudolph Valentino,' but he paid no attention, and went on laughing and talking."

He speaks, more than once, of the peace and help given him by the last sacrament administered by the Church. He blames the Churches, though, for not teaching the truth of life and the hereafter: "What sacrament would give you peace when you frantically banged on the doors of people's consciousness, and yet not a single door would open?"

Once more we have a witness to the futility of that stale objection to psychic inquiry: the wickedness of "calling up" the dead! How many thousands of men and women, newly released from earthly life, have "banged at the doors" in vain?

## AN IDOL OF ILL-LUCK.

In his truly delightful volume, *Life and Laughter 'midst the Cannibals*,\* Mr. C. W. Collinson recounts an eerie little story, the truth of which he guarantees. During his sojourn in the Solomon Islands, Mr. Collinson came into possession of a "devil-devil" image, belonging to a native chieftain named Joni Gorai. It was a repulsive-looking object, about thirty inches high, made of carved ebony, with malignant eyes of mother-o'-pearl.

This idol was left upon a shelf in a tiny Government office. The shelf hung from the back wall, about twelve feet from the door.

Next morning there occurred a violent earthquake; plates, dishes, glass and furniture were scattered about, pictures swung to and fro, while (to quote the author's words), "my bed rose and fell like a bucking broncho."

"This is what comes of pinching idols from the heathen!" gasped Mr. Collinson's companion. Together the two men set out to investigate the extent of the damage. They were met by a frightened native corporal, who asserted that the disaster had been caused by the "devil-devil," which had left its position on the shelf, and had perched itself inside the doorway, some twelve feet distant.

"I must confess to a queer thrill," says the author, "when I peered through the half-open door of the Office and saw the idol crouched facing me within a foot of the opening, his pearl-shell eyes gleaming malignantly in the dim light. How he had got there puzzled me! How that top-heavy image had jumped down from a six-foot-high shelf, hopped twelve feet across the room, dodging a perfect maze of table and chair legs, and stopped opposite the doorway, right side up, and facing the entrance, even now seems strange to me."

As none of the natives would go near the idol, and its presence was demoralising the black population, the author packed it away in a heavy box, and nailed down the lid. Since the date of acquiring the "devil-devil," Mr. Collinson says that he traced a run of bad luck, both in pocket and health; he had tried to give the image away, but each time disaster befel the temporary owners. The companion who shared the office with the author during the earthquake also met with an unhappy fate—in his case a peculiarly tragic one, for he blew out his brains in Melbourne a year later.

\* "Rudy: An Intimate Portrait of Rudolph Valentino." By his wife, Natacha Rambova. Illustrated. (Hutchinson, 10s. 6d. net.)

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These are strange words to come from the lips of a famous conjurer, particularly from one who has hitherto been regarded as an enemy of Spiritualism. They were uttered recently, according to the *New York World*, of October 10th, by Mr. Howard Thurston, perhaps the most famous of living "magicians." The statement was made on October 9th at a meeting of the First Spiritualist Church of New York, in the Chapter Room of Carnegie Hall. Several members of the Society of American Magicians were present.

Mr. Arthur A. Ford, head of the Church (he paid a visit to the office of *LIGHT* a few weeks ago), who is described as "a live, ready-spoken, well-groomed young man," outlined the principles of Spiritualism, laying stress on the fact that "their central dogma was the immortality of the soul," and referred to a newspaper paragraph in which Mr. Thurston was quoted as accusing Spiritualism of having wrecked more homes than alcohol. Mr. Ford challenged Mr. Thurston to make good this statement, offering him 10,000 dollars if he could give documentary proof of the truth of this accusation.

One gathers that there was intense excitement when Mr. Thurston climbed on the platform to reply to the challenge; but those who expected a lusty fight were doomed to disappointment. In the words of our American contemporary, "the performance flopped in the last act"; for instead of taking up the challenge, Mr. Thurston explained that the whole thing was based on a misunderstanding. "Mr. Ford," said he, "has offered me 10,000 dollars to do the impossible. I will give him 100,000 dollars if he does it, any way he wants." He went on:—

I became interested in Spiritualism about thirty-five years ago. I found things I could not explain, and I also found a great many persons who claimed to be mediums who relied solely upon deception and trickery. Every person here has had the same experience. Many persons who profess to be spirit-mediums have come to me after my performances and asked the secret so that they might deceive the public. Spiritualism offers a great chance for trickery and deception, and I feel sure you true believers will welcome anybody who exposes frauds.

The very nature of my profession makes it hard for me to believe in the supernatural phenomena, for I work in the full light of an open stage and produce ghosts every night. Many of my effects are often taken to be supernatural by members of the audience, although I make no such claim.

But twelve years ago I was forced to change my mental attitude toward spirit phenomena, mainly because of the demonstration of Eusapia Palladino, Mrs. Fields of Indianapolis, and Mrs. Stewart of Detroit. . . . I believe now that we are entering a period of discoveries of things which appear to be psychic or ultra-physiological, and that many mysteries of the psychic world will be revealed, so that man will have a better understanding of his relations with God and his future existence.

RAYS AND REFLECTIONS.

In its leading article an evening paper the other day discussed the question of what constitutes mental deficiency, and observed that while we lock up the harmless citizen who thinks he is a poached egg, we do not interfere with the people who think the Pyramids prove that the next war will start in May, 1928! It is a large question. It has been said that everyone has some little streak of insanity somewhere, and perhaps that acts as a safety-valve. Complete sanity would be a fearful thing. As the French wit remarked, "It is better to be mad with the mad than sane by oneself."

\* \* \* \*

It has fallen to my lot for many years past to try to assist inquirers into Spiritualism who have approached the subject without the least knowledge of its meaning. I used to spend a great deal of time in guiding their steps and generally acting as "dry nurse," until some wiser people pointed out that it was better to give them a few preparatory hints and then let them find their own way, and "learn by experience." I found that this was by far the better plan. There were very few exceptions.

\* \* \* \*

The exceptional cases reminded me of the story of the young scapegrace who could apparently learn nothing from life. His wrathful father denounced him as an utter fool. But this was not kindly received by the old family butler, who loved the youth. "No, sir," he protested, "you can't say Master Tom is a fool, because you will remember, sir, that fools are only taught by experience, and when did experience ever teach Master Tom anything?"

\* \* \* \*

Tennyson's *Talking Oak* discoursed some excellent poetry, which was, of course, really furnished by the mind of the poet himself. I had thought at one time that Captain Craufurd's fairies might be somewhat of this type, that is to say, that the fairies were really atoms or elements of life in ultra-physical realms which were temporarily inspired by the intelligence of human beings—that, in short, it was a case of *reflected* intelligence. But when the fairies proceeded to tell him many things outside his knowledge, and to endure tests designed to prove their claim to be rational creatures, that explanation has to be discarded. For the present, I have no theory, but simply suspend judgment, the only wise course in these matters. The question bristles with difficulties, which only time and investigation will clear up. Meantime, it is well to be reminded of the great horizon that lies beyond our limited perceptions of life.

\* \* \* \*

The literature of Spiritualism and Psychical Research is growing apace. Often I am asked to recommend books for inquirers, and there are now so many that it is not an easy task. But without thereby reflecting on other useful books for the serious inquirer who wants solid evidence rather than books of the philosophic, poetical and romantic type, I would select *The Bridge*, by Miss Nea Walker (Cassells), with its valuable commentaries by Sir Oliver Lodge. And another book which represents a thorough and conscientious piece of work is *Some New Evidences for Human Survival*, by the Rev. Charles Drayton Thomas (Collins). For the practical "man of the world" class, *Northcliffe's Return*, by Mr. Hannen Swaffer (Hutchinsons), and Mr. Dennis Bradley's two books, *Towards the Stars* and *The Wisdom of the Gods* (T. Werner Laurie), are of special value.

## AN EXAMPLE OF SPIRIT GUIDANCE.

Miss Mercy Phillimore, Secretary of the London Spiritualist Alliance, writes:—

The pursuit of Spiritualism very often leads us, steeped as we are in a multitude of forgivable human weaknesses, into one of two extreme states of mind. The first, associated with a search for evidence, makes us sceptical and averse from accepting messages, however, evidential, from the very fear of believing something that might afterwards turn out to be fallacious.

When, however, we have come to realise that the claims of Spiritualism are true, and, moreover, that there is a helpful sympathy operating naturally and normally between those having mutual affection on both sides of the veil, then the swing of the pendulum of doubt carries some of us over to a degree of enthusiasm that may lead to our placing undue reliance upon those who, although on another plane of life, are little wiser than ourselves.

Resorting to advice through a medium offers a tempting escape from the rough passages in this life; the hope that springs eternal demands a rosy promise for the future; responsibility would ride astride between our shoulders and the "wings of an angel"—a dangerous and insecure position.

It sometimes happens, however, that when the motive for a sitting is sound, a medium may be the channel for material help from an interested friend. Such was the experience of a lady whom I recently met.

This lady called at the London Spiritualist Alliance, and, unknown to Mr. T. E. Austin, received from him a message that gave advice which many with supposed commonsense might have hesitated to follow. All the facts, too serious and private to permit of publication, have been given to me.

In the ordinary way one would hesitate to counsel the following of such advice from the other side at all times for all people, but this particular incident carried its safety within itself inasmuch as material assistance was not sought. It came spontaneously to one whose motive in sitting was not distorted by self-interest.

The absence of self-interest is the prime safeguard in Spiritualism; it operates as a protection against misleading messages, sops to vanity, the tempting opportunity offered to shun individual responsibility, a false optimism, and the like.

The following is an extract from a letter I have received from the lady in question:—

I am so pleased to write and tell you of the great help and guidance I got through the mediumship of Mr. Austin. About two months ago I joined a circle at the London Spiritualist Alliance. I had gone there with the definite hope of getting a message from my dear son; but, to my surprise, I was asked by the medium if I were a Roman Catholic. On my replying that I was not, he proceeded to describe the spirit of an old lady with a rosary in her hand. He went on to say that she was concerned about a crowd of difficulties I was in—more especially as I was contemplating some drastic action to combat this trouble, and to bring it to a crisis one way or another, and that she advised me to do nothing of the kind, but to leave everything to take its own course, and that I would find (which seemed impossible to me) that things would right themselves, and that I should be freed of all my difficulties within three weeks.

I was particularly stunned, so to speak, at this message, as I had not felt I ought to use the meeting other than for the spiritual help I longed for.

I was, it is true, in a whirlpool of trouble. No one knew of it but myself and my husband; but I felt certain that I recognised the spirit not only in appearance but in manner. The message given threw my mind back to an old lady who was very fond of and interested in me; to whom I used to go for counsel and advice in everything I did for many years before she passed over—some ten years ago. She was a Roman Catholic, and desired that I, too, might become of that faith, and I conclude the rosary was shown for a reminder, or a means of recognition.

My trouble was so involved that there seemed absolutely no way out of it, and impressed as I was with this message, I did not feel justified in leaving everything to take its own course or chance. However, on reaching home, I put it to my husband, and he immediately said, "Act on the spirit's advice."

I did so, and I can assure you that what seemed the impossible did happen, and now I find that had I not had this advice I might—in fact, should—have resorted to measures which would have landed me into untold troubles. You are at liberty to use these particulars in any way you wish.

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## "WE REMEMBER."

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### WHAT THE "BOYS" ARE SAYING.

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"We remember," said Charlie J., one of the "boys" who was killed in the Great War, and who manifested at a recent seance, "we remember, and we hope you all do, too—and will never forget—that we gave our lives to help make the world a better place to live in. See to it that you become not slaves again to that selfishness and greed which culminated in the frightful upheaval of 1914-1918."

"Come what may," said another "boy," Ernest L., "we are banded together on our side, determined to work our hardest to bring about a better state of things in your world: it's 'a long way to go,' but, with your help, we'll get 'right there.'"

"Your help," said Stanley,— "realise what that means!" "Yes," chipped in his brother Eric (also in spirit life), "and, realising, just set about 'making good,' as we are striving to do."

These and other real messages may be quoted to emphasise the fact that there are communities on the other side of life, consisting mainly of those who made the great sacrifice, and are now helping, in every way possible to promote a better state of things in this world—a better understanding of the people by those in authority—a better realisation of the duties of citizenship, and a fuller grasp of the meaning of Life, here and hereafter.

Let us "see to it," then, so that we may be able to answer the "boys" by saying, "We remember, too, and are working with you."

L. H.

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MR. A. CAMPBELL HOLMS, whose comprehensive book, *The Facts of Psychic Science and Philosophy*, is so well and favourably known, has just issued a small book, *The Fundamental Facts of Spiritualism* (Psychic Press, 2, Victoria Street, S.W.), which deals concisely with the subject, and at the price of 2s. will make a strong appeal, especially as it is an able and trustworthy statement. Mr. Campbell Holms, it may be mentioned by the way, is the author of a standard book on shipbuilding.

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Mrs. de Crespigny is the daughter of the late Admiral the Right Honourable Sir Astley Cooper Key, who was First Sea Lord of the Admiralty. He was a Fellow of the Royal Society, and it was her father's interest in Science that gave his daughter those scientific leanings

so frequently shown in her addresses on psychical research and Spiritualism. In her girlhood she came into touch with Huxley and Tyndall, who were numbered amongst her father's friends. As those who have heard her know, she is a speaker of much charm and refinement, mingled with critical acumen and a keen sense of humour. Her kindness and sympathy are equally in evidence, and this combination of fine qualities of head and heart have given her an assured place in the esteem of her many friends. Amongst the various clubs and societies with which she is associated is the Philosophical Society, so that her interests are widely distributed—Literature, Art, Science, all having a place in her many activities.

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## THE AURA IN THE LIGHT OF MODERN SCIENCE.

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BY MRS. PHILIP CHAMPION DE CRESPIGNY.

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Step by step the discoveries of modern science are justifying the assertions of the seer. Even legend or tradition, considered for so long by the protagonists of "Commonsense" as mere superstition, is proving in many cases to have been raised on a basis of fundamental truth.

The human aura or coloured radiance surrounding the form of man or woman, thought by the majority of those who cannot see it to be a figment of the imagination, can now claim at least a hearing in the light of present-day scientific pronouncement. The Kilner, or physical-body aura, denied for so long in spite of those who could perceive it, has for some time had a place in the training of physiologists, and the professors of learning in Switzerland are admitting the existence of the aura so long as it is called by the learned name of *anthropoflux R.* All of which is a step in advance; the herald we may hope of further admissions to come.

But the phenomenon of which I wish to speak, as seen and described so persistently by clairvoyants, is the coloured aura, pertaining to the psychic body and subject in appearance to change of mood, temperament and the working of the mental processes.

For to-day science tells us that there can be no centre of chemical change, no movement of electrons from atom to atom, without a disturbed area in the surrounding ether. Should the surrounding ether be vibrating

under the influence of light-waves, the waves generated and thrown out by a centre of chemical change must of necessity modify those waves of light in the immediate neighbourhood, and, as every length of light-wave has its own colour, a general change and interchange of colour should be the result.

We can observe the operation of this process for ourselves by throwing salt on the fire and watching the results of the chemical changes caused, manifesting themselves in the colour of the flame.

To follow the argument, science also tells us that the act of thinking generates heat; it wastes the matter of the brain, and it is presumably logical to suggest that the chemical changes that must ensue are causing the inevitable disturbance in the surrounding ether, sending out waves through the movement of electrons, varying in length, and therefore in colour, according to the degree of mental or emotional activity exercised. The chemical changes in the brain resulting from acute emotion, such as rage, grief and so on, or even the ordinary processes of thought which never cease during waking hours, may be supposed to result in the kaleidoscopic changes in the aura—the disturbed area in the ether of the scientist—observed and recorded by clairvoyants throughout all ages, each temperament, mood or emotion registering its own particular wave-length in its own colour—colour being, of course, an impression only conveyed by those wave-lengths to the brain.

And as the imperfections in glass may mar its perfection of transparency, so our imperfections of character, causing what might be called "diffraction," break up the rays as though passing through a spectroscopic, perceptible in the aura as all the colours of the rainbow; beautiful in many cases, although imperfect. In the Bible, that fount of scientific truth, there are many references to this "rainbow" surrounding a form or concourse of people; sometimes it is described as a single colour of great beauty.

But the *perfect* aura is to be found only in pure white and gold: as in the Transfiguration, where "His face did shine as the sun, and His raiment was white as the light." Always that seems to be the aura ascribed to the Son of God.

In it, containing in itself the whole octave of colour, the pure white ray—spirituality, love—remains in its completeness; and the gold—wisdom and all knowledge—shines forth as the beacon of a sublime and divine perfection.

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## THE FELICIA SCATCERD MEMORIAL.

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The Committee desire to state that the four monochrome enlargements of Miss Felicia Scatcerd's portrait, to which allusion has already been made, have been finished and distributed as follows:—One to Dr. and Mrs. Drakoules, one to the London Spiritualist Alliance, one to Miss Estelle Stead, and one to Mr. Ernest Oaten, editor of the *Two Worlds*, by whom (as stated in his letter in *LIGHT* of last week) it will be framed, and placed in the Britten Memorial Institute, Manchester. Provision will be made in regard to an annual memorial lecture. The unexpended balance of the amount collected will go to the former "Spirit of Christmas Fund," which will now be merged in the "Felicia Scatcerd Memorial Fund." Consequently, there will be no need this year for any special appeal at Christmas.

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A BRITISH FILM.—We are informed that Sir Arthur Conan Doyle and Sir Oliver Lodge are both included in the new British film, "Fortune of Faces," for which nearly one hundred prominent public men have sat. The author of the film, Mr. John Clennell, of Muswell Hill, is a keen student of phrenology, and an authority on facial character-reading. He has studied psychical research for several years, and is satisfied that life after death is a fact.

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## THE GREAT REUNION.

One of the phrases commonly used concerning the condition beyond death was "the Great Silence." It was indeed a frequent observation on the part of the less-inspired writers—including even some reputed poets—that no utterance ever came from beyond the tomb, and that the dead, whatever might be their state, never returned to give any account of themselves.

Sentiments of that kind will soon be as dead as the old theologies and other exploded fallacies of the past which, as a kind of literary fossils, still cumber some of our bookshelves.

We have moved on indeed, and in regard to this question of communication with the next world we are seeing something like a fulfilment of the prediction given by Myers to Raymond that "in ten years from now [1916] the world will be a different place . . . about fifty per cent. of the civilised portion of the globe will be either Spiritualists or coming into it [Spiritualism]." This statement is to be found on p. 146 of "Raymond Revised." Those who are in closest touch with the thought of the world to-day will realise its truth.

Yes, "the Great Silence" of the dead has been effectually broken at last, helped no doubt in some little measure by that "Great Silence" of two minutes by which on each recurring anniversary of the Armistice we pause to do reverence to the mighty host who passed away in the world-war. Two minutes seems a brief time, but just as in photography a second or a fraction of a second is sufficient to impress a picture on a sensitive film, so the two minutes may be ample enough to make a distinct and vivid impression on the minds and lives of the silent millions. For the human mind in this matter is itself the film and photometer of revelation.

It is a time of solemn and reverent remembrance. As the years go on, and the truth becomes more widely known, some of the solemnity will pass, although the reverence and remembrance will remain. The Two Minutes will be seen not as a time for mournful reflection, but of joyful recognition, the exchange of signals between the advance-guard and the rear-guard of Humanity on its great march. Once it seemed a sad reflection that those who passed out in the great agony of the world war could never return. Now it is a consolation. They cannot come back in any literal sense of the word. A realisation of the truth lifts us above the material interpretation of life. We are learning that we are spirits already, and

the terms presence and companionship, coming and going, departure and return have a very different significance from that which, while "in the body pent" we are apt to place upon them.

We salute our dead physically, as from afar; spiritually, as face to face. We see them, hear them, speak to them; sooner or later we shall be with them in the fullest sense of the word.

There is an old Highland coronach or lament for the dead. Translated from the Gaelic its title runs, "We return no more." Once the words sounded very sad, almost despairing. But that is changed to-day. We go forward. We join the unseen ones. There is a great reunion. That is a theme on which to meditate in the brief silence of Armistice Day.

## THE RATIONALITY OF SPIRITUALISM.

In her statement in the recent debate at the Saturday Club on the question whether it is rational to believe in the claims of Spiritualism, Miss Nellie Tom-Gallon, who took the affirmative side, rightly stressed the fact that belief in a spirit world had persisted from the earliest times. It has always seemed to us that, apart from the specific evidences of modern Spiritualism in the way of psychic phenomena, this is the strongest argument upon which such a belief can be based. It is no answer to that argument to object that our ancestors cherished many superstitions which we, their enlightened descendants, have discarded. For the same objection would apply to Religion itself which has been the subject of a vast mass of fanciful superstitions, some of which, if we may say so without offence, still persist. But Religion—like the belief in a Spiritual world, which, indeed, is of the essence of Religion itself—persists through all changes, showing that it is an instinct firmly rooted in the constitution of mankind. It fulfils the test of truth as something eternally persistent and inextinguishable. We have seen that scientific rationalism and materialism can do nothing against Religion for that very reason. They can destroy the errors and superstitions which surround it, but the central Idea defies them all the time, because, like faith in a spiritual world, it is an integral part of the human genius, for ever fed and nourished from that Unseen realm from which all the visible worlds proceed.

## THE SHADOWY ARMY.

No bugles sounding, no roll of drums,  
No tramp of marching, no arms agleam;  
Moving at times like men in a dream,  
From a land of light  
To a land of night  
Softly the Shadowy Army comes.

Silence falls upon Vanity Fair,  
With its hollow mirth and its tinsel shows—  
Two minutes' silence, a brief repose,  
Yet enough for a ray  
From a higher day  
To fall and to leave its impress there.

But the soul unseared by the daily strife  
Will see and know of the phantom hosts.  
That *they* are the living, and *we* the ghosts;  
That our heads low bowed.  
In the clay and cloud,  
Are looking to death and away from life.

With keener sense, in the days ahead,  
When they come to earth we shall see and hear  
Their shining ranks and their music clear,  
And—mournful and mute  
No more—salute  
With a smile the living that once were dead.

# PSYCHOSENSICS

FOUNDED 1923.

THE SCIENCE OF THE POWERS OF THE SPIRIT AND THE KEY TO PSYCHIC UNFOLDMENT.  
**THE BRIDGE OF REMEMBRANCE.**

**REMEMBRANCE DAY.**—What a pæan of joy we, who believe in human survival, can raise on such a day! A day of communion, when thousands of souls on each side of the valley of the shadow strive to bridge the great divide, and commune. A day on which the combined powers of the Spirit of Love, bound and fettered in our material bodies, strive to reach through the mists to those in the realms of the spiritual, whilst those on the spiritual heights plunge into material conditions to link up to those they love.

What is this so-called Valley of the Shadow, this great chasm which stretches between the material world and the spiritual? Is it a chasm or void in reality, or is it one caused by the limitations of our perceptive powers? There can be no doubt about the answer.

**There is no Chasm—There is no Void,  
 We are Spiritually Blind!**

We are so accustomed to visualising and feeling in terms of matter that we can only sense or register the superfine more etheric-vibrations indistinctly.

We are etheric entities acting our parts in a material body and world, and our sensory apparatus is better adapted to sense material vibrations.

But the conscious "I" the controlling man, is not built of matter like the body—he is of an etheric nature, built of etheric elements and held together by the electrical or spiritual forces. The body is only the machine which we use as a means of linking up to the world of matter in which we move, and through its sensory apparatus become conscious of its nature. All the conditions we see, hear, or feel in

this earthly environment are transformed from material vibrations to those of an etheric nature before they reach the conscious self.

Sound is not heard by the ear, the atomic vibrations impinging on the diaphragm or microphone of the ear are transformed into electrical waves which pass along to the transformer of the brain, and there the message is converted into an etheric form.

We may liken it to the processes of a wireless station, where the sound of a voice impinges upon a microphone, and the vibrations of the diaphragm cause a series of electrical waves, which, passing through the wireless apparatus, are transformed from a low to a high frequency, and despatched into the ether. The great difference is that in the latter the messages are despatched into etheric space, whereas the former are absorbed or electrically united to the mind nucleus of the conscious ego.

Death only breaks the body. The conscious spiritual man still exists, but lacks the physical body through which to communicate with his loved ones who can only sense through bodily apparatus.

Hence, your friends may be standing close to you, speaking to you—but you are blind and deaf, because it is impossible to tune material sensory organs to respond to the finer vibrations of the spirit. No amount of straining of these will bridge the gulf between matter and spirit.

The void, or valley of the shadow is neither empty nor dark. It is an etheric realm, more concrete than matter—a realm of intensity and speed—a realm beyond all earthly limitations of time and space—a realm of electrical and spiritual infinities.

## THE BRIDGE.

Man whilst in the material body is a conscious etheric ego. DEATH ONLY SEPARATES THE PHYSICAL MATTER FROM THE ETHERIC. THEREFORE MAN WHILST IN THE BODY IS REALLY OF THE SAME NATURE AS HE IS AFTER DEATH. This being so, all that is necessary is to learn how to close down the physical sensory action and tune in to the etheric. Therefore the bridge is:—

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The following are a few of a very large number of unsolicited testimonials, the originals of which may be seen at the Institute:—

**"CAUSED A TRANSFORMATION IN MY LIFE."**

734. McD.—"What I owe to Psychosensics can never be expressed by words. It has been a great revelation, and has caused a transformation in my life.

With regard to health, I followed the advice given in the text-books, and the suffering of years, the result of overstrain and wrong diet to keep up my strength was almost immediately ended and health restored in a short time."

**"THOSE SPLENDID LITTLE BOOKS ARE GOLD MINES."**

1526 W.—"I cannot speak too highly of the Brittain course, it is quite all that is claimed for it, and I am always experiencing some benefit or other from the studies I have already made. I joined your Institute almost with the sole purpose of learning how to get into communication with those of my friends who have "passed on," and I am satisfied that I am well on the way towards reaching the goal I set out for, thanks to your excellent teaching.

Then, besides I get great benefit from the physical exercises set out in those splendid little books which are little gold mines of information. The exercise for positiveness is great, and I know a little about exercises, having been a follower of Mr. S. for years, but Mr. Brittain's exercise for positiveness is far superior, and his electrical consideration of man is fine. These little gems of books seem to combine the sum of all the books I have read on the subject."

**"A PHENOMENAL WORK."**

1057 O'B.—"May I offer Mr. Brittain my thanks and sincere congratulations on his work.

I have read his remarkable text books with the greatest interest, and feel that this phenomenal work will be recognised as an important contribution to the scientific knowledge which has been gained in recent years."

**"THIS COURSE IS WONDERFUL."**

1049 S.—"This course is wonderful. The books feel to be literally alive, and to be charged with a force which one cannot fail to be conscious of, and receive great benefit from. I find No. 5 book of the course particularly helpful and wonderfully illuminating as to the power of the Spirit within.

May I again say what a great consolation the whole course has been to me, and I am grateful that I was brought into touch with it at a time when I was so much in need."

**"HAVE SEEN CLAIRVOYANTLY AND HEARD CLAIRAUDIENTLY."**

417 T.—"For your information I have derived great benefit to my health, and look forward now to many years of useful service."

I have improved wonderfully in mental capacity, and have seen clairvoyantly and heard clairaudiently, and as my health improves I expect better results in that line also.

Wishing Mr. Brittain and his organisation more power in the good work it is doing."

**"I AM DEVELOPING MY PSYCHIC POWERS WELL."**

1044 B.—"Your course has helped me wonderfully, and I know I am developing my psychic powers well. I am more than thankful to you for the wonderful help the course has been to me.

Following out your exercise for spirit travelling, when practising this I again travelled to friends at a distant place, and when I told my friends what I had seen, they said the vision was correct, even to the description of a man who went to the house. I almost got his occupation, but I certainly got the errand he went on. I think that was not so bad, considering I have so little time to practice."

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Service of  
AT THE ROYAL  
On SUNDAY, 13th

OPENING HYMN

Setting—"St. Ann"  
A. and M., 165. Bristol, 45.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home;

A thousand ages in thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

Beneath the shadow of thy throne  
Thy saints have dwelt secure;  
Sufficient is thine arm alone,  
And our defence is sure.

Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly forgotten, as a dream  
Dies at the opening day.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting thou art God,  
To endless years the Same.

O God, our help in ages past,  
Our hope for years to come,  
Be thou our guard while troubles last,  
And our eternal home.

Isaac Watts, 1719. (1674—1748.)



INVOCATION.

Chairman's Introduction .... Mr. George Craze.

11 a.m. ... TWO MINUTES' SILENCE.

The Lord's Prayer.

Reading by Her Grace the Duchess of Hamilton and Brandon.



CAROL

"JUBILATE"

Setting—"Ellacombe."  
A. and M., 341. Bristol, 532.

The world hath felt a quickening breath  
From heaven's eternal shore,  
And souls triumphant over death  
Return to earth once more.  
For this we hold our jubilee,  
For this with joy we sing—  
"O grave, where is thy victory?  
O death, where is thy sting?"

"Sweet spirits, welcome yet again!"  
With loving hearts we cry;  
And "Peace on earth, good-will to men,"  
The angel hosts reply.  
From doubt and fear, through truth made free,  
With faith triumphant sing—  
"O grave, where is thy victory?  
O death, where is thy sting?"

LIZZIE DOTEN (MRS. Z. ADAMS WILLARD), 1871. (1827—1913)

Short Address by Sir Arthur Conan Doyle.

OF  
**Memembrance**

ALBERT HALL, LONDON,  
 NOVEMBER, 1927, at 10.45 a.m.

CAROL

Setting—"Richmond" (*Haweis*)  
 Carols of Spiritual Life, 190.

Come, let us join our friends above,  
 Who have obtained the prize,  
 And on the eagle wings of love  
 To joys celestial rise.

One family we dwell in him,  
 One church, above, beneath,  
 Though now divided by the stream,  
 The narrow stream of death:

Let all the saints terrestrial sing,  
 With those to glory gone,  
 For all the servants of our King,  
 In earth and heaven, are one.

One army of the living God,  
 To his command we bow;  
 Part of his host have crossed the flood,  
 And part are crossing now.

O give us faith to grasp our guide!  
 And when the word is given,  
 Come, Lord of hosts, the waves divide  
 And land us all in heaven!

*Charles Wesley, 1759. (1707-88.)*

Short Addresses by Miss Lind-af-Hageby and Mr. H. Ernest Hunt.

HYMN

Setting—"Praise, my Soul" (*Goss*)  
 1916 A. and M., 298 (2). Bristol, 903.

Praise, my soul, the King of heaven;  
 To his feet thy tribute bring;  
 Ransomed, healed, restored, forgiven,  
 Who like thee his praise should sing?  
 Praise him! Praise him!  
 Praise the everlasting King!

Father-like, he tends and spares us;  
 Well our feeble frame he knows;  
 In his hands he gently bears us,  
 Rescues us from all our foes.  
 Praise him! Praise him!  
 Widely as his mercy flows!

Angels, help us to adore him,  
 Ye behold him face to face;  
 Sun and moon bow down before him;  
 Dwellers all in time and space.  
 Praise him! Praise him!  
 Praise with us the God of grace!

HENRY FRANCIS LYTE, 1834. (1793-1847.)

Short Addresses by Miss Estelle Stead and the Rev. C. Drayton Thomas.

COLLECTION.

CLOSING HYMN

Setting—"Till we meet."  
 Carols of Spiritual Life, 303.

God be with you till we meet again!—  
 By his counsels guide, uphold you,  
 In his love securely hold you;  
 God be with you till we meet again!

God be with you till we meet again!—  
 Keep love's banner floating o'er you;  
 Smooth life's troubled way before you;  
 God be with you till we meet again!

Till we meet! Till we meet!  
 Till we meet, and loved ones greet!  
 Till we meet! Till we meet!  
 God be with you till we meet again.

Till we meet! etc.

*Adapted from J. E. Rankin, 1882. (1828-1905.)*

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LETTERS TO THE EDITOR.

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

THE MEDIUMSHIP OF MR. PHŒNIX, OF GLASGOW.

Among the communications which have reached us, testifying to the genuineness of the psychic powers of Mr. Phœnix, of Glasgow (as to which an unfavourable report from Lord Charles Hope and Mr. Noel Jacquin appeared in our issue of October 29th), we select the following:—

The Rev. G. Vale Owen writes:—

I also have sat with this medium several times. He struck me as an entirely honest man.

I have also "caught" him out of his chair. Or it would rather be more correct to say that he himself, or his control, thrust this upon me. Here is an account I wrote of one sitting some time ago:—

"There was a large circle and I was sitting within a yard of him, at the end of the elongated crescent, on his right. After the proceedings had been going on for nearly an hour I felt the corner of his coat brush against my left hand. There was no mistaking the rough texture of the material. It was the only one of its kind in the room. I did not spring up and seize him in my arms, nor did I call out for someone to turn on the lights. I held the corner of the coat between my thumb and finger, lightly and loosely, so that he should not feel the pull of the garment in any way.

"He was standing about two feet in front of his chair. I could feel him stretching his limbs, while he took long, loud breaths, accompanied by little grunts. He made no secret about it at all. Nor did he advance into the circle. After a couple of minutes he sat down again. This occurred twice. While it was going on I heard the direct voice away at the other end of the circle—a distance of about four yards. The matter presented no difficulty to me at all. Cramped by an hour's sitting in one posture, the control had brought him out of his chair to stretch himself.

"It may be said that controls ought to be more careful lest they give occasion for a charge of cheating. I do not look at it in that way. These spirit workers are accustomed to be treated as honest people in their own sphere in the spirit world. They expect like treatment when they come to bestow their blessings upon us here in the flesh."

When will these self-appointed investigators who take themselves so seriously, with their pieces of smoked paper for finger-prints and their demands that the medium should turn out his pockets to be searched for fraudulent materials, see themselves as our angel friends see them? They might then be less ready to make charges so lightly against one who cannot sue them in the courts for defamation of character.

Mrs. Nan Collier, of Torquay, writes:—

In the latter part of 1926 I suffered a tragic bereavement, and early this year was seeking eagerly for evidence of survival. My first sitting with Mr. Phœnix was on March 31st of this year, and then my daughter spoke to me, using a name by which she alone called me, and also giving me her own name.

Mr. Phœnix was a stranger to me.

At the same sitting I was also spoken to by a cousin, who gave his name in full and sent messages to his mother. No one else knew this name.

It is necessary here to mention that one of

Mr. Phœnix's controls is an Italian who speaks very broken English, and during this sitting the medium, under control, came round the circle and spoke to each one; to me he spoke of my daughter, calling her by her name Italianised.

The following week there was a sitting at planchette with a friend in our own home. We received this message: "Sign your name on a piece of paper and put it on the floor when you are at Mr. Phœnix's."

Two days later we had a 'phone message from Mr. Phœnix telling us he could give us a sitting the next week. My friend signed his name on a half-sheet of notepaper; but we did not tell Mr. or Mrs. Phœnix what we proposed to do.

At the seance, when the room was completely dark, during some singing, so that the rustling of paper should not be heard, my friend slid the piece of paper on to the floor in the middle of the circle.

At the close of the seance the paper was found with the Italianised form of my daughter's name written underneath that of my friend. It never occurred to me that it had been written by anyone but the medium himself, and as he could not have known of the existence of the paper, he must have written on it whilst under control, and, furthermore, must have moved out of his chair to do this.

Mrs. N. Johnstone, of Edinburgh, writes:—

I have read with surprise and concern your account of the "unfavourable testimony" about Mr. Phœnix. To me the testimony is most unconvincing, and my faith in the medium remains unshaken.

I have sat in circles with Mr. and Mrs. Phœnix on several occasions and have been quite convinced of their genuineness by splendid personal tests, and I have been uplifted and comforted by the high spiritual quality of these seances.

Mr. Phœnix is a sensitive, fragile man of transparent purity of soul.

My belief is that, if with such a medium there are apparently fraudulent occurrences, the fault is with one or more of the sitters, who attract mischievous and hostile forces from the Other Side. The tragedy is that the guides of the medium are not always strong enough to overcome them.

It is the medium who should be protected from unsuitable sitters rather than the public from unworthy mediums. The latter do exist, but are comparatively rare.

I am not a credulous person, and I am certain of Mr. Phœnix's great mediumistic powers. There must be many, like me, who will be unmoved by any "unfavourable testimony."

DR. WATTS' HYMN.

Sir,—Referring to Captain Dimmick's letter on this subject, since "sons of Time," as a poetical expression, is usually taken to mean "denizens of this world," why, in Dr. Watts' hymn, where it says—

"Time, like an ever-flowing stream,  
Bears all its sons away;  
They fly forgotten as a dream. . . ."

—are we to suppose he refers to the flying "years, months, weeks, and days" of which Time holds records in the shape of history?

As for the mass of human beings who have lived in "ages past"—with the exception of names that are remembered—they have been borne away and forgotten, as we shall be, our existence even unknown (i.e., as far as this world is concerned; our records, we suppose, are elsewhere); and so *ad infinitum*.

What Watts said refers to Time Immemorial.

Yours, etc.,  
M. C. M.



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**ULCERATED STOMACH**, 3 treatments, 14th April—5th May, 1926, CURED. Mr. A., Bexley Heath.

**DOUBLE RUPTURE (12 years)**, 7 treatments, 2nd April—22nd May, 1926, CURED. Mr. A., Belmont, Mawsley Road, Romford.

**PARALYSED ARM AND LEG AND AFFECTED SPEECH (15 years)**, 17 treatments, 7th November, 1926—5th October, 1927, CURED. Miss A., Wanstead.

**DISPLACED KIDNEY (6 years)**, 10 treatments, 23rd November, 1926—8th March, 1927, CURED. Miss A., Oxford Terrace, W.2.

**CANCER OF BREAST**, 5 treatments, December, 1926, CURED. Mrs. Bacon, Fortis Road, Tufnel Park.

**NEUROSIS (18 years)**, 12 treatments, 25th February—27th October, 1927, CURED. Mr. B., Wanstead.

**HODGKIN'S DISEASE**, 10 treatments, 25th May—24th August, 1927, CURED. Miss B., Wanstead.

**NEURITIS (2 years)**, 7 treatments, 23rd November, 1926—24th January, 1927, CURED. Miss C., Baker Street, W.

**NERVOUS EXHAUSTION, FATTY DEGENERATION OF HEART, INSOMNIA**, 5 treatments, 25th April—31st May, 1927, CURED. Mrs. C., Commercial Street, E.

**STRICTURE (4 years)**, 4 treatments, 10th May—7th June, 1927, CURED. Mr. C., Commercial Street, E.

**DEAFNESS SINCE BABYHOOD**, 2 treatments, 28th May, 1926. Could hear watch ticking. Mrs. G., Langham Street, W.

**APPENDIX TROUBLE**. Immediate operation advised, 4 treatments, 15th September—25th October, 1927, CURED. Mrs. G., Kensington.

**LUMP ON BREAST**.—Had previous operation for same trouble. 6 treatments, 25th October—29th November, 1926, CURED. Miss L. A. G., Sussex.

**NEURITIS**, several years, 1 treatment, January, 1926, CURED. Miss G., Russell Square.

**UNABLE TO WALK**, mentally undeveloped, inarticulate, hysterical. First treatment, 13th June, 1927. Now able to walk and run, hysteria gone. Still under treatment.

**BLINDNESS**, 3 treatments, 30th July—13th August, 1926, Sight fully restored. Mrs. H., Chiswick.

**TUMOUR (large)**, 24 treatments, 13th December, 1926, to 20th July, 1927, CURED. Mrs. H., Beaconsfield.

**TENNIS ELBOW (3 years)**, 5 treatments, 7th May—7th June, 1926, CURED. Lord \_\_\_\_\_.

**ASTHMA (10 years), LUMBAGO**, 14 treatments, 20th May—4th November, 1926, CURED. Mr. S. J., Surrey.

**UTERINE TUMOUR**, 18 months, 4 treatments, 21st May—14th June, 1926, CURED. Miss B. K., Ealing.

**MALIGNANT TUMOUR ON SPINE (unable to lie on side for ten years)**, 40 treatments, 25th October, 1926, to September, 1927, CURED. Mrs. L., Highgate.

IN "THE COMMUNION OF SAINTS."

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**BLADDER AND KIDNEY TROUBLE**—careless operation, 20 treatments, 31st May—October, 1927, CURED. Mr. C. A. C., Melbourne.

**ACUTE VALVULAR DISEASE OF HEART**. 2 heart failures in 1926, 13 treatments, 1st April—21st September, 1927. After 12 treatments walked up to the top of St. Paul's, CURED. Mr. C. A. C., Melbourne.

**GASTRIC ULCERS, VALVULAR TROUBLE**, unable to eat without pain, 6 treatments, 7th December, 1926—19th January, 1927, CURED. Miss C., Sussex.

**PROLAPSI OF WOMB (14 years)**, 5 treatments, 29th April—17th June, 1926, CURED. Mrs. N. C., Ratcliff.

**GROWTH ON FOOT FOR YEARS (Acute pain)**, Cured in three treatments. Nurse D., Brockley.

**DEAFNESS (35 years)**, 11 treatments, 29th September to 15th October, 1926. Lump behind ear 6 or 7 years standing, removed. Hearing easier. Left for Norway. Judge D., Norway.

**BLOOD PRESSURE (3 years)**, 10 treatments, 3rd May to 3rd August, 1926, CURED. Mrs. D., N.W.1.

**INTERNAL WEAKNESS, PILES, VERY BAD NERVES, RHEUMATISM**, 3 treatments, 23rd April—21st May, 1926, CURED. Mrs. E., Essex.

**ALMOST BLIND, NERVES, DROPSY, BLADDER TROUBLE**, 26th August, 1926. Able to distinguish colour. General health much improved. Still under treatment. Mrs. E., Kennington.

**COLITIS, DEPRESSION (20 years)**, 6 treatments, 28th May to 2nd July, 1926, CURED. Mrs. F., Golders Green.

**DISSEMINATED SCHLEROSIS**, 10 treatments, 21st January—19th May, 1927. Reported after 10th treatment "wonderfully well," CURED. Miss M., Chelsea.

**WOMB TROUBLE**. Instrument worn for 2 years, 18 treatments, 16th May—27th October, 1927. Had instrument off for some weeks, feels very well. Mrs. M., Bayswater.

**NEURASTHENIA, RHEUMATISM, KIDNEY TROUBLE, INSOMNIA**, 4 treatments, 23rd September—14th October, 1926, CURED. Mrs. M., Eastham.

**HEART TROUBLE (30 years)**, 18 treatments, 17th September, 1926—7th July, 1927, CURED. Mr. C. W. P., Streatham.

**TUBERCULAR LIVER**, life-long billious attacks, 6 treatments, 3rd May—7th July, 1926, CURED. Mrs. F. C. P., Eastham.

**DISSEMINATED SCHLEROSIS (8 years)**, treatments, 19th July, 1926—25th March, 1927, CURED. Mr. L. P., Hornsey Lane Gardens.

**BLIND for 12 months, baby 6 months old, whom she had never seen**, 4 treatments, 13th April—2nd July, 1926. Able to bath baby, CURED. Mrs. E. S., East Ham.

**BURNS ON LEGS (motor accident)**. Arrangements made for grafting skin. 5 treatments, 30th May—25th November, 1926. After treatment, Harley Street Specialist advised grafting not necessary. Miss S., Gloucester Street, S.W.1.

**ULCERATED STOMACH**, 7 years, 4 treatments, December, 1925—January, 1926, CURED. Mrs. S., Highgate.

**ASTHMA (many years)**, 17 treatments, April—13th July, 1926. Walked several miles for first time for years. Mr. W., Bloomsbury.

**INFANTILE PARALYSIS**, 13 treatments, May—9th October, 1927, CURED. Master F. R., Bow.

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# FROM THE LIGHTHOUSE WINDOW.

Last week we referred to a series of articles by Sir Oliver Lodge in the *Morning Post*, and extracted from the first one passages dealing with the material and the physical aspects of things. From the second article, in which the science of psychology is considered, here is an excerpt touching the manifestation of intelligence, emotion and will:—

Now, just as the physicist has found it necessary to postulate a connecting medium which is not matter, and which is the seat and transmitter of radiation, so the psychologist cannot be satisfied with matter alone, though he may do well to seek for a physical instrument or vehicle for every psychic activity. The ether of the physicist is available, and should be pressed into the service. . . .

But if it be true that every psychic phenomenon must be accompanied by a physical process of some kind, then the safest plan is to assume that some physical vehicle is concerned even in telepathy and clairvoyance, until it is possible by further experience definitely to disprove it.

As regards the ether, Sir Oliver goes on to say that its properties, so far as we know them, suggest that it may also be the seat of mental activity—"the abundant vehicle of life and mind . . . whether the relation of these things with matter is but a secondary and temporary phenomenon." In his fourth article he considers ether-radiations as signals:—

If metapsychic action can occur at all, it might be easier for it to interfere with radiation than with anything else; and, by interference with radiation, visible signals might be produced and thus messages conveyed. . . .

Hitherto the resources of a laboratory have hardly been drawn upon in metapsychic investigation. I would call special attention to the desirability of utilising etheric phenomena of a simple and familiar kind, especially any kind of radio-transmission, in order to test the supernatural powers which we study in metapsychics.

From an article in the *Morning Post* on "The Universal Agent," we quote the concluding paragraph:—

It is, indeed, a legitimate speculation that many psychic manifestations about which little is known except their occurrence may ultimately be dependent on etheric influence. Why not? The most daring speculation in this direction would connote nothing more wonderful than what is now a commonplace experience—the transference of the living voice by wireless from the Antipodes or America. The medium or agency that could accomplish so much could surely account for such comparatively simple phenomena as what are called "spirit-rappings" and telepathy.

In the *World's Pictorial News*, Charles Morritt, the famous hypnotist and illusionist, writes on "Learning to Use the Hypnotic Power." In the course of his contribution, he says:—

I know many persons who can influence persons who are miles away, and who have knowledge of anything relating to them—sometimes even of such a small matter as a change of clothing; but always this sympathy exists only between people who have been in the closest companionship for many years.

"Amongst the Thought-Readers" is the title of a contribution to the *Occult Review*, by David Gow, from whose experiences we quote a little that probably few readers of *Light* have enjoyed. At a private demonstration of the Zancigs' powers before a society of professional conjurers, Mrs. Zancig was blindfolded and her head enveloped in a sack, as she sat on the stage with her back to the audience and her husband. Mr. Gow says:—

She read concealed letters, and gave correctly the dates on coins, etc., these having first been shown to her husband to transmit to her. But when I produced a newspaper and pointed out a passage I wished Zancig to transmit to his wife, she not only read the words, but other words near it which neither Zancig nor I intended her to read! That settled the question for me. It was not only mind-reading but actual clairvoyance. When I discussed the matter with some of the magic fraternity later, although they would not admit the clairvoyance, they frankly admitted that they could offer no other explanation.

\* \* \* \*

Writing in the *Sunday Pictorial* under the title, "If We Knew the Future," Collinson Owen asks:—

Would it then be a good thing for humanity in general if the greatest of all mysteries were solved and the secret concerning after-life revealed to us? *Imagine a state in which all surmise, all doubt, was swept away, and we knew.* Would it be a boon or not? My own opinion is that it would be a very doubtful advantage to mankind even though the answer was what we would all hope it to be. If, of course, the answer was terribly in the negative it is impossible to compute the extent of the disaster to the civilised world.

Mr. Owen in the above does his bit in "justifying the ways of God to man"; but he curiously confuses a knowledge of our immortality with omniscience. Supposing that all doubt of immortality were swept away, there would remain an unfilled infinity of knowledge for us.

\* \* \* \*

The *Holborn Review* contains a ten-page article on Spiritualism, by Professor Atkinson Lee, M.A. After dealing with the leading Spiritualistic phenomena, Professor Atkinson writes:—

There is sufficient evidence, sifted by the highest scientific minds, to warrant the belief that there may be much new light and truth to break forth from new discoveries in the spiritual world. Amongst these there will be many that are disturbing and even alarming, yet that is the price of facing realities. It is odd that churchmen who accept with equanimity the most dangerous and fearsome discoveries and inventions of physical science should shrink from strange psychical investigations.

\* \* \* \*

The *Theosophical Review* has an exceptionally interesting article on the "Why?" of Music, by H. L. Wilkinson, who first tabulates the mathematical ratios of musical intervals, then inquires why simple ratios are musical and complex ones dissonant, and answers:—

Simply because the ear is striving to detect unity, resemblance, agreement amid diversity, peculiarity, and disagreement. It is searching for the One in the Many.

It is athirst for God, in short! . . .

Why do we rejoice in the great generalisations of Darwin, Newton, and Spencer? Because, over fields of tremendous sweep of diversity they majestically achieve unity.

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## FAIRIES AND A TRAINED CLAIRVOYANTE.

By CAPTAIN Q. C. A. CRAUFURD, R.N.

I think that I have said, in former papers, that though I am interested in Psychic Research, I myself am in no way a psychic. This, probably, is an advantage, for it rules out that bogey of research work which is commonly spoken of as the subconscious self to a very great extent. On the other hand, there is always the possibility that I may suffer from self-deception. I therefore submit the following experience to those who know a little more about these things.

Let anyone who wishes to venture upon constructive criticism please stay within actual fact, and not draw a red-herring across the trail with mere opinion, because we can get that from a host of people.

Among my very kind correspondents was a certain Mrs. Cantlon, a lady who was absolutely unknown to me, personally or by hearsay, because I have no time to follow the psychic publications—more is the pity! She has the gift of clairvoyance and automatic writing, as she told me, and she offered to try and help me in my researches.

So here was a new line of research opened out to me—one that I had never before come in contact with. I asked my little fairy friends if they would come up to London with me if I arranged a meeting, and at once encountered a difficulty.

They did not at all want to come up with me, but were quite prepared to come up with my sister-in-law, for whom they have a great affection.

Finally, they said, "We will go with Q. if she wishes us to."

I did not in the least trust the little villains, but it was worth while trying.

They ended up the seance by saying, "We are raging with Q." I think this was a little unfair, because I did not endeavour to compel them in any way, and I said I would be very grateful to them.

In the meantime, they or a little group like them from Romney, which is about five miles distant, paid a visit to Mrs. Cantlon.

They drew some of the quaintest little pictures of themselves and gave her an account of their manner of living, using her hand to write in a curious little scribble which was rather hard to decipher sometimes.

Mrs. Cantlon sent this to me for criticism.

It was the first experience she had ever had of this kind of thing.

I examined this script with the greatest delight, for it was a really excellent piece of evidence.

Mrs. Cantlon had not met me and we had scarcely exchanged more than a few words of correspondence.

This script obviously bore in it a very close resemblance to the sort of stuff we had been getting for months, except that, while our scripts were full of mistakes and tailing off into rubbish (for want of power, as I understand), this script was all coherent.

Before I could make definite arrangements to go to London another somewhat similar script arrived from Mrs. Cantlon, with some more of the quaintest little pictures.

These are at present in my keeping, and I have permission to reproduce them, which I intend to do as soon as I have the opportunity.

In due course I called on Mrs. Cantlon, and now a surprise awaited me.

We were both anxious to learn more of the fairies, but Mrs. Cantlon saw standing behind me a quite unexpected guest. He was perhaps the last person I would have expected, because, though I had corresponded with him on psychic subjects shortly before his death, I do not think that I ever met him personally.

However, I knew him well by appearance; he was a sailor and a scientific man. I do not feel quite at liberty to reveal his identity, because his relations might not like it. It may come later.

He started talking to me on purely technical matters. He knew some of my previous work in electrical research which might be known to his son who is still in the Navy, but to no one else, and the subject-matter must have been exceedingly boring to Mrs. Cantlon, who could not have understood a word of it, but was delivering his messages.

As I look back upon it, it seems the strangest possible situation, but there, somehow, it all seemed so natural. I found myself dropping back into an argument begun many years ago. He wrote a few notes for me rapidly, with Mrs. Cantlon's hand, in his own familiar handwriting.

He gave me some hints about certain kinds of invisible light-waves, which I have already been able to act upon.

So much for the value of a trained clairvoyante—and I must confess that I had until then considered my own methods were far more reliable and productive.

It is clear that the human wireless receiver can never really be replaced with mechanism, though it is possible that it may be used as an aid to the trained clairvoyante.

Mrs. Cantlon saw little fairies sitting cross-legged all round us—nine of them.

When my old friend had finished talking on technical subjects, Mrs. Cantlon's spirit-guide allowed the fairies to come in. (I gathered from Mrs. Cantlon that she has a sort of guardian who is known as "White Chief," and that he presides over the invisible part of the matter.)

Through Mrs. Cantlon's hand the fairies wrote a whole lot of script, which I cannot deal with in this present article because I could not do it justice in the space.

It seemed to me to be quite obvious that it was my little friends writing it from the very nature of the stuff which was produced.

After that I constructed a little paper detector, as follows:—

A needle was pushed into a cork (I must admit it was Mrs. Cantlon's cork and her needle), and this was placed by me on the table so as to stand upright and act as a pivot.

I then borrowed a piece of note-paper (again Mrs. Cantlon's note-paper). I folded this up so as to crease and form a cavity over the needle.

By this means I produced a rough little turn-table that would respond to very small impulses.

The fairies were asked to try and move this, and Mrs. Cantlon saw them group themselves round it.

We both saw the paper revolve.

I now asked if they could move it under a tumbler. Mrs. Cantlon seemed to think that they blew on it and sent it round by ordinary air-pressure.

They said they would like to try with it under the tumbler.

I placed the tumbler over it so that there could be no question of draught and air-currents.

Under these conditions they were unable to make the paper actually revolve, but they were able to make it swing slowly so that it almost completed one-half of a revolution.

How they could do this is beyond my knowledge.

All I can say is that the paper certainly moved several times, and that we both compared and agreed in our observations.

I am not in want of a theory, because I think I shall be able to copy this feat in my laboratory, though up to date I have been unable to do so.

The movement is probably produced by electrical repulsion, which can pass easily through glass. With the right kind of apparatus I shall certainly be able to produce a somewhat similar movement. It will not prove that the fairies used electricity, and it is clear that they would not use it consciously, for they have my hobby like poison!

Yet we must remember that nearly all movement that we know about has some connection with electricity—even the movements of our muscles and nerves.



MISS BERTHA VALERIUS a Swede, in 1856 began this picture under guidance from the Beyond. After many attempts, she being quite untrained in art, the picture (10ft. by 6ft.) was finished to her satisfaction in 1896. Soon after, in accordance with the promise of the Angelic Messengers, she passed away peacefully in her sleep.

The message of the picture was stated to be the need for a belief in a Living Christ, still active for the world's upliftment.

The original occupies the place of honour in a private Chapel in Stockholm. By request of the inspirors there appears beneath the picture the verse, St. John 17, 9:

"I pray for them whom Thou hast given me, for they are Thine."

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## THE BEAUTIES OF HEAVEN.

[R. S. D., a South African correspondent, who follows the scholastic profession, tells us of messages received by him from "Arnel," who is associated with the Rev. George Vale Owen's well-known series of communications. He sends us several scripts from which we select the following as an example.]

To-night, my dear son, we are to give you a special message from our Master to those of your world who are still in doubt as to the heavenly life beyond this temporal one of yours. We wish you to realise that this heavenly life is a much more real one than your present, which is only a pale copy.

One of your old Greek philosophers, Plato by name, said that in the heavens were the archetypes or ideas of all things on earth, and this is an instance of how the Spirit of God was inspiring, in these old Greek days, the thoughts of the wise men of that date.

In this heavenly life of ours there are all the beauties that you have on earth, but of much more transcendental splendour. Light, colour, music—all these have a content which you are incapable of imagining. All the beautiful things which call for admiration on your small planet are dim in their essential beauty when compared with the realities among which we live. Eye hath indeed not seen, nor hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him.

We wish you to understand, my dear son, that all things will be yours, and every beautiful thing that you have ever conceived or imagined will be found here an actual and abiding thing. We cannot specify in detail. All the foundation ideas or symbols, such as music, light, or colour you have already; but there are tones beyond your musical scale, degrees of brilliance of light, colours beyond both ends of your spectrum, which, if we were to try to describe them, would convey no meaning to you.

All these will be yours; and we should like to impress on you that the way to appreciate them to the full on your advent here is to let them enter into your present life, as far as you can. Do not, for the sake of your intellectual life, neglect the beauty of music, the glory of the heavens, or the light that pulsates on your earthly landscapes. The archetypes are here, indeed; but the earthly copies are full of lessons for you to learn.

The more there is of beauty in your souls now, the greater will be your appreciation of the glories to come. All earth-dwellers must try to fill their lives with the fullest content while they are still below. Believe me, the religious life must never be an austere, gloomy, Pharisaic sort of existence. That kind of life is far removed from the ideal of our Master. It is merely a travesty of what life should be. Religion is never gloomy: it cannot be. If it were, it would not be the religion of our Lord and Master. True, He suffered death on the Cross; but that death was the result of a life lived for others, and it was only by means of that public and official death of His that He was able, by His subsequent appearances to His disciples, to prove to mankind that death is swallowed up in victory.

The death of our Lord is not a matter for sadness: it is a matter for joy. It was a part of that plan in the eternal councils of God by which the barrier of communion between earth and heaven was to be broken down for ever, and it is just because men to-day are beginning to doubt the reality of this victory of our Lord, that we are communicating to men the glad news of its truth, and reviving its power for the salvation of all men.

Our Lord is at the head of this movement now which is assuming great proportions, and is making its influence felt in every quarter of the habitable globe.

This movement will go on with ever-increasing momentum, until the whole earth shall be filled with the glory of the Lord.

Be not weary in well-doing, for in due season ye shall reap if ye faint not. Strength from on high is given to all those who are labouring as fellow workers with our Lord in this great mission of His. The strength of His own life is poured out in unceasing streams on those who are working His will and striving to assist His purpose. His arm is not shortened that it cannot save, and this strong arm of His is pointing out the road for His saints to follow.

We on this side, under His banner of love, are advancing in the direction of your earth in massed array, and, on your side, there are many with eyes strained to catch the first glimpse of this noble army of the Christ.

Blessed are they whom, when the Master comes, He shall find so doing. Theirs will be the blessedness of those who shall enter in to the marriage supper of the Lamb. What though their eyes be dimmed with earthly tears, what though their ears are deaf with the tumult of the world around them! To them it will be given to rest with calm and assured confidence on the promises of their Lord, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

The time is nigh at hand. The mists are breaking before the herald dawn of the eternal day. The glory of the Lord is already lightening your earth, and the full splendour of the Sun of Righteousness will soon glow in radiance over a redeemed and ransomed world.

Now, my son, we hope that this message from our Master will cheer many a heart to-day, and we wish you the blessing of our God and Father on your dear wife and family and yourself.

ARNEL + .

### "LET THERE BE LIGHT."

Oh, thou who so despondently doth sing  
Of death, decay and darkness, all forlorn,  
Let not thy thoughts to such low levels wing,  
But raise thine eyes, and gaze towards the morn.

The grain of wheat shed from the bursting ear  
Is not predestined in the earth to die  
Unheeded, for new-born 'twill re-appear  
A verdant spire, uprising to the sky.

The lowly grub that to the leaf doth cling  
Embodies life a thousand times more fair,  
Its chrysalis a tomb, whence lovely wing  
And form arise to cleave the summer air.

There is no death, for Life reigns all supreme,  
And 'shrined in Man is That which cannot die;  
If for a little space he seem to dream,  
His spirit lives through all Eternity.

And when he wakes to gaze with wond'ring eyes  
On those long passed, who counted him their friend,  
He greets them, and exclaims in glad surprise:—  
"If this be Death, then Death is not the End."

'Tis not the End, for Death is but the Door  
Through which we pass to regions more sublime,  
Whence those we loved and lost have gone before,  
And we shall join them at th' appointed time.

So fear not death, for Scripture says that He  
Who holds thy future in his loving Hand,  
In one of "many mansions" keeps for thee  
A place prepared in that "Better Land."

The fire-fly's fairy lamp, the Milky Way,  
Each faithfully reflects the Light Divine,  
That "Dayspring" which until the Latter Day,  
Doth on all things create in glory shine.

So raise thine eyes to where the Sun so bright,  
New hope to man brings every dawning day;  
Turn from the dark, and face the glorious Light,  
And all thy doubts and fears shall flee away.

H. ALLEN GEORGE.



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At death the spirit enters another world and casts off the material body as useless. Now, it is a Divine law that the dead body must not be, and cannot be, preserved. . . . To resist, therefore, the Divine law is both futile and wrong.

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Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership, £1 1s. per annum; or Life Membership, £5 5s. All particulars may be had from the Secretary, Mr. G. A. Noble, 52, New Cavendish Street, London, W.1. Telegrams, "Crematorium, Wesdo, London." Telephone, Langham 4168.

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## "LEST WE FORGET."

## THE FLOUTS AND JIBES OF A SCEPTICAL AGE.

BY F. E. LEANING.

It has often been remarked in *LIGHT* that the Spiritualists of to-day have a much less disagreeable time than their predecessors of a generation and more ago. Public opinion, if not with us, is very much less against us than even in the early years of the present century. We accept this with equanimity, and few trouble themselves to picture what that earlier time was like, any more than the man who switches on the electric light tries to imagine what it must have been like to have to strike a spark from flint and steel a hundred years ago. But a vivid sense of the contrast has been brought home to me recently by the reading of D. D. Home's lecture, published for the first time, and by permission of the S.P.R., in the *Occult Review* for August and September. That lecture is undated, but the latest date given in it is 1863, and, as between then and 1866 was a period when Home was trying to support himself partly by lecturing, it may probably be assigned safely to those years. The lecture itself is notably dignified and restrained in tone, displays a cultivated style, and gives evidence of taste and discrimination, combined with really wide knowledge of historical Spiritualism.

It was the more interesting to me, because I had recently gained a certain insight into the kind of world it was written in, and the painful way in which this man, who was certainly a gentleman, was pilloried and vilified by his fellows. Nothing perhaps reflects the popular feeling about anyone in the public eye so instructively as the pages of *Punch*. This journal—the laughter-maker and fountain of princely wit in our own day—never brutal, never, discourteous, and knowing when to be most seriously tender and reverent, was not always thus. Our advance in civilisation can be measured very clearly by the things that amuse us, just as a man finds that jokes that shook him into tears of laughter once only draw a smile now, while what he smiles at now may well seem rather colourless thirty years on. And, turning the pages of that old volume of *Punch*, one cannot but feel rather amazed at the coarseness and thinness of the humour. What amazed me still more was to find the name of D. D. Home on almost every other page.

It was the first year of the publication of the now almost invaluable *Spiritual Magazine* (1860), in whose courageous and ably written pages Spiritualists found a platform of their own, or rather a fortress, from which to reply to the slings and arrows of outrageous abuse and innuendo. In the number for March was an article entitled "Spiritualism at the Tuileries," describing Home's visit to Paris, where he was a constant visitor and guest of the Emperor (Louis Napoleon) and Empress, by whose direction records were made of many sittings, and fifty copies printed at the private (Royal) printing press for distribution to those of the Court and aristocracy who desired them. The concluding paragraph runs:—

On one occasion four persons were sitting together at the Tuileries. The Emperor and Empress, the Duchess de Montebello and Mr. Homé. A pen and ink were on the table and some paper. A spirit-hand was seen, and presently it took up the pen, and, in their sight and presence, dipped it in the ink, went to the paper, and wrote upon it the word "NAPOLEON" in the autograph of the great Emperor. The Emperor asked that he might be allowed to kiss the hand, and it went to his lips and then to those of the Empress. . . .

In May, *Punch* published a cartoon, with no other heading or comment than the paragraph quoted above. The picture represented the Emperor in profile, a

large, obviously rubber hand with the thumb and fingers displayed on the end of a jointed rod, the hand "assisting the Imperial Nose to form that derisive combination . . . which is vulgarly called 'Taking a Sight.'" The next number of the *Spiritual Magazine* contained a pungent leading article, which began: "We have always been admirers of *Punch*. . . . We love his little mangy dog and Judy; but the best part of the treat is that jolly ghost which never fails of its effect, either upon *Punch* or his audience. *Punch* is not frightened of ghosts! Not he! Until one appears, and then, like the rest of us, he is in a mortal funk. His hair stands on end, and his screams are dreadful. . . . It is all so life-like, and so true to human nature. We shall have an opportunity of seeing the same little play performed on higher boards, and before ourselves, the serious readers of the *Spiritual Magazine*, before the close of this article." And so it continues, with a fine mixture of playfulness, of mordant satire, of plain reasonableness, and finally a home-thrust of open allusion to the convincing seance with the medium, Squire, which had been accorded to the sons of Dickens and of F. M. Evans (one of the proprietors of *Punch*), in Russell Square, shortly before. At this seance, a table weighing seventy-five pounds had risen up (the medium being tied hand and foot), and came down upon the heads of the two young gentlemen. "Should *Punch* wish for a true picture instead of a false one, for one of his forthcoming numbers [concludes the Editor], we would suggest his making a cartoon of this little incident."

*Punch's* reprisal took the form of a column and a third, entitled "Mr. *Punch* a Spirit-Rapper," professing a mock repentance for having during his unconverted condition published a picture in which "the Hand was assisting," etc., as already quoted. He declares that he has been "converted totally and entirely, all for the small charge of sixpence. The *Spiritual Magazine* has done it all. . . . Hooray for the Ghosts! Mr. *Punch* means to have them for contributors to his paper. He has set several young ghosts upon cuts for his next number, and has in type a most capital paper from a Fat Spectre." Along with much pleasant fooling of this kind is mingled some perfectly serious and savage biting, such as "apostasy from commonsense," "your half-hearted Spiritualists who very much want to deceive themselves, but are painfully conscious that the experiments they have witnessed are not only not supernatural processes, but are extremely clumsy juggling," "tampering with solemn matters for the sake of folly or gain," and so on. Most serious of all is the charge of the betrayal of private confidence, "a blackguard action," by speaking of the doings at Russell Square. As no gentleman would have been guilty of such an outrage . . . the ghosts must have given the information, so Mr. *Punch* "throws up his best cocked hat for Spiritualism and goes in for ghosts."

After this a continual small fire of sneers and allusions, sometimes only a couple of lines, mostly built on a play on Home's name, appears. The earliest form of the name, Hume, lent itself to the very poor punning use of "hume-bug," a combination that was found so exquisitely amusing that it recurs again and again; they never tired of it. Pretended reports of seances, in prose or rhyme, a song by the spirit of a bloater ("direct voice!") in a faint treble, interrupted by a cough, the result of the salt getting into its gills, and numerous cartoons and drawings, brings one up against "phenomena" in full force. The favourite illustrations were tables or other furniture furnished with the mechanical jointed "hands," accordions or violins floating in the air, swaying chairs, a three-legged table dancing on one toe, and so on. The most daring represented a scene which will be instantly recognised by many Spiritualists. Two gentlemen and a lady are seated at a round table.

(Continued on page 566).

# CONSUMPTION

*"Is It a Miracle?"*

*"No disease is to be found in  
"either lung, the breathing"  
"is perfectly normal. It is so"  
"wonderful that, unless it is"  
"a miracle, it is to be doubted"  
"whether the lesions were"  
"really so serious as the"  
"doctors who treated this"  
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### THE REVEREND DR. LAMOND AT GROTRIAN HALL.

"How often difference of religious opinion led to the severance of old and valued friendships," said Dr. Lamond at the meeting of the Spiritualist Community on Sunday morning last. He mentioned the historical instance of Joan of Arc who, when she gave witness of her "Voices," was threatened by her father that he would drown her in the Meuse! The Communion of Saints has a very real meaning to Spiritualists, and even if it meant estrangement from friends—we must be true to our convictions. Spiritualism was a true test of character. It was not the vapid imaginings of a few hysterical persons, but a doctrine which has been proved by hard scientific facts, and, wisely used, would prove the great stabiliser in the religious thought of to-day. M. J. C.

### MR. ERNEST HUNT AT AEOLIAN HALL.

"Spiritualism," said Mr. Hunt at the meeting of the Marylebone Spiritualist Association on Sunday last, "only begins when one sets to work to spiritualise one's self," phenomena were only the "sky-sign" advertisements; they were most valuable in their own way, but they were not the thing itself. Psychic phenomena might be likened to a bridge which spanned the material and the spiritual sides of Life. Some people appear to desire to tarry too long on the bridge! Spiritualism, rightly understood, was the handmaid of Religion. A study of Psychic Science led to a fuller understanding of the Bible.

After Mr. Hunt's address, Mrs. Florence Kingstone gave several clairvoyant descriptions of evidential value. V. L. K.

### CLAIRVOYANCE AT CAMBRIDGE.

On Wednesday, November 2nd, Mr. A. Vout Peters gave the first display of clairvoyance that has been given in public in Cambridge. It required some courage to approach such an audience, half of whom were antagonistic. The meeting was arranged by the Cambridge University Society for Psychical Research, and was packed to the doors. Mr. Peters kept more to psychometry than to clairvoyance, and of some twenty descriptions about a half were recognised.

Several people brought letters, which had belonged to people unknown to themselves, and the psychometry from these has still to be checked.

Readers of LIGHT will be glad to hear that the Cambridge Society has been revived, and is receiving enthusiastic support.

(Continued from page 564).

where the usual rubber hands are bringing a wreath to place on the lady's head. The lady is not given in portrait form as Mrs. Browning, but has a very large goose's head, with an elegant neck and a pleased expression. Under this picture (for August 18th) is a poem beginning:—

"Through humbugs and fallacies though we may roam,

Be they never so artful, there's no case like Home.  
With a lift from the spirits he'll rise in the air  
(Though, as lights are put out first, we can't see him there).

Home, Home, great Home,  
There's no case like Home!"

That is one example of the ordeals of earlier days. I hope to give some other instances in a later article.

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### NOTES ON NEW BOOKS.

"Le Fluide Humaine." By G. Mondeil. (Berges, Levrault, Boulevard St. Germain, Paris 6e. 40 francs.)

The author is severely critical of many psychic experiments recorded by well-known investigators. Little-known electric influence would explain some of the phenomena, fraud and bad observation accounting for others. One would have preferred more space devoted to the author's own experiments and less to his strictures concerning seances at which he was presumably not present. He is sceptical as to the methods taken to obviate fraud, and is impatient at researchers who do not turn up the light during dark seances at critical moments, thus enabling them to discover trickery on the medium's part. Here is a characteristic sentence:—

To admit that the fear of seeing a medium indisposed for a few seconds can prevent us from solving once for all a biological and physiological problem of the highest interest, is an unpardonable joke.

Poor medium!

N.

"Two Souls in One Body." By H. H. Goddard, Ph.D. (Rider & Co. 6s. net. Illustrated.)

A curious case of multiple personality is dealt with. Norma, a young, good-looking, and apparently normal girl of nineteen years, becomes "Polly," a different personality. As "Polly" she plays with toys, talks "baby talk," and states that she is four years old. Later another change comes; this time she emerges as "Louise."

The case is dealt with in detail, and photos of the girl are included. Various theories are touched on to account for these changes of personality. Dr. Goddard adduces a rational explanation which is probably the correct one, but devotes space to the publishing of letters suggesting alternative hypotheses, e.g., obsession, though one gathers that the writers are for the most part not experts.

R. A.

"Medical Palmistry." By Katherine St. Hill. (Rider & Co. 7s. 6d. net. Illustrated.)

The significance of the markings of the hand in relation to health and disease is fully and methodically dealt with here.

"From the physical point," says Mrs. St. Hill, "the study of health in the hand seems easy"; one can find, say, twenty cases of broken legs in any large hospital, and to obtain permission to examine the patients' palms and thus study the effect of the accident on the marks therein, is not overwhelmingly difficult. It may take a score of years though to track down a similar number of broken hearts.

The authoress is not a cast-iron fatalist, and utters a useful warning against death markings being taken as warnings of inevitable Fate. An excellent book.

H. G. A.

"Problems which Perplex." By the Rev. G. Vale Owen. (Hutchinson. 4s. 6d. net.)

Some eighty questions—the type persistently put forward by enquirers at Spiritualist meetings—are dealt with here. Writers, students, and lecturers on Spiritualism should not fail to get this book.

N. M.

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Mr. FOSTER, Instruction Class, Subject, November 17th, "Riddle of Personality."

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Wed., Nov. 16th at 8 p.m. ... Mrs. BARKEL

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Friday, November 18th, 7.30 p.m. ... Miss MARY MILLS: Lecture "The Psychology of Dreams."

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Sunday, November 13th, 11 and 6.30, Thursday, November 17th, 3 p.m., Members only, 6.30 p.m., for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 13th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. M. Maunders. November 16th, 8, Miss May-Mills.

Camberwell.—The Central Hall, High Street.—November 13th, 6.30, Mr. Eric Sissons. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—November 13th, 7, public meeting, address and clairvoyance. Thursday, 8.15, Miss L. George.

Richmond Spiritualist Church, Ormond Road.—November 13th, 7.30, "A Crusader," address and clairvoyance. November 16th, 7.30, Mr. Melton, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—November, 13th, 3, Lyceum; 6.30, Mr. Horace Leaf.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—November 13th, 11.30, circle; 3, Lyceum; 7, Mrs. S. D. Kent. Thursday, 8, Mr. E. Hunt.

Temple of Truth.—12, Hankey Place, Long Lane, Borough, S.E.—November 13th, 7, Special Armistice Service, Mr. Ronald Brailley, address and clairvoyance.

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