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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 NOTE ON MEDIUMS.

A writer in a leading Nonconformist paper, dealing with Sir Oliver Lodge's recent address at the City Temple, refers to the fact that Sir Oliver replied to a remark by Dr. Norwood, who expressed the wish "that mediums were of a higher and less suspect quality." Sir Oliver is reported to have declared, "There are such, and it is the unmediumised revelations that are the noblest and most frequent—and some we call Coleridge, and some Keats, and some Shakespeare." On this the writer of the account makes the following curious comment:—

"And, I added to myself, rightly or wrongly, 'and Jesus Christ'."

While we may approve that observation, it is one which we should never have offered in these pages, seeing how many good people are offended by any association of Jesus with mediumship. But only those behind the scenes in Spiritualism are aware that many men and women of high character and refined and cultivated minds, exercise the gift of mediumship privately as a sacred trust. All that the outer world ever learns on the subject of mediums is concerning the class who are unworthy or whose characters are under suspicion. The baser journals see to that, being well aware that crime is ever so much more interesting and sensational than virtue. These caterers for the public have laid to heart the saying of the cynical Roman Emperor, "The people wish to be deceived—let them be deceived."

* * * *

"CERTAINLY NOT A SPIRITUALIST!"

Many years ago—so long ago, in fact, that the matter can now be mentioned without offence—a lady occasionally appeared at Spiritualist meetings to deliver addresses recounting her experiences in psychic phenomena. She was highly educated, a fine clairvoyant and had other mediumistic gifts, but wherever she went she was anxious to make it understood that she was "certainly not a Spiritualist." Indeed the general tenor of her remarks conveyed the idea that she considered the Spiritualists, with a few brilliant exceptions, to be an uneducated class of people of low social grade. To-day such a supercilious attitude would be neither

appropriate nor wise, but the tendency has not yet quite disappeared; there is a tincture of it in the remarks of certain highly scientific psychical researchers who are frequently at pains to make it quite clear that they are not committed to the spirit-hypothesis which they regard as denoting a "bias." In short, where Spiritualism is concerned they are inclined to "hint a fault and hesitate dislike." What is the matter with these people? What are they afraid of? We could hazard a guess, but as it would be impolite we suppress it. Meanwhile it is interesting to find that the Dean of the Medical School of Columbia University, who is certainly not a Spiritualist, lately made the following statement:—

The continued influence of those departed this life and the sense of reality of the continuing existence of their personalities has been strong enough to remove from me any doubt as to some form of life after death.

This would be a very noticeable pronouncement if the underlying idea were not so general nowadays amongst people of intelligence. Growing up with this feeling is a certain suspicion that we are in danger of having too much of a Science which tends rather to mechanise humanity than to vitalise it.

* * * *

THE END OF THE WORLD.

An immense amount of speculation—mainly of the superstitious kind—has been spent on this question, and there have been many alarms and even panics. This was especially the case when certain kinds of religious prophets were at work—Miller, Cumming and Baxter may be mentioned as of the past. There are several others abroad to-day scaring the souls of those who add to their piety an unfathomable credulity. Doubtless the world will end one day by sheer exhaustion of its energy. But that will depend on the Sun which supplies the earth with all the life it possesses. Now the Sun, we are told, loses four million tons of energy every second, but even if we assume that it has lasted already ten thousand million years, and has been giving off its power at the same rate all the time, its total loss would have amounted to only one-tenth of its substance. On that basis, then, the earth has a great many million years of life still to run. That will provide illimitable opportunities for Man to discover his soul. He has hardly begun even to dream about it yet, and in the final discovery Science will play as great a part as Religion. Mankind to-day is only at its raw beginnings. Dante Gabriel Rossetti once wrote that the world was beginning to fall to pieces, being so old! Which shows how far even a poet may go astray in his vision of life.

"THE HOUDINI CODE-WORD." (See page 112.)—MR. ARTHUR FORD is sailing for Europe in the *Ile de France*, and is expected in London on March 23rd. We shall thus have the opportunity of obtaining the full story of the code-word first hand. Mr. Ford expects to appear publicly at Grosvenor Hall on Sunday, the 25th inst., and will later leave for Scandinavia to fulfil several engagements there.

PROBLEMS OF PHYSICAL MEDIUMSHIP

The following is the substance of an interesting lecture delivered at the London Spiritualist Alliance on Feb. 23rd by DR. R. FIELDING-OULD, M.D., M.R.C.P., M.A.

There can be no doubt in anyone's mind that Spiritualistic teaching has greatly extended during the last 25 years—the boundaries of psychic thought have been enlarged, its precepts and practice have spread throughout the known world, until Spiritualism constitutes a large, rather incoherent, statement of Man's relation to the Unseen; it purports to inform us concerning the conditions of existence which await us on supra-physical planes of being, and helps us to grasp some of the methods whereby it is possible partially to tear aside the veil which separates us from the Infinite.

Spiritualism presents itself to us as a widely-reaching system of Philosophy and reveals, so far as it goes, a definite advance in the progress of human thought. The conception that we are surrounded by a cloud of spirit helpers who take an immediate and active interest in our doings, even if treated merely as a hypothesis, claims our immediate attention, for it offers a reasonable explanation of many phenomena which are painfully insoluble on any other theory. Incidentally we are offered in addition positive knowledge of the conditions under which human consciousness may function independently of the body. Is it surprising then that with such claims, Spiritualism makes a startling appeal to the more thoughtful and intelligent? Its significance cannot be denied, and no man of science, worthy of the name, would exalt his usual pursuits to a level of importance at all comparable with that of spiritual research.

Living as we do in the Western world, we have become, by our ordinary habits of thought, accustomed to the idea that definite answers can only be obtained to questions concerning the laws and properties of matter. I would that it were as satisfactorily established in our minds that questions concerning the laws and properties of consciousness could be as explicitly answered. It is indeed a delicate matter, this research in which we are engaged, and in the hope of helping even a little I venture, with some diffidence, to bring before you some of the pitfalls that we may encounter in the course of our journeys into the realm of the Unseen.

Now it is stated that everyone is, to a greater or less degree, the possessor of mediumistic powers, but the idea that we are all mediums or potential mediums is only true when we use the term in its very widest sense.

But this is not the narrower meaning in which we are considering mediums at the moment. In this life on this material plane, and for the purpose of this paper, a mediumistic person is one who naturally or by deliberate development has obtained a certain faculty of brain which makes it possible for some portions of that brain to be disconnected from his being as a whole. Under appropriate conditions a portion of the brain is, so to speak, "slipped out of gear," and that portion, as I hope to show, is the highest and most important part of the brain's controlling mechanism. For it is a fact that when we are fully conscious of our ego—when we say "I am"—this personal self-consciousness is always seated in, or in close connection with, certain portions of the brain. When these portions of the brain are put out of action easily, or at will, the man is a medium.

It is certain that the practice of going too frequently into trance tends permanently to weaken the

control by his highest self of all that makes up the medium's character on this plane of existence, and so we may find the medium slowly but surely deteriorating both morally and physically. Such cases I have had personal knowledge of, and I am sure many of you have had similar experience. Is this not a matter which should give us grounds for serious thought? Mediumship must be better understood and mediums must be safeguarded. It is the light-hearted, almost haphazard, methods of certain ignorant experimenters which cause so much harm.

It will be familiar to those conversant with the subject that the medium, when in trance, is reduced to a state very similar to that induced by hypnosis, but the trance state may be described as a very much deeper degree of unconsciousness than can be induced by any ordinary hypnotic methods. In one particular the state of trance and that of hypnotic sleep are identical. The medium or the patient, as the case may be, becomes susceptible in the acutest degree to any form of suggestion; one word, even casually dropped, may lead to a whole series of pictures of related ideas. The word "horse," for example, I have known to give rise to all sorts of questions and statements relating to hunting and driving. The least hint of a subject opens up from the depths of the medium's subconscious mind a surprising ebullition of ideas on that subject, which may or may not be of value according to the previous acquaintance of the medium with the subject. The medium is not only susceptible to suggestion but also is hypersensitive to auditory sensations—his hearing is exalted—he is also, to my own certain knowledge, capable of reading the thoughts of the sitters in the circle. In several instances my own thoughts have been plainly read, very often to my intense surprise, if not dismay. In some cases the medium is able to see and describe events taking place far from his immediate surroundings.

A great deal, if not all of what I have said may be familiar to those of you who are at all experienced in Spiritualistic seances, but it is necessary to recall these facts for the sake of my argument.

Now if we carefully consider the facts I have stated and realise them to be true, in fact, incontrovertible, I would ask what chance is there of any statement of the medium being reliable? How can we be assured that his statements are undiluted by suggestions and impressions from the sitters? Can we disavow our thoughts being read? Surely under the very sensitive conditions thus obtaining more than ordinary care must be exercised in estimating the value of anything we may hear. Are Spiritualists adequately cautious? Are they sufficiently critical? I venture to think that if these experiments are to be made at all, and we are dependent largely on experiment, we must carefully analyse and examine the facts before we accept them as Truth. If such caution were more frequently exercised we should have fewer of the gross cases of fraud with which we are continually regaled in the Press, cases which repel the enquirer and disgust those who have reasons for the faith that is in them.

At this point I would say that I deprecate the tone of some writers on Spiritualism who ought to know better and who seem oblivious of the harm they do to our cause, a case in point being a well-known book in which a good case of genuine Spiritualistic phenomena was entirely ruined by the flippant and unscholarly manner in which the facts were presented. It is only by approaching these delicate matters cautiously and reverently that we are likely to progress satisfactorily and with safety. In marked con-

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trast to some writings are the restrained and dignified pages of LIGHT—a paper which everyone should read and which we may all read with profit.

Now it is no part of my plan to question the fact that Spiritualistic phenomena really occur—in my opinion the man who denies the phenomena is either completely ignorant of the subject or so mentally blinded by preconceived prejudice that his opinion is worthless. I have myself seen over and over again, under conditions which admit of no doubt, materialisations of the full form: of the movement of objects without contact; of levitation and many less striking examples of supernormal activity.

Furthermore, I have discussed serious questions of moment with apparitions who could from time to time be distinguished by the other sitters and often observed to be entirely distinct from the medium and moving and talking independently. Anyone who has read the remarkable experiences recorded by Sir William Crookes—a profound thinker and a trained observer—must bring something better into court than a mere denial of the phenomena if he is to receive credit for knowledge and experience.

Now the hypothesis that these various forms of manifestations are due to intelligences outside the medium is the only hypothesis which will explain the facts as we have observed them, and I say this with a due sense of responsibility. The view that the phenomena are the work of discarnate spirits is that held by most Spiritualists. I entirely accept this explanation, but here we meet with another pitfall to which I would direct your attention. As one distinguished writer has said—"The main difficulty is always the question of identity." Every one of us has at one time or another experienced that devastating feeling of doubt when some name has been mentioned as that of the apparition or voice. How can we assure ourselves of the identity? It may be that some statement is made relating to some subject known only to a particular sitter or on some subject apparently unknown which can be subsequently verified. In this way identity *may* be assured perhaps, but with the known power of the medium to read thoughts, and the known fact that many things which we think we do not know are really existing permanently in our subconsciousness makes the problem of identity almost insoluble. Even when the form is really recognised, can we be sure of the personal identity? So it will be seen that for the unwary the question of identity is a difficult one and for *all* of us a matter for serious and anxious consideration.

Now I wish you to consider for a moment the kind of spirits who manifest at seances. Often you have had experience of controls who state of themselves that they are natives of the coloured races and sometimes, for example, Red Indians. This is not surprising, I think, for the primitive races were always, even in their savage state, more psychic than we are in the West, we who have for centuries developed along intellectual and material lines to the almost total exclusion of the psychic elements in our nature. In addition to the Red Indians, *et hoc genus omne*, we find many of the spirits obviously ignorant and illiterate, although often we hear them stringing technical words together with an air of profound knowledge. Often, it must be admitted, their attempts to appear wise are pitiable. Sometimes, as many of you are aware, the names of great historical personages, e.g., Napoleon and Julius Cæsar, are appended to statements which if not ignorant are commonplace. In fact, there is abundant evidence that many of the "spirits" with whom we come in contact are not only ignorant and mischievous, but deliberately set themselves to deceive us. Here is a pitfall in very truth. How can we describe it? Possibly fraud on *both* sides of the curtain. Can anyone be surprised that many people of intelligence avoid Spiritualism and all its works? He who wishes to understand Spiritualism must serve a long and patient apprenticeship—the race is not

always to the most intelligent, so do not misunderstand me.

All spirits that manifest are not of the kind I have described. I have many times heard addresses of the most elevating and exalted character, and I have more than once seen whole forms, self illuminated, of the most noble and dignified appearance, but such experiences are rare and can only be expected under the most favourable conditions and the exercise of much patience. I doubt if there is any medium in England at the present time capable of producing such notable manifestations as I describe, and so far as I can ascertain there is not any such medium in all the continent of Europe.

Another pitfall which I think is little realised is the effect on the mind of sitting for lengthy periods, or too often in Spiritualistic seances. Certainly at sittings where materialisations take place we have all found it exhausting. Do we not provide the ectoplasm? The degree of exhaustion varies at different sittings, but I have in my own person observed after several sittings a profound exhaustion attended by low blood pressure and intense fatigue—often headache and depression. In the cases of nervous or emotional sitters these results may be deplorable, leading to apathy and neurasthenia or even to insanity, most often a moral insanity in which the affections and the will rather than the reason are disordered.

This deleterious effect on the sitters in a circle may be a pitfall of serious importance. It cannot be made too plain or published too often that not everybody is fitted for psychical research or for experiments in physical mediumship. Only those who are stable—who have good nerves and wise, level heads—should venture into the depths.

I have now pointed out some of the more obvious pitfalls which attend physical manifestations, and it seems appropriate at this point to discuss the question as to where Spiritualism stands in the realms of human thought. Is it a creed or a religion? Is it a biological or a psychological problem? For myself, of course, I have always held it to be a branch of biology with the sub-branch of psychology included in it. Many I know will disagree with me and, looking at the question from a theological standpoint, they will say that Spiritualism is a Religion and a satisfactory substitute for the older religious philosophies. This view I could never accept. Here again I think we are faced by what may prove a serious danger for many good souls—but it is one I shall touch upon but lightly. I do not consider that I should be justified in pushing the question too far. There is room in the world for all opinions, and where they are sincerely held they are entitled to respect. But, as in the matter of Spiritualistic phenomena, evidence which appeals to one may not appeal to another, so I think we must admit that wheresoever we may place Spiritualism in the realm of human thought, our knowledge is neither so exact nor so profound that we can permit ourselves to be unduly dogmatic.

Many observers have stated that in their opinion we are now witnessing in the world a great spiritual renaissance, certainly in these islands, at least, and in this re-birth of the Kingdom of God Spiritualism has played and is playing a considerable part. During the war it looked as though our dreams of spiritual advancement were to perish in a sudden explosion of brute force, but I believe it to be the fact that more and more people are to-day beginning to realise that all human worth depends upon eternal values and the immanence of the Divine Spirit within the human soul. Spiritualism is undoubtedly of great value, but if we ignore the Divine Spirit within us and rely chiefly on external phenomena then Spiritualism can only be regarded as a danger and a spiritual plaything. The spiritual life is not a special career, involving abstraction from the world of things: rather must we set ourselves to see the world in true proportion, developing charity free from sentimentalism, having faith in our cause and actuated by a passionate sincerity.

THE HOUDINI CODE-WORD.

Those who have followed the life and adventures of that erratic genius Harry Weiss, better known as Harry Houdini the Handcuff King, will know that like most members of the conjuring profession, he paid some attention to the subject of psychic phenomena, and that his attitude was, in the main, violently sceptical. At one period he appeared to be convinced and sympathetic, but later he veered round in the opposite direction. Houdini, however, being dead, one need not pursue him with criticisms, or upbraid him for conduct which, to some observers, appeared irrational and inconsistent, to say the least.

We know that he vehemently denied the possession of any psychic gift—at least in public. There are those with whom he spoke privately, who might put these denials down to a strategic motive on the part of the great magician. That point, however, need not be enlarged upon here.

It is generally known that Harry Houdini ardently desired to receive a communication from his dead mother to whom he had been devotedly attached. Various messages, purporting to come from that lady, were received at intervals; but their authenticity was not accepted, or, at least, there appears to be no record that Houdini publicly accepted them as being evidential.

And now, fifteen months after the passing of Houdini, comes the report of a message from Houdini's mother which is claimed to be authentic as it contains a certain prearranged code-word.

The message was received by Mr. Arthur A. Ford, of West Ninety-Seventh Street, New York, energetic leader of the First Spiritualist Church in that city, who has kindly sent us a sheaf of newspaper cuttings from which the story may be gathered.

The circle concerned includes a number of prominent persons, and has been sitting regularly for over three years. At one of these sittings, the following communication was recorded, says the *New York Telegram* :—

This is Fletcher speaking. There is a woman here. I will repeat what she says. I have not seen her before, but she is eager to say one word. She says she is the mother of Harry Weiss, known as Houdini.

"For many years my son waited for one word which I was to send back. He never forgot it. The code which he gave to his wife can come from no one save himself, yet the conditions which have developed in the family make it necessary to get my code through first, and then, if the family act upon the code-word [for] which my son waited. . . . Forgive. . . . This is the code-word for which my son waited. Forgive."

"Mrs. Houdini identifies this as the secret word," says the *New York Telegram*; "she is now waiting a message from the magician himself, who also left a code-word with her."

* * * *

The message was attested to by Francis R. Fast, a Wall Street broker, who recorded it; P. C. Schwantes, Jr., Minor C. Smith, F. W. Crandall, and H. L. Walker. Says the *New York Journal* :—

"Strange that the word in this message is the word that Houdini waited for all his life," Mrs. Houdini said to-day. "He always hoped for it. If it had been given to him while he was still alive, it would, I know, have changed the entire course of his life. Aside from this, there are one or two trivial inaccuracies in the message—Houdini's Mother called him Ehrich, not Harry. I might also say that this is the first message I have received among thousands which has the appearance of truth."

Mrs. Houdini, says the report, goes on to say that nobody besides Houdini and herself knew the code-word, which had remained a secret until now. Her husband had been very unhappy on account of the

failure to receive the test message, and this had made him sceptical of psychic phenomena. He had promised, however, to communicate with his wife from the Beyond, if he should pass away first.

* * * *

Mr. B. Vladimir Berman in the *New York Evening Graphic* gives the substance of the story and a record of an interview with Houdini's widow. Mrs. Houdini states that she has had a large number of messages daily from mediums all over the world: the one which Mr. Arthur Ford has sent her is "the first . . . that seems to have any authenticity at all. It referred to matters known only to me and Houdini and I cannot understand how it could have been passed on save from the spirit world.

"But the compact I made with Houdini just before his death was that I was not to accept as genuine, any messages from beyond the grave, save the one he promised to send, if he could, by our secret code. I should be very happy to get such a message. I hope and pray that it will come, for it will make me the happiest woman in the world."

* * * *

Mr. Ford, says the *Graphic*, believes that the reason why the message did not come during the earth-life of Houdini was due to the Handcuff King's attitude of pronounced hostility. "If Houdini had not been so hostile all his life, I am sure it would have come through sooner." He counsels Mrs. Houdini to wait patiently, and without the antagonism towards the spirit world which her husband manifested. At first Mr. Ford had hesitated to communicate the message to Houdini's widow, fearing that she might be hostile to the subject of spiritual phenomena.

"But now that that antagonism is gone," he continued, "I should not be surprised if I, or some other member of our church, should very shortly get a message from Houdini himself, and in the code that will assure Mrs. Houdini of its authenticity."

* * * *

In his covering letter to LIGHT Mr. Ford says, "Mrs. Houdini has made a later statement in which she declares that the rest of the message, which she did not make public because of its intimate nature, is even more convincing than the code-word. In fact the code-word would mean nothing except in connection with the matter surrounding it."

CHARACTER MORE THAN CREED.

Sir Arthur Conan Doyle's new pamphlet *A Word of Warning* (The Psychic Press. 6d.) contains some strong, plain speaking. He makes it clear that the views expressed are his own and quite independent of the Spiritualist organisation. We take the following two passages from the pamphlet as exemplifying his standpoint.

Mankind must learn once and for all that Religion has nothing whatever to do with theological beliefs, or forms, or ceremonies, or priest-hoods, or vestments, or sacraments, or any of the other trappings and adornments which have so covered it that we can no longer see it. It depends upon two things only, and those are Conduct and Character. If you are unselfish and kind, then you are of the elect, call yourself what you will. If you are dry and hard and bitter and narrow, no church and no faith can save you from the Judgment to come.

It is easy to go through life in the majestic procession of a church, with that sense of security which the sheep may feel in the heart of a flock. But we do not die in a procession. We die alone. And then comes the hour when the soul realises its position, and understands that nothing in the world is of any help to it save only the character which it has itself built up. If it is sweet and loving, all is well. If it is hard and worldly, then it has now to face the consequence.

VIBRATION, ETHER, AND PSYCHIC RESEARCH.

Those who attended the lecture given by MR. A. E. MUNDY, M.A.M.E.E., under the auspices of the National Laboratory of Psychical Research, on the 28th ult., were keyed up to a high pitch of anticipation by the spectacle of a large assortment of scientific apparatus surrounding the lecturer; gyroscopes, giant tuning forks, charts, electric equipment, and a host of nameless and fascinating "gadgets" littered the table before the speaker, whose subject for the evening was "Vibrations in the air and ether." Mr. Mundy's address, illustrated by experiments, was devoted to the examination of some natural physical phenomena in their probable relation to psychic phenomena.

"We must approach the Unseen by appreciating the Seen," said the lecturer. It had been said that things seen are temporal, while the unseen are eternal; religion and science were beginning to tread a common ground and it was high time that they did so. (Applause.)

One of the important developments in recent years was the study of this mysterious thing known as the ether; it was difficult for the lay mind to grasp the significance of this universal substance; even the greatest scientific minds had to be somewhat tentative on the subject, but with a few exceptions it was recognised as something of immense importance in the scheme of physical life. "We are encased in a body a thousand times more rigid than steel," said Mr. Mundy. It had no weight, it was eternal, and stretched far beyond the furthest stars. That great scientist Sir Oliver Lodge had described it as the living garment of God. "I believe him," added the lecturer. There were stars in the heavens, so far away that if inhabitants on them could see our earth, they would only see it as it was when Henry VIII was king of England; when we realised that the light from our earth was travelling to those stars at 186,000 miles per second, the vastness of that distance might be dimly comprehended. These facts made us realise how infinitely tiny we were, and how humble we should be before the Universe.

A study of the ether, and of vibration in ether, taught us that the common idea of solidity was ridiculous. What we called "solid matter" was far from solid; matter was not a lasting thing.

By a series of most interesting experiments, Mr. Mundy demonstrated some simple facts concerning known physical laws: that a great rate of speed tends to give rigidity to a non-rigid body; that vibrations flow along a continuous medium, and that if two bodies are mutually in sympathetic relation, then a vibration in the one will react upon the other. These practical demonstrations were followed with keen attention.

"If we pursue this line of thought," said the lecturer, "we find it has an application in the realm of psychic enquiry; if, for instance, one considers the hypothesis of a communication by telepathy between one who has passed into the beyond and one of ourselves there would have to be a medium in which the vibration could operate—and the two would have to be in sympathy, for you cannot have simultaneous vibration in two bodies unless they are in tune. Those who are out of sympathy will not obtain the results."

In a graceful speech at the close, Susan Countess of Malmesbury, proposed a vote of thanks to Mr. Mundy for a lecture of special interest, and congratulated him on having presented the scientific facts of his subject in so clear and simple a way; she considered that a study of this line of enquiry was of the greatest importance. (Applause.)

OBITUARY.—MRS. FULLER.—We learn with regret of the demise of Mrs. Fuller, wife of Mr. Roland Fuller, organist of Little Ilford Spiritualist Church, after much suffering following an operation.

AFTER-DINNER MUSINGS.

WITH MEDITATIONS UPON A HIGH SPIRIT'S PROBABLE OUTLOOK.

By RÊVEUR.

Waiter! . . . He seems to have forgotten all about me, that waiter. Doesn't seem to be in any hurry about the bill. Having fussed over me from grape-fruit to coffee, he disappears like—like last week's salary. . . . Think I'll have a tawny port! *Waiter!* Oh, here you are! What's the port-wine like? Only "so-so," eh? Many thanks for the tip. . . . Very decent of him to be so frank. I shall come here again. Oh, you recommend the "fine champagne," do you? Old matured spirit, is it? Very well. No, no cigar.

Old matured spirit. Pure spirit. Unadulterated. . . . I wonder! . . . Old matured spirit. One of these days—say ten thousand years hence—I shall probably be an Old Matured Spirit! Distinctly funny, that! Ha! ha!

Thank you, waiter. Yes, it's admirable . . . old matured spirit. . . . I wonder what it feels like to be a thoroughly experienced spirit. Really old and wise. Thoroughly matured. A sort of major-general in the spirit army. Or a consultant among the spirit doctors. Extremely high-up in the job. . . . Full of humanity, though; kindly; generous; probably possessing a sense of humour, too. . . . Would a high spirit have a sense of humour, though?

Supposing I were that wise and aged spirit. Knew the ropes thoroughly. Able to take a very broad, very wide, very comprehensive view of *this* department of life that we call the Earth. . . . Should I be serious, solemn, intense, pious, rigid? Like a learned headmaster? . . . No, I can't believe that. . . . Bound to be mellow, understanding, warm-hearted, intensely human. Otherwise wouldn't get the job. You can't sway masses unless you have intensely human qualities. You have to be *big* to do a big job. Solemn, rigid, pious wise-acres couldn't do it. . . . No.

How different the problems of this present world would seem, viewed through the eyes of a high and wise spirit. . . . Lot of stupid children wasting energy over stupid things. Labouring like trojans to achieve empty triumphs, sweating and groaning to gather stupid heaps of worthless matter. . . . Good children. But obstinate, wilful . . . stupid.

My high spirit would see all that. In the mass. He would see the earth—probably—in masses. Currents. Forces. Streams of conflicting auras; greedy, selfish currents; swirls of cruelty, kindness, good efforts, bad efforts. Mixed masses, currents in confused conflict. Mostly a ghastly mess, but, here and there, threads of pure gold, shining crystal, clear white light.

Rather interesting, being a very high spirit. But what a responsibility! . . . Specially when he sees things going all wrong. . . . Wrong currents. Too much dross, killing the gold element. . . . That high spirit might have a very anxious time. Specially if it happened to be *his* job to superintend the currents, manœuvre the masses, direct the stream. . . . Might damage his sense of humour. Temporarily, anyhow.

P'raps I'm all wrong. It may be that a high spirit is reading my thoughts at this moment and sighing regretfully at the appalling inaccuracy of my speculations.

Or he might reflect approvingly that I'd hit a bull's eye.

Oh, well! . . . *Bill, waiter, please!*

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ERRATIC HUMANITY.

It has long been a complaint of the scientific psychical researcher that the non-scientific, that is to say the average, inquirer is unable to observe or record anything with exactness, that, in short, his mental methods are loose and inaccurate. It is doubtless a fact, generally speaking, but we cannot say that we were ever particularly impressed by it. It is of such wide application. One has only to observe the contempt with which the man of trained legal mind regards the judgments of the untrained masses in some complex law case—the hasty verdicts, the cocksure conclusions, unguided by the knowledge or the patience necessary to unwind some tangled skein of circumstance. It is so in every department of life, where aptness and experience in some special direction are brought into sharp contrast with the inapt and the inexperienced. We are too prone to forget that we are all human, and that every man, however inferior he may seem to his fellows, has in him some element—however small—which may give him superiority to them all. Just as no man is entirely wise, so no man is completely a fool. Every man has something in him, which, if he could but find it, would enable him, in that one particular, to outshine all the rest. In short, in a world where men and women seem to be all very much alike, each, nevertheless, is unique, there is some point of difference that gives individuality. There are no duplicates in Nature who, with boundless versatility and resource, never does the same thing twice in exactly the same way. Neither does she ever do anything perfectly, although she is always working towards perfection. Nature, then, being imperfect and inexact, it is hardly a matter for surprise or regret that we, her children, should "take after our Mother!"

The conclusion is that the true aim in life is towards humanity, human-ness, and that those who are greatest in this direction are the greatest of all. He most fulfils the law who seeks to develop himself in all directions and not merely in one. Now, the common mind of the race is so conscious of this that after studying the achievements of some famous person, whether in war or statesmanship, or art, or literature, or

indeed in any direction in which his genius expressed itself, it invariably asks, "But what kind of a man was he?" It is this instinct which expresses itself in the passion for personal details of every kind. That is the human note, and it is a true note, although it is often marred by squalid elements of indecent curiosity.

It is a significant thing, too, that in this inquiry, the statement that the hero was a man of exact or precise mind rarely awakens any enthusiasm. That is because purely intellectual standards rarely prevail in these matters. The appeal is of the soul; and the purist, the precisian, the man of rigid standards of thought and action, never gets very high marks. His virtues in this respect are apt to leave us cold. Life is a very fluid matter and exact methods tend to crystallise. They serve admirably for a short time, but after that they have to be abandoned for methods much less precise, but working towards precision.

When we survey this great field of discovery in Spiritualism and Psychical Research, which in essence is concerned with the investigation of man, we observe every variety of blundering incompetence, all kinds of comical errors and misapprehensions, the results of a want of training and inexperience and a general indisposition to think. But even the exact-minded scientist goes astray if he thinks he can lay down faultless systems and keep anything inside fixed boundaries. His blunder is, if anything, even greater than that of the lawless minds who distress him so much by their erratic tendencies. For these minds are at least a little nearer to Nature; something may be made of their chaos, but out of the cast-iron system where everything is precise and regular nothing vital can ever emerge. Its end once served, it must be broken up and dissolved into the flowing life about it. But there is no lawlessness about the process. The Life and the Law are alike those of Nature. And they are both in One. The human method is to try and keep them in separate compartments and to proclaim variously the superiority of one over the other. But in the universal life things cannot be separated, although they may be regarded separately. The poet saw truly when, in a flash of inspiration, he said, "All's Love and all's Law." It was a great message, but a little lacking in exactness. By Law he meant Wisdom, the twin principle of Love; but as a poet he had to study his metre! And who would complain?

EMANCIPATION.

Oh, to be there
 In that kingdom fair,
 Where never the wind blows cold,
 For the hours crawl by
 'Neath a leaden sky,
 And the good days all seem told.

There, hand in hand
 With our dead we'll stand,
 And welcome the new-found Day,
 In a world of light
 That knows no night,
 No dying and no decay.

Its frontiers lie
 Between earth and sky,
 But its portals may not be passed
 Till the Key is turned,
 And, the lesson learned,
 The spirit is free at last.

GERALDINE DE ROBECK.

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FROM THE LIGHTHOUSE WINDOW.

In a special article to the *Liverpool Post and Mercury*, dealing with "Life's Wonders and Death's Mysteries," after some lightly depreciatory remarks about "masters and astral planes, and the 'paths,' and that sort of froth," "Ben Adhem" protests that not by such ways is spiritual growth attained. He writes:—

I have little patience with any man who wants to show me how to get the "Inner Light," yet never thinks of giving a bit of coal to a fireless neighbour. I don't think much of the man who confidently assures me he can show me the way to the treasures of heaven, yet has a big material banking account himself and passes by the beggar woman and her child.

The only way to help ourselves is by helping others; the only way to save ourselves is by helping others. Not mighty intellect, nor knowledge of the mysteries, not Yogi meditation and contemplation, will develop us to the highest, but only charity, love, compassion.

* * * *

Drawing upon the *Methodist Times*, from an article on Christianity and Spiritualism by the Rev. Gordon James, we quote a short passage:—

A true doctrine of immortality should include within its scope an earnest desire to better this life as well as prepare men for the next; for those destined for eternity ought not to be housed in conditions unfitted for animals. We have forgotten some of these facts; and that form of Spiritualism which is outside the Church and now proposes itself as a substitute for religion, is largely the result of our lack of faith.

* * * *

According to the *Referee*, China's "Old Moore," Li Tsang-Fu, left a fortune of £80,000. Of two prophetic stories concerning this fortune teller, related by a writer in the *Referee*, here is one:—

A police inspector was warned by Li to beware of a tall man with a limp, wearing a cotton gown dyed blue. The police inspector laughed.

But three days later a tall man, wearing a blue cotton gown and walking with a limp, robbed a curio store with the aid of five other Chinese. The alarm was raised, and police dashed to the scene. The man with a limp was cornered, but his five companions escaped.

The cornered man shot and killed three Chinese police, wounded two others, and also shot a woman pedestrian. He then escaped, and has never been recaptured.

* * * *

Mrs. Parry Thomas, mother of the late Mr. Parry Thomas, the famous racing motorist, relates to the *Weekly Dispatch* a remarkable experience which befell her, under another name, at a recent seance. The medium said to Mrs. Thomas: "I have a message for you which says, 'I wish the Bluebird success. I am not jealous at all.'" The *Dispatch* adds:—

Mrs. Thomas did not know that the Bluebird was the name of Captain Malcolm Campbell's record-breaking racing car. She did not understand the message and it was not until a friend explained that she appreciated its significance.

Sir Arthur Conan Doyle stated to the *Weekly Dispatch* yesterday that he could vouch for the truth of the story.

"It proves," he asserted, "that telepathy has nothing to do with spirit messages."

From an article in the *Western Morning News and Mercury* on what is called the Mystery of Lifton, we take a paragraph referring to strange occurrences in an old-world cottage at Lifton, Devon:—

One of a collection of pretty white-walled thatched bungalows, it stands in the shadow of the parish church, and its appearance suggests nothing but snug comfort and tranquillity. In its tiny living-room, however, showers of twigs have fallen upon the floor, apparently from nowhere, dozens of kidney beans have struck the occupants and their friends, and dairy utensils have moved themselves in mysterious fashion.

* * * *

Answering a query from Lifton as to how phenomena like the above happen, Sir Arthur Conan Doyle in the same newspaper says:—

They depend upon undeveloped or mischievous borderland entities, drawing their power from the bodies of unconscious mediums—in this case apparently the girl Doris Knight. The phenomena are nearly always associated with the presence of a young boy or girl, the time of puberty appearing to afford this particular sort of mediumistic power. When the boy or girl is withdrawn the phenomena cease, and they are naturally supposed to have caused them, whereas they have only been the innocent source from which energy has been drawn.

* * * *

In the course of a review of C. J. S. Thompson's book *The Mysteries and Secrets of Magic*, Marjory Bowen, in the *Daily Telegraph*, glimpses the history of the subject from the earliest times, and writes:—

We now accept as commonplace phenomena which, in the Middle Ages, would have been received as the direct work of Satan; and the enormous advance in medicine and chemistry has enabled us to regard most, if not all, the antics of witches and magicians as examples of hysteria and disease, though perhaps the ultimate explanation is as far to seek as ever. It might even be said that the more that is discovered the greater the wonder; the horizon increases, but only to open up further prospects of unexplored countries.

"WHEN DID MAN BECOME IMMORTAL?"

MR. B. M. GODSAL (San Diego, Cal.) writes under date February 8th:—

In *LIGHT* of January 21st (just received), I see that F.C.L. prefers his theory of a special creation for man, and asks what caused the cells which developed towards the human to escape the evil of complete, or dominant, specialisation. I can imagine no other cause than that which determined the line of development in the case of every other animal, namely, chance.

But it may well be that what we call "chance" is in reality Divine interference in action. For how otherwise could the interference of an overruling Providence appeal to man than as "chance"—good or bad, depending on whether he happened to understand it or not?

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THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

Translated from *Luce e Ombra*
by Miss E. MAUDE BUBB.

(Continued from page 99.)

COMMENTS AND ELUCIDATIONS.

As readers will have noticed, the Direct Voices which we heard during the Millesimo experiments were not all produced by means of the trumpet, for very often a powerful voice resounded from the farthest corner of the ceiling, or else issued from the floor in the centre of the circle. As I have already mentioned, it is the latter which is the most striking because one might imagine that it issued from a tomb.

In the Millesimo experiments the same type of phenomena was repeated, such as was observed in the Direct Voice sittings held by Bradley in London with Valiantine. And it may be added that the Millesimo seances can hold their own with the best of Bradley's sittings. Both Marquis Centurione and M. Rossi, who took part in some of Valiantine's seances in London, state this quite definitely. The powerful voice of Bert Everett, the English spirit-guide, rang out in the sittings at Millesimo in exactly the same way that it did in London. The voice of our esteemed guide, d'Angelo, is as absolutely natural and clear as that of a person in the flesh. Equally good were the voices of General Navarra, Eusapia Paladino, Guerrita the Toreador, the mother of Mme. la Marquise, and Rabelais. The voice of Mme. la Marquise's baby sister was weak, but intelligible, whereas my mother's voice was feeble, without resonance and hardly intelligible. And here I must state the fact that when these Direct Voices rapidly succeed one another in a single sitting, each one entirely different from the last and varying enormously as regards their capacity of expressing themselves clearly, this, in conjunction with other facts of the sitting, forms adequate proof of an extrinsic or spiritistic origin of these same direct voices.

For this fact, that of the variability of the voices, agrees admirably with what one would expect on the supposition that we really are dealing with personalities of the dead; for these personalities would be certain to show different technical and intellectual differences, according to the different grade which they have reached in the spiritual spheres (in the case of less-evolved spirits, it would follow that they would succeed in communicating more easily than more highly-evolved spirits would do). Neither must one forget that they would all need practice in the manipulation of psychic fluids, before it would be possible for them to communicate clearly. That is why the spirit-guides who communicate at every seance, and are therefore in constant practice, speak with perfectly natural voices and are able to communicate in the clearest possible manner, just like those who are alive. I wish to point out the theoretical importance of these complex facts and how fully the spiritistic hypothesis is capable of explaining them, whereas the "sub-conscious personification" theory does not explain them; because, naturally, it would be the "sommambulistic personality" of the medium, which, either through suggestion or auto-suggestion, would impersonate the thoughts and desires of those present. That works quite well as regards the personifications, but how does the theory explain the enormous difference in the power of clear expression as shown by the Direct Voice on the hypothesis that it is solely the "sommambulistic personality" of the medium? It might perhaps be contended in the case under consideration that the "sommambulistic or sub-conscious personality" imitated or acted these most

diverse powers of vocal technique for the sole purpose of deceiving the sitters? But those who have been present at such a sitting and have observed the naturalness of the communications and the painful efforts with which certain personalities, who find difficulty in expressing themselves, try again and again to make themselves understood, those, I say, who have actually taken part in such a seance, will protest and repudiate—or even smile with compassion—when certain detractors, who have never taken part in such phenomena, have the presumption to dispute the facts. For my part, I consider that in bringing forward the theory that we are confronted by a sub-conscious "comedy" we should no longer be dealing with the more or less scientific phenomenon of a legitimate "automatic somnambulism," but that we should have to assume the existence in the human sub-consciousness of a supremely intelligent, reasoning personality, and also one which is devilish and foolishly malefic.

Now such an assumption is unlikely, grotesque and absurd; but it is also completely denied by the facts of hypnotic experiment, for these show that the so-called "objective types" created by suggestion in hypnotised subjects are stereotyped, without initiative, will-power or reasoning power, and play their part in the comedy responsive to the will of the hypnotiser. In other words, "objective types" only occur where there is nothing but "suggestion" in action, whereas they never occur in the case of conscious personalities who come and go at their own pleasure, who reveal secrets unknown to all present, talk in languages unknown to the medium (and occasionally even unknown to all the sitters), who read the thoughts of those present, play little-known instruments beautifully (the technique of which instruments is unknown to all present), produce marvellous *apports*, sign their names by "direct writing," and do many other things besides.

I think this suffices to authorise me in the belief that, in spite of theoretical enquirers (arm-chair critics), who consider that the personal identity of such entities is not yet proved, it will not prevent my stating, without fear of error, that these "sommambulistic personifications," as understood in the hypnotic sense, have nothing in common with "the mediumistic personalities" which manifest by the Direct Voice. That is to say in general, taking the manifestations as a whole, because in certain cases it is undoubtedly true that the communicating personalities are able to prove their identity by the revelation of incidents in their earthly existence not previously known to the medium or sitters. This, combined with cumulative proof of their identity by the recognition of their voice, by the reproduction of turns of speech such as were peculiar to them in life, and by their showing the same temperament, ideas and idiosyncracies; therefore, I repeat, it is unnecessary to waste time in trying to demonstrate spirit-identity to the supporters of the "sub-conscious personification" theory, who have not the slightest proof in its favour; whereas we can bring forward a splendid assemblage of proof, all converging towards one central fact, namely, that of spirit identity. Therefore, it would be foolish waste of time trying to refute their arguments.

From a rigorously scientific standpoint, there was no very notable case of personal identification of the dead in our experiments. This was inevitable, because adequate scientific certainty can only be obtained by cumulative proof, and this could only be obtained by a long series of sittings, such as was the case in the similar seances of Dennis Bradley. However, it does not detract from the incidents connected with Eusapia Paladino, Guerrita the Toreador, and General Navarra, which gave excellent facts demonstrating the actual presence of these spirits who stated that they were really in the room.

In the seances under consideration several physical phenomena occurred which, although they did not prove personal identity, undoubtedly proved the actual presence of spiritual beings extraneous to all persons

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present; which, from the theoretical point of view, comes to the same thing. I refer to the marvellous aerial concerts of the "Flex-a-tone." Consider what it means. Not one of those present understood the technique of that little instrument, and to produce all the notes of the harmonic scale by means of a greater or lesser amount of pressure on the end of the metallic blade must necessarily require much study to master. Therefore, *who played the instrument?*

To this question, only two answers are possible: the sub-conscious, or else a spirit agency.

Not long ago a rather different manifestation occurred in London with Valiantine, the medium, when a very ancient Chinese personage communicated, who not only spoke in his own language, but gave the correct reading of one of his own poems, which copyists had so altered as to render it incomprehensible. A spiritophobe-critic gave it as his opinion that this was quite easily explained—the medium's sub-conscious merely flew to China, where it sought out a scholar who knew the correct reading of that particular poem, flew back to London in less time than it takes to tell, where it then ladled out the information nice and hot to the sitters, all with the meritorious, or rather the insane object, of deceiving the experimenters! On this theory, in our case, this imaginary spiritophobe-critic would explain how the sub-consciousness of one of our four mediums sped its flight to North America and on arrival there sought out an expert saxophone-player, snatched his musical virtuosity as a thief snatches a purse, carried it back to the seance, all with the noble, or rather the idiotic, aim of deceiving his neighbour!

This is the only explanation which it is possible for the supporters of the sub-conscious theory to bring forward.

(To be continued.)

LETTERS TO THE EDITOR.

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

MR. TWEEDALE'S PROTEST TO THE BISHOPS.

Sir,—I am unable to agree with your dictum that the errors to which I draw attention in my protest matter little and will be discounted when the public recognise the truth. The Prayer Book has been a text book for the religious education of the public for many generations and has been the principal means whereby the errors of the "resurrection of the flesh" and "the resurrection on the Last Day" have been inculcated into the young people of each generation. Obviously it is of the first importance that this text book for instruction should be purged of these errors. To say that they matter little would be tantamount to maintaining that the text books of the past which stated that the sun revolved round the earth and taught chemistry in the terms of the old alchemists need, likewise, never have been corrected.

Yours, etc.,
CHARLES L. TWEEDALE.

[We record Mr. Tweedale's protest with pleasure, although we are far from being alone in the view he condemns. His concluding remarks hardly constitute a precise analogy. There is a wide difference between scientific facts and theological opinions.—ED.]

THE WONDER OF FAITH.

Sir,—“All things whatsoever ye ask and pray for, believe that ye have received them and ye shall receive them.”

Could not we Spiritualists all over the world practise this maxim and on selected days unite our faith, will, imagination and expectancy towards the needs of the age? I may instance:—

- The abolition of war;
 - The abolition of the drink habit;
 - The furthering of good will among men.
- Such combined effort should have good effects.

Heemstede (Holland),

Yours, etc.,
H.A.R.

RAYS AND REFLECTIONS.

It has been well said that much of the futility of argument arises from the opposing parties giving different meanings to the same terms. Thus, one will use the word "Spiritualism" to cover simply the idea of seance phenomena, while his opponent gives the word a large religious value. One debater will apply the word "Spiritism" quite respectfully to elementary forms of psychic investigation. Another will use it in a contemptuous sense as denoting a superstitious interest in spirits without reference to spirituality of life.

* * * *

I once listened to the wail of a man who complained that he was always passing votes of "No Confidence" in himself. He erred on the side of excessive modesty, and excess is always bad. But that applies just as much to excess of self-conceit or confidence. A fire can be put out by water. But it can also be extinguished by an excess of fuel.

* * * *

Although a ghost is usually considered to be a valuable adjunct to an old house, giving it a romantic and historical flavour, there are exceptions. Thus the tenant of a country house in Scotland emphatically denies the statement made in several newspapers that his place is haunted. Yet I have heard that some rich Americans who think of settling down in this old country would prefer that any old manor house they might take should have its ghost. They would even be willing to pay something extra for it as a "fixture"!

* * * *

There is a great deal of insincerity in the world, as Carlyle lamented in his famous denunciation of cant. But it is well to maintain a sense of proportion in these matters. Some of the insincerities are merely polite formalities intended to oil the wheels of social life, and are therefore preferable to that rasping candour which drops sand into the machinery. The Chinese host says that he and his family are the abject slaves of his guests, and that his house is a poor hovel. The Spanish grandee tells you when you visit him that all his possessions are at your disposal. The Briton writes that he is "your obedient servant". These are little insincerities that do no harm and deceive nobody.

* * * *

Similarly it may be said that in old-fashioned legal and ecclesiastical codes are many things in which we no longer believe, but which we retain out of deference to old custom and perhaps out of reverence to "famous men and our fathers that begat us." We do not take them seriously, discriminating, if we are sensible, between the spirit and the letter. If a collect or a liturgy or a hymn indicated that the sun went round the earth (as some of the Fathers of the Church doubtless believed) we might say it or sing it without sustaining any moral or intellectual damage. Personally I am very fond of two hymns each of which conveys the idea that we rest in the grave until the dreadful Judgment Day. Of course I don't believe it in the least. But somehow I like the hymns; they have a soothing effect. In short, it is possible to make too much fuss about the need for changes in the Prayer Book. The passion for literalness in these matters reminds me of the humourless Scottish divines who assailed Sir Walter Scott's romances on the ground that they were untrue; one of them went so far as to brand him as the Great Liar! It is possible to be faithful to the external forms of Truth at the expense of Truth itself, which is a much larger and deeper thing than the literalists and formalists imagine.

D. G.

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A GREAT CLAIRVOYANT.

THE PASSING OF TOM TYRRELL.

Mr. Tom Tyrrell of Blackburn, clairvoyant medium, who passed away on the 17th ulto. (as recorded in LIGHT of 25th) was not very well-known in London or the southern counties, but in the north and the midlands his name was almost a household word amongst Spiritualists.

We are indebted to Mr. Ernest Oaten, editor of the *Two Worlds*, for some particulars of the life of one who was by many regarded as one of the greatest of mediums. Mr. Oaten writes:—

As a physical medium he was quite the equal of D. D. Home. I have on many occasions seen levitation without contact in his presence. I have seen him fast asleep when the raps on the walls interrupted a conversation. As a healer he was really remarkable; and yet he was the most unassuming of men.

Mr. Tyrrell, who was in his 71st year, was of Irish extraction, his parents migrating from West Meath to Lancashire sometime before his birth at Darwen in 1857. The father died, and the boy went to work in the Lancashire cotton mills in order to help support his widowed mother. Later he became a weaver and worked at a hand-loom.

As a young man, his attention was drawn to Spiritualism, which was then—about the year 1873—struggling into recognition, with a few followers and a host of enemies. He soon discovered the possession of extraordinary gifts of physical mediumship. In this respect, indeed, his career recalls the mediumship of Mrs. Everitt in whose family circle the most astonishing manifestations took place constantly. The phenomena through Tom Tyrrell's mediumship, which included the removal from room to room of heavy articles of furniture, proved rather distasteful to him, probably because of the nervous strain on a man whose health was never robust.

Eventually he cultivated his clairvoyance, and this gift was so well developed that his platform descriptions became famous for their minuteness and accuracy. In that respect they were almost unparalleled. Yet, although always a poor man, he sought no fees for his work, but travelled around the societies and received many visitors at his home, for he regarded his power of clairvoyance as a sacred trust.

For more than forty years he was a platform worker, and in the course of his public career he is said to have given something like a hundred thousand descriptions of spirit people. It would be impossible to compute the number of converts he made to the truth of spirit return, especially as he was accustomed in most instances to give not only description of the spirits, but names, addresses and many other identifying details. As a demonstrator of clairvoyance his equal has never been seen.

He also did an immense amount of valuable work as a healer. His hobbies were photography and botany—as a botanist he showed a rare and extensive knowledge of plants.

Personally he was a man of fine character—thoroughly honest and sincere, his life throughout being marked by devoted service to his fellows and extreme modesty. He shrank from the glare of public life but faced it as a matter of duty.

We can ill spare mediums so richly endowed as Tom Tyrrell, but it is a privilege to set down the record of such a life, especially to-day when a new generation of Spiritualists has grown up, great multitudes of whom know but little of those stalwarts who bore the brunt of the fighting in days before Spiritualism had grown to its present stage—almost respectable and almost popular! We pay him such honour as we may, assured that he has passed to a reward greater than any this world could bestow.

NOTES ON NEW BOOKS.

"Astrology and its Practical Application." By E. Parker (P. D. Veen, Amersfoort, Holland. England, 10s.; United States, 3 dols.).

Astrology, one of the earliest sciences of the sages of the past, now has advocates and adherents in every country of the world. The above work coming from Holland is translated from the Dutch by Cora Goedhart. Astrology, having the same general significance in all lands, can only be taught by the facts, and therefore it is only natural that with a uniformity along the main lines there should exist a certain diversity in the interpretations and systems. But the present book is in fairly close agreement with some of the standard works. To quote part of the preface: "This book has been written for those who take an interest in Astrology because of the important place it has occupied in human thought for ages and who would like to be acquainted with it more intimately." To become acquainted will be to be fascinated with its absorbing possibilities, learning the meaning of the stars and planets, whose recognised influences may become as signposts in the difficult ways of life. Not too large, this book is large enough to contain treasures of knowledge and interest for those who will take the trouble to do more than "just dip into the subject." E.K.G.

SPIRITUALIST COMMUNITY SERVICES.

"Spirit is the root and basis of every living religion," said Mr. H. Ernest Hunt at Grotrian Hall last Sunday morning. Alas, the living, pulsating fluid of the spirit which should permeate religion tended to become stultified by creeds, dogma and ritual. It was the power of the spirit that kept alive the truths that Jesus of Nazareth came to teach and for which He died. He formulated no creed; He simply taught love and service. Spiritualists should strive to restore the pulsating vital spiritual element into religion, bringing the teaching of the Christ into our daily lives.

In the evening an interesting address was given by Colonel Peacocke, and the clairvoyant descriptions by Mrs. Annie Brittain found many recognitions. M.J.C.

NEW BOOK RECEIVED.

"FROM SPHINX TO CHRIST." By Edouard Schuré. (Rider. 10s. 6d.)

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—March 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Osborn. March 14th, 8, Mrs. Nellie Melloy.

Camberwell.—The Central Hall, High Street.—March 11th, 11, service; 6.30, Mr. H. Boddington. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—March 11th, 7, Mrs. A. Nutland. Thursday, 8.15, Mrs. Vidal Diehl.

Richmond Spiritualist Church, Ormond Road.—March 11th, 7.30, Mr. E. Hunt, address. March 14th, 7.30, Mrs. E. Smith, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—March 11th, 3, Lyceum; 6.30, Mrs. Carrie Young.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—March 11th, 11.30, circle; 3, Lyceum; 7, Mme. de Beaurepaire. Thursday, 8, Mrs. F. Kingstone.

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Secretary: Beama R. Morgan Treasurer: Alfred Mundy

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MR. S. J. CAMPAIGNE

THURSDAY, MARCH 15th, at 8 p.m.

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 Tuesday, March 13th, at 8.15 p.m. ... MR. W. COTESWORTH BOND
 "Psychic Study, Its Uses and Abuses."
GROUP CLAIRVOYANCE.
 Tuesday, March 13th, at 4 p.m. ... MRS. SHARPLIN
 Thursday, March 15th, at 4 p.m. ... MRS. CAMPBELL
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 Wednesdays, 3 p.m., Circle of Clairvoyance, March 14th
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