

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2503. VOL. XLVIII. [Registered as SATURDAY, DECEMBER 29, 1928. a Newspaper.] PRICE FOURPENCE

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THE COMING OF TELEPATHY.

In an address which, as a proficient stenographer, the late Dr. Ellis Powell delivered at Caxton Hall to a meeting of shorthand-writers, in 1917, he looked forward to a day—he thought it would be within the lifetime of some of his hearers—when telepathy would be a recognised method of communication. Within a generation, he thought, children would be taught how to transmit simple signs and messages from mind to mind. In the intervening ten years since he spoke we have seen so many marvels of discovery that Dr. Powell's vision of the future seems not at all exaggerated. There is a great increase in the sensitiveness of the telepathic sense, as we see by many signs around us. Very few of the instances ever see the light—the newspapers are mainly occupied with matters which, being of immediate general interest, are regarded as more important. But telepathy is making its way. There is a great advance on 1917. As Sir Oliver Lodge said of it at about that time, "Telepathy . . . opens a new chapter; it is not a coping-stone completing an erection, but a foundation-stone on which to build."

NOTES BY THE WAY.

THE ABOLITION OF THE DEATH PENALTY.

We have received several letters on this subject from writers who are under the impression that this reform should be made part of the Spiritualist platform. We think that for the present Spiritualists have sufficient to do in maintaining their central principle, which carries with it by implication the reform and removal of many of the barbarisms of an imperfectly-developed humanity. It seems to us that these evils are better outgrown by the gradual advance of spiritual perception than by some legal enactment. These enactments are sometimes premature and while curing one evil tend to create others. Moreover it is not to be forgotten that there are two sides to this case and that many men of trained mind and humane sympathies are not at all convinced that the time has arrived for the abolition of this form of punishment.

WHEN DISBELIEF IS DELIBERATE.

Many years ago the late Canon Liddon answered an objection that it was strange that the evidences for Christianity in the way of seemingly miraculous happenings were rejected by many of those amongst whom they occurred. He replied:

Our experience shows that when the human will is strongly disposed to ignore the practical consequences of a fact, it has a subtle and almost unlimited power of blinding the intellect even to the most elementary laws of evidence.

That remark has a strong bearing on our modern evidences when they are brought before those who have the "will to disbelieve". Observing some of these persons narrowly, we have sometimes arrived at the conclusion that, although secretly they know the truth, they find it a very uncomfortable one. They have their own reasons for this into which we need not too curiously pry, concealing our own private conclusions out of charity. But it is a little curious that the thought of the possibility of a future life should make some people so angry—and sometimes terrified!

INFERIOR MEDIUMSHIP.

We were attending lately a sitting with a medium whose powers, after many years, appeared to us to be very much on the wane. Several experienced investigators were present, and they all concluded that the "manifestations"—such as they were—could be only classed as "psycho-automatism." There was no evidence of any genuine spirit-communication—the messages were of the usual stock character, such as anyone with any knowledge of the people who were supposed to be communicating could easily have fabricated. There was much "fishing" and several obvious guesses, which were usually wrong. There was, in short, little or nothing that could not have been explained by the psychological possibilities of the medium and the sitters, without any need to call upon the activity of independent spirit agencies. The old Spiritualists of fifty years ago were quite familiar with this aspect of the matter. It is to be regretted that many of the modern inquirers without knowledge or experience, and indisposed to take any pains with the matter, accept these pseudo-manifestations as genuine. They seem to be satisfied with very little, and we hope that some of them will raise their standards of what constitutes real proof of spirit return. Where the real manifestations can be gained it is rather foolish to be contented with weak imitations, even when there is no conscious fraud.

THE question which now confronts us is this : If our Lord Himself needed the ministry and strengthening of angels, and if his Apostles were served by them, and if the great and good before and since testify to the reality of these ministering servants of God, how much more are we ordinary human beings in need of such assistance from on high. "Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

QUESTIONS ANSWERED BY A CONTROLLING SPIRIT.

[The following answers to questions were given some years ago by Tien-Sien-Tie, the philosophic Chinese control of the late Mr. J. J. Morse. We reproduce them here, as they are reliable replies to many queries we frequently receive from correspondents.]

QUESTION : "How will it fare on the other side with those who have been lonely on this side—those who have not strong family ties and who have made scarcely any friends?"

ANSWER : "Companionships are matters of attraction and affinity. Circumstances exercise a determining influence or direction in the forming of companionships and friendships, and therefore in this world it may sometimes seem that people are absolutely alone, with no one to interest himself in them, with no ties of affection, sympathy or kindred or mutual purpose and interest. Yet such people, in going through this world, are not always convinced that they are absolutely alone. They may have interior resources upon which they can draw; they may live a contemplative life and attract to themselves inspirations from their immediate earthly surroundings; they may also, psychically speaking, be in association with people invisible to them, and from these unseen invisible friends there may flow forth inspirations and suggestions which may bring the twain closely together, and perchance at night, during the hours of sleep necessary to the physical organism, the indwelling spirit may either come into active relationship with the other side of life or be temporarily dissociated from the bodily organism, and for a time become a denizen of that other side of life, and during these experiences may find that friendship is a reality. The spirit will meet and mingle with those whom it then understands to be its friends, and spiritual ties may bind them together, so that when at last a greater dissociation occurs and the person 'dies' and thus enters freely and fully into the second state of life, he finds those friends there waiting with a glad welcome, and whatever loneliness and consequent sorrow he may have experienced while in the flesh is forgotten—altogether removed from his thought by the happiness of the full entry into this divine friendship which has been formed in the somewhat singular manner to which we have just referred. No one can be absolutely alone. Each measurably affects the other, not always consciously, but none the less really, and it is probable that could this particular lonely person range through the whole of human life, he might discover affinities and sympathies and people with whom he could enter into some commerce of thought with pleasure and profit. But under the artificial circumstances of human life, which do not allow the full play of the spiritual and social elements in man's nature, many people are condemned to tread a lonely path."

"It fares with them, then, that when they pass to the other side of life they are sure to find some companionship, some friendship, and as friendship cultivates and draws out the qualities of the immortal soul, that friendship which they have experienced on these nocturnal visits to the other world has developed them spiritually and affectionally, and they are thus prepared to take up the friendship in its full completeness when they dwell permanently upon the spirit side of life."

QUESTION : "What kind of life do children of twelve or fourteen years old lead in the spirit world? Do they keep the memory of their life on the physical plane, and are they conscious of the doings of their parents?"

ANSWER : "As to one part of the question, we may say that it is a happy fact that in many cases children are not acquainted with the doings of their parents!

Do they remember their earthly associations? Put it to yourselves, friends. Did not your senses and your mentality seem more active about this period of your life? Had not everything a freshness and beauty about it which you look for in vain in after years? Roses were never so beautiful, their perfume never so sweet, the glancing shadows on the rippling stream never made such a sweet picture as in the days of your childhood. Supposing then that, not exactly 'unspotted from the world', but in a condition of comparative ripeness and beauty, the child passes from this stage of life. Surely, if it takes its mind with it, it must remember from where it came—the earth—its friends, its parents, its companions, the circumstances of its life. Now, this child, so remembering, will not necessarily regret the translation that has taken place. The child has tasted but little of the sweets and bitters of life; there is no real longing after the flesh-pots, so to speak, developed in its affections, so it naturally turns to the circumstances in which it finds itself. It finds its happiness there, and as in the spirit life all associations depend upon affinities and attractions, its associations, governed by these twain laws, will bring it into the company of other children of the same status, mentally, morally, and spiritually as itself. Let us observe just at this point that there are millions of children passing from this world every year. Hundreds of thousands out of these millions depart, scarcely exciting a regret at their departure. It is somewhat sad to say that many parents are, indeed, glad to be relieved of the burden that is taken from their shoulders when the child leaves the home for the other land. It would be futile to attempt to argue for a single moment that such children have a strong desire to go back to parental surroundings—to return to the home where love is not. It would be absurd to suppose that much affection would exist between these children and such parents. The child, however, is not left alone. There are thousands upon thousands of men and women who have never had the sweet word 'Father' or 'Mother' addressed to them in this life, but in whose hearts there has lain dormant that love which parentage calls forth. They have craved beyond words sometimes to hear the prattle of infancy, to feel a tiny hand caressing their faces. They die. May we suggest to your mind that God is good, after all, and that He has never endowed His children with any faculty which cannot in the nature of things be ministered to? Do not fall into the common error of saying that these people we have referred to are indications of the fact that God *has* endowed certain people with faculties to which life does not minister. That argument is based on an entirely false conception of existence. You are limiting your concept to the earthly life and assuming, as so many do, that unless a thing is realised on this stage of life it will never be realised at all. There is the mistake. And here is the value to you of the fact of spirit realm for spirits tell you emphatically that those who have been deprived of the joys of parentage on earth find in the succouring and training of these poor souls outcasts ample opportunities for the realisation and practice of the quickened and purified desires which are with them on the other side. And in the care and training of these children they find ample opportunity for their education, training and culture, the *education* of their powers of consciousness, intelligence, love, and all the sweeter graces that you predicate as existing in spirit life. Surely there is a providence for the child on 'the other side of the way'—colleges, institutions, schools, methods of education and development. Some of them would be laughed at, perhaps, if presented to

this world educationally—yet the best of the systems which you have adopted for the cultivation of your children have resulted from the inspirations received from educationalists on ‘the other side of the way.’ The child in spirit life, then, is cared for, trained, and carried safely along the period of its early development until it attains its full stature, and stands ‘clothed and in its right mind.’ It is then free to pursue its own career, if it so desires, and take whatever course seems best to it. Now, do not imagine that the life of the child or the adult in the spirit world is one long continued and persistent effort to get wiser, to obtain more knowledge and become better educated. Why, just think of it. When you get into that other life you begin to realise that you are going to live for ever and ever. And you wisely say, ‘Why should I wear myself out by persistent effort when I have all the ages to acquire what I wish to know?’ The great joy of the spirit life is that you are not compelled by circumstances external to yourself to painful exertions such as those to which you are subject while in the flesh. The joy of living, of gaining knowledge, and the consciousness that you have all the ages of the future before you are your compensations for many of the sorrows you endure in this mortal life, and these mean joy unspeakable for the child.

“To the questions, ‘How are differences of age adjusted in spirit land? Do infants grow after passing over? At what age do they mature, and what happens to the old and infirm of mind and body?’ the control replied briefly that the old and infirm of mind and body were simply such by reason of the natural decay of the organism through which the indwelling spirit operates. When that organism was left behind and the indwelling personality emerged at death, it assumed the spiritual body which was its vehicle on the other side of life. That body already existed in the physical body, and reached its completion when the individual attained his prime physically. Therefore when he had got rid of the recollections of his earthly conditions he adjusted himself quite naturally to the ‘prime’ period of his existence, and all men were young and all the women beautiful in the ‘Homes of the Hereafter.’

“Answering the questions: ‘Do all people survive bodily death? Can bad people grow worse on the other side, or will all progress to higher states?’ ‘Tien’ said: ‘If all people do not survive bodily death the whole doctrine of human immortality might be at once dismissed. ‘Can bad people grow worse?’ Certainly they can; if you can only work out a portion of that badness which you have inherited, then the mental and moral portion of it which you take with you must come out there in consequence of your natural disposition or in the course of training directed upon you for the purpose of eliminating that natural badness by subordinating the evil tendencies to the higher faculties of your nature. In the course of time God “tries over” everything He has made, which is only saying, in other words, that all God’s children will obey the divine impulse. Therefore ultimate, universal, and eternal progress is the destiny of mankind.’

“‘We hear,’ wrote another inquirer, ‘a great deal about evil spirits, demons, obsessions, and the danger of opening up communications with spirits. Is it a fact that the evil spirits are more numerous and more powerful than the good ones?’ In the course of his reply, the control pointed out that the spirit people were ‘exported from this world.’ The opening portion of the question was, therefore, a pointed reflection on the character of mankind at large, for if there were a greater number of evil spirits than of good ones, then it followed that the evil people in this world outnumbered the good! This conclusion, however, was too absurd for serious argument. No man was absolutely bad and no man entirely good. There was something of evil in the best man and something of good in the worst. The great object of all human progress and education must be to bring out the best, and the best would inevitably vanquish the evil whenever the opportunity was afforded. A great many people had been frightened away from the subject of Spiritualism

by this cry of evil spirits and demons. Centuries ago it was believed that evil spirits played a great part in ordering the phenomena of Nature. Science, however, had explained the phenomena of Nature, dispelling with her clear light the gloom of that ignorance which believed that frightful creatures lurked in the caves, lived in holes in the ground, dwelt at the bottom of the sea, or existed invisibly in the great spaces of the universe. Science had explored the cave and found only a toad where the ignorant man had found a devil. Spiritualism had played a wonderful part in informing the world in regard to this very matter. It had demonstrated the fact that the communicators from the other side were all human beings who were able to prove their continued humanity. And no intelligent Spiritualist would argue for those demons and devils and black-souled beings that many people tried to frighten us with. Certainly there were evil-minded human beings against whom we needed to be constantly on our guard, and the intelligent searcher after truth in regard to spiritual matters, knowing that his way was somewhat unexplored—even dangerous—would tread warily, and would not accept from any spirit communicator any statement that did not commend itself to his reason. It was noticeable that these ideas regarding demons were commonly presented by so-called religious people, whose religion apparently gave them a more profound faith in the ability of devils to enlighten mankind concerning the mysteries of life in the hereafter than in the power of the angels to do so. The fact was that all this talk of devils on the part of these ‘religious’ folk was only an indication of the fact that they had no real knowledge of the future state such as they professed to have.

“Turning to the question of safeguards against those ‘evil spirits,’ who were simply the departed men and women who had lived in the world, the control said: ‘In this life if you shun evil companions and avoid their example, you are able, in the great majority of cases, to keep them at a distance, and live your own life as you should always live it, self-centred and determined to be the best within you that is possible. When you have to do with a dead man treat him in the same way. No sanctity belongs to a man because he is dead, and if you will be yourself and live your own life, keeping your will firm and sure, there is no reason why you should be afflicted with evil spirits. Like attracts like; black or white, it matters not. If the evil spirit enters your sphere it is because there has been a loophole somewhere. Obsession? Yes. You “obsess” one another. Each friend “obsesses” the other. Those of you who are deeply interested in the same thing are more or less “obsessed.” Obsession, after all, is only a perversion of mutual sympathy and interests.’ ”

(To be continued.)

PSYCHIC PHOTOGRAPHY.

Col. Sir Walter Shakerley, Bt., writes:—

You published in your issue of December 8th an account of a lecture by Mr. Bulford on Spirit Photography, in which he states that he has decided that an “extra” is impressed on the plate within the camera, by an application of ectoplasm to the film, and not on an ectoplasmic cloud close to the sitter; in proof of which he adds that when using two cameras he has not succeeded in getting an “extra” on both. If the plate is so manipulated after being selected, can Mr. Bulford explain why so many “extras” appear upside down? I have an “extra”, a fine and finished portrait, of a spirit friend taken by Mr. Hope at that friend’s own request. In this case the face, an inch long, is upright and in the centre of the vacant portion of the plate, quite clear of the sitter. Care has evidently been taken to ensure a good result.

But I have others, taken casually, especially some which apparently have not had time (or power) to develop completely. These are in all sorts of positions, and even in front of the sitter. Is there any explanation of this apparent carelessness on the part of those wishing to be photographed?

DECEMBER 29, 1928

LIGHT OUT OF DARKNESS.

BY PETER STORMOUTH.

Before I reached my present position in regard to Spiritualism I wandered long in the dry, arid desert of Agnosticism. Forty years ago the Northern University at which I graduated was saturated with the materialistic teaching which represents mind and body as dependent on each other so much that when the latter ceases to function, so does the other. Sir Arthur Keith (who was a contemporary of mine at the aforesaid College) has not moved from that position. I should not like to call him a stick-in-the-mud, but there are scientists of that description airing their views on a subject which they do not consider worth a brain wave. Now I have always looked upon Science as knowledge of all sorts; but how often have we seen fact after fact (as was supposed) thrown overboard by later investigations of the scientists themselves. Even the profound Newtonian discovery of Gravity has been questioned.

Dr. Chalmers Mitchell treats the facts presented by Crookes, Wallace, Richet, Lodge, and others as not worthy of consideration by the British Association. Now this learned gentleman, who also wore the "red gown" in my student days, cannot see the wood for the trees. His range of knowledge extends only to animals in a Zoo. Sir Arthur looks after the monkeys, and Dr. Mitchell studies the other specimens. I read their books and accept most of the facts that they propound. Why do I accept their facts so readily? Chiefly because I have neither time nor opportunity to study the habits and ways of the lower creatures. Although Crookes, Wallace, Richet, and Lodge have placed the results of their investigations before the scientific world, Dr. Mitchell declares he has no time (and I suppose no inclination) to look into these facts and weigh them to the best of his ability. What right, then, has he to say that they are not true and that they do not appeal to him? He does not treat Botany nor Geology in the same way; he accepts the conclusion and adopts them as part of the many subjects discussed at the meetings of learned societies. There is a want of logic in all this that makes me doubtful if he has not forgotten the severe logical training he received at his Alma Mater forty odd years ago.

However, I do not lose patience with anyone who cannot see eye to eye with me in my views on Spiritualism, seeing that I lived on this planet for sixty years before the idea of a spirit world and possible communication dawned on my belated comprehension. No sneers or denunciations as to brain softening or incipient lunacy can prevail against one who has experienced such startling revelations as I have received along with many others who have interested themselves in this subject.

The "subconscious" is an utterly futile theory to account for what I have received through mediums and automatic writing. Many people do not want their lost ones to send any news of their spiritual existence. It is a horrible thought: if they are to have any such dealings at all, they would prefer to carry out the experiments themselves. That is just the core of the whole question. They cannot do so. They are not privileged for many reasons, just as they cannot get word from their friends without the aid of the Post Office or the telephone system. There are receivers or mediums in this world, highly sensitive people, through whom alone such communications

can pass from the spirit world to this one: they may be fallible (who is not?) at certain times, but they can be discounted like muddled telegrams or discordant notes from a pianist.

The subject of an after-life and communication from the spirit world must be treated as a reasonable problem for investigation and discussion. It needs not scorn nor ridicule but an earnest desire to know more of a subject which has baffled the best minds of the ages. Spiritualists claim to have placed before the world facts which are revealed by beings of a higher wisdom than ourselves, and they are slowly making that claim good. If only the average man and woman would stop and listen!

SOME HINTS FOR SITTERS AT PHYSICAL SEANCES.

(1) Sit entirely at ease, but do not fold hands, nor cross legs. When sitters are required to "link hands," it is generally effective if one or two fingers are lightly interlocked.

(2) Padded chairs should be avoided. Comfortable wooden or cane, or rush seated chairs are preferable.

(3) Do not sit in a cramped or bent position.

(4) If the making of notes is necessary, these should be made in the *shortest* way possible. Undue mental application in this direction precludes the sitter from affording any help he or she might be able, otherwise, to give towards the setting up of the "active" condition so necessary for sustaining the "power" of the medium and the circle *as a whole*.

(5) Mental strain should be lessened as much as possible. A sociable mood should be encouraged. Conversation should be relevant, and easy in flow; no argumentative disquisitions should be indulged in; a "genial atmosphere" should prevail.

(6) If singing is asked for, never mind whether you think you cannot sing, just try to blend your voice harmoniously with the others—at least "breathe out" the hymn or song; don't cavil at the words; aim at a brisk expression of bright melody, or of spiritual musical sentiment of a devotional nature if that happens to be the *trend* of the singing.

(7) Preserve a "clean heart and a cheerful spirit" throughout the seance; a "clear head" and a "stomach at ease" is also most important! The taking of a heavy meal just prior to a sitting is inimical to success, and often harmful—any mediumistic person should be specially careful of this.

(8) Sitters should be, at least, acquainted with each other if *special* communication is desired, that is if messages from any well-known friend is sought for independent voice or other *physical* methods.

(9) Remember that "side," "swank," secretiveness, or a carping spirit, are alien elements in a seance room.

(10) Lastly, do not forget that a critical attitude ^{can} be combined with one of goodwill, of cheerfulness and of real natural reverence for "the good, the beautiful, and the true."

* * * * *

Note.—Lighting, heating and the general atmospheric conditions of the seance room should, of course, be attended to as necessary, and in accordance with arrangements agreed upon.

L. H.

Professor Hans Driesch, so prominent in psychic research, is accounted to be one of the leading minds in German science and philosophy, and is held in great honour in the intellectual circles of his country.

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DECEMBER 29, 1928

LIGHT

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LETTERS TO THE EDITOR.

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

"THE PROBLEM OF THE 'SUBCONSCIOUS'."

The question of the methods and machinery by which our friends on the other side transmit to us their messages is one that would require a large volume to discuss adequately. We can only in this place touch upon a few salient points.

In this world all our ordinary modes of communication from brain to brain are, like the brain itself, of a physical character. Speech is a matter of vibrations of the air, heard as sounds; writing or printing is a question of signs on paper. Beginning as ideas in the mind, they have to be translated back into ideas in order to be understood. The discarnate spirit is not, in his own realm, dependent upon these methods. These only come into play when he desires to communicate with his brethren on earth, and then he has to appeal to their physical senses as best he can. Whatever he has to say must be first a thought in his mind and the clearness with which it is expressed in our world depends, first, on the strength and clearness of his thought, and, second, on the quality of the particular instruments which he uses in communicating. Even that is not all the story, for the best instrument may be temporarily out of tune, or the "conditions"—a term which covers an immense and largely unknown region—may be unfavourable to communication.

This process of communicating from the other side is, as we have often been told by spirit communicators, one of "times and seasons". There is a kind of ebb and flow between the two worlds, as many of us have noticed. At the flow-tide our friends may come very near and give very clear and definite tokens of their presence. Then the tide recedes, and what comes through is confused and garbled, fragments of the "real thing" mixed with supplementary material unconsciously contributed by the thoughts and emotions of mediums and sitters. It is an unfortunate circumstance that by the uncritical these supposed messages are usually accepted and retailed as wholly genuine communications. The experienced Spiritualist knows better: to his trained mind they do not "ring true", and will not bear analysis. Even the credulous folk, after a heavy diet of this spurious stuff, suffer from mental indigestion. They find themselves deceived and misled, and in some instances throw up the whole matter in disgust. This is a general explanation of some of those "set-backs" and disappointments which visit many inquirers who are so intent on getting messages that they overlook the necessity for studying the methods of communication and providing the best conditions. They demand that spirits shall conform to physical laws and communicate always in as clear and definite a way as though they were still in the flesh. The demand is preposterous, as the careless inquirers would themselves admit if they stopped for a moment to think the matter out.

Communication from mind to mind—from soul to soul—is the normal way. The physical method, however necessary at this stage, is indirect and anomalous. It is only intermittently clear and trustworthy. As a spirit communicator lately remarked of the "direct voice" method: "It is hard to get anything intellectual through the direct voice. We have to focus so much power on the actual mechanism which we build up in order to produce the sounds that we can only, as a rule, get simple messages through." And yet there are those who seem to regard the "direct voice" as a fully installed method of telegraphy between the two worlds. Really, our telepathy is only at its beginnings. That is why those who rely upon it as something in full working order get such frequent and rude shocks. The conditions of spirit communication are likely to continue fickle and capricious until we have mastered the laws which govern them. Every now and again there comes an auspicious moment, and then the communications are definite,

(Continued at foot of next column).

Sir,—Your correspondent, Mr. P. R. Palethorpe, quotes Hudson's *The Law of Psychic Phenomena*, as defining the subconscious as the "I, the ego, the soul". It is the "life principle", he says, and "The powers of which we catch occasional glimpses . . . are powers which pertain to its existence in a future world. It is a part of God, partaking of the nature and attributes of the Divine Mind".

Mr. Palethorpe then proceeds to draw the following conclusions: "The subjective (or subconscious) mind is, then, the soul or spirit. It is independent of the body; the conscious is not so. The conscious dies with the body. Its powers depend wholly on a physical condition of the brain."

Perhaps we err in treating the conscious and the subconscious as separate and distinct parts of the ego or soul, whereas they are the manifestations of the soul, functioning, as best it can, through the limitations of the physical organism.

The soul, in its operation, has been likened to an ice-berg, the larger portion of which is submerged in the ocean; the smaller portion is in the atmosphere and sunlight. It is the submerged portion that represents the soul during its work-a-day life when it is puzzled with occasional glimpses of the higher and brighter part. Of course, it judges life and its varied manifestations from its plane, which is submerged in the denser element, and is inclined to treat its other part as being fleeting and illusory.

This is a rough illustration of how we appear to the denizens of the spirit-world. They know our perplexity, because they, too, have had similar experience. They try to make plain to us that the organised spirit body is more responsive to the full powers of the soul when freed from the restrictions of the earthly body, and often during the hours of sleep, the soul, clothed in the finer substance of the spirit body, is able to bask in the realms of the spirit world, to visit distant friends, and districts, and at times to impress these on the memory of its sleeping, submerged self. But there is no portion of the soul's activities lost. All is stored in the memory of the superconscious self.

Thus it will be seen there is the memory of our earthly life, and the fuller memory of the visits to the spirit world. But when we become denizens of the spirit world, and wish to draw near to friends left behind, we shall realise, as do our spirit friends, that the psychic and astral forces surrounding the earth inhibit portions of the memory. Such, in brief, is the testimony of my spirit teachers, and such, I see, is the testimony of the Rev. Charles Drayton Thomas's father from the spirit world.—Yours, etc.,

ALFRED KITSON
(late Gen. Secretary to the British
Spiritualists' Lyceum Union).

(Continued from previous column).

trustworthy and convincing. The wise investigator contents himself with these for the time and waits patiently for the next favourable opportunity—the "vital moment", as a spirit communicator calls it. The unwise ones press and probe and try to force things out of their season. Their imperative demand automatically creates a supply, but it is a supply of inferior and adulterated stuff, as even the clear-headed people amongst non-Spiritualists become instinctively aware. It is not always malice and prejudice which leads such people to reject some so-called psychic evidences. It is the intuitive perception that they are untrustworthy. That is why all sincere and intelligent Spiritualists are now endeavouring not only to accumulate indubitable proofs, but to clear the channels by which they are conveyed.

D. G.

LIGHT,

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ATTACKS ON SPIRITUALISM.

Readers of LIGHT occasionally write us in some distress drawing attention to attacks on our subject that appear from time to time in the Press; it may be that in the course of a report of an address by the Rev. Ignor-Ramus there appears a scathing condemnation of "the vulgar magic of Spiritualism"; or perhaps in the course of an article on "The Fallacy of Spirit Communication" Mr. Dunce Dullard explains the impossibility of a "disembodied spirit" being able to send messages from the land of shades; or possibly the subject is dealt with in a letter (signed "Disgusted," "Commonsense," "Anti-Humbug," or some equally uncompromising pseudonym) in which the writer shows—supporting his argument with a Biblical text—that attempts to get in touch with our arisen friends are sacrilegious tamperings with divine mysteries, and liable to bring the rash investigator in contact with diabolical agencies. And so on.

Such outbursts as these prompt some of our friends to write us imploring that we take immediate steps against the attackers. Usually we decline to do so, feeling that the attacks do not merit any serious attention.

Of course there are some forms of attack that we feel called upon to deal with energetically; we resist for instance any serious attempt to curtail unfairly the freedom of the genuine medium and the liberty of the earnest psychic investigator. For the dull type of critic who pours out at intervals his dreary stream of platitudinous condemnation, we have a patient toleration. Spiritualists can afford to smile and be silent in face of these vapourings.

If the central ideas for which we stand were matters of faith or opinion, there might be a justification for a deliberate policy of vigorous and unremitting defence against criticism and hostile comment. But our case is true, and Truth needs no forcing or thrusting, no armour-plated defences, no vigorous system of counter-assault to protect it from outside attack; Truth is an impregnable rock against which the waves of criticism batter themselves in vain. Granted that there will always be those who deny plain facts, but such people usually matter little. The man who obstinately persists that two and two make five scarcely needs refuting, and it is frequently the wisest policy to leave him to his delusions; for we live in a free country, and there is no law that prohibits the braying of asses.

LIGHT

THE SCEPTIC.

BY FRANK LIND.

It was in the middle of a tunnel that I first became conscious of the ghost's presence. A sudden feeling of chilliness in the compartment caused me to lower my newspaper, and glance towards the window; which, however, was shut. I was about to revert to my reading when a melancholy groan, somewhere in my immediate vicinity, apprised me that I was not alone. In the corner, facing me, sat a man of unusually small stature; he was, indeed, almost a dwarf. He looked decidedly more solid than one would have expected for a ghost; so much so, it did not directly occur to me he was one. So timid was his manner, I hesitated to address him, thinking he might vanish at once at the sound of my voice. Thus *he* was the first to speak.

"Why do you not get into a panic and pull the cord?" he sighed. "There is no object in haunting people if they do not go half-crazy with fright, or faint. The other night one old lady, on my entering her room, begged me to be seated and warm my feet in front of the fire while she brewed me a cup of tea. Heartbreaking! How would *you* like it?"

"Most disappointing," I sympathised.

"It is," he lamented, "very! From your attitude towards me I might be merely an Eskimo; some strange being from a region of *this* world with which you are unfamiliar. You do not gurgle inarticulately, nor bury your head in your paper; you converse with me quite calmly. At one time I used to find it very effective to open the door and fling myself out. That sent people frantic; they'd leap out of the carriage after me, in many cases. But now these patent catches on the doors have spoilt everything. Last time I attempted the trick, I couldn't force the catch back. 'Let me 'ave a try at it, guv'nor,' proposed the burly workman whose nerves I had hoped to shatter. He was a pig-headed fellow; naught would convince him I was a ghost."

"The British workman is a very obstinate species," I murmured.

"He was more than a trifle intoxicated. Kept on telling me I ought to sign the pledge. When I tried to convince him I was supernatural, then did he threaten to punch me into sobriety. I'faith, one has not the ghost of a chance! No one in these days truly believes in us."

"You surprise me. My impression is that the public is becoming daily more enlightened in psychic matters."

"Of a surety. And familiarity doth breed contempt. Fools swarm to seances; afterwards gabble about spirits, as of the latest dance, music-hall turns, whatsoever craze is to the fore. They speak glibly of 'thought-forms', 'metethereal imprints', 'ectoplasm', 'ideoplastic forces', 'telekinesis', 'cryptomnesia'. Such terms were not heard of when I was in the flesh. This analytical enthusiasm is worse than absolute scepticism."

"You mean it dispels all fear; or even doubt."

"More than that. It makes, sir, a sceptic of me. I ask myself, am I just a scrap of metethereal imprint, an evanescent thought-form, or a—a jet of atavistic animism? Do I really exist at all? I fear I shall be driven to West Africa, in order to retain a shred of my self-respect—to the tattooed Yorubas, whose dusky skin turns pale at the very mention of the word 'Egugu', or spirit of the dead."

The light from a lamp gleamed into the carriage; the train was nearing a station. He shivered, put up his hand to shade his eyes. Then he floated towards the door as quickly and silently as the luminance from a pocket-torch.

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SIDELIGHTS.

"Plymouth, with her nine Spiritualist sects—each with their own church—is for its size one of the most psychically-minded towns in England," states the *Western Evening Herald*.

* * * * *

Writing in the *Daily News* of December 8th, in connection with the series, "Spiritualism on Trial", Sir Oliver Lodge says: "What survival means, and what its implications are, may still remain to be ascertained. But there is a *prima facie* case for investigation. . . . The evidence is that personality persists, that individuals continue after the destruction of their bodily organism."

* * * * *

Mr. E. P. Hewitt, K.C., contributes to this same series in the *Daily News* of December 11th, giving his views on the Spiritualist case in the course of an interview held at his chambers in Lincoln's Inn. In answer to the interviewer's question: "Do you, as a lawyer, really feel satisfied that the fact of spirit communication has been fully and abundantly proved?", Mr. Hewitt replied: "No murderer has ever been condemned on evidence approaching in conclusiveness the wealth of testimony which establishes the power of spirit communication."

* * * * *

In an interview published in the *Daily News* of December 13th, Mrs. Philip Champion de Crespigny points out that hundreds of thousands declare every Sunday their belief in the "communion of saints", while antagonists of Spiritualism claim that the Spiritualists communicate only with the devil and his followers: "But if the door be opened at all, why should it be closed to the great army of those who are neither saints nor devils—those we have loved and lost for a time? Reason rebels at the illogical limitation."

* * * * *

The strange story of a civil engineer, Mr. C. P. Fox, C.E., who found himself, and his bed, transported to a neighbouring cemetery during his slumber is given in the December issue of the *Occult Review*. He was engaged at the time on construction work for the South Mahratta Railway, and late one evening arrived near Castle Rock in the Canara jungle, where he passed the night in a *dak* bungalow. There was a disused burial ground near by. The engineer slept in a camp-bed on the bungalow veranda; waking suddenly, he found himself in the burial ground, his camp-bed wedged between two tombs. Furiously he called his servants, upbraiding them for playing a practical joke on their master. Tremblingly they protested their innocence. With great difficulty the bed was dislodged and brought back to the veranda. Again Mr. Fox woke, to find himself upon a swaying bed, and, to his amazement, realised that he was once more among the tombs. Philosophically, he determined to remain where he was; he fell asleep, and on awaking at daybreak found himself back on the veranda.

Writing in the *Daily News* of December 13th, a correspondent, Henry R. Foskew, late Quartermaster-Sergeant of the 18th (Queen Mary's Own) Royal Hussars, recalls a personal experience that occurred in the winter of 1916; some sergeant-instructors of the Guards who had been discussing Spiritualism in the mess came round to Mr. Foskew's quarters, where they sat round a table, apparently in an attempt to obtain psychic manifestations. Mr. Foskew, who sat apart, taking notes, states that the table rapped out the name of one of the sitters, Sgt.-Major Bennett; next came a poem of three verses; there is a suggestion that this was communicated by a dead comrade of Sgt.-Major Bennett, for the latter stated that he and a soldier friend had recited it together in the trenches on the morning of the day that the friend was killed.

* * * * *

Two more posthumous articles on "Survival after Death" from the pen of the late Viscountess Grey of Fallodon appear in the *Yorkshire Post* of December 4th and 5th respectively. The views she expresses are, to quote from Lady Grey's own words, "the outcome of many years of interest in the study of Psychical Research, for my father instructed me early in the teaching at the back of Spiritualism." She continues: "People of authority concerned with the movement visited my parents' home: Edward Maitland, Gerald Massey, Barrett, Gurney, Myers, Crookes, Mount-Temple, Wilberforce; these I heard converse, and their books lay on our tables; but I was never led to hold Spiritualism in the place of religion. It was looked on as a light of knowledge in which to view the teaching of Christianity, and through it better to understand the narrative of the New Testament—the greatest Ghost Story in the world."

* * * * *

"My husband had a queer experience at his work. He was descending from a crane at the time. Near the foot of the ladder from the crane is a large tank full of water. As he came down the ladder he chanced to glance into the tank, and he was startled to see the vision of our boy in the water. 'It's a good job I had a firm hold of the rails, or I would have fallen down,' he said afterwards." Thus says Mrs. Crowe, of 312, Borough Road, Middlesbrough, in an interview in *Thomson's Weekly News* of December 8th, in reference to the mysterious death of Edward Crowe, a fifteen-year-old boy, who was found drowned in Dunkirk docks while on his first voyage, in the s.s. "Lord Guilford". Mr. Crowe saw the lad's face reflected in the tank on two different occasions; this was several days before news of Edward's death had reached his parents.

* * * * *

An "ordinary manual labourer" who knows no foreign language and has never been out of England is stated by the *Sunday Chronicle* of December 9th to have "burst into a passionate flood of words in an unknown tongue" while in a state of semi-consciousness following an accident in a Sheffield engineering works in which he sustained a crushed foot. The language was believed to have been Hindustani, and the injured man is reported to have said that an Indian would "speak through him" during moments of mental stress, though he himself had no knowledge of what was said. The ambulance-room attendant who dealt with the case states that after addressing some Hindustani phrases to the "Indian" he at once received an answer; "the voice was there," he says, "but it was certainly not the voice of my patient." Unfortunately, he could not say whether the answer was in Hindustani or some other tongue.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

DECEMBER 29, 1928

THE INNER LIGHT.

By W. H. EVANS.

After long travail the soul comes at last to that stage where all is darkness. Having sought diligently in the outer world amongst the works of God; having climbed the stairway of the stars, and dived into the depths of the sea; having explored the caverns of earth, and sought out the mysteries of the air; at last it proclaims, even amidst the wonders of God's creation, that "all is vanity". Amidst the lesser glories of the world; amidst the stately silence of the night; amidst the beauty and grace of form of beast and bird and flower, the soul finds no rest. It lingers in the halls of the eternal and scrutinises the scrolls of Being, and seeks ever to know; yet as knowledge is added to knowledge, as it unrolls the pageant of history, it reads only of the restless, heaving sea of life. For ever man goes forward; and his songs, dramas, art in all forms, seem futile and vain, for man seeks a light that never was on sea or land. And while he seeks in the external he can never see the light that is hid, for he looks not unto God but only unto God's creation.

And yet, even God's work reveals His majesty; His infinite care and patience, for does He not fashion the meanest atom with as much care as He forms stars and clusters of worlds? Who that pauses before a flower and beholds its sweet beauty can forbear from thoughts that surge from the unknown—thoughts that press heavily because of their very vagueness, yet which speak definitely enough if the mind be uplifted to the world of soul? Yea, even in the outer courts of God's universe where beauty is strewn with lavish hand; where stars and flowers glow with light, and birds carol their praises; where the very fish in the seas leap for the "joy of life"; in all this there may come into the adoring mind a breath of higher worlds, a glimpse of richer glories. But man labours to be exact. He must know how these things be, and after all his labour, his explorations and searchings, he falls back, sick at heart, wearied, worn and dissatisfied, with no shadow of peace upon his heart. Then comes darkness, a state in which all seems blank negation; where beauty becomes the mockery of sorrow; where the light of stars and suns but throws into greater relief the darkness of his soul; where the scent of incense and flower mocks his soulful yearnings, and seems to drive him to despair—for all these outer wonders and glories that are but the casket which holds the jewel have not yielded up to his spirit what he has sought. So he sinks back into the gloom. His hand lets loose the reins of his spirit, and for awhile he drifts. For all is vanity! So he rests.

And what wonders and transformations take place in the dark. It was in darkness that the spirit of God brooded upon the face of the deep, and moved upon the face of the waters. In darkness did God dream of the universe-to-be. And man, after his searchings, comes without knowing to the place of primal darkness. Then begins the great wonder. For while he rests he must perforce wait, and it is while he waits the wonder begins. Without conscious awareness of any inner change there creeps into his mind a fragment of divine speech. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not grow weary; they shall walk and not faint." Ah! he knew not when he searched in the world of form that the formless was ever with him; that "although his heart devised his way the Lord directed his steps". He knew not that his eager searching was but a prelude to discovery, though he hoped to discover much and did discover much about the outer life. But the whisper from the unseen heights of Being brings him to the sanctuary where the flame of Divine Love burns in all its purity. And in the light of that hitherto

hidden glory he knows God. Here is Life Eternal, for there is uncovered in him the Christ of God who has patiently awaited his home-coming. He who could not come to birth amidst the noise of the world and its tumultuous strivings; he waited with infinite patience for that exhaustion of mind he knew must come; waited for that surfeit of knowledge which should make him proclaim, "all is vanity". And in the darkness which followed the long travail comes the first gleam of that inner light whose glory suffusing his being is for him the realisation of the first command, "Let there be Light". Now he knows the meaning of the words, "I am the Light of the World". Yes, the world of the soul, the world wherein comes to birth that tender compassion which outstretches its arms to save mankind. Here he sees "with other eyes" and looks into the depths of his own soul and sees reflected in the clear pool of his own being the image of God. Now comes peace. Thereafter the welter of the world ceases to perplex: to the knowledge of outward things he adds the wisdom of the spirit. Out of blood and tears have come strength and knowledge of a great purpose underlying all creation. He rests, yet in his rest toils greatly at the things of God. He knows that within is all power, that all creation but reflects his vision of God. By this inner light his steps are guided, and he seeks God in all ways and finds Him in all places. And he rejoices to find Him enthroned in the heart of his brother, for then he knows that the kingdom of heaven is near.

THE SURVIVAL OF THE MIND.

A letter in our thoughtful contemporary *The Outline*, by Mr. J. Bari-Woolls, discusses with much penetration the question of Life after Death. He observes that in the play "Thunder in the Air" (to which we gave attention at the time of its appearance) the idea of survival was interpreted as meaning only the survival of the memory of the deceased man in the minds of his friends. That, of course, is merely metaphysics, and metaphysics to-day is out of date. Mr. Bari-Woolls comes nearer to the idea when he finds that mind pervades everything, and that the whole of a man's activities in life is the expression of himself as a mind using certain physical structures upon which, however, his mind is not dependent for its existence. Further, he cites Dr. McCurdy in whose *Principles of Psychology and Physiology* it is shewn that the functions of the mind can usurp structures of the body not primarily evolved for those functions, which is well known to medical men familiar with the fact that when one part of the brain is damaged or destroyed, another part will take over the work. (The same consideration, by the way, applies to some other bodily organs.) As Mr. Bari-Woolls remarks, consciousness requires a nervous system to express the designs of the mind, and he asks:

What can be more logical, then, than the belief that mind survives the death of the body, and remains unconsciously active, until, by usurping the nervous system of a living medium, it gains temporary consciousness and can then communicate with the living?

That is actually what happens. Only we should rather enlarge the idea by pointing out that the discarnate mind is active and conscious on its own plane, having its appropriate instrument of expression in the spiritual, or etheric, body, proper to its new state of life. It is only in communicating with us who are in physical conditions that it has temporarily to adopt the methods indicated by Mr. Bari-Woolls. But these things will be made clear to the world at large as the knowledge and understanding of psychic facts increases.

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"THE TRUE GOD OF ANCIENT INDIA."

By R. A. OAKSHOTT.

Throughout the ages man has always endeavoured to depict his God as being in his own image. This rather unfortunate tendency on his part has mostly led to a degraded conception of Deity; and, consequently, to religious intolerance—the curse of the world from time immemorial.

In the great Scriptures of the world, strangely enough, this tendency is not apparent (excepting, perhaps, a portion of the Old Testament), and of all those Scriptures the wonderful writings left as a rich legacy to us by the Sages of ancient India—the Upanishads—best preserve that tremendously high conception of God which is, to a lesser degree, perhaps, characteristic of all the truly inspired Books of the world.

To the writers of the Upanishads, those deeply mystical forest-dwelling saints, God was all-pervading, nothing was separate from Him, yet He remained beyond comprehension, at least, by the ordinary consciousness. Brahman was all—existing in all things, the root of all things, guiding all things, yet unperceived by those in whom He dwelt.

To them, Brahman, the All-pervading Spirit, was the Spirit in man—was the true Man. It follows from this that every man, whether a liar, a saint, a drunkard, a pure mystic, a thief, or a God-loving man, is Brahman in essence; and the only difference between a murderer and a holy man lies in the thickness of the veils which conceal the Light of the Spirit within—veils, thickened or thinned, by the bad and good deeds of the personality.

This Brahman, although incapable of comprehension in Its entirety, could be found by the earnest striver after Truth, by means of meditation, pure living, and non-attachment (the doing of duties without desire for fruition). By turning the purified mind within, and realising that Liberation came from within, and not from the favour of a despotic Deity, is the fundamental teaching of the Upanishads. That, and the fact that they teach that God dwells in the hearts of all creatures, makes them one of the most inspiring of all the Scriptures on which to mould one's life.

In the Brihad Aranyaka Upanishad (3. 3rd Brahma) it is said of Brahman:—

"Unseen He sees, unheard He hears, unminded He minds, unknown He knows. There is none that sees but He, there is none that hears but He, there is none that minds but He, *there is none that knows but He*. He is thy soul—the Inner Ruler—immortal."

These ancient Mystics held that the ordinary "everyday", unpurified mind and emotion, were the great concealers of the Spirit, and only those who set about refining the mind, and transmuting (not destroying) the emotions, could reach that Inner Ruler. Thus in the same Upanishad as before (3rd ch.) :—

"He is the perfect Spirit, of the measure of a thumb, the Inner Soul, who always abides in the heart of every man, the Ruler of knowledge, who is concealed by the heart and mind. Those who know Him become immortal" [suffer birth no more].

Then with almost a cry of triumph:—

"I know Him, the Undecaying, the Ancient, the Soul of all, omnipresent by His pervading nature, whom the knowers of Brahma call unborn, whom the knowers of Brahma call everlasting!"

Now, there is only one way to realise—to be at one with—the Spirit which lies within. All the sacred books of all religions, without exception, have the same teaching with regard to it. The Upanishads are not lacking in practical ethical teaching, and directions for Self-realisation. In the Katha Upanishad (3rd Valli.) :—

"Know the soul [embodied soul] as the rider, the body as the car. Know the intellect as the charioteer, and the mind again as the reins."

"They say the senses are the horses, and the objects are the roads. The enjoyer is the soul endowed

HIGH FREQUENCY HEALING.

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

I have recently been experimenting with the Electric high frequency discharges.

The action of these upon the human body appears to be very beneficial in many cases.

These high frequency vibrations appear to one to be on the borderland of psychic matters.

Let us follow, for a moment, the process of taking an electrical vibration into the system.

At a low rate of vibration, electricity is exceedingly distressing, and we get that terrible sensation known as the electric shock, but as the rate of vibration increases the sensation becomes more bearable until at a very high rate indeed, known as high frequency, the shock to the nerves becomes a mere tingling sensation very much like that of blood returning to a limb which has gone to sleep. The sensation of "pins and needles" is so much alike in the two cases that we are led to speculate as to whether or not they are the results of a similar reaction. As the high frequency is increased to a higher frequency the tingling sensation fades out and gives place to a sensation of warmth.

This is the point at which these electrical vibrations are beneficial. These high frequency stimulations, applied regularly, cure all kinds of ailments, such as chronic rheumatism and disorders of the glands, etc.

Various theories are put forward from time to time by the medical profession which seldom agree, but the facts are that vitality appears to be restored to certain organs enabling them to carry out their work.

This is precisely what seems to occur when a so-called magnetic healer gets to work. He claims, as a rule, that it is a matter of vibration. To the man-in-the-street this appears to be sheer nonsense, but the man-in-the-street does not necessarily pause to consider how wholly dependent he is upon very high frequency vibrations.

The action of breathing and the beat of the pulse should tell him that unless he can respond to vibrations of a certain rate he cannot live in this world.

Since the lungs and the heart call for definite rates of vibration is it not clear that we must expect other organs to respond to other rates? We find that this is so. Eyes and ears have their own octave scales, and these frequencies are very high compared with the slow periodicities of the heart and lungs.

The very high frequencies that are used in electrical experiments are all produced by interacting "fields", a field being equivalent to an aura, an invisible outer shell of energy. Consequently in manipulating high frequency mechanism we are forced to come very close to practices which psychic people have been insisting upon for a very long time and calling "magnetism".

While a patient's vitality is low, secretions may have been formed which need a higher rate of vibration than normal in order to disperse them; extra energy of some kind may be called for which the sufferer is unable to supply; the impure secretion will not break down unless a higher rate of vibration is supplied—either by electric treatment or by the "magnetic passes" of the professional healer.

The high frequency treatment may be merely the stimulation of the nerves to respond to that psychic force which produces the human aura, and it may be far better to employ energy of a human origin than that produced by mechanical apparatus.

(Continued from previous column.)
with body, sense, and mind; thus say the wise.

"Whoever is unwise, with reins never applied, has the senses unsubdued, like the wicked horses of the charioteer."

"But whoever is wise, with the mind always applied, has the senses subdued, like the good horses of the charioteer."

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RAYS AND REFLECTIONS.

Christian Science has done such an immense amount of good work in healing those who could be cured by no other means that I am loath to jest at its expense. But it has its excesses, and it is to these that the following little story may apply. A cynical old gentleman was induced to try it for his sciatica, but without success. Later he was asked, "Did Christian Science cure you of your sciatica?" to which he replied, "No; my sciatica cured me of Christian Science!"

* * * * *

While watching the tremendous number of motor cars in a busy street a reflective man remarked to some friends what a blow to the automobile industry it would be if someone suddenly hit upon a cheap, practicable and popular method of aerial travel. The comments provoked were of the "Pooh!" and "Bah!" order. They came from two typical sons of John Bull. So probably the new discovery is on the way, for that is the usual prelude to the approach of the particular thing pooh'd and bah'd at. When it arrives Mr. Bull is silent, but that only means he is saving his breath to pooh-pooh the next new idea.

* * * * *

I have sometimes thought that the question of understanding other-world conditions and psychic methods of communication would be simplified if the student took account of his experiences in this world. Take, for example, the question of "helping out" phenomena or messages. We are all familiar with that type of person who "butts into" the story told by another, either to anticipate the point or to assist the narrator in finding the most appropriate words. We also know the type of mind that has an itch for gratuitously altering and "improving" the written statements of others. These things are never regarded as criminal, but only as marks of officiousness or excess of zeal. But when similar things happen in the case of psychic phenomena there is an immediate howl of "fraud", and the whole matter is dismissed with ignominy. The medium, of course, ought to be passive, but mediums are human, like their critics.

* * * * *

I think there is room for discrimination in these matters, for there is all the difference between people who maliciously garble or misrepresent the statements of others, or who alter documents for nefarious purposes, and the class of persons to whom I have referred. The first set is inspired by criminal motives; the other simply by amiable but ill-timed efforts to be useful, flavoured, perhaps, with a little egotism. There is not such a wide difference between this world and the next as the raw student of inter-communication appears to suppose.

* * * * *

Somewhere in his works, Andrew Jackson Davis describes a kind of clairvoyance of the mind which develops in people of trained intelligence—"intellectual clairvoyance", he calls it. It must have been clairvoyance of this type which prompted Erasmus Darwin to write in 1792 (in his poem "The Botanic Garden") the following poetical prediction:

Soon shall thy arm, Unconquered Steam! afar
Drag the slow barge or drive the rapid car,
Or on wide-waving wings expanded bear
The flying chariot through the fields of air.

But he went even farther by suggesting in a note that, if not steam, "some other explosive material" might be the motive power of the "flying chariot". Quibbling critics cannot, therefore, well complain that the poet was wrong, because our aeroplanes are not driven by steam. Erasmus Darwin, by the way, was the father of the great Charles Darwin, and his preview of the railway train and the aeroplane is well worth remembering.

D.G.

"SPIRITUALISM ON TRIAL."

The *Daily News* discussion, which is in mid-career at the moment of writing, is full of matter for interest, indignation, astonishment or amusement according to the disposition of the reader. But we feel that it cannot fail to have a tremendous effect. We see it has brought out some new facts on the side of our subject, as well as disclosing the identity of some hitherto unknown friends. On the side of the "anti's" have appeared statements showing the general poverty of argument in the opposition camp in the way of exploded theories, and errors and misconceptions so absurd that they have provoked wrath on the part of those Spiritualists who are evidently afraid that their truth may suffer by too much rough handling. For our own part we feel that it is a good thing that the opposition shall be allowed to do its worst and test its strength to the utmost in the tussle. This was the standpoint of "M.A. (Oxon.)", who held that in testing a supposed truth it was necessary to break everything in pieces and pound it in a mortar. If the subject of that drastic ordeal could not survive the process, then it was not a truth and might be discarded. This was a robust philosophy—too robust, we fear, for a few of our friends. But if we adhere firmly to our central principle and are not distracted by what happens in the case of details and minor issues, we shall do well. We can in this instance reverse Benjamin Franklin's old aphorism and say with equal truth that if we take care of the pounds the pence will look after themselves.

NOTES ON NEW BOOKS.

"The General Book of the Tarot." By A. E. Thierens, Ph.D. (Rider & Co. 5s.)

Dr. Thierens's system of divination by cards (the Tarot) is based on comparison of divination by astrology. The four suits correspond to the four elements, and the twelve cards in each to the "houses of the Zodiac". This method of divination is supported in principle, though not in details, by Mr. A. E. Waite in an historical Introduction. There is nothing to convince the sceptic, but much to interest the initiated and to mystify the general reader.

K. M. E.

"Hebrew Astrology." By "Sepharial". (Foulsham and Co. 5s. net.)

This will be welcomed by those interested in astrological research and the occult significances, if any, of the Pyramid measurements.

The law of Cyclic Unfoldment is dealt with, and the theory expressed that Periodicity is the recurrent manifestation of the Cyclic Law, and that this Law is the expression of the Divine Plan.

The Pyramid measurements as applied to prophecy are given in considerable detail, and it is shown how the exact duration of the Great War and also the time of Tribulation to come were predicted.

It is claimed that the exact dates of the outbreak of the Great War and also of the cessation of hostilities were given with accuracy, but no references are given as to the "where and when" of the publication of the predictions.

A. A. C.

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