

# AUG 26 Light:

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

Edited by **DAVID GOW**

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From *Light* :

The name of Miss Margaret Underhill is well known in Psychical Research circles, and some of us have heard of the communications said to have been made to her by Professor James. In this book she gives a highly interesting account of how the messages were received, and the corroborative evidence given through various mediums, in especial Mrs. Osborne Leonard. The main body of the messages was given by automatic writing through the hand of Miss Underhill herself, but there were remarkable confirmations through the mediumship of others, extending and verifying the writing itself. The messages are highly instructive, outlining a philosophy of life from what to many readers will be a new angle, full of suggestion and at the same time consistent with much that has been given from spirit sources of late years. The present reviewer, inclined to be critical of such communications, found in it many gleams of strange wisdom, very appropriate to these days when there are signs everywhere of a great spiritual advance, foreshadowed in visions, intuitions and a sense of new life. The psychical and the spiritual come into close touch in the book, and there are clearly discernible hints of that Great Design whereby "the stuff of which life is made (spirit) will become master of the stuff of which man is made (flesh)". The super-conscious is to free itself from the subconscious—a great lesson for those who can understand.

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

"Light! More Light!"—Goethe.

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

No. 2536. VOL. XLIX. [Registered as SATURDAY, AUGUST 17, 1929. a Newspaper.] PRICE FOURPENCE

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enough that a general acceptance of it, on the part of the religious world, has not yet been reached. But in the meantime there are clear signs of progress and this is all helpful in the direction of placing the idea of a future life on a natural and reasonable basis.

## CLASS CONSCIOUSNESS.

Mr. Tony Weller—Sam Weller's father—was, as we remember, very sensitive about any reflections on coachmen, as being an affront to "the cloth". Even though there was then no Amalgamated Society of Coach-drivers, the old coachman had that admirable thing, *esprit de corps*, the spirit which unites a class of men following the same calling. It is probably all the better when the class is not officially organised. Professor James wrote that "no well-organised sect or corporation of men can be trusted to be truthful or moral when under fire from the outside". We can see abundant evidence of that when we survey some of our "close corporations", religious, medical and legal. Individually their members may be very honourable and fair-minded, but as a corporation they often prove utterly tyrannical and unscrupulous when their interests are threatened—having the giant's strength and using it like a giant. In this instance we can see another argument against the organizing of Spiritualism—even if such a thing were feasible. It might in that case follow the course of all corporate bodies and lose its soul in the process.

## NOTES BY THE WAY.

### THE HUMAN WAY.

One of our friends once remarked rather bitterly that even an archangel if he appeared at some so-called spiritual seances would get a very cool reception, unless he shewed signs of being a pleasant chatter-box or displayed a readiness to give advice on business and domestic affairs. But it is necessary to remember that average humanity has not yet outgrown the desire to be amused rather than instructed, and prefers pecuniary advantage to spiritual advancement. It is customary amongst the serious—we had almost said the "unco" guid—to denounce these things vigorously, and although we are sometimes irritated by their results, there are compensations. In short, we would rather see the invisible world sought for low ends than denied altogether. And as for the counterfeit stuff, for which the sitter is often more to blame than the spirit-world, we can only say that Spiritualism, like commerce, has its spurious imitations, but these only lead the earnest enquirer to persevere with the task of obtaining the real things. It is a commonplace that there can be no counterfeits which are not imitations of something genuine, but that consideration, as with some old proverbs, is often ignored because it is over-familiar; which reminds us that many of those "old saws" would convey their wisdom more readily if they were put into newer forms, so important is form in the presentation of truth. For it is the human way to desire novelty, whether in wit or wisdom.

### REASONABLE RELIGION.

It is not so very long ago that religion was held to be outside and independent of reason, and probably there are to-day a considerable number of undeveloped minds who still trace such a division. But in former days when it was regarded as something like blasphemy to examine the foundations of religion in the light of reason, the hostility supposed to exist between the two things was shewn by the name adopted by some of those who disputed religious revelation; they called themselves Rationalists. But we have travelled far since those days and even the less advanced minds in the religious world claim that as "God is reasonable", religion must also have a reasonable basis. The conception of the Creator as governing the Universe on intelligent and intelligible principles is a great step forward. Still, it is clear

## FEDA'S MESSAGE TO THE SOCIETIES.

Mrs. Anna E. Menzies writes:

At a sitting with Mrs. Osborne Leonard, on July 29th, Feda asked me to give the following message to those Spiritualist societies who offer tea and coffee to the speaker after the meeting. I took it down largely in my own words:—

Tell the Societies that if they want the best work from their speakers they will not offer them tea or coffee after the meeting, but just *before*. After the meeting it is harmful, because "the brain shouldn't be stirred up then—it should be sub-si-ding, going to sleep"; but just before the meeting a cup of tea or coffee would be most helpful, *not* "fire water". Some would say it should not be necessary; but remember that the speaker or clairvoyant has no magic carpet to transport him to the hall—he often has a long journey to get there. Shoes and boots aren't the most healthy footgear; they prevent the feet from breathing—sandals are the best thing; but owing to modern conditions, and cold and wet, we mostly have to wear boots or shoes. In the same way, owing to modern conditions and the necessary journey to the hall, that cup of tea or coffee, just before going on the platform, would refresh, and lead to better work. "Tell them Feda says so."

PSYCHIC BOOKS IN GREEK. Stinton Moses's classic work *Spirit Teachings*, and Florence Marryat's *There is no Death* are now obtainable in Greek translations.

## THE VALIANTINE SITTINGS IN BERLIN.

BY H. DENNIS BRADLEY.

(Continued from page 375)

Mr. Florizel von Reuter, the world-famous violinist, who originally approached me on behalf of the Berlin Okkult Society to arrange for Mr. Valiantine's visit to Berlin, happened to be in London during the early part of June, as he was giving a Recital there. During his short stay, Mr. von Reuter and his mother dined with me at Dorincourt, and I told him everything that had taken place in Berlin. Mr. von Reuter and his mother both possess a deep and exceptional knowledge of psychical research, Mr. von Reuter, was travelling from London to Berlin, and I asked him if it would be possible for him to see Dr. Quade and Dr. Kröner, and ascertain any particulars he could of the basis upon which the allegations against Mr. Valiantine were founded. Mr. von Reuter got into touch with Dr. Quade in Berlin and received the following letter from him.

TRANSLATION OF A LETTER OF DR.  
F. QUADE, RECEIVED BY FLORIZEL  
VON REUTER.

Dear Mr. von Reuter,

Touching the Bradley-Valiantine affair you have only heard one side and are consequently a little too harsh in your judgment of us. Mr. and Mrs. Bradley and the Valiantines were treated most hospitably and amiably. At the first sitting only the nearest relatives of Frau v. Dirksen were present, she having a right to stipulate this, as she was giving the 3,000 marks. I had only slight influence upon the sittings, as I could only choose three sitters. At the second sitting Dr. and Mrs. Kröner, as well as Dr. and Mrs. Schwab were present, all decidedly *pro*, the third sitting my wife and I, the clairvoyante Countess Beck, another time Dr. Sünner, at one of the last ones, Colonel Schuppe and wife and myself. None of these people were sceptics or novices, so they could not have had a bad effect. The fact that none of these got anything convincing cannot be attributed to their personal attitude. Frau von Dirksen, in spite of her growing suspicions, preserved her amiable attitude and prevented any lack of discipline on the part of the sitters.

Mr. Bradley, himself, admits that the first three sittings were the worst he ever experienced with V., but it is not right to hold Frau v. D., or those persons invited by me, responsible. When one considers that there was never a single movement of the trumpet, which Valiantine could not have made himself in the complete darkness, that we never heard him speaking simultaneously with another voice, that nothing was said that Valiantine could not just as well have said himself, that the German spoken sounded exactly like the stammering, halting speech of a foreigner, and that the voices themselves seemed disguised, Mr. Bradley must admit that he himself would never have been convinced by such "phenomena", nor can he expect Frau v. Dirksen to be impressed. We, who are experts in psychic phenomena and have gained conviction elsewhere, have been forced to the conclusion that everything which took place could easily have been produced fraudulently.

Certain observations of Frau. v. Dirksen, her daughter and the Kröners would seem to indicate that there was, indeed, occasional trickery, and Dr. Kröner's account of the sittings will deal with these, although I have used my influence

to induce Dr. Kröner *not to draw the conclusion* that, because the Berlin result was unfavourable, Valiantine is not a genuine medium or that Mr. Bradley's impressions as told in his books, were the result of insufficient attention and care.

I hope you will do your best to persuade Mr. Bradley that there is no ill-feeling or deliberate intention to be unjust in our conclusions.

I feel sure that if you had been present you would have been of the same opinion.

Even the best mediums occasionally resort to trickery when good results are not obtainable. I hope you will do all in your power to decrease the tension and avoid anything in the way of a scandal, etc., etc.

(Signed) DR. F. QUADE.

Mr. von Reuter added in a postscript :

"I see that I omitted to translate a paragraph where Dr. Quade regrets that scientific control conditions, such as those in Genoa, were not permitted in Berlin. He also says: 'I think that those spirits who, several years ago, prophesied a revenge-war—on the part of Germany—did not feel at home in this atmosphere and that they consequently left Valiantine in the lurch'."

TRANSLATION OF F. v. REUTER'S  
REPLY TO DR. F. QUADE.

Dear Dr. Quade,

Thank you for your detailed letter. Of course, I never thought that those sitters introduced into the circle by you would have a bad effect. You yourself admit, however, thro' your remarks, that the *Pros* were greatly in the minority, being confined to four, whereas in our original discussions it was emphasized that, owing to the extreme sensitiveness of the Valiantine mediumship, the *pros* should be in the majority and novices limited to a couple. I consider the chances were consequently very poor from the beginning. As regards the control I also made it quite clear that one must take things as one found them in order to prevent any disharmony in the circle at first.

You mention the Genoa control. Of course, that was very fine, but the condition there was that every sitter should be controlled. Valiantine told me, personally, that he was ready to be controlled only stipulating that everyone present should control each other, a very justifiable precaution against unfair tricks of sceptics. This suggestion was, I am told, vetoed by several who considered it insulting, so there was no question of scientific control-conditions and Valiantine was quite justified in refusing such a one-sided control. Dr. Barnett is said to have complained bitterly at a private sitting with Bradley in a Berlin hotel, about the lack of discipline. Mr. Bradley, himself, corroborates this complaint thro' his statement that upon one occasion a sitter who was getting tired simply got up and walked out of the room, thereby paralysing the phenomena.

I do not attach much importance to the statements of Frau v. Dirksen. Mr. Bradley told me that she was even delighted with the very poor result of the first sitting, but she has allowed her opposing relatives to persuade her, and once you are suspicious every movement may be misconstrued. More grave are the observations of Dr. Kröner, as well as the

broken German which must have produced a bad impression, altho' one should take into consideration that the voice production is so intimately related to the organism of the medium that unfavourable conditions might affect the character of the speech. It is to be hoped that Dr. Kröner will consider all these points in his record. I also am of the opinion that occasional faking on the part of the medium cannot influence the question of the genuineness of the medium, certainly not in the case of Valiantine, whose remarkable achievements are too well-known. I will tell you personally something about the wonderful results in Venice when I see you. You want me to use my influence with Mr. Bradley to prevent an open scandal, but you can hardly expect Bradley to keep silence if Kröner is going to make a public statement. Please tell Kröner to be sure and acquaint Bradley with the contents of his report and to let him know when and where it is to appear, as none can deny Bradley the right of reply. He intends to publish his version in the English paper, a defence, which, while it may increase the tension, is certainly justified.

Naturally, I cannot judge the case and am quite impartial in my attitude, though I will not disguise my opinion that conditions at the v. Dirksens were anything else but ideal and that they were principally to blame for the miserable results, etc., etc.

(Signed) FLORIZEL VON REUTER.

Mr. von Reuter's reply is a very lucid and able one, but it should also be noted that Dr. Quade has no justification for any accusation against Valiantine. He says:

There was never a single movement of the trumpet which Valiantine *could not* have made himself, and also that, nothing was said that Valiantine *could not* just as well have said himself.

And also asserts: everything that took place *could have been* produced fraudulently.

This, of course, is a positively ridiculous basis for an allegation—all it amounts to is mere assumption. I am also amused by Dr. Quade's naive reference to the sitters as "*we who are experts in psychic phenomena*". This, of course, is absurd, since none of them had ever before sat at a "direct voice" seance.

An assertion of what "could have been" can never be accepted as *evidence in proof of fraud*.

I also object very strongly to Dr. Quade's statement, even though it may have been made impersonally, when he remarks: "Even the best mediums occasionally resort to trickery when good results are not attainable." This assertion is by no means original. It has been made so often during the last seventy years that it has become a "cliché". I refute it absolutely. The best mediums *never* resort to trickery. The very suggestion of the word is abhorrent to them. I can vouch that George Valiantine, Mrs. Osborne Leonard, Mrs. Barkel, Evan Powell and many other of the *best* mediums have never moved a muscle or spoken a word with the intent to deceive, and I can certainly vouch, with the testimony of innumerable others, for the scrupulous integrity of the seances held under the mediumship of my wife and myself. Of the few mediums I have mentioned there is not a living person who can prove against them one act of mediumistic trickery and none, who have carefully studied the annals of psychic research, would venture to assume such a possibility. With all these mediums, upon certain occasions, the results may be negative, confused, and sometimes completely blank, but the brilliant and irrefutable evidences of their successes far outnumber the few comparative failures.

(To be continued.)

## THE PERSONAL SIDE.

MRS. ST. CLAIR STOBART.

Inflexibility of purpose, lofty idealism, unselfishness and an immense driving-power—these are amongst the outstanding qualities of that remarkable lady Mrs. St. Clair Stobart, better known, through her heroic war-time exploits in the near East, as "The Lady of the Black Horse". An active and hazardous life has been hers. During the Balkan War of 1912-13 she served with the Bulgarian Army as Commandant of a detachment of the Women's Sick and Wounded Convoy Corps, which she founded. In the Great War she organised hospital units in France and Belgium and encountered vivid and startling adventures, passing through many perils, including a harrowing experience when on a false charge of espionage she narrowly escaped being shot by the invading Germans.

At the siege of Antwerp Mrs. Stobart rendered invaluable services as head of a hospital for wounded, after which she removed her unit to Cherbourg and afterwards to the Serbian front, establishing there not only an important military hospital but also a roadside organisation for dispensing aid to the civilian population, receiving from the Serbian Army authorities the rank of Commander (equivalent to that of Major).

During the terrible retreat to Scutari, over the Montenegrin and Albanian mountains, Mrs. Stobart in command of a mobile hospital unit accompanied the retiring columns, rendering services of incalculable value to the harassed troops of our Eastern allies.

Not content with these giant labours she next placed herself at the disposal of the Ministry of Information, who sent her to the United States, Canada, and Ireland as a lecturer and organiser in connection with allied war-work.

Among her many war-time decorations are the Order of St. John of Jerusalem, the Serbian Order of the White Eagle and the Red Cross, and the Order of St. Sava.

Although she had known something of psychic matters since childhood it was not until 1915 that she was brought in close touch with our subject, being then introduced by Sir Oliver Lodge to Mrs. Osborne Leonard, the well-known medium, with whom a seance was arranged. The object of the seance was to seek evidence of survival on behalf of friends who were grieving over the loss of a son killed at the front. The results appeared to be quite negative and the sitter left the seance-room greatly disappointed. She had, however, recorded the information that "came through", which included obscure references to "coils of wire in the figure of 8" and "large maps on a wall covered with little squares". This apparently meaningless message had the deepest significance, however, to the dead soldier's relatives, and Mrs. Stobart was encouraged to embark on further research along psychic lines. The result was the foundation by her of the Community Services which in a short time, thanks to her devoted labours, has now grown into one of the most important Spiritualistic organisations in this country.

Among her written works are *War and Women*, *The Flaming Sword—In Serbia and Elsewhere*, and also three volumes of special value to the psychic student, *Ancient Lights*, *Torch Bearers of Spiritualism* and *The Ether—Or of Spiritualism*, which are widely read.

It is impossible in the short space available to give more than the briefest sketch of Mrs. Stobart's conspicuous achievements, but we have said enough to indicate that she is a remarkable and outstanding personality, as well as one of the most devoted labourers in the Spiritualistic cause.

## CAN WE ALTER THE PAST?

BY J. L. AMES.

I found Mr. Charles Wicksteed Armstrong's article, "Are We To Heed Dream Warnings?" (LIGHT, July 6th, 1929) of deep interest, because it bears directly on the question of the nature of what we call Time. This question of Time is probably the most important and far-reaching of all the mysteries with which we are faced and seems to lie at the very core of our Spiritual Consciousness. We shall probably never understand it completely this side of Heaven; but there is nothing to prevent us from clarifying our ideas considerably and obtaining thereby a more comprehensive view than we have hitherto had.

There are two ways in which we may approach the problem: they might be classed as the positive way and the negative way, the former being like that of Mr. J. W. Dunne and consisting in recording our dreams, and of taking note of all premonitions and psychic predictions that we hear of, and studying them carefully; the latter method involves raking about among what might be called our traditional ideas and seeing if we cannot find among them some that are obviously delusions, then driving these delusions from our minds.

Mr. Armstrong says in the article referred to, "The dilemma is this: If the Future is as unalterable as the Past and dreams may represent coming events, then on dreaming, say, of a railway accident about to happen to myself, what should I do?"

This sentence implies that he considers the Past to be unalterable and this is where I venture to join issue with him. The idea that the Past is unalterable is a delusion that we have harboured too long.

The Past does not consist of events. It is not a mere succession of battles and picnics and railway accidents. These things happen, it is true, but they pass, and they are no more; they are done with and they no longer exist. Nor does the Past consist entirely in our memory of these events. Memories do not just drop into the mind as they occur, and stay there, like throwing stones into a pond; if this were so, our memories would only be a jumble of facts, having no more meaning than a heap of stones, and convey nothing more to us than reading a column of words in a dictionary. No! Our Past consists in our selection, rejection and classification of our memories, in giving to them a definite interpretation, thereby converting them into experience.

The great progress being made in these days in psycho-analysis, and in what Dr. William Brown calls Deep Analysis, is showing us now that a wrong interpretation put upon a memory can, and often does, warp a whole life; and, further, it has been found that it is possible to dig down into the depths of the mind and unearth memories that have sunk far beneath the reach of normal recollection and upon which a wrong interpretation has been put, thereby affecting the whole personality, sometimes in a most disastrous way, causing endless trouble and possibly so-called wrongdoing or sin. By bringing these memories to the surface again, and re-examining them in the light of subsequent experiences either of the persons themselves or of the analyst, this complex can be eradicated. The person is, as it were, made to live that portion of his life over again. In this way the previous discolouration and distortion of his outlook is removed, and he becomes a completely new man. Surely it is true to say that that man's past has been completely changed because his past consists in the interpretation that he has put upon his memories.

Now these considerations lead us even further still. Do we not see here some indication that the past and the present are only two aspects of the same thing? That both a man's Past and his Present, are, in a very real sense, nothing but a part of himself? Are we not driven to look upon this apparent flow

of time, this long succession of days and nights and years, as only a *reflection* of ourselves? We come back again to the old saying: "We are that which we seek." When we cudgel our minds with such questions as, can an event exist before it happens, or can it happen before it exists, we are only running after our own tails and are getting no further than the kitten so doing on the hearth-rug. Our minds and our lives might be compared with some great building that is being added to, stone by stone, and so working out the design. Who can say what is past or present, any more than he can say that one stone is older than another? When we read of the achievements of mental analysis we begin to form a very different idea of Life; we begin to wonder what is to happen to our previous conceptions of Human Responsibility. The problems of guilt and innocence take on a different aspect, and, like our conception of Time, seem to be in the melting pot; even the grim spectre of Evil itself grows very dim and shadowy, and we see anew the deep and wonderful meaning of those words: "Ye judge according to the flesh—I judge no man."

## WHAT SPIRITS HAVE TO PUT UP WITH.

As it still seems very necessary to remind sitters at seances that they are responsible for success or failure to a far greater extent than they are at times aware of, perhaps my narration of some instances in my own experience will serve to emphasise this important matter.

I was sitting at my first physical seance (with Mrs. Everitt as mediuni), when suddenly the guide, speaking in the direct voice, said: "For goodness sake, L., don't sit as if you were a crab; you are breaking the flow of the power." I quickly uncrossed my legs and "relaxed" generally.

On another occasion I was complimented by the same control because I was (quite unknowingly!) "contributing to the conditions by my light and easy manner". The other sitters followed suit, with the result that spirit people were able to manifest freely; as my friend, next to me, remarked, "The room seems full of them!"

Another time a sitter came to the seance direct from a Turkish bath, a fact which apparently caused an upset in the conditions; he was told of it in no measured terms by the spirit folk.

"Why *will* you have a meal immediately prior to a seance?" was said to a friend I had brought with me on another occasion. (None of the other sitters knew he had eaten a hasty meal just before entering the seance room.)

"We have no objection to smoking in moderation, but please don't indulge in that habit just before a seance," was the plea of a spirit to a sitter whose pipe was "scarcely cold in my pocket"—to quote the words he used to me afterwards.

"Never mind if you haven't much of a singing voice, but do please enter into the *spirit* of the words you are singing, and keep to time if possible," said Mrs. Treadwell's guide. "Sophie", to a lady next to me at a sitting, where trance speaking was the chief phenomenon.

Included in my records of seances—with many others of a like nature—I find I have entered these notes under the heading of "Hints to Sitters". They have proved most useful to me, as they came from spirit people who were, we know, experienced in producing phenomena; I reproduce them here as they may possibly help other sitters to give good conditions to mediums with whom they sit. It was not always what was said but what was also implied which led me to consider the importance of the sitter's condition and attitude in the seance room.

L. H.

## SOME ELEMENTARY QUESTIONS.

In a recent article we said that, having assured ourselves of the reality of the life beyond, the time had come to make ourselves better acquainted with the conditions of that life, to some of the problems of which we had of late years found some solutions.

Let us begin the consideration of some of these by way of Question and Answer, putting the questions in the homely way in which they are generally asked, and giving the replies as briefly and suggestively as possible.

## WHERE DO THE SPIRITS GET THEIR CLOTHES?

That is a question, which, like some others of the same kind, relates to the physical body rather than to the etherial one. The next life is of a mental kind, and the clothing is effected by a mental operation, at first unconsciously. Spirits appear to themselves as they were accustomed to think of themselves, and those on the same level of consciousness see the thought. A seer on earth examining the condition of the newly-dead has remarked on the strange spectacle presented by crowds of spirits attired in the same kind of garments they wore on earth. They were clothed by their thought which was still dominated by earthly ideas and habits. But as they progress and gain control of their minds they arrive at a stage in which they can appear in whatever raiment they choose. But they can never assume any apparel denoting a condition superior to their own grade. In higher worlds than theirs spirits appear in robes of dazzling beauty, creations of mind and soul, exactly denoting the spiritual quality of the wearers.

## HOW IS IT SOME SPIRITS DO NOT KNOW THEY ARE "DEAD"?

A frequent question this, and one to which is sometimes attached such a comment as, "Surely they must notice the difference!" The consideration that the next life is very largely a mental life supplies a suggestive answer. The mind of a newly-departed spirit, who on earth had no knowledge of the truth concerning a future existence, is often very confused. His condition is rather like that familiar to us when we are dreaming. He is in a kind of midway state between the bodily and the mental condition. He acts very much according to his natural temperament. If he were, while on earth, mentally alert and clear-headed, he soon arrives at a suspicion that something is amiss with him, and begins to enquire into it. And then very gradually he comes to a knowledge of the true situation—he is "dead". But others, especially the "earthly" types of mind, are very dull and very obstinate, and may remain for a long time in a bemused condition. If, by some rare chance, they get into touch with people on earth—as at a psychic circle—the earth-contact stimulates them to the feeling that they are still in mortal life, and then they stoutly maintain that they are not "dead". It seems natural enough in the case of a mind which has no notion of any kind of life but that to which it has been accustomed. All these drifters and derelicts are watched over and helped by more advanced spirits invisible to them. But none of them can be helped against his will. He gets no assistance until he asks for it. All coercion belongs to physical conditions. The mind is free to do what it will within the limits of its powers. And in a world where the mind is free of physical limitations it becomes more positive, and externalises its interior conditions automatically. In that fact lies the explanation of the question under consideration and of other problems which we shall consider from time to time in future articles.

We learn that Count Louis Hamon is now visiting Los Angeles in connection with the production of films dealing with ghosts and other psychic themes.

## LETTERS TO THE EDITOR.

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

## "COMMUNICATIONS FROM THE LIVING."

Sir,—With reference to your leading article of August 3rd a curious case occurred with me shortly after I had taken up the subject of planchette writing. Planchette was just beginning to work with me very slowly and with much difficulty when, one night, there came a most cheerful influence who wrote strongly. He was delighted with himself and wrote: "Gee, this is great!" On being questioned about his passing over he was quite indignant—he was no Spiritualist! He was merely lying in hospital in South America, and though delighted at finding himself here in England, being entertained by two strangers, insisted that he was suffering from fever at a definite address in America, which he gave. Of course I wrote him at that address but in the respectable garb of the flesh he was no longer friendly. How I came to be possessed of his name and address and the information that on a certain date he was suffering from fever did not bother him. He had said he was no Spiritualist. On this account our strange acquaintanceship has not ripened, and I am not at liberty to give his name. It is a great pity, for here is evidence that is amazingly good but, alas! the chief witness objects to giving any testimony.

Yet how would we like it if some person wrote from somewhere describing a visit which was utterly beyond our memory and our power of judging whether or not it was a hoax?

The strange part is that in his "free" state he remembered the life of his body and its state of fever, which was not worrying him.—Yours, etc.,

Q. C. A. CRAUFURD.

## "TIME AND SPACE."

Sir,—I read with deep interest and appreciation Mr. Tudor Morgan's letter in LIGHT, 13th July.

He says: "Space and Time are dependent upon motion—without motion neither exists—"

But "motion" presupposes space. The conception of motion is not possible without a prior conception of space. To put it colloquially, "there must be space for motion to move in." So we are back where we started.

Apparently the whole matter resolves itself, not into the question of what these things really are or may be, but what they are to our perception. Everything is limited to that—the extent and power of our perception.

"Time" in its generally accepted meaning would appear to be necessary in this our earth life, as a measure of our perception. Quite possibly, indeed almost certainly, the perception of spirits in the life beyond, is not limited as our perception here is. Therefore "Time" as we know it, may not be a necessary measure of perception for them. Still, they doubtless have to use it to make themselves intelligible to us.

As regards "Space", the same argument would apply.

Certain seers declare they have, in transcendental moments, a consciousness of the non-existence of "Time" and "Space".

Perhaps this is the explanation. It is offered as a mere suggestion, but it seems reasonable, not only to me, but to others whom I have consulted, including one or two men of considerable intellectual attainment.—Yours, etc.,

P. REGINALD PALETHORPE.

St. Augustine, Fla.

## LIGHT.

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## THE "POWER" IN SPIRIT COMMUNICATION.

A deeply interesting article by the Rev. C. Drayton Thomas appears in the May-June issue of the *British Journal of Psychical Research*.

He considers the question of what is commonly known as "the power" at seances—always a vague phrase, although having a very definite reality. In his many sittings with Mrs. Osborne Leonard he has made close inquiry into this phenomenon and has arrived at some illuminating conclusions. We cannot go into all the details here, but we may touch on a few salient points.

He finds, as many of us have found, that towards the end of a sitting, when the power is waning, the communication is correspondingly weakened. We know it is at that point that the untrustworthy matter comes in—the messages become vague and rambling.

As the result of his many discussions with Feda (Mrs. Leonard's guide) Mr. Drayton Thomas concludes that the power is an Emanation of a semi-physical kind, which emanates from the medium, although the sitter may contribute some small amount. It is usually invisible both to the control and the communicator (the medium being in trance) and its presence or absence is inferred by results. If the mediumistic power is weak the communicators feel a lack of something if they attempt communication. That applies not only to the waning of the power at the close of a sitting, but also to the results in the case of a poor (or undeveloped) medium. To quote Mr. Drayton Thomas:

Assuming for the moment the reality of this Emanation we ask what function it discharges at a sitting? My communicators express the opinion that it heightens the sensibility of the medium's brain, and thus renders it better able to receive the thoughts which are to be transmitted.

One of the conclusions drawn is that, by exteriorisation, the essential etheric substance, which normally uses the nerves as the channels, passes outside of the medium's body and permeates an area around the medium. This, we believe, agrees with other findings by scientific investigators. There is something analogous to an "electrical field". Mr. Drayton Thomas goes very thoroughly into the question and offers the well-founded hypothesis that "the medium's anæsthesia of body synchronises with the transference of sensitivity to her brain and also to an area around her". (Mrs. Leonard's body, it has been shewn, is insensitive to pain during trance.) In this way the

brain is rendered hypersensitive to thought and feeling "while the fact that communicator and control are both immersed in the emanation of nervous sensitivity brings them into rapport".

Several facts are recorded, in addition to the statements of communicators who, from their own side, can observe and report upon the matter.

To us the primary consideration in mediumship generally is this question of the "power" which is often described as resembling a cloud. Many times, in earlier days, we listened to intelligent communicators who described the conditions of a successful seance. They claimed that every person was surrounded by an aura or psychic emanation; that the medium was distinguished by an aura richer and fuller than the ordinary one, and containing what might be called a fertilising element. In a sitting, communication was effected (or phenomena produced) through the blending of the auric emanations of sitters and medium, which resulted in the production of a substance psycho-physical in nature, and providing a link between the two states, physical and super-physical. All that has been discovered since those days (thirty or forty years ago) has simply tended to confirm and illustrate this statement.

From such knowledge as we have gathered by instruction and by personal observation we can readily endorse Mr. Drayton Thomas's conclusions as set out at the end of his article, viz.:

That the Emanation is an indispensable condition for all psychical phenomena, whether mental or objectively physical. That it is really the etheric substance which ordinarily serves as intermediary between the soul and its material vesture—the body.

We have done little more here than glance at the question. It offers a vast fund of knowledge when investigated not only scientifically but philosophically.

And how suggestive it all is! We note the presence of that mist or cloud in which all life begins. We think of the "fire-mist" in which the Universe began, of the many allusions to the "cloud" in the New Testament narratives, dealing with psychic episodes in the life of Jesus. We see illustrations of the matter everywhere in Nature. We should doubtless behold vastly more if we could discern the electro-magnetic radiations and emanations which surround the particles of emerging life in seed and cell. We should hear the voice of the Creator speaking to us "out of the midst of a cloud". We could mark the "cloudy formations" in which all life begins—that would be a study for the scientist—and the "cloud that veileth love", which, as Tennyson told us, "is itself love"—a study for the poet. And into these things the "cloud of power" which envelops a true seance, whether it be for spirit communication or spirit-communion, would find its appropriate and significant place.

## QUIETNESS AND BEAUTY.

... Nature never did betray  
The heart that loved her; 'tis her privilege,  
Through all the years of this our life to lead  
From joy to joy, for she can so inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil tongues,  
Rash judgments, nor the sneers of selfish men,  
Nor greetings where no kindness is, nor all  
The dreary intercourse of daily life,  
Shall e'er prevail against us, or disturb  
Our cheerful faith that all which we behold  
Is full of blessings. Therefore let the moon  
Shine on thee in thy solitary walk,  
And let the misty mountain winds be free  
To blow against thee.

—WORDSWORTH.

SIDELIGHTS.

Mr. and Mrs. Evan Jones, of Penygraig, have been recently disturbed by strange occurrences in their home, records the *South Wales Evening Express* of July 26th. Mysterious midnight knockings and the appearance of a "wraith-like figure" are spoken of. Efforts to trace the cause of these disturbances have met with no success, and the family have found the experiences somewhat terrifying. Local Spiritualists held a "circle" at which some twenty persons were present, but, according to the report, little of interest was forthcoming; we are told that Mrs. Jones, who was present, "shrieked hysterically and the medium ordered her out of the room".

\* \* \* \* \*

Writing in the *Morning Post* Professor Patrick Geddes, discussing mind healing, says he has come more and more to see the need of psychology as a means of gaining a better understanding of "all phenomena, processes and disturbances of organic life". He points out that we have too long been prone to separate Body from Mind, as others tend to separate Mind from Body. "In the science of Life, as we increasingly see it, we neither specialise on corpse nor yet on ghost, but study Body-mind and Mind-body, by turns." Biologists and psychologists, he remarks, approach the question from different standpoints; and he concludes his letter by a warning against "the extremes of Cure-all Pills on one side, and Cure-all Mind Treatments on the other".

\* \* \* \* \*

A strange case of prophetic dreaming is contributed to the *British Journal of Psychological Research* of May-June, the subject of the experience being a Mrs. Helen Dames, described as an Irish clairvoyante, whose family numbers many psychics. On the night of May 31st, 1916, Mrs. Dames (then an unmarried woman) retired to bed as usual but was unable to sleep. Then, apparently in a dream, she became conscious of the presence of a young sailor, to whom she was engaged, standing beside her bed, dressed in the uniform of His Majesty's Navy. In his hand he carried a lighted candle. His appearance, we are told, was exactly the same as in life. He spoke to his fiancée—"Ciss, I'd like to see your brother's photograph. I'd like to go in search of him." In her dream, Mrs. Dames fetched a life-size photo of her brother, who had been killed in the War. The young sailor held the candle to the picture which he studied long and earnestly.

\* \* \* \* \*

Then blowing out the candle the sailor (who was serving in H.M.S. *Defence*) put his hand into his hip pocket and drew out a letter. It described how the writer's ship had been cruising around the Jutland Isles, and after being heavily engaged by the German fleet, and surrounded by five or six enemy battleships, had been blown to pieces.

\* \* \* \* \*

Next day Mrs. Dames received the morning paper after breakfast, and read of a great naval battle, in which the British fleet had been in action and many ships sunk. Towards the end was given the news that H.M.S. *Defence*, a light cruiser, was surrounded by five German battleships, and blown to pieces, not one member of the crew of nine hundred being saved. A footnote to Mrs. Dames' account, made by the editor of the *Journal*, states that according to the official report *Defence* received two crushing salvos from the German ships *Lützow* and *Friederich der Grosse* and blew up at 6.19 p.m. in a vast pall of smoke.

Mr. Jackson, of Bootle, who recently returned from Lourdes after many years of bad health, due to gas poisoning during the War, is said to have received a mysterious manifestation in the shape of an image which has appeared on his kitchen window. *Thomson's Weekly News*, of July 27th, in an account of this case, says that the image, which has been seen by several persons, was about four inches high, and has been recognised as that of Our Lady of Lourdes.

\* \* \* \* \*

Writing in the Salvation Army organ, *The War Cry*, of July 20th, a correspondent signing himself "Bandsman" writes of his fear of death. He has been a Salvationist all his life, regularly singing, speaking and praying at the Army meetings; he believes in God and "instinctively turns to Him". Yet "Bandsman" finds that the thought of death makes him "feel green with fear".

\* \* \* \* \*

A reassuring reply to "Bandsman" appears in the next issue of *The War Cry*, from the pen of the British Commissioner, Mr. Samuel Hurren, who remarks that the fear of death is a natural thing, but is related to only one aspect of the nature of man. Says Mr. Hurren: "'Bandsman' is not a person with a soul or a spirit. He is a spirit, clothed for the moment in a physical frame, which, one day, he may be glad to lay aside much as he now discards an old coat. . . . The spiritual consideration must loom larger than all others in any thought we give to this subject."

ASTROLOGY AND THE JEWS.

From *a priori* considerations we shall be disposed to believe that the case of Astrology will prove something like that of Alchemy, namely, that its history and literature contain little to connect it essentially with Jewry, outside the casual traditions and express condemnation of the ZOHAR. It has the air of an exact science and seems to suggest few possible analogies with the speculation of a theosophical system. There are two facts, however, which are above challenge, firstly, that the Jews were much addicted to Astrology, and, secondly, that the prophetic science of the stars, as it is known in the West, has derived something from later Hebrews. Against these must be placed two other facts, not of less significance, namely, that ancient Israel contributed very little to the science of astronomy, that Jewish astronomical writings belonging to the Christian centuries draw chiefly from Arabia, and that as regards Astrology in Jewry, during that Kabbalistic period, it was imbedded in fantastic notions and puerile processes. We are not called to deal here with the history of the art; we know that Josephus traces it to Seth and assures us that he himself had visited the two famous Pillars reported to have survived the deluge, and on which all the rules of Astrology are said to have been engraved. Josephus may have been deceived easily, or he may have been tempted to claim for his nation, on the warrant of a fable, the precedence in a study to which the notion of learning was attached. Seth and the Pillars set apart, we know also that antique Chaldea was a great centre of Astrology, that it flourished among the Babylonians, that it was practised in Egypt; and it is natural to suppose that the Jews must have had their share in the knowledge of each of these peoples. There may have been a Kabbalah of astrological procedure communicated to Christian times.

—From *The Holy Kabbalah* by ARTHUR E. WAITE (Williams & Norgate).

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE PSYCHIC ELEMENT IN JOHN EVELYN'S DIARY.

A CASE OF STIGMATA IN 1670.

A correspondent, W.H., referring to the article "Samuel Pepys as Psychological Researcher" in LIGHT of June 29th, sends us a entry from Pepys' Diary of the 23rd March, 1669, in which the diarist tells of a coach ride to Chatham with Commissioner Middleton, Captain Tinker and Mr. Huchinson. After arriving at Chatham the party "fell to talk of spirits and apparitions" and "many pretty, particular stories were told", with the result that poor Pepys confessed he was afraid to be alone. But at bed-time, being very sleepy, he "fell soon to rest, and so rested well".

W.H. continues:—

The other great Diary of this period, John Evelyn's, as will be seen from the following extracts, also contains several very interesting references to psychic phenomena and other kindred matters, including portents and predictions of the imminent second coming of Christ ushering in the Millenium, etc.

The times were troubled ones—all the world seemed out of joint—great gales, frosts, earthquakes, and heavy falls of rain and snow of unexampled severity were of frequent occurrence, and, coupled with the predictions of future events of great moment, afford a striking parallel to the state of world affairs at the present day.

The case of stigmatisation recorded under date 5th August, 1670, is of particular interest, and is precisely parallel to the case of Eleonore Zugun, the Roumanian peasant girl, who visited London in 1926, and whose case excited so much interest and controversy at the time.

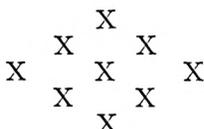
EXTRACTS.

28th August, 1655.

"Came that renowned mathematician, Mr. Oughtred, to see me, I sending my coach to bring him to Wotton, being now very aged. Amongst other discourse, he told me he thought water to be the philosopher's first matter, and that he was well persuaded of the possibility of their elixir; he believed the sun to be a material fire, the moon a continent, as appears by the late selenographers; he had strong apprehensions of some extraordinary event to happen the following year, from the calculation of coincidence with the diluvian period; and added that it might possibly be to convert the Jews by our Saviour's visible appearance, or to judge the world; and therefore his word was *Parate in occursum.*"

5th August, 1670.

"There was sent me by a neighbour a servant-maid, who, in the last month, as she was sitting before her mistress at work, felt a stroke on her arm, a little above the wrist for some height, the smart of which, as if struck by another hand, caused her to hold her arm awhile till somewhat mitigated; but it put her into a kind of convulsion, or rather hysteric fit. A gentleman, coming casually in, looking on her arm, found that part powdered with red crosses, set in most exact and wonderful order, neither swelled nor depressed, about this shape:



not seeming to be any way made by artifice, of a reddish colour, not so red as blood, the skin over them smooth, the rest of the arm livid and of a mortified hue, with certain prints as it were of the stroke of fingers. This had happened three times in July, at about ten days' interval, the crosses beginning to wear out, but the successive ones set in other different, yet uniform order.

"The maid seemed very modest, and came from London to Deptford with her mistress, to avoid the discourse and importunity of curious people. She made no gain by it, pretended no religious fancies; but seemed to be a plain, ordinary, silent, working wench, somewhat fat, short, and high-coloured. She told me divers divines and physicians had seen her, but were unsatisfied; that she had taken some remedies against her fits, but they did her no good; she had never before had any fits; once since, she seemed, in her sleep, to hear one say to her that she should tamper no more with them, nor trouble herself with anything that happened, but put her trust in the merits of Christ only.

"This is the substance of what she told me, and what I saw and curiously examined. I was formerly acquainted with the impostorious nuns of Loudun, in France, which made much noise amongst the Papists; I, therefore, thought this worth the notice. I remember Monsieur Monconys (that curious traveller and a Roman Catholic) was by no means satisfied with the stigmata of those nuns, because they were so shy of letting him scrape the letters, which were Jesus, Maria, Joseph (as I think), observing they began to scale off with it, whereas this poor wench was willing to submit to any trial; so that I profess I know not what to think of it, nor dare I pronounce it anything supernatural."

12th December, 1681.

"This evening, looking out of my chamber-window towards the west, I saw a meteor of an obscure bright colour, very much in shape like the blade of a sword, the rest of the sky very serene and clear. What this may portend, God only knows; but such another phenomenon I remember to have seen in 1640, about the trial of the great Earl of Strafford, preceding our bloody Rebellion. I pray God avert his judgments! We have had of late several comets, which though I believe appear from natural causes, and of themselves operate not, yet I cannot despise them. They may be warnings from God, as they commonly are forerunners of his animadversions. After many days and nights of snow, cloudy and dark weather, the comet was very much wasted."

16th September, 1685.

"Then they spake of a boy who was pretended to have a wanting leg restored him, so confidently asserted by Fr. de Santa Clara and others. To all which the Bishop added a great miracle happening in Winchester to his certain knowledge, of a poor, miserably sick and decrepit child (as I remember long kept unbaptized), who, immediately on his baptism, recovered; as also of a salutary effect of King Charles, his Majesty's father's blood, in healing one that was blind."

"There was something said of the second sight happening to some persons especially Scotch; upon which his Majesty, and I think Lord Arran, told us that Monsieur . . . a French nobleman, lately here in England, seeing the late Dukè of Monmouth come into the playhouse at London, suddenly cried out to somebody sitting in the same box, *Voilà Monsieur, comme il entre sans tête!*"

"Afterwards his Majesty spoke of some relics that had effected strange cures, particularly a piece

of our blessed Saviour's cross, that healed a gentleman's rotten nose by only touching. And speaking of the golden cross and chain taken out of the coffin of St. Edward the Confessor at Westminster, by one of the singing-men, who, as the scaffolds were taken down after his Majesty's coronation, espying a hole in the tomb, and something glisten, put his hand in, and brought it to the Dean, and he to the King; his Majesty began to put the Bishop in mind how earnestly the late King (his brother) called upon him during his agony, to take out what he had in his pocket. I had thought, said the King, it had been for some keys, which might lead to some cabinet that his Majesty would have me secure; but, says he, you will remember that I found nothing in any of his pockets but a cross of gold, and a few insignificant papers; and thereupon he showed us the cross, and was pleased to put it into my hand. It was of gold, about three inches long, having on one side a crucifix enamelled and embossed, the rest was graved and garnished with goldsmith's work, and two pretty broad table amethysts (as I conceived), and at the bottom a pendant pearl; within was encased a little fragment, as was thought, of the true cross, and a Latin inscription in gold and Roman letters."

18th June, 1690.

"I afterwards went with him to Mr. Boyle and Lady Ranelagh, his sister, to whom he explained the necessity of it so fully, and so learnedly made out, with what events were immediately to follow, viz., the French King's ruin, the calling of the Jews to be near at hand, but that the Kingdom of Antichrist would not yet be utterly destroyed till 30 years, when Christ should begin the Millennium, not as personally and visibly reigning on earth, but that the true religion and universal peace should obtain through all the world. He showed how Mr. Brightman, Mr. Mede, and other interpreters of these events failed, by mistaking and reckoning the year as the Latins and others did, to consist of the present calculation, so many days to the year, whereas the Apocalypse reckons after the Persian account, as Daniel did, whose visions St. John, all along, explains as meaning only the Christian Church."

April, 1701.

"A Dutch boy, of about eight or nine years old, was carried about by his parents to show, who had about the iris of one eye, the letters of *Deus meus*, and of the other *Elohim*, in the Hebrew character. How this was done by artifice none could imagine; his parents affirming that he was so born. It did not prejudice his sight, and he seemed to be a lively playing boy. Everybody went to see him; physicians and philosophers examined it with great accuracy, some considered it as artificial, others as almost supernatural."

#### A MESSAGE FROM ELLEN TERRY.

A message, believed to have come from Ellen Terry, through the mediumship of Mrs. Ethelwyn Hall, has been received by Sir Frank Benson, who said of the communication: "It is very characteristic of her, and the kind of message one would expect." The *Daily News*, of July 26th, prints a portion of the message, which includes the following phrases: "I scorned death always, and I found I was right when I came face to face with it myself. One just passes on. . . . My stage was but dimly lighted for some years, and when total darkness came I knew it not; but the light came again, wondrously, wondrously clear and kind and enveloping, and in the light were the well-known fellow artists of one's best plays of life, tuned to one's own pitch, eager to welcome one's entrance in the new rôle as generously as ever."

## RAYS AND REFLECTIONS.

It is reported that a United States doctor has "gone one better" than Dr. Voronoff, and is rejuvenating patients with a serum drawn from donkeys. This is an item of news which would be spoiled by any comment.

\* \* \* \* \*

It has been said, rather cynically, that it is egotism which leads a man to try and convince another man of the truth of something in which he himself believes. That may be the reason sometimes, but to my mind it is often due to the generosity of human nature which having found what it esteems a treasure is anxious to share it. And there is a third reason. It has been well expressed by Novalis, the poet-philosopher, who said: "It is certain my conviction gains infinitely the moment another soul will believe in it."

\* \* \* \* \*

In the course of an admirable letter in the *Irish Statesman* Mr. M. Kelly remarks that the relativity theory is a good illustration of Byron's saying that "Knowledge is the substitution of one form of ignorance for another". This is a characteristic example of Byron's sardonic wit, for he had evidently seen that, as an Irishman would put it, "there is always a beyond beyond every beyond", and that "the wisdom of to-day is the foolishness of to-morrow". But as the wisdom of to-day is the best we have, it is well not to despise it—it has its uses.

\* \* \* \* \*

The magnetic power of the eye has been under discussion again, and indeed it is a fascinating subject. Some years ago I referred to a course of lectures in which it was shewn how the power could be cultivated. Part of the process consisted in bathing the eyes in cold water—opening and shutting them under the surface, which is a good method of strengthening the sight in any case. The lecturer also recommended the eating of vegetables containing iron and other magnetic metals. This, however, would seem to be chiefly the cultivation of the eye as an organ or instrument. If the mind at the back of it is not naturally strong the exercises are not likely to do very much in the direction of gaining positivity and the power of command. As I remarked at the time, there are types of eye—the fishy, the sheep-like and the owlsh—for which even a diet of lodestones would do little!

\* \* \* \* \*

A writer in a Yorkshire weekly remarks that "ghosts walk in cottages as well as castles". Why, of course. The spirit-world is very democratic indeed. If we were looking at the matter in a snobbish kind of way we might rather expect to find the peasant earthbound than the duke or the marquis, and by consequence to find more humble ghosts than aristocratic spectres. The writer of the article under notice is much struck by one case in which a squire married a labourer's daughter. She was boycotted by her husband's fashionable friends and took refuge from her despair by drowning herself, after which she proceeded to haunt her old home. It seems that the servants are so accustomed to the ghost that they have not been frightened away, finding it quite harmless. But that is not at all a new thing; there have been several haunted houses in which the ghost is regarded with almost as much unconcern as the domestic cat. The "affable, familiar ghost", to use Shakespeare's phrase, is not the monopoly of Spiritualism.

D. G.

## HAVE WE EACH A SPIRIT GUIDE?

### THE QUESTION OF PERSONAL RESPONSIBILITY.

The question has often been asked whether every person has a guide or guardian. It is sometimes asserted that such is the case. Here is, in general summary, the answer given by the inspirers of Mr. J. J. Morse, one of the greatest of trance Mediums, to whom the question was put on an evening devoted to answering such inquiries:—

One of the first considerations which Spiritualism advances is that association with the Spiritual world depends upon affinity for such an association; that unless there is a certain character in one's own development relating to the inhabitant of the Spiritual world, no such relations can be effectively sustained or entered into. If it is borne in mind that all spiritual association is a question of *affinity*, the counter-conclusion must be accepted, that there are cases where men's susceptibilities are so dull and blunted that such affinity may practically be said not to exist, so far as the present condition of life is concerned. Their whole desires and thoughts are centred in purely material concerns. They do not look beyond the limits of to-day, or of the life they know; and to argue, in one breath, that spiritual association is dependent upon spiritual affinity for association, and then to argue that everybody has some spiritual associate around him and belonging to him, presents, to our mind, two propositions which do not harmonise. We make bold to say that it is not true that there are spiritual associates with every individual. It has been said, for instance, that there are people whose spiritual associates try to influence them for evil. Now, we do not for a moment deny that both good and evil spirits may be attached to persons; but the point in question is, whether this is universal. You know the old fancy, that there was a good angel on the right shoulder and a bad angel on the left; that every good whisper and inspiration came from the one, and every evil suggestion and impulse from the other. This is a very pretty idea; but it is the root of three-fourths of the misery from which the world has suffered. It has destroyed the selfhood of the individual, and instead of making him responsible alike for his misdeeds and for his righteousness, it has given to these two fanciful agencies the credit for all consequences of conduct. You must remember this fact: that at the final court of appeal *you must always stand responsible to yourself for yourself*. It is argued specially that evil influences attach to people. Now, we may suggest—and seemingly in a very unkind manner—that really the chances of the evil attachment *are* far more probable than the chances of the virtuous attachment. Are you not constantly arguing that men are growing more brutal and more callous, that everywhere the cry goes up, "O Lord, how long?" If this be so, we might argue that the evil in this life having the ascendancy, the evil of the spiritual world will predominate amongst you also. This, however, we will put aside as mere pessimism; but this much we must insist upon, that unless for good or evil there be a spiritual affinity existing within your own nature, unless there be some point of contact with the Spiritual world, so that its good or evil inhabitants may attach themselves to that point of contact, it is not correct to assume that your virtues come from a spiritual suggestion any more than to assert that your evil thoughts come from a like cause. In those cases where life is so centred in purely worldly concerns, how can you expect that there will be this spiritual attachment when there is not one single point of contact presented to the Spiritual world in the life of the person concerned? Now, to come down to the plain common-sense issue. Your friend has died. You expect him to take an interest in you. Possibly he may; probably he will. But it is always possible that he may find

the new life even more to his taste than the old one. He will console himself that in a few years at best you too will come over and know as much as he does, therefore why should he trouble himself about a matter that is, after all, only a transitory experience? He will leave you alone. But, on the other hand, he *may* desire to associate himself with you, and so we have, as coming out of this conclusion, the "guides", "controls", and that host of "attendant spirits", with the idea of which you are familiar. Now, much danger is involved in this. Do not think for a moment that we should undermine one single fact of Spiritualism; but we consider it absolutely necessary at all times to look at everything, even the most cherished proposition, fairly, frankly, and openly. A certain person claims to be your "guide" or "control", and because he is in the Spirit world you assume that he thoroughly and implicitly is to be trusted. Our answer is, "By their fruits shall ye know them," and it is as much a necessity for you to judge by their fruits these spiritual intelligences, who take you under their spiritual guidance, as you would any other friend, clothed in the garments of mortality. The only difference is this: one is embodied, the other disembodied. The one *may* know more, see further, have a deeper influence for good and for righteousness; but until you have tested it how are you to judge? By all means render reverence to the truth, but never forget that whatever the issue may be, good or bad, *you*, in the ultimate, will have to stand responsible to yourself for yourself.

## SAYINGS OF THE WISE.

COMPILED BY E. W. DUNBURY.

All men's souls are immortal, but the souls of the righteous are immortal and divine.

SOCRATES.

\* \* \* \* \*

Whatsoever that be within us that feels, thinks, desires and animates, is something celestial, divine, and consequently imperishable.

ARISTOTLE.

\* \* \* \* \*

Death is not a passing away, but a passing over; a transit to things eternal after the temporal journey has run its course. Who would not hasten to what is better?

ST. CYPRIAN.

\* \* \* \* \*

There is, I know not how, in the minds of men a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.

CICERO.

\* \* \* \* \*

Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma.

EMERSON.

\* \* \* \* \*

Immortality will come to such as are fit for it; and he who would be a great soul in future must be a great soul now.

EMERSON.

\* \* \* \* \*

Death but supplies the oil for the inextinguishable lamp of life.

COLERIDGE.

\* \* \* \* \*

The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which divide me. It is marvellous, yet simple.

VICTOR HUGO.

\* \* \* \* \*

The eyes of our souls only then begin to see when our bodily eyes are closing.

WILLIAM LAW.

\* \* \* \* \*

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Richmond Spiritualist Church, Ormond Road.—August 18th, 7, Mr. H. J. Osborn, address and clairvoyance. August 21st, 7.30, Mr. E. Spencer, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—August 18th, 6.30, Mr. J. Wesley Adams, address and clairvoyance.

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At the same time the Council desire to express their sincere gratitude to all those friends who have shown their sympathy in such a practical manner.

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Membership of the Alliance is offered to all. It should be clearly understood by the enquirer that membership does not commit a member to any special belief. It commits one to nothing but the intention to use the facilities offered for the purpose of studying the subject.

## THE VALUE OF READING:

The Alliance strongly advises the enquirer first to undertake a preparatory course of reading, even if it be comparatively short. There are several reasons for this. Communication between the two worlds may be a simple fact in Nature, and probably operates naturally and frequently without conscious awareness on our part. Those communications of which we are intellectually and emotionally aware, depend upon the exercise of the psychic faculties, which are by no means simple. We know comparatively little about them. They are associated with certain mental and physical peculiarities requiring much study.

## RELATIONSHIP OF SITTER AND MEDIUM:

It will readily be seen that the enquirer who becomes familiar to some extent with the nature and scope of mediumship is better able to appraise the results of a sitting than one who comes with preconceived notions, all of which may be influenced by mistaken ideas. The experimenter needs to be capable of sympathetic and intelligent response to what may be given him. He must use common-sense in this, as in all things; he must be content to accept and examine carefully in the light of his reason whatever is given to him. He will court failure if he demands particular results. It should be remembered that in every psychic experiment the initiative and constructive

work is from the spirit world. The medium is in effect a passive recording instrument and the sitter an observer. The sitter should also endeavour to be passive and sympathetic, merely recording all impressions and statements. The critical analysis should be made after, not during a seance.

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