

Light:

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

Edited by **DAVID GOW**

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AMONGST the contents of the present issue are:—

**THE AVERAGE MAN IN THE
HEREAFTER.**

CONCERNING GHOSTS & SPIRITS.

**THE VALIANTINE SITTINGS IN
BERLIN (concluded).**

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From *Light* :

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Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

SHAM AND REALITY.

Time is the final test of Truth in human affairs. We have in our day watched the rise of many cults, doctrines, revelations, new Messiahs and self-styled prophets with pretentious "messages". The keen eye of intuition could detect their true nature at the outset, but, plausible and specious, they have contrived to impose upon thousands of people more or less educated and intelligent. We have lived to see them crumble, one after the other, and their followers fall away disillusioned. The base metal began to show through the gilding and tinsel adornments, and they were seen to be tawdry impostures. Some of them gained acceptance by being accompanied by "signs and wonders"—but Truth never has to rely upon such things. To-day we are able to compare some of these shoddy philosophies with bodies of simple, natural and reasonable teachings concerning the life hereafter, which have stood the test. They have suffered nothing by the passing of many years. They have nothing to retract, alter or amend. Their brightness continues undimmed. Time has rather improved than impaired them. They have lasted because they were simple statements of fact, unsophisticated by any artifice or embellishment. Truth is that which works well and which endures.

OUT OF THE FOG.

It was at a seance in Scotland many years ago that we observed a striking instance of the perplexity which unlightened spirits show regarding their condition. A communicator "came through" and having given some account of himself confided to the circle that he was ignorant of his whereabouts, but thought he must be living somewhere on the moon! A Caledonian stern and wild rejected this testimony as the moon-struck maunderings of imbecility, and the spirit was promptly "shoo'd off" as being unable to talk sense! But when we came to reason on the matter it seemed not such a wild statement after all. The spirit was bewildered to find himself living in a substantial way after death, and reasoned that he was on some planetary body in space, probably selecting the moon as being nearest to the earth he had

left. But what a commentary on the instruction given by those who act as the spiritual guides of man, that so many returning spirits should be bewildered by their condition on passing on, as a result of the misleading teachings they had received! Even a little of the rougher kind of popular Spiritualism is vastly preferable to the elegant theorising on the hereafter given by learned ecclesiastics some of whom are frankly doubtful on the point, while others can only hope and trust and speculate on a subject which remains mysterious to them only because they have never grappled with it. Spiritualism to them (they know so little of it) is "vulgar" and "materialistic", which is only another way of saying that it is human. If it is vulgar, then the Church should give its flock the truth in the "vulgar tongue". As for being materialistic, it is to be supposed that the priest would accept the idea that matter was created by the Deity, and to flout His work in this way is paying Him a very poor compliment.

THE ROOT OF THE MATTER.

Those hasty people who set down all legends and folk-lore tales to the imagination of a superstitious peasantry are inclined, we think, to do too much honour to the rustic imagination. It usually happens that there is some little point or nucleus of fact at the core of the various stories told. Those who remember the tale of the hundred black cats in the back garden will recollect that an examination of the story showed that there was actually *one* black cat—a real one—even if the extra ninety-nine were fictitious. Many years ago we looked into the case of a small boy in the country who deposed to having seen on the previous night in the garden of the cottage in which he lived a figure which he recognised as that of a deceased lady who had lived nearby. It was found that at the spot where he had seen the figure was a post used to support a clothes-line; resting upright against this post was a rough, wooden framework which fitted to the top of a large wheelbarrow. Seen in the twilight these objects presented some resemblance to a human figure; twilight and the nerves of the small boy did the rest. It was not, therefore, a piece of *pure* imagination, as the sceptics averred. If it were possible to reduce all ghost stories to such simple terms sceptics would have a pleasant time of it. But, as we know, close investigation and analysis while they dissolve some alleged ghosts into thin air, also reveal the reality of others. There must be in the investigation no bias either in favour of ghosts or against them for it is that which complicates the question and leads to those interminable controversies between "believers" and "unbelievers", neither of whom has arrived at the point of knowing anything for certain, one way or the other, by going to the root of the matter.

ANONYMOUS LETTERS.—We must again make it clear that we cannot notice anonymous letters, even when they are in other respects unobjectionable.

THE VALIANTINE SITTINGS IN BERLIN.

BY H. DENNIS BRADLEY.

(Continued from page 387)

It was not until June 19th—five weeks after leaving Berlin—that the following letter, which I publish verbatim, was received :

TRANSLATION OF LETTER FROM DR. W. KRÖNER TO H. DENNIS BRADLEY.

Charlottenburg,
19th June, 1929.

Dear Mr. Bradley,

Mrs. von Dirksen has handed on to me your wife's letter for further attention. In this she writes that you are waiting for my report and that of the other members in order to publish the complete material in the English Press.

I am already in touch with the British Society for Psychical Research and several other people regarding the publication of the whole of the material, which comprises ninety pages, and which contains all separate reports, and I must naturally reserve all rights of authorship. From the very beginning it was not my intention to supply this matter to the Daily Press, hoping that you also would leave them out of the matter. But, of course, I am prepared to follow you into this camp.

Unfortunately, from the somewhat temperamental remarks made by your wife, I realize that it will be very difficult to conduct the coming controversy as regards the genuineness of the mediumship of Mr. Valiantine with that scientific seriousness, the reality of putting aside all personal and worldly actuality which is naturally desired in the interests of the universally-followed object of discovery despite all contradictory methods. Please remember that here it is not a question of a fight, that I am not an opponent of the occult territory, but that I am one of the keenest explorers thereof, and that I am an unprejudiced friend of Spiritualism.

Should I come along with so serious an accusation against one of the best mediums then this is done with a heavy heart and fully realising the responsibility towards the proof and justification and the belief of a hundred million confirmed Spiritualists. It is also done with the knowledge of duty of having to put a finger in an open wound, especially because the damage comes to light in one's own camp. If one attempted to shade anything it would give opponents the chance of scoring a point.

Were I not so *absolutely* certain of my facts, had I based my opinion on suppositions, then I would remain silent. I can, however, prove with the attested statements of five witnesses and seventeen separate, partly direct fraudulent observations, partly actual fraudulent proofs: further with a large number of indirect proofs that in the case of Mr. Valiantine's Berlin productions, it was not a question of an occasional accidental fraudulent trance, but it was a question of a systematic, and in all probability, a quite exceptional swindle.

Whether formerly Mr. Valiantine was a genuine medium—this question I, purposely, leave open, although I consider him highly disqualified on account of his own behaviour,

and on account of your disclaimer to any physical control and I am of the opinion that he must bring new proofs of his competence as a medium under other conditions. Why I consider the Genoese seances nothing less than strong in demonstration you will be able to see from my remarks relating thereto. This question of "*also genuine*" is the point which the discussion between us will have to settle, and I leave the first step to you. Unfortunately, the remarks passed here are not to be shaken and the best would be if you satisfied yourself regarding them.

If we did not come forward earlier with our claim, especially if we did not inform you or your wife immediately regarding this, then this occurred because we wished to be absolutely certain of our facts, and we did not wish to give any grounds for comments; further, because the material—which consists of many separate remarks or observations—had first to be collected and sorted scientifically, whereby great care had to be taken that no word too much or too little was mentioned.

This very extensive work has taken me nearly a month to do, added to which I am very fully occupied in business. Had it been at all possible to give you immediate news of any suspected observations then an immediate cessation of the seances would have been the result of your discontinuance. That is also the reason why, contrary to your own intentions, we wished the seances to continue. We wanted certainty, not doubt. Furthermore, there existed always the hope of the development of actual phenomena.

If there exists here in Berlin an atmosphere of mistrust then that is not to be traced back to ignorance or opposition. It must also be remembered that this atmosphere did not exist from the commencement. We, all of us, had the greatest trust. First your and then Mr. Valiantine's un-understandable and brusque refusal of all, even the slightest claims to control have disturbed this original harmony: not, however, the phenomena which is weak in itself, because we know as well as you that the spiritual principle cannot be governed. But we cannot quietly allow that, in the absence of a genuine phenomenon, anything of a fraudulent nature is put before us. And if you require that from the beginning we dispense with our senses of sight, hearing and tasting for the control, then you must not be surprised if we turn to self-help in order to avoid contact, which, after all, has not hurt the medium from a health point of view which you have always suggested. From that you can see how carefully and tactfully we have behaved, you may perhaps be able to demand blind faith in your authority from evident Spiritualists but not from psychical explorers. As long as the voices themselves showed no proof whatever of identity it would have been fair, at least, to have made the control of the genuineness of the voice phenomena as physical apparitions possible, but not to state the undisputed choice of a person under test.

The original of my material is with Mr. Th. Bestermann, librarian of the Society of Psychical Research, Tavistock Square, London, W.C., where for the moment it is being translated into English. I have given instructions to them

to let you see the original or to place at your disposal a copy of the translation.

Trusting that in spite of all we are on sound ground and that we can cross swords in a most knightly manner.

I am, with kind regards, etc.,
(signed) W. KRÖNER.

In my reply to Dr. Kröner, I embodied the views I have set forth in these pages, emphasising the fact that no criticisms were made during my stay in Berlin, and no charges brought, which might have been instantly sifted, analysed and refuted.

What does Dr. Kröner's letter amount to? It will be observed that he fails entirely to specify in any detail whatsoever the allegations of fraud on the part of Valiantine, and again I must emphasise the fact that he omitted to offer one word of criticism either to me, to my wife, or to Mr. Valiantine, during the whole of the time we stayed in Berlin. If he had charges to make it was obviously his duty to have made them at the time, and certainly obviously his duty to have stated what those charges are when he wrote to me. There is a weak and evasive note throughout his letter. He merely states that he has sent ninety pages of material to the Society for Psychical Research, and that he must reserve all rights of authorship. I fail to understand the somewhat involved third paragraph of his letter, in which he refers to the "somewhat temperamental remarks" made by my wife. Mrs. Bradley's letter to Frau von Dirksen was clear and logical. It refuted the absolutely vague and meaningless letter she had received from Frau von Dirksen, and it demanded an explicit reply as to what actually the allegations against Valiantine consisted of. Frau von Dirksen was unable to reply, and so, apparently, was Dr. Kröner.

It is quite impossible for me to decipher what Dr. Kröner means when he refers to: "that scientific seriousness, and the reality of putting aside all personal and worldly actuality". On the part of the sitters in Berlin, there was no semblance of scientific seriousness whatever. All that was exhibited was the antithesis of seriousness. The sittings were held after large dinner parties, with loose chatter and no note of harmony and an entire lack of discipline in the seance room. They were also held in an atmosphere not only of suspicion, but in many instances, of direct antagonism.

One paragraph of his letter Dr. Kröner will be compelled to justify or explain. He says:

He is absolutely certain of his facts, and can prove with the attested statements of five witnesses and seventeen separate, *partly* direct fraudulent observations, *partly* actual fraudulent proofs: further with a large number of *indirect* proofs that in the case of Mr. Valiantine's Berlin productions, it was not a question of an occasional accidental fraudulent trance, but it was a question of systematic, and in all probability, a quite exceptional swindle.

After making such a statement, which I deliberately and unequivocally assert to be utterly false, Dr. Kröner omits to quote even one specific instance. Why does he not do so? Is he so anxious to reserve his rights of authorship in those ninety pages? Is there some obscure or material reason for this coyness? Is he frightened of me or is he so timid of the basis of his allegations that he dare not do so? His excuse for not making any allegation of fraud while we were in Berlin, and waiting for many weeks afterwards, before he wrote a nondescript letter, is mere evasion. This is not an exposure at all, and it entirely disqualifies him, and any of the other sitters who may have been present, from any scientific credence being placed on any assumptions they may have afterwards evolved in secret conclave.

To make vague inuendos, classified by such terms as "*partly* direct observations", "*partly*, actual proofs",

and "*indirect* proofs", is not merely unscientific, but utterly feeble in argument.

If phenomena occur which appear inexplicable and beyond the comprehension of sceptical sitters, they are invariably inclined to *imagine* they must have been produced by the medium, and to *invent suppositions* as to how they *could have been* produced by fraud. Such theories, however, can never be accepted as proof of facts, and are certainly the direct antithesis of the term "exposure".

Dr. Kröner's contention of Valiantine's refusal of control having disturbed the harmony is absurd. He quite understood that Valiantine would sit at Berlin under the same conditions as he had previously sat with me, and, in addition to this, Valiantine was agreeable to control *if every other sitter were controlled*, but *they*, refused. In view of what has now transpired Valiantine's stipulation was extremely wise.

What Dr. Kröner means when he says "you must not be surprised if we turn to self-help in order to avoid contact", I fail entirely to fathom, unless by this he means to imply that some of the *sitters* resorted to trickery. It is extremely fortunate that either I or Mrs. Bradley sat with Mr. Valiantine on every occasion in Berlin. She and I have known every phase of Valiantine mediumship for the last six years. We have sat with him literally on hundreds of occasions, and we can both vouch that there was *no semblance of attempt at fraud* upon his part during the whole of the time. We both know the "voices" of Valiantine's Guides, as well as we know the voices of any member of our own family. These spirit voices spoke at the Berlin sittings upon many occasions. None of the Berlin sitters knew them because they had not heard them before. If they *thought* these voices were fraudulently produced by Mr. Valiantine they are entitled to think so, but under no conditions must they be allowed to assert that they *were* unless they can actually prove this fact.

In regard to Dr. Kröner's ninety page Report, which he states he sent to the Society for Psychical Research (London) for publication, it is significant that, in answer to my request to the Society for a copy of the translation, which I have never seen, I received a letter from the Secretary, Miss I. Newton, dated July 20, in which she states:—

"It is the case that Dr. Kröner sent a report to one of the Officers of the Society, who has now returned it to Dr. Kröner. I may add that the Society is not printing Dr. Kröner's report."

It is evident from this that Dr. Kröner's report was of such a nature as to be deemed valueless.

I have written two lengthy books upon Valiantine's mediumship, and these books, with the vast accumulation of evidence contained therein, have gained international acceptance. With such a marvellous international record as Mr. Valiantine possesses it would be sheer lunacy on his part to attempt to play silly tricks.

My only regret is that I should have been induced to waste my time and a considerable amount of money upon holding seances with this particular set of German people, most of whom I found to belong to the curious, suspicious, and intolerant monarchist set, which even the colossal tragedy of a world-war failed to teach, all of whom were unknown to me, and none of whom appeared to me to understand the first rudiments of psychical research.

AN APPRECIATION OF LIGHT.—Mr. W. Round Saunderson, President of the Spiritualist Church of South Africa, sends us the following extract from a letter received by him from Mr. P. Grobler, of Summerdown, P.O. Otjiwarongo, South-West Africa:—"I find LIGHT the paper I have grown to love more than any other. I could not do without it even if the subscription were raised to treble the amount."

THE SCIENTIFIC FORMATION OF SEANCE CIRCLES.

BY CAPT. Q. C. A. CRAUFURD, R.N.

Lately there was put into my hands the description of a device for circles that was recommended by Dr. Andrew Jackson Davis. At the time it left me cold. It seemed to me to be a "hash-up" of some very elementary things in electricity, not worth further inquiry. I put the description aside, but have come across it again, at a convenient time when I am carrying out certain electrical experiments connected with the elusive phenomenon commonly known to wireless enthusiasts as "body capacity": a wireless set in a state of oscillation is often very sensitive to the proximity of the human body. This is ordinarily regarded as a sort of leakage to earth, and the usual practice of eliminating it is to make a direct "leakage" or an "anchorage" to earth. In favourable conditions the "body capacity" (which generally is an intolerable nuisance) becomes interesting. Freak results may be obtained that are nothing less than marvellous.

My present researches have led me to believe that the body is actually producing very high-frequency waves of an electro-magnetic character, and that here lies the electrician's trouble about body capacity. The exact theory would be out of place in a non-technical periodical, but a number of people will know what I mean by "body capacity" and will have experienced it with their wireless sets.

Returning now to the "magnetic cord" described by Dr. Davis in 1872; to the electrician of that time the "magnetic cord" would appear to be worthless, but in the light of our present knowledge the case is different. Assuming that I am right about "body capacity" (and it is a rather big assumption at the moment) the Davis cord becomes a reasonable proposition. Here are his directions for making and using the magnetic cord:

Get about five yards of a three-quarter inch rope; cover this rope with silk or cotton velvet; and wind around it, parallel with each other, two wires, one of steel and the other of silver or copper. Have the space between the wires about one inch and a half, and let them be wound about a quarter of an inch apart. The harmonial circle of friends may sit uniformly round the table, and let the *magnetic rope* lie on their laps, their hands upon or grasping it, and the one who is constitutionally most susceptible to spiritual influx of emotion and influence will feel a throbbing in the hands; and ultimately, by repeated experiments, someone among the company may be rendered clairvoyant. . . . Manipulations will assist the impressible person to receive the propagative magnetism of the circle; they will, also, greatly augment the mental tendency of the subject to enter one of four [psychological] states, for which his organisation may cherish a normal predisposition; viz., the sympathetic, the neurological, the psychometrical, or the superior condition. . . .

As soon as the circle of *positive* and *negative* principles or individuals shall have *fully charged* those who take the position of "mediums", then the latter will inevitably be thrown, by the decension of the higher influence of spirits upon them, into a proper condition to impart "impressions" to the circle, or else to become the *medium* through whom our invisible visitants from the spirit world will cause electrical vibrations to be heard, and thus communicate their thoughts to man. When the cord has been held for one hour, the members of the circle may then cast it aside and join hands.

We should then have what in modern terminology is called a "double inductance". Now if a high frequency impulse is sent through this instrument it will radiate waves of definite frequency, depending on the length of the cord and its diameter. One

of the wound wires is to be of steel, and the other of silver or copper. The effect of this will be that the steel wire will, proportionately to its length, have very much more inductance than the copper or silver one, and thus will respond to different frequencies.

Davis arranges his sitters in the form of a horse-shoe, males one side and females on the other. Presumably in one "leg" there are produced male vibrations and in the other "leg" female vibrations. The sitters communicate their individual vibrations to the wires by contact with the hands, grasping the cord in each hand. In the gap of the shoe sits the Medium. (The Medium must not hold the rope.)

Now all this constitutes a very reasonable sort of wireless transmitter from the sitters and wireless receiver in the Medium, and, of course, the main question is—Does it act?

Davis says that the one most susceptible to spiritual influx will feel a throbbing in the hands. I do not know if this throbbing is ever felt, but I do know that theoretically such throbbing ought to take place if "spirit influx" is an electro-magnetic phenomenon. The throbbing would be due to beats produced by two sets of vibrations, the one from the spirit circle and the other from the mortal circle. In modern phraseology this is called a "heterodyne".

Davis says that the object of this cord is to establish and preserve an equilibrium of vital electrical and vital magnetic forces throughout the entire circle.

Now the strange part of the whole thing is the insight shown by Davis into electric phenomena of the present day. In 1872 these things were not understood nor even guessed at by contemporary science, yet we see Davis describing a device which, in the light of science fifty years later, is growing out of the region of mere "twaddle" into something reasonable.

It would be very interesting to know of any accounts where Davis's cord was used and to know what was the effect of it. In perfect darkness a glow might be observed at the two ends of the cord, and if so it would fall into line with well recognised electrical phenomena.

I know I shall be much laughed at for pulling this account out of the rubbish basket; but, after all, Davis may have been better informed on this matter than our present-day scientists; certainly the idea embodied in his inductive cord would have been quite beyond the knowledge of his day.

A GHOST AND A DISCOVERY.

A letter from Mrs. Evelyn Abbey, of Minster, Ramsgate, encloses a cutting from the *Thanet Advertiser*, in which it is announced that recent excavations at Mrs. Abbey's 13th century house at Minster have revealed the existence, under the Tudor tea room, of an ancient crypt-like chamber which is believed to be some 2,000 years old. The house itself has for centuries been regarded as the former guest house of St. Mildred's Abbey, and the chamber just discovered appears to be linked by means of an arched passage to Minster Abbey. It is enclosed by walls over five feet in thickness, of the ancient Roman type—flint and chalk blocks. Old Roman tiles and bricks have been found, also fragments of pottery, which, when pieced together, made a flagon. It is stated that these pottery fragments have been sent to the Canterbury Museum to be dated.

Archæologists are naturally taking a great deal of interest in the discovery.

Just how far the matter is connected with the appearance of the phantom monk, to which *LIGHT*, in common with other newspapers, gave attention some years ago, it is not possible to say, but at least the discovery is interesting and significant.

Mrs. Abbey, in her letter to us, mentions that the present house seems to have been built over the ruins of the old monastery walls.

LETTERS TO THE EDITOR.

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

A SEVENTEENTH CENTURY "COMPACT".

Sir,—Your correspondent "A.A.C." (p. 366 of your issue of August 3rd) in referring to the "formal engagement with the Earl of Rochester" entered into by the Mr. Windham mentioned in Pepys' Diary, under date August 19, 1665, states that he does "not recollect if this compact had any result."

I would refer him to Bishop Burnet's account of the last days of the Earl of Rochester, an account re-printed, with valuable notes, in the fourth edition of Dr. Christopher Wordsworth's *Ecclesiastical Biography*, Vol IV. In this account it is distinctly stated by the Bishop that "that gentleman's [i.e., Windham] never appearing was a great snare to him [the Earl of Rochester] during the rest of his life". The Bishop appears to have suggested, not unreasonably, to the Earl, whose great abilities and undoubted parts had been unfortunately devoted largely to intrigue and to the production of more or less obscene, if clever, satire, that "one who had corrupted the natural principles of truth as he had, had no reason to expect that such an extraordinary thing" as the *post mortem* manifestation of Windham "should be done for his benefit".

It is, perhaps, worth mentioning that the "compact" between the two men was made because Windham (and also Mr. Edward Montagu, who, however, refused to enter into such a compact) had what would now be called a "premonition" of his death. Rochester informed Burnet "that these presages they had in their minds made some impression on him that these were separated beings; and that the soul, either by a natural sagacity, or some secret notice communicated to it, had a sort of divination" of events to come.

According to Wheatley's edition of the immortal Diary, the Windham of this story was one of the brothers of Sir William Wyndham, Bart., who was a son of John Wyndham (*d.* 1679), of Orchard, Somerset, and Felbrigge, Norfolk.—Yours, etc.,

LEONARD J. HODSON.

57, Clarendon Road, Holland Park, W.11.

[For the information of the reader it should be mentioned that the name is spelled in two ways. "Windham" is the old form.—Ed.]

"THE STUDY OF THE SCRIPTURES".

Sir,—The Reverend Charles L. Tweedale, Vicar of Weston, Otley, Yorks, the author of *Man's Survival After Death* and other works, is undoubtedly a man of great trenchancy and courage. His letter (a copy of which appeared in *LIGHT* of August 10th) to the Bishops of the Established Church, anent a circular letter issued by the Archbishops on the study of the Scriptures, is but a continuation of the strenuous fight he has for years waged single-handedly against doctrinal misrepresentation. Efforts have been made to call him to account, but his masterly interpretation of the Scriptures psychically, as set out in the aforementioned book, has completely kept his would-be traducers at bay.

No fire of religious reform has ever burned more fiercely.—Yours, etc.,

F. J. CRAWLEY.

31, Eslington Terrace, Jesmond,
Newcastle-on-Tyne.

"PRINCE AND PLAYWRIGHT."

Sir,—I was interested to see Mr. Arthur Machen's article on "Prince and Playwright" (July 27th) in connection with my letter to you on the same subject. I agree with what he says, "If Hamlet were a modern, etc." But surely even the most modern sceptic could not explain how Hamlet ascertained the exact mode of his father's death? That could not be explained away by any theory of subconsciousness.—Yours, etc.,

MARIE CONSTAS.

Galata, Constantinople.

THE SURVIVAL LEAGUE.

Sir,—I do not think your correspondent, Dr. E. H. Worth (*LIGHT*, August 3rd), realises that the Survival League is not another society but an attempt to unite those which already exist, on the principle of the strength that lies in the bundle of sticks. The thousand churches preach to their members. This is a meeting at which the representatives of those churches will be able to speak of their experiences to the stranger. They will be telling those who are only beginning to be interested in the faith they hold in common, of their fundamental belief in survival and the possibility of communication. By upholding this faith before a doubting world they will help to bring about that loving-kindness for which Dr. Worth and all of us hope.—Yours, etc.,

C. DAWSON SCOTT.

125, Alexandra Road, London, N.W.8.

SCIENCE AND THE UNSEEN WORLD.

Sir,—May I correct two misprints contained in the article entitled "Science and the Unseen World", published in *LIGHT* (July 20th and 27th).

In the last line but three in the first part of the article (20th) occurs the phrase "casual determinism". This, of course, should read "causal determinism". Doubtless most readers will have detected and corrected the mistake, but it is as well to point it out.

In the second part of the article (July 27th) on page 356, last paragraph of first column (sixth line) is the word "proton". The sentence quoted is from Professor Compton, and reads:—

It is only to satisfy our sense of continuity that we assume that an electron or a proton has a real existence between the occasions at which it acts on other particles.

The word used by the Professor was *photon*. He was concerned to show the *dual* aspect under which radiation or light is conceived in modern physics, namely as corpuscles, light-quanta, or photons, and also as electro-magnetic waves. He showed that the experimental basis of the first view was the photo-electric effect, and went on to show that the second view was firmly based on the phenomena of diffraction and interference; the first involving discontinuity, the second implying continuity. The word "photon" was used as the name for a light particle. Perhaps it is a pity that it should so closely resemble the word "proton", the name universally bestowed on the entity at the centre of the atom, but as physicists are using the word "photon", it behoves us to avoid confusing the two terms. The American physicists use the word freely, although Eddington in his recent work, only makes a passing reference to it.—Yours, etc.,

FREDERICK STEPHENS.

Paris.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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THE "FINISHING TOUCH."

We are all familiar with the kind of sentence in which the addition of a comma turns what was previously ambiguous into something perfectly clear. We know the telegraphic message which is unintelligible because of some missing letter in a word; the drawing which conveys nothing until the skilled artist has added one touch of his pencil. That touch by itself would mean nothing, added to the drawing it makes the perfect picture.

We were led into these reflections by remembering the many cases in spirit communication where some slight but significant touch of description makes the proof complete. Or, again, where a carefully-formed circle of inquirers, in which the surroundings, the atmosphere and the unity and harmony of mind were seemingly ideal, fails utterly until there is introduced into the company some person who brings in the essential ingredient of Mediumship, and so makes an otherwise sterile experiment blossom like the rose.

In earlier days the idea of a working journalist being a Medium or a clairvoyant would have struck his employers with dismay and the public with incredulous surprise. It might, indeed, have put the "finishing touch" to the Pressman's career, so bitter in those days was the prejudice which existed. Very different is the state of things to-day—when several newspaper men exercise psychic faculties and make no secret of the fact, no one making them afraid. Even in the field of journalism alone we have seen instances of the subject we have in mind—the completion by some slight detail of an unrecognised psychic description making it instantly clear.

An old Pressman tells how he once sat with a clairvoyant friend while at tea. Suddenly the clairvoyant described the appearance on the scene of a venerable lady and gave a very detailed delineation, including even the name, or something very like it. The first man remembered an old lady answering to the description but held out for some identifying particular that could apply to her only. There was a pause at this point, and the old lady seemed disappointed at not being recognised. So at least the clairvoyant reported, and for some minutes things remained at a deadlock. Then the clairvoyant spoke again. "Why is the old dame holding up one of her fingers to me?" he asked. That was the completing touch needed, and very unexpected it was. Not from the day of the old lady's death until that moment had the journalist thought of the fact that she had a withered finger.

It was not the item of description for which he had looked—the complete name. It was something more evidential still.

We could give several other instances revolving more or less about the "Street of Adventure", which has become more adventurous than ever since Spiritualism invaded its atmosphere of intellectuality, ingenuity and ink. But the example given—it is perfectly true—should suffice to point the moral and illustrate the argument.

A good many inquirers into Spiritualism never seem to get the "finishing touch" put to their investigations. There is often a something missing—their case is carefully built up, but not utterly *complete*, just as Aladdin's magic palace had an unfinished window. But on general principles we do not look for utter completeness in any direction. The perfect case, the closed system, is apt to be a snare. If it has any vital element in it, it must be forever changing—if it is a truth rooted in Nature, it must grow from more to more. When a thing is complete, it is finished, and there is an end of it. Nothing that is eternal ever gets the supreme Finishing Touch. That is why our lives are never perfect; although they may on rare occasions seem to be completely satisfactory there is always *something* lacking. And that is natural enough. Life is a "preparatory school". The "finishing school" comes hereafter. That thought in itself is sufficient to give fertility to all religions and all philosophies, and to give the "finishing touch" (in the sense of destruction) to any of them which thinks to write *Finis* on its doctrine or revelation.

CONCERNING GHOSTS AND SPIRITS.

A CLERICAL COMMENTATOR.

The Rev. D. Morse-Boycott has had a good deal to say on the subject of Spiritualism lately to which we listened with respect, having a high regard for his character and his work in other directions. We cannot, however, avoid seeing that in his remarks on ghosts and psychic phenomena he shows certain defects of knowledge.

In an article in the *Staffordshire Sentinel*, for instance, in which he deals with apparitions, he refers to a theory of his. This theory, put concisely, is that human personality affects matter, and Mr. Morse-Boycott instances the case of the murderer wandering about a house in a state of remorse. "The intensity of his thoughts would leave a mark upon the material environment so that afterwards it might, on occasions, reproduce the form of the murderer." And we are told that an "obvious parallel is the gramophone record when touched by the needle". But this idea of the effect of emotion on material surroundings, as an explanation of one type of apparitions, is not at all new. It was given on several occasions by spirit-communicators nearly half a century ago as a partial explanation of hauntings, and from what we have learned of psychometry we know that it is more than a theory, it is a positive fact.

Nor can we share Mr. Morse-Boycott's grave doubts about the legitimacy of Spiritualism. He apparently does not know that it was not humanity that sought the spirit world; it was the spiritual world which sought humanity. "Unsought of us they found us," as a well-known Spiritualist hymn puts it. Mr. Morse-Boycott fears its effect on unstable minds, but if we look around us we see many things besides Spiritualism, good and bad alike, which may and do injuriously affect people of feeble mind. We seem to have read somewhere of "religious mania".

Mr. Morse-Boycott tells us: "There is a gulf fixed between the seeing of a ghost, and the calling up of a spirit." Really, we do not see any particular

gulf. To us there seems little more difference, than between seeing a man in the street and being called up by another man on the telephone. That is to put it on a very mundane basis. But perhaps we are a little more familiar with ghosts than Mr. Morse-Boycott. The discarnate man (the ghost) to us is as truly a man as any man in the flesh. When we say ghost, of course, we mean a personality and not a mere phantasm, for Mr. Morse-Boycott should understand that just as there are men and images, or reflections of men, so there are ghosts and images or reflections of ghosts.

As regards Mr. Morse-Boycott's denial that the Christian Church had a Spiritualistic basis, that would be too long a question to go into here, but we would remind him that a considerable number of the clergy and other literate churchmen are firmly convinced that Christianity had a psychic origin. Certainly, as Dr. Ellis Powell has shewn, Spiritualism has made clear and reasonable a great deal in the New Testament which is very perplexing to its critics. In I Corinthians, XII, verses 1 to 11, St. Paul deals with "spiritual gifts", and that these gifts were veritably those known to Spiritualists to-day is a conclusion which we find irresistible.

Finally we are quite in agreement with Mr. Morse-Boycott's statement that "ghosts are not the monopoly of Spiritualists". Why should they be? Spirits, like men, belong to the universe, and all that Spiritualists have done has been to respond to the craving for proof of a life after death and to make a study of the human spirit, a subject on which it is painfully apparent some anti-Spiritualists are not exactly well-informed.

SIDELIGHTS.

The Rotherham Borough Council have decided to give notice to quit to one of their tenants, unless he agrees to refrain from holding Spiritualist meetings in his house. The chairman of the Housing Committee, Alderman G. E. Caine, has explained that this action of the Borough Council is in no sense based on prejudice against Spiritualism. Says the *Manchester Guardian* of August 8th, "they were not seeking to interfere with the religious convictions of their tenants, but in this instance as many as forty persons were crowded into one room. The houses were not built for such meetings."

Professor F. A. E. Crew, of Edinburgh University, speaking recently at the Social Hygiene School at Cambridge, said: "Science as well as religion affirms that in the future mankind, if it be so desired, may not only remain permanently youthful, but also may live for ever." The *Daily Mail*, of August 1st, in a report of the address (headed "Living For Ever"), quotes Professor Crew as stating that it has been abundantly demonstrated that life can, and does, continue without ceasing.

The *Weekly News* (Glasgow) tells a remarkable story of an experience which had just befallen a Manchester widow, the mother of four children. She was reduced to such poverty that she had decided, as a last resort, to sing in the streets, when good fortune came to her with dramatic suddenness. She entered a singing competition and sang as she had never sung before, being supported by messages of encouragement from her dead husband. She says that just before the rise of the curtain, on the night of the singing competition, she experienced a most peculiar sensation, a hand seemed to tap her on the

shoulder as if to attract her attention, and a voice, which she recognised as that of her husband, said distinctly: "Buck up, Matey, buck up. Sing like you never sang before." In the result she was proclaimed the winner of the leading prize in the competition.

* * * * *

Writing in the *Staffordshire Sentinel*, of August 11th, the Rev. Desmond Morse-Boycott says that a recent article from his pen has brought him a wide correspondence from persons interested in psychic matters; one of these tells the following story (given in Mr. Morse-Boycott's own words): "He had, himself, a queer experience which is patent of a natural interpretation. He stayed with a friend who was ill. For some reason he could not sleep, and wandered along quietly to the sitting-room to find a book. He looked into his friend's bedroom as he passed. It was a cold night, and he saw that the eiderdown had fallen off the bed. Without waking him he spread the eiderdown on the bed."

* * * * *

"He thought no more of the matter for five years. His friend was then dying. He heard him say that once when he was living at such-and-such a place, he was lying very cold in bed, and so sleepy as to be unable to help himself, when a figure dressed as a monk had entered his room softly, and drawn the eiderdown over him."

* * * * *

Here is another experience related by Mr. Morse-Boycott: "One of my correspondents, an architect, was engaged to repair a small parish church in a midland county. A new reredos was to be erected. It was decided that he could not do better than follow, in the new work, the existing canopies and tracery, which had been done towards the end of the 15th century. He was provided with scaffold, trestles and board, and left to make his measurements and sketches. He had asked the rector where some beautiful light stone, of greenish tinge, which was let into the existing walls, might be obtained. The rector had no idea. There were no ancient records. Now while he was at work, alone, a man came in and spoke to him. He wore a sort of mason's jumper, buff coloured, buttoned up to the chin. He inquired what was being done, and was told. The architect inquired again about the green stone. Without the slightest hesitation the mason said 'It came from A . . . near . . .' Then he walked away, and the architect proceeded with his work. He did not hear him leave. He had not heard him come."

* * * * *

Continuing the story, the writer tells us it was afterwards ascertained that nobody had entered the church. The verger, who was working in the churchyard at the time, was certain of this. The mysterious visitor is described as having a florid face, sandy hair, and wearing knee breeches. No such person was known in the district. Nevertheless the stranger gave true information as to the whereabouts of the desired greenish stone; from the description given, the architect was able to obtain this stone from a builder's field that had once been a quarry. The architect, we are told, is convinced that his sandy-haired knee-breeched visitor was "the man who did the old work". Mr. Morse-Boycott's comment is as follows: "Now it is impossible to brush on one side such sober stories as these; and we can only conclude that the supernatural is all about us, and impinges on our environment; and that there are more things in heaven and earth than are dreamed of in our philosophy."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE MIRACLES OF THIS AGE.

In offering a true explanation of what have been termed modern miracles, A. J. Davis the Seer of the nineteenth century said that "animal magnetism" (or human magnetism) is "particularly and especially, the grand element engaged in developing those miracles". And he continued: "It is very safe and truthful to allege this unseen, and as yet to many minds, mysterious *influence* to be the principle of 'virtue' which Jesus sometimes felt 'go out' of him at the moment of performing miraculous cures among the sick and disabled. But the most wonderful, beautiful, and momentous miracle of all miracles, consists in the development of those intellectual powers and spiritual perceptions in man's immortal soul, whereby the spirit-land has been discovered and its vast possessions explored."

Though the mind may have been awakened from the deep sleep of scepticism, yet unless it can obtain a clear, consistent, and natural explanation of *how* and *why* those effects are produced, "all mere faith in them is as uncertain and fluctuating as the sand upon the sea-shore".

The Seer then proceeds to put before his readers' open understanding the results of his interior observations and critical examination of the phenomena known as spirit manifestations—"mysterious noises", "spirit rappings", etc.—with which the public is more or less familiar:—

It is not, however, to be supposed that I shall attempt to furnish my readers with a detailed historical account of all the communications, and strange occurrences which are claimed to have originated with spiritual beings; because the object of this interior examination is to ascertain, and place before the reader, a generalisation of all the truth which, in substance, has come to man through the medium of these new developments. This object, I am impressed, can be better accomplished by stating a manifestation as it *externally appeared to the material senses*, and then relating the interior or *hidden causes thereof as revealed to the spiritual sense of the writer*. To render plain and distinct the relations which subsist between spiritual or invisible causes and material or visible effects, I will carefully explain the *causes* of every event or circumstance of a mysterious or spiritual character with which I am impressed.

Then follows a detailed description of an ordinary seance, in which raps and the alphabet were the means of communication between the sitters and the departed: "A true and beautiful specimen of many, very many spiritual communications of like nature." By raps and alphabet a father in this world and his children in the spirit world were brought into communication with each other. But how could the former answer the sceptic's inquiry: "What evidence had you that those were your children responding?"

Only in some vibratory sounds being made when their names were written, says the Seer, who continues:—

It is almost certain that the perplexing interrogations put by positively sceptical minds will eventually succeed in dissipating from the father's affections and judgment the beautiful, truthful, and soul-expanding conviction that his children really spoke to him from higher spheres. Nor, without a philosophical comprehension of the subject of spiritual intercourse, could his faith withstand the discovery of counterfeit communications. In truth, without

the requisite amount of philosophical knowledge, his faith could be rendered "sure and steadfast" only by continual *additional* evidence in the *form* of miracle: because miracle, not philosophy, was the original cause, and would continue to be the foundation of his beautiful conviction.

Having testified that he had actually seen (interiorly) the spirit-children producing the vibrations, the Seer proceeds to state the principles and conditions on which such spiritual communications are made, explaining the "mysterious inconsistency" that good moral and intellectual conditions are not required—the means in this case being physical only: "That the conditions and principles upon which spirits answer, in this manner, to the inquiries of man, are simple and physical, philosophical and rational, can be demonstrated to the candid and enlarged understanding; because those conditions are no more complicated or wonderful than the principles upon which the magnetic telegraph is daily operating along our great commercial avenues."

It is otherwise when the communications are made through the mind of the Medium, as through illuminated seers, prophets, and clairvoyants, when "constitutional harmony, combined with fine moral and intellectual sensibilities and tendencies, would be indispensable".

W. B. P.

THE AVERAGE MAN IN THE HEREAFTER.

Now, it follows that, as all sorts and conditions of people enter the spirit-life, there must be all sorts and conditions of aspirations and desires. But let us ask the question: Does the ordinary individual manifest an aspiration and desire in this life that is always calculated to measure him for a spiritual condition in a life afterwards? Must it not be confessed, with depressing sadness, that the aspirations and desires of the average individual are bounded north and south by his head and heels; east and west, by his two hands; with his home, his family, his immediate circumstances; his success or failure, his wealth or poverty, are to him among the most important things, not only in the world, but in the whole universe. Will he not tell you that the struggle for existence (oh, that struggle for existence, in a world of brotherhood!) is so keen, and so continuous, that he has no time to devote himself to higher and holier things? The great bulk of average humanity lives upon that particular plane of thought and action, and the great bulk of humanity, when it dies, is neither better nor worse immediately after dying than it was before, and you can gauge, surely easily enough, that the aspirations and desires of the average "dead" person rise little beyond those he had before death. "But," someone will say, "he may have been very religious!" Yes, and proportionately useless. He may have been "saved", and fit to go to Heaven, which is somewhat of an indication that he was scarcely fit to live on earth, because the conditions of heavenly life, as ordinarily represented, are quite contrary to the conditions of earthly life as you experience them day by day. But, granting this, if he goes into a world so utterly different to the one in which he has been living, a miracle will be required to adapt him to his new conditions, and there are no miracles; first, because there is no possibility of them in Nature; secondly, because God never required one: because if you admit that the Lord works miracles, He has had to alter or change, in some way or other, the machinery which He originally created. We believe in an undying, intelligent Deity, Who never makes a mistake, and Who never has to do things twice over, or to stop something which He has started and do it afresh. (From a Trance Address by the late J. J. Morse.)

SCIENCE AND THE SPIRITUAL
WORLD.

By B. M. GODSAL (San Diego, Calif.).

Professor Eddington's recent lecture, summarised in LIGHT (June 22nd) has a special interest for Spiritualists.

In saying that materialism in its original and more mechanical form is long since dead, and that its modern or purely mathematical form is unfitted to deal with some of the ordinary facts of life, this representative of the purest science simply reaffirms the text that things of the spirit must be spiritually (not mathematically) discerned.

Seeing then that natural law, as understood by men of science, has no validity in the domain of Spirit, how is it that Spiritualism is able to prove the existence of Spirit by the ordinary methods of direct observation? The answer to this question, it seems to me, supplies the logical basis of Spiritualism.

It is because the methods of science are not suitable for discovering the existence of a spirit world that individual spirits project themselves into the material sphere in such a way that they are able to manipulate matter and influence the course of natural phenomena to which the laws of science apply. By such means, and by counteracting the effect of some natural law, spirits are able to prove their independent existence, just as a man might show himself to be alive by overcoming the power of gravity.

This fundamental fact in Spiritualism has been explained many times and by many spirits, but seldom more clearly than by "Walter", speaking recently through Mrs. Leonard, as recorded by Dr. Crandon in *Psychic Research* for June.

Walter says: "We have got to make them understand that we, on our side, are manipulating and working with materials that are not, strictly speaking, of our plane at all. . . . We are to a certain extent making ourselves for the time being of the same degree as the material we intend to use."

The fact that spirits are able thus to operate on the material plane may seem incompatible with the rule laid down by Professor Eddington, namely, that spirit-action does not come within the purview of science. But this dip into material conditions by spirits is merely an exception which serves to illustrate general rule. And its exceptional character is shown by the fact that spirit-interference with the regular succession of causes and effects has always been regarded as something supernatural and miraculous.

After all, it is only in the case of physics that mathematical formulas can be used at all. The nearer science approaches the source of life—and therefore the less it confines its attention to externals—the less accurate it becomes. There is nothing mathematical about biology, nor about medicine—the oldest of all the sciences. Dealing with living bodies these branches of natural science draw very close to the seat of life, and life itself—or spirit—is beyond all our methods of computation.

The spirit of life is not any the less real because its true nature is above our comprehension. On the contrary, spirit, perhaps the one absolute reality, proves in a thousand ways its own existence to all minds that have not been confused by the false conclusions arrived at by methods of reasoning which, as Professor Eddington says, are properly applicable to "symbols" only, and not at all to the reality that underlies them.

This method adopted by spirits, of interfering with the operation of natural laws, has proved the existence of a spirit-world to minds that had been unable to acquire the knowledge by deducing it from the normal reactions of life. But the higher spirits never tire of telling us that when physical demonstration has convinced us of the reality of spirit the proper and only fruitful way for us to commune with them is by keying up our minds to receive normal spirit vibrations.

RAYS AND REFLECTIONS.

In his new book, *The Imprisoned Splendour*, Mr. R. Dimsdale-Stocker tells the story of two men who happened to meet near a bathing establishment. "Have you taken a bath?" asked one of them. The other answered, "How is that? Is one missing?" The point of the story, as Mr. Dimsdale-Stocker remarks, is the reply of the second man who makes the idea of cleanliness subordinate to the sense of possession.

* * * * *

The statement that the Washington Research Laboratory possesses a photometer so exquisitely sensitive that it will record the light of a candle 200 miles off suggests that at its present rate of progress Science will eventually take psychometry "in its stride", for psychometry, in which the delineation of the history of some particular object gained by means of the sensitive touch of a psychic or Medium, is hardly more subtle. Homeopathy, so often derided by orthodox medical men becomes almost coarse by comparison, even when it deals in millionths of a grain of some healing drug.

* * * * *

"Can it be," asked a writer in the *Liverpool Daily Courier*, "that the life after death, of which the Sunday newspapers speak with such authority and eloquence, is so much like life here below?" Yes, it can be and it is. As to the *Courier* writer's remark that, if this be the case "then death has a sting after all", the reply to that is that if the next life were utterly unlike the present one, death would certainly mean a shock if not a sting. But there are no sudden and abrupt transitions in the passage from this to the next world; if there were, the result would be that the departed man and woman would not know themselves and would be as little at home as creatures of the fields and hedgerows if suddenly transported to the clouds. Nature, in short, is a great deal more intelligent in her operations than her human critics.

* * * * *

"When to the sessions of sweet silent thought I summon up remembrance of things past" (Shakespeare), it is not surprising to find that some of the most quaint and curious of these memories belong to the psychic side. As I write, my mind goes back many years ago to the recollection of a dear but utterly impractical old fellow named Dale, who dealt in crockery-ware and mediumship, a queer combination. He was very poor, giving most of his time and strength to humanitarian work, and dispensing his mediumship freely without fee. His face was that of a saint; his eyes were those of one who lived in other worlds than this. One of his controls claimed to be a woman of Ancient Greece, and I had several talks with her. (I make no apology for begging the question of her actual existence.) Her mission seemed to be to express beautiful thoughts in poetical imagery, much beyond the normal range of her medium. I turned one of her ideas into verse and sent it to a magazine of the time. It was accepted by the critical editor who was unaware of the source of the inspiration—that Unseen World from which (as Mr. Edward Clodd has assured us) nothing but drivel proceeds. Poor old Dale long ago "outsourced the shadow of our night". He was a dreamer and utterly out of touch with practical life; excessive self-sacrifice and unworldliness is perhaps a malady, but it is not widespread, and, I think, not contagious!

D. G.

THE HIGHER THINGS AND THE MODERN OUTLOOK.

By W. H. SIMPSON.

In such a world as this wherein so much human energy must be expended in efforts to obtain some degree of physical well-being, higher thoughts and things are apt to be disregarded; the business or pleasure of the moment demands our attention, and prevents intellectual concentration on all that concerns the higher side of our being. Our latent possibilities for higher thoughts and things are continually neglected.

"Christian" commercial civilisation has done all that it claims to have accomplished, and the rapidity of its advance throughout the western world cannot be denied; but all its progress is in the wrong direction—is on the materialistic side of our being, leaving us forgetful of the truth that excessive material gain always results in spiritual loss.

Is this western civilisation after all a failure? Have our self-elected materialistic (scientific) leaders of thought attained for us all they would have us believe they have achieved?

Our civilisation is indeed rich in the possession of things material, far more than are needful; yet spiritually it is in a state of destitution. Human life upon this planet has always been difficult, and is still frequently spoken of as the "battle of life". From the first it was a struggle for Man to maintain his existence upon the earth, and the strife must be continued; but it has been transferred from the lower and physical side of our nature to the higher level of thought and conduct. This conflict, always going on within human personality, has been symbolised throughout the ages of the past as with a personal enemy of the human soul; by ancient folk-lore as of the devil tempting man to sell his soul for worldly success and carnal delights. This idea we find depicted in the Adam and Eve story and in the Margaret and Faust folk-lore stories, which may have some moral teaching when rightly understood, but are quite useless as a basis for any rational religious belief.

The orthodox Christian sometimes asserts that Jesus first brought spiritual life and light into this world; this is an entirely erroneous statement. Far back in the ages of the past our prehistoric ancestors were acquainted with the fact that man survived the death of his body, as is proved by their customs and typology; especially in the manner of burying their dead, and in the position of the infant at birth; the rites and rituals of the uncivilised peoples were not originally instituted without meaning, but were always symbolically significant and had a definite meaning beyond the power of any verbal language to express. Many of the savage races which are in existence to-day carry out their ceremonials, but apparently have forgotten the original meaning of their own customs.

The ancient North-American Indians fully believed in their survival of death and looked forward to the inheritance of a happy spiritual hunting ground, and although they firmly believed in the "Great Spirit", were not sufficiently civilised to have developed any religious idea of thought and conduct; and they had no form of adoration or worship of the God in whose power they so firmly believed.

It is not until man reaches a high degree of intellectual development, of moral attainment and spiritual enlightenment, that a right religious conception can be desired or attained, lived and practised. It is difficult to define exactly in a word or a few short phrases all that a true religion really is and should be. F. W. H. Myers defines religion as

"Man's normal and subjective response to the sum of all known cosmic phenomena, taken as an intelligible whole"—a religion based upon what we do know, and not upon what we do not know.

The only religion possible in modern times must be one founded upon the proved facts of Nature, not upon faith in disproved supernaturalism—a religion in accord and not in conflict with physical science. True Science cannot contradict true Religion, for truth cannot be in conflict with itself; truth is still truth from whatever aspect it is regarded, for all truth is God's truth, whether manifested materially or spiritually. The search for physical truth upon this side of life is not necessarily antagonistic to religious aspiration.

As Buddhism rightly asserted six hundred years before the commencement of this era, "All life is one", and as Evolution has laboriously proved by dealing with human life and man's origin from a purely materialistic point of view, we cannot repudiate our kinship with the brutes on the physical side; but spiritually we may claim our relationship to the angels.

Human reason, of course, is relative in its scope, and unable to deal satisfactorily with the ultimate; yet we must believe that the reason with which we have been gifted is right as far as it goes, and this must prevent us from accepting as divinely-inspired any non-natural and supernatural scheme subversive of all that reason tells us is good and true. Man cannot be saved in spite of himself, but because of himself, by faith and not by asserting his belief in something that he knows is not true. There is so much beyond all human imagination, yet we must never act against our reason—for that way madness lies.

The Governments of most countries of the Western world are professedly Christian, but in each and all of them (as in this country) Official Science flatly contradicts all that Official Religion declares to be true, discredits and denies any supernatural intervention in the natural course of events and the everyday life of the people of this civilisation. They live their normal lives from day to day, very much as they have always done, careless from whence they came or whither they are going, untroubled by any misgivings about the truth or falsehood of the religion they have accepted, of the nationality under which they have been born and bred. What passes for belief is nearly always simply acquiescence in the existing state of things, or merely a tacit acceptance which is neither belief nor disbelief. The fact is that most people are utterly indifferent to the whole subject of Religion, but though they do not concern themselves about it, our religion is the higher, the better part of our personality—the spiritual; our religion is the expression of our best thought in the best manner; our religion to be our own must have been self-evolved, and not the result of what someone else has told us we ought to accept; it might almost be said each one of us should have his own religion, for truly it may be said our religion is our life, and our life is our religion.

NOTES ON NEW BOOKS.

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