

# Light:

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

Edited by **DAVID GOW**

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# HUTCHINSON

# Light:

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

"Light! More Light!"—Goethe

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

No. 2561. VOL. L.

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## CONTENTS.

Notes by the Way	61
Funeral of Dr. Abraham Wallace	61
Psychic Research in the New Testament (continued)	62
Where Science Has Rejected Facts	63
A Mother's Vision	63
Spirit Photography in Cornwall	64
"A Poem and A Message"	64
Letters to the Editor	65
Unrecorded Spirit Communication	66
A Chain of Control	66
Sidelights	67
The Passing of a Famous Australian Healer	67
A Remarkable Psychic Record	68
Inspiration: Some More Examples	68
The Psychic Movement in Sweden	69
Rays and Reflections	69
Freemasonry and Human Survival	70
Notes on New Books	70

being a communication from the Unseen World, there is no difficulty in pronouncing on the mentality of the "Medium". On the other hand, much that is fine and evidential in its quality has come to us through the same channel of automatism or inspiration—work that has won the approval of good judges, whether of "psychic script" or of literature. On the whole, however, we do not share the enthusiasm of some of our friends for automatic writing. As with music and painting, there is a vast amount of mediocrity and very little in the way of real talent. And the psychic element which enters into the matter may well make it an undesirable path for any but sound minds with a real mediumistic gift.

## NOTES BY THE WAY.

### MEDIUMSHIP AND ITS CULTIVATION.

Those who have studied mediumship intelligently over many years, being themselves in some instances possessors of the mediumistic gift, assert, and with perfect truth, that not only are the highest conditions of mediumship perfectly compatible with the highest conditions of physical health, but that the laws of mediumship, when thoroughly understood and obeyed, will produce perfect harmony of all the forces in the physical organism. This is a point which especially needs emphasising, for nowadays it is being realised that much physical and mental disease is caused by suppressions and inhibitions. We have several times been told that in certain cases malady and disturbance are set up in persons who having strong mediumistic powers ignore the fact and resist its implications. We have certainly seen such cases and felt that the diagnosis was a just one. So it is as well to draw attention to the fact that the exercise of mediumship, when it is natural and spontaneous, is not anything like so dangerous as its suppression may be. Already some of the medical profession have discovered the fact and are not afraid to say so.

### AUTOMATIC WRITING.

Automatic writing has sometimes been recommended as a method of investigation for those who might possess the gift. It has also been violently denounced as the doorway to mental mischief, such as "dissociation" or obsession. There is probably something in that objection, so far as it applies to people of the impulsive, irrational type. Still, unbalanced people may always be trusted to get themselves into trouble whether they take up automatic writing or athletics. The head suffers in the one case; the heart or the lungs in the other. And automatic writing is often a misnomer, for much that is produced under that name would really be more correctly described as "inspirational" script. The person concerned writes down what comes into his mind, and very often it is the sorriest kind of trash—especially when the mind at work is of the flabby or neurotic type. When the resultant drivel is proudly shown—or even occasionally printed—as

## THE TRANSITION OF DR. ABRAHAM WALLACE.

### FUNERAL AT GOLDERS GREEN.

We recorded in our last issue the transition of Dr. Abraham Wallace, which occurred at Paignton on the 22nd ult. On the following Monday (the 27th) the funeral took place at Golders Green Crematorium, when Mr. Ernest Oaten officiated in the presence of many relatives and friends, amongst whom were Miss Wallace, Mr. A. Wallace, Mrs. Perkins (who, with such loyalty and devotion, had attended on him for some time past, nursing him during his last illness), Miss Mercy Phillimore (representing the London Spiritualist Alliance), Miss Estelle Stead (representing the Stead Bureau), Miss Wright, Mrs. Leigh Hunt, Mr. Evan Powell, Mr. John Lewis, Editor of the *International Psychic Gazette*, Mr. Noel Hackney, Mr. H. N. Bolton (representing London District Council of S.N.U.), Mr. Frank Hawken (representing the Marylebone Spiritualist Association), Mr. A. Vout Peters, Mr. Leigh Hunt (representing LIGHT), Mr. J. S. Stewart, Mr. R. H. Saunders, Mr. Ilyd Nichol, President of the Ghost Club, Mr. H. Emmons, and the Rev. Tyssul Davies.

In the course of an eloquent and impressive address, Mr. Oaten referred to Dr. Wallace's distinguished career as a physician, to his world-wide reputation in the field of psychical research, and the experiences which led him to become a convinced Spiritualist. "In bidding adieu to the mortal form of our loved friend," said Mr. Oaten, "we know that we have not lost his companionship, and from the higher realms we are sure that his influence, and at times his presence, will still be with us in the furtherance of those truths for which he so nobly stood throughout the last forty years of his long life. We know that character, memory, love and affection—all that go to make life worth the living—continue after death, and when our time arrives to tread the bright realms of the after-life we know that we shall meet again our beloved friend."

Mr. Evan Powell, who was often with Dr. Wallace at Paignton, was entrusted by him to carry out the arrangements for the funeral, and the simple dignity of the whole proceedings contributed much to the impressiveness of the occasion.

## PSYCHIC RESEARCH IN THE NEW TESTAMENT.

BY THE LATE DR. ELLIS T. POWELL.

(Continued from page 51.)

### ST. PAUL AND THE RESURRECTION.

Have we, any means of knowing how the Resurrection was regarded by the great protagonists of Christianity themselves? Happily we have. Indeed, the earliest of all the New Testament references to the Resurrection is a critical analysis thereof by the greatest of Apostles, St. Paul. This fact has been somewhat obscured because the books of the New Testament do not stand in chronological order. The unlearned reader is apt to believe that he reads, in the Gospels, the earliest record of the Resurrection. These ideas are mistaken—at all events, if modern critical scholarship is right in its conclusions that none of the Gospels is of earlier date than the year A.D. 63. But the First Epistle to the Corinthians, which contains the famous fifteenth chapter (read for centuries as part of the Anglican Service for the Burial of the Dead), is generally dated as A.D. 55.

Chronologically speaking, then, the first witness of the Resurrection is St. Paul. It is not difficult, therefore, to discover in what light the Resurrection presented itself to St. Paul personally, as a man who was among the religious and intellectual leaders of his nation long before he gave his allegiance to the Risen Christ. In his First Epistle to the Corinthians St. Paul briefly summarises the recorded appearances of the Risen Lord. When he has done so, he tells us (1 Cor. ix. 8) that, "last of all, Christ was seen of me also, as of one born out of due time." The verb here is *ὤφθη*, a tense of *ὄραω*, which (as already pointed out) means to "see" in the physical sense, or to comprehend as the result of physical sight. This verb always contains the sense of perception, discernment, scrutiny, in contradistinction with the other term *βλεπέιν*, which only means to "look" at a thing.

The passage, then, contains a positive affirmation by St. Paul that he had *seen* Christ subsequent to His crucifixion and death. That claim does not rest on this verse alone. He begins the ninth chapter of the same epistle with an equally positive declaration, "Am I not an Apostle? Have I not *seen* Jesus our Lord?" He appeals to this experience as one of the credentials of his apostleship; and again he employs the same verb as before (*εώρακα*). By one of those undesigned coincidences which abound in the New Testament, we find that in each of the three accounts of St. Paul's conversion (in Acts ix., xxii. and xxvi. respectively), two of which profess to be from his own lips, he asks the vision: "Who art thou, Lord?"—thus suggesting that he was unfamiliar with the features of Christ. All these facts go to support the view that St. Paul's first sight of Christ was on the road to Damascus.

Let us turn to the recorded accounts of that tremendous episode. Suddenly, as they journeyed at the height of noon, a light "flashed round" them. "Flashed round" is the nearest English sense that we can get to the original word (*περιήστραψεν*). It is a remarkable term. Whether St. Luke got the word from St. Paul, or whether St. Paul adopted it from St. Luke, we cannot say. Certain it is that whoever selected it went out of his way to find it. The word

is not classical. It occurs only twice in the original of the New Testament—namely, in St. Luke's account of the conversion in chapter ix, and in the parallel passage (Acts xxii. 6), where St. Paul himself is describing the scene. St. Paul fell to the ground, and then amid the blaze of glory he saw, as I think, the materialised figure of the Risen Lord.

The language of the story will reward the close inspection. St. Paul's own statement to King Agrippa is that he was not disobedient to the "heavenly vision" (*οὐρανίος ὄπτασία*). This word *ὄπτασία* is peculiar to St. Luke and St. Paul. No other New Testament writers use it. The root of the word has entered our language in such words as *optics*, *optical*, *optician*—all concerned with physical sight. In the original *ὄπτασία* means the act of exhibiting oneself to view. It is employed in the Septuagint of the appearing of the sun when he rises (Sirach, XLIII. 2). St. Luke employs it twice in his gospel—once in his allusion to the popular opinion that Zechariah had seen a *vision* in the Sanctuary (Luke i. 22), and again in the description given by the two disciples to their mysterious companion on the way to Emmaus, of all the events of the Crucifixion and Resurrection. The term occurs in the passage where the women "declared to us that they had also seen a *vision* of angels, who said that he was alive."

Farrar thinks that by using this word St. Luke, and St. Paul as reported by him, desire to convey the idea of objective vision, as distinct from subjective clairvoyance. At all events, it is significant that St. Luke employs another word (*ὄραμα*) when he describes St. Peter's *trance* and the sheet which descended from heaven, where there is no suggestion of objectivity.

Moreover, when he is telling us of St. Peter's miraculous liberation from prison, he actually indicates, almost with studied precision, that he uses this latter word *ὄραμα* in the subjective sense. "Peter," he says (Acts xii. 9), "could not believe that what the angel was doing was *real*, but thought he saw a *vision*"—that is, he thought he was dreaming, or, at all events, that there was some optical illusion. The point I desire to bring out is St. Paul's express declaration that he has *seen* the Lord in the physical sense, as well as the fact that, as reported by St. Luke, he employs a special word to indicate an objective as distinct from a subjective phenomenon.

Further, when St. Paul describes the experiences of others beside himself, he is always careful to keep to the verb which signifies physical sight. Christ was *seen* of Cephas (*ὤφθη Σίμωνι*) says St. Paul. When he is preaching (Acts xiii. 31), he declares that God raised up Christ from the dead, "and he was *seen* (*ὤφθη* again) for many days of them that came up with him from Galilee to Jerusalem." He was *seen* of James, and by over five hundred brethren at once, "of whom the greater part are still alive," and then *seen* of all the Apostles. I confess that, both as student and man of the world, I find it difficult to reconcile this insistence upon actual physical sight, this persistence in the use of words specially chosen to signify *objectivity* as distinct from *subjectivity*, with the vision hypothesis offered us by modern critics of the Resurrection story. All that actually existed, say the critics, was an impression upon the mental vision of the disciples. They really *saw* nothing. For instance, Professor Schmiedel (in the article "Resurrection", in the *Encyclopædia Biblica*) pronounces for what is called the vision hypothesis. The appearances to St. Paul were, he argues, only subjective. Naturally, their character as such cannot be established from the statements made by the

visionaries themselves. In the first place they were not trained scientists, and therefore could not analyse their own impressions. In the second place, they themselves undoubtedly regarded the visions as objective. They believed they actually saw something. When Schmiedel denies this, he concedes that "only the judgment of the visionaries as to the objective reality of what they had seen is set aside": the rest may all be true.

Schmiedel goes on to tell us that this destructive criticism need not affect our view of Christianity. It "affects merely the husk—namely, that the Risen Jesus was seen in objective reality, not the kernel of the matter, that Jesus lives in the spiritual sense." It seems to me that the objective reality of the sight really is the *kernel* of the matter. If a man is at pains, by the deliberate and studious choice of words, to convey to me that he actually *saw* something palpable to his physical eyesight, when all the time he was the victim of an optical delusion, my opinion of the value of his evidence on other matters, and my willingness to be guided by his judgment where he strives to impress me with his views, may be seriously impaired.

Can we follow St. Paul further without finding him at variance with psychic fact, writing about subjects of which he knows nothing? When he is tested by the known principles of psychic science, does he found to ring true? Now the whole of the fifteenth chapter of the First Epistle to the Corinthians is concerned with this great question of the resurrection of the dead. It is devoted to combating an error which had arisen in the Corinthian Church. The Corinthians accepted the fact of the resurrection of Christ, but they were by no means persuaded of a general resurrection. Therefore St. Paul is concerned to demonstrate that *Christ* rose from the dead. That was accepted. Faith in Christ's resurrection was the reason why there were Corinthian Christians at all. But the converts had fallen into the idea that Christ's resurrection was a solitary and isolated phenomenon, having no parallel in other lives. The Corinthian believers did not know the improbability of the isolated, disconnected fact. "Our ever-growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation." So says F. W. H. Myers. St. Paul is anxious to demonstrate to his Corinthian converts that Christ's resurrection, however stupendous its significance for them, was *not* unique but rather a mighty demonstration of the potency of natural law. How is it that some of you say there is no resurrection of the dead? If there is no such thing, then Christ has not risen: and if He has not risen, what we reach is a delusion. That is to say, Christ is no unique exception to the rules of the universe. He may be a conspicuous and in some aspects an unprecedented instance of their working. He may be the first-fruits of them that sleep, but He is no exceptional case; as in Adam *all* die, even so through Christ will *all* be made alive again.

(To be continued.)

I do not recall ever having read in the lives of the Saints or in the books of philosophy any denial of the fact that the planets are guided by spiritual beings (the planetary *logoi*); it seems to me that one can prove that these heavenly bodies are directed by personal intelligences, either coming directly from God, or through the intermediary of angels. This last opinion seems to be more closely in accord with those things affirmed by St. Denys which do not permit of exception, that is to say, that everything upon this Earth is governed by God through the agency of intermediary beings.—ST. THOMAS AQUINAS. *Opusc. x, Art. iii.*

WHERE SCIENCE HAS REJECTED FACTS.

In his *Thirty Years of Psychological Research*, Professor Richet gives some cogent examples of discoveries which the scientists at first rejected *a priori*, but afterwards had to recognise. He points out that medical anæsthesia was denied by Majendie, and that the action of microbes was contested for twenty years by all the scientists and all the academies. Galileo was imprisoned for saying that the earth revolves. Bouilland supposed the telephone was nothing but ventriloquism. Lavoisier held that stones cannot fall from the sky, because there are no stones in the sky! The circulation of the blood was accepted only after forty years of sterile argument. In a lecture in 1827, at the Academy of Sciences, Richet's great-grandfather, P. S. Girard, ridiculed the idea that water could be led to the upper floors of houses by pipes.

Professor Richet continues:—

In 1840 Muller declared that the speed of nerve impulses could never be measured. In 1699 Papin constructed the first steam-boat; a hundred years later Fulton rediscovered the possibility of steam navigation, but it was not applied till twenty years later. When in 1892, under the guidance of my distinguished master, Marey, I made my first attempt in aviation, I met with only incredulity, contempt, and sarcasm. A volume might be written on the absurd criticisms with which every great discovery has been received. Among the discoveries which by reason of my advanced age I have seen developed under my own eyes, so to speak, I will take four, which in 1875 would have seemed absurdly inadmissible:

- (1) The voice of an individual speaking in Paris can be heard in Rome. (Telephone).
- (2) The germs of all diseases can be bottled and cultivated in a cupboard. (Bacteriology).
- (3) The bones of a living person can be photographed. (X-rays).
- (4) Five hundred guns can be taken through the air at a speed of 180 miles an hour. (Aeroplane.)

Anyone who uttered such audacities in 1875 would have been thought a dangerous lunatic. Our routine-keeping intelligence is such that it rejects anything to which it is unaccustomed.

A MOTHER'S VISION.

By MRS. S. HAYES.

In 1925 my son, aged eighteen, went for a cruise round the world. He left early in January and I received very bright notes from him from each port, saying how well he was. On the Good Friday I was sitting in my room when I went quite numb as if my body was asleep, yet myself (or spirit) awake. The end of the room changed into a cabin and on the bed I saw my boy ill, while, by his side, sat my mother (she has been dead many years). I saw that my son was unconscious. I said "Oh, mother, thank God this is only a dream!" She replied: "It is not a dream."

Then the room became normal again and the vision was gone. In a few weeks' time I had a note from my son, dated Easter Monday, saying he had been ill; had had an operation on Good Friday, but was going on well at the time of writing. I am convinced that my mother nursed him, and also that my spirit visited him.

I had another vision when my son was in a heavy gale; the papers from next port, and his diary, corroborated this vision.

## SPIRIT PHOTOGRAPHY IN CORNWALL.

MR. W. J. FARMER writes:—

A local gentleman has been good enough to give me a copy of a photograph obtained recently in his own house. His circle has been sitting for (I believe) two years for ordinary automatic writing or alphabet signals; recently a local lady went to Mr. Hope, at Crewe, and got a psychic "extra". This fact encouraged my friends to sit for a psychic photo; they exposed for three minutes in a very strong electric light (a large globe with opal shade in the ceiling, normally used for lighting purposes). The background, which I have examined, was a green baize table cover. Three of the sitters were on a sofa, and the camera was turned on these, a lady seated in the centre and a gentleman on each side; they clasped hands, the other sitters (I think they were three) were nearer the camera.

The resulting photograph clearly shows the upper portion of a female face, the chin being cut off by the central sitter's head. The hands of the spirit are very clear and are clasped in the sitter's lap; the photo is not particularly clear but one can see the left arm and shoulder of the spirit attached to the hand; the other hand does not show the arm. The hands of the central sitter are clasped by the adjacent sitters.

The right half of the photo shows the usual starry spirit light and a cloudy effect, something however entirely different from photographic fog. The photo is of the same type as those produced by Mr. Hope. I am, myself, an expert amateur photographer of forty years' standing, and I do not think that I could fake a photo to give the same genuine appearance. The spirit hands, clasped in front, seem to have been the result of deliberate thought, as if to show that it was not a case of faking by putting a face behind the Medium. I am, for technical reasons, perfectly convinced of the psychic character of the photo, and besides I know that all those concerned are entirely honourable. My friend does not wish, at present, to publish, and though the result is very clear and the spirit recognised as a deceased cousin, it is hardly the type of photograph to reproduce well in a paper.

Its effect on myself is very striking. For perhaps thirty-five years I have had a keen interest in the subject, but could not advance, for lack of personal experience. About eight years ago I went to Plymouth and called on a clairvoyante, whom I had never seen, nor she me; she gave me the most precise information about my living relatives, etc., all correct, but not a single thing about the dead. I went again, taking my dead mother's spectacles; she described my mother as if she had known her, but she thought she was still alive and did not know otherwise; neither did I tell her afterwards. This experience convinced me that telepathy, at any rate, was a fact, but I was greatly disappointed at getting no word from the dead. And though my experience enabled me to accept the possibility of the occurrences reported by others, it perplexed me as to the cause, as telepathy seemed a full explanation. I still consider that it is the explanation in many cases, but not of all, as my reading shows results that it does not explain.

The local result, reported above, taken in conjunction with my voluminous study of books on the subject convinces me that the only all-round theory that fits is the spirit-theory, but for all that there are many deep puzzles and mysteries that seem incongruous.

One thing that has impressed me is that failures and frauds are not concealed by the Spiritualists, but honestly recorded. This has been more helpful than if they had been slurred over.

The intense interest that I have had in Spiritualism, which has persisted for forty years, springs from a feeling that life is an utter futility if it be

only temporary. Yet my attitude of mind being absolutely scientific, not until this date could I acknowledge that the spirit-theory is the one that fits the facts. But, as in the material world, there are many difficulties to overcome.

As to reading, I have to pay a tribute to the splendid book, *The Facts of Psychic Science*, by Campbell Holms, who gives all the salient features in a candid, temperate manner, concealing nothing as regards the failures and weaknesses of Mediums.

### " A POEM AND A MESSAGE."

The Rev. C. Drayton Thomas writes:—

In your issue of the 11th ult. Mr. G. D. Farwell's uplifting letter alludes to a poem by the late Ella Wheeler Wilcox. This poem, one of the *Sonnets of Sorrow*, is contained in her small volume entitled, *Sonnets of Sorrow and Triumph*. This volume is of special interest to Spiritualists since it records the author's inner progress through apprehension to bewildered heartbreak and ultimately to triumphant assurance based upon communications from the Beyond.

Her fear was that her husband might predecease her. His death brought sorrow, and then his continued silence aroused many bewildered questionings. These stages are exquisitely expressed in much touching verse. Take for example,

One of us two shall find all life, all beauty,  
All joy on earth, a tale for ever done;  
Shall know henceforth that life means only duty,  
O God! O God! Have pity on that one.

And,

There is but one great need for all the race—  
The need of knowledge to uphold its faith.  
Then come, or send some message on through space  
That shall convince the world there is no death.

Finally the poems end with two sonnets entitled, *Triumphus*, the last lines of which are the following:

I stand victorious at the longed-for goal  
With open vision where I once was blind,  
And cry aloud to every suffering soul,  
"Pray without ceasing—seek and ye shall find.  
Though Science sneer and school and church condemn,  
Your dead dwell near—you may commune with them."

Mrs. Wilcox had reached this triumphant stage when I had the pleasure of meeting her, and she gave me autographed copies of poems which were composed too late for inclusion in the above volume. They are called, *Awakened* and *Illumined*. From the latter I quote lines which show that Mrs. Wilcox finally reached the standpoint attained by your correspondent Mr. Farwell, and gained it, as did he, by help of messages from the departed.

And now I tread a high ascending road;  
Each step leads into more effulgent light;  
Life holds no sorrow, and I bear no load;  
No storms I fear, no loneliness, no night.  
I am companioned, or on land or sea,  
Ever you are with me.

The awful emptiness of space is full  
Of radiant hosts who move from sphere to sphere;  
The ghastly silence has grown beautiful  
With your dear messages distinct and clear.  
Not when hand clung to hand, and lip to lip,  
Was such companionship.

Though wonderful you seemed to me on earth,  
And from your rich mind-store, my own mind fed,  
Now do you give me truths of greater worth  
From God's vast storehouse of the Living Dead.  
Illumined, on to larger life I go,  
Content, because I know.

I think many of your readers besides Mr. Farwell will be glad to have this reminder of poems in which Mrs. Wilcox describes a triumph which is also ours.

## LETTERS TO THE EDITOR.

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

## THE SYMBOLOGY OF "SUMMERLAND".

Sir,—As LIGHT has given some prominence to my statement on the usual descriptions of Summerland as "figurative", will you kindly permit me to say that I do not by that word mean "unreal"? What I do mean is that all our language being based on material realities, the messages that come to us from the Other Side, must, if they use language at all, necessarily use the terms which in our *relativity* correspond to the ideas of Joy, Sorrow, or Remorse. The descriptions are such as in our present environment would produce these states of mind.

The "darkness" or "dimness" of the Lower Regions may be, and probably is, in the minds of the sojourners in those conditions which are superlatively real to them, but this does not necessarily mean that the darkness and confined states are produced by objective want of physical light. The ancient Book of Revelation described the New Jerusalem coming down out of Heaven, whose length and breadth *and height* were each 12,000 furlongs, with foundations of precious stones (each standing for a special virtue), with streets of gold (meaning incorruptibility); and its denizens in the white robes of innocence, singing to their harps, songs of praise, and crowned with honour. In the Middle Ages these were literalised in accord with the then-current astronomy, and have now become obsolete. If we similarly literalise the descriptions given us they also will become unreal. If we take them as figurative of conditions that we do not understand, they will serve their intended purpose of making us apprehend that they are figurative of a higher Reality than the natural and material.—Yours, etc.,

STANLEY DE BRATH.

## "SPECTACULAR SPIRITUALISM."

Mrs. J. H. Merryweather, of Exmouth, writes :—

Mr. Hunt has presented a very temperate statement of his own views and I hope you will be kind enough to find space for what I hope is an equally temperate reply on the other side.

"Zodiac" believes himself to be a mouthpiece through which the Christ desires to give His messages to those now on earth; why, then, should this be considered an extravagant claim when Christ has said: "Where two or three are gathered together there am I in the midst"? If He is in our midst surely He comes to teach as well as to bless.

Mr. J. Stephen, of Ealing, writes :—

As a "psychic researcher" of long standing and for many years a subscriber to LIGHT—to which valued paper I would take this opportunity of acknowledging a debt of gratitude—may I venture to make my protest against the unwarranted attack made by Mr. Ernest Hunt on *The Greater World*? For over two years it has been my privilege to be intimately associated with Miss Moyes and the "Zodiac" teachings, and as the result of that experience I am prepared to stake everything that I most value on the genuineness of Miss Moyes's mediumship and the absolute honesty and disinterested sincerity of her work. I have been present at many of the sittings held, privately, by Miss Moyes in her home. The psychic conditions at these circles are truly wonderful, and it is absolutely impossible for those present to doubt the reality of the Medium's powers and the authenticity of the messages received from the various communicators.

Mr. F. S. Le Blanc Smith, of "Cairns", 7, Laburnham Road, Maidenhead, writes :—

The letter of Mr. H. Ernest Hunt, which you published recently, can only be read as being aimed against the teachings of "Zodiac".

I have, myself, had, through Mrs. Osborne Leonard, messages from the Beyond which refer to "Zodiac's" teaching as being by far the highest *Spiritual* teaching at present being given to the world. Such messages from our friends on the other side, "of the humbler and less spectacular kind"—to quote Mr. Hunt—are surely of at least as much value as are the opinions of those of us who are still in this life, but we do not consider it necessary to write to the papers and associate or dissociate ourselves with them.

Those who have followed the psychic movement for some time, and have taken an active interest in it, have been made aware that great developments, accompanied by *Spiritual* as well as psychic unfoldments, are to be expected—yet when these begin to make their appearance at once the voice of doubt and unbelief is heard.

Ida Neil, of Rochester, Kent, writes :—

This name fetish is one that has created much foolish talk in all Spiritualistic circles. Why should not returned spirits give their names? There is no law prohibiting this any more than there is for us here. Why this silly contention when they do?

Will it surprise Mr. Hunt, and others, when I state without hesitation that there are many to-day who have been honoured by the presence of Our Lord Himself; and why not?

If we make the conditions we can speak to God Himself, He is within each one. Then why not Christ?

Mr. Wallace S. Dunsford, of Exeter, writes :—

Mr. Ernest Hunt's letter, in a recent issue of LIGHT, in which he criticises the work of Miss Moyes and her controls appears to reveal a lack of appreciation of the higher phases of Spiritualism, which should be the aim of all sincere workers in the movement.

Because among the innumerable communicators, who have spoken through Miss Moyes, there are those who purport to be such outstanding characters as John Bunyan, Joan of Arc and Lord Northcliffe, he terms her mediumship "Spectacular Spiritualism".

Has not Lord Northcliffe, at any rate, also manifested himself through many other Mediums to the unqualified conviction of many?

"A Canon's Granddaughter" writes :—

After waiting fifteen months for an opportunity to hear "Zodiac" I was able to be present at the Grotrian Hall last October. During the service the atmosphere of peace, spiritual upliftment and blessing above the heat of the crowded hall was amazing.

Again in November I was privileged to hear "Zodiac" speak. The spiritual atmosphere was again almost overwhelming and I realised something of the great power possessed by "Zodiac".

J. Allsup, of Wallington, writes :—

"Zodiac's" mission and message is bringing light in very truth. He is revealing that which for centuries past has been the inexplicable, and is reconciling man to his position in the world.

Mrs. N. Ferguson, of N. Wales, writes :—

If Mr. Hunt had interviewed the persons referred to before rushing into print I think he might have modified his views.

*A number of letters are unavoidably held over.*

**LIGHT,**  
**Offices, 16, QUEENSBERRY PLACE,**  
**SOUTH KENSINGTON, S.W.7.**

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## UNRECOGNISED SPIRIT COMMUNICATION.

### SOME INSTANCES AND A MORAL.

Here is a true story which has an eloquence of its own. We give it as related by one of the persons principally concerned:—

"In the early stages of my wife's investigations into psychic matters she had a few striking evidences, but for the most part she found the results unsatisfactory. One afternoon she visited a circle (held at the L.S.A.'s rooms) where clairvoyance was given by a lady Medium. The Medium gave my wife two descriptions of spirit friends present. The first was that of a man in a uniform which the Medium said was that of neither the Army nor the Navy. She could not identify it. But the man gave his name—'Holloway', and he was accompanied (said the Medium) by a little golden-haired girl, his daughter. They came to thank my wife for some kindness shown to them years before. But my wife could not recognise the description and said so, to the evident disappointment of the spirit-visitors and the Medium, for the particulars were so definite. Next came another description: a crippled man whose appearance was described, and the fact that he had known my wife in her younger days; in this case no name was given. Again she failed to recognise the description and, getting no more, returned home feeling disappointed. But when she told me of her experiences I instantly recognised both cases and recalled them to her mind. She could not understand how she could possibly have forgotten them so utterly. The first man (whose name was rightly given as 'Holloway') had been the ticket-collector at the suburban railway station, near which we had lived some years before. He had fallen into pecuniary difficulties and we had helped him over them, and he had later brought his little fair-haired daughter round to us. So that settled the question as to who he was and why he had returned from the other side to show his gratitude. Curious about the case, I went over to the neighbourhood where he and his family had lived originally and learned that he and the little girl were dead.

"As for the other description, I suggested that it must have been my wife's old schoolmaster of

whom she cherished affectionate memories from her girlhood days. He was a cripple and although I had never seen him, the Medium's description at once recalled him to my mind. There was no doubt about either description. But in neither case had my wife been able to remember them."

That story is eloquent of much. It suggests that many perfectly true clairvoyant descriptions are probably "turned down" because they are not at once recalled to memory by the recipient. It is probable that many Mediums suffer a good deal because of this memory-failure on the part of their visitors, and it lends point to the frequent recommendation that people receiving descriptions should take notes and consider them carefully, for, as we have found by experience, many descriptions which at the first onset are discarded may be found later to be surprisingly accurate.

While we are on the subject we may give one more example of this. A literary man, well-known to us, visited a Medium who gave him the Christian name of a spirit friend and the message that he (the sitter) would eventually go to Italy and there write a play. Our friend dismissed the message with impatience as being quite inapplicable to himself, and probably mere mediumistic verbiage. Years afterwards we heard that he was in Italy, writing a play, and, remembering the seance episode, we at once wrote to him reminding him of the spirit-communication which he had so precipitately discarded. He owned up at once—he had never connected the two things. And the Christian name of the spirit from whom the message came then returned with new significance. It was the first name of a famous actor, deceased, with whom he had been on terms of friendship.

## A CHANGE OF CONTROL.

The news that LIGHT has again passed into the ownership of Spiritualists will be welcomed by our readers. The Journal, which for almost fifty years has proclaimed the reality of life after death as a fact in Nature, is now under the control of its former proprietors, The London Spiritualist Alliance, Ltd. Many of our readers know that some eight years ago, circumstances arose which led to a change of ownership, and the paper was transferred to a well-known firm of publishers. It is unnecessary here to recall the state of affairs which gave rise to this transfer; they belong to the past and may be left in oblivion. But in the eyes of a large number of readers that change was viewed with deep regret; it was felt that the leading psychic journal should, properly, be in the hands of those who had psychic interests closely at heart, and who would regard the commercial element as of secondary importance. LIGHT, however, had to bow to the inevitable. And now, after eight years, the original proprietors have recovered their old journal. Its editorial direction is being continued, as in the past, by Mr. David Gow, who has been connected with it, indirectly and directly, for many years. Although LIGHT is now in the hands of the London Spiritualist Alliance, Ltd., it is in no sense a "tied" journal, devoted to the exclusive interests of one particular organisation. It is, emphatically, *not* a "house organ", but a journal devoted to the interests of the psychic movement as a whole. It will continue to be an independent newspaper, taking broad views, standing for high principles, and providing a platform for the free discussion of all matters of psychic interest.

SIDELIGHTS.

The *Rand Daily Mail*, of December 31st (kindly sent to us by a Johannesburg reader, Mr. J. McDonald), contains a long article dealing with the alleged curse supposed to rest on the Tutankhamen relics, by a correspondent, who says: "A few weeks ago a mural decoration, taken from the tomb of Luxor by an official of the Egyptian Government, was sent to a Johannesburg lady as a present with the warning that around it were wrapped superstitions and a 'curse'. This mural decoration has been offered to the Johannesburg Art Gallery, but has not yet been accepted." We learn that in an interview with a *Rand Daily Mail* representative, Dr. Eisenhofer, curator of the museum, said that Miss Egan (the proposed donor) placed the gift in a drawer in her bedroom; that night she was awakened by a loud knocking.

\* \* \* \* \*

Miss Egan traced the knockings to the drawer in which the mural piece was placed. Feeling alarmed, she removed it to another resting-place, and again the knocking awakened her. (This experience prompted her to offer it to the Art Gallery as a gift.) The *Rand Daily Mail* correspondent says that he was permitted to take this article home for the purposes of a test. He placed it in a drawer in his bedroom. He adds "Nothing happened except that my wireless set was immediately placed out of order, and the next morning one of my pet canaries was dead. Pure coincidence, I agree."

\* \* \* \* \*

Mrs. Annie Besant, the well-known theosophist, in the course of an article on "Life After Death", in the *Dundee Evening Telegraph and Post*, remarks: "There is a way of getting into touch with the world on the other side of death—the way used by that great and growing body of men and women known as Spiritualists. They utilise the services of Mediums, people who have a special constitution of the two parts of their physical body, the visible or tangible and the etheric, and who are able to separate one from the other . . . and who can therefore afford to give part of the material which is wanted if a person who has passed through death is present, and wishes to materialise himself so that you can see him and talk with him."

\* \* \* \* \*

Mrs. Besant continues: "We must always admit the enormous service which has been done by the great body of Spiritualists in helping to destroy materialism and the materialistic idea that man ends at death. They have faced ridicule, difficulties of every kind, accusations of fraud, but they have now made it practically impossible for any thoughtful person, who is willing to face the experiments they will conduct, not to know that individual intelligence can exist after the physical body has died."

\* \* \* \* \*

Memories of the "Angels of Mons" are recalled by two experiences related in the *Sunday Chronicle*, of January 26th, the first one being contributed by Mr. L. Cadwallader, of North End Road, Preston, formerly a lance-corporal in the 2nd Loyal North Lancashire Regiment, whose story is as follows. On July 18, 1918, his battalion, with one from the Surrey Regiment, was ordered to march for an unknown destination. On July 22 they reached a devastated village, called Long Pont, and rested alongside the French 34th Division. Lance-Corporal Cadwallader and five others were holding a stretch of line. It was midnight, and the English troops were tired out. Says the writer, "I lay down to rest when something I shall never forget took place."

He continues: "On looking up I saw what looked like a body of men, huddled close together, advance over our heads. As the men passed I wondered why our men did not fire on them. I was spellbound, and later, as I waited for the dawn, I felt that something tremendous had happened. It was most uncanny. The dawn was preceded by a terrible bombardment, but I had a feeling that I should not die in that horrible zone. I can vouch for the fact that I saw the phenomena."

\* \* \* \* \*

Another soldier, Bombardier E. Brown, of Birmingham, relates a somewhat similar experience. On the night preceding the Armistice, he was in an advanced position near Mons with a unit of the Royal Field Artillery. They were well in advance of the main body of troops and there was some danger of being cut off from their supports. Shortly before midnight, the bombardier was ordered by his captain to take back a message to Division, as the telephone line had become disconnected. He set off with this message, endeavouring to cover the ground as quickly as possible.

\* \* \* \* \*

Continuing, the writer says: "After proceeding about three-quarters of a mile I discovered that I was completely lost. For the best part of an hour I searched about, but I could not find my way, so finally I lay down for a rest. I must have dozed off, but suddenly I had a queer sort of feeling as though someone was creeping up behind me. I looked round and then up into the sky, and I distinctly saw a number of forms that looked like tired and wounded soldiers. They seemed to float over my head, and I watched them for several minutes before they disappeared."

THE PASSING OF A FAMOUS AUSTRALIAN HEALER.

The January *Harbinger of Light* announces the decease of Mr. M. J. Bloomfield, Hon. Secretary and Speaker of the Victorian Association of Spiritualists. This is the healer to whom Sir Arthur Conan Doyle referred in his book *The Wanderings of a Spiritualist*, making special allusion to Mr. Bloomfield's remarkable powers in clairvoyant diagnosis. Mr. Bloomfield was, indeed, a medical clairvoyant of exceptional powers, famous throughout Australia. It is said that he gave some 15,000 diagnoses per annum and invariably refused to accept any payment for them. Any cheques sent to him by grateful patients were always courteously returned, but so insistent were those who wished to mark their sense of his services that he was induced to accept a testimonial in the shape of a wallet containing about £150, which was little more than a nominal remuneration for the healing work he did.

We take the following passage from the long obituary notice in our contemporary:—

It may be added that Mr. Bloomfield was a well-known figure in the city of Melbourne. He took an active part in the commercial section of the community, and was engaged in so many interests that he may be said to have lived a very full life, apart from all he accomplished in the cause of Spiritualism and his medical work.

He was thus a man of many parts and was held in high regard by the various sections of the body politic. He is now—"At Rest!" But only temporarily, He will soon renew his youth like the eagle and will then actively resume his labours on behalf of the greatest of all causes.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## A REMARKABLE PSYCHIC RECORD.

### MR. T. A. R. PURCHAS AND HIS CIRCLE.

Mr. T. A. R. Purchas of South Africa began his career in that continent at the age of eighteen in the Frontier Armed and Mounted Police of the Capè. He continued his service in the Cape Mounted Rifles, and was finally Commandant of a Native Regiment. This kind of training does not produce men of romantic or imaginative type. Theirs is usually a vigorous and practical outlook. Becoming a civilian, Mr. Purchas pioneered in the Transvaal goldfields; undertook mining work in British Columbia, the Klondike, Madagascar and elsewhere; was nominated member of the first Legislative Council of the Transvaal; and for twenty-one years was chairman of the Rand Water Board at Johannesburg.

These few facts have an important bearing on what follows; they prompt one to listen attentively when such a man speaks of spirit-communication, psychic raps, automatic script and other matters erroneously supposed to be separated from practical hard-headedness.

Here is one of many cases that Mr. Purchas gives in his new volume *The Spiritual Adventures of a Business Man*.\* At a private circle in June 1917 came a message by automatic writing, thus:

Allan Champion—Yes, Allan Hain. He wants to send a message to his father. Look for him in Johannesburg—Jeppestown—No—wait—very difficult to take down—more concentration . . . I get it now—17 Jeppe Street. Tell his father that Allan is in good hands. His aunt took charge at once. He feels perfectly happy—no suffering, only a little dazed.

This message purported to refer to a Johannesburg boy killed in Flanders—one of two soldiers for whom it was desired to convey from the other side of life a message to relatives on earth. A street-directory was consulted, the name given being quite unknown to the circle. No such name as "Champion" appeared in Jeppe Street. Then the District Staff Officer at the local drill hall was approached and this time the enquirers demanded information about "Allan Champion Hain." (This was a bow at a venture.)

Now another spirit message had come through at about the same time, presumably in connection with the *second* soldier; it said:

Some of you must go to his mother, Mrs. Odendaal . . . wait . . . Carl Street, Jeppestown. No, *his* name is not Odendaal; his name is Brand. . . . W. R. Brand zoon van [son of] Mrs. Odendaal in Jeppestown.

The intrusion of the two Dutch words is worth noticing.

No such name as Odendaal was shown in the directory under Carl (properly Karl) Street, Jeppestown.

Here, then, are two names and addresses received from an invisible area: (a) Allan Champion Hain, 17, Jeppe Street, and (b) W. R. Brand, son of Mrs. Odendaal, Carl Street. The addresses, however, seem to be wrongly stated. Persistent enquiries are made, and eventually the dead soldiers are identified; the first is "Private Allan Hain Champion," whose next-of-kin is officially given by the military authorities as being Mr. J. B. Champion of 113, Carr Street. This gentleman, the soldier's father, mentions that his former address had been 71—not 17—Jeppe Street, and that he had been at that address when his boy went to the front.

Investigation at Karl—not Carl—Street disclosed the presence of a Mrs. Odendaal at No. 46, who reluctantly admitted that her son Willie Brand had

been killed in Flanders during the previous month—but who did not apparently welcome this intrusion from the world of spirit!

\* \* \* \* \*

There is something to reflect upon in the message received from a communicator who claimed (says Mr. Purchas) to have been a French merchant formerly of Chundernagore. This spirit seems to have been unaware that the message he was transmitting was being received by the circle in the form of automatic writing: "You talk of *writing*," ran the written message, "but I am sure *I* am not writing. I hear you and I speak."

Attempts were made by Mr. Purchas to make clear to this spirit how the communication arrived at this side of the veil. He remained incredulous, however, and wrote:

Peuvent elles se transformer en termes écrits? Vous ne nous voyez pas. Nous non plus . . . I put it this way. *We* are wandering in clouds. Suddenly through the mists we *hear voices*; something unknown here. It reminds us of our former life. We answer these voices, TALKING, and you tell me that I write. Nonsense!

\* \* \* \* \*

Communication is difficult from the spirit side; we find references to intruders in the spirit world who interfere, whether deliberately or unconsciously is not quite clear. One written message (page 78) ran thus, "You know, I am sorry I spent my whole life on your side making money and spending it. Here I discover every minute the importance of science—and it is so hard to start right from the beginning. *Bother! a crowd of fools coming—they drive me mad*" . . . At this point the writing abruptly ceased. We should like to know more of those "fools."

\* \* \* \* \*

To this valuable book, which deserves a wide circle of readers, a preface is contributed by Mr. Robert Blatchford, who concludes with the words, "I am in the Author's debt and I write this preface as an expression of my gratitude."

N.

### INSPIRATION: SOME MORE EXAMPLES.

Here are some instances of spirit influence illustrating the idea of inspiration as recorded by that remarkable Medium, Hudson Tuttle, in his *Arcana of Nature*:

A young minister opened a school at Milan [U.S.A.], in an old unused academy building. The teacher, fresh from college, thought education consisted in a knowledge of Greek, Latin and mathematics, and into these I was thrust with fifteen unhappy classmates. I remained six months, when the home-sickness, brought on by loneliness in that deserted building, culminated in an illness which sent me home. The short time I was there was yet long enough to learn how little I could expect to know of the appalling intricacies of Greek and the immensity of the field extending before the mathematician. Otherwise, my time and strength seemed thrown away. While at this school, compositions were called for, and I wrote one in hexameters on "Our Pilgrim Fathers". In writing this, I felt the mysterious influence which exalted my mind above and out of myself. The next day, I was called to the principal's desk, and asked where I found the article. On my strongly claiming the authorship, he severely reprimanded me for dishonesty, and I was in disgrace. The following day he

\*Simpkin, Marshall, Ltd., and The Psychic Press. 7/6 net.

had the manliness to do me justice, and exonerated me before the class, saying that the only reason he had for thinking I had plagiarised was the excellence of my composition.

The other incident was at a school examination at Berlin Heights. I was studying simple arithmetic. My scant attendance would have brought on me the vengeance of the truant officer had there been one at that time. The class had gone over square- and cube-roots some time during my absence, and when I attempted to work out the problem it was like groping in a fog. The time had almost expired, and I was congratulating myself on not having been called, when an examiner said in a voice that to me sounded like the crack of doom: "Master Tuttle will explain the process of extracting the cube-root." I have no recollection of going to the blackboard, writing out the example and giving the lengthy explanation demanded. The applause which greeted me when I took my seat came as in a dream.

## RAYS AND REFLECTIONS.

Dr. Abraham Wallace, whose passing from earth we all regret—although it was not untimely, for he was fully matured for the change—leaves us with many memories. One of these upon which I could most dwell is "that best portion of a good man's life, his little nameless unremembered acts of kindness and of love". He gave freely of his medical skill to those who could not requite his services in fees; and that side of his life will be his finest passport in that better country to which he has gone.

\* \* \* \* \*

"Miracles do not happen in contradiction to Nature, but only in contradiction to what is known to us of Nature." It is nearly fifteen centuries ago since St. Augustine made this observation, and yet we have to be continually repeating it, as though it were a new idea. But, of course, it is new to that class of persons who think that anything which is outside their knowledge or belief must be supernatural. From that point to the position that if it is supernatural it must be non-existent is but a short step, and they usually take it!

\* \* \* \* \*

It is told of a healing Medium, Ben Colson, of Maine (U.S.A.), that a patient who came to him for treatment said, rather sneeringly: "What do you know about doctoring? You don't even know how many bones there are in your body." Then the Medium's control, Nicowar, spoke: "No," he said, "me don't know how many bones in the human body, but me know whom to ask, and him is right here, and he says most men of your age have 208, but you have 209. You swallowed one with your breakfast this morning." The patient was astonished. "It's quite true," he said. "I did swallow a bone and it nearly choked me. You can doctor me all right—you seem to know all about me."

\* \* \* \* \*

In his speech at the recent Dinner of the Psychic Circle at the Lyceum Club, Mr. Ernest Oaten related an account of a planchette which had written messages without the touch of any human hand. On such occasions, Mr. Oaten said, he had never received a message which was not reliable. When the planchette was moving freely without human contact the reliability of the messages was increased by a hundred per cent. This is obviously a very significant fact. Indeed, it bears suggestively on mediumship in general. But alas, how few of us can secure messages through a planchette that moves entirely of itself! In several instances, as Mr. Oaten told me afterwards, the messages had been written while the planchette rested on a sheet of paper in a locked cupboard.

\* \* \* \* \*

If "messages from the living" represent one of our problems it is doubtless because we have so much yet to learn of the laws involved in these matters. Mr. Roger Pocock, the author and traveller, whom I met some years ago, told a story bearing very closely on this question. During the war a naval man was reported drowned. But shortly afterwards a brother of the man had a dream in which he saw his brother, and said to him: "Hallo, Alf, what are you doing here? You're drowned." The dream figure answered: "No, I ain't. We're none of us drowned. The Germans took us prisoners." This was afterwards found to be true. We have, on the other hand, many cases in which apparitions whether seen in dreams or otherwise affirm that they are dead, when they are not; and other cases in which spirit communicators, of the vague and wandering type, assert emphatically that they are not dead, but still denizens of the mortal world. Considering the vagaries of the human mind, there is not much to wonder at in one or other case. If there are "supernatural" spirits I have never come in touch with them.

D. G.

## THE PSYCHIC MOVEMENT IN SWEDEN.

By ALFRED BERGENDAHL (Stockholm).

In LIGHT, of December 7th, appeared an article "Spiritualism in Sweden", which, I am sorry to say, gives a very inaccurate impression of the interest in Sweden for these matters. The following lines, especially, cannot be passed without protest: "the Swedes who know next to nothing about psychic phenomena or mediumship", and also "Spiritualism has for so long been handled in an unworthy way in Sweden."

The article in question conveys the impression that only now is the educated public to be appealed to.

The fact is that in Sweden the interest in Spiritualism has principally rested with the educated classes. This month it was fifty years since the first Spiritualistic Society in Sweden, *Spiritistiska Litteratur Föreningen* (S.L.F.), was founded. The members were scientific and medical men, high officers, men with a high standing in literature and art, men of finance, and ladies of the best society in Stockholm. The then reigning king was also very interested and was always kept *au courant* with the work. As the name of the society indicates, it was principally of a literary character. The members, being generally well versed in foreign languages, followed what was reported from other countries and the meetings were filled with lively discussions.

The seances were and are still chiefly confined to home circles with private Mediums, but time after time foreign Mediums were invited here, the first I can remember being Slade, Eglinton and Mme d'Espérance.

Twice a *Society for Psychological Research*, with the same aim as the one in London, has been started here, but it was not long-lived, perhaps owing to the fact that in Sweden we have had very few public Mediums who would step forward and allow themselves to be subjected to controlling experiments.

Lately some new Spiritualistic Societies have been founded here with the aim of making Spiritualism more popular among the great public through lectures, discourses, and also demonstrations by foreign Mediums.

From the above you will find that Spiritualism has been earnestly studied in Sweden for half a century, and that it cannot be said to have been in any way handled in an "unworthy way", and I have been commissioned by the *Spiritistiska Litteratur Föreningen* to ask you kindly to bring this before the English public, that they may not get a wrong impression of our nation.

## FREEMASONRY AND HUMAN SURVIVAL.

### SOME NOTES FROM CANADA.

From Mr. G. T. Bell, well-known as a Canadian railway official whose name is also known to many of our readers, we have received a copy of the *Masonic News* containing an article by him on "Survival of Bodily Death" from which we take the following extracts:—

Masonry teaches us to believe in the survival of bodily death. It encourages research into the sciences that the light of knowledge may dispel the darkness of ignorance. It stands for tolerance, freedom from tyranny, however it may be manifested. In no other way could its great ideal of universal brotherhood secure its fullest expression. The "Volume of the Sacred Law" contains many of the spiritual experiences of mankind. In the magnificent universe which modern science has revealed to us it is becoming more difficult to believe that in any temporary and particular period, Supreme Intelligence opened up and then closed channels of communication between the visible and invisible, or for a "chosen people" only. Such communications, it is reasonable to assume in the light of the marvellous reign of law throughout Nature, occur in conformity with conditions. Psychic Science, by whatever label or name known, is giving to earnest seekers after truth, confirmation that the "spiritual gifts" of past ages are granted to-day. It seems incomprehensible that this stupendous fact is not more generally accepted in view of the abundance of testimony that has been given in thousands of cases by witnesses who are at least entitled to as much credence as those of centuries ago. It is impossible in so short an article to do more than deal in a brief and somewhat general way with this vast testimony. Any Mason who values the light can secure it for himself. The Rev. Charles L. Tweedale, Vicar of Weston, Otley, England, has written a book which has received many favourable opinions from the Press. It is entitled *Man's Survival After Death, or The Other Side of Life in the Light of Scripture, Human Experience and Modern Research*. (Second Edition 1920, 582 pages). He heads his first chapter with a quotation from Acts XVII, 32: "And when they heard of the resurrection of the dead, some mocked and others said: 'We will hear thee again of this matter.'" Throughout he makes suggestive comparisons of happenings recorded in our Volume of the Sacred Law with modern spiritual manifestations.

Dr. Rutherford (now Sir Ernest, President of the Royal Society of England) about 1903, when he was associated with McGill University, Montreal, gave me a demonstration of the power of radium. He completely darkened the room in order to make visible the light caused by the friction of the powerful rays after they had passed unheeded through a table of stone, but had met with resistance from willemite crystals attached to a card held in my hand. If darkness is essential to demonstrate action of what is one of the most powerful physical agencies, why not for the finer and probably more powerful spiritual manifestations?

We have heard the voices of orthodox sciences, in astronomy, biology, physiology, regarding forms of life as we know it on the earth, based on an intricate chemical complex

called protoplasm. Beyond all forms of life we have Mind—the Infinite Intelligence that stamps on specks of protoplasm, visible only by high-power microscopes, their peculiar qualities which determine the character the growing forms shall take and through which life shall manifest as man, whale, oak or otherwise. We have heard the voice of Earl Balfour, pleading as far back as 1894, that the leaders of scientific thought "should recognise that there are well-attested facts which, though they do not easily fit into the frame-work of science, or of organised experience as they conceive it, yet require investigation and explanation, and which it is the bounden duty of science, if not itself to investigate, at all events to direct us in investigating." We have learned a little of the opposition met with from "official" science when pioneers in research have presented their discoveries in new regions of thought and practical achievement. We have heard the voice of Dr. Bucke, endorsed by William James, declaring in the name of psychology that "cosmic consciousness" will become more and more universal and appear in the universal life until the race at large will possess this faculty."

We forbear to make further citations as much of the article is taken up with the statement of evidences very familiar to Spiritualists.

### NOTES ON NEW BOOKS.

"The Mahatma Letters to A. P. Sinnett." By A. T. Barker. (The House of Rider. 21s.)

This tome of about five hundred pages, with an Index pp. 32, is a new and revised edition, transcribed and compiled by Mr. Barker from the originals (unless otherwise stated). This is the Sixth Impression, having been first published in 1923. The letters have been arranged in seven sections, with an appendix, the former containing only Mahatma letters, while in the latter there are some letters from three pupils of Mahatmas M. and K. H.—H. P. Blavatsky, T. Subba Row and Damodar K. Mavalankar. In the compiler's Preface it is stated plainly that every letter was written to A. P. Sinnett—a declaration that will differently impress different classes of readers.

The Seven Sections are as follows:—Section I, The Occult World Series; Section II, Philosophical and Theoretical Teachings, 1881-1883; Section III, Probation and Chelaship; Section IV, The Phoenix Venture and the Condition of India; Section V, The London Lodge of the Theosophical Society; Section VI, Spiritualism and Phenomena; Section VII, Miscellaneous Letters. The Appendix deals with a considerable variety of subjects, and there are three pages of specimen handwritings, including the celebrated Koot Hoomi's.

Obviously, this volume will appeal especially to the Theosophic Brotherhood, and to students in general of Theosophy. The recent movement towards brotherliness between Theosophist and Spiritualist cannot be accelerated, however, by some passages in Mr. Barker's Introduction, as where he says:—"There has been a noticeable tendency . . . for sections of the Society to drift towards what Master K. H. calls 'that most insane and fatal of superstition—Spiritualism'." Again, in one of his many letters to Sinnett K. H. remarks of C. C. Massey: "But then he is the hapless parent of about half a dozen illegitimate brats. He is a most charming, devoted friend; a profound mystic; a generous, noble-minded man, a gentleman—as they say—every inch of him; tried as gold; every requisite for a student of occultism, but none for an adept, my good friend." Mrs. Besant in her latest public utterances steers an opposite course.

B. P.

The first issue of *The Seer*, a new magazine published at Carthage, Tunis, has reached us. It is printed in English, and its contents are sufficiently varied. It contains articles dealing with prediction, psychic study, occultism and astrology.

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 "The Philosophy of Psychic Research".

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VOL. VIII. No. 4. January, 19

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It is to be observed that there is a close parallel between mediumistic states and those of ordinarily hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

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