

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

No. 2562. Vol. L.

[Registered as Saturday February 15, 1930. a Newspaper]

Price FOURPENCE

Entered as Second Class Matter, March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.)

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

No. 2562. VOL. L.

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PRICE FOURPENCE

CONTENTS.

Notes by the Way	73
Psychic Research in the New Testament (continued)	74
A Chinese Control Es abolishes His Identity	...	...	...	...	...	75
Three Physical Mediums	...	...	...	...	...	76
Letters to the Editor	...	...	...	...	...	77
The God and the Machine	...	...	...	...	...	78
A German Psychic Journal	...	...	...	...	...	78
Sidelights	...	...	...	...	...	79
The Margery Mediumship	...	...	...	...	...	80
The Mystery of the Two Kittens	...	...	...	...	...	80
A Galaxy of Talent	...	...	...	...	...	80
Types of Teachers	...	...	...	...	...	81
Ray- and Reflections	...	...	...	...	...	81
Practical Psychic Problems	...	...	...	...	...	82
Notes on New Books	...	...	...	...	...	82

NOTES BY THE WAY.

THE WITNESSES.

Testimony to the truth of Spiritualism by famous men and women has been so frequently reiterated in the names of Sir William Crookes, Alfred Russel Wallace, Zöllner, Lombroso and others, that people have got more than a little weary of it. It is refreshing to observe, therefore, that the *Harbinger of Light* mentions, amongst a list of the celebrated witnesses, a few names that are less hackneyed, as for instance, Sir Edward Marshall Hall, with his testimony: "I was, and am, convinced that there is an existence beyond so-called death and that there are means of communication between them and us"; and Canon R. J. Campbell who holds that "survival after death has been proved over and over again". But if we brought the matter quite up to date it would have to be with a list of names of distinguished public men and women whose sympathies are well-known, although they have not so far made any open declaration of faith. They represent a kind of vanguard in reserve, and we are content to have it so until the time comes for the whole army to take the field.

ANIMAL TELEPATHY.

Many people will have noticed that strange dogs, cats, pigeons—amongst other creatures—when they are met in the streets, rarely show signs of fear if we approach them as though we were unaware of their presence. The flock of pigeons at the street corner will permit us to pass through them, merely stepping aside to avoid us. But when we show that we are concentrating our attention on them, they sometimes become disquieted and take wing. In an article on "Transference of Thought among Animals", Capt. Q. C. A. Craufurd, R.N., in the *Anti-vivisection and Humanitarian Review*, gives some remarkable instances of animal telepathy and shows how by studying their ways sympathetically we can exchange ideas with our animal friends. Here are some interesting passages from the article:—

Animals feel keenly when they are being watched, and amongst themselves the etiquette of making friends is just exactly the opposite of showing a keen and inquisitive interest in

every movement of your *vis-à-vis*. To radiate an atmosphere of indifference or pre-occupation in other things is always the first step towards the message "I will not hurt you."

Of course this sort of thing is not confined to animals. Children, and persons of sensitive minds are repelled by the obtrusive kind of people—the fussy and inquisitive busybodies. In the psychic world the law equally prevails. We know how badly the "ghost hunters" fare! Let us remain placid and preserve a sympathetic composure, and all the shy, gentle and elusive forms of life will show themselves friendly. For, as a poet has said of spiritual presences and experiences:—

These things come not to watchers; Nature gives
To the unconscious only, things divine.

Certainly this quietude of mind seems the most favourable condition for telepathic communications whether in the human or the animal kingdom.

SOME THOUGHTS ON TRANCE.

Trance is a beautiful word, and we like it most when it is applied in beautiful associations, as for instance, in the case of the saints and mystics or (poetically) in those charming old fairy stories, where the Princess and her ladies all fall into trance under some enchantment. Of course, it is all a phase of sleep, and much commoner than most people would suppose, for sensitive people with psychic susceptibilities become entranced at times even in their ordinary life, as for instance during sleep. That is to say they pass in and out of hypnotic states rather deeper than the usual condition of slumber. It is in these states that prophetic dreams, visions and premonitions are gained. And in the rarer types of seance, where the conditions are at their finest, the entranced Medium may become transfigured, the face glowing with an unearthly radiance. But these visitations come rarely. The form of trance, which results in physical manifestations, produced to convince a censorious and sceptical generation, is real enough, but it is designed to serve the ends of use rather than of beauty. Sometimes the Medium snores and there is something very disenchanting about that! But it matters nothing to Science, which is quite indifferent to poetry, in its search for facts. Still, there is a kind of "cold poetry" even about facts, if we look at them from the right standpoint and see how closely they are related to the sublimities which lie at the back of the visible world.

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PSYCHIC RESEARCH IN THE NEW TESTAMENT.

BY THE LATE DR. ELLIS T. POWELL.

(Continued from page 63.)

Having said so much, St. Paul goes on to deal with a difficulty. Let us have his argument in his own words, as modernised in Dr. Weymouth's New Testament, so that we may not be misled, as we are occasionally apt to be, by the obsolete language of our beautiful Authorised Version :

But someone will say, "How can the dead rise? And with what kind of body do they come back?" Foolish man, the seed you yourself sow has no life given to it unless it first dies; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body as He has seen fit, and to each kind of seed a body of its own. All flesh is not the same; there is human flesh and flesh of cattle, of birds and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory. It is the same with the resurrection of the dead. [There is sown a decaying body, there is raised one free from decay; there is a sowing in dishonour, there is a raising in glory; there is a sowing in weakness, there is a raising in power; there is sown a natural body, there is raised a spiritual body.]¹ So that as surely as there is an animal body, so there is also a spiritual body. In the same way also it is written: "The first man, Adam, became a living animal," [Gen. ii. 7]; the last Adam is a life-giving spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; *what is spiritual came afterwards*. The first man is a man of earth, earthy; the second man is from Heaven. What the earthy one is that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly one (1 Cor. xv. 35-49).

The meaning is as plain as meaning can be. To St. Paul resurrection means a future life in a body, but not *this* body. The bare seed that you sow has no resemblance to the plant that grows from it. The seed, the husk, the mortal body, *must* perish. The body with which the dead are to be endowed in the resurrection is of another sort entirely from that which is put into the grave. It is as different from the physical body as the plant from the seed. You cannot point to a beautiful plant and say: "That is the seed I put into the ground." You did not, as Professor Bowen urges, writing on this passage, sow the plant that should be.

Nothing can be clearer, nothing more definite, than the language of verse 44—"It is sown a natural body, it is raised a spiritual body." But St. Paul does not say: "*It* is sown in corruption, *it* is raised in incorruption, *it* is sown in dishonour, *it* is raised in glory, *it* is sown in weakness, *it* is raised in power." These words, with their succession of "*it*" as the apparent subject of the sentence, have created in millions of minds the idea that all the "*its*" are the same, that the identical "*it*" which is sown in a state of decay is raised free from decay. The unlearned reader thinks the "*its*" all refer to the body. The truth is that all the "*its*" here are impersonal, just like our "*it rains*" or "*it snows*", where the "*it*" has no reference to any specific person or thing, much less to a suggestion that the "*it*" which rains is the identical "*it*" which snows also. It would be quite accurate to translate "there is sown a decaying body, there

is raised one free from decay; there is sown a natural (*ψυχικόν*) body, there is raised a spiritual (*πνευματικόν*) body."

All this is scientifically sound to-day, just because it *is* scientific, just because the greatest Apostle is also the greatest Spiritualist. All our psychic science adds not one iota to what this wandering tent-maker had learnt on the road to Damascus, and proclaimed to a thirsty world. It points clearly to St. Paul's realisation of the reality of a spiritual body. It was that body of Jesus, clothed so as to be visible to human eyesight, which he *saw* on the road to Damascus, which Peter *saw*, and the twelve, and James, and the five hundred brethren at once. But whatever it may have been, that body was not physical in the ordinary sense of the world. "This I tell you, brethren, that flesh and blood cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable."

Where, then, is the spiritual body coming from? Turn to the Second Epistle to the Corinthians, chapter v., and see the answer:—

For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal. For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven—if indeed having really put on a robe, we shall not be found to be unclothed. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be absorbed in Life. And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss.

Our permanent spiritual dwelling, therefore, comes from Heaven, and does not rise out of the ground. St. Paul is nowhere concerned with either the physical body or the grave in which it lay. The great Apostle seems to have hardly been conscious that there was such a thing as a grave, or such an act as that of burying. In all his writings he only once uses the verb *θάπτειν* to bury (1 Cor. xv. 4). He uses the compound *συνθάπτειν* once figuratively (Rom. vi. 4), in the sense of being baptised into burial with Christ, and he quotes himself in this sense, using the same word, in Colossians ii. 12. The Greek word for a tomb, *τάφος* (plainly visible in our word "epitaph"), he never uses of his own accord, although in Romans iii. 13, quoting verbatim a passage from the Greek version of the Psalms (v. 9), he is forced to employ a term which he obviously disliked and avoided. The word *μνημεῖον*, a tomb or sepulchre, freely used by other New Testament writers, never once comes from St. Paul's pen. Evidently the *burial* of Christ was an incident which had only the very slightest significance for him. He realised, as we all realise, that the physical frame was the mere tool of the soul, and that its fate was a matter of no serious concern when once the soul had left it. St. Paul's phrase, always some combination of the verb *ἐγειρω* with *ἐκ νεκρῶν*, has reference, as Professor Stevens says: "neither to resurrection of the body nor resurrection from the ground in which the body is buried, but to a rising of the personality from the realm of death into the realm of light and life whereupon the spirit is clothed with its heavenly habitation."

This intellectual attitude of the great Apostle is to me extremely suggestive as an unexpressed and indeed unconscious, but nevertheless most forcible hint of the triviality of body in comparison with

¹ The bracketed words are different from Dr. Weymouth's rendering.

spirit. Its complete accordance with the results of modern psychic research shows that St. Paul himself was a psychic initiate of the very highest attainments.

In fact it was in consequence of these sound and scientific views that St. Paul found himself confronted with a difficulty. Like the early Church as a whole, he seems to have been persuaded that the permanent reappearance of Christ in judgment was an impending event. (I say a "permanent" reappearance, because I cannot help thinking that in the adeptual Christian circles the temporary materialisation of Christ may have cheered His followers on many an occasion after Ascension). But whether St. Paul was mistaken, or whether, as has been argued, there really was a local return of Christ about the year A.D. 70, we need not pause to enquire.

Anyhow, it is evident that if St. Paul had held the ordinary view of the resurrection of the body, his difficulty would never have troubled him. On that view, the problem is no problem at all. The *dead* bodies rise out of the graves, while the *living*, who have no need to rise, join them in standing before the judgment seat. In the one case the mortal dust is collected together again, bone to his bone, and the dead stand upon their feet, an exceeding great army. In the other, no resurrection is necessary, for the various individuals are already alive and in the body. But that was not St. Paul's opinion. Nothing can be more plain and consistent than his utterances on this point. "We shall be changed," he says (*ἀλλαγῶμεθα*). "We shall be *exchanged*" would be a better rendering. We shall exchange one form for another, but the identity will remain the same. Even so in the Resurrection: the identity is the same but the body is different. "This corruptible thing must put on incorruption and this mortal thing must be clothed with immortality." These allusions to an "exchange" give no countenance to the usual idea that there will be no change at all, but simply a perpetuation of the mortal body.

Yet it is most remarkable that while the "exchange" is impressed upon us, there is a corresponding effort to avoid any suggestion of a discontinuance or disconnection of identity. When I endeavoured to analyse the Transfiguration, I pointed out how carefully St. Luke, writing for Greek readers, avoids the Greek verb corresponding to the modern word "metamorphosis." It would have suggested to Greek readers the fabulous transformation of human beings into beasts, stones, trees, fire and water, with which their mythology had made them familiar. Therefore, he substitutes another term. St. Paul, in all his writings, only twice uses this verb. He tells his Roman converts (Rom. xii. 2) to be *transformed* by the entire renewal of their minds; but here there is no danger of misunderstanding. He exhorts the members of his Corinthian Church (2 Cor. iii. 18) to be transformed from one degree of holiness to another—where, again, there is no possibility of misconception. But in Philippians ii. 21 he comes, as it were, to the very edge of the misleading word—one might almost say that he half writes it—and then it flashes upon him that this will not do. Christ, he says, "will *transform* the body of our humiliation until it resembles his own glorious body." St. Paul gets as far as the *εἶμα*, of "metamorphosis"—and then flies off to another word, *μετασχηματίζει*, which means to change the figure, the outward seeming, the *scheme* of the body, without disturbing or altering its identity. That is no fanciful suggestion of mine. Archbishop Trench suggests that the one verb was used instead of the other so as to express "transition, but no absolute solution of continuity . . . the spiritual body being developed from the natural as the butterfly from the caterpillar." But that is psychic science pure and simple, whereas the common belief in a bodily resurrection requires the resumption of the caterpillar form.

(To be continued.)

A CHINESE CONTROL ESTABLISHES HIS IDENTITY.

By E. A. S. HAYWARD, O.B.E.

Shortly before sailing to Hong Kong, in 1926, my wife and I visited a lady Medium in London. One of her controls is a Chinese, who calls himself "Mr. Wu". On the occasion in question he came through and had a long talk on Chinese affairs, and ended with a promise to pay us a visit whilst we were in his country. We did not give any special heed to this, looking upon the promise in the way of a friendly gesture.

Soon after our arrival in Hong Kong we made the acquaintance of a Scottish gentleman, Mr. S., the head of a very old and well-known business organisation in China. Mr. S. is much interested in psychic affairs, and for a considerable period has sat on a weekday, and on Sunday afternoon with an old friend, Mr. M., with a view to obtaining messages on a ouija board, using a planchette specially designed by the latter.

We joined the Sunday sittings and I undertook the task of recording the messages received. One afternoon Mr. S. asked me whether I would like to try with him and see if I possessed this form of psychic faculty. I acquiesced, but was very doubtful of success. I accordingly took Mr. M.'s place at the board.

For some time the results were negative, but at length the pointer persistently moved to the letters W.U., W.U., At first we both thought the movements were meaningless, until it suddenly occurred to me that possibly "Mr. Wu" was desirous of communicating.

I explained to Mr. S. that there might be some meaning to the cryptic letters, and, in order that my subconscious mind might not affect any messages obtained I got up and asked Mr. M. to resume his seat.

I then said: "If you are the entity I suppose you to be, give the initials of the person through whom you previously communicated with me." The pointer moved to the letters "L" and "W" which were correct.

So far being satisfactory, I asked: "Can you speak Cantonese?" (the language spoken largely in Southern China). The reply came: "Not very well."

"Can you speak Mandarin?" (The classical language of China.)

REPLY: "Yes."

"If questions are put to you in Mandarin will you answer?"

REPLY: "Yes."

There was also present, that afternoon, a highly-educated Chinese gentleman, well-known in political and social circles. I asked him to put a series of questions in Mandarin, which was entirely unknown to the rest of us. He did so, and replies were received in English which were quite satisfactory to him, and convinced him that the communicating entity was quite conversant with his language.

Finally, I asked him to put a mental question, and the reply came "We have no time over here." Our Chinese friend then explained that he had asked when a certain event would take place.

I then described to those present the antecedent circumstances, and they were very interested in these, and in the results obtained.

It seemed to us quite evident that the communicating spirit was the one who had called himself "Mr. Wu", and had spoken to my wife and self in London, and that he was quite conversant with the Classical Chinese language, a circumstance which would be expected from, and would be in keeping with, the personality of "Mr. Wu", as described to us during our conversation with him in London.

THREE PHYSICAL MEDIUMS.

MAJOR MOWBRAY'S LANTERN LECTURE.

The lecture room of the London Spiritualist Alliance was crowded to its limits on the evening of January 30th, when Major C. H. Mowbray delivered a lantern lecture dealing with the experiments carried out at the British College of Psychic Science with three physical Mediums, Mr. Guy L'Estrange, Mr. T. Lynn and Mr. J. Lewis. The breezy straightforward manner of the address, which was sprinkled with numerous touches of humour, created a most favourable impression on the large audience, who readily accepted Major Mowbray's personal assurance that the pictures to be shown had not been faked; these were facsimiles of flashlight photographs which had been taken, developed and printed entirely by himself. Some forty slides were shown, but to obtain these, said the lecturer, a large number of "shots" had been taken; the work had been long and painstaking; numerous technical difficulties had to be overcome. One serious problem was connected with the flash-powder; this powder had to be exposed to the air in readiness for the flash, which was sometimes so long delayed that the powder absorbed moisture from the air and refused to ignite at the requisite moment. Then a damp-proof powder was discovered which gave perfect lighting results—but fumes were given off which inconvenienced the sitters and nauseated the Medium. To counteract this defect, a linen bag, impregnated with chemicals, was used to check the fumes. Later, at the suggestion of Dr. L. R. G. Crandon, of Boston, U.S.A., a new powder ("Amadol") was employed, giving an extra-rapid flash (about one hundredth of a second in duration), which produced good results. Two cameras were used, one in each corner of the seance room; one was a full-plate camera with ordinary lens, the second a half-plate apparatus with quartz lens; there had been great difficulty in getting a quartz lens, and Dr. Crandon had kindly sent one from America; Dr. Crandon had, further, given a number of valuable hints on seance-room photography, one suggestion being that slow developer should be used. As a consequence some of the negatives had taken about two hours to develop, but the results showed that this slow method was of great value. Extra-rapid plates were used.

The actual exposure of the plate by flash was done at the instance of the Guides who signalled when the proper moment had arrived. Critics might object "Why allow the Guide to dictate? Why should not the photographer choose his own time?" The lecturer remarked that he would not attempt to answer that question, but he had found by experience that to obtain results it was necessary to co-operate with the Guides.

Major Mowbray then dealt briefly with each of the three Mediums in turn. At his early seances with Mr. L'Estrange eight fully materialised forms had appeared, one being a small child. A fellow-sitter, the late Mr. Cotesworth Bond, had held this child in his arms, and Major Mowbray had then asked permission to hold the next materialised form that came; consent was given; a young girl was the next comer and Major Mowbray placed his arm round her waist; he noticed that the flesh was unusually warm; next he passed his hand upwards until it rested on the visitor's head, which, after an interval, dissolved away into thin air. In the case of another materialised form, he had passed his hand along the arm as far as the elbow, at which point he found—nothing; the arm ceased at the elbow.

One materialised lady left the seance room by sinking down through the floor. Before this sitting concluded a face had approached, and gazed deeply into Major Mowbray's eyes. "I said: 'Well, you will know me again!'" remarked the lecturer, amid laughter.

As a result of these experiences, this Medium had been invited to the British College; the results there had been less dramatic, but excellent phenomena had been recorded.

The mediumship of Mr. Lewis was of a less highly-developed order, but was sufficiently remarkable. Objects were moved telekinetically in his presence, and an examination of the photographs, showing this phenomenon, revealed the curious feature that these objects were rotating rapidly. This spinning motion was characteristic of the Lewis mediumship. The Medium was at all times securely bound to his chair; once a naval officer had performed the tying with special knots peculiar to the maritime profession, and had certified that these were intact at the end of the sitting. No trace of fraud was discoverable. Once a skipping-rope was removed from a table and (as was found subsequently by examining a flashlight photo) became wound round the Medium's neck. Only one loop was round the neck, the rest of the rope hanging loosely. Three seconds after the flashlight photo the Guide said: "Turn up the light at once—they're strangling the Medium." At once the light was put up and the rope was found wound tightly in three loops round the neck of Lewis, who was choking. If fraud was assumed Lewis would, presumably, have to release his hands from his bonds, tie the skipping rope, tightly, twice round his own neck, and get back into his fetters without detection—within three seconds.

Mr. Lynn, the third Medium, said the lecturer, had the faculty of producing apports in white light. This was valuable for the researcher, but hindered photography; the white light fogged the plate, and it was necessary to substitute a red light. A speciality of the Lynn mediumship was the production of apports and ectoplasmic rods, a number of which could be plainly seen on the photographic slides shown to the audience. One photograph showed a necklace in the process of being "apported"; the supporting ectoplasmic terminals were plainly visible, as well as a thin black thread which, at first, caused uneasiness in the minds of the College officials. Dr. Crandon, however, had observed a similar black thread in some of his own seance photographs; an examination of the photos taken by the late Dr. Crawford, of Belfast, revealed the same phenomenon, while further confirmation came from Dr. Glen Hamilton, of Winnipeg.

Another picture which caused great interest concerned the apportation of a salt spoon; two flashlight pictures of this were taken, one by ordinary lens, the other with the quartz lens, the latter disclosing an ectoplasmic terminal in, apparently, a partially-gaseous condition. This same curious phenomenon was noticed in still another picture showing a penknife, suspended in mid-air, in the act of falling; the knife appeared part-solid, part-gaseous. The lecturer added that this knife was now in his possession.

At the end of the lecture, over which Dr. R. Fielding-Ould presided, an interesting discussion arose in which Mrs. Philip Champion de Crespigny, Mr. Ilyd Nichol and Mr. Vout Peters took part.

EMERGENCY SPEAKERS.—Mrs. St. Clair Stobart, chairman of the Spiritualist Community, writes:—"May I through your hospitable columns make it known to Spiritualist societies in and around London, that the Students' Class of the Spiritualist Community, Grotrian Hall, 115, Wigmore Street, W.1, can provide emergency speakers of both sexes. Requests for Sunday speakers should be received not later than Friday afternoon of any week."

LETTERS TO THE EDITOR.

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

"SPECTACULAR SPIRITUALISM."

Sir,—In May, 1925, I addressed a meeting at the Memorial Hall (with Mr. Vale Owen as Chairman) to my colleagues in Fleet Street, giving them a message from Northcliffe. I drew public attention, for the first time, to Miss Moyes's Spiritual work which she and her family had been carrying on quietly for seven years with great sacrifice. I am proud that it was through my friendship with her (brought about by the famous Queen's Hall meeting, 1925) that I interested Mr. Vale Owen, Mrs. Osborne Leonard, Mr. Alfred Morris and other people well-known in public life, in this work.

I was continually urging Miss Moyes to make her messages known. She and her family were as closely associated with Fleet Street as I was, so it was only natural that she should realise the value of the printed word and give out "Zodiac's" teachings for the benefit of others.—Yours, etc.,

LOUISE OWEN.

36, Buckingham Gate, S.W.1.

Florence Wheeler, of S.W.9, writes:—

Why shouldn't John Bunyan, Lord Northcliffe, etc., give their names when communicating in a spiritual circle? Other spirit people do so.

"Two Grateful Bradford Listeners", of Bradford, write:—

Having read the letter of Mr. H. Ernest Hunt, which appeared in LIGHT, of 4th January, my friend and I, who know Miss Moyes, and have twice had the great privilege of being present at meetings when "Zodiac" spoke through her, feel that it is no more than our duty to reply to that letter.

The key-note of the whole proceedings at both the above meetings was that of reverent simplicity, and how anyone, who has been present at any of the gatherings, can call them "spectacular" passes our understanding.

By the way, has Mr. Hunt been present at any such meeting? If he has, he could never doubt the utter sincerity of the proceedings.

Sir,—Victor Hugo did not fear great names. In a book, which he believed would be "one of the Bibles of the future" ("*ce livre-ci, qui sera certainement une des Bibles de l'avenir*"), he has left it on record that, beginning with his own "dead" daughter, Léopoldine, he talked successively with Shakespeare, Molière, Plato, Socrates, Moses, Galileo (to name only a few of the glorious company), and with Jesus Christ Himself. Though, at a first reading of this remarkable book, surprise simply takes one's breath away, the teaching purporting to come from these greatest leaders of our race is so lofty and inspired, so filled with love for the meanest of God's creatures, and couched in such rarely beautiful language, that incredulity gradually gives place to a conviction of the genuineness of its source. Why should it seem incredible to us that the lowly Jesus of Nazareth condescends to speak to waiting reverent hearts in any fashion, even though, as was the case in the Hugo household, the instrument He has to use is a child's toy table?

I may perhaps mention, too, that my own home circle has been visited several times within the past six months by Robert Louis Stevenson, who has given us proofs of his identity which we have subsequently verified.—Yours, etc.,

MADGE DONOHOE.

Maroubra, 73, Parliament Hill,
Hampstead, N.W.3.

D. Warren, of Wimbledon, writes:—

As one who has several times sat in this circle, and to whom the life and work of the Medium is well-known, I would like to say that this circle is characterised by the spirit of reverence and self-surrender to the service of the Christ, to the utter exclusion of anything of a theatrical nature.

Mr. R. A. Bush writes:—

I have attended a considerable number of successful seances for materialisation and other physical phenomena. These, indeed, might be described as spectacular Spiritualism. I cannot trace anything spectacular in the trance addresses of Miss Winifred Moyes, even when names of world-notabilities are given, because her controls come with such great humility and simplicity, and bring with them an atmosphere of sweetness and holiness which has given a spiritual uplift to many. Why should we receive "great names" so inhospitably? Why should we make them stand in the outer porch, and slam the front door, whilst we make investigations into their credentials? One purpose of their return is almost obvious—to show that God is no respecter of persons, and to tell us perhaps that the world's great people do not usually get into "heaven" as readily as a nobody.

But surely the question of identity is important? It is; but we all have to admit that the proof of identity is one of the most difficult problems in Spiritualism. Proof is possible in the case of some recently-deceased persons who have friends still living in the flesh. For one who has passed, say, two centuries ago—it is impossible. If a living man claimed to be two hundred years of age I do not think that he could prove it absolutely, especially to a sceptic. How much less if he returned as a spirit?

I admit the difficulty, but what should be our attitude towards this question? I think it is largely one of trust and intuition—such as we experience in the daily round of our life. When a provision dealer has served us well for some time we accept and eat what he delivers without suspecting and analysing every delivery, and we eat of it without fear. When we have had long experience of our spirit-guides and we have found them always trustworthy and enlightening are we to be accused of credulity if we accept as true a statement of theirs that we cannot prove? If they witness to the truth of a spirit-control giving a great name—and that control induces an atmosphere of holiness and gives many a spiritual uplift—may we not accept their witness and our own spiritual experience?

I deny that an impersonating spirit can produce this spiritual upliftment. One cannot gather figs from thistles.

Incredulity is worse than credulity. If in the subject at issue it were carried as far as some suggest, it would cut at the very root of Spiritualism as a religious Movement, and effectually bar its association with historical Christianity. Perhaps that is its purpose. It may do more than that. If we cannot believe in the authenticity of messages purporting to come from Queen Victoria, John Wesley, Francis of Assisi, Peter or Paul, what ground have we for believing in the reality of Uncle Thomas, "White Feather", "Imperator", etc.? And if only those can come to us who have recently passed over, or are unknown to us, or are on the lower planes of spirit life, how will the Movement progress spiritually?

I have had communications from spirits asserting that they are Paul and John the Apostles, and have had the assertions corroborated by my usual communicators. If I have no ground for accepting the truth of these assertions—then my last thirty years of spirit intercourse have been pure delusion, and I shall be forced to disbelieve in the evidence of my experiences, and in my God-given reasoning powers.

No! I will accept the controls of Winifred Moyes at their face value.

LIGHT.

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

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "Circulation Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

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THE GOD AND THE MACHINE.

From time to time our mentors in the Press, finding Spiritualism constantly thrust under their attention, have risen up with an air of owl-like wisdom, and striking an attitude, so to speak, have demanded the verdict of Science on the subject. Many an uninspired psychical researcher too has insisted upon the necessity for "strict scientific investigation".

Well, it is clear enough that Science has an important part to play in one department of our subject, but only one department, *i.e.*, that which comes into the province of Science—the physical or objective manifestations—those things which can be weighed, measured and tested. Even then official Science, as such, is not competent to go very far. The reality of physical phenomena has been proved over and over again scientifically, but the scientists who are aware of this, unless they are rather more than scientists, and are men of insight and imagination, prepared to step a little outside their orthodoxies and iron limits, are not likely to achieve marvels. Still, they will have laid a foundation for those who look to Science for guidance and warranty in what they shall believe.

A great writer once remarked that although Literature is a great thing, Life is vastly greater. It is so with Science. Life is infinitely more than Science. That is no more than a truism—but sometimes it needs to be said.

Of late there have been signs that the world is getting restive about scientific domination. The worm is beginning to turn. The ringleaders in this rebellion are looking rather curiously at that Science which, while it clothes, feeds and entertains us and bestows on us a multitude of comforts and conveniences, can and does with equal ingenuity provide the most devilish engines for our destruction, as by bombs and poison gas. Moreover, some of the malcontents point out that Science is rapidly converting civilisation into a great machine and turning the mass of mankind into its abject slaves. Science, in short, is becoming the tyrant instead of the servant of mankind; and naturally so, for in the eyes of Science what are men but creatures of a day, units in a material system, cogs in a machine? So long

as human beings accept that position so long will they be at its mercy.

There was a time when the thinkers of the world looked to Science as the liberator of life from the shackles of that system of falsities and superstitions which once passed current as Religion. Nowadays it is more than suspected that in embracing Science we are simply exchanging one form of servitude for another, and one that is even less tolerable since it is less human. Religion, when it burned and tortured and slew its victims, did so with some kind of motive. Science, when it does the same thing, is not concerned with motives, but is morally irresponsible. Whether we believe in Science or not, whether we are orthodox or not orthodox in our faith in it, when the next war comes along (which Heaven forbid!) we shall be massacred in myriads by highly scientific methods. And the same Science which works the destruction will equally be employed to defend us against it and to heal those who are not past healing after it has done its worst.

It all seems a strange mad farce until we remember that in Science and Religion we are contemplating two masks behind each of which is the human face. Neither has any meaning apart from humanity. And we may be very sure that Humanity will have the last word, especially if it is inspired by that vision which the saints and the seers, the prophets and the poets have kept alive for us through all the ages. The soul, that "very fiery particle", as Byron described it, will not be quenched by any fiat of Science or humbled by the utterance of any Theology that, having no contact with life, has become a mere intellectual mechanism. In short, the God will emerge from the machine, and be the Master in His own house, directed and inspired by that Supreme Intelligence from which all that is visible and all that is unseen have proceeded. That Supreme Intelligence will bear all the scrutiny and all the systematisation of both Science and Religion. They are its creatures, and by neither are its aims to be defeated or its precepts—written in the Book of Nature—to be set aside with impunity.

A GERMAN PSYCHIC JOURNAL.

A new German psychic publication has made its appearance under the direction of Herr Martin Selt of Breslau. The name of this little monthly is *Licht*, and in an editorial note it is intimated that the title has been selected as a compliment to LIGHT.

The first issue of *Licht* contains, among other articles, some extracts from LIGHT, as well as a holograph reproduction of a letter from Sir Arthur Conan Doyle in reply to a request for his support. The letter is as follows:

I would indeed be glad to see your great country come along in this direction. I lectured in Holland, Denmark, Norway and Sweden, and with great success, but when I returned I was very ill and it was pronounced to be Angina Pectoris. I am still unable to walk and I fear I shall never lecture again, but I try all I can to help with my pen. Germany must wake up. She is all behind at present. I send a short precis of my views.

This is followed by a short article from Sir Arthur's pen, entitled "*Wir fürchten nicht länger den Tod*" ("We no longer fear death").

Light's CHANGE OF OWNERSHIP.—We have received a number of congratulatory letters on this subject, not all of which we are able to acknowledge personally, and therefore desire through the columns of LIGHT to thank the many readers who have sent friendly and complimentary messages.

SIDELIGHTS.

Mr. John Baird, the promoter of Television, says the Newcastle *Evening World*, of January 16th, has been asked to use the Noctovisor, an instrument that "sees through pitch darkness and fog", in connection with a Spiritualistic seance, "with the object of testing its genuinity (*sic*)".

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The *Rand Daily Mail* quotes a statement by Dr. Mardrus, an Orientalist, to this effect: "I am convinced that the Egyptians for seven thousand years possessed the secret of surrounding their mummies with some dynamic force of which we have only the faintest idea."

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In the course of a leading article on the "Blasphemy Bill", the *East Anglian Daily Times*, of January 28th, remarks: "As for the Spiritualists, we do not know if necromancy is to-day held to be a heinous offence under the blasphemy laws; but what we do feel is that compulsion and persecution for religious opinions are inimical to the spread of true religion, and are altogether insufferable in this age."

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The Viscountess Molesworth, in the course of a letter in the *Daily Mail* of February 5th says: "It would be interesting to know what reason the B.B.C. has for not allowing Sir Arthur Conan Doyle to broadcast an address on 'Survival After Death'. Surely it is the most interesting subject in the world, as the Press now realizes. Are Sir Arthur's views, founded on psychic phenomena, too modern for the wireless? And does the B.B.C. propose to establish an *index expurgatorius*? For my part I shall not renew my licence, and I hope all subscribers who wish for the same freedom on the wireless as they demand in speech and Press will send in their protest."

* * * * *

Mr. Robert Blatchford, in the course of an article on Sir Oliver Lodge's *Phantom Walls*, in the *Clarion* (January), remarks: "I got from a lady Medium, messages purporting to come from the spirit of my wife. I cannot imagine a man of science proving or disproving those messages. I think a lawyer would be more useful as it is a question of evidence. . . . I asked the Medium for a message for a friend from his dead mother, saying he was anxious about her. The Medium, speaking his name, which I had not given, said: 'There is something which troubles him more than the silence of his mother. There is a cloud over his life.' I knew nothing of that cloud, but when I asked him he said the cloud was there. Now how could a Medium read in my mind about the secret trouble of a friend of which I was ignorant?"

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Continuing, Mr. Blatchford says: "The evidence available to the sincere and intelligent inquirer is of the nature of the simple messages I have cited. Telepathy does not explain the messages, fraud has nothing to do with them. There is no room for fraud. If the messages are not spiritual, what are they? I would rather take counsel's opinion than the verdict of the British Association, but I feel myself quite competent to judge as far as human reason may judge in a case at once so simple and so difficult."

Air-Commodore Samson, the famous airman and one of the pioneers of Service flying, writes of his psychic experiences in the *Sunday News*, of January 26th. He has known many instances of unaccountable warnings which appeared to have come from the "other side"; here is one, given in the Commodore's own words, concerning one of his officers, a paymaster-lieutenant. The incident took place some years ago when the Commodore was commanding the Royal Naval School at Eastbourne. "He [the paymaster-lieutenant] was so silent that I asked him the reason. 'I've got a premonition,' he replied. 'Something pretty awful is going to happen. Don't ask me how or why—I just know.'"

* * * * *

The writer continues: "I did not press him further, since at that very moment I was experiencing the same feelings! Some inner voice was warning me—'Do not fly to-day!' and do what I could I was unable to escape a feeling of impending doom."

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Continuing his story, Air-Commodore Samson says: "Yet I realised that it was out of the question to allow that creeping terror to dominate me, and immediately we arrived at the Flying School I ordered out a machine. As I taxied off I wondered whether I should ever return alive, and for ten minutes every nerve was strained for a false note in the engine or the twang of an important wire, the breaking of which might send the machine spinning earthwards. Yet nothing happened. I landed, only to meet a white-faced sailor; who rushed up to say that the paymaster-lieutenant had been killed. In the centre of a little crowd I found the poor fellow, who had been standing in front of an aeroplane, and had been caught in the propeller as it started off."

* * * * *

But this is not the only premonition that the Commodore records. He had so strong an impression of impending disaster about a fortnight later that he seriously considered cancelling all flying practice for the day. This was not feasible and routine went on as usual. Throughout the day he was on tenterhooks. That afternoon an officer, W.—L.—, who had been concerned in the previous fatality, crashed to the ground. These two premonitions and their attendant disasters might have been coincidences. But a third time the premonition came, heralding the death of a man who was killed by a propeller. So strong an impression did this make on the mind of Air-Commodore Samson that (to quote): "I promised myself to stop all flying for the day if ever these premonitions occurred again."

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The premonition came again, this time at the Dardanelles. It was followed by the death of a pilot named Collett. Then once more it came. "I had been in London when assailed by that black depression," says the Commodore, "and as I motored back I decided this time to obey the warning. Alas! it was too late. When arriving at the aerodrome I saw one of my pilots dive vertically to earth within a few hundred yards of my car!" The writer continues: "To Scotsmen the word 'fey' is full of meaning, and to my mind there is little doubt that many ordinary people are susceptible to messages which, often through fear of ridicule, they ignore or keep silent about. Perhaps within a few years psychic research will bring us enlightenment on this point; but, meantime, I shall take no further chances if and when that terrible feeling of foreboding returns. I shall immediately take steps to warn my friends of their peril."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE MARGERY MEDIUMSHIP.

DR. TILLYARD'S EXPERIMENT.

We have dealt before with Dr. Tillyard's investigation of the "Margery" mediumship, but as it is suggested that we should reproduce his testimony, we do so. Dr. Tillyard, it may be mentioned, is a Fellow of the Royal Society and a distinguished entomologist. Here is the account, which he claims as a scientific proof of survival:—

I arranged with a well-known doctor and his lady attendant or nurse, both of whom were not interested in but rather opposed to psychical research, to lend their consulting-rooms for an evening. It was arranged that the nurse should thoroughly search Mrs. Crandon both before and after the seance, and that the doctor should search me thoroughly also, so as to make sure that nothing was carried in or out of the seance room.

Using only a small screen to shield the Medium from the light, a small deal table, two ordinary chairs, a red electric light, and the dishes and wax necessary for thumb-prints, I arranged the seance on a selected spot in the big consulting-room, bound the Medium hand and foot with adhesive medical tape to her chair, had the heavy sliding doors locked and guarded from outside, and then, with only the Medium and myself present, proceeded to watch events.

The first thing that happened, after the Medium had gone into a trance, was that the dead brother, Walter, began to speak loudly and whistle out of the air near the Medium. I then invited him to make his thumb-print in warmed dental wax, which he did three times over, all three impressions being exceptionally clear and quite distinct in pattern from those of the Medium and myself.

Then, in good red light, I woke the Medium up from trance, blocked her mouth up with the Richardson voice-control apparatus, and challenged Walter to speak and whistle. Walter immediately complied, whistling "God Save the King", and also repeating a poem containing a long string of sibilant sounds, a regular tongue-twister even for an ordinary living man. The listeners outside the closed door could hear Walter, and spoke with him also.

THE MYSTERY OF THE TWO KITTENS.

In contrast to the behaviour of the poor frightened black kitten as related by "Doc San" (in LIGHT, Jan. 18), I would like to give an experience in connection with two little silver-grey creatures. My son and I revisited, for the third year, the battlefield in the Ypres Salient, where his youngest brother fell in 1917, in order to go on from there to the cemetery where all those who were missing and unidentified were laid. The tortured battlefield was by now a rich, waving beetroot-field. Just as we were leaving it to go to the cemetery, two tiny kittens skipped from the tall leaves; one clambered up my son, the other climbed up my dress and sat on my shoulder. We did all we could think of to persuade them to return home, but there was not a house nor a cottage in sight. A Flemish girl, who had been weeding the beetroots, was as astonished as ourselves at the sudden apparition of these frolicsome kittens. Her home, she said, was two kilometres away. Whenever we gently put them on the ground they darted at us—at our shoulders again. Finally we crossed the little ditch and got on the road, hoping they would feel the

strangeness of it and return to where they came from. They became, however, even more energetic and excited; they would run a few yards ahead, come bounding back and repeat this, although the road was full of sharp, rough stones. Suddenly we realized that one only was with us—where was the other? From that moment the remaining kitten leaped and bounded on ahead till we reached the beautiful cemetery gates. There it was waiting for us. My son then went to speak to the gardener so that he should give us an idea where to look for the grave we were seeking. I wandered on, reading the inexorable inscriptions. "To an unknown . . ."; scarcely ever was the name of even the unit given, for had not that region been fought over by each opposing side, all through the war? Evidently the gardener could not help much, for he and my son were far away when I beckoned them to come. The little moth-like kitten had lured me by unceasing gambols and flittings to the stone which bore all the evidence in its inscription that we had hoped for.

But our little sprite of a guide was gone; we three strained our eyes in every direction, the two tall men especially; nor was it at the entrance gate, nor on our homeward road . . . only fields and solitude on every side. The village and railway station were two or three miles away.

J. M. TATE.

A GALAXY OF TALENT.

BY TOM GROOM.

Letters from Eternity have been received, edited and published by Mr. Herman Behr, of New York; and published in England by Kegan Paul & Co. The Letters purport to have been written—*via* the ouija board and two lady Mediums—by Abraham Lincoln, George Washington, Benjamin Franklin, John Knox, Thomas Carlyle and Percy Bysshe Shelley; with a Foreword by Henry Ward Beecher. And Mr. Behr assures us that "At the present time, November, 1929, the writer has in his possession letters from the Spiritual Entities of Goethe, Tom Paine, Patrick Henry, Rosa Bonheur, Rembrandt, Savonarola, Edgar Allan Poe, Emerson, Washington Irving, A. Hamilton, Longfellow, Dickens, Thackeray, W. E. Gladstone ('He is standing behind MacDonald at the present time, directing his course'—according to Henry Ward Beecher), Victor Hugo, Goldsmith, Wordsworth, Macaulay, Samuel Johnson, Jane Austen, Percy B. Shelley, Martin Luther, and many others equally important."

And, doubtless, Mr. Behr, at the proper time, and as directed, will publish these letters, and many, many others, if and when an expectant public prove itself worthy—unless a Society for the Prevention of Cruelty to Mediums—and Ouija Boards—steps in to save the two ladies from overwork. But what a galaxy of talent to be crowded round one poor little ouija board! Unfortunately the samples submitted are not very convincing, even when eked out by sentences printed in capitals. Lincoln, Washington and Franklin write in a style so similar and ungrammatical, that, except for biographical details, one could change the names over the Letters and never know which from which.

John Knox, Thomas Carlyle and P. B. Shelley suffer too from the American environment of the ouija board and talk remarkably like the other three. There are subtle differences, it is true; due to early training and porridge. Abraham Lincoln starts off by telling us that "The spirit of me is proud to convey a message . . ." and then he splits an infinitive and says, "I come to silently dictate." Possibly Abe split infinitives while on this earth, but he should have learned better by now.

Benjamin Franklin says: "You need not be at all surprised if Socrates would eventually come to

earth . . ." And we wouldn't, or shouldn't; not while Mr. Behr's ouija board holds out!

George Washington, everyone will be glad to hear, "is still at the HEAD OF HIS POST", and that America is, as a nation, supreme; but is friendly with Great Britain.

John Knox talks blether, and says, in reference to the ouija board: "Me believe I canna handle it aright." He cannot, for on the next page it causes him to split an infinitive, and to write, "to outwardly tell" something. But he proves his Scotch origin by saying that "there is Nay Beautiful about Porridge", and he is still proud of his "bonnie wee Scotland". He then offers "as a spirit force, to drink a toast to God with you".

After which one is quite prepared to hear Thomas Carlyle refer to something as being "'noo' good in the details", and Scotsmen will be glad to know that "noo" means "no". They have hitherto supposed it to mean "now". But, heavens! how Carlyle's style has deteriorated. It is difficult to imagine him writing, even through a ouija board, such a sentence as: "God is as near and as practical as the spoon of your tea-cup, or with which 'mon' has his porridge."

Percy Bysshe Shelley wastes his space in defending his early atheism, his conduct towards Harriet and to Fanny, and in talking sheer nonsense.

Mr. Behr ought to buy a new ouija board. His present one works too jerkily and is too fond of capitals.

Spiritualism has many difficulties to overcome. This book will not lessen them.

TYPES OF TEACHERS.

BY MRS. JOHN MENZIES.

The various teachers and leaders in present-day Spiritualism—giving the word its widest interpretation—are like the instruments in an orchestra, all different, all needed, and all required to learn to play in harmony.

No one person, no matter how well trained or prepared, or however great his natural abilities, can make a uniform appeal to the whole world. Get a thousand people into a hall; you cannot reach and teach them all with one type of teacher, or one kind of appeal. In order to touch the mind and heart of everyone present you might need ten different speakers or instruments.

Mutually destructive criticisms by the various types of Spiritualists are like so many red herrings creating a false scent, and so diverting power from the true path of progression.

The critical faculty must not be killed, of course, but should be transmuted into observation; and do let us remember that *dogmatism is a curse*. The world may be divided into two classes—the apathetic and the enthusiastic; and the pity of it is that the latter so often harm themselves and others, and the cause they have at heart, by their want of self-restraint, and lack of a sense of proportion.

The critical faculty, like all aspects of Force, can, of course, be used for good or ill. The spade, so useful for digging, can also be used to knock your neighbour on the head. The small criticisms of one another, so rife at social gatherings, are considered by many quite harmless—but are they? A careless unkind word is a seed, and bears its own fruit inevitably. Let us remember that to tolerate is to encourage.

Life on the earth has been likened to life in a fog; we pound a'long, doing our best, thankful that the etheric vision of our guides has the quality of the X-Ray and can penetrate that fog.

So, like the crusaders we are, in very deed, let us get on with our job.

RAYS AND REFLECTIONS.

It seems that attempts are being made to ascertain the commercial possibilities of Spiritualism. This suggests a horrible prospect of psychic phenomena supplied on the instalment system and delivered in plain vans!

* * * * *

There is a gentleman, not unknown in psychical research circles, of whom the following little jest is going the rounds. He speaks with a slight lisp, and at a dinner party observed that he was greatly interested in *ethics*, which drew from a lady, who sat near him, the remark that for her part she much preferred Surrey.

* * * * *

In all secular matters documents are necessary and appropriate—the Charter confers powers, the Title-deed bestows the right to possess, and when the powers or the ownerships are disputed the production of the documents is all that is necessary. But when some claim to spiritual domination is challenged, we instinctively feel that its appeal to documents, however ancient, is out of place. That relates to a lower order of things than a living inspiration which must belong to the present as well as to the past, and be written in life rather than in ink.

* * * * *

I heard a leading Secularist orator say recently that he had no belief whatever in survival, and did not particularly desire it. But if there were a life after death he would accept the fact and make the best of it. (After all, as he remarked, he had not been consulted with regard to his coming into his present state of existence.) It seemed a cheerful and philosophic view. Still, it really appears as if the Universe were on the side of the positive and affirmative attitude of mind. Many of us know that there is another world and another life awaiting us. But not the most positive and aggressive unbeliever can be quite sure there is *not*.

* * * * *

Einstein says there is a Fourth Dimension, and that it is Time. But another authority tells us that the Fourth Dimension is a condition in which a knot can be tied on an endless cord or an object taken out of a closed box without opening it, so it is not clear exactly what Time has to do with it. It needs a colossal brain to understand these matters. Meantime it is interesting to observe that some great mathematicians have been able to deduce immortality from mathematics. And not for the first time. Proclus, the Greek mathematician, arrived at the same result many centuries ago. When the mathematicians agree with the mystics and they in turn are supported by the facts, our case seems (to put it mildly) reasonably strong.

* * * * *

Mr. C. E. M. Joad, writing in a Sunday newspaper lately, observed that Psychological Research is in a state of "gross confusion". But how could it be otherwise in a subject so vast and so complex? We are starting from narrow bounds to explore a region that is boundless in extent—an uncharted sea. As for the childishness and triviality of much that is done and said, that also is intelligible. Spiritualists hold that we are in communication with another realm of human life operating through impersonal forces, mysterious and capricious in their action. But I do not think the childishness and triviality are all on one side. I see much which is clumsy and absurd in the way we approach the matter from this side. And I have every reason to believe that some of the apparently childish manifestations from the other side have a purpose to serve which is more apparent to the reasoning mind than to the merely learned one.

D. G.

‘PRACTICAL PSYCHIC PROBLEMS.

TRANCE PERSONALITY OR SPIRIT CONTROL?

At all times there are psychic investigators who are acutely concerned about the right interpretation of familiar phenomena that receive different explanations—e.g., manifestations of “trance-personality” *versus* spirit-control. For instance, one section of investigators regards “Olga” (associated with Rudi Schneider) as only a “trance personality”, implying denial of the “spirit-control” view of another section. Moreover, each party conceives its interpretation as inclusive—i.e., as, possibly, applying to every case of such manifestation. This is true especially of those who contend for “trance-personality”.

The psychology of the question is not so difficult as it is commonly supposed to be. Beginning with what we really do know of the matter, we take for our study the influence of the incarnate operator upon the mind and action of the incarnate subject, variously described under the categories of suggestion, hypnotism, mesmerism, magnetic influence, in all of which states an implanted illusion may be accepted as reality. Without examination of the essential nature of what we call *reality*, it may be conceded that reality is relative to the state of mind in which it is engendered. If a hypnotised person is given a drink of pure water as an intoxicant he may exhibit the usual symptoms of alcoholic intoxication in all their complications every time the spurious poison is administered with the same intention. In this way false concepts can be transferred as practical “realities”, although only relative, or spurious, “realities”. In a similar manner, by some form of “self-suggestion”, a person may establish in his mind as truth what is properly fiction.

Now as the incarnate operator can perform the wonders of which we have positive knowledge, and this not by any material means but by spiritual agency, why should not the “discarnate” mind similarly act upon the incarnate mind? In the case of an incarnate subject and an incarnate operator the action is primarily mental, whatever physical effects may follow; why, then, should a discarnate mind not similarly operate on a suitable incarnate mind? Even between the incarnate “control” (as the operator may be termed) and his subject, the action of control is not of a general or promiscuous sort: it is always dependent upon a specific relationship between the two, a polar relation, one being mentally negative to the other. Their magnetic spheres partake of this polarity; indeed, their polarity is the essential condition. And as the magnetic sphere is normally in immediate relation to the will, it is easy to see how the positive operator (incarnate or discarnate) can impose his own will upon his negative subject.

Having seen how one mind can act controllingly upon another, the question naturally arises in a particular case whether it illustrates incarnate dynamics only, or is complicated with something discarnate. The materialistic investigator quite naturally assumes that he is dealing with phenomena of the former category, unable even to conceive of the latter. He does not realise that in his own person he experiences every day (and all day long) the action of the immaterial upon “solid matter”. When he lifts his pen, or merely closes and uncloses his fingers, he exhibits the power of spirit over matter. He (the spirit which he sometimes doubts or denies) desires to act; the will moves electro-magnetic forces and the mechanical requisites conjoin to fulfilment of the spirit desire. Let him think this out thoroughly, and it may be easier to look fairly at the Spiritualists’ view of control by a discarnate personality. Whether “Olga” is a “trance-personality”, as understood by the non-Spiritualist, or exemplifies (however imperfectly) the “spirit-control” of Spiritualists, may be a problem, and a difficult one. It is

something to the good that it should be accepted as one of the pressing psychic problems of our time.

The materialistic and the Spiritualistic investigators are (or may be) alike seekers after truth, but there is an important difference between them. The former class exclude the possibility of spirit-control; the others admit the possibility of mere trance-personality. The informed Spiritualist is thus the better fitted for such an investigation; he has an alternative, although he may be biased against trance-personality as an explanation. “Other things being equal”, the Spiritualist is in the progressive order. Clearly the two parties should co-operate in the difficult work of solving this particular problem of identity.

W. B. P.

NOTES ON NEW BOOKS.

“Possession.” By T. K. Oesterreich. (Kegan Paul. 21s. net.)

In this new four-hundred-page volume, Professor T. K. Oesterreich of Tübingen University goes fully, though perhaps not exhaustively, into the history of the phenomenon known as Possession. It is a large area, and if we include in it that type of possession which is known as spirit-control, it becomes vast. The author, who cites examples, almost literally “from China to Peru”, divides his work into two main portions devoted respectively to spontaneous and voluntary possession; in the latter section he touches upon mediumship, and includes the Piper case; psychic researchers will recall other important cases which might, perhaps, have been included, but are not.

A perusal of this volume leaves one amazed at the widespread nature of this type of phenomenon. Examples are given from Abyssinia, Madagascar, New Guinea, China, India, Italy—throughout the globe, practically, though the present reviewer looked in vain, in the index, for any reference to Lapland.

There are those who will see in these widely-extended manifestations the possibility of a “break through” from another area of life; they suggest the operation of some form of psychic power, generally of a crude nature, imperfectly controlled, inexpertly handled, and, in the main, somewhat disorderly. Such a theory need not necessarily be stretched too far, for due allowance must be made for purely psychological states. Professor Oesterreich, however, views the cases from the more academic standpoint. The dominant conception at the present time, he says, is that “no psychic life supervenes except in the presence of a material vehicle, and that no spirit . . . exists in this world”. This is a new notion, he points out, for almost the whole of the preceding centuries, “theoretically regarded the air as filled with demons, peopled with spirits of all sorts”. He continues:—

The extent to which possession contributed to produce that belief is abundantly demonstrated by the fact that at the present time belief in a spirit-world resuscitates wherever kindred states are manifested; observers without a thorough preliminary knowledge of psychology are absolutely convinced that they are in the presence of a “spirit”. Once produced, this belief must in turn have reacted very strongly on possession and produced it with great frequency.

It is not easy to exaggerate the importance of this belief in spirits.

Readers may agree or disagree with the Professor’s conclusions, but this fact will not detract from the value of the volume, which is, as the “jacket” accurately states, “a survey of the history of Possession from the most ancient times to the present day”. The author devotes special attention to the Oracle of Delphi and the cult of Dionysus. The translation into English by D. Ibberson, M.A. (Oxon.) is well done, and there is a useful index.

H. G. A.

OBITUARY.—MISS LOUISE J. TILL.—We record with deep regret the passing of Miss Till, a member of the London Spiritualist Alliance. She was a lady of fine quality of mind and character, and greatly interested in the Theosophical and Higher Thought movements, of which she was an active exponent. Her psychic gifts, in particular clairvoyance and cheiromancy, she practised under the name “La Yenda”, under which name she was well known in Italy and the South of France.

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