

Light:

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Edited by **DAVID GOW**

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now out of the region of doubt and that survival is now definitely proved. These strong, positive affirmations are not only warranted by the facts, but they are very much needed. Many people now look for assured statements from those who know. They are tiring of the feeble, half-hearted utterances of theorists and logic-choppers speaking in the name of official Psychical Research. These persons seem to be well equipped with critical scholarship, but to have very little practical experience in the subject on which they are regarded as authorities. Events are now moving at a rate which will rapidly leave in the rear those who do not keep abreast of the times. The world will not be held back by obsolete methods and obstructive tactics.

NOTES BY THE WAY.

IN SIGHT OF ATLANTIS.

In that part of Brazil—the Matto Grosso region—where Colonel Fawcett, the explorer and a one-time contributor to LIGHT, was lost in 1925, Professor Richard O. Marsh believes there will be found traces of a civilisation going back to fifty thousand years before Christ. Phœnician inscriptions have been discovered in the district, but the original civilisation was far more ancient than the Phœnician period. It is interesting to find that such discoveries as those of Professor Le Plongeon and other explorers of South America are being thus confirmed, although we recall that Le Plongeon's conclusions were derided by other archaeologists of his day. It is a good many years now since we printed in LIGHT the lecture delivered by Mme. Le Plongeon to the London Spiritualist Alliance concerning her husband's explorations of Maya remains in Yucatan. It seemed to us then that the case for a civilisation linked with that of Ancient Egypt had been fully proved. Later discoveries seem to confirm these links and gradually we come in sight of the possibility of the "legend of Atlantis" being established on a scientific foundation. We are asked to consider the possibility of a great civilisation having existed "50,000 to 100,000 years ago". If that is established, then Atlantis seems to be well within the scheme of things.

THE POSITIVE ATTITUDE.

In his address at Westcliff the other day Hannen Swaffer referred to the wide interest now being taken in the subject of human survival. He spoke of the many people who came to him to relate the evidences they had received, which, as he said, "tends to prove that for many years people have known of these things but have been afraid to speak of them". And he mentioned that in the newspaper office where he worked "men come up with the latest survival story as a matter of course", and this was "becoming as ordinary as a discussion about the weather or what Mr. Baldwin had said." Many of us who are close observers of men and things can endorse Mr. Swaffer's statements. Mr. Maurice Barbanell, who was chairman at the Westcliff meeting, was fully justified in his declaration that the whole question was

PROFESSOR AND MRS. DE MORGAN: A REMINISCENCE.

In her new book *Comrades on the Homeward Way*, (Collins, 21s. net) Miss H. A. Dallas alludes to one of the earlier books on Spiritualism from which we have more than once made quotations. That book, *From Matter to Spirit*, was written in the year 1863. It was issued under initials, but it was no secret to their friends that the book was the work of Mrs. De Morgan and the long and brilliant preface by her husband Professor De Morgan, the distinguished mathematician. The late Sir William Barrett thought the Preface a remarkable piece of writing—as indeed it is—and at his suggestion we reproduced a large portion of it in LIGHT some years ago. At one time we considered the possibility of getting the book republished, but on reflection it became clear that the work could have little more than a historical value, for we have long passed the stage at which Spiritualism then stood. Some of the old perplexities have been cleared away and an immense amount of new knowledge has been gained, so that much of Mrs. De Morgan's work in the way of commentary is "dated", although the facts she records remain unshaken. It may be mentioned in passing that Professor and Mrs. De Morgan were the parents of the late William De Morgan, who in his later years became so famous as a novelist. Miss Dallas well remarks that if *From Matter to Spirit* had been written to-day its authors would have had no temptation to conceal their identity. Yes, things have changed indeed!

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PSYCHIC EXPERIENCES OF A FAMOUS ADVOCATE.

THE LATE SIR EDWARD MARSHALL HALL'S BELIEF IN SURVIVAL.

By JESSIE CLIFFORD.

The sudden death of Lady Marshall Hall on January 27th last calls to mind how little one has heard of Sir Edward Marshall Hall's spiritualistic experiences. It is even doubted sometimes whether he held these views to the last. *The Life of Sir Edward Marshall Hall* by Edward Marjoribanks, M.P., however, contains some very interesting items bearing on this matter, and the author and publishers (Messrs. Victor Gollancz Ltd.) have very kindly given me permission to recount some of them. The book is, of course, a legal biography, so that there are no accounts of experiences at seances or with Mediums, but there are included some of those happenings which Sir Edward had made notes of and regarded as strange or curious.

The first incident mentioned occurred in Australia in 1879 when his "fortune" was told by a Mr. Ellis. The notes made in his Diary at the time run: "Marry in a year, new career, influenced by elderly man for good. My first marriage opposed by my family and hers, and finally after much travelling about I am to settle down, lose my wife tragically and marry again. It is also predicted I shall never be ordained. . . this I do not believe as my mind is firmly set in that direction."

Upon his return to London, Marshall Hall became engaged to a lady who had previously refused him but who then told him she had altered her mind. For this reason he gave up all idea of a clerical career and studied law. Within a few years the tragedy of his life occurred in the death of his wife under distressing circumstances, so that, in the author's words, "This forecast was unhappily and very strangely near to the truth."

When at College studying law, Marshall Hall dreamt one night that he heard someone saying that a horse called "Foxhall" had won the Cesarewitch and the Cambridgeshire, he therefore, with some friends, backed "Foxhall" singly and in doubles, and stood to win £6,000. "Foxhall" brought off the "double" but the bookmaker unable to cope with such outside information disappeared altogether and incidentally cured Marshall Hall of betting. "What is the use," he said, "of a tip straight from the Ivory gates, if bookmakers are allowed to behave in this scandalous manner?"

In 1899 Marshall Hall was called upon to defend *Society* in a libel action brought against it by a palmist, Mrs. Keighly. He had occasion to cross-examine Count Hamon, better known as "Cheiro", whose evidence impressed the jury and also the learned counsel. Later "Cheiro" took an impression of Marshall Hall's hand and cast his horoscope. The notes in this case are: "The left hand, which denotes the inherited qualities, does not give nearly so much promise as the right, which shows the development of the individual. Judge then, that by your own efforts and determination you have carved out your career, and must stand out as the one really distinguished member of your family. The commencement of your line of destiny being so uncertain, as it starts from the wrist, shows that in early life you were very undecided as to the career you should adopt; there is no sign of success whatever until your twenty-fifth year. From thirty years of age until the last moment of your life, your success will be steadily on the increase until you are fated to be one of the most prominent men in your profession. Your line of head indicates more eloquence than logic. The worst side of your hand has to do with the affectionate side of

your character. The line of heart under the base of the fingers shows that you will be singularly unlucky in such matters. You will be idolised by women, but they will bring you little happiness. There are two marriages distinctly indicated. The first will cause you to pass through some bitter ordeal that will affect the whole of your life. In length of life you will reach the average span. You will die in harness at the zenith of your career."

"Cheiro" then described a clairvoyant vision which came to him: "I see you standing on the balcony of a large country house, with a big garden below and big trees all in front. The grounds are lighted with coloured lights. Thousands of people are trampling down the flower beds and looking up at the balcony. You are speaking, or trying to speak. There are several men and women on the balcony, and the faces of the crowd look white in the strong light. A woman shorter than you are is moving a white handkerchief in her left hand, and the crowd below is shouting. That is what I see but the meaning I can't tell you."

When Marshall Hall was asked to stand as member for Southport in September, 1900, he had no longing for politics, and the seat was regarded as a forlorn hope for the Conservatives. He had accepted an invitation to shoot at Leicester and intended to telegraph a refusal from Liverpool Street. However, the train was just moving and he had only time to thrust himself and his guns inside. Then, he writes: "I fell asleep in my corner and woke up to find what seemed an endless lot of trucks moving on a parallel line in the same direction in which we were going. Fast as we were going it took a long time to overtake them. Eventually we ran abreast the engine, and there in big gold letters was the word 'Southport'. It struck me as very curious that this name should be on a G.E.R. engine. I took it as a direct omen, and when I got to Leicester telegraphed I would stand for the constituency."

"How like Marshall," the author remarks, "to let a chance omen change his mind over a matter vital to his career."

After a nineteen days' campaign in Southport the counting of the votes upon the day of the poll proved Marshall Hall the winning candidate. It was asked that the custom of a lady supporter waving a handkerchief of the winning colour, and so anticipating the returning officer's announcement, should not be done. Elated with political triumph Marshall Hall looked down below on a great multitude of people, their faces very white in the bright glare, the trees illuminated with coloured lights, and as "Cheiro's" prediction struck him he looked down on his wife standing by his side; she was waving a white handkerchief. She had thought that though a red or blue handkerchief was forbidden there could be no harm in a white one. The vision was completed.

On March 10th, 1894, Marshall Hall was staying at Hampton, with his sister Mrs. Labouchere, who had been for some time an intimate friend of Miss Wingfield and on this occasion Miss Wingfield was answering by automatic writing questions put to her. It occurred to the then sceptical Marshall Hall that he could test her powers. He had in his pocket a very unpleasant letter from his brother John, received a day or two before. John Cressy Hall had fallen from high prosperity and was living in South Africa on remittances sent by his brother, and which for his own protection were sent through Archdeacon Gaul. This, John strongly resented, and the letter dated

February, 1894, was the culmination of a very offensive correspondence. Marshall Hall sealed the letter in a blank envelope and asked Miss Wingfield the authorship of it. After some delay the message was spelt out. "The writer of this letter is dead." He asked, "When and where did the author die?" The answer came: "He died yesterday in South Africa." A subsequent letter from South Africa brought the news that John Cressy Hall had been found dead in bed shortly before Miss Wingfield's melancholy message.

These were some of the things that led Marshall Hall to inquire into Spiritualism. The outcome of his investigations is recorded in a letter written in 1926: "I am only too thankful that on occasions I have been permitted to receive, through the intervention of another, messages from the other world. I believe in my heart the truth of what I state and to me it has been a source of great happiness in circumstances of great difficulty." In another letter written in his last illness he says: "How utterly incomplete would be the best things in this life if the grave were the end of all. I do believe our souls are immortal." The author adds: "He [Marshall Hall] undoubtedly found consolation in the rather material evidences of a future life alleged by the Spiritualists."

SPIRITUAL VALUES ABOVE SCIENCE.

A plea for a nobler conception of life, and the elimination of every form of cruelty, was made at a crowded public meeting held at the Friends' House, London, N.W.1. on February 27th, by the Animal Defence and Anti-Vivisection Society, under the chairmanship of Miss LIND-AF-HAGEBY.

Among the speakers were the DUCHESS OF HAMILTON and BRANDON and DR. R. FIELDING-OULD, M.R.C.S. (Vice-president of the London Spiritualist Alliance).

Dr. FIELDING-OULD said there was a general awakening of the public conscience in respect of a number of preventable evils in our midst. This was taking the form of active measures against the existence of slums, and also in the direction of criminal law reform, but the public conscience needed to be stirred still further. Deliberate and senseless cruelty (of which the speaker gave a number of horrifying examples) must be eliminated; it was a terrible moral evil—the cancer in our society.

THE DUCHESS OF HAMILTON described some of the scenes which took place at a testing ground in Wiltshire in connection with poison-gas experiments on living animals by Government investigators. She pointed out that the protagonists of vivisection often justify their activities on the grounds that experimentation on live animals had for its object the preservation of the lives of our children. "What sophistry!" said her Grace, "when we find living animals being cruelly experimented upon, not to save children but with a view to killing them in some future war!"

Mr. GEORGE ARLISS, the famous actor, remarked on a change in the attitude towards the medical profession on the part of the general public, who were turning their eyes towards a new type of doctor—"the healthy-minded doctor whose vision is not obscured by the smoke-screen arising from the blood of tortured animals." He added, "Did God really intend animals to be tortured in order to save me from disease?"

MISS LIND-AF-HAGEBY in the course of an impassioned plea for the humane treatment of all defenceless creatures said, "The spiritual values of humanity are above science. Nothing will make us believe that that which is morally wrong can ever be scientifically right."

N.

ORIENTAL PHENOMENA.

NOT COMPARABLE WITH WESTERN PSYCHIC SCIENCE, SAYS PROFESSOR RICHEL.

Professor Charles Richet, the distinguished physiologist, member of the Institut de France and the Académie de Médecine, and president of the Institut Métapsychique International, is sceptical of the alleged superiority of the Eastern world in psychic matters, as compared to Western psychic science. Writing in the *Revue Métapsychique* (Jan.-Feb.) Professor Richet remarks that certain esoteric communities and journals, who have scientific pretensions, are apt to "surround with a cloudy admiration the supernormal phenomena that take place in Thibet and India," and to claim that "our European psychological science is still in its infancy beside the prodigious marvels obtained over there by lamas, fakirs, mendicants, dervishes, saints and other persons of the same brand." He goes on:

When somebody tells me that "there are in the region of metapsychics only the phenomena of the Indians and Thibetans; their initiates can obtain, without effort, the phenomena of telepathy and telekinesis, which in Europe are obtained so rarely and with such difficulty I remain sceptical, preferring the methods of Claude Bernard, Descartes and Newton. . . . It is not from the Orient that light will reach us, but from physics and modern experimental psychology, from Crookes, from Oliver Lodge, from Myers, from Pierre Curie. It is quite useless to go to Thibet. We shall learn nothing there!

MESSAGES BY LIGHT SIGNALS.

The resourcefulness of spirit people when working under unusual conditions, which preclude the presentation of the phenomena customarily associated with their Medium, was most effectively shown in the following incident, which took place nearly thirty years ago in my presence.

Ten sitters had assembled to meet Mrs. Everitt. At the commencement of the seance the guide of the Medium announced, in somewhat suppressed tones, "We cannot assemble power necessary for continuous direct voice to-night, so we will try another mode of communicating." Soon afterwards, a ball of white light, about the size of a cricket ball, was seen above the piano in the room—some four feet behind the Medium—and the words: "Ask questions, replies by light" were spoken in a hoarse whisper. It would be hard to state the number of times that these lights appeared and disappeared throughout the seance, for although we asked questions which only required "Yes" or "No" or "Doubtful", to answer—the code being one light for "No", two for "Doubtful" and three for "Yes"—there being ten of us present, beside the Medium, it is easy to imagine that questions fell thick and fast.

It was, indeed, a startling phenomenon, and when the seance concluded with the words, spoken in direct voice, "Good night, we have done our best", we all expressed our appreciation of the efforts made, and I, who had heard the continuous direct voice through Mrs. Everitt very many times, was specially pleased with this seance, for, although the voice is better for communication, this rare method of answering questions by light signals was immensely interesting, and opened up fresh avenues for investigating. At subsequent seances with Mrs. Everitt this method was repeated as an addition to direct voice communications.

This account may encourage investigators to endeavour to obtain similar phenomena, and thus promote further study of this attractive phase of physical mediumship.

L. H.

AARON WILKINSON: AN APPRECIATION.

By J. ARTHUR HILL.

Aaron Wilkinson passed to the higher life on Saturday afternoon, March 1st, at his home near Halifax, aged fifty-one. He had been unwell for some months, with heart trouble and complications, and latterly his condition became gradually worse. He passed away peacefully, after being confined to bed for eight days. May he rest until refreshed, then wake to the happiness he deserves, and to the helpful further work which he will surely desire!

I first made Aaron Wilkinson's acquaintance in 1908. Having heard much about him, I wrote asking him to come for a friendly chat about the things we were mutually interested in. I had no first hand experience, but had read widely. He was kind enough to come—at that time I was an invalid and unable to get about—and he gave very striking clairvoyance concerning some of my friends on the other side. Circumstances prevented me from seeing much of him for some time, but later on I was able to have fairly frequent and regular sittings with him, some of which I have described in my books, notably in *Psychical Investigations*. His powers seemed to be at their height so far as I was concerned, in 1916; at that time he would get continuous normal clairvoyance for an hour or so, describing the forms seen, getting messages clairaudiently, and talking so fast that I was hard put to it to keep up with him in shorthand. In later years there was more trance, but the evidential quality and quantity of the results were never better than in the years around 1916. He was by far the most remarkable Medium I have ever met. I know that some Mediums who have failed for me have done well for other sitters, and I make no general comparisons; but in my case and that of several friends, Aaron Wilkinson's evidence went far beyond anything else in our experience. By this evidence I was gradually convinced of the truth of survival and communication. From a position of Huxleyan agnosticism (itself a result of recoil from the orthodoxy of the time) I was led to an acceptance of the main principles of Spiritualism. For this I am indebted to Aaron Wilkinson more than to any other man; and I am more grateful to him than words can express. I have told him so, both in speech and in print, and I hope he realised it; and I say it again now.

He was a man of fine character. Being an investigator and for a long time very much of a sceptic, I watched, studied him, and made inquiries about him; I took verbatim notes of all that he said at sittings, so that I could analyse the results at leisure. I came to the conclusion, which was more and more confirmed as I came to know him better, that he was a man of absolute integrity, honesty, and truthfulness. More than that, he was of a moral scrupulousness which made him unfair to himself. It is well known that he would not sit for a fee, to all comers, because he could not promise success; the power was not altogether under his control. He came to me on the understanding that I should not be disappointed if he got nothing. This rarely happened, but when it did he refused even his travelling expenses. Indeed it was always difficult to make him accept what seemed to me a reasonable remuneration; he always protested, and usually insisted on handing back part of what was offered.

Another trait was his kindness of disposition. Strangers often wrote asking for a sitting with him. His custom was to decline, but I have known him agree to see the person concerned after it had been made clear that there had been a bereavement which had left a mourner in a condition of exceptional grief; and I know of many cases in which he was able to give great comfort by the exercise of his gifts. Many

of these, all over the country, will feel, as I feel, that a friend and helper has gone. We shall not look upon his like again. We are thankful for having known him, we honour his memory, we pray for his well-being on the other side, and we hope to see him again and to thank him again when the time comes.

There are many who knew him better than I did on the side of his public work. I have heard him speak and give clairvoyance at some of his meetings, and he was good in both departments. But I leave it to others to comment on that side of his labours, which indeed he regarded as his chief work. The Spiritualist societies had brought him up, so to speak, and in return he gave them his life and his talents. He was almost continually on the move, fulfilling engagements all over the country from Paignton to Aberdeen. Wherever I have been, in the area of his travels, I have heard him spoken of with admiration and affection, for his gifts, for his naturalness, honesty and kindness. Few men in the Spiritualist cause in the last thirty years have been better known, and none, I should think, have been better liked. For my part I treasure his memory, and I feel that his departure means the loss of a valued friend. But I hope to see him again.

MANCHESTER PROPAGANDA MEETINGS.

Miss Lind-af-Hageby was the speaker at the Ardwick Picture Theatre, Manchester, at a meeting arranged by the Propaganda Committee of the National Spiritualists' Union. The Duchess of Hamilton and Brandon occupied the chair.

Introducing the speaker, the Duchess of Hamilton referred to the growing public interest in the Spiritualistic movement, of which Lancashire was the reputed world's centre. She highly valued the help which was so consistently given her from the other side of life, and congratulated the Spiritualists upon the great work they were doing. She had been very much impressed by the earnestness manifested in the service that evening, adding that she had never yet found a Manchester audience lacking in this respect.

Miss Lind-af-Hageby, speaking on the subject "Aspects of Spiritualism", referred to the Anti-God movement which was becoming evident in Science, in Religion, and in every-day life. Spiritualism was the antidote. She spoke, with reluctance, concerning the current state of affairs in Russia, where the Anti-God movement was at its height.

In Science, too, there was an Anti-God influence at work. The speaker referred to the number of scientists engaged in investigation along the line of physical phenomena. Many of them carefully compiled records of spirit-activity, tabulated them with the strictest accuracy and detail, and were yet nevertheless blind enough to overlook the only hypothesis which would completely fit the case. That there might be an Anti-God movement in religion could scarcely be credited, but there was ample evidence of its presence. What could successfully meet and overthrow this evil influence which was making itself at home in so many phases of human activity? Mankind would have to look to the Spiritualists, for it was their movement which made the spiritual world a reality and provided the best counter-movement.

Mr. Ernest Oaten, Editor of *The Two Worlds*, expressed the opinion that much of the "blindness" of the scientific world in regard to psychical phenomena might be otherwise explained. Many scientists, to-day, seemed to be shirking the real issues through sheer lack of courage.

It was announced that, owing to other engagements on the Continent, Mr. Florizel von Reuter, the celebrated violinist, would be unable to speak at the next meeting, on April 6th, but that Mr. Hannen Swaffer had very kindly consented to act in his absence.

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LETTERS TO THE EDITOR.

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

MR. CARTHEUSER—A CORRECTION.

Sir,—In the issue of LIGHT of January 25th, an account is given, by Mr. Waldo Maas, of a sitting with Mr. William Cartheuser. In it he says, "Mr. Cartheuser has an impediment in his speech, and occasionally speaks with a slight stutter." I wish to make the following comments:

Although Mr. Cartheuser has an impediment in his speech, due to an abnormal upper lip, he does not stutter, nor does he show the slightest indication of doing so. Such a statement by Mr. Maas discloses an inaptitude for exact observation which in itself is deplorable, especially when publicity is given to other statements of much greater import about which hundreds more experienced than he cannot agree. Such is the case when he further declares, "This condition was taken on by practically all the spirits who manifested. It was very marked when Elsie [a control] first came through, but was not nearly so noticeable later on."

I was not at this sitting and cannot vouch for what occurred therein. But I have attended over one hundred seances with Mr. Cartheuser, and am in close touch with many witnesses whose experiences range from one to ninety sittings (each) with this Medium. They, with me, have yet to observe anything to bear out Mr. Maas's statement on his, apparently, one and only experience.

It is to be regretted that such prominence was given to this report. I have no reason to doubt Mr. Maas's sincerity, but the fact remains that observations from any inexperienced source are neither inviting nor convincing.

Also, only a slight reference was made by Mr. Maas to the most important phase of Mr. Cartheuser's mediumship—that of *personal evidence* of survival after bodily death. A book is shortly to be issued on the work of this world-famed Medium, containing many astounding and convincing evidences of this nature. Already a great demand has arisen for this work which will be, without doubt, a landmark in the history of the progress of the truth of survival.

Will you please give this letter prominence, in fairness to Mr. Cartheuser and thousands of his friends?—Yours, etc.,

(Mrs.) JENNY O'HARA PINCOCK.

78, Oak Street, Galt,
Ontario.

"BOUR CAVAA UNE."

Sir,—Your readers may possibly be interested in the following experience. I must explain that, before she passed on, my dear wife and I were favoured with many communications from the Higher Helpers. We used a Ouija Board, my wife being the Medium. In 1923 we were told that Direct-Voice would, in future, be used. I will pass over much that happened, as being of too personal a nature to repeat (nor is it particularly relevant here), but I will say that events turned out exactly as intimated from the unseen. Among the spirit-communicators who addressed me at our later seances were some (they were known to me as the "Professors") who spoke a foreign language, these communications coming through the mediumship of my wife. To me, as an amateur student of languages, this tongue appeared to be a mixture of French, Italian and Spanish. Few of these spirit-communicators could speak English, and, as I could not understand the strange tongue they spoke, I had to wait until members of my own family, on the other side of life, manifested themselves and gave me a translation.

Among these dear ones of mine who communicated was my elder daughter, who passed away in infancy. I discussed with her the question of the language spoken by spirits; she told me that certain communities in the spirit world made use of a spoken language which, I gathered, was a composite of several languages spoken on earth. I then intimated that I wished to play a little harmless joke on the "professors", when they next manifested, and asked my daughter to give me, in the language they employed, a short sentence, which I gave, of course, in English. The answer was not given me by my daughter until she obtained permission.

Later the sentence was given me, thus: *Bour cavaa une*. I was told to print this in block letters, about an inch thick, on a piece of cardboard. I did this, and exhibited the card at a subsequent sitting when the "professors" manifested, and it caused great amusement in the seance room.

It would interest me to know whether any of your readers who are linguists can translate this sentence into English. If any are successful in so doing, I shall be pleased to mark my satisfaction by sending you the sum of one guinea as a contribution to any charitable fund you may decide upon.—Yours, etc.,

C. J. WADE.

Streatham, S.W.2.

"THE PERSONAL APPEARANCE OF JESUS."

Sir,—In a forthcoming publication entitled *Paul in Athens*—a further instalment of the *Cleophas Scripts*—a description is given of an occasion when Paul is said to have beheld Jesus in the flesh, and listened to Him preaching outside Jerusalem. As regards the stature of Christ no mention is made in this particular script. Paul states: "His eyes were gentle as the lamps of Heaven, His smile soft as flowers. . . . The words of Jesus were wondrous and His Presence stirred me as would a being from beyond the world. Dumbness fell upon me as I hearkened to His voice, which had the sound of silver water in it when the moon rides upon the skies." Paul is temporarily overcome by the personality and teaching of the Master. He then falls under the influence of the learned Pharisees who scorn Jesus. The favourable impression fades. After a long absence from Jerusalem he returns to persecute the Christians.

Another description of Jesus is given by one Menehas, a scribe, an *enemy* of Paul. These two are brought face to face in Corinth. Menehas describes Jesus in anything but the language in which He is usually depicted.

I understand that there is a passage in the recently discovered *Slavonic Josephus* which gives a similar description to that of Menehas. The *Slavonic Josephus*—a work held by scholars to be of considerable historical value—has been translated into German by Dr. Robert Eisler. There is at present, no English translation published, though an article on the work, giving the description alluded to, appears in *The Quest* for October, 1929. The writing on the matter in *Paul in Athens* was produced by Miss Cummins in November, 1926.

It is of interest to note that Josephus was apparently hostile to Christianity. Menehas was undoubtedly so. And their descriptions of Jesus substantially corroborate each other.—Yours, etc.,

E. B. GIBBES.

Chelsea, S.W.

SPIRITUALISTS AND WAR.—Mr. R. A. Bush writes that members of the Wimbledon Spiritualist Church took part in the service of intercession for naval disarmament, at the City Temple, on March 1st, afterwards joining the procession to Westminster Abbey as a demonstration to advocate the abolition of War.

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

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ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758.) Telegrams: "Survival, London."

"LIGHT" AND ITS AIMS.

LIGHT has emerged from a period of what might be called interregnum—it was an anxious interval—and we are seeking to build it up, to consolidate its position and extend its influence. Much has been done, more remains to be effected. We ask the co-operation of our friends in the new adventure upon which we have embarked.

In one sense it has been a return—in another it is a new departure, for we have said good-bye to the old days and the old ways which we knew before the great war, that war which has altered the whole face of civilisation. The old principles remain, of course, for us to follow as faithfully as we may. Principles do not change; it is only methods and view-points which alter.

During many years we, and those who preceded us, tended the flame—a beacon to some, an altar-fire to others. During the fierce gale that blew upon us through the war the light flickered—once it nearly went out altogether! But there were watchers on both sides of the veil. To-day we have our LIGHT in new conditions, or rather the old ones renewed, and are seeking gradually to adapt the journal to the circumstances of the hour, both in matter and manner, in substance and in spirit.

The whole subject for which we stand has advanced to a fresh stage. The spiritual Idea is spreading apace under many forms and names, the central principles in each being the same. Spiritualism, Mysticism, Theosophy and other groups and movements acknowledge the power of the Unseen World in high forms and in low. We would have our journal maintaining its old centrality, reflecting the light from all quarters, but reserving itself to that subject which it regards as the most inclusive—Spiritualism, which contains within itself, either actually or potentially, the ideas which animate the others.

But this means that the bodily form as well as the spirit of the journal shall receive careful attention, so that the lantern shall be as far as possible worthy of the light it shelters within. We would be "practical idealists" even in an age where to be practical, as this world goes, is no easy task. Robert Louis Stevenson, as a poet and idealist, wrote rather disdainfully of "offices and the commercial spirit". But few of us can afford to be disdainful of these things, or to disregard the necessity of being matter-of-fact in our methods. The "commercial spirit" is not an exalted one, but it is powerful at this stage of the world's growth, and doubtless it has its part to play in human evolution. But every year marks an advance in the world's thought and its sense of

values. The Unseen World is working mightily upon this world of sense and making its presence known not only through Spiritualism but through many other channels. We aspire that LIGHT shall serve them all—a great ambition perhaps but one that we have faith will be justified by results. Something depends on our friends and well-wishers on this side as well as on *that*. They can support us—many are already doing so—by making our journal better known, so that we may increase its circulation, and in other ways advance its interests and widen its influence. We would have LIGHT burn with a flame never again to be dimmed.

THOSE "GREAT NAMES."

A MANCHESTER VIEW.

Commenting upon the recent discussion in our correspondence columns, under the heading "Spectacular Spiritualism", the Editor of the *Two Worlds*, (in his issue of Feb. 28th,) says that he has received a number of letters dealing with the subject from his readers, who are "very much divided upon the point." He continues:

We are getting a bit tired of the messages from individuals of historical fame. In the main, one has but to peruse these messages to know that they come from *very inferior* minds. We have before us at the moment messages which are reputed to come from Marie Corelli, Lord Kitchener, W. E. Gladstone, and others of equal fame, and a close comparison with their earthly writings or speeches and the present messages conveys the complete conviction that the individuals whose names they bear were never within a thousand miles of the writers of the messages, unless their character and opinions have distinctly changed and changed in the direction of deterioration.

On the other hand, admits the writer, there are cases where the messages "create a strong presumption that there is a connection between the name given and the material produced." He instances the psychic messages purporting to come from Oscar Wilde which "bear a strong likeness to Oscar Wilde's style, language, etc.," and points to the many scores of communications which bear evidence of a connection with the writers for whom the authorship is claimed. Nevertheless he protests strongly against the presentation of commonplace messages attributed to the great dead—a view which we share, and have expressed many times. To continue:

We strongly object in the name of a sane Spiritualism to great names being attached to messages which consist of a mass of empty platitudes. If a name is attached to a message, we should expect to have within the message some evidence of the type of mind which was associated with that name. In the vast majority of cases we get nothing of the sort. Too often they consist of copybook platitudes which are beneath the dignity of the individuals whose names are given, and which, if they are accepted as veridical messages, really mean that the person involved has sadly deteriorated since he passed behind the veil. Since psychic investigation, however, shows that there is generally no such deterioration, there is obviously only one other explanation. There is a moral side to the matter. If an unknown author used the name of a popular author in order to draw attention to his writings, he would be liable to prosecution for misrepresentation, unless he could show that he had the sanction and permission of the individual named. We ought to be at least as honest in dealing with the spirit world as in our more mundane activities.

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SIDELIGHTS.

Speaking at Guildford recently, Mr. Hannen Swaffer (as reported in the *Surrey Advertiser* of February 22nd) remarked that he had no use for popular causes—respectable people would look after those! He added that “when Spiritualism had been generally accepted he would be no longer in the movement, and the churches would be doing the sort of speaking he was doing that night. Why did not the churches do it now?”

* * * * *

A note-writer in the *Morning Post* of February 24th remarks that “the position of ghosts is far stronger than it was in Victorian days, when an expression—at any rate in the daytime—of sturdy disbelief in their existence was accounted strong evidence of common sense. To-day we are apt to be less cocksure about the matter. Though I have never seen a ghost I know people who have, and their evidence seems to me too strong to be merely poo-hooed.”

* * * * *

Two women had premonitory dreams in connection with the terrible Glasgow fire of February 25th in which some half-dozen lives (including children) were lost, reports the *Daily Express* of February 26th. A Mrs. Bond, mother of two children who perished, escaped by jumping from the burning building. On the same day Mrs. Bond's mother-in-law had received a letter from her niece in Comber, Co. Down, saying: “Dear Aunt Mary—You will no doubt be more than surprised to hear from me. Well, I just had to write, as mother had a terrible dream about uncle and yourself. So we came to the conclusion that something possibly was wrong. I do hope not, but anyway you will write and let me know.” (A photographic reproduction of this portion of the letter is shown in the *Daily Express*.)

* * * * *

Interviewed at Comber, Miss Lilla McInnes, is reported as saying: “My mother is in an extremely delicate state of health and we are keeping the news from her. She has had repeated dreams about the Bonds during the past week, which have greatly disturbed her. On Friday she dreamed that a misfortune had overtaken the two little girls, and asked me to write immediately.”

* * * * *

Another dream-warning is claimed by a Mrs. McKenzie, a neighbour. “I dreamt,” she said to a *Daily Express* representative, “that Mr. George Bond had been taken from a crowd of men by a policeman to a large door, which he passed through. He seemed to be dressed in a suit of blue. Later I spoke to Mr. Bond, and he told me that it was correct. He was taken from a crowd of workers in Cowlairs Locomotive Works by a policeman, and taken to the infirmary to his wife. I asked him how he was dressed, and he said he was wearing a suit of blue dungaree.”

* * * * *

The *Morning Post* of February 27th gives the following account of what purports to be an unusual psychic experience, contributed by a Hartley Wintney reader, who states that it is a true story. “One evening in June a few years ago my brother and his wife, with a cousin and a friend, were motoring

through Cranborne Chase—an old hunting ground of our Kings—to the south of Shaftesbury in Dorset. It is a wild and lonely country, and they were running along a road with a somewhat open wood close to one side when they all saw a pack of hounds running parallel to the car just inside the wood. They made no sound, and it was noticed that as they ran through several open glades in which rabbits were playing the latter took no notice of them whatever. Eventually the end of the wood was reached, and the hounds vanished. My brother made every effort to ascertain in the neighbourhood if any pack could possibly have been out, but failed. He had hunted for some years, and therefore was particularly interested in the fact that the hounds were of a type unknown in England to-day. Perhaps I should add that my sister-in-law and her cousin are both psychic; the others were not.”

* * * * *

Writing on “Phantoms” in the *New Statesman* of March 1st, a contributor, Y. Y., says: “It is because I believe so strongly in the virtue of credulity that I am delighted when I read an account of any new phantom in a newspaper. I find it almost impossible to believe any of these stories myself, because I am still bound in the chains of a rational nineteenth-century education, but I rejoice to know that there is a vast company of people more credulous than I upon earth. All my life long I have loved to associate with the credulous. I would rather spend an evening with a man who had seen the death-coach passing along the road or who could tell me of an island where a seal had been transformed into a woman and married one of his own race than a man who could explain the fallacies of Empire Free Trade or the mistakes of Newton. I have an almost slavish admiration for the economist and the man of science, but their incredulity in regard to the universe outside their own province depresses me. They are even more incredulous than myself, and, with their incredulity added to mine, the world becomes a monotonous round of prose.”

* * * * *

Continuing, Y. Y. remarks: “I shall not be surprised if, within the next fifty years, something as strange as the casting up of Jonah by the whale happens on the banks of the Thames. By that time, of course, the Fundamentalists will have begun to believe in the higher criticism and will resolutely refuse to admit that Jonah and the whale have returned. But credulity will win. At least—partly—I hope so. Without credulity how few stories we should have had and how little science! For it is to credulity that we owe alike the *Iliad* and the aeroplane, the discovery of America and *Paradise Lost*.”

* * * * *

Writing to the *Daily News* of February 22nd, in reference to the “phantom lorry” which is said to have caused a road accident recently along a stretch of highway between Sheffield and Manchester, Miss Margaret Steel of Feltham Avenue, East Molesey, says: “I had been driving for hours through the night and it must have been about 3 a.m. when I suddenly saw what appeared to be a lorry in the middle of the road. My friend saw it, too, and shrieked ‘Look out!’ I jammed on my brakes and as my car jerked to a standstill the lorry disappeared. We alighted, but the road was silent and deserted; the stillness was eerie. I concluded then that I was suffering from eyestrain—but this does not satisfy me now, as both my companion and myself saw the ‘phantom lorry’.”

ANSWERS TO QUESTIONS BY MR. EVAN POWELL.

As mentioned last week, MR. EVAN POWELL answered questions from the audience at a largely attended gathering of members and friends of the London Spiritualist Alliance, at 16, Queensberry Place, South Kensington, on the evening of Thursday, 27th ulto.

Mrs. Elizabeth Ford, who presided, in introducing Mr. Powell referred to him as an old friend, and made appreciative mention of her experience of his mediumistic gifts and his high character.

The following are some of the questions and a summary of the answers given.

THE PROCESS OF SPIRIT CONTROL.

QUESTION: "Can you give us a short account of the method you adopt in controlling your Medium?"

The Control, in the course of his reply, said: "I want you to consider for a moment what is commonly known as hypnotism or hypnosis, and to realise that the function or power at work is one which does not depend on the five faculties of the human being as you know them in everyday life." One might take, as an example, the case of a hypnotic operator "A" who was able to dominate or submerge the consciousness of a subject, "B". In this operation "A" was simply functioning outside himself so far as he was controlling the mind of "B". "B" virtually became "A", although "A" remained "A". Now when "A" was thus controlling "B" nobody would say that "A" had left his body and entered into the body of his subject. "A" was simply exerting his influence upon the mind of "B", and subjecting it to his will. If one considered these points in relation to another plane of being it would be seen that the same process was still possible, because when "A" passed out of the body he was still an active reasoning person, carrying with him all the powers he possessed while in the body, and he could employ the same hypnotic process there as here.

"What then," said the Control, "do I do in influencing my subject, the Medium? It is simply a question of hypnotic power exerted by me. I purport (I say 'purport' advisedly because there is a question involved in the assumption)—I purport to be a discarnate spirit, an entity without a physical body, and I can come into touch with my Medium, or some other person who submits to my hypnotic power, because the same process is possible on both sides of life. I submerge, or apparently submerge, the consciousness of the Medium and, utilising the machinery thus placed at my disposal and employing, so far as possible, my own ideas and modes of speech, I am able to give you some kind of explanation of the unseen world which lies outside your own."

ARE EVENTS PRE-DETERMINED?

QUESTION: "Are the events which take place in this world the shadows or repetitions of what has previously happened in your world?"

The Control replied that this touched a very wide question. Coming events were said to cast their shadows before them, and it had also been said that the man who was born to be drowned would never be hanged; but he (the Control) could not accept the idea of fixed fate—the belief that man having been given consciousness and some power of direction was ordained to follow certain prescribed causes and to be controlled entirely by forces outside of himself. The events of life might occasionally be known, to some extent at least, by prevision on the part of those who could see a little further ahead than their fellows, but he could not believe that coming events cast their shadows before them to such an extent that the fate of man was pre-determined by the event, whatever it might be.

TEMPORARY TRANSITION.

QUESTION: "Have you ever met on your side of life persons who, although still living on earth, have temporarily—in sleep or otherwise—gravitated to spirit spheres?"

The Control replied that he had not. The spirit was the *ego*; the soul was the body of the spirit in spirit life. That soul, the ethereal envelope of the spirit, was attached to the body by a life-cord which was only severed at death. It seemed to him then that what happened when a spirit was still incarnate and became in itself apparently present in distant places, or in the spirit world, was not the actual transference of the soul, but a kind of extension of consciousness—some "distant scene became divinely near", as the poet had expressed it. The spirit still remained attached to the body and what had really happened in such cases was, he considered, rather in the nature of an annihilation of space than actual projection of the spirit in any spacial sense.

ARE FEUDS CONTINUED?

QUESTION: "Do ancient personal feuds and bitternesses persist on the other side?"

The Control answered: "Yes, and very often. It depends on the mentality and the will of the person concerned." The spirit on passing to the other side maintained its personality and point of view, and many people passed from this life to the next carrying with them their ill-will and, in some cases, possibly smarting under some sense of injustice. They remained in this state of mind until, in the light of reason and the dawn of higher consciousness, such feelings became obliterated. Then the idea of forgiveness entered into the mind and the man no longer nourished these feelings which belonged to the lower stages of human growth. There were many spirits in this deplorable condition of discord, harbouring vengeful feelings, and there were spheres in the spirit world that were lower even than the ordinary life of earth. In these dismal regions all evil-disposed spirits dwelt until they had become awakened to the realities of their new life. This world was a kind of kindergarten of souls, and not all profited by its lessons. When this world ceased to send over to the other side its bitter and misshapen minds, then it would never have to complain of their return to earth full of bitterness and malevolence, wantonly mischievous, or thirsting for vengeance on those who had done them injury.

OTHER ANSWERS.

Other answers given may be dealt with in a general summary. To the question: "Are there sports and pastimes in the spirit world?" the Control replied by a reference to the principle underlying the idea of sport. There *were* sports and pastimes, he said, but this might lead to the question whether there were also playing-fields and recreation grounds in the earthly sense of those terms. Sports on earth were designed partly to give strength and swiftness to the physical body. But they had also their mental side, and it was in this aspect we had to consider them when they were transferred to a world that was not a material one. In short, the sports and pastimes of the spirit world represented the essential ideas of each as they are known on earth.

On the question of Impersonation the Control offered some suggestive remarks. Where there was real impersonation by spirit communicators it sometimes came as a last desperate resort by those who, being anxious to communicate with their friends and finding the door shut against them, adopted some name or character which they felt would command attention, having previously, in some instances, gathered some details about the person whose identity they intended to simulate. There were other cases where impersonation was practised by spirits of a

low order merely out of a wanton desire for senseless joking.

On the subject of time in the next world the Control said that spirits, when they came into contact with earth, came also into touch with its time-measures, so that they were able to keep their appointments when visiting the mortal side (a point raised in the question). On their own side time, as we know it on earth, was non-existent.

Answering the question whether there are spirits who are able entirely to dispense with speech, the Control, in the course of a long answer, pointed out how defective is human speech and how often it disguises, rather than reveals, the ideas of those who employ it. The contact between congenial minds could make speech of the ordinary kind quite unnecessary. On the spirit side the man was known for what he was—he could not disguise his thoughts and his character as he does here by words. Even in this world the time would come when speech would not be necessary. There would be a mental rapport, in which ideas could be communicated telepathically without the use of words, which were so frequently clumsy and inadequate. That stage had already been reached in the spiritual world—although, of course, it did not follow that spirits could not converse by speech if they so desired.

A number of questions were not answered for lack of time, and to some of the more suggestive of these we propose to give replies in a later issue, touching also on those, the replies to which, we are unable to include in the present report.

At the close of the meeting Mr. Powell, emerging from his trance, offered some remarks concerning his career as one who was "almost born in a coal-mine". As a small boy he had worked in a colliery, and had but few educational advantages. His brief account of himself was heard with keen interest and sympathy, and a resolution of thanks was carried by acclamation.

A MESSAGE FROM "HARRY O. SOMERS."

Mrs. Lena Pratt Mann, of Tulsa, Okla., U.S.A., writes us that on the evening of January 28th last, she and several friends were sitting in a private circle when a message was received from a communicator giving the name of Harry O. Somers, and stating that he was purser on a ship which had recently gone down with all hands. The communicator seemed to find difficulty in getting his message across, and all attempts to obtain from him the name of the vessel were fruitless. It was elicited, however, that Somers had sailed for Liverpool from Japan.

Mrs. Pratt adds that "one of our Guides told us that the man was distressed over having left his wife [and apparently a family, but this point is not clear] behind. Perhaps we can help him reach them."

Any of our readers who may be able to throw light on this case are kindly requested to communicate with us.

THE LATE DR. ABRAHAM WALLACE.

Mr. C. W. Harwood writes:—

The article by Mr. R. H. Saunders, in a recent issue of LIGHT, reminds me of the following evidential incident: At the old L.S.A. premises, a few years ago, I attended a meeting for public clairvoyance, the Medium being Mr. Vout Peters. Dr. Abraham Wallace was in the front row, and was given a description of an old lady, whom he at once recognised. The message was:—

"My boy, you were right and I was wrong. Conditions here are as you always said."

Dr. Wallace said this was from his Mother, who had opposed his views on Spiritualism. He added that she had given a similar message to him before.

RAYS AND REFLECTIONS.

Thanks to the spread of knowledge the general public no longer confuses "psychic" with "physic"—although one sees occasionally references to something called *phyhic*. But that may be due more to inadvertence than ignorance.

Lately I came upon a magazine article the writer of which made a would-be sarcastic allusion to "so-called Spiritualistic gatherings". Really, if one wishes to be disdainful, some other epithet than "so-called" might be adopted where a thing is actually what it is represented to be. It reminds me of the indignant gentleman, of forty years ago, who, in denouncing some scandal of the time, referred bitterly to "this so-called nineteenth century!"

Everyone intimately acquainted with the newspaper and magazine Press knows that, during the last twenty years, revolutionary changes have been made. Many daily and evening newspapers have disappeared—wiped out by competition or absorbed by powerful competitors; illustrations have, to a large extent, taken the place of printed matter, and the problem of space is one which presses heavily on all journals. This should be remembered by those Spiritualists who, having written to a journal, afterwards complain of the non-appearance of their letters, and who feel that their exclusion from the journal's columns is due to prejudice. It may be so in some cases; but I think it is more usually due to want of room; moreover, many letters (not only on Spiritualism but on other matters) are inordinately long, and on that ground alone lose any chance of acceptance.

One of the most remarkable instances of heroic cheerfulness in the face of death which I have ever come upon, is the story of the loss of the *Grontoff* in a hurricane in 1922. Her wireless-operator, sending out S.O.S. calls, got into touch with the *Estonia*, and the two vessels, far apart, exchanged messages. Then there was a long silence, broken only by the last message from the wireless operator of the *Grontoff*. "We are sinking stern first. The boats are smashed. We can hold out no longer," he telegraphed, adding on his own account, "The skipper dictated that. He ought to know. . . . Where did I put my hat? . . . Sorry we can't wait for you. . . . Pressing business elsewhere. *Skaal!*" (The last word is a Scandinavian phrase meaning "Your good health!") And in that light-hearted fashion a gallant sailor went to his watery death in a furious storm.

It is a great relief to many of us that nowadays Spiritualism is presented sanely and sensibly by people of education and culture. Time was (ah me!) when at some little suburban meeting of Spiritualists one could never be sure that some excited speaker would not get up, and at the close of an otherwise reasonable discourse announce that in his previous incarnation he was prime minister to the King of Atlantis and married the King's daughter whom he had met again in his present incarnation. We used to listen to this sort of thing with set jaws, invoking the avenging Furies or calling on high Heaven to say what we had done to deserve this! "How can we stop this sort of thing?" a friend inquired on one occasion, and I could only suggest in the words of the Gilbert and Sullivan opera "Something lingering, with boiling oil in it." Never were the enemies of Spiritualism so well supported as by these weak-witted enthusiasts who plumed themselves on their loyalty to "the cause."

D. G.

SOME REMINISCENCES OF
MR. W. T. STEAD.

Mr. George T. Bell, of Westmount, Canada, has given some personal reminiscences of Mr. W. T. Stead in the *Montreal Gazette*, of January 22nd.

He tells how in June, 1911, he first met with Mr. Stead and visited his home at Cambridge House, Wimbledon. It was there he met Miss Edith K. Harper, who acted as his assistant in connection with his psychic work, more particularly "Julia's Bureau". It was in 1914 that Miss Harper published her Life of Stead under the title *Stead the Man*, although, as Mr. Bell does not mention, Miss Estelle Stead also published a Life, *My Father*.

Mr. Bell refers to the publication of *Borderland*, in 1893, a valuable quarterly review, devoted to the investigation of psychic aspects of life, which some of us would like to see revived. It was in *Borderland* that the *Letters of Julia* was first published.

Mr. Bell refers to one of those strangely fateful coincidences of which Stead's life was so full. In the Christmas Number of the *Review of Reviews*, for 1893, Mr. Stead wrote a story "From the Old World to the New". It was pure fiction at the time it was written, yet destined to be singularly fulfilled in after years. He dwelt at great length in his story on the dangers of icebergs in the Atlantic ocean, and actually laid part of the action of his story on board a White Star liner, giving a character sketch of Capt. Smith, the same Capt. Smith who, many years later, went down on the "Titanic", in which Stead was a passenger.

Mr. Bell refers to Stead's speech at the Cosmos Club, in which the famous journalist described what he felt to be the barriers interposed by the official researcher against communications from the Beyond. He drew an imaginary picture of himself as shipwrecked and drowning in the sea, calling frantically for help, and he said: "Suppose that instead of throwing me a rope the rescuers should shout back, 'Who are you?' . . . 'I am Stead! W. T. Stead! I am drowning here in the sea! Throw me a rope, be quick!' But instead of throwing me the rope they continue to shout back, 'How do we know you are Stead? Where were you born? Tell us the name of your grandmother?'"

After referring to Stead's wonderful work for the British Navy on which, as Stead rightly maintained, rested the peace of the whole world, Mr. Bell quotes the remarks of Mr. J. L. Garvin, Stead's successor in the editorial chair of the *Pall Mall Gazette*, who, in an appreciation of his predecessor, said: "He preached the invincible gospel of Imperialism, the Imperialism of responsibility by which England makes herself answerable for peace, freedom and justice in all lands over which the flag of Britain waves."

As Mr. Bell remarks, the reference to Stead's work for the Navy is interesting just now in view of the recent Naval Conference in London.

MR. DIMSDALE STOCKER gave an illuminating address, on the evening of February 26th, at the British College of Psychic Science, on "The Psychic Faculty and the Subconscious", his main argument being that "man's actions are influenced by circumstances that transcend his consciousness". This he illustrated by citing painters, musicians, poets and other creative workers who, having achieved the requisite mechanical mastery, were able, when a certain point of technical skill was reached, to discard all conscious effort, and, forgetting everything, make themselves channels for inspired work, which they themselves could never have conceived consciously. Mrs. Elizabeth Ford presided, and after the address an animated discussion took place.

F.

NOTES ON NEW BOOKS.

"'Dieu', Poésies Spiritualistes." By Henry Mérou.
(Paul Leymarie, Paris.)

M. Mérou offers us here some fifteen poems expressive of a questing mind faced with the wonders of existence. By way of example, here is a verse from the poem "Écoute", freely translated:

The voices of those whom the world thinks dead
From a realm of new life proceed,
O, man, in tracing your path ahead
Hearken to them, and heed.

W. H. C.

"The Reality of a Spiritual World." By Sir Oliver Lodge. (Ernest Benn, Ltd. 1s.)

This is a contribution by Sir Oliver to a series of *Affirmations* edited by Dr. Percy Dearmer, of King's College, London, assisted by a small committee of which Dr. David, Bishop of Liverpool, is Chairman. Readers of LIGHT do not need to be told that Sir Oliver teaches the reality of a spiritual world; but they must be interested in his handling of the subject for the general public. "By a man's religion," he says, "I understand his reaction to the whole of the universe, not merely his speculative or theoretical ideas about it (for that would be philosophy), but his practical reaction as affecting his serious beliefs and his conduct, the permanent conduct of his life." Religion is a life, not a doctrine.

"The first ideas of humanity about Deity—and indeed about anything—must be infantile," Sir Oliver observes; "the mistake is to suppose that those early glimpses have any permanent authority." Historical evidences follow. From the scientific point of view we have learnt some truth of theological importance—e.g., that we live in a realm of law and order, throughout: "In other words, that the universe is really One." The progressive demonstration of human survival in a spiritual world is treated as an enlarged scope for Science. Then comes a brief exposition of the spiritistic hypothesis, which is a revolt (led by mathematical physicists themselves) against the notorious scientific nescience of the nineteenth century. It had been found that the study of matter alone was inadequate, the properties of Space being at least of equal importance in a study of Reality. A sketch of the spiritistic hypothesis follows; which, "pressed to the full, probably involves far more than we can in our highest flights imagine. It leads us into the region of æsthetics and genius and inspiration and theology".

W.B.P.

"Jesus Christ at Work." By Richard Arthur Bush.
(The Two Worlds' Publishing Co., Ltd.
4s. 6d. net.)

This book of three-hundred-odd pages may be said, without implying disparagement, to belong to the domestic order of Spiritualistic productions. As the author in his Preface remarks of the spirit communicators, they do not come with great names, but are just ordinary discarnate men and women who on various planes of spiritual progression "take their life and work seriously." The automatist was fully awake during the reception of the messages, the style of which he recognised as mostly his own. Frequently, however, he observed a construction of sentences that was certainly not his, nor that of any of the sitters; but "they must stand or fall by their own merit or inherent truth". The subjects dealt with are so very numerous that in a notice of this kind no attempt can be made to indicate their variety. In answer to a question in reference to the difference between a spirit-guide and a guardian angel, a communicator said: "A guide is a spirit who is attracted to you for the purpose of instruction and help. A guardian angel is one who is appointed by a Master to watch and direct over the whole life." The same teacher (Dr. Renton) in explaining the effect of fear upon the body, said: "Fear is perhaps the most destructive of all human feelings upon bodily health. Like worry, it is a great disintegrator of the constructive forces of the body and weakens their action. All organs become implicated, and naturally the weakest will suffer first and most." Another communicator, "the Roman Soldier", speaking of the increase of souls in the spirit world, says: "The increase in the number of souls is not by emigration from other worlds but by the individuating of the volume of life which was imparted in the beginning to this vortex by its Creators under the direction and assistance from the All-Father."

A. R.

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