

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

"GOBLIN MARKET."

Some of our well-wishers are getting anxious about the commercialisation of psychic faculty. It does seem to tend in that direction sometimes; but we think it is only a temporary phase—"economic pressure" has a good deal to answer for. Moreover, the more intelligent Spiritualists recognise that "stunts" and "booms" and catch-penny devices have no lasting effect. They only provide a momentary flare (like a flash of lightning), yet even that has its uses by calling attention to the permanent values. Still we hope never to see the day when a company will be floated to exploit some psychic discovery—capital so many thousands in ordinary shares of a pound each and so many deferred shares of a shilling each, every subscriber to one ordinary share being entitled to subscribe to one deferred share. That is the way it is done nowadays! Nor do we expect to see any Jeremy Diddler advertising himself as a "Sorcerer"—"Love philtres at the shortest notice; Spells cast while you wait"—in the style of Ben Johnson's "Alchemist." Still it remains true that everything we desire has to be paid for, although not always in the currency of the material world. Not even the truth is "given away"—except in a poetic sense. It has to be acquired sometimes at a great price. We have to "buy the truth and sell it not," in the words of Solomon.

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DR. ABRAHAM WALLACE'S REMINISCENCES OF LISTER.

Of all the medical men interested in Spiritualism—and there are many—none is better known than Dr. Abraham Wallace, the West End physician, whose voice and pen have for many years been employed in its service. He has just issued a booklet, *Reminiscences of Lister*, in which he tells of his association with the great surgeon, who introduced the antiseptic system now in use all over the world. In telling the story of Lister, Dr. Wallace gives us incidentally some of his own biography; and very interesting it is, for the author had himself a notable career in medicine and surgery, first in Glasgow and Edinburgh, and later in London as a Harley Street specialist. It was Dr. Wallace, as a medical student, who first suggested to Lister the use of the Carbolated Spray, and in 1871 he worked with him as dresser. The author's account of Lord Lister's work and the inestimable benefit conferred on mankind by his discoveries is truly

an inspiring document. Robert Louis Stevenson comes into the narrative, for he belonged to those old days in Edinburgh. It was there he first met W. E. Henley, his biographer and friend, and Henley, as literary students know, was in hospital in Edinburgh, a prey to a disease of the bones that reduced him for the time to the mere wreck and shadow of a man. Those who know Henley's book of poems, *In Hospital*, will recall the poem in which occurs the noble defiance, "I am the master of my fate: I am the captain of my soul!" In those poems is one entitled "The Chief," the tribute of a poetic genius to the great surgeon, for it was Lister who had charge of him. *Reminiscences of Lister* is published by The "Two Worlds" Publishing Co., Manchester, at one shilling.

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SPIRITUALISM AND CRIME.

Years ago we remarked that such a fierce light beat upon Spiritualism that it was urgently necessary for Spiritualists to walk with circumspection. It was so evident that the outside world expected from them a standard of conduct higher than the average. Else why should we see news items such as "Spiritualist in Divorce Case," "Spiritualist Charged with Forgery," and the like? If the offender had been a Roman Catholic, an Anglican, or a Baptist or Wesleyan, the Press would have seen nothing remarkable in it. But a Spiritualist—oh, fie! Some of us watched this phenomenon with a grim amusement, knowing that what lay at the back of it was mere malice. Lately amongst our cuttings was a column from a newspaper, headed "Spiritualist's Suicide." Well, now, here we have an example of just criticism. For of all people the Spiritualist should be the last to resort to this method of escaping trouble of any kind. He better than most men knows the facts and the penalty. But let us not judge hastily. We are none of us perfect, although we each seem to require perfection of everyone else. When Spiritualists are condemned for their sins, they might well retort that only those without sin should cast the stone at them. It is rather a counsel of perfection in a censorious world. But it is good morals not to condemn in others that which you condone in yourself.

THE SURVIVAL OF PERSONALITY.

To the members of the London Spiritualist Alliance on the evening of Thursday, 17th inst., Vice-Admiral J. C. Armstrong gave an address on this subject, dealing mainly with some of his experiences which he claimed amply proved both human survival and identity. Lt.-Col. C. Davidson presided, and the address, which was given in a direct sailorly fashion, was heard with keen interest. Some discussion followed, in which Major Marriott, Mrs. Champion de Crespigny, Miss Phillimore, Mr. Walter Gadd and Mr. Leigh Hunt took part. A cordial vote of thanks, moved by Mrs. de Crespigny, and seconded by Mr. Henry Collett, was carried by acclamation.

We hope to give a report of Admiral Armstrong's address in our next issue.

WHO ARE THESE?

A MATERIALIZATION SEANCE.

BY BARBARA MCKENZIE.

The phenomena of materialization are so rare that when Mr. C. V. Miller, a well-known business man in New York, invites a number of his friends once a year to witness these, there are few who do not respond with alacrity.

In former days Mr. Miller offered his services freely for such demonstration, both in the United States and in his native France, and Gabriel Delanne, Professor Willy Reichel and others have testified to his powers. Dissatisfied with the arid results of his scientific investigation of his psychic gifts, Mr. Miller went into business, and later, after suffering great losses in the San Francisco earthquake, removed to New York. But he still feels the urge on a few occasions to use his mediumship, and I was so fortunate as to be in New York on Sunday, March 11th, the day fixed for a seance, and to receive a cordial invitation to be present.

Mr. Miller, who is a fine looking man in late middle life, is distinguished for his generosity, and many could tell wonderful stories of his beneficence in cases of need. This was particularly expressed during the war, and the order of "Chevalier of the Legion of Honour" was bestowed upon him by the French Government for services rendered both to soldiers and civilians. Mr. Miller has a chateau outside Paris where he resides for some months every year. He makes no parade of his psychic powers: he is proud and glad to serve and please his friends, and asks only for friendship in return. I have seldom met anyone who seemed to sit more lightly to life and to material things; he has attained freedom—release from attachment.

The seance took place in the afternoon, in a large room hung with portraits and sketches, on one of the upper floors of Mr. Miller's business premises in East 55th Street. About fifty invitations were issued, but others arrived, making a gathering of at least sixty persons, taxing the seating accommodation to the utmost. Among those present were many well-known Spiritualists from Chicago, Philadelphia, Pittsburg and New York. Many had been present on previous occasions and probably all were more or less known to their host. Mr. Miller greeted each of his guests personally, placing them in their allotted seats, and I was glad to find that I was given one in the front row, a little to one side and close to the cabinet. This was formed by a bow-window flush with the street; two black curtains were swung across the bay on a rod fixed two or three feet from the ceiling leaving the roof of the cabinet open. When everyone was seated and while there was still a good light in the room, Mr. Miller invited anyone who wished to examine the cabinet. I accepted; the three shallow-shuttered windows were opened and examined, and the curtains replaced over them. I also examined the two large curtains hung on the rod, and a small mat on the wooden floor. There seemed no possible means of getting into the cabinet unless by pushing through the crowd of sitters, who were placed so closely as hardly to leave a passage-way. The centre light was now extinguished, but the room was illuminated by a small shaded lamp with adjustable white light, placed at the opposite end of the room from the cabinet, in charge of a sitter. I could just distinguish the features of the people nearest to me, and as Mr. Miller seated himself outside the cabinet on the farther side from my seat, I noticed his outline and his white collar distinctly, as he was the only man just at that spot.

A hymn was sung and an invocation offered; very

soon the curtains divided in the middle at Mr. Miller's right, and I saw a pillar of white material, in the shape of a human form. It seemed to have height and breadth, but not a great thickness. I could distinguish no features, and the whole appearance, even to those nearer than myself, suggested an etherealization rather than a full-form materialization. A voice seemed to issue from the form calling the name of some sitter in the room and a response was made. There were six appearances of this sort, all looking to me very much alike, but each calling a different name; sometimes it was the name of one of the audience, and at other times apparently the name of the visitant. Rather pathetically a voice would occasionally say, "Come," and the figure would hold out drapery-like arms, but before the request could be complied with, owing to the crowded room, the appearance would withdraw. While the figure was present I always saw Mr. Miller's form seated near it at the same time and could hear him speaking from time to time.

This marked the first stage of the seance, then Mr. Miller asked if anyone would like to examine the cabinet again. As no one offered, I volunteered. The light was raised and the big curtains thrown up, allowing the light to shine into the interior of the cabinet. I examined the windows again and found everything as before. The medium then asked if I would care to stay in the cabinet for a little while and I gladly accepted. The curtains were again dropped and the light lowered, allowing only a faint glow from the ceiling to penetrate the cabinet. I stood in the middle of the recess, between the large window and the hanging curtains, and facing one of the side windows which was almost directly behind Mr. Miller's chair. He was outside the curtain as before, and I felt that if any building-up took place, it would be concentrated on that spot near the medium. In a few seconds—remember I was viewing now from the inside of the cabinet—the curtains parted noiselessly within a few feet of me, and I saw the same wispy white column of a figure as I had seen from the outside, heard a voice call someone in the audience, and heard the response made. Then the curtains closed quite quietly and I had a fleeting impression of something withdrawing towards the side window, but saw nothing. I remained alert. In a few moments a voice called "Mother, I am here." I responded in a few words asking if I could be shown something. I heard Mr. Miller's voice outside saying, "That must be for you, Mrs. McKenzie." Just then there was thrown in my face in a very gentle, but perfectly definite manner, a soft fluffy mass—like a small woollen shawl—which was as quickly withdrawn. It might have been thrown from a distance of a few feet, and did not seem to interfere with my eyeglasses, but I could see nothing. Again I had the impression of a withdrawal to the same spot near the side window. On this occasion the curtains were not opened to show anything to the sitters and I saw nothing within, but heard the voice and felt the impact of the material.

Mr. Miller then asked me to return to my seat, which I did. He now took his place within the cabinet, seated on a cane chair. Other forms began to show themselves in the cabinet entrance, built up much more definitely than the previous forms and to all appearance being live persons clad in various garments, though still the features seemed rather vague to me. On one occasion "Blackfoot," an Indian guide of George Valiantine (the voice medium), who was present, gave his name, and asked his medium to come up to the cabinet. This Valiantine managed to

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PSYCHIC PICTURES AT BURLINGTON HOUSE.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

do, and I saw the voluminous white garments, evidently covering a solidly-built figure, envelop Valiantine who was dressed in dark clothing—this within six feet of me. At the same time, the curtain by me was swiftly swung back and with his left hand holding the curtain, appeared a fully-formed man, also in white garments, but less voluminous than those worn by the other figure. He uttered a Christian name and surname—his own it was said. He was only about four feet away, and I and those near me could see features and some colour in the face, and we noted an air of expectancy in his attitude. He must have stood thus for ten seconds, during which time I kept looking from him to Valiantine who was still standing beside the other figure. Then simultaneously they both withdrew and the curtain near me was pulled into place. As Valiantine passed me on his way to his seat, I asked him about his experience and he said, "It seemed to be a living person who held me." A little later, "Aunt Betsy," Mr. Miller's chief control, a proven friend for many years, and who spoke from within the cabinet, announced that the three Fox sisters and two others, would show themselves. The curtains were pulled back swiftly and a row of figures appeared all clothed in white. I could not see the medium, but nearest me and apparently well built-up was a man said to be a Dr. Benton. The other forms were indistinguishable as to features but were said to be the three Fox sisters and a Miss Roberts. A voice from the group spoke to Mrs. Cadwallader, editor of *The Progressive Thinker*, who was present, thanking her for her interest in their memory, shown by the memorials recently erected at Rochester and Hydesville.

Another remarkable appearance was of a guide called "Mother Sadie," who seemed to wear a head-dress and glittering cascade of crystal lace like a cope; she stayed rather longer than the others. Another was an enormous being, very stout, and wearing a turban and jewels, who greeted one of the sitters. I had a very good view of this apparition. He seemed fully alive, and had dark features. An announcement was made that we would see the building-up process, and suddenly a white ball like a big snow-ball, appeared, floating about in front of the curtain, coming so close that I saw it gently touch the foot of the sitter next to me. Sometimes it floated as high as the curtain rod, then descending, it began to expand and take shape, as if hands were moving within it, weaving it in some way; in a few seconds there stood a form in flowing white garments and a voice issuing from it claimed to be the control "Aunt Betsy." She spoke for some time, thanking the sitters for their greetings—the seance was in honour of her birthday; her voice was pleasant and well modulated. Then the whole appearance was drawn within the cabinet. This phenomenon of building-up was repeated several times in the same way. The ball of material which first appeared might well have been that which I felt thrown in my face when within the cabinet. A figure said to be Rudolph Valentino came, calling for Natacha Rambova, his former wife. She had been in the room earlier, but had retired.

Towards the close, "Aunt Betsy" appeared at the cabinet opening and again spoke clearly and said we would see the medium and herself together. I watched for this closely, but only noticed that simultaneously with her withdrawal within the curtains, the medium was jerked outside and stood swaying in a dazed sort of way for a few seconds, before he came to himself. Mr. Miller is said to be in a trance on occasions while in the cabinet.

This concluded a most interesting seance—very difficult for new investigators to estimate as to its value—but most valuable to a more experienced sitter on the lookout for moments of evidential importance. Mr. Miller naturally offers it for the benefit of friendly people, and is not submitting to the crucial tests of science which would probably now in his case inhibit phenomena; he has given that contribution in the past.

It is an eloquent indication of the change in the attitude of the public towards Spiritualism to find pictures avowedly of psychic origin hanging on the walls of so orthodox and conservative a body as the Royal Academy. That the artist should have been a Royal Academician, and have lately passed through the veil dividing this world from that whence his inspiration was presumably derived, may account in part for the consideration shown to this later work; but I venture to think that so recently as ten or even five years ago the doors of that august body would have been closed to anything so exotic as these pictures, even though signed by one of their own members.

Not the least significant sign of the advance of general interest in psychic matters is the attitude of the public towards Mr. Sims' undoubtedly mystic themes. When I visited the galleries the space around those six pictures was crowded, and the tone of the murmured remarks was of serious enquiry, with no hint of the ridicule that would have underlain the criticism of a few years back. An honest desire to understand seemed at the back of most of the passing observations, and as the merit of the paintings lies mainly in symbolism and colour, it is not to be expected they would make an immediate appeal to the man in the street.

Frankly, I was rather disappointed. One has seen—those of us, at least, who have been interested in psychical research for any length of time—so much of the same sort of thing before. Here, we see undoubtedly the master hand; there is none of the uncertain groping that is often characteristic of "psychic" pictures, the expression of art through an inadequate instrument. And the colour in flashes is exquisite. No. 668 is, perhaps, the most interesting, "Behold, I have graven thee on the palm of my Hand." The general effect is futurist—as they all are—but there is something beautiful and mystical in the large luminous, partly-veiled face that is the main point of interest.

But if one may say so of the work of an artist who is no longer with us to answer criticism, there was more of mysticism and the glamour and suggestion of unseen worlds in some of Mr. Sims' earlier and normal paintings, than in these expressions of a symbolism which—although I believe that they and similar efforts have a message which they are trying to convey—are difficult for the three-dimensional intelligence, to which we are here limited, to appreciate.

ADDRESS BY MISS MARGERY BAZETT.

At the Faculty of Arts Gallery, on 16th inst., Miss L. Margery Bazett, author of *Communications with the Unseen* and other works, gave an address on "The Appeal of Spiritualism to the Modern Mind." She described in a lucid way the various aspects of the subject, scientific, religious and social, and pointed out how many people were seeking the new light promised by psychic facts in each of these directions. The discussion which followed was made especially valuable by a statement of the convincing results which Miss Bazett in the exercise of her mediumship had obtained. The proceedings terminated with a cordial vote of thanks to the lecturer.

B.

WE have received a copy of *The Sufi Quarterly*, edited by Ronald A. L. Mumtaz Armstrong and published by the Sufi Publishing Association, Geneva. It is a publication devoted to the Sufi movement and allied questions, and is a concise magazine neatly printed and well edited.

EVIDENTIAL MEDIUMSHIP—SOME REMARKABLE RESULTS.

NOT TO BE EXPLAINED BY THE SUBCONSCIOUS
MIND OR TELEPATHY.

By MARION DAWSON.

There are students of Psychical Research who are only satisfied by evidence, which no living human being knows at the time it is given, and which is subsequently verified. Naturally, such examples of Psychic phenomena are rare, but there have come within my experience cases of this kind that do not seem to be accounted for by telepathy or by the subconscious mind.

A Mrs. S. was anxious to find the tombs of ancestors of hers who lived in the reign of Charles I. She had no clue to guide her. There was not in her possession any object belonging to these particular ancestors that might be psychometrised and might yield information. When she went to Mrs. Hester Dowden for a sitting she took with her an old sampler and a family Bible; both these were of a much later period than that of Charles I. No definite conclusion was come to at the first sitting. But at the second, Johannes, Mrs. Dowden's control, asked for a map of England. Then, the pencil moved up to the name of a town in the north of England definitely marking it. Subsequently, Johannes stated through automatic writing that the tombs of Mrs. S.'s ancestors and some of the records of their deaths were in a village about six miles from this town. Mrs. S. made enquiries and discovered that the information given was correct in every particular. Now here was evidence of a very definite character, unknown as regards its connection with Mrs. S. to any living human being. Mrs. Dowden had never been in the part of England designated.

Another case, that of Mrs. F., is of almost equal interest. Mrs. F. came to Mrs. Dowden and also sought the assistance of Johannes. Her brother R. had disappeared. There had been a rigorous search made for him by the police, but they failed to find any trace of the missing man. Johannes told Mrs. F. to write to the Farmers' Industrial League, Perth, Western Australia, and she would obtain information from them that would enable her to locate her brother. She followed out the directions of Johannes, and the Farmers' League informed her that R., her brother, was living in poor circumstances in Sydney. Here was the complete success of a supernormal detective! Many questions might be debated in connection with this astonishing case. Does it prove that Johannes is an invisible intelligence not to be identified with Mrs. Dowden? Or did Mrs. Dowden's subconscious mind travel many thousands of miles, get in touch with the Farmers' Industrial League (the existence of which was unknown to her) and perceive that a man she knew nothing about, whom she had never seen, was known to the secretary of this organisation? The police had failed to trace R. in England. There was no reason for supposing he was in Australia any more than in any other part of the world.

If the powers of the subconscious mind are considered to be eliminated in this particular instance, they do not seem to apply in another instance of psychic communication given by Johannes in connection with Grays Inn.

A Madam L., a Swedish lady, lived in the only flat this building contained, the rest of it being let out in offices. In this flat continual noises of an unaccountable character were heard. Sometimes, it was said to glow as if on fire. On occasions chairs as by an invisible force were whisked from under people who were sitting on them. No natural explanation could be found for this unpleasant state of affairs. When Mrs. Dowden came, for the first time, to this flat none of these psychic disturbances took place. How-

ever, on her attempting to obtain some automatic writing, she became sensible of her arm being seized and held away from the table. Only after a struggle was she able to get her hand on to the paper in front of her. Johannes wrote, "The hauntings are very dangerous. A murder was committed here in the year 1695 by someone who held an official position in Grays Inn."

Subsequently the lady, who owned the flat, looked up records in the old library attached to the building, and she found that the statement made by Johannes was quite correct. The gatekeeper had committed a murder in that room in 1695. On another occasion Mrs. Dowden was the means of obtaining an important fact that nobody living knew, and it was subsequently verified. This case was connected with a legal dispute, so an assumed name must be given.

About a hundred years ago a man died whom I will call Arthur Graham, but the year of his death was not known, nor his burial-place. The whole law case hinged on the date of his death. It was essential that his tomb should be found. In this instance also the police failed to trace it.

One interested in the matter came to Mrs. Dowden with a letter that had been written about a hundred years previously by a woman related to Arthur Graham. The writer of the letter purported to communicate through Mrs. Dowden and stated that the tomb of Arthur Graham was in a churchyard that had no church standing in it in a certain district in London, the name of which was given. Mrs. Dowden was not acquainted with this part of London. The sitter doubted this information, but went in search of the grave as directed, and found that the information given was correct. He discovered the tomb of Arthur Graham, exactly as described in the sitting, and the information was used in the Law Case though its source could not be revealed.

TIME IN THE NEXT LIFE.

We take the following from *A General Survey of Psychical Phenomena*, by Mrs. Helen C. Lambert (The Knickerbocker Press, New York), which, with its Foreword by Mr. Stanley De Brath, is a valuable contribution to the literature of Psychical Research:—

In the course of more than twenty years I have seen a great many predictions fulfilled that were received through automatic writing and in other ways. Our friend has made a number of correct predictions through pictures seen in the crystal which usually have been fulfilled within ten days. . . . The crystal itself is not supposed to show these future events, but only to assist in inducing a condition of clairvoyance which releases some subliminal faculty able to project itself into the future, and to see distant scenes. How this submerged faculty is able to obtain glimpses of the future we do not know—which brings us to one of the most curious and interesting features of communication: the element of Time.

Experience leads me to think that only those who have recently been released from the body have any conception of time, as we understand it. Even those who have not been long out of the body seem to lose the time-sense very soon. Time, as we arbitrarily measure it, does not seem to exist on any plane other than our own, with the possible exception of the first state into which the newly-released consciousness enters. There is no subject upon which communicators are so vague, or about which they make so many mistakes. I once asked for the score of a billiard match then being played in another part of the town. The figures given were incorrect at the moment they were received, but proved to be the exact figures of the score when the match was finished two minutes later.

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MAY 26, 1928

SALTED PHILOSOPHY.

ON GETTING ADVICE.

BY SETH ROOFTREE.

One piece of counsel good and fit
Is better than a sack of it.

So they say east of the Humber, and as I think, quite sensibly. This side of Spurn Point we sometimes get overmuch advice. There's my neighbour Rushaway who overflows with richness of rejoinder and good things. If the British public would be only half as generous with cash for the Exchequer as he is with opinions on what I should do, the Chancellor would be a happy man. Still, two heads are better than one. As Venetians say:—

By a peasant and the Pope is known
More than by the Pope alone.

King David, though a distinguished soldier, was not above taking counsel, and we read how he would consult the Israelitish oracle, for many lives were in his keeping, and he was often in a tight corner. Keilah city was invested by the enemy. "Shall I go and raise the siege?" That was David's problem. His officers said, "We are in danger here where we encamp. To advance on Keilah is inviting destruction." But the oracle said, "Go!" and that was good enough for David: he went and won through. He had, as we say, the best advice and was sure of success.

Well, as John Ploughman used to put it: the best is good enough for me. Leon Denis gives us a satisfying thing when he says, "We all have our guides: our secret sources of inspiration." When I saw that, I made a note of it; it is too good to forget. And again comes someone who speaks of the children's guides: "their angels," as Jesus said. Think of it. If there are twenty million children (to make a rough guess) in our land, there are as many angel-guides to attend and guard them. Every child its unseen friend! And the same with the rest of us—unless we drive our friends away. Invisible? Yes. Like the oxygen on the hill-top that tingles through our lungs—a vitalising presence: unseen but vibrating with energy. So in slums and schools; in town and village; where ships sail and cars run and soldiers march; and where workers toil involved with whirling machinery; and in hospitals where white-faced sufferers lie—always and everywhere a radiant watcher from Heaven is on duty. Talk about ours being a God-forsaken world! Could anybody imagine anything lovelier than this amazing scheme of oversight?

Well, there is one thing nearly as surprising to me. What is it? Why, the universal insensibility to the angels' presence and services. It is as the poet Dryden pictures (does anybody quote Dryden these days?):—

The soul, shut up in her dark room
Viewing so clear abroad, at home sees nothing;
But like a mole in earth, busy and blind,
Works all her folly up.

Why this blind lack of recognition? A little child a few days ago was asked by her teacher what she was drawing. It was an infantile picture of a sort of man. The child answered: "That is 'Our Father.'" It was God, as the little one imagined Him—the figure with hat and coat; and the best she knew. The atheist would seem to want to see a God like that, if then he might be convinced. Are we all waiting to see figures around us with an eastern robe, two wings and a halo? Everyone to his own: the ox to the plough, and the angel to the ether. We do not catch trout in the clouds, nor spirits posturing in market-places.

To my mind it is a calamity to be honoured with these invisible friends and never to be conscious of them. Not that this shuts them off. Like a nurse who follows her charge that plays absorbed by the river's bank, so the unseen friends keep watch and

ward. My suggestion is that we take knowledge of them and counsel with them.

King David's example we have had; a king of equal renown was Alexander. Being at war, he went to Delphi to consult the oracle there. But it was one of the medium's "off-days." (Mediums must not be overworked.) Alexander insisted all the same and, being a king, got his way and an answer. The sybil tickled the vanity of the royal visitor by saying, "My son, thou art invincible!" as if she were conquered by his personality. The answer was ambiguous enough to deceive Alexander. Happily, angels have no off-days and may be spoken in any place without travail or travel.

Everyone knows best where the shoe pinches him, and I may perhaps relate an experience. It was early days in Spiritualism with me. I was planning a stroke, a confession of faith that would openly commit me. I sorely needed advice. A door stood open and I entered: the door of prayer. I asked with much earnestness for guidance. Somewhere near daybreak (I was neither awake nor asleep) my eyes were held by a singular vision. A large white-winged butterfly hovered in mid-air. As I watched, there was a transformation; the white wings curved into hills, and between them, on what was now a road, a beautiful chestnut horse dashed upward and forward. And then I heard a chorus of voices saying, "Go on, go on!" Immediately I knew that I had direction. The oracle had spoken; my prayer was answered.

"There are of us have permit
To answer prayer"

they tell us. A soul prays God, and seraphs give attendance: an exquisite system. But note how they advise us further:—

"We come when you are still."

That is what's the trouble with my neighbour Rushaway, and, to be truthful, with all of us more or less; we are never quiet.

LETTERS TO THE EDITOR.

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

THE MYSTERY OF A CAT.

Sir,—Apropos of the story, "How did the dog know?" in your issue of May 12th, the following may be of interest.

About ten years ago, my wife and I lived in a village outside Bolton, Lancs. We had a very fine Persian cat, which was much attached to us. We had friends living in directly opposite directions to us, with whom we often spent the evening, returning home towards 11 p.m. To one friend we went North, to the other South, in each case along a country road of about a mile. Over and over again, the cat would meet us about a quarter of a mile from home, rush at us, then turn and precede us home. This happened so frequently that we were in the habit of expecting and looking for the meeting. How did the cat know in which direction to come to meet us? More often than not, he would be asleep when we left and couldn't have seen which way we went. I used to return from my business in Bolton by a train at 5.15 p.m., and our maid often said she knew when I was near the house, because the cat would go out to meet me, and it couldn't see me until I got to the door.

Another curious thing, which I confess made me feel rather "creepy" was this: When my wife was away from home, I often sat up late at night reading, with the cat on my knees. Suddenly he would jump off, walk towards the partially-opened dining-room door, and gaze fixedly out into the dark hall. After a few minutes staring, he would return to my knees and go to sleep again. Had he heard or seen anything which I could not?

Yours, etc.,
HARCOURT PHILLIPS,

Bolton.

26, 1928
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MATERIALISM, THE MIND, AND THE ETHERIC BODY.

[We had purposed an article this week dealing with the question raised by Sir Arthur Keith and Sir John Bland-Sutton. But having in the meantime received an article on the same subject from our contributor Mr. F. Stephens, of Paris, we print it here.]

Is mind merely a function of brain? According as we answer this fundamental question will be our attitude to the problem of survival. But it is curious to note the reverence accorded to the supposed teaching of physiology on this subject. For it would not be difficult to maintain that the answer to this question is quite outside the sphere of cerebral physiology. It rather belongs to that science of sciences, which investigates the *meaning of things*—Philosophy. However, the physiologist, in the person of that distinguished surgeon, Sir John Bland-Sutton, is quite certain that "mind, spirit and soul are but manifestations of the human brain." Evidently by the word "manifestations," he means "functions." This is, of course, the working laboratory hypothesis of the physiologist which is exalted into a philosophy.

It is all so clear to the physiologist! And yet, on careful reflection, it seems naïve, crude and inadequate. The old analogy does duty once again! Exit candle, exit flame,—exit brain, exit mind. *Quod erat demonstrandum.* What can you have simpler than that? Yes, dear physiologist, but does the analogy apply? Is it not perhaps superficial? That is the question. And the opponents of the physiological theory of thought and memory assert that it is inadequate. The association of mind and brain is a fact admitted equally by both sides. But the hypothesis relates to the *nature* of this association. Professor William James pointed out long ago that the concept of a psychical entity which transmitted its activity through the brain (as its medium) was quite as satisfactory an hypothesis as that which regarded mind as the function of the brain. Does the brain wear out? "Then," says the physiologist, "the mind being merely its product, the latter will also deteriorate." That does not follow, says the transmissionist. "The mind is behind in all its vigour; its machine is worn out, but it need not share the decay. It may be withdrawing to another environment." The light may be growing dim in the lantern, but the wick may still burn brightly inside and to no purpose, if the glass is obscured by the dirt and dust of time. The point to seize is that two hypotheses are here possible, but

only one is used by physiology, the other being ignored, for it involves us in "metaphysics" or "mysticism"—both of which to the orthodox scientist are anathema, although he is often a metaphysician himself without knowing it. Materialism is really bad metaphysics. It is when we study the phenomena of memory, attention, and thought that we find the mechanical hypothesis quite insufficient to cover the complexity of the facts. Anyone who is interested in a scholarly and impartial examination of the inadequacy of the mechanical hypothesis cannot do better than study carefully the valuable little brochure by Mr. W. R. Bousfield, K.C., F.R.S., called the "Basis of Memory." In this work, no reference is made to what are usually called the "Supernormal faculties," such as Clairvoyance, Telepathy, etc. It would be useless to appeal to these, as their very existence would be denied by the conventional physiologist, in any case. The author contents himself with the study of the normal facts of association, selection, attention and memory. He shows that the mechanical theory of "engrams" and "brain-traces" is inadequate, and that it is necessary to postulate a "psychical structure" consisting of "psychoplasm" which forms a network with the protoplasm in the cells. This "psychoplasm" is conceived as of *physical* nature, although *immaterial* (a modification of the ether). He thinks that every protoplasmic molecule is permeated with it, and, adopting Professor Eddington's calculation, about one per cent. of the volume of the molecule is thus occupied, leaving 99 per cent. "empty space," or ether. The protoplasm consists of the electrons and protons. The hypothesis is very suggestive, and it is specially interesting in that, working from psychological analysis, the author seems to be in fair agreement with the hypothesis of Sir Oliver Lodge—the etherial body. Evidently protoplasm eked out by any amount of "brain-traces" is insufficient to give a satisfactory theory of memory and mind.

ROBERT BLATCHFORD ON THE TIME QUESTION.

We recently wrote to Mr. Robert Blatchford asking for his views on the subject of Time, a question which has been under discussion in LIGHT. He replies that he fears he can say nothing of value on the subject and continues:—

These metaphysical theories always make me giddy. What's the matter with Time? I am 77 years of age. Since I was born 77 years have passed. On the 17th of March next I shall (D.V.) be 78. That is how it seems to me. Of course, a long time may *seem* short and a short time may *seem* long. But they only seem. A good watch never makes a week of a day or an hour of a week. A mountain 30 miles away may look quite close one day and be almost invisible another day; but to reach it we must travel 30 miles. In metaphysics men seem to confuse facts with impressions. The facts, I always feel, are real. I don't feel 77, at least I don't feel as I used to think *one* would feel at 77, but I have lived for 77 years. What is a year? 365 days. What is a day? The time the earth takes to revolve on its axis. You see: I cannot think metaphysically!

It is pleasing to learn that the veteran journalist, who has done such splendid work for his fellows, is in good health and can still read without spectacles; in fact, he says his sight is better than it was ten years ago.

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FROM THE LIGHTHOUSE WINDOW.

Answering Sir Arthur Keith, in the *Daily Express*, the Bishop of Exeter well says:—

There was a time when the wise men of the world deemed electricity to be the function merely of amber, for elektron is the Greek word for amber, and electricity means that which is concerned with amber. They were misled because it was only by rubbing amber that there was a manifestation that they could see. And so the wise men of to-day may think that thought is confined to the human brain. And we now know that electricity is everywhere. Will it not be the same with thought?

We are now allowing that even plants think, in a way. Each root, each bud understands a little what it is to do.

* * * * *

The *Sunday Times* has more than a column on Sir Arthur Keith's "bombshell" (only a squib) by Alfred Noyes, who remarks:—

Sir Arthur has tried to bluff the more thoughtless part of the public into believing that physicians (who cannot always cure a cold) hold the keys to the ultimate nature of thought and mind.

After explaining the true meaning of the term "evolution," in a parenthesis he says:—

There is evidence in man himself that in his highest ideals he subtends a greater world than anything we know here, a world towards which he is growing, a world that may be his goal and part of the purpose of things.

* * * * *

In the *Evening Standard* the views and conclusions of Sir Arthur Keith on the subject of life after death have been vigorously challenged by many of its readers. Sir Arthur's analogy of the burning candle has been done to death. "At the moment of extinction both flame and spirit cease to have a separate existence," he contended, to which Sir Oliver Lodge retorted: "I think the brain is an instrument used by the mind. The physiologists apparently think the brain is the mind. If one smashes the instrument it does not kill the music."

* * * * *

From a later contribution to the above discussion, Sir Oliver observes that the end of the instrument is not the end of the executant who plays upon it: "He can borrow another from a member of the orchestra, provided he can find one willing to abandon his own instrument for a time and lend it." Sir Oliver continues:—

It is by the vicarious use of this brain-nerve-muscle instrument that personal survival has been demonstrated to those who have taken the trouble to examine the evidence with sufficient thoroughness.

I am dealing with the subject in a forthcoming little book, to be published next month by Messrs. Cassell, called *Why I Believe in Personal Immortality*.

* * * * *

An admirable leader on "Brain and Soul," in the *Evening Standard*, offers some negative criticism of the position represented by Sir Arthur Keith—negative work that must be done:—

It amounts to asserting that, while we are unable to disprove Sir Arthur Keith's thesis of a purely mechanical brain, he is quite unable to prove it.

The *Daily Telegraph*, in a column treating of the problem of immortality, refers to what Dean Inge said on the subject when (as president of the Churchmen's Union for the Defence of Liberal Religious Thought) he spoke at the Blind School, Swiss Cottage. The Dean declared that the doctrine of immortality had sometimes been taught in a manner that made inevitable a reaction against it, hence the penalty of widespread repudiation of that idea now. We quote from the *Telegraph*:—

The teaching of the Church must keep pace with the advance in human knowledge. They did not wish that the Anglican Church should continue to teach obsolete, old-fashioned, unreal views, but that it should go forward and lead the nation in the present difficult times, and should be the intelligent and spiritual voice of the nation.

The liberal clergyman was a man whose mind and conscience revolted against the degradation of his profession. To him reason was man's highest endowment. He had too much confidence in the stability of God's building to tremble at the removal of the old scaffolding.

* * * * *

Another excellent leader, "Beyond the Veil," in the *Newcastle Evening Chronicle*, thus concludes:—

If our present life were really all, "this sorry scheme of things entire" lamented by old Omar would be a sorry one indeed, and mortals would have little foundation for believing that an ordered and beneficent purpose directed the universe. Just because they do believe it, they are enabled to bear their sorrows and the wrongs and the pain which beset the path of humanity, and if they were deprived of that sustaining conviction this little world of ours would seem to partake of the nature of a madman's fantastic and malignant dream.

* * * * *

From the Press accounts of the Günther-Geffers case at Berlin, we gather that after the Public Prosecutor had decided to stop the proceedings and withdraw the accusation of fraud, the accused clairvoyante continued to plead for a verdict. The *Daily News* says:—

Tests have been carried out, but the evidence does not make clear what kind of power it is the woman possesses, though it is admitted that her power is supernormal.

"Queer Elsa" declares that she has been boycotted by many of her relatives and friends since the case was brought.

* * * * *

The *Daily Express* reports:—

One of the experts, Dr. Kroner, a Berlin specialist, stated that the demonstration of active and passive telepathy, clairvoyance, and intuition given by Frau Geffers in the course of the trial undoubtedly pointed to the existence of a sixth sense in the case of certain exceptional individuals.

* * * * *

And from the Berlin letter of the *Manchester Evening News* we learn that:—

German occultists are agitating for a repeal of the inexorable law which firmly refuses to recognise as legitimate any profession of superhuman power when practised for re-annuation.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

HEALING FROM THE BEYOND.

SOME EXPERIENCES OF A MEDICAL MAN.

By "DOC PAGE."

I have been privileged, from time to time, to relate in LIGHT actual incidents which have occurred, and for which no human explanation is possible.

Scrupulous care has been taken that what has appeared in this journal was seen and noted by independent witnesses, so that telepathy, delusions, illusions, imagination and the like have had not the slightest bearing on the incidents related. Conducting, as I do, a large consulting practice I have met with all sorts and conditions of men and women, and within the past few years—post-war years—it is noticeable that the average intelligent patient exhibits a much more sincere and patient interest in anything connected with the continuity of life.

Previously, the mere mention of such a subject was sufficient to make the listener tap his forehead and mutter remarks about the lunatic asylum, or to jeer at the speaker. Now, all is different, and in my experience, at least three-fourths of those to whom one mentions our subject, really wish to believe as we do.

There were one or two points which until recently we were not quite certain about; the principal one being that a definite assurance was wanted regarding the healing of bodily and mental infirmities by those who have passed over.

I can definitely assert now that it is the ordered occupation of certain discarnates to assist and heal conditions in those who suffer, and those cases may be said to be beyond the ken of the ordinary mortal medical man.

A doctor occasionally comes across cases which he classifies as hopeless. He can do nothing, and a fatal issue, sooner or later, is to be expected. Yet, many of those cases recover, and there is no human explanation possible for the recovery. The patient may be sensitive enough to have felt that the healing was not engendered from within his own anatomy, or from the skill of his doctor; on the other hand, the sick person lacking development and perception, simply is thankful that he is better; he does not know what cured him, and lets it go at that.

Again, medical men will repeatedly have encountered cases in which patients, although not habitual drunkards, indulge in systematic bouts of alcoholism. In one instance the patient, a successful business man, an excellent husband and father, invariably "goes off at the deep end" every six months or so, the bout lasting for a week or ten days.

He is a man of acute intelligence, well educated, and well-read, with plenty of "side lines" such as music, literary work and photography. In spite of all persuasion and treatment, it seems as if there were something in his blood which demanded a bout. He never gets what is called drunk, being able to consume a very large quantity of spirits, also to eliminate same, so good is his family history and constitution.

As a rule I am consulted a few days after the "finish off," when alcohol is not being taken.

After the last three bouts, when perfectly sober, he has experienced most peculiar sensory symptoms; he hears bands play; at times a snake will appear at his feet; he hears voices, thinks people are near him; has double vision, etc. . . . symptoms of what is medically regarded as incipient delirium tremens. But delirium tremens or not, our friend can attend to his business, and his home-duties. Doctors have told him that he is really suffering from "D.T.'s." and only imagines the strange things he hears and sees.

Now I claim that the patient *actually sees and hears* these things, and after nearly thirty years' continuous practice it is my firm opinion that his discarnate friends produce those phenomena in order to bring him to his senses.

Acting on this premise, we have been fortunate (after explaining matters to him) in cutting short the periods of alcoholic bouts, and feel sure that with God's help a sure and certain cure will result.

My friend, Dr. R., of whom I wrote previously, and who had been cured by supernormal means, had the misfortune recently to have the middle finger of his right hand damaged while operating on the back of a patient's throat.

It was a case of removal of badly-diseased tonsils which demanded excision. The patient was under an anæsthetic, with a gag in the mouth to keep it open whilst the operation was in progress. Just at the finish, the gag slipped, and the patient's canine (eye) teeth came down on the middle finger of the operator's right hand. In removing the finger from the mouth a ragged wound was caused, the teeth having almost penetrated to the bone of the finger. There was profuse hæmorrhage, which had to be dealt with before the doctor's finger was seen to. Nurse washed the wound well with antiseptics, bandaged it, and for the first few days all went well. There is invariably a degree of mental worry with a wound of this description, for one never knows what infection may be present. On the fourth day the wound became very painful, the hand swelled up badly and the inflammation spread up the tendon-sheaths of the arm. Still, treating the condition himself with his nurse's assistance, things went from bad to worse, till it was considered advisable to consult an Infirmary Surgeon.

When this gentleman saw the finger, he at once ordered removal of the digit at the second joint, much to the dismay of the patient. The latter informed me that no sooner had the specialist uttered his diagnosis, than he heard a voice say, "Don't have it amputated." Kindly note that phrase. It is exactly what a surgeon of the old school would say: "amputate," not "have it off."

Dr. R.'s father was a celebrated surgeon of excellent character; his uncle was also a well-known surgeon, his aunt the matron of a large infirmary, so he really comes of a healing stock. Those relatives mentioned have all passed over some ten years ago or so, and Dr. R. has had previous experience of supernormal healing such as I described some months ago in LIGHT. Without changing treatment, R., remembering what had been done for him on a previous occasion, thought, prayed, and asked for help in his trouble, and one night, on going to bed early, he removed the bandages, leaving the sore hand lying limp on the quilt and concentrated on healing.

As sure as Fate, his prayer was answered. He explains that very soon he "felt presences" in his bedroom, the pain left the sore hand, the rays he had experienced before again manifested themselves all over his body, and for the first time in a fortnight, he experienced the blessing of a good night's rest and sleep. Remember, please, that the only relief which he got at night was by inserting his hand in a bowl of cold antiseptic water, so great was the heat and inflammation in the hand and digit. He did not seek solace in soporifics; habits are too easily formed; besides, these only give a sort of coma, not real sleep. To cut the story short, his discarnate friends were with him, morn, noon, and night, the finger and hand healed steadily and wonderfully, and this case is the talk of the whole profession in a large town. The surgeons don't understand how the finger could possibly be saved, but saved it was.

During the period of his incapacity, nearly two-months, he was, of course, unable to operate; his health suffered severely, till he became simply a shadow of his former healthy self. In addition to the complete recovery of the wound, the general bodily condition has improved beyond belief, and with the exception of a slight stiffness—the wound being close to the second joint of the digit—Dr. R.'s health was never better.

He feels the sensation of "something" he cannot explain being done to the hand every day, and the joint is loosening up nicely and will soon be normal again.

RAY'S AND REFLECTIONS

One may continue to respect Science even though there are scientists who are unwilling to admit the reality of anything which they cannot dissect.

* * * * *

I have long disbelieved in argument as a method of convincing people of anything. And as regards belief in psychic phenomena, this is spreading much more as a result of the growth of the phenomena than from the volumes of testimony and torrents of argument from those who bear witness to it. "Things are happening" to-day at a great rate—vastly more than ever gets into print.

* * * * *

Nothing can do the facts of Spiritualism any lasting injury—not even the efforts of some of those who claim to be its friends. Amongst those who should be forcibly restrained are the people who, taking up the subject and finding that it goes to their heads, proceed to write about it in an excited and eccentric manner as some new and wonderful discovery of their own.

* * * * *

It is not easy to understand why many people regard the word "psychic" as equivalent to holy or sacred. It is perfectly true that the term covers some golden realities, but there is also, unhappily, some very slimy stuff which comes under the same description, i.e., it is "psychic." In short, the psychic element ranges in grade from the utterly pure to the absolutely puerile. (I had almost said putrid!) It is never the governing factor, but is apt to partake very much of the qualities of the people concerned with it. If this were better understood, the task of the psychic expert would be considerably lightened.

* * * * *

In the course of his recent address to the London Spiritualist Alliance Dr. Montague Rust told an amusing story of a Highland ghillie, one Donald MacTavish, who had lived in one of the Perthshire deer-forests. He had long given up church-going, but, becoming seriously ill at a time when the influenza epidemic was raging, he had consented to his wife sending for the minister. The reverend gentleman accordingly came, not very willingly, for he naturally regarded Donald as a backslider. "Well, Donald," he said, on arriving, "you're looking very glum. Are you afraid to meet your God?" "Na, na," answered MacTavish, "it's the ither ane I'm afeerd o'!"

* * * * *

Amongst the oft-recurring questions which reach me, here is one: "How can you be absolutely certain that discarnate spirits communicate with us?" To which I would reply that we cannot be absolutely certain about anything. For seventy years we have been building up the evidences for the existence of spirits, both in the body and out of it. It seems to me that those who deny the existence of discarnate spirits deny their own existence by the same fact. At one time the body seemed a real thing. Modern Science has proved it to be as fleeting and unsubstantial as a shadow, a very poor foundation on which to rest an argument against the soul. But the soul may cease to exist? Yes, and equally the sun may be extinguished to-morrow. We cannot be "absolutely certain." But we have all the assurance we need of the continuance of both.

D. G.

There was little wonder that amputation of the finger was recommended, for at its worst, the wound ulcerated to such an extent that it could not be covered by a shilling, the raw bone and tendons being visible.

As stated, there is no mention in any work on Pathology or Surgery which explains the tremendously rapid recovery of the condition. It is all very well to talk about the *Vis medicatrix naturæ*—the power of Nature to heal herself. When this occurs, the progress is invariably slow though sure. . . . An open ulcer never heals by itself within ten days as this did. We don't carry curative electric organs internally as do certain tropical fish, so, where did the healing come from? It came from one source, from our dear ones who have passed over, who still love and cherish us, who constantly look after us—if we prove worthy—that is the one and only explanation of the circumstances.

And surely, if such beautiful and certain healing can be given to one it can also be given to others. Where we err and make a mistake is in our lack of trust, of hope and belief, and I am fully satisfied that many of us with care, thought and study, could make it possible for our dear ones to pierce and pass through the veil which separates mortals from discarnates.

Our Editor has been put in possession of names and data in order that every word written can be verified if necessary, but as previously stated, I have taken meticulous care that every statement will bear the most searching scrutiny.

PREVISION AND THE "BOOK OF LIFE."

Miss E. B. Gibbes writes:—

Interest is often displayed in the columns of LIGHT regarding the foretelling of future events.

Throughout the "Scripts of Cleophas" statements are made concerning what we, in these modern days, would call psychic phenomena. The following extract from an unpublished script deals with prevision or foreknowledge in an interesting manner. "The Messenger," after describing Paul's escape from death following on a shipwreck which occurred on a journey from Cencherea to Ephesus, wrote, "So ye may learn from this tale that it is foolish to be fearful in the presence of death, and to seek to flee from it. Forasmuch as ye shall be gathered into that last sleep in God's own good time. The hour is appointed. The term of thy years is even now set down in the everlasting Book of Life."

The Messenger was asked to explain, if he could, this "Everlasting Book of Life," and he wrote:—

Before ever the earth was made, before man and beast, flower and fruit, were fashioned in the shapes in which they appear to thy fleshly eyes, these were dreamed or seen by God. They could not have been if they had not been already in the mind of the Great Father of all. Wherefore all hath been set down by Him in that Book of Life before it was in the earth, in the myriad stars, in the wide spaces where time has being.

Take the tree the woodman shapeth into a shelter for his cattle. His mind set down that happening, imaged that shelter before ever it was made. God hath given ye power to choose, but He knoweth by reason of the nature of your beings what destiny ye will draw to yourselves, what sin, what evil, what good ye will commit. Wherefore, because he knoweth, the knowledge is there within the Book of Life which is the Mind of God.

This last is a fine phrase. Perhaps sensitives, when they obtain correct glimpses of the future for some individual, all ignorant and groping as they are, reach out for one moment into timelessness, into the Book of Life, which is the Mind of God.

E. B. G.

NOTES ON NEW BOOKS.

"What Dreaming Means to You." By Mary Stewart Cutting. (Rider & Co. 3s. 6d. net.)

This is a very clear and attractive presentation of the orthodox Freudian method of interpreting dreams. That is, the author accepts dogmatically the principle that all dreams are wish-fulfillments, and that the substance of dreams is exclusively based on past experience. Allowing for these limitations, we can yet learn much of practical value in the way of understanding what the scope and symbolism of ordinary dreams may include; and if, as almost always happens at first sight, the method of de-coding is slightly unsatisfactory, yet we must reflect that a system which has been for over twenty-five years put to the test by hundreds of independent minds in thousands of instances must needs have enough truth in it to make it worth while studying carefully. And this little book is for that purpose a very excellent guide. The chapter on the value of day-dreams, what to encourage and what to check or direct otherwise, is very interesting, since this is largely a lever on the unconscious dreaming which we think beyond control. "Reality-thinking," says the author, "establishes our usefulness to a waking life. Over and over again day-dreams have come true, have proved that the fantasy has lived to great purpose in all the arts and products of human endeavour."

F.E.L.

"The Origin of Man." By Ernest G. Palmer. (Rider & Co. 4s. 6d. net.)

In considering the antiquity of Man we must no longer confine our ideas to a mere few score thousands of years as the limit of his existence on Earth. Eminent authorities are quoted who give the period as about four and a quarter millions of years. A lower jaw of primitive man has been found at a depth of 78 feet, from which we may infer that at least three glacial periods have occurred since it was buried. The author strongly contends that Man has not descended (*sic*) from the ape, but rather that the latter has developed from Man.

In very early Man the canine teeth were less ape-like than in modern Man. The so-called *Pithecanthropus Erectus* never existed except in the imagination of its constructor who desired to produce a "missing link."

The discovery of very early human types may even lead to the surprising fact that Man existed before the apes! Indeed, the author maintains that monkeys represent a development beyond the human species and had man-like animals as their forbears. Chimpanzee cubs resemble human beings more than their own parents. Certain human inner organs give evidence that Man's ancestors lived for a time in water, but these characteristics are missing in apes, which shows that they are a development beyond Man!

The Antiquity of Culture, the Origin of the Aryans, the existence of Atlantis, the Importance of the Study of Dreams, the Psychic Origins of Man, are amongst the themes discussed in this suggestive little book.

A.A.C.

"How To Form A Circle." By P. B. Beddow. ("Spiritual Truth" Offices, 46, Anerley Station Road, S.E. 20. 6d., post free 7d., 5s. per dozen.)

This pamphlet is specially written for the beginner. It emphasises the importance of treating spirit-communication in a reverential manner. The author gives some most useful advice to sitters and pleads for due care to be observed in the development of mediums, so that proper protection be afforded them from both sides of life.

The concluding portion of this little book is devoted to what is called Rescue Work at Circles, and here, as throughout the whole pamphlet, that note of earnestness is struck, which lends additional interest to all the author writes.

L.H.

SPIRITUALIST COMMUNITY SERVICES.

SIR ARTHUR CONAN DOYLE AT GROTRIAN HALL.

On Sunday evening last Sir Arthur made a spirited reply to the recent pronouncements of Sir Arthur Keith and Sir John Bland-Sutton that the soul does not survive death. He characterised both as honest men; they faced the facts as they knew them, but they apparently omitted to make themselves acquainted in any way with the beliefs or teachings of Spiritualists. There were libraries of books on the subject; had they read any of them? There were many societies for the study of psychical research; did they belong to any of them? Did they know any mediums? If so we should like a list of them. The fact of the matter was that as in the eye there is a "blind spot" which is not sensitive to light, so in the minds of men like Sir Arthur Keith there is a "blind spot," insensitive to the truths of Spiritualism.

Death does *not* end all; because spiritualists had seen the dead and spoken with the dead. The intelligence and personality of those who have gone, *do* survive. Sir Arthur suggested that the scientists should read books like the *Ear of Dionysius*, and *The Bridge*, and give an explanation of them. He was quite willing to listen to them if they could give a better explanation than is found in Spiritualism. There was no reason why Sir Arthur Keith should not smash idols, but let him keep his hands off the human soul.

Mrs. Roberts, at the close of the meeting, gave some wonderful evidences of her clairvoyant gifts.

E.C.C.

NEW BOOKS RECEIVED.

"VISIONS OF GOD." By Lars Taylor. (Old Royalty Book Publishers. 3s. 6d.)

"BHAGAVAD-GITA." By Vasant G. Rele. (Taraporevala Sons & Co., Kitab Mahal, Bombay. Rs. 4-12.)

"NOTED WITNESSES FOR PSYCHIC OCCURRENCES." Compiled by the Research Officer of the Boston Society for Psychical Research. (Boston S.P.R.)

ANSWERS TO CORRESPONDENTS.

"Q".—We have your letter but as you disclose neither name nor address we are unable to deal with it.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—May 27th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss Mary Mills. May 30th, 8, Mrs. E. Balmer.

Camberwell.—The Central Hall, High Street.—May 27th, 11, public service; 6.30, Mr. W. A. Codd. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—May 27th, 7, Ald. D. J. Davis, J.P. Thursday, 8.15, Mrs. E. Clements, D.N.U.

Richmond Spiritualist Church, Ormond Road.—May 27th, 7.30, Mme. de Beaurepaire. May 30th, 7.30, Mr. Glover Botham, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—May 27th, 3, Lyceum; 6.30, Rev. G. Cole. Special meetings will be held on May 28th, 30th, and June 1st, at 7.45, in the hall adjoining Ruskin House, Wellesley Road, Croydon, when the Rev. George Cole, of Gateshead, will deliver addresses mainly devoted to **Spiritual Healing with Demonstrations.**

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—May 27th, 11.30, circle; 3, Lyceum, 7, Mr. J. H. Vanstone, F.R.G.S. Thursday, 8 Mrs. Podmore.

ERRATUM.—In Miss H. A. Dallas's article "A Successful Seance" on page 238, in our last issue, the word "mind" in the final paragraph was printed as "friend." The sentence should read: "why did I not get any description which my "mind", etc.

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Subject, May 31st, "Sacrament."
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NOTICES.

WHITSUN HOLIDAY: The Library and Rooms will be closed from the afternoon of Friday, May 25th, and will be opened on the morning of Wednesday, May 30th.

LECTURE

THURSDAY, MAY 31st, 1928

AT 8 P.M.,

REV. ARTHUR FORD, M.A., on
"Conditions of Spiritualism in America."

Chair: MR. R. H. SAUNDERS.

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