

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.

CHANGING VALUES.

Whenever the outer fringes of the unseen world become manifest in the form of "psychic phenomena" there is a tendency to treat them as strange and unnatural. It is a queer inversion of the true state of affairs, because we have reason to believe that the really strange and unnatural things are of this world. One of these strange things is the fact that a revelation so mighty and far-reaching as Spiritualism still takes so relatively small a place in human thought. The tendency to treat the trivial thing as tremendous and the tremendous thing as trivial is not yet outgrown. Nevertheless, the old order is changing, and the signs of it are before our eyes. Even in the last five years we have seen a change in the public attitude towards Spiritualism so tremendous that its importance and significance will not be plainly apparent except when surveyed by some historian of the next generation.

WHY DO THEY RETURN?

We suppose that the usual reply to such a question as concerns returning spirits would be that they come back to communicate with their friends—although in this they are not always successful—and to tell of their safe passage through a stage which appeared to be final and to mean extinction. But some of us know that their return is not always for our sole benefit. Sometimes it is to serve their own needs. It is a part of their development. An old worker in the movement told us how he had once put the question, "Why do you return?" to a woman relative lately departed who had appeared to him (he is a clairvoyant). She answered, "My God, I must," and went on to tell how she could not rest until she had carried out some duties she had neglected here; these took the form of giving help and protection to some of her kindred. But apart from that we know that in some cases spirits who arrive on the other side in a state of bewildered ignorance have to be kept in touch with "earth conditions" until they are ready to bear that real transition which takes them not merely from the body but also out of that mental condition of darkness and confusion, to become fully enfranchised as citizens of the spiritual world.

SPIRITUALISM IN EAST LONDON.

HANNEN SWAFFER was the principal speaker at the inaugural meeting of the East End Psychic Centre held at the Sons of Jacob Hall, 23, Osborn Street, E.1., on Thursday, November 29th. Mr. Max Gittleson presided.

This newly-born organisation, which is another example of the profound interest which Spiritualism has aroused amongst the Jewish community, arose out of a former psychic club, a short-lived body which faded away owing to the inability of obtaining suitable mediums. The new psychic centre owes its existence largely to the excellent work of Mrs. Lilly, a great healer and all-round psychic.

The Sons of Jacob Hall was filled to capacity some time before the meeting commenced. Many members of the old psychic club were present and contributed to the liveliness of the proceedings.

Mr. Max Gittleson in the course of a few remarks touched upon the great interest which is taken in psychic matters in the East End of London and referred appreciatively to the miraculous cures affected by Mrs. Lilly. A number of this lady's cured patients were in the audience and bore living testimony to the successful operation of her gift.

Hannen Swaffer gave various instances of his own psychic experiences and his exposition of the Spirit position impressed everybody present.

At the conclusion of the speech a volley of questions, nearly all of them being pertinent, were directed to the speaker who was fully equal to the occasion, demolishing with invincible logic, a number of critical counter-arguments which were put forward by the audience.

A feature of the East End Psychic Centre is the absence of fuss or formality, its aim being to uphold the banner of modern Spiritualism with quiet unobtrusive zeal, seeking the very best in the movement.

Before the meeting concluded Mrs. Lilly gave a number of psychic descriptions and messages which found speedy recognition among those present.

We are looking forward to great things for Spiritualism and healing in the East End.

M.G.

FELICIA SCATCHARD MEMORIAL FUND.

We acknowledge with many thanks the receipt of the following donation:

	£	s.	d.
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Naylor, Mrs.
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Dribbel, Alex

Donations will be gratefully received and acknowledged in LIGHT.

DECEMBER 15, 1928

A MESSAGE FROM "CARMEN SYLVA."

The following is an automatic script received by Florizel von Reuter, the famous violinist, well known to most of our readers.

Queen Elisabeth of Roumania (the poetess, "Carmen Sylva") was a very dear friend and art-admirer of Mr. von Reuter's from his tenth year until the time of her passing. This message came in the handwriting of the deceased queen, the signature "Carmen Sylva" being especially authentic, although Mr. von Reuter had not looked at her writing for a number of years. She christened him "Flower-Child" when she first became acquainted with him; he was then a child ten years of age, and she always addressed him thus when writing to him. She often wrote to him in English.

The Message.

May I write a few words, my dear Flower-Child? How glad I am to be able to use your hand; I shall write to-day about my first meeting with my Sun-Child after passing over. [The queen lost her only child when he was only three years old. She was accustomed to speak of him as "My Sun-Child".]

My first days in spirit life were unhappy ones, because I knew not whither to go, and although I had longed for death, yet when death came it was not as I had expected it would be.

At first I wandered aimlessly, not knowing whither to turn. My guides seemed to have deserted me, but in reality they were leaving me to work out my own salvation without their help. They knew I would find my way, little by little. And it was so. Many familiar faces crossed my path as I searched, many who had been my friends during my earthly existence and gone on before greeted me smilingly and seemed to wish to help me. One face I longed for but did not see, the face of my loved mother. Now I know that she was near me, but because I had not yet attained spiritual light I was unable to see her. My whole state of mind was too troubled, too impatient, too impetuous, to make quiet progress. I had first to acquire that serenity of soul which enables one to rise above one's own state of mind and to progress. One day—I speak of days, although our earthly time limits are not those of the spirit-world—I wandered to the brink of a precipice. You see, when we are unhappy and alone, the surroundings in which we find ourselves shape themselves according to our thoughts. If we are sorrowful or angry against our fate, we will create ragged rocks, deep abysses, black waters and naked jagged precipices to match our *stimmung* [a German word, meaning "moods"].

At my feet yawned a horrible gulf, which expressed my mental loneliness and desolation, while behind me stretched an endless waste of desert through which I seemed to have been wandering for aeons. On the other side of this chasm I beheld—to my infinite joy and hope—a fertile country, teeming with verdure and flowers. Yet my feet seemed to be chained or laden with great fetters, for I could not float across this haunting gulf, but wandered unhappily along its brink.

Then suddenly there was wafted to my ears across the chasm from afar the sweet sound of youthful voices. So lovely were the tones which reached my longing senses that tears of happiness welled into my eyes, for they seemed to tell of peace and joy and to foretell happiness for me, poor wanderer that I was.

And as I listened I seemed to understand the message of the far-away voices. They seemed to be singing: "Lay aside thy earthly woe, oh wanderer. Forget thy earthly sufferings; remember only that thou hast reached the sweet summer-land where in peaceful communion [live] all those who put their trust in divine justice. Hard was thy lot upon earth. Thy present tribulation is to make it clear to thee that the lot of a lonely spirit who finds not his own and who

searches fruitlessly for companionship is infinitely more pitiable than mere earthly woes. Thou hast endeavoured to do thy duty upon earth, and thou hast but one lesson to learn upon arriving in the spirit world—that he who remembers the sunny spots of earthly existence more easily finds his way to the sunny fields of welcome, for he creates through the magic of his own thoughts a broad beam of radiant light which shows him the path leading to Peace."

Then I knelt down and prayed to my Maker, saying, "Oh, Heavenly Power, I see my error; I see that I surrounded myself with destructive waves of pessimistic thought. I dwelt too deeply upon the earthly pains I suffered, instead of appreciating to the full extent the many opportunities I had upon Earth to do good. I placed my own sorrows in too strong a light, instead of trying to veil them with a roseate mantle. Now I feel the first breezes of the spring gently fanning my cheek, the perfumes of early spring flowers are wafted to my nostrils. Glory be to Thee, O Divine Father, who hath shown me the way to Peace."

Then suddenly I was lifted and floated gently over the abyss, my arms stretched out in thanksgiving.

And a voice beside me spake, saying: "Thou noble soul, dost thou pass forever the chasm of discontent and despair. Behold the Fields of Welcome!"

And I saw a band of beautiful spirits crowned with garlands of flowers coming towards me. In front of them walked a tall, fair girl, carrying a lily. And she spoke, smiling sweetly and saying: "Welcome, beloved mother, I greet thee." Then I threw my arms around my child and wept tears of joy and thanksgiving, knowing that there would be no parting evermore, but only love, music and divine peace.

CARMEN SYLVA.

WAS IT HINCHLIFFE'S VOICE?

Mrs. Hinchliffe's recent dramatic disclosures of the evidential communications from her airman husband, who disappeared during his gallant attempt to fly the Atlantic, makes it appropriate for us to publish the following letter from Mrs. C. F. Cantlon. This was received in LIGHT office on March 19th, 1928; as Mrs. Cantlon's letter did not contain evidential matter, we filed it for future reference, and it is given below as an item of interest.

On Wednesday, March 14th, I gave a trance sitting in my house at 2.30. I came out of trance at 3.45 to find myself with water up to my chin; it was grey and fairly calm, but frightfully cold, and I was shivering in spite of a big coal fire which I was close to. A thick sea-fog was round my face which blinded me, and I could not breathe. I heard a voice calling loudly and in distress, "Elsie, Elsie", three times.

The clock struck four, and I was quite normal again.

I feel that the Hinchliffe-Mackay plane came down at that time in a thick fog. The voice I heard was Capt. Hinchliffe, calling desperately to Miss Mackay. I may mention that the lady who had the sitting has no connection with these people, and we had not been talking about them.

I have never had anything like this happen before. When I went out, about 4.30, I saw the posters everywhere saying the Atlantic flyers were lost. I had not been out previously the day and had seen no evening paper.

THE HINCHLIFFE MESSAGES.—Miss M. Carpenter, Hon. Secretary of the Spiritualist Community Services, writes drawing attention to a meeting (advertised in this issue) on Wednesday, December, at Grotian Hall at 8.30 p.m., when Mrs. Hinchliffe has kindly consented to relate the evidence of communication with her late husband, Mr. Hinchliffe, the famous airman. Mrs. Barkel will give clairvoyant descriptions.

DR. GORE & MODERN THEOLOGY.

A NOTE ON THE HIGHER CRITICISM.

BY THE REV. GEO. VALE OWEN.

The publication of *A New Commentary on Holy Scripture* has given an opportunity to the daily Press for a liberal use of heavy-leaded headlines. Dr. Charles Gore is the Editor and he is said to have thrown a "bombshell" into the ecclesiastical camp. I think not. Dr. Gore ceased to throw bombshells after the publication of *Lux Mundi* nearly forty years ago. Since then he has progressed little. I would describe him as an honest-minded searcher after the truth who blends in his mental attitude an excessive estimate of the importance of Authority, together with a mild tinge of modernism.

The *New Commentary* tells us that parts of the Bible are legendary, that the book of Isaiah is a compilation, that some of the miraculous incidents are to be interpreted figuratively, and so on. These, as I understand it, are the ingredients of the "bombshell".

The truth is that this iconoclastic trait in criticism is centuries old. Luther said the Epistle of James was "an epistle of straw, destitute of evangelical character". I look in vain for any so robust declaration among the higher critics to-day.

Where I find fault with Dr. Gore and the "fifty Anglicans", whom he captains in this new venture, is that they are all so hopelessly out-of-date. Let me explain.

Leaving Thales aside as being too legendary, let us take Aristotle, the contemporary of Plato, in the fourth century B.C. We will suppose that a body of scientists set themselves the task of testing his theory that "Matter exists in a three-fold form". How would they go about it? I suppose they would adopt some such course as this: they would read what Aristotle himself had to say; then they would consider what others of his school had said about it; they would take into account to what extent Roger Bacon modified the Aristotelean method, and perhaps what sidelights his namesake of Verulam had cast on the general question; also the Schoolmen, who were mostly of the same Peripatetic school. This we may call the scholastic, or perhaps the philosophical, method.

But in order to make their task complete, these scientists would then bring all the theories and modifications of theories they had gathered and submit them to the supreme test of experiment. As a matter of fact, this is just what they are doing at the present time in regard to this same question of the constitution of matter.

Their findings would then be classified under two principal headings: hypothesis and fact. A fact may be regarded as a demonstrated, or proved, hypothesis, and not until it has been so demonstrated is it to be accounted as fact. This is the modern method: first, hypothesis; then fact.

Dr. Gore, however, and also the Modernists, adopt the old method. They put forth as fact what modern science would regard only as hypothesis. They do not proceed to proof by demonstration. I have called this the old method; but there is an exception to every rule. It was the method of the Schoolmen; but it was not the method of Jesus.

The one fact which stands out as the basis of the teaching among Christians of the first century is the Resurrection. So much was this the case that people thought Paul was telling them to worship two gods: Jesus and Resurrection. But the disciples were not asked to accept this truth on a merely philosophical basis. Our Lord demonstrated it to them. So it became a fact to them, and was by them so accepted and preached. They did not accept it on the authority of the Church, but because it had been proved before reliable witnesses. This is the modern scientific

method. It is not the method of the theologians. And that is why I maintain that they are so hopelessly out-of-date.

On the other hand Spiritualism is entirely up-to-date and scientific, because its teaching is based on facts which are capable of demonstration—including the fact of Resurrection.

"THE PROBLEM OF THE SUBCONSCIOUS".

"I.J.K." writes:—

May I venture one or two criticisms of Mr. Palethorpe's letter printed in your issue of December 1st, with the preface that I make no claim to speak as an expert on psychic science or philosophy, but merely as an onlooker who is too busy with his own branch of science to give more than a sympathetic interest to aid the labours of his friends engaged in active psychic research? Thus I can criticise only the logic of Mr. Palethorpe's remarks in the light of what I understand to be broadly the point of view of psychic researchers. It seems as if Mr. Palethorpe were confusing two different things: the Soul itself (which is *I*) with what Hudson calls "the powers of the soul."

While the Soul is incarnate its normal instrument of perception is the body; in sleep the normal instrument of analysis of sense-impressions is out of action: that is to say, the mode of operation by the Soul called the Conscious is temporarily "in abeyance".

There seems to be confusion of thought—a confusing of metaphor with statement of fact—in the suggestion that when the Conscious is absent from the body it must be in existence in another place. When a candle is extinguished the flame is absent, not in the sense that it is present in another place but that it ceases to exist until the candle is relighted. And when the eyes are bandaged, sight is "absent" for the time being. The Soul appears also to have means of perception other than the body; but perceptions received through the senses and analysed by the brain are strong enough to blot out all but the most vivid impressions impinging on us through our less-used means of reception, which, because they are infrequently used, are referred to as "supernormal". (Much as the sunshine prevents our seeing the stars.)

While the Soul is tied to the body it is not unnatural to suppose that its means of perception are tied there too; the fact that by supernormal avenues of impression one may know what is happening at a distance does not necessarily mean that the soul leaves the body. When I walk along a straight road I know what is happening at a distance before I get there; given a means of perception which is not affected by material obstacles (as is claimed for supernormal powers) I might know what is round the corner before I turn it; and, had I but little practice in analysing impressions received in this way, I might even be inclined to assume that I must have got the information in a normal way by visiting the place on some previous occasion.

And is it necessary to infer from the phenomena of hypnosis that the soul, or its subconscious mind, is stupid? Why not assume as a working hypothesis merely that in hypnosis the analytic function of the brain is temporarily suspended so that the interpretation of the sense data is taken ready-made from another mind, as it is when a clever salesman induces us to pay a high price for things we do not want?

If the "Subconscious" be taken to mean the instrument of the soul which survives death, then the statement (which is sometimes made) that the Subconscious never sleeps, seems to be too absolute; for psychic communications often refer to a sleep after death. And that there is some analogy between supernormal and normal modes of impression is indicated by the statement that "spirits" can be alone when they wish by closing avenues of perception, much as we close our eyes for a rest or shut the window to keep out the noise of the streets.

DECEMBER 15, 1923

SPIRITUALISM IN CANADA.

BY HORACE LEAF, F.R.G.S.

The chief difficulty that Spiritualism encounters in Canada is lack of efficient workers. The country is big, the societies far apart, so that travelling expenses are a serious problem. Time is also a factor. I travelled up from Salt Lake City to Calgary, which lies due north of it, as quickly as possible. It took one hundred hours! From Calgary to Wynyard, where I am now staying, took twenty-five hours. From here I go to Winnipeg. This will occupy a day and a night. It is much the same all through the country.

There is no fault to find with the various Spiritualist organisations; they are most liberal in every way, but owing to lack of efficient organisation they often work at a heavy financial loss. For enthusiasm and hospitality Canadians are unsurpassed. I have worked for Spiritualism and psychic science in many countries and have never once been inhospitably treated; but I have never met with warmer welcomes than the Canadians have shown me.

My stay in Calgary was in every way successful. The hall of Calgary First Spiritualist Church, under whose auspices I lectured and demonstrated, proved too small for the audiences, and two large meetings were conducted in the Library Hall, which was filled to capacity.

From Calgary I went to Wynyard, Saskatchewan, at the invitation of a number of Icelanders. Here there is no Spiritualist society, but a large group of farmers, all of whom are keen Spiritualists, who hold home-circles. The influence of the late Professor Haraldur Nielsen, of the Theological College, Iceland, is prevalent here. I have met members of his family who belong to the Icelandic colony, which is very strong in Wynyard, and they are all more or less interested in psychic subjects.

Last Sunday I conducted the service by request of the members in the Lutheran Church, having on the previous evening lectured in the same building to a full audience. Mr. Frederickson, the Pastor, was away in Chicago. He is a keen Spiritualist.

These people like strong meat theologically, for they asked me not to let the fact that I was speaking in a Christian church in any way affect my message. "Speak to us as if we were members of a Spiritualist church," they requested. I have superintended several of their private seances and have found them replete with good material for mediumship. An outstanding feature is that these Icelanders let their children sit in developing classes, and the youngsters love it.

Last evening I presided at a developing class formed by one of the leading farmers in the district, and found no less than five of his own children present. Their ages ranged between eight and sixteen years. The circle is a fairly old one, the children having been members since its inception, and they look forward to it with even more interest than do some of the adult members.

It is a common opinion that young children might meet some ill-effects by thus sitting. The father, however, assures me that the effect on his family is most salutary. A well-educated man, he had lost all faith in religion and became a sceptic. Believing that what he regarded as good enough for himself might be good enough for others, he did not press his children to go to church, although he offered no objection if they desired to go. The loss of two young boys through appendicitis three years ago aroused in him and his wife an interest in Spiritualism, and, having found great consolation through it, they refuse to withhold it from their children. The example of these parents has been followed by other Icelanders, and the result is that in proportion to the population, there are probably more young Spiritualists in Wynyard than in any other part of the world.

Icelanders appear to be unusually intuitive, and have been able to thrive on very little of an evidential nature. There is not one developed medium among them, although nearly every old member of the colony has had some spontaneous psychic phenomena. One lady, who is not a Spiritualist, but a very orthodox Lutheran, entertained me for a long time one evening recounting her remarkable psychic experiences.

One evening she suddenly saw an apparition of her husband with his head covered with blood. At that moment he had been knocked down by a farm cart some miles away and seriously injured about the head. Fortunately he recovered, a fact of which she was assured at the moment of the vision. "I knew for sure," she said, "that my man would recover."

During my work here I have participated in quite a number of remarkable seances in which much evidence of survival has been obtained, and there is every prospect now of a properly organised society being formed without delay.

It is easy to foresee the progress of Spiritualism in a small, isolated district like Wynyard, where people are not afraid of adverse criticism. This fearlessness of public opinion is one of the chief characteristics of this place. Spiritualism is not popular among the churchgoers outside the Lutherans; but as the Lutherans constitute the largest congregation, they are able to outweigh the effect of the criticism of the other churches. The population of Wynyard is about one thousand souls.

From here I go to Winnipeg, Chicago, Battle Creek, Philadelphia, Baltimore and New York, where I expect to open in the beginning of November. From there I shall return to England, not because I could not go farther afield in America, but because I have a longing to return home.

America is ripe for qualified British workers. I have had several applications from Canadian societies asking me to persuade workers to go over. They may be sure of a hearty welcome, although none but those capable of lecturing and demonstrating should venture. I shall be pleased to advise anyone contemplating this venture if requested.

Through the columns of LIGHT I take the opportunity of conveying the fraternal greetings of various Canadian Spiritualist organisations to the Spiritualists of what they fondly call "the old country".

SPECULATION AND INVESTIGATION.

A philosopher of the last century wrote a book, entitled *Guesses at Truth*. The speeches at the Church Congress, to say nothing of other assemblies of ecclesiastical thinkers, show that there is still a great tendency to make guesses at the solutions of questions well within the range of practical investigation and inquiry. We are reminded of our schooldays and of the severe rebukes from form-masters to pupils who sought to solve their problems by guessing at the answers, instead of working them out. On this question of "Personal Survival After Death" there seems to have been a good deal of erudite speculation entailing a considerable amount of intellectual energy, rather misdirected. A study of Psychic Science and of the philosophy of Spiritualism would have made the way clearer. Indeed, as we know, it has had effect in the case of many studious churchmen who have made intelligent inquiry into our evidence. But too often there was a great fear of speaking out, even amongst clerics of high station. They were restrained by the strong prejudices of their fellows. Prejudices and preconceptions are great obstructions to mental and spiritual progress. But we are deeply concerned, knowing that those who will not learn by Precept must ultimately be taught by Experience which is the best teacher of all, for its lessons remain, firmly rooted in the mind.

LETTERS TO THE EDITOR.

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

DOES CREMATION AFFECT THE SPIRIT?

Sir,—Referring to recent letters and comments in your pages on cremation, may I suggest that the views expressed are largely a result of the mental attitude and knowledge of the deceased during the earth-life.

This was conveyed to me about two years ago (at a voice sitting) by my father, a medical man who entered the spirit life in February, 1909, aged 83; at another sitting with the same medium another spirit who had been over some thirty to forty years naïvely said that he might be old-fashioned but that he did not hold with the idea of cremation.

Surely it is the mind clinging to the physical or "material body" that is the cause of the shock or feeling of discouragement to the "spiritual body".—Yours, etc.,

(Mrs.) H. C. HACKNEY.

184, Clarence Gate Gardens, N.W.1.

"THE AQUARIAN GOSPEL."

Sir,—A short time ago an article appeared in LIGHT pointing out various errors in the *Aquarian Gospel*.

As one who loves the book and has found much inspiration in it, may I point out that everything described "psychically" is liable to be tinged by the outlook, and, in many cases, lack of education of the medium. Nevertheless, it is surely a fortunate thing that spiritual and psychic gifts (grouped together for the moment), are not confined to the University student; the babes and sucklings of little or no technical training may often blunder in the letter, yet frequently grasp the spirit.

May not a lack of education on the part of "Levi" have led to the errors in question? He is stated to have copied this book from the records in the ether, and we all know how easy it is to make mistakes in copying! Imagine a small, backward schoolboy, taking down some passages from Browning!

Anyone reading the *Aquarian Gospel*, not as a critic of the letter, but with a sincere desire to grasp the spirit of the book, will find in it a treasure house of truth and beauty.—Yours, etc.,

ANNA E. MENZIES.

AN EVIDENTIAL VISION.

Sir,—Authentic personal experiences always being of value, I send you a recent one of mine.

This summer, after a very brief acquaintance, I conceived a deep friendship for a girl of my own age, that was warmly reciprocated; and although she was a German, and held on various subjects very unusual views, which clashed with mine, yet there was a peculiar sympathy between us. I knew nothing of the family, beyond the fact that her mother was still living, and that she had a step-father.

Late one night, while alone with her, I found myself able to "sense" her thoughts, much to her astonishment, but when I presently asked whether my impression of an orchard conveyed anything to her mind, she replied decidedly in the negative.

At four o'clock next morning I awoke, and plainly saw (with closed eyes) a large orchard, and standing

beneath flowering fruit-trees was an old and apparently well-to-do peasant woman. I was able to observe all details of her somewhat peculiar costume, face, and deportment. I was particularly struck by the unfriendly expression, which was also somewhat pained. Judging by her wrinkles, I estimated the age to be over 60 years. She was of average height, of large build, and stooped somewhat; her dress was dark and full-skirted, with tight bodice, which accentuated the somewhat high stomach. The tight sleeves did not reach the wrists. A black-and-white, unevenly-striped apron was tied round the waist.

I may add that I was informed clairaudiently that the figure was my friend's grandmother, a widow who had carried on the farm by herself for some time.

On rising, I went to my friend's room, and described what I had seen. She could not identify the person at all, but at her request I wrote a minute description of the vision, which she promised to submit to her mother on her return.

Later, I had a letter containing these words:

I must tell you that my mother recognised the peasant-woman you saw as her mother, and every detail was right, even to the deportment and the lips, and—this is important—she died under blossoming fruit-trees in the garden, when 56 years old.

I was also able to see my friend's father, and give a personal message from him, and, later, also an acquaintance, yet living, but against whom it was advisable to warn her as being undesirable.

My friend was not a believer in Spiritualism.—Yours, etc.,

MARIE MULLER.

"Burnt Ash", Redhill.

THE "SUBCONSCIOUS."

Sir,—In reference to Mr. P. Reginald Palethorpe's letter in your issue of December 1st, I would not dare even to try to solve his problem regarding the "subconscious". I merely give, for his consideration, the following items which, in a measure, have helped me to stop short of utter bewilderment when thinking about it. Not without hesitation I suggest:

That in reading works on this subject it is helpful to bear in mind the distinction between "language" and "jargon" as set forth in the dictionary; that "conscious" and "subconscious" are adjectives and, as such, cannot be considered as being in apposition with such nouns as "ego" or "entity"; that it is more helpful to consider mind not as a Thing in the usual objective sense, but as a Process. In this sense the brain is a thing and is the instrument of the process "mind".

All this may be wrong; but it is comfortable. So many of these learned writers, as I have found, in dealing with the "subconscious" and kindred matters, would have us start half-way up the ladder. We ascend—or think we do—to a height where we become dizzy. Then we have to descend for a breath of our native air and, descending, find our feet dangling in space with no *terra firma* within our reach. Better begin on the lowest rung and go slowly.—Yours, etc.,

G. VALE OWEN.

MR. W. D. KENNARD, of 28, Somerset Road, Ashford, Kent, writes that he is again organising Christmas teas during Christmas week and the first week in the New Year to some hundreds of children and old folks, and appeals for support either in the way of money, new or left-off clothing, or other gifts. Mr. Kennard will gratefully acknowledge all donations. He also would be glad to receive spare copies of LIGHT for free distribution.

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LIGHT,
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SOUTH KENSINGTON, S.W.7.

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FORECASTING THE FUTURE.

G. L. J., a medical specialist, raises the question as to the extent to which clairvoyance enters into palmistry, since both may yield astonishing results, especially as regards forecasting the future. He tells us in a letter which is evidently intended for publication, that when in London last year he visited a palmist (Madame Estelle) in order to test the reality of cheiromancy, for he looked upon the lines on the hand as being entirely due to the primitive foldings before and after birth and therefore entirely without significance. He adds that although he was a complete stranger and did not give his name, the palmist told him many things which she could not have discovered in any normal way. Thus:

She first told me that I had lost my two sons in the late War, and also my wife four years ago. That I had recently arrived from a British Colony beyond the Equator, and that I intended returning there very shortly. She also told me that I had had a very severe illness, and was given up by the doctors, but had made a perfect recovery and would live for a number of years. Further she informed me that I had written a number of books, and the one which I had specially come to London to see through the Press would not be accepted at once, but would be published after some difficulty, and would prove a financial success. This work would be followed by several more books and that I should live to see them published. I should meet with many troubles until the end of the year, when I should get rid of them.

G. L. J. goes on to tell us that everything the lady foretold has so far come true, that the details she gave him of his life were positively uncanny in their correctness. He asks, "How is it possible for any person by looking at one's hand to be able not only to tell one's past history, but to foretell the future"? The details of the events and facts given by the palmist were so numerous as to eliminate all possibility of chance or coincidence and yet she was correct in every instance.

Our correspondent's difficulty is quite natural, for although he carries an impressive list of degrees after his name, the phenomenon seems to be beyond even a conjectural explanation on his part.

We fear that we are but little in advance of his position, being only able to offer hypotheses. For instance, it is apparent that some forms of clairvoyance require a focussing point, as illustrated in the case of the crystal, the sand (as in sand-divining) and so forth; but in just what manner the object used as a concentration point for the clairvoyant connects with the psychic power at work, we are quite unable to say. We have been told that in the case of Palmistry and prediction of the future, it is through the pineal gland and the pituitary body that the future is somehow picked up by the subconscious self of the clairvoyant, and that the faint pulsations of coming events thus gathered express themselves gradually in the markings on the hand. This, of course, is unproven. It is difficult to understand it; it may or may not be true.

The main consideration for us is that the future *can* be predicted; the fact is there, even although we may be at a loss how to explain the fact.

The doctor closes his letter with some remarks on the statutes by which the foretelling of the future is made illegal. We know that the Law operates at times with great injustice, but we also know that there are genuine mediums—"and others". It is against the "others"—who having no real gift, deliver the spawnings of their own minds and batten upon gullible people—that the Law should operate. The real difficulty is to secure discrimination so that the innocent and the guilty shall not suffer together. But that difficulty, we have reason to believe, is gradually and successfully being overcome, partly by the education of the public on the reality of psychic powers and partly by the strong agitation which is now going on against legal persecution of persons with genuine powers who use these powers professionally.

THE PRESS AND PSYCHIC EVIDENCES.

A contributor writes of the strange inconsistency represented by the fact that a journal will slash at Spiritualism at one moment and on another occasion the same paper will give a remarkable and convincing psychic story. Of course, it is inconsistent, if we apply rigid rules to the standards of journalism, but a newspaper, particularly when it is a large and popular journal, has to observe a certain amount of fluidity, and this is particularly so in the case of a subject which like Spiritualism is still a matter of controversy and not generally understood. No newspaper can be regarded as something self-existent, so to speak; it has to be considered in relation to its readers. An average newspaper may to some slight extent *lead* public opinion, but it has also to *reflect* it. As regards those cases where the newspapers will on one day publish something entirely favourable to Spiritualism and on another day something antagonistic to it, it is a common enough phenomenon better understood when it is remembered that a newspaper is not the creation of one mind but of many, each of them naturally given to seeing things from its own individual standpoint. In order to get a true idea of the position of the newspaper press at large in relation to Spiritualism, it is necessary to take a very large and general view. The outstanding fact for us is that whereas forty years ago the newspaper press would hardly notice psychic phenomena at all, and even then only with a contemptuous sniff, to-day the subject has laid hold of the public mind to such an extent that the Press at large is giving it attention. The change between then and now is tremendous. It can only be gauged by one who clearly remembers the attitude of the Press forty years ago as a matter of personal observation and compares it with the position of to-day.

SIDELIGHTS.

A portrait of Sir Arthur and Lady Conan Doyle on board the s.s. "Windsor Castle" taken immediately on their arrival at Cape Town appears in the *Cape Times* of November 14th, which also gives the text of a broadcast message by Sir Arthur, who said in the course of his brief address: "We Spiritualists are defending what is the very heart and core of religion. . . . We esteem all creeds and help all. The Jew, the Moslem, or the Buddhist has to die, even as we have, and our exact knowledge of what occurs at death and after death applies to him as well as to us. . . . I should be proud indeed if my visit to this wonderful country induced the inhabitants of it to look more closely into the matter—for nothing more important could possibly engage their attention." We understand that Sir Arthur's broadcast address was warmly received.

* * * * *

A portion of an interesting document describing personal experiences in a haunted house is reprinted in the *Dublin Sunday Independent* of December 2nd. In the course of the statement the writer says that after lying awake for perhaps half an hour in bed he heard a sound as though a rope were being dragged across the floor. Suddenly by the flickering glow of the fire he observed "an old man, rather stout, in a sort of roan-red dressing gown, and with a black cap on his head, moving stiffly and slowly from the alcove. . . . There had been no recognition of my presence. I did not speak but I saw it as distinctly in outline, colour, and expression as ever I beheld a human being." The writer continues with a description of the man having, around his neck, a noose that he appeared to be manipulating at the baluster rails of the staircase, outside. The house in which these incidents are reported to have taken place, in Aungier Street, Dublin, was formerly the dwelling of Judge Horrocks who had the reputation of being a "hanging judge". He hanged himself in the building under "an impulse of temporary insanity", as the coroner's jury put it, and his body was brought for burial to St. Peter's Churchyard close by. The haunted house of Aungier Street, says the *Sunday Independent*, no longer stands, having been burnt almost to the ground. On its site has been erected a substantial shop and premises.

* * * * *

Miss Nell St. John Montague in the *People* of December 2nd puts on record some more of her psychic adventures. She was the guest at a house-party given by the late Sir Henry Blake, the former governor of Hong Kong, at Myrtle Grove, Youghal, Ireland—a former residence of Sir Walter Raleigh. A fellow guest—a handsome, charming woman who was known as the widow of a Naval officer—approached Miss Montague and insisted on a psychic reading by means of the crystal. "Major M.," she said, "has asked me to marry him and I want you to tell me if I shall be happy as his wife." Miss Montague consulted her crystal ball and after a few moments said, "You cannot accept him; you are a married woman." Indignantly the consultant replied, "I am the widow of a British Naval officer. . . ." But in the crystal Miss Montague had perceived the truth concerning her consultant. The lady was already married—to a Chinaman! After furiously denying, the lady broke down and admitted that she had gone to China as a governess to an English girl and that there she met a wealthy Chinese nobleman. They had married and a child had been born. Finding her life insupportable she had run away to England where she had lived on the financial support provided by her Chinese husband, but posing as the widow of an Englishman.

"The Soul Never Dies" is the title of a *Daily News* report of December 4th of a speech by Dr. J. A. Fleming, F.R.S., at a meeting of the Philosophical Society of Great Britain, of which he is President, at the Central Hall, Westminster. He argued that "the continuous sense of personal identity we each possess" supports the view that there is "something else in a human being than a body." Said the speaker: "Ascertainable truth is not limited to that which can be experimentally demonstrated in a biological laboratory nor to that which can be resistlessly proved to the reason by rigid logic alone." The *Daily News* of December 4th describes Dr. Fleming's address as "a challenge to Sir Arthur Keith and other scientists who hold that the mind or soul dies with the body."

TRAVEL DURING SLEEP.

I have touched upon considerations which, to my own mind, open the way for a belief that the soul has power to leave the sleeping body.

We are now to consider the question of the soul's more extended flights. If it can make excursion to distant places on earth, can it go yet further and enter realms beyond earth?

There is a remarkable consensus of testimony on this point, psychical communications in general asserting these extra-terrene excursions. Personally, I am much impressed by what is told me by my own communicators. In previous chapters I have stated some of my reasons for certainty about their identity. Knowing them as I did while they were on earth, I am confident that they would not intentionally mislead me. Their remarks on this subject are the outcome of observation and experience.

They say that they have seen my soul issuing forth and have accompanied the traveller, leading him to their own sphere, and there conversing with him. Other of their friends travel in like manner. On arriving, we are somewhat slow in awakening to a realisation of our surroundings, and tend to grow dull and heavy as the time for return approaches. Meanwhile, we are each connected with our sleeping body by a cord of etheric matter drawn from the soul's ethereal form.

They point out that this essential body of the soul is necessarily less complete during the temporary loss of etheric matter forming the connecting cord. Hence, it is not so adequate a vehicle for the soul's manifestation, and not so alert as it will be when finally separated from the physical body at death. This etheric cord is essential to physical life; there can be no complete separation of soul from body until death. But this cord, or ray, of etheric matter is indefinitely elastic and does not impede the free movement of the soul.

The representation therefore amounts to this: the soul always animates an etherial body which normally interpenetrates the physical form. When the soul travels from the latter there is a connecting link. At death this link is finally released, and then the etheric body in its completeness rises with the soul to its new sphere.

One naturally desires to know why, if vitality flows down this cord, from soul to distant sleeping body—why consciousness, sight, emotion, memory do not also reach the brain and cause one's dreams to be of Paradise? Possibly it is on those rare occasions when a modicum filters down and when the brain is more than usually receptive, that we have those outstanding impressions with which we wake, remarking to ourselves, "That dream seemed more than a dream". Such dreams there are, and poor indeed is he who knows nothing of them.

From *Life Beyond Death with Evidence* by
the Rev. C. DRAYTON THOMAS.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

DECEMBER 15, 1923

EXPERIMENTAL RESEARCHES.

"OSCILLATIONS."

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

It is the observation of a thing, however trivial, which makes it important. A falling apple is a trivial thing. Let us take up a common stone and tie a bootlace on to it. What is the sense of making such a toy? You can sling it at things, and twist it round and round, idly playing with it; also, you can sit down and consider it; hang it up on a nail and notice that it swings like a pendulum. Its use depends upon your mind. You have now touched a principle of the Universe; you are watching *periods*. Why does the stone swing to and fro? Yes, why on earth *does* it?

It does so because on earth—on our earth at any rate—there is a force called gravity. What is gravity? I submit that it is the recognition of some common centre by everything. This stone, for instance, evidences perfectly well where the centre of the earth is, and when it is freely suspended it always tries to point towards that centre. Why? Is it not because the earth possesses an invisible aura, and everything on it indicates what must be the middle of that aura?

When you tie a bootlace on to the stone and hang it on a nail, you are giving it another centre, some point on which it can swing or oscillate. The stone hangs perpendicularly; that is to say, it points towards the earth's centre. If you draw it to one side and then release it, the stone oscillates: beats time.

If the bootlace is thirty-nine inches long, each complete oscillation will be two seconds, and each beat will be one. The length of the suspension determines the time that the stone will take to make each oscillation.

If you pause to think about it, this very simple thing will seem a most wonderful piece of apparatus, because it gives us a definition of time. Space-time is a distance from a given centre. If you want to see seconds forming you can hang a stone thirty-nine inches below a nail and watch time operating.

Now let us overhaul our thinking machinery. The stone oscillates steadily between past experience, through present conditions into the future. Goes, pauses, returns. Every action of the moment owes its origin to some previous moment and advances upon some moment in the future. Our whole life is as the oscillation of this suspended stone beating out yesterday, to-day and to-morrow, our destiny? What is free-will then? Is it also some particular kind of oscillation?

Not at all. Free-will and determinism are polar aspects of a dual-unity concept. They are the modifications of destiny's oscillations. Let the stone climb up its tether and shorten its suspension and time beats half-seconds; shorter still, and it beats tenths of seconds.

It has got to swing so many times on account of the initial impulse that gave it life and motion, but the *rate* at which it performs its destiny is governed by the distance from its point of suspension, and herein lies the meaning of time. At the centre there is no time; one moment there is as a thousand years elsewhere. There is no oscillation at the very centre.

Jupiter swings slowly round his age-long year while we do it in a minute portion of a life time, one year!

Tom there is slowly working out his purpose in the universe, cramped up in a stuffy little office, while Dick is off to the wars, to be snuffed out in his boyhood.

Harry has about reached the end of his tether on a bed of sickness; time moved slowly for him; the last few months dragged like years.

Each one of these has got to perform (we may suppose) a definite number of oscillations, now dipping into past memory, now acting on the impulse and then reaping the result of action.

Not one of these is working on the same wave-length, and their lives are not keyed to the same pitch of tune. All will come to rest at last and cease to manifest a physical self-centre.

Our stone now hangs perpendicularly; the last few oscillations have been performed, and it is at rest; but the very meaning of rest, in this instance, is that the stone has become wholly "conscious" of a far greater centre, the earth's centre known to us as the centre of gravity, and beyond this there are even more magnificent centres. Sun Centres, System Centres, Centres of Cosmic Whorls and possibly, as some think, some magnificent Universe-Centre to which in the end our conscious being will be directed—the Heart of All.

In the meantime, we cannot all see and feel alike. Those of us who beat seconds cannot get into step with those who beat minutes, and both have little in common with those who beat hours.

One would have to see things from some outer region where time is of no consequence in order to understand. So long as each one is patiently fulfilling his destiny, turning past time through the present moment into work of the future, all is well.

So much for a little experiment with a bootlace; it may be worth remembering, however, before we throw it aside, that it has brought us a step in the direction of understanding how time is connected with motion; later we may experiment with a rather more delicate instrument.

A MESSAGE CONCERNING
CHRISTIAN SCIENCE.

THROUGH THE HAND OF RICHARD A. BUSH.

Mr. Bush writes:—

An acquaintance, wavering as a Christian Scientist in fidelity to the principles of this science and its organisation, asked me if I would endeavour to get into touch with its Founder. The following is the result, written under an influence of dignity, seriousness and great will power.

I write with this instrument instead of the pen I used on earth. You have sought me and I have come. Doubt not my person. I am indeed the woman you asked to come and tell you if I still hold the views that I gave to the world when in the flesh, as Christian Science. Mary Eddy Baker I am. I am told that one of my followers is in doubt and he has requested you to seek me. I know now that I was the willing instrument of a great band of thinkers here, who truly were convinced that they had a message of supreme truth to give to the world. I have met my inspirers. They are earnest souls, and I cannot do otherwise than thank them for their work through me.

They have emphasised a phase of truth which will benefit those who grasp it with enlightenment. That truth is that Mind is an all-powerful force in the lives of men upon all planes of being, and when *mind-stuff* is impregnated with the knowledge and love of God it is omnipotent. All the forces and manifestations of your physical world can be controlled by this mighty power which may be termed God. God is all *mind* and God is all love. On these two aspects of truth hang the whole law and the prophets. This is the central stone in the arch of Christian Science and of all progressive religions. Preach this and you will not err, neither will you lead others into error. There is truly a mind of the flesh and a mind of the spirit, and the two are antagonistic in the sense that they are in perpetual conflict, the one to dominate the other. This quality of the two minds forms the arena of the battle of progress, and the soldier of Christ, the God-principle in man, must ever keep his armour on with unsheathed sword. From this message through me I have nothing to retract, but I do not say that every

word I wrote is truth. Where man is there is the possibility of error, and I do not claim to have been a perfect woman.

Here I thanked the communicator and said: "Do you wish to modify or explain anything you taught?" She replied: I was too emphatic in my words about spirit communion, and this fault is both my own and that of my inspirers.

I inquired if they really recognised this, and was answered: Yes. They have seen that spirit intercourse through mediums may be of the highest, and that to condemn or prohibit all spirit intercourse was an error of judgment. So they have commissioned me to take this opportunity, once more afforded, to declare this error; but at the same time to urge and implore all mediums and their seekers to strive for the highest and to beware of mining the spirit world for its grosser stuff. I would see the world grow more spiritual. I feel the passion of this desire strongly, and I pray the All-Father, the male and female living Entity who created all things of the earth, to help me in my work, my continued mission to raise mankind.

M. A., another communicator, then wrote as follows: This has been a mission of love for you. We sought for Mary Eddy Baker, and were rewarded by being led into her presence. She is a noble lady whom all would do well to respect and love. She came quite willingly to you, and we are sure that we have brought to you the earthly founder of Christian Science and that she has spoken what she believes to be truth.

Another communicator then gave the following: I was one of the emissaries of your request, and it has been to us not only a pleasure to serve you but it has been very instructive to us. We found her associated with an earnest band of workers and followers of the Master in their own way. She was taken to them after her passing, as that was her rightful place. She is one of their company, not as the head of that band, but as an honoured associate thanked for her work and ready response to their inspiration and influence. Their light is not quite the same as ours, nevertheless it is a light from the Father, and we would not desire to change it by our own rays of light. Freedom of expression, a tolerance for all forms of good is the fundamental principle of intercourse in the higher spheres of spirit.

SPIRITUAL VALUES.

BY ALICE E. WHITE.

One of the high arts of life is the acquirement of a right sense of valuation, and only those who have realised this truth and have in process the adjustment of their own scheme of values know what vigilance is required. The older we grow and the more we use our powers of observation, the more do we realize that most people's lives are based on values which, to say the least, are more or less destructive, if not disastrous.

Our sense of valuation depends entirely on our outlook and understanding. It is a reflection of our sense of proportion; thus when the vision is limited the induction is limited. Also it is in a constant state of alteration, varying according to our growth and evolution; so that until we reach maturity (vague term!) our judgment is of a fluctuating sort. But when we reach maturity there should surely be an attempt to base our values on a solid foundation.

We fully understand, of course, that on this earth we only see "as through a glass darkly", and that what we consider right to-day may be proved wrong to-morrow. No one realises this more than a Spiritualist whose sense of proportion is usually turned

upside down by the revelation of the Spirit. But it is possible to recognise certain fundamentals as the permanent basis of everything.

Having, then, reached this stage, what can give us this solid foundation—a sound, reliable sense of values? There can be only one answer: the understanding of something of the universal laws of God, the Cosmos and Man, because these have been from all time and will continue to all time. Let us postulate:

(1) That God is the Creator of all life, the Great Father, and Universal Principle; the One in whom the Many live and move and have their being, outside of Whom nothing is nor can be.

(2) That the Cosmos is the manifestation of God; that the material world is an expression of the spiritual: as without so within; as below so above.

(3) That Man is a tripartite being, consisting of body, soul, and spirit; that his body is mortal and his spirit immortal. That the purpose of life here is not material gain alone, but the care and development of that which survives death.

These things are incomprehensible to the masses, as they always have been; and they ask, like Nicodemus, "How can these things be?" and we have to reply in the same way that Jesus replied: "Except a man be born again he cannot see the Kingdom of God." This is the secret of the erroneous sense of material values; this is the explanation of their unbelief—the absolute incapacity to see anything not registered by their physical eye and not comprehended by their finite mind. Hence, we see the secondary put before the primary, the transient before the eternal. Endless joy is thrown away for the pleasure of the moment, opportunities wasted; affections centred on "things that time so fleetingly bears away" while cruelty is practised in the name of discipline, and tyranny under the cloak of religion.

But what about the Spiritualist? He understands these things and is able, thank God, to build a solid foundation; but what of the structure? Is this raised without further temptation, without trepidation? By no means; although he has been "born of the spirit" there is no cessation of struggle. The opposite, in fact, is the case. For the moment his spiritual eyes are opened, and his "subjective mind" becomes operative, there begins the fiercest struggle between the material and the spiritual. The "objective mind", which is the aspect of the mind controlling the physical and objective realm, asserts its powers with greater force in its effort to crush the newly-awakened opponent. It promises us pleasure, happiness and gain if we will but listen. It instantly opposes every effort made by the subjective mind, and tries to persuade us that the preservation of the body is the sole object of this life. It whispers: "Why bother about to-morrow if to-day be sweet?" And on every occasion that the spiritual mind says "I can", "I will", so surely does the objective reply "You can't", and "You shouldn't".

This is the experience of every earnest soul, and as we are treading the same path and warring with the same difficulties, the following rule may prove helpful if we are firm and honest with ourselves.

Let us ask ourselves: *How much will it matter in ten years' time?*

If we ask ourselves this simple question when we are in doubt, paying full attention to our duty and our obligation, it will always point the way and bring just that added force on the side of right, and so frustrate the effort of the physical to gain dominance.

In conclusion, if we adjust our values, starting with the small things, in the light of ten years, they will be right in the light of eternity.

RAYS AND REFLECTIONS

Someone protests that Spiritualism should not be treated as a football to be kicked to and fro between opposing sides. True; it is worthy of a nobler fate, but as things are to-day we must be content to see it used in this way. It suffers nothing by the ordeal. After being kicked about all day, it remains, in Emerson's phrase, "round and full at evening." If it could have been killed by rough usage it would have perished long ago.

* * * * *

The ready wit of Hannen Swaffer, when it is a question of answering the critics at a public meeting, has often been noted. After one of his addresses recently, a solemn interlocutor raised the question of the Old Testament prohibition: "Thou shalt not suffer a witch to live." Swaffer instantly pointed to a medium amongst the audience. "That's a witch!" he said, "let us burn her—come along, let's kill her!" The repartee was so swift and unexpected that it left the critic in the air and the audience smiled broadly. Another inquirer naïvely asked whether all raps come from spirits. Swaffer's reply was to give the table two sounding thumps. "There are two that *don't!*" he said.

* * * * *

In the course of a charming letter which has reached me from a Roman Catholic correspondent, who signs herself "A Grateful Convert", but withholds her name, I find the statement: "Your best men come to us: Cardinals Newman and Manning . . . and G. K. Chesterton." I should like to have replied personally to my correspondent, who writes in a courteous vein, of regret at my apparent lack of complete understanding of the Catholic position. She (I am convinced it is a lady) tells me of authenticated cases of supernatural happenings at Lourdes; a little Wimbledon boy, aged four, suffering from spinal disease, was cured after ten baths, and a Miss Nightingale, a child of fourteen and a relative of Florence Nightingale, was cured of deafness; this young lady, says my correspondent, "was sitting at the Grotto when all of a sudden she heard the Magnificat being sung." I take it, although the writer does not say so specifically, that this was unearthly singing; anyhow, the child was cured, in spite of the fact that the "specialists said they could do nothing for her." That is the main thing, and the particular religious circumstances of the healing are a minor consideration.

* * * * *

One passage in the letter arrested my attention. Says the writer: "I have never attended a seance. . . . I know the Devil is president at the seances." I have heard this argument—if it can be dignified by the name—on many occasions, particularly from members of that great community to which my correspondent belongs. However, I find it impossible to consider the objection seriously. After a close study of psychic matters covering more years than I care to contemplate, I have failed to find any trace of anything supernatural either of evil or of good. One sees only humanity in its high and its low aspects; and that is all.

* * * * *

I am reminded in another connection of a distinguished preacher—I think it was a bishop—who many years ago told of a sermon he had delivered at a lunatic asylum, and of the joy with which the lunatics heard the Gospel message. This proved a welcome tit-bit for the Rationalistic Press. A Freethought journal made some caustic comments on the matter. It said—but you can easily imagine what it said! It would have called for a strong sense of humour in a religious man to read its ribald remarks without indignation. It is well to remember that if Spiritualism has malignant enemies, so has Christianity.

D. G

NOTES ON NEW BOOKS.

"The Pulse of Darkness." By Edward Noble. (Jarrold, 7s. 6d. net.)

The psychic element is very slight in this story of the sea, but it deserves notice as being an admirably written nautical romance, vividly coloured, and worthy to rank with some of the best sea tales in the language. Mr. Noble's previous book, *Moving Waters*, scored a notable success, and this one should meet an equally happy fate.

J. A. N. C.

"The Chain of His Sins." By E. Almaz Stout. (Putnam & Sons, 7s. 6d. net.)

Captain Champion, desperately wounded during a punitive expedition, lies dying on the battlefield; the soul of a newly slain native takes possession of the white man's body, and for many years the captain, physically recovered from his wounds, lives completely cut off from his friends, being regarded as insane. The possessing spirit is finally exorcised by a priest. This theme is not the least interesting part of a novel in which the human element is well portrayed and the plot not too conventional. The story, well told, ends in a promise of happiness, long deferred but realized at last.

E. K. G.

"Stepping Stones and Other Love Poems." By Fielding Fielding-Ould. (Heath Cranton, 2s. 6d. net.)

A little festival of romantic love in the May-time of Love's year. In this small volume the author will agreeably surprise many jaded readers with some modern and graceful verse that is likewise spontaneous poetry. The poems, threescore and ten, all of them written about *her*, are redolent of youth and youth's delights. There is much daintiness and delicate humour in the poems. But the deeper note is not wanting, as in this:

In those far worlds, if one perchance be lost
Amid the souls uncounted, still her call
Shall find me, and from the unmeasured depths
Across the whole great universe of God,
I will rise up that hour and come to her.

B. P.

"What Handwriting Reveals." By A. Henry Silver. (Foulsham's, 2s. net.)

"Graphograms." By A. Henry Silver. (Foulsham's, 2s. 6d. net.)

These two interesting books are quite distinct from each other but mutually complementary. The author's view, as set out in the first, is that traces of the writer's character, temperament, health, and mental states are contained in the handwriting and can be detected by the expert. He deals very practically with the subject, giving various illustrations and "keys" which enable the amateur to embark on the study of character-reading from the handwriting.

Graphograms contains numerous charts for rapid analysis of character by handwriting; specimens are given for comparison. This useful and amusing little book should sell widely as a Christmas or New Year's gift.

N.

Music.—Carlyon de Lyle, the well-known composer, has brought out three further pianoforte pieces, "Mount Grace of Ingleby", "A Song of the Pines", and "Firelight Reveries". They are graceful, full of atmosphere and charm, and each has the peculiar individual touch that marks the work of this composer. John Alleyne, whose name is, of course, widely associated with the Glastonbury Script, has designed three attractive covers for these pieces, which should find a ready sale among music-lovers. The price of each copy is 2s., and the publishers are Swan & Co.

NEW BOOKS RECEIVED.

"THE VAMPIRE." By Montague Summers. (Kegan Paul, 15s. net.)

"MEDITATIONS ON THE BELOVED." By Sarojini. (Eveline Vernon Walker). (Kealey's, Ltd. 2s. 6d.)

"THE GENERAL BOOK OF THE TAROT." By A. E. Thiersch Ph.D. (Rider & Co. 6s.)

"THE ESOTERIC ORDERS AND THEIR WORK." By Dion Fortune. (Rider & Co. 3s. 6d.)

"THE MYSTERIES OF BRITAIN." By Lewis Spence. (Rider & Co. 10s. 6d.)

"STEPPING STONES AND OTHER LOVE POEMS." By Fielding Fielding-Ould. (Heath Cranton, Ltd. 2s. 6d.)

"MAN'S PLACE IN CREATION," "WORDS OF WISDOM FROM THE SPIRIT KINGDOM," and "MAN'S HERE AND HEREAFTER," Parts 1, 2, and 3 of the Spiritual Wisdom Series. By Frederick H. Haines, F.C.I.B. (Simpkin, Marshall, Price respectively 1s. 6d., 1s., and 2s. 6d. net.)

"WEIRD STORIES." (Published by Illustrated Newspapers, Limited. 2s. 6d. net.)

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October, 1928.

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Editor—Stanley de Brath, M.I.C.E.

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6.30, Mrs. Nelly Melloy. December 19th, 8, Mrs. E. Balmere.

Camberwell.—The Central Hall, High Street.—December 16th, 11,
open circle; 6.30, Mr. W. A. Codd. Wednesday, 7.30, public circle at 55,
Station Road.

Peckham.—Lausanne Road.—December 16th, 7, [Mrs. F. Kingstone.
Thursday, 8.15, Mrs. M. Mauder.]

Richmond Spiritualist Church, Ormond Road.—December 16th, 7.30,
Mrs. Filmore, address and clairvoyance. December 19th, 7.30, Miss J.
Proud, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—December 16th, 8,
Lyceum; 6.30, Mrs. E. A. Cannock, address and clairvoyance.

Fulham.—12 Lettice Street (Nr. Parsons Green Station).—December
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Tuesday, December 18th, at 7.30, Clairvoyance MRS. NORDICA
Thursday, December 20th, at 7.30, Clairvoyance MRS. CANNOCK

GROUP SEANCES.

Monday, December 18th, at 7.30 MRS. F. TYLER
Wednesday, December 19th, at 3 MRS. KINGSTONE

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Clairvoyante: Mrs. Patterson..

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