

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT!"—Paul.

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AMONGST the contents of the present issue are:—

- "THE SORRY TALE."
- THE BRITISH COLLEGE BANQUET.
- SIR ARTHUR CONAN DOYLE'S SOUTH AFRICAN TOUR.
- WITCHCRAFT AND MATERIALISM.



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NOTES BY THE WAY.

DREAM AND TRANCE.

There was a time when to tell one's dreams was regarded as a kind of idle chatter. We are getting past that stage, now that it has been shown how much light the dream life throws on the nature of the soul in man. It is becoming part of our scientific Spiritualism in spite of the idea (quite erroneous) that the peculiarly scientific region is found in the study of physical phenomena. We say this quite recognising that as conventional Science will only be convinced along the physical line of evidence, this has to be studied also. Those who have read Mr. J. W. Dunne's remarkable book *An Experiment With Time* will remember how he showed that our dreams while they often represent past events contrive also to work in future events. Some of us can emphatically endorse this from our own personal experience. It has been said that "the trance is the doorway of the Occult"; and it may well be that for many sleep is the doorway to the trance. It is certainly one of the most promising fields of exploration, this realm of dreams. At present it is very much a jungle, but a jungle that can be cleared and annexed to the territory of the soul.

AS AT PRESENT ADVISED.

When modern Spiritualism had been some twenty years in the world and had accumulated a number of arresting facts, it was said that the time had arrived when the subject should be scientifically investigated. And since those days, whenever the matter cropped up conspicuously various authorities rose up and remarked portentously that the subject ought to come under the attention of science. At last it became quite a stock phrase in certain newspaper articles, the writers of which, after a rambling discourse signifying nothing in particular, would add as a grave reflection that it seemed that the subject demanded scientific investigation. But in the meanwhile, it was examined from time to time by several scientists of repute, who reported in its favour, a most deplorable circumstance, showing that these scientists were not efficient. The formula was then amended, and it was indicated that competent scientific examination was needed. But the other day we learned from a scientific authority that

the subject did not lend itself to competent scientific investigation. It is altogether too bad of the subject to behave in this way. It shows such a disrespect for Science. Looking at the matter impartially, we should suppose that the scientist of Spiritualism would be the competent Spiritualist. But probably that is a heretical opinion, for now we have a scientific orthodoxy to replace a religious orthodoxy which seems to have gone all to pieces.

SCIENCE, WORLD-HISTORY AND SPIRITUALISM.

The brochure containing Mr. Stanley de Brath's Scatcherd Memorial Lecture to the London Spiritualist Alliance in March, 1928, is a welcome addition to our pamphlet literature. It puts on record much instructive matter not only in regard to Spiritualism and Psychical Research, but also the story of evolution, organic and inorganic, which is accompanied by valuable diagrams, obviously the outcome of minute and painstaking labour. The pamphlet indeed covers concisely an immense amount of ground. The psychic student will find some useful points in the book as regards the work done by science in the field of psychical research. On pp. 8 and 9, for instance, appear the names of some of the leading scientists who have borne witness to the reality of phenomena. There is a picture of Miss Scatcherd and of the famous "rose" skotograph with Dr. G. Lindsay Johnson's account of the experiment, and although the whole story is not told, for we believe the appearance of the rose on the plate had a deep significance for Miss Scatcherd, the account is sufficiently arresting. (Possibly the additional particulars regarding the rose were omitted as having no scientific value.) The pamphlet which is issued at 1s. and on sale at the L.S.A. and other bookstalls is the copyright of Mr. de Brath.

MR. S. G. SOAL AT THE BRITISH COLLEGE.—Mr. S. G. Soal, one of our most earnest students of psychical matters, gave the members of the British College an illuminating address on "Thought Transference" on 27th ulto. Mr. Soal is at present conducting a weekly investigation on behalf of the S.P.R., in which seven hundred people take part all over the Kingdom, to decide if possible whether telepathy between ordinary people—not in touch with each other through any emotional rapport—can be established on a careful statistical basis. The lecturer dealt with the history of Telepathy, and illustrated his matter in an interesting way from personal experiences. Mr. J. Hewat McKenzie presided.—B.

LONDON SPIRITUALIST ALLIANCE.—On Thursday evening, 7th inst., Miss Margaret Ottley gave an address to members and friends of the Alliance on "The Scripts of Cleophas—reviewed as a Psychological Problem". Mrs. de Crespigny occupied the chair. We hope to give a report later.

"THE SORRY TALE."

A STORY OF THE TIME OF CHRIST BY "PATIENCE WORTH."

BY BARBARA MCKENZIE.

I feel ashamed, as a student of our literature, that I have not long since made myself acquainted with the above tale,* received through Mrs. Curran's ouija board in 1913-14, and published in 1917 by the Henry Holt Co. of New York; but a copy had not found its way into my hands till Herman Behr, the friend of the medium (who has assisted in the publication of many other writings by "Patience Worth") gave me one last year. Indeed, I was somewhat put off from tackling it even then by the opinion of two well-known students, who, after perusal, reported to me that they had wearied of it during their reading. Since examining it with the greatest enjoyment during the last month, I think I can see the reason for this judgment. *The Sorry Tale* adds very little to our knowledge of early Christian origins, nor does it throw any new light on the life of "Jesus Christus", as He is called in the tale, and both these readers may have been looking to the book for such knowledge. The tale also suffers from repetitions, as do many psychic utterances. I look upon this repetition as rather natural in this purely Eastern story, which meanders on its way in a manner we would object to in a Western tale. Provided the reader lets himself go with the rhythm of the story, not hurrying over the reading, nor expecting from it what it cannot give, he may find, as I have done, that it makes a rich contribution to psychic literature and provides another answer to the oft-repeated allegation of triviality in communication.

In *The Sorry Tale* "Jesus Christus" appears as if just touching various lives, and usually with powerful effect. He is the one who comes to remind man of his great "Sire", whose message of love is the one thing which will keep the world sweet. Many who appear in the narrative, and who never see Jesus personally, feel the impact of His personality, through the reports of others, and His words—which even while He was in Nazareth and Galilee, shook Rome's influence over the Jews—are known and treasured by many Jews and Gentiles. We feel Him rather than see Him in this story, and the picture, though differing in some details from those in the Gospel, is a beautiful and compelling one to the very end. Mary, the mother, is quietly brought to our notice as a power in the background of her great Son's life.

But the main figure is a child born in Bethlehem on the same day as Jesus, the offspring of a discarded Greek dancing girl and Tiberius, the Roman Emperor. Her woe has embittered her, and she gives her child the name of "Hate" or "Hatte". Though later she sweetens and begins too to look for the coming of a Deliverer, the iron has entered into the soul of the child, who is ignorant of his parentage. Separated as a young boy from a real love he had for his mother, who found that her association with him would lead to his discovery and probable destruction by Tiberius, Hate becomes a rebel against every man, a wanderer on the hill-side, accompanied only by an imbecile boy. Again and again he meets the boy Jesus in his wanderings, and always "Hate", even when longing for peace in his tortured soul, throws the sweetness and interest of Jesus back in his face. Both grow to manhood; Hate's reason gives way for a time; Rome's

sleuths are after both, for there arises in the popular mind a curious mixing of the life stories of the two boys, and both find themselves arrested and in the Roman "pits". Then "Hate" comes to himself, and on the night before the crucifixion rests his weary storm-tossed body and soul on the bosom of Jesus. He is one of those crucified with Jesus as a thief—he was said (wrongly) to have robbed the temple of its golden candlesticks—and the last smile of Jesus is turned on this brother who was lost and is found.

That is the theme of Patience Worth—the wooing of a despairing boy from hate to love, and she chooses to tell it in a long story in which a panorama of the most amazing kind of life in Jerusalem and the neighbouring country-side is vividly depicted.

The local descriptions, according to those who have examined such contemporary accounts as are available, ring true. Neither Mrs. Curran the medium, nor any of her group, as far as is known, had made any study of this period, and it is said that the author of *Ben Hur* spent seven years in getting his subject matter right for his study of a similar period in history. Yet, because of *psychic receptivity*, an American housewife becomes the channel through which flowed this "Sorry Tale", as "Patience Worth" named it. It is said that many parts were dictated with the greatest solemnity, as if the narrator, in the fashion of the old Saga tellers, felt the woe of it within her heart.

"Patience Worth" is said to have been an English lass of the 17th century—is she then but the mouth-piece and transmitter of another, who was a student of this period? The tale reads as if the narrator were an eye-witness, as if it is personally known; and many times, I understand, she stopped the main dictation to explain and emphasise doubtful points, which those who have prepared the matter for our pleasure can only hint at, or the book would have been intolerably lengthy. Sometimes, it is said, Mrs. Curran found herself "seeing" the pictures and scenes described, before the words were given, and so identified was the "control" with her own personality that she could feel herself handling the texture of the stuffs in the quaint Jewish market-place, and could describe the strange smells wafted to her. This is "soul sensing" indeed.

The tale is in very readable English, and for word-lovers it contains constant interest, so quaint and apposite are the terms employed in describing the life of the people. Many among the characters are "see-men and see-women"; clairvoyance, clairaudience, visions, prophecy, appear in the pages as natural happenings.

Much discussion has arisen round the book in the United States; "Patience" anticipated this, when on an occasion during its reception she dictated: "Hark ye, there shall be ones who shall tear at this cloth till it shreddeth, yet the shreds shall weave them back unto the whole 'pon love strands. For love be the magic warp, and love may ne'er die, but be born athin all hearts that sup the words."

Here is an amazing word-picture of a drought in Jerusalem:—

"And Jerusalem showed gaunt, and locusts had stripped the herbs close unto their roots, and eat the young figs and scarred the pomegranates, and e'en had they stripped the young barks, and the kine lay, legs up unto the sun, and the heavy odour of flesh rot clung the airs, and the dogs lay within the streets, dead, shrunk, flatted. And women, shaking, bore

*The Patience Worth Publishing Co., New York, supply this and other volumes from the same source, or they can be ordered through Messrs. Kegan Paul, or the Psychic Book Shop; or can be read through the libraries of the British College of Psychic Science and other Societies.

babes that moved not, and their voices shook like grains within an emptied jug; and the serpents came up unto the wells, and stretched and died; and the flies fattened upon carrion; and sheep lay rotted, and behold the weak airs bore the heavy odour that arose from the carcasses at the vultures' pluck. And the walls of Jerusalem sounded out the wailing of men, and the sacrifices were burnt at the hours ne'er set for their offering. And the camels' men offered but their wetted hands unto their beasts; and the birds of the air fell. And the grain stalks rattled, and the stones laughed in glistening, and the air looked even as whited bubbles."

We get a glimpse of Jesus when the boy Hate, in one of his outbursts against Him, cries:—

Who hath set this witchery upon Nazareth, that a man who hath nought, who tendeth sheep [Jesus is spoken of as a shepherd at one period], who asketh ever "whys" of the teacher, who doth take from out their mouths their words and sets their wisdoms upon new legs; a man who clotheth him of coarse stuffs, whose feet show the wet earths of his land and know the stones sharp; a man whose eyes look upon the lowliest, and calleth them brothers; who would touch a beggar's sore and leave thereon a tear to fall, and followeth with the filthy; Whose smile is like the sun at each day's coming—for behold, doth the sky torment, His lips smile quiet, and doth the day shine; behold His smile showeth dazzled of bright words.

As to the *purpose* of such communications a side light is thrown by the Messenger of Cleophas in relation to the dictation of the remarkable *Scripts of Cleophas* through the mediumship of Miss Geraldine D. Cummins, and it is worthy to be placed on record here:—

It is our purpose, if the earth will receive, to sow such seed in the hearts of the men of your generation that faith in our Master Christ shall blossom anew. The men of your day believe mayhap that Christ is dead. It is not so. He liveth and shall live in the minds of the people of your times once more.

TWO REALISTIC DREAMS.

There can be very few families who have not some legend or tradition of a supernatural happening, an apparition or a vision. Lately we received two stories of verified dreams, one of them from Admiral Henderson, and the other from a reader well known to us but whose initials only may be given. Here is the Admiral's story:

THE SHIP AGROUND

My great-uncle was a shipowner in Glasgow and was expecting the arrival of one of his ships.

One night he awakened his wife and told her that the ship he was expecting was aground on the Isle of Man. The practical old lady told him he had been dreaming and had better turn over and go to sleep again instead of keeping her awake with foolish tales.

The old gentleman tried to comply with her advice, but instead of getting to sleep again his conviction became more firmly and vividly established in his mind, till at last he could bear it no longer. He got up, dressed, went to the Broomielaw, chartered a tug and set off for the Isle of Man, where he found his ship aground exactly where he expected, and with the aid of the tug in which he had arrived, he was able to salvage her.

The other account which is somewhat similar is by H. H.:

THE SMUGGLERS

My grandfather, a naval surgeon, while home from a voyage, lived with his wife at a house

near the sea in Hampshire. I have forgotten the name of the village, for the event took place in the days of William IV. My grandfather had a vivid dream that a lugger was nearing the coast, with smuggled goods on board. Awakening, he told his wife, but dismissing the matter as "only a dream", he went to sleep again. The dream recurred, making such an impression on his mind that he jumped out of bed and went to the window. There in the moonlight was a lugger stealthily approaching the beach. Rapidly dressing, he went out and roused the neighbours, and in the end the crew of the lugger were captured with a contraband cargo of silk, brandy, etc. My grandmother often told the story as an example of the mysterious workings of Providence.

SIR ARTHUR CONAN DOYLE'S SOUTH AFRICAN TOUR.

Mr. T. A. R. Purchas of Johannesburg, whose name will be well-known to our readers (especially in connection with some of the psychic evidences obtained by Mr. Robert Blatchford) sends us a long letter regarding Sir Arthur Conan Doyle's visit from which we take some extracts. Mr. Purchas writes:

If large audiences—sometimes exceptionally crowded—wherever he appeared on a platform between Cape Town and Johannesburg, a good press, and an inundation of correspondence—both personal and in the columns of our daily papers—may be taken to signify a real interest in what he had to tell the people about Spiritualism, then his tour was an unqualified success.

My wife and I saw a good deal of Sir Arthur and his family while they were here, and, of course, were present at all his appearances in public. I can recall no previous cases where a public lecturer here attracted so many people, and held them interested from first to last. If his visit to this country does not have the effect of kindling a growing desire on the part of the uninitiated to prosecute enquiries for themselves, and of spurring on to further efforts those who are already working for the cause, it certainly will not be the fault of Sir Arthur! He worked "like a Trojan"—morning, noon, and night, during the whole period of his tour—so much so that when the time came for his final departure from our midst, we could not help noting with regret that his health had suffered as the result of overstrain.

In the course of his letter, Mr. Purchas alludes to the injurious reports which got about to the effect that Sir Arthur was making a commercial profit out of his lectures. As a matter of fact, Sir Arthur has expended far more than he has made. His only object was to propagate Spiritualism amongst the general public in South Africa and not devote himself too closely to those who were already convinced. With this view his lecture tour was arranged by those who are accustomed to manage tours and in a position to provide the largest halls and the necessary wide publicity. These and other facts were conveyed in a letter written independently of her husband by Lady Conan Doyle for circulation amongst the Spiritualist societies in South Africa. Lady Doyle dwelt upon the nature of the sacrifices that Sir Arthur has made not only financially but in devoting his time and labour to the work, surrendering the leisure and the comfort he has well earned, and foregoing the monetary rewards which he might have gained by continuing the literary work upon which his fame rests.

Mr. Purchas alludes to this matter in very emphatic terms, and naturally deplores the misunderstanding which has arisen, and which points to the unhappy tendency of some people to judge a matter before they have heard it.

SLEEP AND SPIRIT LIFE.

AN ASTRAL VISIT.

THE SOUL'S NOCTURNAL JOURNEYINGS.

BY THE REV. GEO. VALE OWEN.

Often when our spirit friends have been telling me of their life and environment I have realized that I knew all about much of it already. And yet, on thinking it over afterwards, I could not remember having either heard or read of it. I believe this experience is common to many; and I have come to the conclusion that much we know of this subject has been taught to us during our visits to the world of spirit in sleeptime.

But few of us are able to bring back more than a somewhat confused memory of the experiences through which we have passed in a state of, more or less, hazy mentality. What, then, of the time when we pass over permanently? Shall we still be only in a like dreamlike state? Or will the mists be cleared away from our mental vision?

Evidently the Rev. C. Drayton Thomas had the same difficulty, and I am glad to have read in his last book, *Life Beyond Death, With Evidence*, the questions which he put to his communicators and the illuminating answers he received on this matter through the mediumship of Mrs. Osborne Leonard.

When he asked whether "during sleep we seem to be our real, wakeful selves, or as if in dream condition?" The reply was, "You do not look quite as alive and alert as if you had left the body for good, but more so than when in the physical body now. The exception is at the beginning and the end; the beginning is like waking and the end is like going to sleep. Except for just at the start you are as bright and alert as at this moment."

He then asked, "When I join you at night do I speak about my earth-life and remember it?" The answer was, "Yes, you do; but you do not remember your earth life so well as you remember that you were with us the previous night. You can remember whether you came over the night before or not. If I suddenly ask you a question about your day's doings, there is a certain effort to remember, because you are leading a dual existence." He was further informed that "the stretching capacity of the communicating cord is dependent on progression in ordinary life." In other words, the more spiritually progressed we are, the higher can we go during our sleeptime visits to the spirit spheres.

In which connection it is good to hear that, "the character progress is more important than the mental, the thinking of and trying for good things, living up to a high ideal or by striving to do so. Striving counts for so much, even when you cannot keep up to the ideal. It is not so much the race which makes the athlete strong as the training for it." Thank God for that, say I.

Then, to round off the matter, Mr. Thomas asks, "Is waking after death anything different from finding oneself there during night travel?" This brings an answer in the affirmative and also the reason why: "It is different. A visit is not a complete waking; for you are still bound to the physical body and limited in condition by that union. Something is given by you to the physical body, keeping it alive. So you are not nearly so much awake on visits as when finally passing over."

Mr. Thomas adds the information that this incompleteness is accounted for by the fact that the substance of which the connecting cord is composed is drawn from the etheric body in which we function during our sleeptime excursions; which cord also forms the channel by which the necessary vitality is conveyed from the etheric body to the sleeping body left behind in the earth environment.

In that remarkable book *The Projection of the Astral Body* by Sylvan J. Muldoon and Hereward Carrington, Mr. Muldoon tells how when having projected himself in his astral body one night he suddenly found himself in a strange house. He took careful note of the people in the house, particularly a young lady who was engaged in sewing a black dress. On leaving the house to return to his physical body he took a look at it from outside and saw that it was a farmhouse. He proceeds:

Six weeks passed; I had almost forgotten this experience, for it was not unlike many other distant projections. Then, one afternoon, as I was coming home, I saw a girl get out of a car, which she was driving, and enter one of the neighbouring houses. Immediately I recognized her as the young lady I had seen that night, six weeks before, in the farmhouse, when I had been projected in my astral body.

My curiosity was immediately aroused. I loitered about, waiting for her to come out of the house—for I knew she did not live there. Eventually she did come out and walked to her car, and I lost no time in accosting her, saying, almost bluntly, "Excuse me, but where do you live?"

To this, I received the reply, "None of your business," she, of course, thinking me forward and impertinent.

However, I did succeed in talking to her, and, in doing so, told her that I had seen her before, and knew what her home looked like, and even described it to her; to convince her that I had seen her home. My description was so perfect that, on hearing it, she was not so aloof and began to talk more freely, wondering who had told me all this, and asked how I knew these things, when I did not know where she lived.

One thing led to another. I began to like her. I have seen her many times since, have seen her home (exactly as it was in the conscious projection) which is fifteen miles, as the crow flies, from my own home.

MODERN PESSIMISM AND ITS CURE.

Mr. W. J. Evans (Bayswater) in a letter referring to the many cases of suicide reported in the Press, thinks that such tragedies of pessimism have a strong bearing upon the indifference to religion shown by so many people nowadays. He suggests that these things indicate that current religious teaching is deficient in those qualities which would offer help and solace to despairing souls, and that the teachings of Jesus have continually been twisted to serve materialistic ends. Jesus taught the spiritual nature of God and of human life, and so made near and definite that which the world regards as vague and far removed from man's affairs. An arbitrary line has been drawn between the natural and the supernatural, yet there is in reality no such division, and the human race, still in its infancy, may be evolving to a state in which the supposed division between the two worlds will disappear. But in the meanwhile Mr. Evans concludes that much can be done by the acceptance of the pure teachings of Jesus to construct a philosophy of life which will enable all to overcome the troubles and perplexities of the present life which is made needlessly artificial by the misunderstanding of its true nature.

LETTERS TO THE EDITOR.

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

PUBLIC CIRCLES: A PROTEST

SIR,—Is it not time that some check was put upon the conduct of our public circles, unless the Spiritualistic movement is to be laid open to well-deserved derision?

The other night I attended a public circle where a lady went, presumably, under control. She informed us: "My Medie says yous alls downs in yours boots to-nights. What's the matters with alls yous peoples? Bucks yous ups!" She concluded by intimating, in the jargon of her control, that "One bigs mans nows wants to comes throughs." Whereupon a gentleman got on his feet and, after a species of violent spasms, broke forth into a flow of similar broken English, in which almost every word had an "s" tailed on to it when it did not end in one already. Apparently the two controls were closely related to each other.

I have taught English to foreigners for four years, but never have I met with broken English of the type mentioned, nor bearing the faintest resemblance to any so constantly erupted at these circles. Such displays of hysterical emotion must arouse the disgust and resentment of every self-respecting and healthy-minded person.

Yours, etc.,
FRANK LIND.

33, Shoe Lane, E.C.4.

A REMARKABLE INSTANCE OF SPIRIT RETURN.

Major C. C. Colley writes:—

I send the following account of a sitting which may be of interest. I called upon a lady friend of my family who was a powerful trance medium. Her "guide" (who was her deceased sister) told me that an Indian native spirit was anxious to speak to me. He immediately took control and spoke in such fluent Hindustani and so rapidly that owing to my long absence from India I was only able to understand a few words, so I asked that the message should be interpreted to me. After a few minutes delay, evidently to find an interpreter, an obvious "babu" spirit began to translate the message which was to the following effect: "Did the Sahib remember 'beating' for tiger?" My reply was that I had often done so. I was then asked whether I remembered fording a certain river which at the time was in flood The name of the river was given and this localised in my mind a certain district and jungle in the Central Provinces. The spirit then reminded me that on that particular day when the whole of the beaters were lined up in the evening for their wages, one man asked that he might be allowed to draw double pay as his "brother" had "gone sick" and he would take his pay to him as they lived in the same village. I remembered some such episode, but had forgotten about it until reminded of the occasion. The reason, however, why this spirit was so anxious to get in touch with me and was so excited that he spoke so rapidly that I could not understand him, was because it appears that this spirit was actually drowned while fording the river on that particular day, and he stated through the interpreter (interrupting in a very excited and natural way) that the reason why his death was not reported to me was because the natives knew that I would of course make them search for his body, and this they did not want to do; and moreover it appears that they wanted

to draw his wage to share amongst them, and this he stated they did, and "did not give his widow and little boy even a pice" (the smallest coin in Indian money). This injustice was still rankling in his mind, so much so that his object in speaking to me was that (as he put it) "The Sahib would forthwith get them punished accordingly for their extreme badness".

The interview was so natural that I could almost imagine myself back in India listening to the "babu" interpreter giving evidence in a case before a court-martial, but the interesting fact, apart from the evidential value, of the references made seems to be this. Here was the spirit full of indignation about an event that had happened so long ago as 1905 obviously he had no idea of the lapse of time he still looked upon his son as a "little boy". He still thought it was possible for me "forthwith" to redress this wrong. He still appears to have all the frailties of human nature envy, hatred and malice he even nurses his grievance.

SCIENCE AND PERSONAL MORAL CERTAINTY.

Suggested by the recent correspondence in LIGHT between our old contributor Mr. F. C. Constable and one of our reviewers who has recently dealt with Mr. Constable's latest book *I Am*, we publish part of a communication previously received from him entitled as above. We had written: "There is a tendency to forget that scientific proof is not the only kind of proof," whereupon Mr. Constable rejoined, "I would go further and say that proof is impossible for science," and continues:

There is for each one of us, the possibility of *personal moral certainty*. For instance, I have myself personal moral certainty that I have been in communion (not communication) with more than one of those who have passed over. In like manner Sir Oliver Lodge has personal moral certainty that he is in communication (not merely communion) with his son who has passed over. But this moral certainty is *not* evidential, that is, not scientific proof, unless the instances are so many that they constitute cumulative evidence.

What can Science do? All it can do is to investigate evidence and arrive at a certain probability so high that it *uses it* as proof. Why is this? Because science cannot deal with what *is*, but must begin its investigation by *conceptions* of what is. . . .

Science does not rely on proof, it relies only on conceptions of what proof is, and these conceptions evolve progressively towards what is. . . .

The very possibility for the existence of Science is to be found in its *ignorance* of what is. For Science does advance in its knowledge of the nature of our universe and, if the unknown did not exist for it as surely as the known, there would be nothing for science to advance into. Science investigates the unknown.

The real proper self of man is a soul or spirit but, as a subject of Space-Time, he finds reality veiled from him by the curtain of conceptions. Conceptions veil reality from the view of science.

Personally I agree with William James that ecstasy is part of human experience. If this be so, then, in instantaneous flashes, the soul of man can face reality. But never can science pierce the veil of conceptions.

LIGHT.

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THE GENERAL ELECTION.

SOME POLITICAL CONSIDERATIONS.

There is a General Election on the way. At the time of writing opinions differ as to when it will arrive, but it is at least as certain to come as Christmas, death or the income tax.

Amongst that great body of Spiritualists to whom Spiritualism is a vital and practical thing, there is a large amount of political activity designed to free them from the operation of obsolete and tyrannical laws. They intend to use their voting strength in the interests of that political party which will undertake to give them justice. They have been forced by the logic of facts to a cynical disbelief in moral suasion so far as politicians are concerned. They feel that there is nothing like the "big stick" and that the "political conscience" is moved by nothing so much as by the appeal to self-interest in the matter of votes. If this is really the case—and we think that there is more than a little justification for the feeling—then politics and politicians must be as unsavoury and contemptible as many people believe them to be; all the same we believe that every political party contains men who rise above this level.

There are politicians who sneer at Spiritualists as a political force, or as in any way endangering their parliamentary ambitions. They consider it quite negligible. That remains to be seen. It is not a great many years since a political agent in one of the Midland towns told us that the Spiritualist vote could turn an election in several constituencies known to him. And in those days the Spiritualists were not politically conscious as Spiritualists, also they were not so numerous as to-day, nor so incensed by wanton police persecution—as in the case of the attack on the London Spiritualist Alliance—under a Government whose interference with the liberties of Britons is raising a storm in other directions also. (We mean that petty persecution which comes under the head of "Dora".) We shall see.

In the meanwhile we have to recognise that there are many Spiritualists, some of them in influential positions, who strongly resent their subject being dragged into the mire of political controversy. They feel that the welfare of the country may be endangered by the possibility of a great block of Spiritualistic votes being cast on the single consideration that it shall bring into power a Party that, whatever else it does, will liberate Spiritualism from legal and religious persecution. We can see the force of their contention; but we can also see the folly which has brought about the present position. The "gentle art of making enemies" is not an art to be practised by any Government which aims at remaining in power. It should seek to have as many friends as possible, and avoid not only antagonising its own

supporters but putting weapons into the hands of its opponents. "Religious Freedom" is a strong political card and when adroitly played can bring down the strongest Government.

It is all very deplorable; but the facts have to be faced and we have stated them as we see them, very briefly and not so explicitly as we might do. A word to the wise should be sufficient, although we have reason to doubt the wisdom of some at least of the politicians to whom our hints are addressed.

For the rest, we would suggest that there is much shifting of forces going on just now. New ideas, new points of view, are coming in with a new generation of voters. The old order is changing rapidly, and only that Party which keeps abreast of the times is likely to be victorious in the coming conflict, which will be more than a political one. It will be a spiritual contest. Spiritualism has many supporters who are not themselves Spiritualists but who are the relentless foes of any form of tyranny and persecution; they will on general principles champion the cause of any body of persons who are the victims of barbaric laws barbarously administered.

Spiritualists number thousands of people of all political complexions and of many religions. That is one reason why we try to keep LIGHT free from all political colour and religious bias. But the struggle for liberty is one which will unite a thousand conflicting interests against any aggressor; and our politicians will do well to remember it.

SCIENCE AND THOUGHT TRANSMISSION.

In a recent deliverance by Professor A. M. Low, given in the *Daily Express* we read some interesting predictions of the future, as thus:

Telepathy will be taken out of the realms of quackery into those of science. Thought is an electrical process and must be capable of transmission. It may be centuries before we are able to effect this transmission because at present our brains are little better than those of dogs. But it is certainly bound to come.

To our mind the beginnings of the change have come already. There are many persons to-day who are achieving trustworthy results in telepathy, although they do not yet proclaim their discoveries. So it may be only a matter of years rather than centuries before thought transmission becomes a recognized process. Nor does it seem to be entirely a question of brain development. The power at work lies rather deeper. The function of the brain in these matters seems to us to be rather in the direction of clarifying and regulating the forces at work, just as in mediumship we find the best results are gained when to the quality of mediumship is added a clear and cultivated mind.

IN MEMORIAM

F. R. S.

(Felicia Scatcherd)

(Obit 12 die Martis MCMXXVII.)

Of life and death, of sleep and waking, pain
And bliss, the alternates, thou, dear Friend, art free,
Who hast thy bark launched out on the great sea
Of life eternal. We that here remain
Bid thee God-speed. O little, faithful Friend,
So full of dreams and schemes and innocence,
So purposeful in thine inconsequence,
May we, like thee, stand faithful to the end!

There are some hearts whom sorrows do not chill;
There are some minds that keep their child-like state;
And these are they whom Love delivereth.
To hold the good, to reckon not the ill,
In mean things to seek high, in small seek great,
Purgeth men's souls; and bringeth not to death.

JOHN CALDWELL-JOHNSTON.

SIDELIGHTS.

A *Daily Mirror* correspondent has written to that journal pointing out that two of the ladies included in the recent Honours List are prominently connected with the Spiritualist movement. These are Lady Barrett, Dean of the London School of Medicine, and widow of the late Sir William Barrett; and the Hon. Mrs. Alfred Lyttelton, who possesses psychic gifts, and was a close friend of two recently deceased ladies, also Spiritualists, namely Viscountess Grey of Falloon, and Sybil Countess Grosvenor.

* * * * *

The *Grenada Guardian* (West Indies) contains an account of a lecture and demonstration on psychic phenomena under the title of "Some Ghosts I have Met", given by our friend Capt. H. W. Seton-Karr at the Church Hall, St. George's, Grenada. The event, judging by another newspaper cutting from the same city, created great interest, although it is difficult to ascertain from the account exactly what kind of demonstrations were given. However, the lecturer had a good object in not only drawing the attention of the people to the existence of psychic science, but in assisting the Maternity and Child Welfare League, to which the proceeds of the meeting were given.

* * * * *

Mr. L. Gill, of Meltham Avenue, Withington, Manchester, took several snapshots of a kitten that was brought to his house; one of the negatives was rejected as being unsuitable for printing. Later Mr. Gill decided to print the rejected negative, with the result that he obtained not only a photo of the kitten but what is claimed to be a "spirit" photo of a dog that died two years prior to the kitten's arrival. The *Sunday Chronicle* of March 3rd reproduces the photo; a dog's head is clearly discernible in the cat's fur, but whether this can be attributed to the presence of some psychic feature, or is due to accidental groupings of light and shade, can hardly be determined without a close study of the original negative. Certainly the canine head is very distinct, the ears, eyes, mouth, and nose being plainly marked.

* * * * *

The *Daily Express* of 1st inst. deals with the experiments of Mr. M. E. J. Gheury de Bray, late F.R.A.S., and a Fellow of the Physical Society of London, in the investigation of prophetic dreams. He is described as a hard-headed practical mathematician and scientist, who, after making a careful record of his dreams, observed results which seemed to point to the reality of prevision during dream states. In one instance he dreamed that he was in a London street and was crossing the road. Just when he had reached the middle a car suddenly shot out, apparently from nowhere, and came straight towards him. He woke up at the point when the car was only about a foot away. A month later, while in Queen Victoria Street and crossing the road, he suddenly remembered his dream, and a car which he had not observed came out of a side turning, shot across the street and pulled up a yard in front of him. In the second instance he dreamed he was standing in a yard with a piece of harness strap in his hand. It was a peculiar strap, being of an unusual shape and having four holes. This dream also came unexpectedly true some days later when he had occasion to go to an old store shed where, on clearing it out, he came across an old piece of strap which he did not know was there but which seemed strangely familiar. Then the recollection of his dream came back to him, for it had come true in every detail.

"Scientist Is Certain Houdini, Beyond Grave, Has Communicated to Widow" is the heading of a long article in the *Boston Traveler* of Jan. 9th, which quotes Mr. John W. Stafford (associate editor of the *Scientific American*) in connection with the much-discussed Houdini message through the mediumship of Arthur Ford, thus: "In this case, accepting the good faith of all parties concerned (because I know them personally) there is no doubt that communication was established between a living person and one dead."

* * * * *

The same journal interviewed "Margery" (Mrs. Crandon) in reference to the Houdini communication. "Margery" is stated to have said that three of the persons present at the Houdini seance were friends of hers whose integrity was unimpeachable, and to have given the opinion that the message "certainly seems to be authentic".

THE HOUDINI MESSAGE.

We learn that the following cablegram has been received by Mr. Horace Leaf from Mr. Francis R. Fast of New York:—

"Individual found who was hired to impersonate Arthur Ford. He has signed full confession. United League and Press Board in Executive Session completely exonerate Ford in every particular."

THE REAL AND THE FANTASTIC.

More than once of late public allusion has been made to a curious feature about automatic writing, especially when it purports to give the history of events in ancient times. It is observed that in some directions the accounts are singularly correct, showing a degree of knowledge that could not be obtained by the automatist normally. Yet mixed with this accuracy of statement is much that is utterly untrustworthy, tending to destroy the value of the communication whatever it may be. The subject came long ago under the observation of the late Sir William Barrett in connection with the mediumship of Mrs. Piper, concerning which he remarked that the absurdities and inconsistencies in the writing belonged merely to the "trance's visionary setting or framework", a part of that "mysterious borderland" lying unexplored between the two worlds. These aberrations which are common enough in visions whether they come from sacred personages in the church or secular persons in Spiritualism, are quite familiar to experienced Spiritualists who accept them quite philosophically, being well aware of their significance and of the fact that they are unavoidable in certain states of mediumship. Fortunately nowadays a new order of minds is coming into the subject. We see examples in the case of those people of education, judgment and intelligence, through whom come communications singularly free from these colorations. A fine example is found in the case of the mediumship of Miss Geraldine Cummins.

OBITUARY—MISS ELLEN PRENTICE.—We regret to have to record the decease of Miss E. Prentice, who passed away on the 21st ulto—after an attack of acute bronchitis. Miss Prentice was an ardent Spiritualist and a frequent contributor to *LIGHT* and other psychic journals for many years. We of *LIGHT* desire to join with her many friends in an expression of sympathy with the bereaved relatives of Miss Prentice.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE BRITISH COLLEGE BANQUET.

A BRILLIANT COMPANY AND SOME REMARKABLE SPEECHES.

About one hundred members and guests were present at the New Princes' Galleries, Piccadilly, on the occasion of the fourth annual dinner of the British College of Psychic Science on the evening of Thursday, February 28th. Mrs. Philip Champion de Crespigny presided with dignity and charm. On her right sat Lord Gorell, on her left Sir William Arbuthnot Lane, Bt., the well-known consulting surgeon. The gathering was distinguished and representative, containing not only a large number of prominent psychic investigators, but also members of the learned professions and the Services, and a number of ladies connected with the social world.

The dinner, judged gastronomically, was beyond reproach, and well up to the high standard which the British College always maintains in these matters. The speeches, though a little inclined to excess of length, were listened to with interest, and the brief sympathetic remarks of Sir William Arbuthnot Lane were received with delight and surprise by many who evidently expected something critical, not to say censorious, from the lips of the famous surgeon. Mr. Hannen Swaffer looked in for a short while but left after replying to the toast of "The Press". Influenza and other hindrances were responsible for many absentees, among them being Mr. Robert Blatchford, Mr. Stanley de Brath, Miss Winifred Graham, the novelist, Sir Frank Benson, the Shakespearean actor, Mr. Dennis Bradley, Mr. Ernest Raymond, the author, Mr. Hewitt Myring, the *Daily News* journalist who conducted the recent discussion on Spiritualism in that journal. These, and others, sent letters of regret.

MRS. DE CRESPIGNY, in her opening remarks, referred to the general advance of public interest in psychic matters, particularly instancing the *Daily News* series of articles, and the not unsympathetic comments upon this series in a leading article in *Nature*. It was perhaps a little regrettable that the writer of this should have spoken of the "deplorable and sometimes almost pathetic attitude of prominent laymen towards the scientific method of approaching obscure problems". But, said Mrs. de Crespigny, there was something to be said on the other side; the psychic students had invited the trained scientist, with his scientific method, only to be rebuffed by official Science, while those scientific men who had examined psychic matters and reported favourably had been cold-shouldered by their orthodox brethren who regarded them as having "gone off the rails". (Laughter.) She herself had recently attended some chemical demonstrations, three out of nine of these having completely failed, to the embarrassment of the scientific demonstrator, who, after the failures, adopted a somewhat tentative tone, saying: "The next experiment will have such and such result—I hope!" If experiments in pure science could fail, perhaps seance-room experiments might not be so very far behind. If, said the speaker, the trained scientist is to be regarded as the only person capable of making accurate observations, then only scientists should be allowed to go into the witness-box and give evidence in a court of law!

MR. AUSTIN HALL, who modestly disclaimed any profound expert knowledge of psychics, briefly toasted the health of the guests in a graceful speech, in the course of which he referred to the necessity for the maintenance of harmony in psychic investigations, an ideal which the British College recognised and strove to fulfil.

SIR WILLIAM ARBUTHNOT LANE, Bt., who replied for the guests, said there was perhaps no branch of study more important than Spiritualism. If Spiritualism were wrong, then all religions were false, and the psychic investigators were approaching the matter scientifically. "We all feel," said Sir William, "that it is impossible to think that there is no future life. I am intensely interested in Spiritualism, although my own personal experience at seances has been deplorable." He was still looking for proof, and if the Spiritualists could produce it for the world they would be doing more for humanity than anything Science had done.

MR. HANNEN SWAFFER said he felt that every year the Press was playing a bigger part in advancing the psychic movement. The result of the *Daily News* voting in connection with the series on Spiritualism was an achievement; he had noticed, however, that all the people who knew nothing about the subject had been invited to say what they didn't know. (Laughter.) He himself had received more than abundant evidence in his own home, and it was evidence that continued to pile itself up. "I don't care what the Scientist thinks about what goes on in my drawing-room. I am the expert as to what takes place in my own drawing-room." Recently he had been present when four editors were assembled together; they were all Spiritualists, and it was not remarkable that Fleet Street men were becoming convinced, because the newspaper man's mind was a free one; he listened with an open mind. If a strange man called at a newspaper office at three o'clock in the morning and announced that he had shot the King, he would not be thrown out. The newspaper man would listen and make enquiries, for the news *might* be true. Sir William Arbuthnot Lane had spoken of his unfortunate experiences in the seance room, but the speaker could say that during his five years in the movement his own "unfortunate experiences" had been almost *nil*. There were "unfortunate experiences" in scientific experiments, particularly in new branches of science. Recently, he and Mrs. Swaffer had desired to hear the farewell service of the retiring Archbishop of Canterbury, by wireless, and the British Broadcasting Corporation installed an instrument in their flat for this purpose. They heard the opening hymn and the intoning of prayers. "But when Dr. Randall Davidson started to speak the machine went wrong. There was a dead silence! I went up to report a British Empire meeting at which we were to be addressed by wireless by the Prime Minister of Canada. The moment came for us to hear his voice. We waited for something to happen. Nothing happened! If Science is like that, what about our humble spirit friends who are trying to communicate?"

Many authors had admitted to the speaker that at times much of their work seemed to come from outside of themselves. Robins Millar had written "Thunder in the Air" in this way, doing the work under a peculiar psychic stimulus, which came at intervals; until this stimulus returned he was unable to write. Cosmo Hamilton found himself unable to finish the second act of "Scandal", and had prayed to a very high spirit, after which he wrote for two hours words that were not in his mind. That play was still running in America. This theory of inspiration the speaker had submitted to prominent authors and playwrights. Arnold Bennett, the agnostic, had not turned the idea down. Mr. Shaw did not turn it down. Nobody turned it down. David Belasco said that when he was writing his dead mother was always beside him.

London (continued Mr. Swaffer) is full of mediums whom nobody knows. They sit at home in the calm of the evening with their friends. Nobody could smash Spiritualism; it was going to revive the Church. It taught us that when St. Paul spoke of "discerning spirits" he really meant what he said. (Hear, hear.)

MR. E. W. OATEN, in proposing the health of the British College, said he had spent thirty-six years in investigating the ramifications of the psychic movement, and had sat in some 4,000 or 5,000 seances; he had seen almost every phase of the phenomena, and he could say frankly that the number of "unfortunate incidents" he had encountered had not exceeded three per cent. As a Spiritualist he was more interested in the ethical and spiritual side of psychic science, but there was another side having no direct connection with Spiritualism proper, concerned with obscure phases of phenomena, which demanded exploration.

It was exactly eighteen years since he had been stopped in the middle of a public address by a disturbing psychic effect. His eyes had been filled with tears, and he was forced to stop speaking and retire. Then he saw clairvoyantly his father, whom he had left on a sick bed one hundred and eighty miles away, and who said: "I'm free!" Returning to his post, Mr. Oaten had then said to his audience: "Friends, my dad has just told me of his passing. Will you please note the time." It was confirmed later that his father had died eight minutes before the announcement was given by the dead man.

An example of obscure phenomena was related by Mr. Oaten. He had been consulted by a man whose home was being partly wrecked by some strange unknown force. The ball valve had been torn from the water cistern and the water overflowed; gas pipes were ripped out of the walls; heavy lead water pipes were torn out, electric wires stripped away. These things were beyond the power of any practical joker, as enormous force would have been necessary. The householder was distracted, and Mr. Oaten had held a seance during which he spoke with a deceased relative of the occupiers who, after giving clear evidence of his identity, denied all knowledge of any spirit interference. Asked to make enquiries, the communicator promised to do so, and report later. Another seance was held the following week, and Mr. Oaten was definitely assured by his unseen friends that "there's been no spirit phenomena here". "I am sure," added the speaker, "that in cases like this we are dealing with psychic phenomena, but not with spirits."

MRS. HEWAT MCKENZIE touched briefly upon the early days of the British College, and compared the solitary efforts of the great pioneers of the movement with the present organised study of psychic phenomena. She disagreed with those investigators who insisted on the superior virtues of unpaid as against professional mediumship. The amateur mediums had made a magnificent contribution to our knowledge, but the paid medium was in no way behind. The College was justly proud of the work of its professional mediums.

MR. SHAW DESMOND, in the course of an amusing speech, said he had just come from delivering an address on Banshees, Leprechauns, and Little People; he considered a study of fairies very beneficial to the mind, and English politicians might take it up with advantage; at present they appeared to have a knowledge of "fairy-tales" but nothing more. (Laughter.) "Jix" would benefit if he studied Fairies. (Laughter.)

The British College, added the speaker, was doing more important work than any university. He was impressed by the number of people taking up psychic study in the Continent. In Northern Italy, Denmark, Germany, France, and America, he had found an enormous growth of interest. As to Ireland, owing to the natural mediumistic power of its people, this country ought to be the psychic centre of the world.

Dr. Lamond, the Rev. C. Drayton Thomas, and Mr. Hewat McKenzie also spoke, their remarks adding to a great array of effectual testimony and convincing experience.

N.

RAYS AND REFLECTIONS.

The spectacle of an inquirer pathetically anxious to gain proof of spirit communication; but apparently unable as a cynical man of the world to refrain from continually sneering at it has provoked the following variation on Tennyson's well-known lines:

In him we seem to see and hear
 An infant fearful of the night,
 An infant asking for the light,
 And with no language but a sneer.

* * * * *

It seems that we are to have a new science—the science of dreams. A scientific gentleman has been observing his dreams and finding that they "come true". Here, indeed, is a theme for the poet. He has told us much of the "house of dreams", the "palace of dreams", the "land of dreams"; now he can take up the idea of a chair of dreams occupied by a dreaming professor in a dream university, with a class of students who will not be punished for being sleepy, that being the appropriate state for gaining knowledge on the subject.

* * * * *

Again I am confronted with a line from the poet Swinburne who wrote that "dead men rise up never" It is quoted with all the authority of a scripture text. But as an argument it is quite pointless. In one sense, of course, it is quite true. The dead man never rises up because the man himself never dies. If the poet simply meant the man's "remains" as they are called, that is also true. But they are the "remains"; they are not the man. Of course, there is no profit in arguing with the person who insists that a life after death shall mean that the corpse shall rise and walk about! He is a fossilized relic of the past.

* * * * *

I have sometimes referred in no complimentary terms to prophetic almanacks. The "prophecies" they contain are usually of a nonsensical character. But there are exceptions. At one time a certain Mme. de Thèbes, a French seeress (who died in 1916) issued an annual almanack. She is said to have predicted the Boer War, the great charity bazaar fire in Paris, the Serbian massacre and the discovery of radium. In her almanack for 1914 she prophesied the Great War, the death of the Pope, together with other events which came to pass. And as regards the War she predicted that the Germans would approach Paris without being able to enter it. If all the prophets were as accurate, predictions of the future would not be regarded with so much suspicion.

* * * * *

Some people have a strong dislike of the word "Summerland" in connection with the life beyond. To them it represents something sentimental, treachly and cloying. They are caustic about it, and announce that they do not wish to go there. But I have never met one of them who had any objection to visiting the Riviera, that (alleged) summerland of Europe. But, of course, it will be objected, no one would wish to live there all the time. The argument has little point, seeing how many of the denizens of the heavenly spheres visit these lower regions to work in unlovely conditions for the benefit of their fellows still in the flesh. But there are some phrases in Spiritualism which are simply done to death, and "soiled with all ignoble use". Summerland is one of these, and I suspect that this is the true cause of the objection, which seems to be directed against that word rather than against the thing itself.

D. G.

WITCHCRAFT AND MATERIALISM.

TWIN PRODUCTS OF SPIRITUAL DARKNESS.

By B. M. GODSAL (San Diego, California).

It seems as if nothing will ever stamp out witchcraft unless it be Spiritualism. Modern science believed it had destroyed this form of superstition by supplanting it with materialism. But it is not possible to suppress an error permanently by inculcating the opposite error; for adherents of the former will be quick to perceive the fallacy contained in the latter.

Thoughts such as the above came into my mind when reading about two "witchcraft murders" that have lately provided American newspapers with something fresh in the line of homicide; and which have resulted, so far, in the condemnation to life imprisonment of two young men for killing a farmer to free themselves from a "hex" (spell) which they believed he had put upon them.

The *Literary Digest* (a leading American magazine) in an article on the subject, registered incredulous astonishment "that belief in witchcraft still flourishes to an appalling extent in the United States . . . in this day of the airplane, television, and the radio."

The belief in witchcraft is, without a doubt, rooted in ignorance—ignorance concerning the relations that actually exist between the world of spirit and the material world. But such ignorance is quite compatible with a knowledge of airplanes, television, and radio.

Both materialism and witchcraft are nothing but superstitions, and judging them by their records materialism is the more pernicious of the two. For every murder imputable to witchcraft, materialism is responsible for a thousand murders. It is from the study of materialistic science that so many young men in America are learning that life possesses no more sanctity than any other chemical process, that it is "superstition" to concern themselves with other worlds than this, and that the universe is ruled by matter and force conjointly.

The remedy for witchcraft is also the remedy for materialism, and consists of a sane study of the laws of life—or spirit—as displayed more particularly in certain unusual phenomena, which at present excite terror in the voodooist and derision in the materialist. A man whose mind is balanced by a practical knowledge of the laws that control spirit, and also of the laws associated with matter, is for ever delivered from abject fear of spiritual things and from subjection to material things.

Imagination has always filled the unknown with terrors. As long as there were distant territories remaining unexplored they were supposed to be the habitat of dragons, centaurs, and monstrous humans. But exploration has always revealed that Nature unassisted had been able to regulate her affairs, so as to create harmony and beauty and stability, without having recourse to the help of so-called civilization.

Now that the world has been ransacked from pole to pole, all the hidden terrors that can be conjured up by fearful humanity are relegated to the unexplored and impalpable realms of mind and soul. And between the world of matter and that of pure spirit there appears to be a no-man's-land, where on occasion the laws of spirit supersede the known laws of matter, and produce an anomalous situation—a source of fear to the ignorant and of instruction to the investigator.

For there are investigators that have penetrated far into these psychic regions, supposed to be the haunt of devils and voodoos and what not, and who have joined hands and conversed with fellow-explorers from the realms of pure spirit beyond. And the report brought back concerning these mystical regions is that nothing has been discovered more terrible than the things we are accustomed to, and no worse devil has been encountered than the one to be found within ourselves.

A study of the laws of spirit, as revealed in Spiritualism, would drive out the fear which incites a believer in witchcraft to commit murder. For it is a spiritual law, often laid down by spirit intelligences, that unless a man is receptive towards any particular spirit influence, whether good or evil, it can in no way affect him—either to help or to harm. If there are slaves in the spirit world they are self-bound.

That witchcraft on the one hand and materialism on the other flourish unchecked in the United States is because in that country Spiritualism, owing to lack of leadership, shows no vigorous growth, such as it enjoys in Great Britain. For the latter country possesses natural leaders whose adherence to any particular cause, however unpopular, constitutes a fact of sufficient importance to incline public opinion towards giving it a respectful hearing; whereas in the United States the reputed leaders are so sensitive to popular opinion that they take their natural place as followers rather than as leaders of it.

NOTES ON NEW BOOKS.

"THE QUEST ETERNAL." by Ever A. Wanderer. (H. R. Allenson, 5s. net.)

The disarming unpretentiousness of the style of this book blinds one for a time to the boldness of the conclusions the author reaches on the fundamentals of Christian Faith. The Virgin Birth has been swept aside, God envisaged as Eternal Energy, the doctrine of the Elect re-stated in terms of evolutionary Selection, the Kingdom of Heaven translated into the "Kingdom of Other-preservation", and Sin defined as the will to separate from God, before one realises that this gentle "Wanderer" is unobtrusively but doggedly moving mountains, diverting rivers and generally re-setting the landscape of theological thought in a perspective truer to Science and common sense.

The author maintains that Christ did not face the horrors of Gethsemane and Calvary either to appease an angry God or to save men from their sins, but—to prove the Truth of Survival!

Spiritualists will not be antagonised by the author's early version of Spiritualism when they observe his later reliance on psychic facts and investigations.

W. E.

"MEDIUMSHIP AND ITS RESPONSIBILITIES." By a Spirit Guide. ("Spiritual Truth" Offices. 6d.)

Of the few books we possess on this subject the tiny booklet under notice has the distinction of being put out as the work of a spirit guide. It is a small manual of good counsel to mediums, especially those in the developing stages. Here is an example:—"If you have a psychic gift, thank God that He deems you strong enough to use it, but never think you are better than others because you may use it".

B. P.

"CHRIST'S HOUSE OF THE RESTING SPIRIT." By a Spirit Guide. ("Spiritual Truth" Offices. 1s.—1s. 2d. post free.)

The authorship of this little work and the one preceding it is presumably the same. To the second booklet Mr. P. B. Beddow writes a Foreword in which he refers to the author as a guide whom he has known well for many years. Following the Foreword it is stated that "Christ's House of the Resting Spirit" is by "Edmund, Defender of the People", through the hand of Marie Elfram. After a description of the Church, the Rest Hall, the Large Organ, the Gardens, the Lecture Hall and the School, there is a discourse on The Soul's Separate Existence, and on The Place of the Resting Souls. In this part of the description the reader is admonished to "remember that the soul is never mortal and therefore must always have an immortal plane of existence while in a mortal body." Particulars are also given of the Hospital, of the "Lower plane of the Rest House", and of "Rescue Work."

B. P.

NEW BOOKS RECEIVED.

"BEHOLD THE MAN."—By Lena Sackman and Rasmus Alsaker, M.D. (The Grafton Press, New York.)

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Thursday, March 21st, at 3 p.m. MR. G. P. SHARPLIN
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Group Clairvoyance. (Limited to 10. Bookings must be made.)
Friday, March 15th, at 5 p.m. MISS COLLYNS
Friday, March 22nd, at 5 p.m. MRS. TYLER

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Camberwell.—The Central Hall, High Street.—March 17th, 11, Mrs. Ball; 6.30, Mrs. Redfern. Wednesday, 7.30, public circle at 55, Station Road.
Peckham.—Lausanne Road.—March 17th, 7, Mr. C. Glover Botham. Thursday, 8.15, Mrs. E. Edey.
Richmond Spiritualist Church, Ormond Road.—March 17th, 7.30, Mr. John Waite, address and clairvoyance. March 20th, 7.30, Mrs. Edwards, address and clairvoyance.
Croydon.—The New Gallery, Katharine Street.—March 17th, 3, Lyceum; 6.30, Mr. T. W. Ella, trance address.
Fulham.—12, Lettice Street (Nr. Parsons Green Station).—March 17th, 11.30, circle; 3, Lyceum; 7, Mrs. Worthington. Thursday, 8, Mrs. Maunder.

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