

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2515. Vol. XLIX.

[Registered as

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**HEALING POWER AND ITS  
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look rather coldly upon it, previous experience having shown us that unless such a rod were in the hands of a person possessing the necessary sensitiveness the results were likely to be disappointing. Even lessons in the exercise of supernormal powers are of little value, unless the student possesses the special faculties to begin with, just as music lessons are useless where there is no musical talent to work upon. Which reminds us of a comical story from America concerning a woman who had been studying hypnotism, and who when caught shoplifting, attempted to hold the policeman with her glittering eye. She told him he could do nothing, that the power of mind over matter would render him helpless. But it didn't! She was taken in charge, just like any ordinary malefactor.

## NOTES BY THE WAY.

### "BERKELEY SQUARE" AND THE TIME PROBLEM.

The question of Time and its true nature finds dramatic illustration in the play "Berkeley Square", in which Peter Standish, a young man of the present day, contrives in a rather mysterious way to change places temporarily with a young man of the same family, another Peter Standish, who lived in the eighteenth century. We are given a striking contrast between 1784 and 1928, a love story, and some droll episodes consequent upon the modern Peter Standish failing occasionally to realise that, having cast himself as an eighteenth century character, he must not know too much for his period. In this respect the play rather emphasises the practical reality of Time and the danger of taking its facts too lightly. We dealt with the play on its first appearance some years ago at the St. Martin's Theatre, when Sir Oliver Lodge and Mr. G. K. Chesterton debated the Time problem in that theatre. As now presented at the Lyric Theatre, with Miss Jean Forbes-Robertson in her original part of Helen Pettigrew, the play has been strengthened by new material and the contrasts between to-day and the far-off yesterday of 1784 considerably sharpened. Just now, when the nature of Time is being widely discussed, the play comes as an appropriate commentary on the question.

### NO MECHANICAL SUBSTITUTES.

If any enterprising person advertised a magic brush by which a would-be artist could paint excellent pictures, or a magic pen guaranteed to produce high-class literature, everybody would laugh. But the psychic faculty is so little known or understood that there are many who fondly believe that an instrument may in itself supply the power necessary in such directions, as, for instance, in the case of water-divining. Some years ago we were told of a rod by the use of which buried treasure could be found; it was an elaborate and rather expensive apparatus which it was desired to place on the market. We were bound to

## PSYCHIC PHOTOGRAPHY.

Mr. Hannen Swaffer made some arresting observations when, as chairman at Mr. Graham Moffat's recent meeting at Queen's Gate Hall, he commented on that part of the address which dealt with psychic photography. He referred to his experience in Press photography, as editor of the illustrated daily paper which took the lead in modern pictorial journalism. It was found that in every piece of news which needed photographs of the persons concerned, there was frequently great difficulty in obtaining portraits of dead or missing people, unless they happened to be well-known. Where it was some obscure individual, it might mean a long hunt by the Press reporters to discover anyone who would furnish a portrait to be reproduced in the newspapers, and Mr. Swaffer gave some striking instances in point. This served to show the absurdity of the criticisms levelled against William Hope, the photographic medium, for on being visited by people utterly unknown to him he is yet able to produce recognisable pictures of their departed friends. It seemed, as Mr. Swaffer remarks, that the spirit world was more expert in getting photographs of dead people than the most enterprising and resourceful Press photographer!

## SLEEP.

Where roams the spirit freed from earthly ties,  
 When sleep has stilled the restless waking brain?  
 Do thoughts that held us in the day restrain  
 The flight of wings which else would cleave the skies,  
 And win the knowledge of the great surmise?  
 Ah, could we but some waking means devise  
 That should the vision of our sleep retain,  
 Some olive branch from that far land could gain,  
 Whose floods are dreams where but the body dies!  
 Why should we fear death's darkness to explore,  
 Who know full well no final end is sleep?  
 We sleep to wake, and waking sleep once more,  
 Our tryst with death's reflection gladly keep;  
 For does not sleep our vital force restore,  
 And will not death the miracle repeat?

E. HALL HAINS.

## THE LATE LADY LODGE.

### SIR OLIVER'S NOBLE TRIBUTE.

We are kindly permitted to publish the following letter which in printed form was circulated by Sir Oliver amongst the many friends of himself and his family:—

MARY F. A. LODGE.

*In Memoriam.*

BY HER HUSBAND.

I and the family have been overwhelmed by tokens of love and affection which have reached us from all quarters. Wreaths and flowers, letters and telegrams, have arrived in profusion; and the feeling which prompted their sending is warmly welcomed.

None of us is lamenting her departure unduly. We knew how ready she was to go, and we knew how eagerly and lovingly she would be welcomed when the time of her release came. The period of helplessness was painful to her, and none of us wished to prolong it. Our faith in continued existence is absolutely secure; not a shadow of doubt troubles us. The funeral was indeed a thanksgiving service for a long and beneficent life, a peaceful end of the illness, and a happy reunion with those who had gone before.

She was interested beforehand in the funeral arrangements, she begged that it should not be gloomy, and hoped that we would walk from the house to the church, a distance of only half a mile, singing selected hymns all the way. The Vicar of Wilsford, preceded by the school children and girl guides who form the village church choir headed by their Mistress, led the procession. The bearers of the coffin followed, four of them being retainers or neighbours of the family. The coffin of unpolished English oak was draped in a white embroidered silk shawl, an heirloom in her family, and on a brass plate was the inscription:

MARY FANNY ALEXANDER LODGE

Born 11 March 1851

Died 20 February 1929

She has rejoined Raymond and Violet.

The bier was covered with flowers. The Church was also full of wreaths, and the grave is now covered and surrounded with them. The weather was dry, warm and kindly, after an unpropitious morning and a frozen week. Tears were absent in spite of the inevitable pang of temporal separation; the keynote of the service was thankfulness in the sure and certain hope of immortality. The whole was carried out in accordance with her wish, as a sign to the villagers that only her discarded body was being committed to the ground, that she herself was only there in spirit, and that joy rather than sorrow should herald her promotion to a happier sphere. She sympathised with Tennyson's lines in "The Ancient Sage", which may be here quoted:

I hate the black negation of the bier  
And wish the dead, as happier than ourselves  
And higher, having climb'd one step beyond  
Our village miseries, might be borne in white  
To burial or to burning, hymn'd from hence  
With songs in praise of death, and crowned with  
flowers.

She often recited portions of the 23rd Psalm and "Crossing the Bar" while she was lying weak and helpless. We are not presumptuous enough to expect that the ineffable meeting with "her Pilot" has yet occurred—all in due time—but we know and already

have information that she was met and welcomed by her beloved son and daughter, and she was allowed to send us a characteristic and evidential message before being taken by them to rest and recuperation.

Her life was one of noble simplicity and thoughtfulness for others; she was self-effacing and devoted. Oil-painting was her lifelong hobby, but had largely to be sacrificed to family cares. She brought up a large most united and affectionate family; in dealing with their minor ailments she was wonderfully efficient, having an instinct for simple remedies which might have been cultivated. She was an Artist, without knowledge of Science, but she was intensely interested in the life of Pasteur.

During her months of illness she lay thinking of others, full of love for all, and had time to express all that she wanted done. In brief, she humbly and lovingly did her duty in that state of life to which she was called. All is well.

## SCIENTIFIC INVESTIGATION.

We take the following from the preface of Mr. Stanley de Brath's lecture on the "The Relation of Spiritualism to Psychical Research", being the first Felicia Scatcherd Memorial Lecture, which has been recently published by the London Spiritualist Alliance. Mr. de Brath is here speaking of scientific investigators:—

How large their numbers are is not by any means generally known. Hundreds of persons have seen some of these things. The number of men of science who have tested their truth is considerable. Among these witnesses I may quote the following:

Professor De Morgan (1863); The London Dialectical Society's Report (1870); Sir William Crookes, F.R.S. (1874); Dr. A. R. Wallace, O.M. (1875); Professors Zollner (1879); Aksakoff (1890); Brofferio (1892); Mr. F. W. H. Myers (1902); J. Maxwell (1905); Professors Hyslop (1905); E. Boirac (1907); Sir Wm. Barrett (1908); Sir Oliver Lodge, F.R.S. (1909); Calderone (1913); Dr. G. Geley (1919); Dr. Von Schrenck-Notzing (1920); Professor Charles Richet (1922); Dr. E. Osty (1923); also a large number of men of standing and position—Chiaia, Schiaparelli, Gerosa, Finzi, Morselli, Foà, Bozzano, and Botazzi, nearly all University professors in Italy; De Gramont, De Rochas, Ségard, M. and Mme Curie, d'Arsonval, Courtier, Watteville, Dariex, and Sabatier in France; Ochorowicz in Poland; Cromwell Varley, E. Gurney, Feilding, Carrington, Professor and Mrs. Sidgwick, G. Hodgson, and many others in England and America. Each of these has testified to some one or other (some to many) of the facts, though varying greatly in their interpretations; not to speak of the immense mass of observers mentioned in the *Proceedings* of the English and American S.P.R. and the recently published certificates of over a hundred German doctors and scientists to the genuineness of Dr. Von Schrenck-Notzing's experiments at which they were present, and the similar declarations of thirty-five highly-placed literary and scientific men in Paris. The dates above-named are merely to show the continuous development of the subject; most of the authors have published works both before and after those dates. There are 154 journals devoted to the subject in the leading countries of the world, and even the newspapers have nearly all given up scoffing. To imagine that all these men are deluded is barely sane; to imagine them fraudulent is to make oneself ridiculous.

Yet, speaking broadly, the Church neglects them all.

## THE PROBLEM OF PREVISION.

### PROPHETIC DREAMS AND THE TIME SENSE.

Major W. Tudor Pole sends us a letter on a subject now being widely discussed—the nature of Time. He refers to Mr. J. W. Dunne's book *An Experiment With Time*, suggesting that the theories of "Time-Serialism" dealt with therein "may prove a means of explanation for much psychic and kindred experience", and, in particular, he instances prophecy, prevision, psychometry, telepathy and the power sometimes shewn by our unseen friends to look at events (*i.e.*, to function in Time) from a different angle to our own. Mr. Pole writes:—

So far as the reader who is not an advanced mathematician is concerned, Dunne's theory of Time-Serialism suggests that the mind of a man when freed by sleep from the trammels of the brain, is capable of functioning in a time field of a wider range, differing in many respects from that which is in normal use by the mind when acting through the brain. Dunne's method of linking the immediate past with the immediate future (so far as concerns the movement of events in time as known to us) is interesting.

He selects an event that has occurred during the day and dwells upon its details before falling asleep. His experience shows that on many occasions the mind, when freed from brain control, fastens upon the event in question and "serialises" it. The original happening may become distorted during this process, but not beyond recognition, and the "dream" will proceed to link up the event with other happenings which have not yet occurred in time and space.

Immediately on waking careful note is made of every detail of the dream episode and within 24 hours or so the events foreshadowed in the second part of the dream take place.

As the result of numerous experiments of this character, Dunne develops the theory that the mind's perception of time, duration and the movement of events (or the movement of man across the field of events) differs radically from the brain's conception of similar phenomena. He proceeds to elaborate his thesis by entering into problems of Relativity, Mathematics and Geometry which involve calculations that must be left to the experts. However, even from the very crude outline attempted above it may be seen that this theory of Time-Serialism opens up a fascinating field for study and experiment.

Many of us have experienced in dreams a cinema representation of events which do not happen in time and space until some days or weeks later. Prevision and prophecy may prove to be the action of the mind operating in another dimension of the time field.

To define Time as being the fourth dimension is, of course, to beg the question and we are carried no further by such a statement. The suggestion made by the physicist, Mr. L. L. Whyte, to the effect that Light, Life and Consciousness may be subject to the control of a common denominator, may ultimately prove correct, and Time in some form at present unknown to us may prove to be that denominator. These are speculations in a very obscure region, but there is one experience, by no means so uncommon as some people believe, which may help to throw light on Dunne's theory of Time-Serialism.

During sleep the present writer sometimes finds himself, or that portion of himself represented by consciousness, suspended, as in a balloon, watching his bodily form walking along a road. The watcher can see a whole range of landscape far beyond the vision of the pedestrian. He can, for instance, see round corners of the road and over hedges and he can watch the approach and movements of vehicles or other pedestrians. The vision is, of course, a purely symbolic one, but it is often possible so to interpret the symbols as to be able to foresee fairly accurately the course of future events in time and space so far as

they affect his own material existence in the world. In other words, the watcher, freed from bodily handicaps, is capable of regarding events from a different point or angle in time to that at which such events "happen" to himself as a three-dimensional entity.

Similar experiences could of course be multiplied almost indefinitely and are common to many people who are not necessarily "psychic".

Dunne depicts the movement of events in time by diagrams representing the time duration in the form of straight or flowing lines. A more illuminating method would surely be to represent the time-flow by a series of minute circles, each circle representing any one and the same unit of time as we know it. These circles would either just touch each other or be slightly interlocked. A circle represents completion in itself and after all each unit of time not only represents a particular duration, but is also a seed of eternity containing all the marvellous potentialities of that fact.

The author of *An Experiment with Time* refuses to consider any explanations which might come under the heading of Occultism or Clairvoyance, but he will find it difficult to work out his theories in conclusive detail until he has brought within the range of observation authenticated cases of successful experiment in Prevision and Clairvoyant perception of which accurate records are now available.

## MY FIRST TEST EXPERIENCE WITH A MEDIUM.

BY LEIGH HUNT.

I had already sat in a home circle for several weeks at which messages had been given through table movements which had puzzled me: one message in particular had set me "thinking furiously", for it contained facts which were quite outside the sitters' normal knowledge. But I could not bring my mind to acknowledge that "spirits" were concerned.

On a subsequent evening, however, an old friend of my family paid us a visit, and as I had heard she was a medium I asked her if she would sit with us at our little circle. She readily acquiesced and the result took me "fairly off my feet", as, in true school-boy fashion, I expressed myself to her afterwards.

We sat—five of us—at a round table holding hands; the room was darkened. Mrs. B. (the medium) asked us to sing. We sang (more or less in harmony!) "Auld Lang Syne", that being a favourite song of her father, who had died some years previously. Immediately there came on the table—not raps, but very startling sounds such as could be made by a stick slashed across the table several times. I was sitting next to our friend, and as the slashings went on I asked permission to disengage my left hand from her hand, and move it to and fro in front of her. This she willingly allowed me to do, but still the slashings went on. So powerful were they that I feared the table would be broken and to this day, except through Mrs. Everitt's mediumship, I have never heard anything approaching their power and intensity. I said: "Oh, you'll break the table," and then came less startling knocks. A message was ultimately spelt out by means of these knocks and the usual code, which ran: "Ted is present and has 'Scotty' with him." Now "Scotty" was a nickname of a mutual girl friend of myself and Ted, and I did not know she had died—the other members of the circle did not know either Ted or "Scotty". Several other manifestations took place—production of lights, etc.—before we concluded the sitting. But I was all agog about my special message! I found out afterwards that "Scotty" had died—only a short time before this sitting took place.

And thus it was that I was started on my investigations of a subject which has altered my entire outlook on life, the knowledge of which I am increasingly thankful for as the years go by.

## HEALING POWER AND ITS TRANSMISSION.

BY DOC SAN.

In previous issues of LIGHT I have described cases in which healing had definitely occurred through other than human agency, and doctors generally can tell a similar story—instances of recovery to health after human efforts have proved of little or no avail.

In the case of the profound neurasthenic who, though apparently organically sound, was wasting away, losing sleep and appetite, in short, was rapidly crossing the border, we had definite proof that external influences were taking a hand in the matter to such good purpose that the patient recovered completely, having better health now than he has had for many years.

Here there was evidence, and most pronounced evidence too, that currents of an electrical nature were being used; the treatment was applied to the patient at definite times so that he knew when to expect it and to be prepared. He is still in the receipt of occasional currents, mainly on retiring, and now instead of feeling his age, he states that the clock has been put back twenty years or so for him.

In the other case quoted, a finger which had been badly poisoned was condemned and recommended for amputation; here again we had complete recovery after leaving off routine medical treatment entirely.

In the first instance it was pardonable to wonder if it were not possible for the patient, while undergoing whatever his friends across the Border were doing in the form of healing, to transmit that healing force to others, so, as there is nothing better than effort, we tried the experiment.

The patient, of course, is highly psychic. Though he has never actually seen shapes or forms of departed friends, yet they make their presence known to him by the production of certain sensory phenomena. For example, our subject—let us call him A—knows at once when any manifestations are about to occur, for they are heralded by an excitation of the auditory apparatus, his ear-drums vibrate on a low musical note.

Then, no matter how warm the atmosphere of a room is, the skin of face and neck become "goosey" as the saying goes, and, lastly, practically all the senses become most acute (except vision) just before his treatment from Beyond is administered.

Mention was made of this treatment being akin to currents of an electrical nature; it is almost certain that they are so, as delicate recording instruments have registered while operations are in progress.

This is not the place, however, to mention this fact as we have been conducting experiments of an extremely delicate nature in order to prove the nature of the waves or currents received.

Towards the end of last year I arranged with A to conduct some tests in order to try if it were possible to have transmission of treatment from him to others. So, along with two ladies, a small circle was formed.

One lady had suffered for some time from rheumatism in the right shoulder joint which made upward movements of the arm very painful; the other lady was in normal health.

The venue of the trial was a small room, a library, just comfortably heated with an open coal fire; for illumination a 20-Watt electric lamp well shaded, but no other preparations were attempted.

The first few trials produced no results whatever, at least none that we could see, but on the fifth attempt the normal member of the circle complained of peculiar sensations passing up her arms.

These developed into actual pain, however, so much so, that a very startled and pale-faced young woman was glad to break the circle and retire to think things over.

The rheumatic case experienced identical sensations, but being of stiffer fibre was able to hold out for a

longer time. Ultimately, however, she also had to call "enough", but admitted that the affected shoulder "felt all the better" for whatever had happened to it.

Now, it is well known that if you lean your arms on a table for any length of time the compression of the wood on the flesh is apt to produce a "pins and needles" sensation and in order to avoid this, I saw to it that cushions were placed between the arms of the sitters and the table.

A few nights later a similar state of affairs transpired with the identical sitters, and after a number of sessions pain in the rheumatic joint has completely disappeared while freedom of action has returned.

From these elementary experiments it would seem that it is possible for transmission to take place from one to the other, but the trials have also proven that not everyone is susceptible to reception.

The same occurs in normal human beings of course; some possess a talent or gift for Music, Art, Mechanics, and so forth, and the same rules are likely to apply here.

It may be stated that every precaution was taken in order that imagination be kept in the background; the members of the circle were not informed of the *raison d'être* of the sittings, there was no total darkness (where some can imagine anything) and the conversation was kept on cheery subjects.

Further, the principal actor, A, has noted that something does actually pass through and from him while the sittings are in progress; he does not feel the currents or rays nearly so strongly as when he is under treatment by himself. So this points to a dilution of the currents such as occurs under normal circumstances when a row of people with joined hands are in receipt of electrical currents of one form or other.

It should also be noted that we have not the slightest control regarding when and how the phenomena will present themselves; the circle may sit for night after night with no result, then one evening on they come full blast.

Still another point. When the rays are being transmitted, dogs and cats which may be in the room at the time all evince a strong desire to leave; they become very uneasy, manifesting this uneasiness vocally to such an extent that the door has to be opened to let them go elsewhere.

Our experiments are still going on, and the more we try the more we are convinced that we are well looked after (if we deserve it) by powers over which we have not the slightest control, and of whom we know less than nothing, if that is possible.

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### THE FULL MEANING OF TELEPATHY.

That much which passes as spirit-communication is not so is well known to those experienced in psychic phenomena. The failure to distinguish between the self-generated matter, psychological and telepathic, and the genuine messages and manifestations, has been a fertile source of mischief and misunderstanding. It is easy for the sceptics to deride the victims of pseudo-phenomena as credulous, but, as we have noted, the sceptics know very little of the subject, and in the same circumstances would behave no more wisely than the people they ridicule. After all, these people, are really getting psychic results, even if in some cases these do not proceed from independent spirit agencies. They are learning something of the powers of the soul incarnate—for man is a spirit, whether in the body or out of it. A few years ago telepathy was eagerly seized upon as an explanation of psychic evidences, by the very people who would have stoutly denied telepathy if it had stood alone, and had not presented itself as a convenient weapon against the idea of spirits. Even now it is not realised that telepathy exists not merely as a power of communication between those in the flesh, but as the method whereby spirits communicate with their friends on earth—that there is telepathy from the living and telepathy from the "dead".

## LETTERS TO THE EDITOR.

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

## MR. FORD AND THE HOUDINI MESSAGE.

Sir,—It is physically impossible for me to reply to the thousands of letters and telegrams which have poured in upon me since the Houdini message came through. I take this method of thanking the Spiritualists throughout the world who have either written or wired. I appreciate their kindness and loyalty. My friends will be glad to know that the so-called "exposure" has been proved a journalistic stunt, and the man hired to impersonate me before the reporters has been apprehended and has made a complete confession. The story printed in certain English papers to the effect that I have been expelled from the American Spiritualistic movement is false in every detail. The facts concerning the message and the attacks upon it will be published soon in pamphlet form and a supply forwarded to the Psychic Bookshop in London, where those interested may secure a copy. Societies wishing this pamphlet in quantities for distribution may order direct from me. I plan to visit England in the early summer.—Yours, etc.,

ARTHUR FORD.

205, West Fifty-seventh Street,  
New York City, U.S.A.

## "NEW-COMERS IN SPIRIT LIFE."

Sir,—Permit me to send a word of appreciation of the Rev. Vale Owen's article in your issue of March 9th—"New-Comers in Spirit Life."

For those who are seeking communion with the other side its advice is invaluable and educative in every sense.

Far too much importance is placed by enquirers on the casual messages retailed to them at short seances, particularly from those who have lately passed over; the guide of the medium, the plane, the conditions at the moment, are all vital when considering the accuracy of the communication.

There are few in Spiritualism more reliable on this subject than Mr. Vale Owen, and he has had a long experience and contact with the unseen.

The article should be widely distributed.—Yours, etc.,

J. J. CADWALADR.

6, Ladbroke Gardens, London, W.

## THE ULTIMATE REALITY.

Mr. John L. Ames of Longhorsley, Northumberland, writes:—

I read with great interest your extracts from Admiral Henderson's letter in reply to mine on the subject of "The Divine Purpose". The fact seems to be that we have yet to come to a better understanding with ourselves, for it is ourselves, after all, that are the real mystery. For one thing, we all of us have been guilty of speaking and writing and thinking of a Spirit World as of something apart and beyond our present earthly existence. The very word "Spiritualism" implies that we hold that we have established communication with Spirit. If only we could bring ourselves to remember constantly that we are all of us spirits here and now in our fundamental nature, and that all this talk of planes and spheres is the result of our feeble efforts to express different states of consciousness, we would come to realise that the true path to wisdom lay in eliminating delusions rather than in seeking after knowledge. Our perplexities are not in the problems that confront us but in our own limitations. Humanity is, so to speak, in a physical *cul-de-*

*sac*, hemmed in by walls of intellectual opposites, past and future, here and there, and so on. The only way out is the way in.

The ultimate reality is consciousness itself, and consequently all that we are conscious of is of necessity real in the sense that all symbols are real symbols: a photograph of a friend is real as a photograph but it is not the friend we love. To get out of the difficulty we must turn inwards.

There are many with us to-day who testify to having reached a condition of consciousness where these opposites and contradictions of the logical mind disappear and a comprehension is achieved of unity and union. The subject of Mysticism and Cosmic Consciousness is being extensively investigated and studied, though it would seem that intellectual methods are themselves the greatest barrier of all. As Cardinal Newman says: "It is the very energy of thought that keeps thee from thy God."

Experience, Science, Philosophy, Reason, keep us on our way, but they are stepping-stones only, where the Spirit of Man cannot dwell but must pass on to a true Spiritual Consciousness, unclogged and free from all physical, psychical, and mental conditions where all is one, and God is All in All.

Professor Eddington's conclusions as regards Time and Space are philosophical rather than mathematical, if they are not beyond either and would be better described as intuitional. He states elsewhere that it would seem as if the universe itself ultimately consisted of the stuff of our own consciousness, and as I said above the ultimate reality is consciousness itself. That great sentence with which he concludes his former book *Space, Time and Gravitation* will go down in the history of thought as one of the most profound utterances of Man. "We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last we have succeeded in reconstructing the creature that made the foot-print. And, lo, it is our own!"

## THE REINCARNATION THEORY.

We take the following passage on Reincarnation from a book recently reviewed in LIGHT, *viz.*, *Knights of the Holy Grail*, by Dorothy B. Miller:—

It is, of course, feasible to suppose that the brief span of earth-life, with its inequalities, demands opportunity for fuller expression, but if, as necessity arises, a glorified Being returns to Mother Earth to compassionate the need of humanity, it is illogical to assume that, for the peradventure of the sacrifice of the One, the entire race must needs retard progress by a downward fall into earth-matter.

The fact that some people express themselves as conscious of having lived before does not, necessarily, imply that their pre-existent state was limited to this earth, neither can they claim conclusive evidence by a seeming recognition of localities never before consciously visited by them.

In the former instance memory may, indeed, have quickened the consciousness of pre-existence on some other sphere, and possible contact with friends there now embodied here, but the latter supposition lends itself to the wider interpretation of dream-consciousness, which might involve the theory of the flight of the ego during sleep to those places normal and waking sight of which appears to evoke recognition.

We stand but on the threshold of knowledge, and, in our eager desire to "hold fast that which we have" we forget our limitations.

MRS. CANTLON.—We learn with pleasure that Mrs. Cantlon, the medium, who recently underwent a severe operation, has now completely recovered. She has returned to London and has resumed her psychic work, giving private sittings and holding circles and classes.

## LIGHT.

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## UNCANNY PLACES.

### WITH A NOTE ON HYPERCRITICAL INVESTIGATORS.

A correspondent in the Riviera (Saint Raphaël) sends us a cutting from a local newspaper containing an inquiry from one of its readers. The question relates to a "curious phenomenon" which the inquirer states has been observed by himself and several of his friends, and which he thus describes:—

In the amphitheatre at Fréjus there is an area about two metres square, some three metres to the north of the middle part of the arena; and it seems to us that anybody standing in or crossing this area becomes conscious of violent mental disturbance.

In my own case I fell to the ground, while a friend of mine could not suppress a cry. It may be that on this spot one of the gladiators of old met his death, and the terror of that moment has persisted down the ages.

Now this is very interesting, especially to those who know how many similar cases of psychically-charged spots and localities are on record in the literature of the Supernormal. We have published several articles on the subject—the last one was by Mrs. F. E. Leaning, most painstaking of psychical researchers, who gave some remarkable instances. Doubtless a whole book could be filled with such cases.

In the present instance it may be mentioned that Fréjus, the French town in the Department of Var, was in Roman times the *Forum Julii*. It was the birth-place of the famous Agricola, and was the town at which Napoleon landed in 1799, on his return from Egypt and whence he departed in 1814, when exiled to Elba. Such facts show the town's historic importance, although of course they shed no light on the weird experiences of the correspondent of the St. Raphaël newspaper and his friends. He asks if anyone else has had such an experience, and as we have several readers in the Riviera we may repeat his inquiry on our own account.

Naturally, we shall be told that it is a matter for scientific investigation; and so it is. But we would like to see the whole question examined, and not some specific instance of it, because many of us are becoming weary of that kind of research which concentrates itself on some isolated instance, as though the whole subject of psychical faculty was bound up with it, to stand or fall by the verdict of the particular researchers concerned. Usually they are persons having no sensitiveness of faculty in themselves and with a marked tendency to discredit the reports of those who have.

Further, they usually show a disposition to carp at little details and to attack the case in a pettifoggish spirit instead of examining it impartially. Their line of action is really more forensic than scientific—it reminds one of the tactics of an advocate engaged to pull to pieces the case of some opposing side, instead of the method of a judge whose business it is to hear the evidence on both sides and weigh it judicially. It is time that these cavillers became aware that their tendency to concentrate on the *specimen* leads them to neglect the fact that there is also a *type*, the existence of which has been established by a multitude of instances and is not to be disposed of by hostile attentions to a single case. We say *hostile* attentions advisedly, because it is so clear to many of us that there is a kind of "scientific" researcher who is apparently under the delusion that a disposition to quibble is the sign of a critical mind, and an obdurate scepticism the mark of a mature judgment.

The sense of brooding terror and apprehension, of strange unnatural presences in certain places, it may be remarked, is not confined to the human consciousness. There are many examples of horses, dogs, and other animals showing awareness of these things. These creatures at least have not listened to "local gossip" and been influenced by hearing "old wives' tales", which is one of the stock arguments of the sceptical critic who himself is never the subject of these uncanny experiences. That reminds us that we have only heard of one case in which an *ass* has displayed any sensitiveness to these supernormal influences. But then the *ass* is a notoriously obtuse creature—rather like the type of investigator we have in mind.

## REALITY AND PHANTASY.

(A Dialogue)

BY L. MARGERY BAZETT.

REALITY: Why do you seek my company? We have little or nothing in common.

PHANTASY: Nay, you are deceived; we are both closely associated with the lives of men.

REALITY: You do not scruple to lead men astray on the quicksands of illusion; whilst I perforce must accurately mirror these lives of men with which you so lightly play.

PHANTASY: Many are glad to follow me, and I am well content with my part.

REALITY: Truly, one man's release lies in dreams, another's in facts. Indeed, many may follow you, but in the end, they will turn again to me. Life is a school for manhood, and I perceive men struggling towards that end, for I have seen below the surface, touched "reason and the heart, the bow and chord of progress".

I have seen those who have transmuted weakness into strength, adversity into simplicity and power.

I have seen "a few intelligent people softening for others the crude lines of their dullness, and relieving them of the weight of their own boredom".

I have seen men with "minds like a past... landscape, with four corners to its view: cared for, friendly, limited, displayed".

I have lingered at the gate of death, and seen men and women, when they come to die, "plight their troth for eternity, as they had done for time"—since a large life is a life everlasting.

When this school-time of life is past, you will be left alone: and I shall have friends, for many will be drawn towards me.

PHANTASY: You are welcome to your friends and your dreams of the future. But I must begone, for my friends are of the present, and even as I speak, I hear the sound of their laughter.

SIDELIGHTS.

The Rev. G. Sutton Read, of South Elmsall, welcomes Spiritualism as an adjunct to Christianity, thus adding one more name to the rapidly growing roll of clerics who take a similar view of our subject. "Christians should gladly and gratefully accept any confirmation it might give to their faith," said Mr. Sutton Read in a recent sermon, which is commented upon in the *Pontefract Express* of March 1st.

\* \* \* \* \*

Mr. Sawyer, of Southall, woke on Sunday morning, February 24th, to discover that his wife was missing. During his search for her he visited a house where he had stayed before his marriage, hoping to find her there. "While I was there I heard her calling me. I saw her in the water," said Mr. Sawyer, in giving evidence at the inquest on his wife, who was found drowned. Mr. Kemp, the coroner, asked: "Calling you where?" "To the place where we used to do our courting in Havelock Road," answered the bereaved husband, adding: "I went straight through the gate, and there she was in the water. I tried to reach her but could not." The coroner, in returning a verdict of Suicide by drowning while Temporarily Insane, reports the *Daily Mail* of February 27th, said: "he was not prepared to say that such a call as he [the husband] experienced was impossible."

\* \* \* \* \*

"I shall never forget, on one particular occasion, being very worried about my answer to a proposal of marriage. The difficulty arose because I knew in my heart I did not love the man. . . . My father, to whom I could always turn for advice, was dead eighteen months. . . . I remember well looking up from my work and seeing my father standing before me (as clearly as though he were alive) with a sad expression on his face. He lifted his right hand, and shook his head gently three times, smiled and disappeared." These passages occur in a letter published in the *Liverpool Post and Mercury* of March 2nd from a Birkenhead lady who concludes sadly: "I did not have any understanding about that sort of thing, and did not connect his [the father's] presence with my unhappy state of mind. Had I done so my answer would have been different and I would have been spared many years of misery.

\* \* \* \* \*

"£60,000 Estate is Saved, Clairvoyant Reveals Missing Document." This dramatic heading in the *Sunday Dispatch* of March 10th precedes an account of how a missing paper of vital importance was found through the good offices of a clairvoyant who correctly indicated the location of the document. A lady, Mrs. Florence, daughter of a missionary, was given a square mile of land in New South Wales by the Governor. This was in the early days when land was disposed of by free gift, and the presentation was made on the occasion of the lady's marriage to a young surveyor named Florence, one of the earliest pioneers of the Australian interior. In 1834 Mrs. Florence emigrated to New Zealand; after her death the property in this square mile of land, having become of great value, was claimed by the family, but the claim could not be made out owing to the absence of an essential document.

For a number of years unsuccessful search was made by legal experts. Then, quite recently, a member of the family, a lady, consulted a clairvoyant then visiting Auckland, New Zealand. The seer apparently found no difficulty in answering the problem. "There has been some very underhand work, but the paper is now in the Lands Office at Sydney. If you write to them now you will get it," said the clairvoyant. This advice was at once followed, and by return of post came a sealed envelope bearing the much-wanted document. The claim to the land now valued at £60,000, situated some fifty miles from Sydney, was immediately admitted by the New South Wales Government.

\* \* \* \* \*

"To-day's Ghost Story" in the *Morning Post* of March 13th is an account by a correspondent who, while on a walking tour in North Scotland with a friend, approached a lonely house standing in a by-road about 8 o'clock in the evening. Says the writer: "We saw a coach coming towards us drawn by grey horses. It made a good deal of noise as it jolted in and out of the ruts. It pulled up by the gate, and as far as we could see a man with powdered hair descended and dashed up the drive. His footsteps echoed loudly upon the drive and then ceased." The writer adds that he and his friend approached the vehicle but when within some fifteen yards it vanished. They both searched the grounds of the house but found them deserted. On reaching their next stopping-place they were told that no one used that road after dark and that the house had been empty for 30 years.

SHAW DESMOND AMONG THE RATIONALISTS.

Mr. Shaw Desmond, the well-known author and publicist, addressed the members and friends of the Rationalist Press Association at Essex Hall, on Tuesday, March 12th. He selected for his subject "The Ghost in Literature and Life", and his lecture was divided into three main heads, (a) common or garden "spirits"; (b) vampire ghosts; (c) fairies—including the good people, the greater "fairy spirits" and the ancestral spirits of the banshee type. In every case chapter and verse was given by the lecturer, some of whose assertions were looked upon by his Rationalist audience as being highly provocative. He showed that the "scientific side" of the subject had been pushed to ridiculous extremes and that in the light of present-day researches of the occult side of life the orthodox Rationalist view was behind the times. The materialistic side had "telescoped" itself. The faces of his audience assumed expressions of polite incredulity and bewilderment when Mr. Desmond informed them of the ghosts and fairies seen by himself and friends.

The lecturer gave numerous quotations from the poems of Yeats and others upon the fairy, as well as excerpts from George Russell ("AE") and Kipling.

After various questions from the audience, five speakers replied to Mr. Shaw Desmond, all save one, Mrs. Kingsley, betraying an almost complete ignorance of the present-day advance in occult science. One of the speakers complained that the Spiritualists "never delivered the goods".

Good-natured laughter rang through the hall at the whimsical manner in which the lecturer dealt with his subject, and it was noteworthy that he found support from at least one prominent Rationalist, who admitted that the Rationalist Press Association were behind the times.

The audience, though plainly out of sympathy with the lecturer, treated him nevertheless with conspicuous fairness and courtesy.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## FORD AND THE HOUDINI MESSAGE.

### SPIRITUALIST ASSEMBLY EXONERATES MEDIUM ON FRAUD CHARGE.

Mr. Francis R. Fast of 150, Broadway, New York, sends us a brief report of the official enquiry held by the Executive Board of the United Spiritualist League sitting jointly with the Board of Trustees of the First Spiritualist Church of New York on February 19th last to investigate the circumstances of the alleged fraudulent action of Mr. Arthur Ford in connection with the widely discussed Houdini message. It will be recalled that Ford was accused by an American illustrated journal of having confessed that the message was not genuine, a statement which the accused medium vigorously denied. The result of the official enquiry has been to clear Ford's reputation on these charges. Dr. John Heiss, President of the General Assembly of Spiritualists of New York, was chairman of the proceedings and all parties to the controversy were invited to be present and to submit their cases, presenting any facts which might prove or disprove the authenticity of the Houdini message. Mr. Arthur Ford was present, accompanied by his attorney, Mr. John Reilly. Other parties were also represented by counsel.

In order to give the widest possible fairness to the proceedings a local magician described as an "arch-foe of Spiritualism" was allowed to take part in the hearing. It was noticeable, states the report, that "not a single one of the mediums who for personal reasons had attacked Mr. Ford was present to prosecute their case. None of the four officers of the Manhattan Group of the League who had taken matters into their own hands and 'expelled' Mr. Ford . . . had the courage to attend the meeting."

The only witnesses against Ford were the three reporters to whom the medium was alleged to have made his confession denying the authenticity of the message.

One reporter on oath declared that he was not able to identify Ford and admitted that he had not seen Ford in the woman reporter's room on the night of January 9th when the alleged confession was made. The testimony of the woman reporter simply consisted of a repetition of the statements printed in her newspaper article. The other reporter contradicted the evidence of the two previous witnesses.

On behalf of Mr. Ford a number of well-known New Yorkers were able to testify as to the accused medium's whereabouts at the time of the alleged confession, and produced a sworn confession of a man stated to have been hired for 100 dollars to impersonate Ford. Evidences of three attempts at blackmail was presented as the motive for the hoax article. "Not a single fact was advanced which could reflect upon the authenticity of the message itself." The report continues:

A comedy note was struck when the magician in question admitted he had no evidence against Mr. Ford, but that it was his opinion that the message was a fake because he *knew* there was no such thing as a genuine medium in the world!

At adjourned sessions of the boards, at which the testimony was carefully considered, a resolution was adopted declaring that all charges against Mr. Ford were dismissed for lack of evidence.

Mr. Ford was reinstated in the United League from which he had been "expelled" by the illegal action of four members. The members guilty of this step were cited to appear before the Executive Board on charges preferred by the members of the League who demanded their expulsion for having taken such action against Mr. Ford. [Three of the four members concerned in the expulsion have resigned following this citation.]

On Sunday night Dr. John Heiss read the resolution clearing Mr. Ford to the congregation of First Church in Carnegie Hall. This was the signal for applause,

the crowd which packed the auditorium giving the well-known medium an ovation which lasted several minutes. Following the service, Mr. Ford was presented with a considerable sum of money donated by leading Spiritualists of the city as a slight token of appreciation for his great services to the cause.

Mr. Ford in his address said that he held no bitterness in his heart for what had been done to him, that he forgave all those who had attacked him, and inasmuch as most of the attacks had been anonymous he could not very well seek revenge. He pleaded for unity and peace in the movement and a determined effort to cleanse the movement of jealousy and commercialism among mediums.

Thus ends one of the most cruelly vicious assaults on mediumship in the history of Spiritualism. An effort which has resulted, however, in freeing the Houdini message of all suspicion, and in establishing Arthur Ford more firmly than ever in his position as one of the truly great mediums of our time.

### THE LITERATURE OF SPIRITUALISM.

Mr. Graham Moffatt lately made an appeal for a cheap and popular literature of Spiritualism. He said there was a public for it; and if not a large one at present there certainly would be, very soon. But it is not merely a matter of making our books cheaper; they must also be more attractive. Some of them are of a dull and stodgy type, and others raw and amateurish. Their writers may have the knowledge, but they have not the art of setting out their information in a bright and readable way. The most valuable material, whether it be physical or mental, can be ruined by unskilful handling. Next to theology, we should imagine, Spiritualism and psychical research have suffered most from the writings of pedants and dullards, with pompous, laboured and leaden utterances. Our literature may be made cheap and popular without being trashy. Just now when so many literary and journalistic folk trained in the artistry of the pen are coming into our subject, we may confidently expect that our needs will be met in the way of brighter and better books and brochures; in which wit will accompany the wisdom and the style be as full of spirit as the theme.

### SPIRIT HELP.

And now we bless you, and leave you in the hope we may come again, for it is well, and there is sweetness in it, to bend to whisper into willing ears of some of the minor glories of our Heavenly Realms.

Be sure, friend—and tell others who will hear it—that this life which awaits you is not a mere bodiless dream in a twilight region beyond the boundary of the real and actual.

No, it is strenuous and intense, this life of ours.

It is filled with service and endeavours crowned, one after the other, with success; of patient pressing onward, and of indomitable wills attuned each to others in comrade service for the Lord of Love, Whose Life we sense and inspire, but Whom we do not see, and Whose Home is too sublime for us to know.

Onward we press and often take the hand of one a little behind us, and with the other seize the skirt of one a little on before. And so we go my brother; and so do you, and others working with you.

And if we are a little way on before—well, there are many who lag behind. Take their hand in your own, gently remembering your own comparative frailty.

And if the task be too heavy for you, do not loose that hand you hold, but reach the other out—and here is mine and that of many another of us.

You shall not fail, so you keep your own vision and your life both bright and pure. Nay, rather shall that vision grow more glorious, for is it not written friend, that such as are pure in heart shall SEE GOD?

—From the Vale Owen Script.

THE PERSONAL SIDE.

MR. CHARLES MATTHEWS.

Mr. Charles Matthews who last month passed away at Exeter, of pneumonia, at the age of 73 was a veteran journalist as well as a Spiritualist. As a Pressman he was well-known in South of England journalism, being associated successively with the *Western Daily Times* and the *Western Daily Mercury*, which was later incorporated with the *Western Morning News*. His career as a journalist covered a period of sixty years. Although for many years a prominent Unitarian, his attention was ultimately drawn to Spiritualism and he became associated with the Church of the New Dispensation, Exeter. Indeed his last public appearance was at the morning service at that church on February 3rd, and he was engaged in his professional work until a few days before his death.

MR. R. H. SAUNDERS.

Mr. R. H. Saunders is not only an enthusiastic Spiritualist but an indefatigable recorder of seances, and the author of several books dealing with the subject. He has sat with many of the leading mediums, and his labours as a note-taker have covered some seven hundred seances, being represented, as he tells us, by nearly 20,000 quarto sheets of notes—a result both monumental and formidable. During the later years of the late George R. Sims, the famous "Dagonet" of the *Referee*, Mr. Saunders accompanied him to several seances, and the effect on the mind of the popular journalist was shown in some striking accounts of his experiences given in the pages of the *Referee* at the time. Mr. Saunders, who is still a man of exuberant vitality, was in his earlier years devoted to sport—cricket, football, boxing, swimming and other forms of athletics. To-day his recreations are chess and billiards. His enterprise and initiative were shown when as a young man at Cambridge he persuaded several famous dons (Oscar Browning amongst them) to give popular lectures to the townspeople on Sunday evenings, an innovation which, although criticised at the time, became a part of the Modern University Extension movement. Mr. Saunders, in short, at the age of seventy, can look back on a vivid and picturesque life, some elements of which persist in his activities in Spiritualism to-day.

THE APPLE MESSAGE.

BY JENNY LUND.

In the autumn of 1907 an old family friend, whom I will call Mr. X., and I determined personally to test telepathic communication. He accordingly arranged to send me a mental message at a given time instructing me to hold myself in readiness.

At two o'clock on the appointed afternoon I endeavoured to keep my mind in a receptive state and in an easy and natural way I awaited the message for fully half an hour, but with what seemed woefully disappointing results. Nothing loomed in my consciousness except the words "Apples—apples—apples". By arrangement, this apparently absurd result was sent to my friend by the evening post. Next day I received his letter in which he apologised for not having transmitted the intended telepathic message owing to the interruption of his wife who knowing something of the proposed telepathic experiment, rushed into his office exclaiming: "Oh, Thomas, do ask her to send us a hamper of apples!"

RAYS AND REFLECTIONS.

Whenever any criticism is tinged with jealousy or malignity be sure that there is some good in the subject against which the criticism is directed. It may even be that the malice shown is the measure of the goodness of that which is maligned.

\* \* \* \* \*

Much has been said regarding the surprises that await us when we pass to "the other side". Having read innumerable books and articles and heard an incalculable number of lectures setting out the most abstruse and sometimes unintelligible theories on the subject, I come to the conclusion that one of the surprises of the hereafter will be its utter simplicity.

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It was the Chinese sage, Lao-Tze, who said that "if wisdom were not laughed to scorn, it would not be worthy of the name of wisdom". It is a deep saying, for the genial humour which prompts some to laugh at things they do not understand is harmless. It is the scornful laugh which shows the lack of sympathy or intelligence. Even the prig and the wiseacre, although they may provoke our smiles, should never meet our scorn.

\* \* \* \* \*

Considerable interest has been excited by the statement made by a coroner in a case in which a husband had a vision of his wife drowning, a vision which was verified by the event. The coroner, it seems, said that he was not prepared to say such things might not occur. Very nice of him indeed, although I suppose it would require the ruling of a judge of the Supreme Court or the fiat of an Archbishop to say whether this unsettling phenomenon of prophetic vision should be permitted or not.

\* \* \* \* \*

Mark Twain, in his account of the early explorers of the Mississippi, tells of the French travellers Joliet and Marquette who in the seventeenth century met bands of hostile Indians in so friendly a fashion that "in place of a fight there was a feast, and plenty of pleasant palaver and fol-de-rol". I would commend the idea to some of those "psychic groups" who are reported to be at loggerheads. Let them meet together and under the spell of a little "palaver and fol-de-rol" they will soon forget their differences. I have seen the method adopted in several instances with great success.

\* \* \* \* \*

Quite a number of poltergeist and haunting cases have appeared in the Press recently and been treated with a certain amount of serious attention; but I can recall the time when if a ghostly manifestation occurred in a house the first impulse of the family concerned was to call in a doctor, send for a parson, or shout for the police, although none of them seemed to be of any particular value as advisers. The only person who might be supposed to have any acquaintance with the spiritual world was, of course, the priest, who was usually found to have a most profound ignorance on the subject and indeed to regard any stories of manifestations of the unseen world to-day as a matter of vulgar superstition. But not always, of course. Some priests *did* know something of the matter. There is a clergyman of the Church of England, well-known to me, who was converted in a very startling and realistic way through visiting a haunted house to investigate; he was laid hold of by the haunting "entity" and lifted into the air. It revived his faith in the truth of the Scriptures which much learning (of the wrong kind) was leading him to doubt.

D. G.

## A LAWYER'S SEANCE EXPERIENCES.

MR. D. THOMAS, a member of the Bar, writes:—

I had two excellent sittings with Mrs. Estelle Roberts on January 28th and February 15th, respectively, during which the control "Red Cloud" gave me a number of evidential messages. The following brief notes of these two seances may perhaps be of interest to the readers of LIGHT.

"RED CLOUD": Sir Frank says that your old chief has brought Jenner to renew acquaintance.

MYSELF: I am sorry but I never was acquainted with anybody of that name.

"RED CLOUD": Lewis says you knew him in Wales but he has no need of his services now.

The "Sir Frank" referred to by "Red Cloud" is the late Sir Frank Lockwood whom I knew during his life and who has given me abundant proof on innumerable occasions of his continued existence since his passing from earth. Lewis was my former chief, Mr. Shipley Lewis, who died last year.

As I could not call to mind any acquaintance of the name of Jenner and as "Red Cloud" could not enlighten me further we did not pursue the matter any more at that seance. But a few days later on thinking the matter over it occurred to me that the communicating spirit might be Jenner, the discoverer of vaccination. I have never been brought in touch with medical matters but I recalled that in the old days it was occasionally my chief's duty and afterwards mine to prosecute defaulters under the Vaccination Act. I could call to mind no other connection with Jenner of vaccination fame.

At the next sitting, however, my discarnate friends, unprompted by me, cleared up the matter in the following communication.

"RED CLOUD": Sir Frank says he has brought Sir William. He is a doctor man and he says you knew him in Wales. It was Gull who sent the message to you last time, not Jenner. The two names got mixed because they came together to see this procedure but Jenner did not know you. Gull sends his greetings to you and he is showing me a horse and saying somebody's back was hurt; the patient is here. Gull and Lewis are great friends.

In the above message "Sir William" and "Gull" are one and the same man. Many years ago my former chief, Lewis, fell from his horse while hunting in Wales and injured his back. Sir William Gull treated him for the injury and it was my duty to send to Gull his fees together with the weekly reports prepared by the local doctor on the condition of my chief. That was the only association I had with Sir William Gull and it occurred forty-nine years ago.

My old chief, Shipley Lewis, frequently comes to my sittings and now he brings Gull, who evidently on this occasion invited Jenner to accompany him in order to witness the "procedure" of communication between the two worlds.

There are no means by which the medium could have become acquainted with these facts, and until the explanation given at the second sitting I did not recall the hunting accident. There is no one living now to whom these facts were known except myself.

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WIMBLEDON SPIRITUALIST CHURCH.—Mr. R. A. Bush draws our attention to the satisfactory progress made by this Church, among the members of which several excellent healers have been discovered and developed. In addition to a substantial credit balance in the revenue account shewn in the Balance Sheet presented at the annual general meeting on March 8th, it is pleasant to add that the Hon. Treasurer reported a reduction in the Church debt to the sum of £316 12s. 4d. It has been decided by the Church members to incorporate in their Articles of Association a clause definitely accepting the leadership of Jesus Christ.

## NOTES ON NEW BOOKS.

"LA CONCEPTION SPIRITUALISTE ET LA SOCIOLOGIE CRIMINELLE." By Dr. C. Picone-Chiodo. Translated from the Italian by C. de Vesme. (G. Ficker, 6 Rue de Savoie, Paris 6e.; 25 francs.)

As an advocate by profession Dr. Picone-Chiodo is well fitted to discuss crime and punishment, and his dissatisfaction with the materialistic views upon which most penal codes are based will be shared by many. But not every Spiritualist will go so far as the author in his somewhat sweeping theories as to the causes of crime; the Doctor regards the criminal as more pitiable than blameworthy and points to hysteria, hallucination, obsession and malefic influences of spirit entities as being partly responsible; in other words, he considers the criminal to be more or less an irresponsible agent. This seems to be an extreme view, yet there is much to be said for Dr. Picone-Chiodo's claims, particularly his condemnation of the materialistic attitude of life from which the world is only just beginning to emerge. Says the author, "I am profoundly convinced that the most important factor, the *causa causarum* of criminality resides in the materialistic conception of life."

D. A.

"BEHOLD THE MAN: A Revelation of Christ the Master." By Lana Sackman and Rasmus Alsaker, M.D. (The Grafton Press, New York, U.S.A.)

Affectionately dedicated "to all who are seeking the truth", this volume is likely to receive a very varied reception. It is passed on to its readers as being what was given to the authors of it, during "a period of many years", without anything of an evidential nature. As regards the communicators, or the manner of communication, not a word is said. The narrative is simple, direct, and has in a marked degree the character of verisimilitude. It thus opens:—"Humanity has long viewed the Master as a being apart from the rest of mankind, but that he was not. He was one of the most human of men"—not a man of sorrows nor of mystery. The entire history of the Master (of whom a pen portrait is given) from birth to death, we find vividly told from the authors' point of view. Whether one accept that or not, the interest in it is sustained. The scholars in the Jewish schools of those times "did not learn how to think; it was always how to repeat. . . . In the synagogue the Master learned to memorise, but on the hills he learned to reflect and reason"—very much as in our own schools to-day. Of the Master's sayings one may be quoted: "I am the lamp; the Father is the flame".

B. P.

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### NEW BOOKS RECEIVED.

- "LE VRAI MESSAGE DE JESUS." By Léon Meunier. (Les Editions Jean Meyer (B.P.S.), 8, Rue Copernic, Paris, XVIe. 12 francs.)
- "LEONARD AND SOULE EXPERIMENTS IN PSYCHICAL RESEARCH." By Lydia W. Allison. (Boston Society for Psychical Research, 346, Beacon Street, Boston, Mass.)
- "THE CHURCH AND BODILY HEALING." By R. Ll. Langford-James, D.D., B.Mus. (C. W. Daniel Co. 3s. 6d.)
- "THE FOUR GREAT INITIATIONS."—By Ellen Conroy, M.A. (Rider. 3s. 6d.)
- "ESSAYS OF PRENTICE MULFORD." Fourth Series. (Rider. 3s. 6d.)
- "THE LIFE STORY OF A PHRENOLOGIST." By J. Millott Severn, F.B.P.S. (Published by the author at 68, West Street, Brighton. 12s. 6d.)

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MRS. F. V. McLAREN's book *Psychic Phenomena in South Africa To-day*, to which we lately referred, can be obtained at the Psychic Bookshop, Victoria Street, S.W.1, or from the author, Mrs. F. V. McLaren, 3, St. David's Road, Houghton, Johannesburg, South Africa, at 4s. 6d., post free.

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MRS. ROBERTS JOHNSON, the direct voice medium, will be in London from April 8th to the 12th. Her address during this short period will be c/o The Open Door Psychic Centre, 69, High Holborn, W.C.

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 Thursday, March 28th, at 5.30 p.m. MR. W. S. HENDRY'S STUDY CLASS  
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 Friday, March 22nd, at 5 p.m. .... MRS. TYLER

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 Tuesday, March 26th, at 7.30 Clairvoyance .... MRS. A. ROBERTS  
 Thursday, March 28th, at 7.30 Clairvoyance .... MISS MANSFIELD

**GROUP SEANCES.**

Monday, March 25th, at 7.30 .... MRS. KINGSTONE  
 Wednesday, March 27th, at 3 .... MRS. S. D. KENT

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Wednesday, March 27th, 7.30 p.m. .... MRS. BEATRICE GARNER

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Clairvoyante: Mr. E. Spencer.

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Lewisham.—Limes Hall, Limes Grove.—March 24th, 11.15, open circle; 6.30, Mr. Glover Botham. March 27th, 8. Mrs. Beaurice Steek.

Camberwell.—The Central Hall, High Street.—March 24th, 11, open circle; 6.30, Mrs. Holloway. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—March 24th, 7, Service. Thursday, 8.15, Service.

Richmond Spiritualist Church, Ormond Road.—March 24th, 7.30, Mr. E. Hunt, address. March 27th, 7.30, Miss Herbert, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—March 24th, 3, Lyceum; 6.30, Miss Lilian George, address and clairvoyance.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—March 24th, 11.30, circle; 3, Lyceum; 7, Mr. Max Gittleton. Thursday, 8.15, Mrs. Carrie Young.

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