

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2516. Vol. XLIX.

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## THIS WORLD AND THE OTHER.

Mr. W. T. Stead, in an address to an audience of Spiritualists, not long before his fatal voyage in the "Titanic", remarked that only a relatively small proportion of the inhabitants of the spirit world ever communicated with us—many indeed were unaware of the possibility of doing so. And in an amusing passage in one of his books, Dr. L. P. Jacks described imaginatively a kind of Research Society on the "other side" formed with the object of investigating the reality of this world of ours and its inhabitants! It is as well to have some healthy correctives to the idea hazily held by many people, that the population of the spirit world is intensely aware of us and ardently desirous of keeping in touch with the earth and its affairs. But the earth is not so centrally important as all that, and we should be properly modest and cultivate a sense of proportion. The average healthy inhabitant of the next state soon forms new ties and interests, and the world he has left becomes for him remote. Unless he has some special mission to us or is deeply interested in the friends he has left, he will not pay us any great attention. He has his own world, which is not our world. Indeed, in some cases, the attitude of a spirit may well be that having "out-soared the shadow of our night" he has no desire to renew its acquaintance. This would be especially the case if all those he had known and loved here had passed over likewise. Unless moved by some missionary zeal he would have no further interest in material affairs. Why should he, having become the citizen of a realm higher and happier than his mortal state? These are rather elementary considerations, but they are worth expressing for the benefit of those amongst us who cannot easily imagine any kind of life, outside of, or superior to their own.

## NOTES BY THE WAY.

### BUSINESS SUCCESS AND THE SUBCONSCIOUS MIND.

So soon as any discovery is found capable of practical use it is at once harnessed to the car of Commerce, so it is not surprising to see the title of Mr. H. E. Hunt's latest pamphlet, *How to Use the Subconscious in Business*. Here, at least, we have an answer to the question so plaintively put by the commonplace person when confronted by the psychical side of things—"What's the use of it?" Tell him that such a phenomenon as levitation may ultimately be developed to the point of doing away with cranes for the lifting of weights; that "precipitated writing" will eventually replace the labours of the scribe or the typist, or that telepathy will ere long supersede telegraphy, and, although he may listen doubtfully, he will concede that you have given him a reason—you have shown that the thing has a possible utility. In his pamphlet Mr. Hunt contrives to state a great matter in a clear and concise way. He shows that mind-training when conducted with a due recognition of the powers of the subconscious mind is capable of producing tremendous results in the business of life generally, as well as in that part of it specifically labelled Business. We can at least say this—that from a study of successful business folk as well as successful politicians and leaders of men generally, it seems clear enough that they are greatly indebted for their success to their subconscious powers, although it is probable that very few of them are aware of it. We have known instances of some of these men being astonished by their own achievements—and even a little afraid of the power they had at their command—it seemed uncanny. They were wielding, all unaware, those faculties that in psychic circles occasionally masquerade as mediumship, which is quite another thing. Mr. Hunt wisely confines himself to the practical side of his subject and does not dive very far into its philosophy—that being a subject for which very few people have time in these days when Business is Business and Time is Money. The pamphlet is published by the author, 30, Woodstock Road, W.4, at one shilling.

### RECEPTION TO AN AMERICAN RESEARCHER.

MR. T. H. PIERSON OF THE AMERICAN S.P.R.

To signalise the approaching visit to London of Mr. T. H. Pierson, Honorary Secretary of the American S.P.R., who will be accompanied by Mrs. Pierson, a reception will be held on Thursday evening, April 11th, at 8.30 p.m. at the Queen's Gate Hall, Harrington Road, S.W.7. Brief speeches will be made by representatives of the following organisations: The Society for Psychical Research, The National Laboratory of Psychical Research, The British College of Psychic Science, and The London Spiritualist Alliance.

A musical programme will be given during the evening and refreshments provided. Admission will be by ticket and will be free to members of the London Spiritualist Alliance, the price to non-members being 2/6. As the number of tickets is limited, they will be allotted in order of application, which should be made to the Secretary of the London Spiritualist Alliance, 16, Queensberry Place, S.W.7.

## A SEARCHLIGHT ON THE CLEOPHAS SCRIPTS.

A PSYCHOLOGIST'S ANALYSIS.

That the ordinary laws of psychology were powerless to explain the production of *The Scripts of Cleophas* was the crux of the argument developed by Miss M. Ottley in the course of her address at the headquarters of the London Spiritualist Alliance on March 7th. Many books have been produced under puzzling conditions, pointed out the lecturer, and the trained psychologist was able to give reasons for these apparently abnormal productions, "but when we come to a book like *The Scripts of Cleophas* none of the natural and normal theories can explain its origin. It seems to break all the normal and known laws of psychology, as we understand psychology at present."

Psychology, remarked Miss Ottley, had been officially defined as "a systematic scientific knowledge of the human mind, its powers and functions". This looked simple in print, but in reality the human mind was a most baffling and elusive subject. Examining *The Scripts of Cleophas* from a psychological point of view one would require to know three principal things about it: what sort of mind wrote the book; what sort of minds should we find in the book; and what effect has the book on the minds of its readers. She chose this particular book for analysis out of thousands of psychic volumes, for the reason that she considered it to be entirely unique. It was, she believed, the first time in psychic history that a group of clever and distinguished English and Scottish theological experts had personally examined automatic writing and found no fault with it from a historical, geographical or doctrinal point of view. This was a simple fact. These experts had said about it: "If the present record be in any wise authentic it is undoubtedly to be regarded as the most momentous contribution to our knowledge of apostolic times." These expert theologians were bewildered by *The Scripts of Cleophas* and had no explanation to offer about it, so they invited "the scrutiny of experts in the phenomena of thought-transference or in communications from the higher plane". Now "experts in communications from a higher plane" were presumably Spiritualists.

The Scripts had been, and would continue to be for many years, a focus-point for discussion and argument all over the globe, and if the truth of the writings were established by the aid of Science it would be one of the greatest victories for Spiritualism the world had ever known.

As to the first question: "What kind of mind wrote this book?" here we were up against a mystery. We had to recognise that if Miss Cummins did not produce the writings herself then we must look for evidence in the book itself. It might seem impertinent to turn a moral searchlight on the mentality and private affairs of Miss Cummins, but for the purpose of psychological examination this operation was necessary, and Miss Ottley had obtained full permission to lay before her audience the results of such an analysis. Very respectfully then she proposed to discuss the lady through whose hands the Scripts were received.

Miss Geraldine Cummins is a daughter of the late Professor Ashley Cummins of Cork, a doctor of medicine, and is one of a highly intelligent, even brilliant family, her brothers and sisters having won honours in medicine, science, engineering and radiology. Miss Cummins is the authoress of a novel and part author of plays, two of which have been produced in Dublin and one in London. She is a

keen lawn-tennis player and has played hockey for the Irish international team. These facts should show that Miss Cummins is a perfectly normal individual. The Scripts produced through her hand are fundamentally different from anything she has ever written consciously. "Miss Cummins has most kindly allowed me personally (as psychology is my favourite hobby) to pick her brain and mind to pieces in order to find out what sort of mental food she has been feeding her mind upon ever since she was a little child," said Miss Ottley, who added that she had cross-examined her subject at considerable length and made various inquiries as to Miss Cummins's antecedents for the reason that heredity plays an important part in psychological investigation. Nothing was revealed from this examination which would give any psychological explanation of the automatic writings.

Certain critics of the Scripts had declared they were produced out of the medium's own vivid imagination or subconscious mind. Miss Ottley considered this to be disproved. Memory of a former incarnation was another theory. Thought-reading between the medium and some other living person had been suggested, but the other person had not been yet discovered. It had also been suggested that Miss Cummins was hypnotised and put into mental touch with some learned person on this side or the other side. As to the last hypothesis, the lecturer felt sure that hypnotism would not account for the Scripts.

To reinforce her own judgment Miss Ottley had called in the assistance of a lecturer on modern psychology who had submitted Miss Cummins to a psychological cross-examination for nearly two hours. At the end of that examination he had to admit that he had no explanation to account for *The Scripts of Cleophas*. Superstitious persons had argued that Miss Cummins had a "devil" in her. Replying to one such critic Miss Ottley had asked: "Can you find one thing in *The Scripts of Cleophas* against Christ or his teaching?" The reply was: "No, I cannot, it is all very beautiful." "The Scripts appear to have been written by an eye-witness," remarked Miss Ottley, adding, "the whole book is a marvellous and masterly study of different types of human nature." The comment of a friend of hers was: "It brings the Bible people to life under our very eyes and makes one feel one knows them personally."

Miss Ottley read extracts from letters of a number of correspondents with reference to the Scripts. One of them, a high Church parson, said: "Some of it is exquisite. All of it is interesting. Parts are illuminating. But my difficulty is this: While I know that God does not confine his revelations to those only within the Catholic Church . . . yet I feel that He Who left the garnering of the Holy Scripture to the accredited family would, surely, reveal these Scriptures to it. Spiritualism I am wholly unable to accept. I do not doubt many of its manifestations. I believe that the spirit world is 'tapped' but I do not hold it legitimate."

One correspondent, a portion of whose letter was read by the lecturer, had said the book did not appear to add much to what has already been revealed about the spiritual world, though the critic admitted that it was "a remarkable document". Such comment showed there was a certain misconception concerning the Scripts, which did not purport to tell of the spiritual world, but were "an amazing historical record of certain most vitally important facts, events or incidents that took place in this present world nearly two thousand years ago".

A very different tone was shown in a letter from an eminent biologist, and the lecturer remarked on the care and humility with which the really great scientific minds offer their views upon things they are not sure about. This correspondent agreed that the Scriptures were interesting, but "would be very doubtful of ascribing them to any agency other than the working of the subconscious personality. . . . But, as I say, careful analysis of the work by people acquainted with the period would be the only method of coming to a decision".

For her own part Miss Ottley thought the present generation would never fully realise the true worth of the document. A future and more highly-developed people would discover its true value, and would declare that this book fully proved to all the world that the Christian doctrine was true. She desired to read a message purporting to come from the "other side" concerning the purpose of the Scriptures:

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 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.

It was particularly interesting to be able to quote the following criticism by Sir Oliver Lodge:

The automatic writing of Miss Cummins, and the Scriptures produced, are not unknown to me, but I have not yet attempted to make any study of them. . . .

I see no reason to doubt the genuineness of the reception, whatever the source may be. . . . I do not feel myself to be sufficiently a New Testament scholar to be able to criticise the Book, or to realise how far it adds to genuine knowledge. The claim to enlarge and supplement the Acts and the Epistles is a large one, and I must leave it to those who are competent to judge.

That all this detail should have come through, is, in itself, a remarkable phenomenon.

It seems quite unlikely that the subconsciousness of Miss Cummins or Miss Gibbes could be regarded as responsible for it. The only plan is to judge the writings on their merits; and I trust they will receive from scholars the attention they deserve.

Miss Ottley was listened to with the keenest interest by the assembled members and friends of the Alliance, and a cordial vote of thanks to the lecturer was passed with enthusiasm. Mrs. Champion de Crespigny presided.

### 'T WAS EVER THUS.

When, many years ago, the idea of the telephone was first heard of, as something in an experimental stage, a man named Coppersmith was arrested in New York on a charge of attempting to gain money by false pretences. It seems that this nefarious person was trying to finance a device for carrying the human voice any distance over metallic wires so that it could be heard by persons at the other end. He called it a "telephone", and even that was remarked upon as a specious imitation of the word "telegraph". It was a preposterous scheme, as a Boston paper pointed out, for it was impossible to transmit the human voice over wires, which, of course, could only be used for signals like the Morse code, and the man with the "telephone" was denounced as a "conscienceless schemer", trying to rob the public! We take this story from a new book, *Is Death the End?*, by John Henry Remmers, published at Dayton, Ohio. It is a deeply interesting book, and the anecdote we give above aptly illustrates the author's argument regarding the ignorance and intolerance which have so long blocked the way of psychic phenomena.

## THE WITCH-DOCTOR PROPHECIES.

Although the "medium" in the following true tale chances to be a so-called "witch-doctor", it should not detract from our interest; for the fact remains, his prophecies were fulfilled!

My friend, a school teacher, was invited to make one of a party of three, who intended spending a holiday in an out-of-the-way part of the Northern Transvaal. She was quite a stranger to the district and found their destination was a large stock farm, right out of the beaten track and many miles from a station, telephone or post-office; indeed, the restlessness of cities seemed forgotten in this quiet, peaceful place. But to her delight, she found that her host had a really fine library, in which she revelled, and was besides quite an authority on antiquities and kindred subjects.

On the morning after her arrival, the three visitors were taken round to see the farm. The natives there being very "raw", one of the Kaffir maids who had picked up sufficient Dutch and English to interpret, went with them. Coming to a hut standing by itself, in front of which squatted an incredibly ancient looking native, thickly wrinkled, seemingly almost blind, and curiously like a monkey, my friend was interested enough to "snap" him with her Kodak, as she said to the girl: "How ever old is he?"

"He is too old for us to count his years."

But this seemed to rouse him from his apparent sleep, for he retorted sharply (to the girl translating):

"Yes, but not too old to know what the strange white woman with the long hair would like to know too. Tell her" (and he pointed to my friend who had unusually long fair hair) "that she will get a letter from her husband to-night."

He then relapsed into his former drowsy state and seemed unconscious of their presence. As my friend had been a widow for six years, such a prophecy seemed absurd.

That evening her host said: "Very occasionally I find myself writing automatically, my hand suddenly begins to twitch. See, it is doing it now; I'll get a pad and see what it says."

And before her astonished eyes his pencil wrote very rapidly, a homely but characteristic letter to her, purporting to come from her husband, the style and even caligraphy bearing a marked resemblance to her husband's, for she showed me for comparison with it, one which was written by him to her a few weeks before his death.

Greatly excited by this rapid fulfilment of the old man's prophecy, she went again to see him. When he heard her voice, he roused up again as quickly as a suddenly awakened watch-dog, and seemed all alertness for a few minutes, saying in his native tongue:

"The Great White Chief, who has been in this country with his wife [King George] is going to lose his baby. It will not die in the big kraal [London], and won't be ill long; but the death will come as a surprise to the Great Chief's people, and they will mourn with him for his loss." This was exactly two weeks before Prince John's unexpected death.

Once again she went to see him, and he said:

"Another day of mourning is coming for the country where the big white Chief, who is like a king, but not a king, shall die before you know he is ill, and his people shall mourn him greatly, and in this country, where he hunted the big game, they shall remember him too." This was fully a week before the news reached them of the very brief illness and death of President Roosevelt.

—From *Psychic Phenomena in South Africa To-day*,

by F. V. McLAREN.

## AN EASTER MESSAGE.

Thousands of preachers in England have discoursed on that which lies beyond the veil, and bidden their hearers to believe. As a help to belief, they have retold the story of the Resurrection of Jesus, and, upon the theory of His bodily escape from the sepulchre they based what we suppose we must call an argument in favour of a life beyond the veil for us all. We fail to see the argument. The resurrection of a body one thousand nine hundred years ago, so far from proving the resurrection of other bodies, or the persistence of life beyond what we call death, seems to suggest the reverse, because it stamps that resurrection as absolutely exceptional. And its exceptionality is increased in proportion as we make Jesus Himself exceptional. Fully admitting His deity, it seems to follow all the more inevitably that His bodily resurrection can be no proof that what was possible for Him is possible for us.

No; we must look elsewhere for a valid ground of belief in a future life. Such a ground of belief we may find in various directions. It is, for instance, highly improbable that Nature, which never seems to fail in her growth or implanting of instincts, has grown or implanted this instinct which compels our great hope or belief, only to balk or cheat us utterly. All Nature's instincts, even on her lowest planes of creation, point to realities. Is it likely that her finest and noblest instinct, developed in the finest and noblest of her creations, should mean nothing?

Again, we may find a valid ground of belief in the splendid suggestions of the doctrine of Evolution or Development, or in the fine idea of the conservation of energy. Walking by the light of these great scientific conceptions, it seems too ridiculous to let the hopeless veil of life drop at the crematorium or the tomb. The thing is so monstrous that it presents Nature not as the Mighty Unfolder, but as the ghastly Jester of the Universe.

In other directions, too, we may reasonably look for solid bases of belief; but, when we have ended our inferences and reasonings, something else is wanted; and this something brings us back to those of our preachers who have nothing better to offer us than a body risen one thousand nine hundred years ago, and an exhortation to believe. Will they allow us to offer them something in return? It is simply this—that they should regard us as serious when we tell them that they may have experience where now they only quote a record; and that, for instances of resurrection, they need not go back into the dim past. Would it not be an enormous help to these gentlemen if they could know where now they only believe—if they could grasp the tremendous fact that Jesus only represented the race, and that, setting aside the confusing feature of the uprising of the body, *His* persistence after the body's death is really only an illustration of what happens to all?

How many preachers are there in London who will combine to look into this matter? Surely nothing could more worthily occupy their attention. Indeed, we affirm that a teacher of religion who loves God and his fellow creatures and who, from experience, can teach that "the dead are not dead but alive", is better equipped for his work than the man whose specialities are that he knows all about Hebrew and Greek, who is "mighty in the Scriptures", and who can set forth all the creeds in Christendom—and refute them all but one. Are there fifty preachers in England who will give one evening a week for the remainder of the year, and put themselves in the hands of a few experienced Spiritualists? If so, we promise them that, at the end of the year, they will have new light thrown upon the old text:—

Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to

confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen yea, and things which are not, to bring to nought things that are.

Do they need convincing that Spiritualists can be as keen, as honest, and as competent as men of their own order? They shall be convinced. Do they want such light thrown upon the Bible as shall bring all its records of spirit phenomena within the sphere and compass of natural law? They shall have it. Do they want to know what heaven and hell really are? They shall be told by those who have tried the great experiment. In a word, if they want to change hearsays for experience, and faith in words for confidence in facts, they have only to come and ask the way. We make no apology for Spiritualism: we challenge Christendom to consider this claim—that Spiritualism holds the key to the beliefs and hopes of the world.

J. P. H.

## THE NATURE OF EVIL.

"F.H." sends us the following thoughts on the ancient problem of "Evil":

"Evil" is an unfortunate word. By association or misunderstanding it has acquired various shades of meaning and is in danger of losing its intelligible signification. Sometimes it is a wholly good and necessary state or act, at other times a wholly bad one. To me it would seem that evil is God-nature misplaced, misused, perverted, whether in higher or lower planes of life.

Evil is any state, act or thought, which does not reflect God as it ought to do. It is anything that hinders the evolution of the soul on its truest lines, and sends it askew, or obstructs the flow of the Spirit.

There seems burned into the word "evil" a hurtfulness which is uncreative of goodness—or a good. It is misuse of God-nature, its ways and means of furthering life in every manifesting degree. Crutches are no evil to a lame man, but are a veritable incumbrance to one who can walk alone; the surgeon's knife is no evil to the patient who is being freed from a terrible complaint by its means, under the guidance of a doctor who knows how to use it, but if applied in the same way to a healthy person it would be "an insult to Nature and reason", and effect a diabolical harm.

[It should interest "F.H." and other readers of LIGHT, to compare the foregoing with an analysis of concrete evil by Dr. Andrew Jackson Davis in one of his illuminative books: "Evil is a deficiency, or an excess, or a misdirection of that which is essentially good."—ED.]

WAS JOHN THE BAPTIST "CONTROLLED"?—"It is quite possible that Elias overshadowed or 'controlled' John when he baptized the Christ—this would account for his sudden clairvoyance on that occasion. His connection in popular and apostolic, and even the Christ's thought, with Elias is best explained by the Spiritualistic theory of 'control'—that is by believing, as I do, that the discarnate Elijah overshadowed and frequently used the body and spoke through the lips of the Baptist. This would account for the Christ's remark that 'Elias' had *already come*, also John's account of himself as 'the Voice of one crying in the wilderness'.—The appearance of Elijah at the Transfiguration—[and the fact] that the people who stood by the cross, thought the Christ called to Elijah."

—Critics of the Christ—Answered by Spiritualism,  
by I. TOYE WARNER-STAPLES, F.R.A.S.

## LETTERS TO THE EDITOR.

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

## "NEWCOMERS IN SPIRIT LIFE."

Sir,—As an ardent Spiritualist may I point out what seems to me a handle to our enemies, and a statement which I, personally, cannot accept? In your issue of March 9th we are told, in the Rev. George Vale Owen's article "Newcomers in Spirit Life," that before a certain soldier could come into direct contact with Christ, much preparation and personal development was necessary. Another spirit is spoken of as training for forty years before he ascended to the sublime Presence. The Lord came to earth to prove Himself "Man" and He is not to be put aside as too grand to meet a dying soul. What about the thief on the cross? Good Friday shows us that the least of the brethren may expect to be, to-day, with Him in Paradise.—Yours, etc.,

"WINIFRED GRAHAM."  
(Mrs. Theodore Cory).

Sir,—I quite appreciate the point raised by Miss Graham, in the above letter. I think the one thing to keep in mind is the distinction between those visits which spirits make, from time to time, to the Christ Sphere and the Manifestations of the Christ in those spheres below His own. This distinction is noted in my article, thus: "I know one spirit who has been in training for forty years. During that period he had witnessed many manifestations of the projected personality of the Christ. But only quite lately has he been allowed to ascend to that sublime Presence in person."

As I understand it, the ability to bear the conditions inherent in the environment of that high sphere is in ratio to the spirit's degree of progress. But that does not prevent the Christ, on His part, from descending into the spheres inferior, including that of earth. This, I am told, is accomplished by means of the process which has been described as that of the Presence Form.—Yours, etc.,

G. VALE OWEN.

Lincoln Lea, Tubbenden Lane,  
Farnborough, Kent.

## AN EVIDENTIAL CASE.

Sir,—I think the following may interest your readers. I recorded two sittings recently, in connection with a communicator named Mary Brenda Thomas (pseudonym), who died on May 5th, 1899. This was the only information supplied to the medium, Miss L. M. Bazett, and was sent through a third person, to whom the notes of the sittings were returned.

Before the verification of the sittings given by Miss Bazett had been received, I was asked to take a proxy sitting with Mrs. Annie Brittain for the same communicator. My preparation for this sitting could only consist in concentrating on the unknown personality of Mary Brenda Thomas, mentally asking her to communicate through Mrs. Brittain at the time arranged.

To Mrs. Brittain herself I explained that I knew nothing more than the name and date of death of the communicator, and would refrain from mentioning these, or even the sex, for the sake of evidence.

A long sitting followed, in which a very full characterisation was given, and the name Mary Thomas emerged correctly.

I have just received a report on this proxy sitting from the original intermediary, whose letter contains these words. . . . "The following was said of

Mrs. Brittain's description of Mary Brenda Thomas, by a friend of the relative who is seeking evidence ' . . . . If I had attempted to write a description of Mary Brenda Thomas, I don't think I could have done it as well as it is done here.' " I think you will agree that this instance is one in which the possibility of telepathy from the minds of the living is hardly tenable.—Yours, etc.,

EDITH F. COOPER.

The Firs, Redhill.

## SOME PSYCHIC EXPERIENCES.

BY MAJOR R. KHAREGAT, I.M.S.

A few days before I went up for my Intermediate M.B.B.S. in London, I dreamt the questions of the first paper in anatomy—all the five questions.

Two days before the final result of the M.B.B.S. Examination in November 1914 was published, I dreamt that I saw my name on the result sheet in a certain place. When I went to South Kensington to see the result sheet, I looked at the very place where I dreamt I saw my name, and to my surprise it was there.

On December 31st, 1926, I went to bed, and was suddenly awakened by a shout in my ear, and I distinctly heard the word "Leg". I thought no more of it at the time, and I tried to sleep. In a few moments I heard another shout and the word "10.30". I was very puzzled, but paid no attention to it, and went to sleep. Next morning a medical man called for me in accordance with a pre-arrangement, but before going to his house, I thought I would like to go to the hospital and see if there was anything doing. We went together and on inquiry I found that a bad case of gangrene of the leg had come in which required immediate amputation. My medical friend went away leaving me to attend this case, which I at once dealt with. Just when I was making the incision, I looked up at the clock, and found that the time was 10.30.

A still stranger experience befell me in 1927, and I have blamed myself ever since that I did not heed the warning. I had arranged to operate on a woman for cancer of the breast on a certain Friday. On Thursday night I dreamt that I had removed the breast very quickly, but when I started stitching up the skin the woman began to groan, and in spite of every effort died of heart failure. Next morning I seriously considered whether to do the operation or not, and I spoke to my Sub-Assistant Surgeon about it. A broad grin came over his face—he evidently thought I was being unduly superstitious; so against my better judgment, I resolved to operate, especially as the case was in an operable stage. I removed the breast in record time, and I had just commenced stitching up the skin when the whole dream was re-enacted on the table, and in spite of everything the poor woman died of heart failure. I must say that this was the only time I ever disregarded a warning, and I have blamed myself ever since.

The last experience I had was in Duzdap, South-east Persia, in October, 1928, when I was waiting to go on two months' leave in Persia. I woke up one morning at about 6 a.m. and saw a man sitting on my chair and looking out of the window. I turned my back and after about ten minutes looked again. The figure was still there, and this time I recognised the man; I said to myself: "I suppose he is dead." Five minutes later I looked again, but the vision had gone. That same night when the post arrived I got a letter from his daughter telling me that her father had died a fortnight previously. I was always under the impression that these visions are seen at the moment of death, but this was manifested nearly a fortnight after death.

## LIGHT.

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ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

## ANIMALS, HAUNTINGS AND DEATH OMENS.

At the conclusion of Sir Frank Benson's recent address to the London Spiritualist Alliance, an interesting discussion took place, arising out of the address. It turned on the sensitiveness of animals to psychic influences, as in the many reported instances of the behaviour of those horses which show alarm in the presence of apparitions, and refuse to go along roads which have a local reputation of being "haunted". In such cases it is evident that the animal's own psychic faculties are at work and its sensibilities, more acute than the human senses, make it aware of influences which, proceeding from the unseen side of life, touch our earth at a level on which the physical and the psychical meet. These influences belong to the realm of instinct rather than to that of the intuition which relates the mind to the higher side of the spiritual world. But what of those cases in which, before a death in some ancient family, animals or birds appear as "death warnings"? These cases are largely a matter of folk-lore but some are well authenticated. The literature of death-signs contains many instances. What causes the animals to act in the curious way recorded of them, as in the gathering of foxes in front of an old mansion before the death of the head of the house? It seems not impossible that the ancestors of the family may adopt this method of giving the warning. Some people have a strange power over animals. We do not suppose that they lose that power on passing into the next world. That animals can be influenced by spirit agencies we have clear proof. We know also that the ancestors of some families maintain a protective watch over their descendants on earth. Coleridge's line "Ancestral voices prophesying war" has a more than poetical significance. The Gaels and Celts know this without having any recourse to psychic science. Less sophisticated than the Teutonic races, they are more closely in touch with Nature and more sensitive to her mysteries. With them the waking world and the dream world are near akin. They have no philosophic doubts on the subject of death omens and other signs of the interest of the ancestors in their families, an interest that may be maintained for centuries of earth time. They have seen (as we too have seen) these things at work. They do not need the assurance of Sir Thomas Browne (in his *Religio Medici*) concerning the "courtious revelations of spirits" who "bear a friendly regard to their fellow-natures on earth". They know

it is true. And to-day in the light of knowledge gathered by psychic investigation we can interpret with confidence some of those stories which relate to death-warnings and the possibility of influences directed on the lower animals from worlds unseen, having both the facts and the philosophy of the matter.

## "ARE HUMAN BEINGS UNREAL?"

From the United States, that great spring of new ideas, discoveries and surprises, we receive an item of news which suggests a return to the philosophy of the famous Bishop Berkeley, who taught the unreality of matter. Also we are reminded of Bret Harte's "Truthful James" and his pathetic inquiry—

Are things what they seem  
Or is visions about?

It seems that Dr. Sheldon, professor of physics, New York University, has declared that "human beings have no existence in reality, but are made up of waves". So at least the *New York Times* reports the matter. There is more of it, with an allusion to human beings as being "multitudinous and complicated knots—perhaps in what we call the ether". It sounds a little sweeping, and suggests "multitudinous and complicated knots" in the mind of those who try to understand it. Of course, the theory that a human being is a "strain" or "knot" in the ether is by no means new, and as a "scientific" theory is well enough. But for those of us who think of man as not merely a *phenomenon* (an appearance) but also as a *noumenon* (reality, in the sense of an underlying cause) it is not enough. Certainly we agree with Dr. Sheldon's remarks in favour of the increasing use of the principle of radiation in medical treatment. It is many years since an old reader and contributor of LIGHT, Mr. W. B. Picken, put forth an essay on the Vibratory Principle in Medicine. The idea was well regarded in England, and the essay was later published in the United States, where also it was favourably received. Now that we have wireless telegraphy, the world is being made familiar with etheric waves and vibrations, and we are to-day seeing some of the effects made on the scientific mind, especially in the direction of medicine. As to the supposition that human beings are in themselves merely "waves or vibrations", it is rather odd to find it suggested that they should take advantage of the fact by employing vibrations—but can a vibration employ a vibration? There is a little too much "science" in the suggestion and not sufficient sense.

## MESSAGE IN AN ALMOST UNKNOWN TONGUE.

From *An Independent Parson* (The Autobiography of the Rev. Alfred Rowland, D.D., L.L.B.) we take the following, dealing with an experience of the author of *Spiritualism in the Home Circle*:—

Most remarkable and unaccountable of all to my mind was a message received in an unknown tongue. As no one could read it, it was sent to the British Museum in the hope of getting some interpretation. In reply, inquiry was made as to its origin, but that information was refused. Finally, a letter arrived stating that that "message" was a poem in an old Persian dialect, which only one man in England could decipher, and that in part. The remarkable fact about it, which, I believe, was not divulged to the Museum authorities, was that it professed to be a message from Saadi, the Persian poet.

## SIDELIGHTS.

The *Evening News* of Mar. 15th tells us in a humorous article that there is much dismay among the older generation of bargees owing to the growing effeminacy of the younger members of the profession. Instead of indulging in vigorous oaths, and similar expressions of red-blooded he-mannishness, the modern bargee has become distressingly tame in his habits; he now reads love stories, drinks dry ginger-ale and *discusses Spiritualism!*

\* \* \* \* \*

A contributor to the *Daily Express* of March 20th, who writes from "the African veldt", over the initials E.C. tells of an experience with a native Witch Doctor to whom he was introduced by one of his Boer pupils—E.C. being, one gathers, a schoolmaster. The Witch Doctor is described as a very aged Kaffir of extraordinary leanness, dressed in a cloak of baboon fur, with a long snake-skin trailing behind. His magical stock-in-trade consisted of a blood-red stone and a number of small bones, which he manipulated, to the tune of a murmured incantation. Then pointing vigorously towards the rising sun he began to speak, in the Zulu tongue.

\* \* \* \* \*

The Dutch pupil translated. There was news of a wedding and a death, he told E.C., adding: "He [the Witch Doctor] says that very soon you will be going away from here into the bush veldt." Soon afterwards E.C. visited the little corrugated iron building that served as the local post-office; the mail was just in, and the letters were being taken out of the sealed bag. There were three letters for E.C., one, black-edged, telling of the death of a relative, another containing a silver-lettered invitation to a wedding to be held three thousand miles away, and the third from the Transvaal Education Department informing E.C. of his transfer to another school. Two days later E.C. was in an ox-wagon, his baggage beside him, travelling to his new post, in the direction pointed out by the skinny black finger of the Witch Doctor.

\* \* \* \* \*

*Psychic Research*, the organ of the American Society for Psychical Research, contains in the February issue a long detailed account of a series of seances, written by H. C. Wright, who describes the levitation of a glass of water, the playing of a guitar, production of independent writing, and removal of the writer's spectacles which he was wearing at the time, in circumstances that appear to make the theory of fraud untenable. The writing produced at the seance was clear and perfectly legible, and contained instructions for the conduct of the circle. (This was the only time, says the recorder, where he could say that he knew the writings were genuine and independent, though he has encountered a number of "slate writers" and has had forty years of wide and varied experience in this kind of phenomena). Says the writer, discussing the "spectacle" episode: "I felt the spectacles being removed. . . . They were neither pushed nor pulled. The sensation was exactly *as though the spectacles were removing themselves*. I tried for weeks afterwards to have other people remove them in every conceivable way, but it seemed impossible to reproduce the same sensation that had occurred in the circle. I find it impossible for example either to remove them myself, or to have anyone else remove them, without readily feeling the touch of the fingers, and there was no touch of that kind in the original experiment. The spectacles were carried to the extreme end of the cabinet and left lying on the floor."

The psychic faculties of Kafirs (spelt in this instance with one "f") are dealt with in the February *Occult Review* by Mrs. I. Toye Warner-Staples. They have, she tells us, various methods of practising the occult art, including crystal-gazing, the "movement of sticks"—these are alleged to supply answers to questions by supernatural jumps—and the throwing up of small bones which are supposed to fall into significant positions and thus reveal the key to troublesome problems. The "stick" method is peculiar. They are some ten to twelve inches in length, and the "diviner" places them on the ground before him and "asks them questions". Says Mrs. Warner-Staples: "When it is desired to know the seat of a disease in the patient, the sticks spring up and remain on the spot where the person is affected, and even go over every joint or limb touched by the disease."

\* \* \* \* \*

A contributor to the Paris psychic journal *Psychica*, who writes over the initials C.B. (presumably concealing the identity of Madame Carita Borderieux, the director of that paper) tells of a young lawyer (a Frenchman, by implication) keenly addicted to sport, who took a great fancy to a bitch owned by his landlord, who refused to sell the animal. Later the advocate won a lawsuit on behalf of his landlord, who then presented him with the bitch in token of appreciation of the young advocate's forensic triumph. For a period of four years the animal remained with its new master, accompanying him on numerous hunting expeditions, until one day she disappeared for several hours, returning however towards midday. It was found that she had paid a visit to her former master (whom she had never seen during the four years) who lived twenty-five kilometres distant. This gentleman was dying. The bitch remained with him, licking the dying man's hands until he finally passed away; then she uttered a long howl, and departed in search of her new owner.

## A FRENCH MAGNETIC HEALER.

Some details of the work of M. Joanny Gaillard, the French magnetic healer of Lyons who possesses the peculiar power of being able to "mummify" objects by manual passes, are given in the Paris Journal *Psychica* of March 15th. In reply to a question as to whether it was necessary to concentrate his will in order to exercise this power, Gaillard replied that the "fluid" acts more quickly and strongly when the magnetiser concentrates his will. Curative radiations are given off to a certain extent, however, when the operator's mind is directed elsewhere. He finds that the magnetic power depends to an extent upon the manner of life of the medium, and the nature of the food consumed. For instance, an excess of alcohol leads to an immediate diminution of power. Asked if he could give treatment without knowing the malady, Gaillard gave a definite affirmative. If the hands are placed directly upon the affected part of the body, the cure is more rapid, but he had affected cures of stomach disorders by simply holding the hands of the patient for periods of half an hour; he thinks that the curative fluid circulates along the whole of the nervous system and becomes particularly active at that point at which the malady has manifested itself. Asked whether he ever discovered errors in medical diagnosis Gaillard said he never sought to detect errors; he simply placed his hands on the affected part or else magnetised the patient, and that is all.

Arrangements have been made for Gaillard to visit London for four weeks commencing April 29th when he will give demonstrations of his powers at the National Laboratory of Psychical Research. Some interesting results are hoped for.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## A CONVINCING CLAIRAUDIENT COMMUNICATION.

A SEANCE WITH ARTHUR A. FORD.

By L. R. G. CRANDON, M.D. (Boston, U.S.A.)

Mr. E. E. Dudley, of Boston, in *Psychic Research* for January, 1929, has proposed a new differentiating standard to separate true mediums from psychometrists. This distinction has been brought forth also by Mr. Ernest W. Oaten. In brief, in order to determine whether a given sensitive is a psychometrist only or a true medium, which may include psychometrist, the following test is to be made: Does the sensitive at the sitting produce a fact which can be confirmed by anyone at the sitting? If so, the sensitive is a psychometrist. Does the sensitive produce a fact for the verification of which one must leave the seance room? If so, the sensitive is a true medium.

A striking application of this test was brought out on February 3rd, 1929, at a meeting in Unity Church, Boston, U.S.A., by Mr. Arthur A. Ford, who had been giving an address on his recent success in producing the much-discussed Houdini code.

Mr. Ford said, concerning his platform readings, "I seem to hear the messages as if through a telephone, sometimes clearer, sometimes fainter. I hear now a man who says his name is George, and he says that his son is here, named Joe—Joseph. He used to call his son 'Papa'. The son used to call the father 'baby'. Does that mean anything to anyone?" After repeated calls a man in the audience admitted that it meant something to him, that his father and he had a kind of game in his childhood wherein they inverted their relationship.

Mr. Ford then went on, "I get a name Bean; no, Beal. I also get a name Carlson; no, Carlton. Do those mean anything to you?" The man replied, "Yes".

Mr. Ford then went on: "You have a letter signed Grace Coolidge. It is on black-rimmed paper." The man replied, "Yes, but that has been published, so you might know it." "Very well," said Ford, "that letter is dated August 16th, 1923, and the postmark reads 6.15 p.m. Was 6.15 p.m. published when you published that letter from Mrs. Coolidge?" "No, it was not," said the man. "Now," said Mr. Ford, "I'll tell you something more. I see a wardrobe or a closet. On the shelf is a brown box. It contains many letters. There is one there which your father says is from him. It is dated March 31st, 1910. The last three lines of it are as follows: 'God bless your little heart. I send you a million (and there were five crosses thus: x x x x x) and love. With love to my boy', and is signed 'Pa', 'and', continued Mr. Ford, "down in one corner it says: 'Love to Ma and Carlton'. Have you any letter of that sort?" Mr. Beal replied: "I don't remember any such letter and I am fairly sure I have not preserved such a letter. We have recently moved." Said Mr. Ford, "Do you live near enough to here to go look for that letter?" Mr. Beal said he could and would. After the audience had agreed to wait, Mr. Ford asked Dr. Crandon, who was in the audience, to go with Mr. Beal to check up. They went to Mr. Beal's apartment, found the box in the closet as described and found the two letters which had been described perfectly, with only one error, namely, "March" should have read "August".

When Mr. Beal and his escort reported, Mr. Beal went on to tell the audience that he had just published a book *The Romances of Matilda*, and that in it a chapter was devoted to Spiritualism, which he treated with entire contempt. Mr. Beal is an editor of one of Boston's leading papers. He went to the meeting an entire sceptic and now says he does not know what do with this amazing experience. Because

of his recent book, collusion by Mr. Beal seems to be ruled out.

Here is a case of production of at least thirty-nine facts, most of which were unknown to Mr. Beal. There was one miss against thirty-nine hits. Most of the facts had to be confirmed by leaving the meeting and, therefore, come under the heading of true mediumistic phenomena.

All this was impressive because of the accuracy shown and because of the risk involved to the well-known fine reputation of Mr. Ford, so soon after the Houdini code episode.

## THE MYSTERY OF TIME AND SPACE.

By E. HARVEY.

Of late years one frequently hears it said that Time and Space are non-existent or have no meaning, and the greatest names of the day such as Maeterlinck, Einstein and Bergson support that view. In *LIGHT* of Feb. 16th (p. 77), Professor Eddington is quoted as saying: "Space, which is a mere negation," and "Time which is . . . Heaven knows what." Surely, the wayfaring man may be excused if he does not understand these subtleties. To him, Time must, roughly, always appear as the interval between two events, and Space that which occupies the distance between objects. Most of us have thought of the other world as a state "where Time shall be no more", but we were thinking then of the miseries of this life we hope to escape from, not of some blank cessation of Time. It may be said that there will be neither past nor future but only one eternal NOW in the next world, but if so it is in flat contradiction to all the news that has come from the other side these past fifty years, for we are constantly told of slow moral improvement leading to promotion to higher spheres—Time and Space.

You cannot well think of Evolution apart from Time for the subject to evolve in. An old Swedeborgian said to me once that even Omnipotence could not make a two-year-old colt in a minute, for however much it might possess the other necessary qualifications it could not be a two-year-old till it had lived two years.

Of course, if this question is super- or metaphysical, I am not competent to deal with it. I can only think of a humorous footnote in Lancelin's *La Vie Humaine* (reviewed in your columns at the time) which said: "If two are speaking and they do not understand each other they are probably talking philosophy, but if two are speaking and each one does not understand what he himself is saying then they are talking metaphysics!"

## AN INTERNATIONAL PSYCHIC CENTRE.

A Congress has been announced to take place at Geneva in October, 1930, in connection with the new "Permanent International Centre for Lectures and Conferences dealing with Psychical Research Work." The international centre, which was inaugurated in June, 1928, at Geneva, includes in its provisional board of governors the names of Sir Oliver Lodge, Dr. E. Osty, Professor R. Santoliquido, Dr. Hans Driesch, Dr. Charles Baudouin and others, the hon. president being Professor Charles Richet. This board has undertaken to do the necessary preparatory work in connection with the first congress, to be held at Geneva. A leaflet issued by the secretary, M. Raoul Montandon of 11, Rue de Beaumont, Geneva, lays particular stress on the international nature of the centre, and states that Geneva has been chosen as the headquarters because the geographical and ethical position of that city has resulted in its becoming "the centre of a number of international organisations".

THE PERSONAL SIDE.

MR. R. A. BUSH.

The name of Mr. Richard Bush has long been well-known in connection with the Wimbledon Society of which he has been the mainspring. After being privately educated in England he went to complete his training in Belgium and Germany, and having been well-grounded in chemistry joined his father, a manufacturing chemist. He was brought up as a Unitarian, but soon after his marriage, at the age of 23, he joined the Anglican Church. A study of rationalistic literature, he tells us, destroyed his earlier religious beliefs, but (as in some other cases) an investigation of Spiritualism and its higher teachings restored his faith in the fundamental ideas of Christianity. He retired from business when 33, in order to concentrate on religious and humanitarian interests, and worked for seven years as a missionary to a poor part of Mitcham, under the late Canon Daniel Wilson. In 1912 he gave up his other interests to devote himself to the Spiritualistic movement, and in 1913 founded, in company with a friend, the Wimbledon Spiritualist Church, of which he has been President ever since. He is the author of several books and pamphlets on psychic subjects and is chiefly interested in Spiritualism on its religious side; he holds strongly to the idea that Jesus Christ should be accepted by the movement as its Leader, although he would not exclude from the movement any churches which desired to follow other spiritual leaders.

MISS H. A. DALLAS.

Miss H. A. Dallas bears a name amongst the most familiar and honoured in the long annals of LIGHT, for we can trace it for many years through our files as that of a frequent contributor. She began her work in the days of Mr. Edmund Dawson Rogers and Mr. F. W. H. Myers, to both of whom she feels indebted for much counsel and encouragement in her psychic investigation and writings. Her recently published work, *Leaves from a Psychic Note Book* (with a Preface by Sir Oliver Lodge) gives some interesting reminiscences as well as much sound and helpful guidance for inquirers, the more valuable that they are the fruit of long study and first hand experience. It was not until Miss Dallas had for some years been a member of the Society for Psychical Research that she joined the London Spiritualist Alliance, having by that time assured herself of the reality of human survival. Amongst the best known of her books we should class *Objections to Spiritualism Answered*, and *Across the Barrier*, the latter book written in collaboration with the late Mr. H. B. Marriott-Watson, the well-known novelist. But *Leaves from a Psychic Note Book* represents a general summary of her conclusions and a culminating point in her work. Miss Dallas belongs to the ancient Scottish family of that name, a family associated with Lord Byron by marriage and friendship. Her father, a staff officer in India, died there on active service during the mutiny. Careful, thorough and discriminating, Miss Dallas has won the right to be regarded as an authority on psychic matters, and but for her singular modesty—a rare quality in these days—her name might be even more widely known, although it could hardly be more esteemed.

A FABLE.

There was once a Propagandist who vowed that he would be always discreet and adhere rigidly to the truth. But he died young, either from apoplexy or a broken blood vessel, in the course of an oration in which he endeavoured to be sensational and truthful at the same time.

MORAL: Never try to be two things at once.

RAYS AND REFLECTIONS.

Some savages, we are told, cannot count beyond twenty—the number of their fingers and toes. They probably provide a fine field for the practitioners who can discourse learnedly of the “occult mysteries” contained in the multiplication table.

\* \* \* \* \*

Entire selflessness is the ideal to which we should all aspire, so I am told; but I do not agree. Entire selflessness may be as serious an error as entire selfishness. There are those—only a few I admit—whose excessive altruism makes them a nuisance to their families and friends. They live so much for others, as to have no personalities of their own, not having learned that the sum of human happiness is the one sum that is not increased by the addition of ciphers.

\* \* \* \* \*

Some people enjoy going to funerals—whether the taste is a morbid one or not we need not too curiously inquire. An American friend tells me of a society woman in the United States who never missed an opportunity of “joining the mourners”, even when they were complete strangers to her. On one occasion she appeared at a funeral service, taking her seat near the casket against which she placed her bag in full view. Noticing some amusement amongst the onlookers, she suddenly became aware that her bag (a present given to her for travelling purposes) bore in large letters the words: *Bon Voyage!*

\* \* \* \* \*

A lady, writing in a suburban paper, says there are thousands of poor demented souls in asylums owing to Spiritualistic practices, and an eloquent gentleman in Manchester has issued a statement from which I gather that mediums are “cheats”, “rogues”, “liars”, “dupers” and other dreadful things. It is always pleasant to have our serious discussions livened up in this way, just when they seemed to be in danger of becoming dull. Let the good work go on! The early Christians were accused not only of madness but of boiling children alive, and the modern Spiritualist may of course be no better than the early Christian.

\* \* \* \* \*

The time is not far off, I think, when the apologetic attitude which leads some Spiritualists to refer to spirit communicators as “entities”, “forces”, “agencies”, and the like, will disappear. It only needs a little courage to insist that spirits are just what they say they are, human beings as individual as ourselves. Let those who refuse to accept that point of view go on researching and re-researching in order to avoid what they may regard as the end of their researches. In point of fact it would *not* be the end but only a new beginning, for we who recognise the reality of spirit existence know that we still have a whole Universe to explore.

\* \* \* \* \*

A clerical authority finds no difficulty in answering the question, “Where are the Dead?” He says that they are “where the Bible declares them to be”. It seems simple enough until you examine the Bible on the point, and then you are placed in the position of selecting any statement which most appeals to you. There is one weird sect which holds that the dead are as dead as the proverbial door-nail, and “know not anything”; they also had gone to the Bible for their information. It is all very droll, and reminds me of Galileo’s conflict with the Church. He relied on facts in Nature; the Church on its ancient documents. We all know the result.

D. G.

## NO TIME.

"How nice it will be," said Miss Dearsoul, "when there's no time!" It was a little puzzling, for want of time is a thing we suffer from already. But she meant, of course, that far-off state spoken of in Revelation when "there shall be no more time". Trying to realise this in her case it would have meant that she could talk about "the things that matter" to her sympathetic customer all the afternoon, till four o'clock, when the baker would come in from the second round, and then have a couple of hours on the ledger—still only four o'clock, then have a look round the bake-house and at the fowls, and see more customers, and give their dogs a stale bun and the tortoiseshell cats their milk—still only four. Then a couple of hours to rest, and get on a clean overall, and sit down to the Parish Magazine, till tea-time (four o'clock). Leisurely tea, with an extra cup for anyone who may drop in and sit beside the bright little fire in the low-raftered cottage chamber, with its uneven red-bricked floor and tiny windows—for it was built more than two hundred years ago, and four o'clock has seen kings come and go, and speech and garments change, and generations pass. Miss Dearsoul herself is in the Land of the Hereafter now, where "there is no time", or shall we say, it is always the time we want it to be and we never get tired.

F. E. L.

## A PSYCHOMETRIC TEST.

In company with a friend, I was one day conversing with the late Miss Rowan Vincent on the subject of psychometry when she said: "If you have a letter or any article in your possession that we might experiment with, give it me and I will see what I get." I took from my pocket a letter which I thought was from a friend who was then in Australia, and handed it to Miss Vincent, who at once started to describe to me her impressions of the personal appearance of the writer, his character and the purport of the letter, all of which were entirely at variance with what I knew of the writer. She persisted that what she had described was most apparent to her and repeated the details, adding another which caused me much surprise, for this additional detail directly referred to an incident connected with the friend who was sitting by me. I then realised that the other details also referred to him.

Upon turning to my pocket-book I found I had, by mistake, given Miss Vincent a letter I had received from this very man, who at once remarked upon the accuracy of the details, adding that he had not spoken before as he thought I had purposely chosen his letter for the test.

I regard this as a conspicuous proof of the reality of psychometric power, as thought-transference, conscious or unconscious, could hardly have had any place in this experiment.

L. H.

MRS. MURRAY CHAPMAN'S lecture on "The Psychic Significance of Colour" at the British College of Psychic Science on February 14th, was listened to with the greatest pleasure by an interested audience. The lecturer, who is an artist, was particularly fine in analogies drawn from art, poetry, and music, which relate to the auric colours seen by the clairvoyant. Colour in the training of children, in the home, in the hospital, in the treatment of criminals, was touched upon in a valuable way.

SPIRITUALISTS' REST HOME.—Mr. W. Harold Speer informs us that the Temples of Light are opening a Christian Spiritualists' Rest Home at Brighton on Saturday, April 27th. The building, which will be known as Nightingale House, stands on a corner of the Marine Parade. Spiritualists and their friends requiring a rest or holiday will be catered for at moderate terms. A large room in the building will be fitted up as a branch Temple.

## NOTES ON NEW BOOKS.

"THE MECHANICS OF SINGING." By Edgar T. Evetts and Robert A. Worthington, O.B.E., M.B., F.R.C.S. (J. M. Dent & Sons. 6s. net.)

A teacher of singing and a laryngologist (both of the Incorporated London Academy of Music) meet by chance and find themselves in agreement that the tradition of voice production and the modern methods of teaching singing are wrong—hence this excellent little book, in which they say plainly that it is not possible to learn to sing from a book. Nevertheless the present reviewer advises every singer to study this admirably illustrated work on the science of singing. If the tradition of *bel canto* has been lost, the way to its recovery appears to have been discovered. It should no longer be correct to say that the less a singer knows of his vocal physiology the better for his voice.

B. P.

"AN APOSTLE OF HEALING." By Hector Waylen. (Arthur H. Stockwell, Ltd.)

As stated on the title page, this book consists of studies in the life and work of Pastor Richard Howton. A photographic portrait of the Pastor forms the frontispiece, and a glance at it shows the original to have been highly endowed with what the phrenologists term the vitative temperament. Living a naturally pure life he was a healer by the grace of God—not made one by any school. In his preface the author says of his subject:—"Without ever having sought for them, he was endowed with certain personal faculties, which, in these days, are called 'psychical'." Pastor Howton belonged to the evangelical movement continuing the revival of last century, the outcome of his activities being "Bethshan" in London, "Beracha" at Southport, and "Bethrapa" at Glossop. Although himself a psychic, he did not view Spiritualism with favour, nor Christian Science, preferring to keep to "the simple Gospel". In his personal experience what are commonly known as "special providences" were frequent and impressive. The biography is written with directness and simplicity, qualities that enhance its interest.

B. P.

"ESSAYS OF PRENTICE MULFORD: YOUR FORCES AND HOW TO USE THEM." (Rider, 3s. 6d.)

This is a singularly inspiring book. Original in outlook and full of a tonic quality, it stands out amongst books of its particular type, too many of which are little more than rather pallid imitations of those vigorous thinkers who were the originators of that Higher Thought and of whom Prentice Mulford was one. A selection from Mulford's Essays was first printed in 1898, edited and with an introduction by Mr. Arthur E. Waite. Until that time the name of Mulford was hardly known in this country. Since then his work has achieved a great popularity, and the present volume represents the fourth series of selections from the Essays. Many years ago, in a review of one of the earlier books of this author we gave a sketch of his roving career, for he followed several occupations and had many adventures before settling down as hermit and philosopher in the American backwoods. His literary defects have been carefully corrected without impairing his vigour of style and vivid imagery. His deep mystical vision is well shown in the following extracts:—"It is not work that kills people. It is the manner of doing it. Reposeful work is rest. . . . The greatest results in life do not come from pushing material things about or from using anything material. They will come to you, supposing you have a set purpose in view, in proportion as your thought or force works apart from your body on others favourable to that purpose." That is a counsel the value of which will be realised by all those who, following their intuitions, have tested it in practice.

G.

## NEW BOOKS RECEIVED.

- "61. HOW SOME WHEELS WENT ROUND."—By O. C. Williamson Oswald. (Drane, 10s. 6d.)  
 "THE SOUL OF THE SLUM CHILD."—By Ethelwyn Rolfe. (Ernest Benn, Ltd. 1s. 6d.)  
 "HOW TO USE THE SUBCONSCIOUS IN BUSINESS."—By H. E. Hunt. (Published by the author, 30, Woodstock Road, London, W.4. 1s.)  
 "IS DEATH THE END?"—By John Henry Remmers. (Progressive Publications Inc., Reibold Building, Dayton, Ohio, U.S.A.)

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**Lewisham.**—Limes Hall, Limes Grove.—March 31, 11.15, open circle. 6.30, Mrs. S. D. Kent. April 3rd, 8, Miss Eva Clark.  
**Camberwell.**—The Central Hall, High Street.—March 31st, 11, open circle; 6.30, Mr. C. Glover Botham. No weekday meetings.  
**Richmond Spiritualist Church, Ormond Road.**—March 31st, 7, Mrs. Clements, address and clairvoyance. April 3rd, 7.30, Mrs. G. Kent, address and clairvoyance.  
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