

Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

THE HIDDEN REALMS OF MIND.

The "subconscious" is a term of which some of us are growing a little weary. It is used in so many ways, some of them rather vague. But it is certain that the term covers a great reality—that region of life and mind which lies outside of the personal self, and which accounts for genius and also for those mysterious powers which some possess—as, for instance, a great influence over others, the ability to penetrate into deep problems, and at times to foresee future events. In *Our Mental Garden and How to Cultivate It*, the author, Mr. E. Wilmot Lambert, goes instructively into the question. Taking three aspects of the human mind—the Superconscious, the Conscious (or Intellect) and the Subconscious—he describes the first (the Superconscious) as representing the Spiritual Self, the ideal towards which man is ever striving, the second (the Conscious) as that part of the mind which deals with daily problems. And the third (the Subconscious) as that "which is always apparently functioning of itself" but which is to be guided and controlled by our thoughts. This is a very good statement of the position, and one which we can readily endorse. The subject is one which is coming increasingly into view in these days when the powers of the mind, which is full of magic and mystery, are being so fully explored. Although it is a small book, *Our Mental Garden* is highly suggestive and informing; the author quotes extensively from some of the world's great writers and thinkers, and contrives to give practical knowledge and some stimulating thoughts on Intuition, Illumination and Intellect. In his short excursion into these "hidden realms" he gives some valuable hints which seekers after knowledge—and there are many to-day—may very profitably pursue. The book, obtainable at all booksellers, is published at 2s. 6d.

"A COWARD OR A CRIMINAL—OR BOTH."

The late Professor Max Müller once said: "All truth is safe, and nothing else is safe," and he added that the man who withholds the truth from his fellow-men "is either a coward or a criminal, or both". That is a test which only the more heroic types could pass. But there have been such people, as the annals of Spiritualism abundantly testify. We think of that German professor to whom some fifty years ago Mme.

D'Esperance, a woman of noble character as well as a wonderfully gifted medium, demonstrated the reality of mediumship. When the Professor was fully convinced, he announced that he would publicly proclaim the fact. This was in the days when it needed vastly more courage to make such a confession than it does to-day, and Mme. D'Esperance, anxious for his welfare, expostulated with him. But he was resolute. He said that he had a truth to which he must bear witness; he could see no other course. So he made his stand and took the consequences. It is to men and women of this type that Spiritualists are indebted for the more tolerant attitude of the public to-day towards the facts for which they stand. There are still some who fear to face the consequences of making their opinions known. But they are relatively few nowadays—the ordeal is so mild compared to what it was; and we have no censure for them. It is not for us either to condemn or to excuse.

MORBID APPETITES.

The legislative methods of curing evil habits—as in the case of drink, drugs and poisonous literature—is to cut off the supply by some form of Prohibition. That is one way, and it often succeeds, for the appetite for some things dies out from disuse. On the other hand, an unlimited supply of the particular thing concerned may have the same effect, as in the case of children who are given the free run of a sweet-stuff shop until they come to look on sweetmeats with indifference or even dislike. We have seen the same thing in the matter of "psychic dram-drinking". A visit to a seance sets up in some cases a morbid craving for phenomena and messages that either dies out from lack of the opportunity of satisfying the want, or, from perpetual seance-going, reaches the point of satiety—the victim becomes "fed up" and desires no more. It is worth remembering however, that this consideration never applies to any natural need, but only to those false appetites which result from our artificial civilisation. That they should need to be cured is the best proof that they are unnatural. In this matter laws can do comparatively little, but education and experience a great deal.

"BEYOND THAT LAST DITCH."

In the course of a long and thoughtful article, "Beyond that Last Ditch," in the *Sunday Chronicle* of April 14th, Mr. Gerald Gould writes: "I confess that, for my own part, I do not feel tempted by the sort of world which the Spiritualists offer us as our home in the future! But that is beside the point. We cannot choose what our world shall be after death, any more than we were able to choose what sort of world we should be born into here. It is not a question of *how* we survive, but of *whether* we survive. That we may want to survive proves nothing. That we cannot know the conditions of survival proves nothing. But what does seem to prove something is this—that, if we sit down and try to imagine ourselves *not* surviving, we find we can't!"

A SHORT ACCOUNT OF THE "MARY M." PHOTOGRAPHS.

By H. A. V. GREEN.

[MR. GREEN, a legal gentleman, who is connected with a famous Canadian Railroad, is a member of the group of psychic investigators headed by Dr. T. Glen Hamilton, of Winnipeg, whose interesting "Summary of Ten Years of Psychical Research" we published in LIGHT of March 9th.]

Although for some years the experiments of Dr. T. Glen Hamilton, of Winnipeg, have been known to leading psychic researchers in Britain and the United States as well as in Canada, the general public interested in psychic matters has probably heard very little about them. These experiments have been carried on with a number of psychics and mediums, but the most important results have been obtained with two known as "Elizabeth M." and "Mary M." Although the initial used is the same in each case, these mediums are in no way related. Both mediums are Scotswomen. Mary M. is of middle age. Elizabeth M. is older.

Dr. Hamilton's researches have been carried on for a period of ten years, and, for a number of these, a circle has been sitting regularly with the medium Elizabeth M. The mediumship of Elizabeth M. is, firstly, clairvoyant (of which the outstanding feature is synchronised trance vision and trance writing) and, secondly, physical. The physical manifestations have been varied and of great strength, and have included the production of wax casts and remarkable telekinesis, but such manifestations, except in one aspect, fall outside the scope of this paper.

Sittings with the medium Mary M. have been held regularly since early in the year 1928.

The writer has been associated with what may be called the Hamilton group only during the past year. It is therefore primarily with work which has been done during that year that this paper will deal, though, by way of introduction, reference must be made to happenings over a considerable prior period.

The outstanding feature of the past year's work has been the photographing of apparently solid ectoplasmic miniature materialisations. It is this feature and the manifestations which preceded it which are hereinafter discussed.

During the years of Elizabeth M.'s mediumship she has been under group control. It is represented that the controlling group works in harmony under the leadership of W. T. Stead. Others who have been presented as members of the group have been R. L. Stevenson, David Livingstone and C. H. Spurgeon. The general method of procedure has been that the medium passes into deep trance. In that condition, visions are imposed on her and she apparently simultaneously writes automatically. A series of short trances succeed one another with great rapidity. Sometimes two or three visions of the same control succeed one another. Generally speaking, however, after the first two trances, each trance presents a vision of a different control to the preceding ones. These visions are of the controls at various stages of their careers or of scenes from their writings. In the case of Stevenson there is sometimes a projection of his own personality into scenes from his books.

On the medium's emergence from trance, she relates the visions as fully as she can describe them. These descriptions are written down and are then compared with the complementary trance writing. Vision and writing are invariably found to relate in some way to the same incident in the life or writings of the purported control.

There have been over 800 such visions and trance writings relating to R. L. Stevenson alone, and lesser numbers relating to each of the others. That the

knowledge displayed was not consciously acquired by the medium is, in the writer's opinion, borne out by the internal evidence of the trance descriptions and writings, and by observation of the medium and her normal capacities. It is sufficient, however, for the present purpose if it is made clear that, as a result of visions extending over a number of years, the medium Elizabeth M. has become extremely familiar with the features of certain purported controls calling themselves W. T. Stead, R. L. Stevenson, David Livingstone and C. H. Spurgeon.

PHOTOGRAPHIC EXPERIMENTS

During these years, efforts had been made by Dr. Glen Hamilton, under the direction of the control W. T. Stead, to photograph the controlling entities, but these attempts were all unsuccessful.

Early last year Elizabeth M. began to refer to a new entity whom she observed clairvoyantly in the seance room. This entity did not obtrude himself upon the trance visions, but was observed by her when in a normal condition. Soon he began to appear to her outside the seance room also, when conditions were favourable.

About this time the medium Mary M. joined the group. Sittings were then being held in the usual manner with Elizabeth M. in the cabinet. Mary M., sitting in the circle, would from time to time go into trance and under divers controls would speak in different tongues. So far as has been ascertained to this date, Mary M., normally, is unable to talk any language but her own, and her facility in speaking what, so far as could be learned, were Hindustani and other East Indian tongues was the impressive feature of her trances. The young man who had appeared to Elizabeth M. now became visible to Mary M. and to other clairvoyants of the group. He also began to be heard by clairaudients. He then began to control Mary M. in trance. In this condition, while under his control, she would give very amusing imitations of a railway engine, moving her arms backwards and forwards and around in the manner of the connecting rod of a locomotive. She also would make sounds like an engine steaming, then whistling, slowing up and stopping. At this stage, when Mary M. came out of trance, she would frequently say that she had been for a ride on a railway engine with a young man, who was very jolly and sang and whistled and shouted to the people whom they passed, or describe similar incidents which she had seen. It was decided that, after each seance with Elizabeth M. was over, she should leave the cabinet and that Mary M. should sit there with a view to further development.

Developments came quickly enough. The young man in control of Mary M. announced through her that if a bell-box were made he would ring it. The bell-box was made and was rung. Then another bell-box was made, and both were placed high up at the top of the cabinet and on opposite sides. Both were rung. On some evenings the bells have been rung over a hundred times under strict conditions of control. The next development was when a curious voice spoke. It was almost a whisper and with practically no inflexion. This voice speaks often now and announces itself as a voice speaking by means of an ectoplasmic formation. No conclusive proof has been sought and no tests of this voice have been made as yet to ascertain exactly where it comes from, but, on the other hand, there has been no development which would arouse any special suspicion that it is not what it claims to be. It proceeds from a neighbourhood removed from

the medium's mouth. Those who have heard "Walter" speaking in the circle of Dr. and Mrs. Crandon and have also heard this voice of Mary M.'s control, testify that the voices are of a distinctly similar nature.

THE ENTRY OF "WALTER STINSON"

The young man referred to gradually controlled Mary M. more and more to the exclusion of all other personalities, but for a long time he refused to reveal his identity. It may be said, however, that, finally, he announced himself as "Walter Stinson". This information has been given by what is taken to be the "direct" voice of the control, and by also trance writings which have been initialled "W.S.S.", but, as yet, no proof of identity has been given, nor have any communications been made which would show any great knowledge of the Lime Street circle or of "Walter's" work there.

On the other hand, no display has been made by the control of any obvious knowledge. His attitude throughout has been one of strict attention to development of the medium, the production of progressive phenomena, and the instruction of the group with whom he is working without regard to the doings of any other person or persons.

For convenience, the control will hereafter be referred to as "Walter", that being the name announced by himself and by which he is always addressed. It is distinctly understood, however, that no claim is made that any proof has been given that the Winnipeg "Walter" is a new manifestation of the activities of Walter Stinson. On the other hand, it must be as distinctly understood that the Winnipeg "Walter" has faithfully carried out everything he has undertaken to do and that there has never been the slightest occasion to doubt his word. For this reason, his assertion that he is Walter Stinson must carry as much weight as that of any other witness of integrity who affirms any fact.

(To be continued.)

THE CROSS IN THE SKY.

Mr. W. K. Anslow writes:

On Good Friday last an extraordinary phenomenon, described by many as "miraculous", was witnessed by thousands of people on the southern outskirts of London.

In the evening sky the stars just peeping out, there appeared an enormous crimson cross which remained before the eyes of the spell-bound onlookers for more than ten minutes. An interesting sequel follows:

On Easter Sunday Mrs. M. Lines was the speaker at the Kensington Spiritualist Church, and during the course of the address her control, Dr. Clifford, said:

"Every Good Friday . . . in the Spirit-World is built a picture—a picture wonderful in its beauty.

"A pyramid is built up from every blend of colour and through its centre shines the beautiful 'Christ Ray'. On the top of this cloud is a flaming cross—a cross so brilliant that it penetrates even to the earth plane.

"Christ appears above all—triumphant! clothed in His robe of Love and Glory . . . with arms outstretched . . .

"We pray that its lesson—the lesson of the Resurrection will sink into your hearts . . . and give to Him the joy in knowing that His sacrifice was not in vain."

A further interesting fact is that Dr. Clifford predicted the phenomenon on Sunday, March 24th, on the platform of the Bournemouth Christian Spiritualist Church. The President, in writing, said:

"We can remember your guide and control saying 'that a cross would be built up in the Realm of Light on Good Friday—the Rays of which would penetrate to every corner of the Universe.' This prophecy has now been fulfilled."

MR. VOUT PETERS IN SWEDEN. AN APPRECIATION FROM STOCKHOLM.

By G. SUNDOVIST.

Mr. A. Vout Peters had his last public meeting in Sweden, March 28th, before the members of the Stockholms Spiritualistiska Förening. This meeting was the successful end of a series of meetings held during January and March. The first meeting took place at the Concert Hall of Stockholm, January 13th, followed by another meeting at the same place, January 29th, both very successful, and at the last one more people arrived than the hall had seats for.

The growing interest in psychic matters prompted the Society to do a daring thing by renting the biggest hall in Stockholm (with more than 2,000 seats) and arranging demonstrations before a real big audience. Enough to say that even this meeting turned out to be like the other—splendid from start to finish. The hall was filled to full capacity and the clairvoyant descriptions were exact to every point.

Outside Stockholm the first meeting for clairvoyance was given in Gothenburg, March 26th. As Spiritualism up to this date had not been publicly known to the inhabitants of the town, it was surprising to see the awakening interest, the public enthusiastically applauding the correct descriptions given. As a direct result of the meeting a society will be founded in Gothenburg.

The last meeting (mentioned above) concluded in an unexpected manner, as Mr. Peters, instead of being "worn out" after all his work, finished by continuously giving Swedish names and double names to his descriptions—most of a very detailed nature. This demonstration was followed with the closest interest by the audience, which expressed its cordial thanks and appreciation to Mr. Peters for his splendid work for the cause.

Many private sittings have been attended at which a number of evidential proofs "came through". Even scientific researchers have taken the opportunity of attending seances, with successful results.

The writer of these lines, who acted as translator during the above-mentioned work, is, together with his Spiritualistic friends, more than pleased with Mr. Peters's simple, honest and energetic work in the past months. A solid foundation seems now to have been laid out for the Temple of spiritual truth which we are all working for, bringing together an international brotherhood on the foundation of spiritual reality.

THE PRESS AND THE WITCHCRAFT ACT.

Commenting on the injustice of the Witchcraft Act, with the abolition or amendment of which the Spiritualist movement is now particularly interested in view of the near-at-hand General Election, the *Newcastle Evening Chronicle* of April 10th remarks, in the course of a leading article:

The law was obviously aimed at witchcraft in its more repulsive and mercenary manifestations than at Spiritualism as we know it to-day—at, that is to say, ignorant, and perhaps also wicked, persons who were able to terrify the credulous, rather than at persons who, whatever we may think of their beliefs, do at least make serious search into the unseen. Now, even if Spiritualism be a bad, a dangerous and a fraudulent thing, you cannot compel people to cease to believe in it by passing Acts of Parliament and sending the believers to prison.

Some reason might be found, on the ground of protecting the credulous innocent from the grosser manifestations of witchcraft as it is historically understood, for legislation aimed at such practices, but surely none for putting into the category of witches serious inquirers into things which engross the attention of all people who think.

"THROUGH A BRIEF DARKNESS."

A REMINISCENCE OF THE LATE MISS MCCREADIE.

In Mr. Leigh Hunt's delightful little book, *The Story of the Marylebone Spiritualist Association*, there is a brief reference which begins: "Miss McCreadie, who passed to spirit life on April 21st, 1927, was for upward of thirty years closely identified with the work in Marylebone."

When I read this there came to my mental vision the bedroom in Maida Vale, with the gracious old lady lying there, her bodily strength growing less daily, but her mind alert as ever and her faith in her God and Saviour and her spirit friends firm and bright as of old. For it was one of those undeserved honours, which are given sometimes to us of the present generation, which I enjoyed then: that of intimate friendship with one of those old stalwarts who had borne the burden and heat of the more strenuous day and into whose labours we have entered.

I visited her as often as my other engagements permitted, for it was to me a source of strength to find her, after so lengthy a period of service, still secure in her knowledge that the truth she had stood for was truth indeed, and that her angel friends were present as ever with their sweet companionship.

Then one afternoon I found her in the depths of despair. I asked her the reason of this sudden change and, in her rich Scottish dialect, she told me that her spirit guides had left her. She had spoken to them, and no answer came in return. "Why have they left me?" she asked, and in her eyes there was perplexity and a wistful reproach. I gave her what comfort I could, but I fear that was not very effectual. I was in the presence of one of those mysteries which cloud our horizon and obscure the sunlight which we know is over the hill but which we cannot see.

As I went away I thought about it all, and to my mind came the cry from Calvary, "Eloi, Eloi, lama sabachthani?" "My Guide, my Guide, why have you left me behind?" the identical cry I had just heard from the stricken soul of the old warrior Sarah Wallace McCreadie. I said to myself that, in this as in other things, she was very like the Saviour she loved. Surely in that dark hour she was nearer to Him than she knew.

Then I remembered that that was not the last cry He uttered. The darkness passed, as darkness will if we wait patiently. His last word was one of joy and confidence, "Father, I give my spirit into your charge." And I breathed a prayer that it might be so with her.

And so it was. The darkness lasted about two weeks, but when I saw her a few days before her passing it had cleared away. She was her old radiant self again and, with a smile, she managed to whisper to me that "they" had returned. She had seen them and they had spoken to her and all was right again now.

I have kept that incident in my heart against the darker days when, and if, they shall come to me. Maybe there was purpose in it. Anyway, when we laid her body to rest at Golders Green on the following Monday, two years ago, there was no sadness in my heart then, for I knew that with her all was well.

G. VALE OWEN.

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SOME CRYSTAL-GAZING EXPERIENCES.

BY LADY MOONEY.

I have just come back from a delightful trip to the West Indies which I had to undergo for reasons of health following an accident which damaged the spine. The usual sports and amusements took place in the ship—shuffle-board, concerts, sweepstakes, etc.—but as my health prevented me taking an active part in the normal methods of amusing the ship's company, I acceded to various requests that I should give crystal-gazing seances on board. (The news that I was an amateur crystal-gazer had soon got round the ship in the mysterious way that information of one's private life does get round on these occasions.) A state-room was put at my disposal, and I had a number of "clients". I consented to act as a "fortune-teller" with some slight misgiving, as I knew that we carried on board an influential representative of the Law in the person of Sir Chartres Biron, the Bow Street magistrate. (Needless to say, I made no charge for my services, not even for charity, which may perhaps explain why I emerged at the end of the trip unscathed by the Law's strong arm!)

Some of my crystal readings met with a success that startled even myself. My first "client" was a medical man. At his request I looked into my crystal, but I felt a strong instinct not to continue. So I put aside the crystal and, at the express desire of my visitor, I proceeded to "read the cards", for my psychic gift is sometimes manifested through this somewhat unrespectable medium. (I trust this revelation will not shock Scotland Yard!) A reading of the cards disclosed that a woman, a near relative of my "client", would die within a few days. My medical visitor said little, but I saw he was interested. He insisted then on my going back to the crystal, which I did reluctantly. I described what I saw. Briefly, it was the picture of a lady lying at the point of death. I knew that she would pass away in a few days. My *vis-à-vis* remained thoughtful and made little comment beyond intimating that he knew the lady I had described and could interpret the picture. A few days later an urgent message was brought to me—my medical acquaintance wanted to see me at once. He handed me a Marconigram stating that his wife had just passed away. He told me it was this lady that my crystal had pictured and that the circumstances had been correctly revealed in the crystal ball. I might add that I had never seen this medical gentleman before stepping on board and had no knowledge whatever of his private affairs.

This was not the only reading I gave him. I also saw a vision of an old gentleman having red flannel on his chest. I knew that he was ill from pneumonia; I knew also that he too would pass away shortly. Later another Marconigram arrived for my medical acquaintance, saying that "Uncle" was down with pneumonia, and still later came another Marconigram—"Uncle" was dead. It was this man I had seen in my crystal, which had correctly shown his coming decease.

In case it may seem that my psychic gift is concerned entirely with death-beds, I may perhaps add brief details of a reading I gave to another "client". This time it was a lady. For her I got in the crystal a picture of somebody being lifted out of the water. Apparently this had no significance. But a week later several of us went ashore at Bermuda, this lady among the party. She was very fond of bathing and thought the water at Bermuda would be warm, as it had been when she bathed at Nassau earlier in the trip, so she plunged in off the jetty. But the water was extremely and unexpectedly cold; so cold that this lady was overcome by a sudden heart attack which might have proved extremely unpleasant in the circumstances had not a friend fished her out of the water in the nick of time.

LETTERS TO THE EDITOR.

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

IN HONOUR OF F. W. H. MYERS:
A PROPOSED MEMORIAL LECTURESHIP.

SIR LAWRENCE JONES, Bart., President of the Society for Psychical Research, writes:—

Your readers will be interested to learn that a lectureship has been founded in memory of Frederic W. H. Myers. Some £650 has been promised and it is hoped to raise £1,000.

The Council of the Society for Psychical Research will select the lecturer, and the lecture will be delivered in London. The object of the endowment is to revive interest in Frederic Myers's great work, *Human Personality and its Survival of Bodily Death*. The scope of the lecture includes any branch of psychical research, but the lecturer will be asked to relate his work to Frederic Myers and trace the developments that have ensued during the last thirty years.

The debt of psychical research to Myers cannot be over-estimated. It was he who coined the word "telepathy" and first developed the idea of a subliminal consciousness.

Contributions to the fund may be made to the Hon. Treasurer, S.P.R., 31, Tavistock Square, W.C.1, marked "Myers's Memorial".

SPACE AND TIME.

Sir,—I saw recently in your paper the remark that "in the absence of matter Space and Time have no meaning". This is certainly true if we consider that with no matter at all present in the form of an organised thinking being there is nothing and nobody to perceive or be interested in anything. But this cannot mean that there is no such thing as space. If all the matter of the Universe dissolved into invisibility with not a star left as a point of departure there would still be the room the stars occupied—that is to say, the space. Because we have increased our speed, journalists often speak of the "annihilation of space" and people think that if we can get quickly to a place we reduce its distance. Some months back I heard by wireless the Town Hall clock of Sydney, New South Wales, strike the hour. Australia is, of course, no nearer *actually* to England than before. We are told that in the next world we shall be in such changed conditions that we shall know nothing of Time or Space. Then we shall indeed be changed, for Evolution will have produced a creature so bound up with these determining factors that it cannot even think or speak without using words relating to them in order to plant it in a *milieu* where nothing is known of them. The thought of it is outrageous, and one asks what kind of a static world it is where there is no space because you are everywhere at once and no time because past and future are all *now*? Being able to know the future, the good and bad alike, these are aware at once of what is before them. I don't believe it, as the sailor said when he saw the giraffe! The next world where our friends are is a continuation of this one under much better conditions, but it is something natural and sensible.

Much is also said about a fourth dimension and, of course, one like myself, with a certain incapacity for mathematics and that formidable unknown x cannot venture far. We know length, breadth and height. Some say the fourth dimension is time; others say it is speed. In other words, the rate at which you progress along any one of the three known dimensions is itself a dimension. Well, I have nothing "agin" it. I am only thankful to think I am not qualified to wrestle with the problem.—Yours, etc.,

E. HARVEY.

SPIRITUALISM AND THE GENERAL ELECTION.

Sir,—The temperate article entitled "The General Election", page 126, setting forth the need of joint action to secure the repeal of the "Witches Act", convinces me of a former error.

I once wrote deprecating strong measures for bringing about the repeal of an Act which I believed would never be used to the detriment of honest folks, but solely to check the depredations of fakers and fortune-tellers. Experience has taught that the reverse is true—while fakers are permitted to flourish, the L.S.A. is invaded by the police, instigated doubtless by their "higher-ups".

An Englishman living out here is a little too apt to imagine that British politicians are not as others are, or even as these American politicians. But evidently the whole tribe is tarred with the same brush—in varying thicknesses. And I believe that none of them should be trusted with a weapon that can possibly be used against honest men. Therefore, I hope that at the coming Election all Spiritualists will reserve their votes for whatever candidates declare themselves in favour of repealing the obnoxious Act—or Acts.

Such concerted action would in nowise injure the country—quite the contrary. The sort of man who would indulge a personal rancour by retaining an obsolete law that is being used not to confound rogues but to trick honest men is not the kind of man to put into Parliament. It seems to me that the replies given by candidates when invited to declare their position as regards the correction of this abuse provide voters with an excellent shibboleth by which to test and choose honest men to govern the country.—Yours, etc.,

B. M. GODSAL.

San Diego, Calif.

WHAT IS EMOTION?

Sir,—A most interesting and all too short editorial in LIGHT of 2nd March mentions one phase of psychical research and disappoints us because the writer did not pursue the matter further. I refer to where he says: "For it shows that the emotions (so deplorably unscientific) will creep in. . . . Such emotions . . . which are obviously the springs of much of the antipathy shown to psychic facts. . . ."

He might have added that the emotions are the springs of much else—very much else in life, possibly all our unreasoned actions—and how many are reasoned? An emotion is something unbidden, that for the time being possesses us and often controls us in spite of reason. How often do we not reason and decide to do one thing, yet when the time comes an emotion causes us to do quite another—often regretted when reason resumes its sway?

What is emotion? Not conscious thought which seems to do little more than supply the necessary stimuli to its production. And emotion over-rides reason.

Emotion stirs us to action when we are intensely conscious of one thing to the exclusion of all else. The suggestion is ventured, that such a state is favourable for an outside entity to manifest in and through us. Is there any more reasonable explanation—that explains?—Yours, etc.,

P. REGINALD PALETHORPE.

St. Augustine, Florida.

A BOOK OF TRUE DREAMS is the title chosen for her latest volume by Miss Mary E. Monteith, a valued contributor to LIGHT whose name is well and favourably known to a wide circle of our readers. Messrs. Heath Cranton, Ltd., are the publishers.

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A RENEWAL OF LIFE.

A NOVELIST'S WONDERFUL EXPERIENCE.

The *American Magazine* for March gives an extraordinary story, under the title "Seven Minutes in Eternity—The Amazing Experience that Made Me Over." It is told by Mr. William Dudley Pelley, and is prefaced by an editorial note to the effect that Mr. Pelley came to the office of the journal after a year's absence, greatly changed both in appearance and manner. He was "a new Bill Pelley"—having been through a strange and transforming experience. In American speech, he had been "made over", i.e., renovated.

He was accordingly invited to give an account of the remarkable change he had passed through, and has done so in several columns of the magazine. It is a moving tale, and it rings true, for we can check it by other, although not so conspicuous, examples which have come under our attention. We can only give the story in very brief summary; we wish it were possible to give the whole of it.

In April, 1928, Mr. Pelley states, he was living in a bungalow in the Sierra Madre Mountains, near Pasadena, California, and engaged on a novel. While in bed early one morning he was seized with strange sensations. It seemed to him he was dying. There was a sense of sinking down into a depth of cold, blue space. He did not lose consciousness, but his body seemed to be lifeless. He was aware of "whirling madly", and then of being borne to a marble slab pallet and laid upon it by two strong-bodied, kindly-faced men in white uniforms who seemed amused at his confusion. Later, in an inexpressible ecstasy both mental and physical, he was taken to a region, wonderful and beautiful, amongst people who "had a kindness, a courtesy, a friendliness in their faces and addresses" that quite overwhelmed him. Everybody was happy, and it seemed to him that he had at some time or other known every one of them. He gives a very full and vivid account of this phase of his "dream", although, as he says, he cannot set down everything he saw and did. But he pledges his reputation that he saw and talked with the people in this wonder-world. "I found myself an existing entity in a locality where persons I had always called 'dead' were not dead at all. They were very much alive," says Mr. Pelley, and he added many details that are

eloquent of the real nature of his experience. When he awoke—returned to the body—it was with a feeling of having been transformed, re-born. He had discovered that there is survival after death. And thereafter a new life seemed to have come to him—it brought him into contact with a Universe full of "love, harmony, health, good humour, and prosperity". All his old scepticism, cynical asperities, nervous irritability and discontent had gone—"a veil was torn away".

Later came changes of habit; gentle monitions from that Unseen World with which he was now in close touch led him to give up smoking—he had been a heavy smoker—coffee, tea, alcohol, and meat. He endured not the slightest distress from giving up these things. Wonderful physical changes had set in—he had been rejuvenated.

It is clearly evident that, although a trained writer, Mr. Pelley feels that language is inadequate to describe his experience and all it meant to him. One passage in his concluding remarks we find sufficiently impressive to set down here:

The day is coming in the evolution of the race when spirituality is going to be the whole essence of life, instead of the world's present materialism. Here and there have always been those who by their unusual visions, self-invited or otherwise, might be called monitors for the rest of us. . . . I believe that Nature—God—Universal Spirit . . . is taking this method of conferring unusual experiences upon these "monitors", to give the whole race an inspiration by which it may quicken its spiritual pace.

That is well said, and we believe it to be divinely true.

THE PERSONAL SIDE.

MRS. PHILIP CHAMPION DE CRESPIGNY.

Widely known in Spiritualist and Psychical Research circles as an accomplished writer and speaker, Mrs. de Crespigny has gained high recognition also in Art and Letters. She is a daughter of Admiral the Rt. Hon. Sir Astley Cooper Key, G.C.B., who was in his day well-known to the public in his official position as First Sea Lord of the Admiralty. He was a fellow of the Royal Society, and his love of science had a considerable influence on the mind of his daughter, as shown in the scientific attitude of her mind towards psychical research problems. She was married while still in her 'teens to Lieutenant Philip de Crespigny, R.N., the second son of Sir Claud de Crespigny, the third baronet of that line, but has long been a widow. She came into touch with the practical side of psychical research some little time before the outbreak of the War, being introduced to mediums and seances by Admiral Osborne Moore, who made many converts amongst his naval friends. Mrs. de Crespigny's life to-day is one of strenuous activity, as may be judged from a list of her official positions. Thus, she is chairman of the British College of Psychic Science and of the Psychic Research Circle founded by her at the Lyceum Club, of which Club she is a member of the Council. She is also on the Council of the Authors' Society, and represents it on the National Book Council. A member of the Ridley Art Club, she has exhibited her pictures in some of the principal Art Galleries. As an author, she has produced many books (mostly novels), amongst them *The Mind of a Woman*, *The Dark Sea*, *The Missing Piece* (a much admired detective story) and *Behind the Arras*. The fact that she is an honorary Fellow of the Philosophical Society is a further evidence of her versatility. For those of her admirers who know her only through her lectures and articles on Spiritualism, this revelation of the width of her interests and the extent of her work will doubtless come as a pleasant surprise. Her talents indeed are fully employed by a well-balanced mind, combining breadth, sympathy, and understanding.

SIDELIGHTS.

"To most people a statute which bears the title of the Witchcraft Act will appear plainly labelled with its own obsolescence," remarks the *New Voter* of April 13th, in reference to the present effort on the part of Spiritualists and others to obtain freedom for the unrestricted examination of psychic phenomena.

* * * * *

The Spiritualists' demand for the abolition or amendment of the Vagrancy and Witchcraft Acts, and the movement now on foot to attain that result by political pressure, are sympathetically dealt with in a leading article in the *Newcastle Evening Chronicle* of April 10th, which says: "Spiritualists have votes, and have the irrefragable right to use their votes according to their consciences. That being so, no one can reasonably object to a movement among them to use the coming General Election to the end to amend the law relating to belief in the state beyond the veil."

* * * * *

Naples is the scene of a new "miracle", reports the *Sunday Times* of April 4th. A diamond-set pendant attached to a gold bracelet encircling the arm of a Madonna in the Church of the Immacolata on the Chiaia swings, and swings, day and night, without a stop. A scientist has placed a pendulum close to the image with a view to comparing the swing of the instrument with that of the pendant. But the pendulum keeps stopping and has to be started again by hand, whereas the motion of the pendant continues without a break.

* * * * *

There is a story behind the diamond pendant, which, while throwing no definite light on the phenomenon, gives a human touch to the case. It is now recalled that during the War a mother who had received no news of a soldier son made a vow to the Madonna. Shortly afterwards she got a letter from her son, and in gratitude had the pendant made and placed as a votive offering, on the arm of the effigy. Some weeks ago a daughter of this lady was praying before this Madonna, and was startled to observe the pendant, her mother's gift, swaying to and fro. (The theory might be suggested that the soldier son in the world of spirit was endeavouring to attract his sister's attention by means of their mother's pendant; but it is not recorded whether the soldier is, or is not, alive, and the details of the family which would be necessary for a scientific investigation on psychic lines, are not given.) It is stated that M. d'Aquino, a professor of physics, who tried the experiment with the pendulum, was of the opinion that distant earthquakes, or vibrations in the church-wall, were responsible for the swinging pendant, but the devout among the parishioners regard the manifestation as a sacred phenomenon, and are flocking to the church (some of them being brought there in invalid carriages) in the hope of witnessing further miracles. Cardinal Ascalesi, it is announced, will visit the church if the phenomenon continues.

* * * * *

Mr. Godfrey Locker Lampson tells, in the *National Review* of April, the story of a strange adventure that occurred to him when a small boy at school. Here it is in the author's own words: "It happened at a private school when I was eleven years of age. My classical tutor was a Mr. Daman, and the class was a large one. A long-faced, clean-shaven, tall, lugubrious man, he used to sit behind the desk that faced us and expound the mysteries of Cæsar's Gallic wars. He would sit sideways with one leg over the other, resting a hand in an open drawer where the copy-books were kept. This was his favourite attitude, and I can see him now, patient and melancholy, with his

furrowed cheeks, long prognathous jaw and sallow complexion. He had been on sick-leave for several weeks, and a *locum tenens* had taken his place. It was late autumn, and one evening at this time I had occasion to return to the classroom to get a copy-book for the purpose of preparation, for I had left it that morning behind by mistake. The room was at the end of a long, flagged passage with several turnings and was dimly lit by the last glimmerings of departing day. The drawer of the desk was open, and having extracted the book I proceeded to push the drawer to, but it would not go home.

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"I pushed again, but it was stuck fast, and I then looked up and saw the reason. Daman was sitting in his accustomed place with his long, prognathous jaw and yellow face, staring in front of him, one leg over the other, and his wrist in the drawer. For one moment I stood with curdled blood, gazing upon him, then turned my back and slowly and stiffly left the room, my mind half-stunned and my body semi-paralysed by the shock of terror. When half-way down the passage I broke into a run and raced back the rest of the way. The following morning the class was held as usual, and while it was in progress a telegram was brought in and read by the master, an occurrence witnessed by us in silence. After a moment or two of hesitation he told us that he had just received some sad news which we should all be sorry to hear, namely, that Mr. Daman had died the evening before and that we should never see him again. How we all received this intelligence I cannot exactly remember, but it must have been without much emotion or I should have recollected it. That same afternoon I recounted my experiences to a friend. The story got about and reached the ears of the head master. He sent for me, told me that I was a liar and had invented the story to frighten the boys, and I endured the severest caning of my life. At this distance of time I know not what to think. Did I really believe that I had seen a spirit from another world, or was the tale consciously invented in order to make myself interesting to my school-fellows and subsequently repeated so often that at length I was really convinced that it was true? The recording angel one of these days will turn the pages up."

* * * * *

Mr. Basil K. Kirkby, of Skegness, was present at a seance on the evening of the day on which he had attended the funeral of his father at Lincoln. A message came from the dead father; then came a communication from "Baker", who stated that he was missing from Lincoln. Said the communicator: "I am fast under the water by one arm, near a bridge where there are horses going over," adding that his body was considerably swollen, and urging Mr. Kirkby to clear up the matter for the sake of his relatives. In consequence of this message, reports the *Lincolnshire Standard* of March 23rd, Mr. Kirkby went to the Central Police Station at Lincoln and laid the story before the officials, who listened sympathetically, and caused dragging operations to be carried out in the vicinity of various bridges. There was, however, no result; the search had to be abandoned owing to frost, and the matter seemed at an end.

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The body of the missing man Baker has since been recovered from the Fosdyke near the railway bridge at Saxilby, by a bargeman, who fished it out of the water by means of a boathook. Medical evidence disclosed that death was due to drowning. Mr. Kirkby, who received the message, is president of the Skegness Spiritualist Church. The *Lincolnshire Standard* adds in a footnote: "Our readers are at liberty to form their own conclusions upon the very remarkable occurrence."

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MY SEANCE WITH RUDI.

FRAUD-PROOF MANIFESTATIONS AT THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

I was impressed. Let me admit this at the beginning. The seance had about it features that carry important implications. It was not the phenomena that impressed me so much, though they were sufficiently remarkable in themselves. Neither was it the dignity or beauty of the proceedings that appealed to me. Many Spiritualistic sittings I have attended at which mental phenomena have occurred have been serene, dignified, calm, beautiful. This one was decidedly unæsthetic, and dignity was conspicuous by its entire absence; but, then, physical phenomena are not infrequently lacking in those gracious elements. The Schneider seance was purely a scientific one; phenomena of a brilliant kind took place; the medium and the sitters were controlled in a manner that, to my inexpert mind, made any hypothesis of fraud or delusion entirely out of the question.

First I must touch on the method of control. This is a system developed and amplified by the late Dr. Freiherr von Schrenck-Notzing from a method previously devised by Mr. Harry Price. I forbear going into exact detail, but briefly here it is. On entering the seance room each sitter was instructed to wear a pair of metallic gloves, joined by a short length of insulated cable. There was one pair of these for each sitter, and for the medium. When the circle was complete, hands were held, palm to palm, thus making contact, and forming an electric circuit along which passed a current that automatically lit a red light on the wall, plainly visible to all of us. Unclasping the hands instantly broke the circuit, causing the red light to be at once extinguished. This alone should guarantee the genuineness of the phenomena obtained; but that was not all.

Each of us—the medium as well—donned metal-gauze shoe coverings, which we tied round our ankles. By sitting foot to foot another electric circuit was made, lighting up a second red lamp. Breaking contact with the feet resulted in the instant extinguishing of the second red light.

To avoid undue fatigue—pressing a foot against that of a neighbour can be extremely tiring I find—small metal strips had been nailed to the floor. It was thus possible to keep one's feet an inch or so away from those of one's immediate neighbours, the metal plate bridging the gap. The appropriate red light went out instantly if the feet were raised from this plate. (I tested this personally.)

Slightly more elaborate precautions were taken with the medium, who was also "in circuit". There were four other red lamps, one allocated to each of his hands and feet. Thus, if he broke contact, not only was that fact instantly recorded, but one could say immediately that it was his right hand, or left foot—as the case might be—that was guilty.

The most exacting critic in the ranks of Official Science should have been satisfied with these conditions, but there was a still further control. The medium's hands were held by Mr. Price; his knees were lightly gripped by Mr. Price's knees; Mr. Price's feet were lightly pressed against the medium's; at the same time, Mr. Price was controlling the arm of his adjacent sitter, whose hand, under his, rested on the medium's knees.

And brilliant phenomena took place—in a dim red light.

I would like to make one or two observations about this system of ruling out fraud by electric circuits. The importance of controlling sitters as well as the medium is frequently overlooked in test experiments. In justice to the medium, no less than to science, the sitters should be prevented from covert interference. It is not enough to say after the experiment: "The medium could not have tricked." In fairness one should be

in a position to add: "And neither could the sitters."

But that is not all. Malicious or ignorant sitters have too often played tricks. Ectoplasm has been seized; lights have been flashed suddenly in the medium's eyes during trance. The medium—poor medium!—has paid the price of this stupid blundering. I will not dwell on this point. Experienced psychic students are too well aware of many such cases—some of them tragic.

Now, tampering with the medium or the phenomena is ruled out by such a system of "sitter-control" as I saw at the National Laboratory during the Schneider sitting.

There is another feature about it which benefits the medium. Not only is the sensitive protected from mischief-making ignoramuses among the sitters; he is also protected from the fatigue and pain of bonds and gags. In the past many of these timid souls have been forced, in the interests of science, to submit to being bound with ropes, lashed with wires, gagged with handkerchiefs, swathed in nets, and strapped into strait-waistcoats—as though he, or she, were a mad dog or a raving maniac. There is none of this in the new electrical system. A light touch of the hands, a gentle pressure on the feet, and that is all. It gives to the medium the absolute minimum of discomfort, while providing the genuine sensitive with the maximum guarantee of his own integrity.

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As I have indicated above, the proceedings were not dignified. But the phenomena took place. Perhaps the manifestations were a little repellent; for instance, one can hardly say that a half-formed hand is a thing of beauty. But that, I submit, is beside the point. The question is: Did the half-formed hand actually appear? I answer that it did. Three fingers, distinct and well-formed, emerged out of a cloud of white fog, within twenty inches of my eyes, in red light. The medium and sitters were controlled at the time. This is a question of fact, not of beauty.

* * * * *

We all sang. It was a grotesque noise, but it apparently served some necessary purpose. In low whispered guttural German the voice of Rudi, s agent for "Olga", the presiding intelligence, asked for all to sing. She liked it, and we obeyed loyally. "Katerina" and "Valencia" were her two favourites. Sometimes we sang unaccompanied, at other times with gramophone accompaniment. Both methods seemed equally cacophonous. But, as I repeat, we were not concerned with things æsthetic. Once we inadvertently sang "Katerina" while the gramophone was playing "Valencia", and the fact that the error was not discovered for several moments will indicate our general lack of musical training. Nevertheless, manifestations occurred shortly after these vocal outrages, so I have to assume they were of use.

"Olga" liked everybody to speak. Mr. Price urged us to converse—cheerfully. In his preliminary directions, prior to the seance, he had impressed us with the necessity of being cheerful, vivacious, natural. It was, he said, a vital psychological factor—this easy, pleasant, naturalness of attitude. "Be as watchful and critical as you please," he said. "Be cynical, if you will. But I implore you not to be dull, heavy, inert or apathetic. It is *that* which hinders us; not criticism or cynicism."

Dutifully I plunged into the task of producing agreeable and cheery conversation. An astoundingly difficult thing to do, upon command! I suppose nothing would reduce an ordinary Englishman to dumb petrification so quickly as the command: "Please converse—cheerfully." I found myself tongue-tied, and thought sympathetically of poor little Pip (in *Great Expectations*) when confronted by the grim, gaunt old lady, Miss Havisham, who ordered him to "Play!" (It was not a musical instrument she had in mind, of course. She merely desired him to play a solitary childish game of an unspecified nature for his own amusement.) Poor Pip couldn't. He had a wild notion of galloping madly round the room like

a horse, but the direct command of the old lady froze his faculties.

I felt much the same. But in loyalty I talked—utter rubbish, I fear. We all talked. "Olga" wished it, and we obeyed. It was the human voice she wanted, I gather, not the matter of our discourse.

* * * * *

Sitting there in dim light, singing and talking, with intervals of silence by request, I kept my eyes widely open. Before us was the "cabinet", a velvet-curtained recess. Strips of luminous tape were pinned to the curtains. Before the cabinet was a heavy oak coffee-table, on which was a waste-paper basket, a zither and a bell, the last three picked out with radium paint. (I hear that it cost over £5 to paint the basket, alone, with this luminous substance.) Above this a red bulb glowed. On the wall, six dull red glow-lamps shed a faint warm light, while at the same time guaranteeing the integrity of the proceedings.

All at once a cloud of swirling semi-luminous fog appeared, apparently from out of thin air. It whirled and twisted rapidly under the red lamp. Then suddenly the coffee-table and the things on it were hurled to the ground. Later two "ribbons" of greyish substance seized the waste-paper basket, which was then thrown—or rather placed—on the floor, and afterwards replaced on the table, in the same way.

My handkerchief was seized by a cloudy "something", waved violently and thrown on the floor.

Out of a grey whirling mist three human fingers appeared. They moved independently, then disappeared.

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I am told that inside the cabinet a transmitting thermograph had been placed prior to the seance. This shows a record of the temperature throughout the proceedings. A steady drop of one degree took place for the first two hours; then came a sudden curve upwards, and another fall.

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It was an important seance. Granted it was undignified, unspiritual; that the phenomena were less startling than have been obtained at many another physical seance; that no direct evidence of spirit intervention was forthcoming. Grant all that, it still remains an important occasion. It demonstrated a system of control claimed to be fraud-proof, that is fair to all concerned as well as protective for the sensitive, and which will supersede the former clumsy and cruel systems of ropes and bandages. It also placed physical phenomena in a scientific area isolated from all personal considerations.

The time must come when Official Science will have to accept physical phenomena as a scientific fact. That acceptance has now been brought nearer by an important stage.

N.

THE QUESTION OF PREJUDICE.

I claim, then, that if I was prejudiced at all, it was against the idea of survival. I said this once before, in reply to a critic of one of my earlier books, and was told that I was not the best judge of my own mental processes; that in spite of my assertion and belief to the contrary, I was obviously biased in favour of survival. The argument ran that if I had not been prejudiced in that direction, I should never have arrived at such an absurd belief. Such was the logic of this Rationalist brother! It did not occur to him to question the validity of his assumption that the belief was absurd.

—From *From Agnosticism to Belief*

by J. ARTHUR HILL.

RAYS AND REFLECTIONS.

Here is a piece of the wisdom of the Sufis. It is from the sayings of Pir-O-Murshid Inayat Khan (may his tribe increase!): "Humour is the sign of Light from above. When that Light touches the mind it tickles it; and it is the tickling of the mind that produces humour." Heaven send that we all be tickled!

* * * * *

A witty artist once said that Bohemia was not a place but "a state of the soul". The epigram has often been repeated since then, and applied not only to Bohemia but to Arcadia. But if Heaven is described in the same way it displeases many people. And not unnaturally, for although the Heavenly condition is very much "a state of soul" it is also a place, humanly speaking, quite as substantial as earth, which, since the electrical theory came in, is discovered to be not so very material a place after all.

* * * * *

Most of the new-comers into Spiritualism report themselves as amazed, impressed and gratified by the testimony and evidence which they encounter. But this is not at all the standpoint of some organs of the general Press which as a rule treat the subject as so commonplace as to be unworthy of attention. It is only when anything goes wrong and there is some mishap to report that it becomes sensational news to them. That is very curious indeed and has a significance of its own.

* * * * *

When the metaphysical theorist begins to argue against the reality of a spirit world and spirit communication, developing his theme as he goes, it is as well to let him proceed without interruption. In the end you will usually find that he has not only wiped out the spiritual world but this world as well, and incidentally himself and you, as having any actual existence! For, after all, our existence here and the world in which we live is no less wonderful and incredible than any existence or any world that may follow it. If the objector argues that he has no experience or perception of any other world—well, that is his misfortune, and as an argument it is merely negative. It is simply a matter of the born blind denying the existence of sight.

* * * * *

In LIGHT of February 9th I referred to old days in Fleet Street, when journalism numbered but two avowed Spiritualists, Mr. Edmund Dawson Rogers and Mr. Janes. There has been a curious sequel to this. I received the other day from a friend a letter telling me that at a private seance at his house a spirit communicator had sent me a message; it was passed on by another communicator who said that a Mr. Janes wished to send me friendly greetings as "from a dead journalist to a living one"; he added that I would understand. The communicator who passed on the message mentioned that Mr. Janes was "very eager", and that he had passed out of the body many years ago. The friend who sent me the message was naturally curious to know whether it had any significance. Of course, it had! I knew Mr. Janes, who was on a London morning paper, and he certainly died many years ago. Unfortunately, as a test, its scientific value is rather discounted by the fact that I had already mentioned the name in LIGHT. None the less, however, the circumstances in which the message came through enabled me to give it its full human value. Indeed, I have sometimes thought that the strict application of science to spirit communication would cut off all free human intercourse altogether; every spirit would, in Charles Lamb's phrase, have to speak "as though he were on his oath".

D. G.

CAUSES OF OFFENCE.

Writing in the *Two Worlds* lately, Mr. Clifford T. Dawson puts in terse phrases what many of us have long been thinking. He points out that the time has come for "a little discipline and dignity in our propagation of wonderful truths", and he illustrates his argument in a telling way:

Mrs. — must not blossom out as a professional medium after one month's attendance at "after circles". Mr. — must not open a Spiritualist Church after six months' study at the same evening classes.

He alludes to the need for carefully considering the list of speakers "before one dare invite an intelligent friend to one of our services". It is painfully true. Some of us have groaned in spirit over the ineptitude shown by callow exponents of Spiritualism. But it did not seem always wise to protest. It is so clear that in this subject of ours a great deal of raw material has to be produced—a kind of pitchblende containing a minute portion of radium to be extracted later. All the same, the tendency of the age is towards economy of effort and the avoidance of waste. Untrained work is almost always clumsy, profitless and mischievous. The evils which Mr. Dawson points out must be attacked at their source. The work has been tackled by the intelligent portion of the propagandists of Spiritualism, but there is still much to be done. Fortunately there is a double remedy at work. Those reforms which are not accomplished from within our ranks will be brought about more indirectly by the disgust and contempt of the public—the onus of which the intelligent and orderly Spiritualists have to bear, with what patience they can, knowing that for a time the wheat and the tares must grow up together.

G.

SPIRITUALIST CHURCHES: A PLEA FOR UNITY.

Dr. E. H. Worth (Streatham) writes:—

At the present time there are several hundreds of Spiritualist Churches in the land, some with large congregations and some with small ones; some survive their birth for a few months only. Their religious views are not always the same, but the solid foundation on which they all build is that man survives physical death in his own individuality with his intellect and memory intact.

Some years ago Manchester made a gallant attempt to obtain some sort of union among them, but since that time many new Churches have come into existence which are not members of the S.N.U. and never will be. I think the time is now ripe to try to get them all into some definite body; in fact, the formation of a central council in London is urgently needed, not to make all the Churches think alike in anything except the main principles, but to try and make them less like grains of sands on the seashore that exist side by side but will not unite.

One of the advantages of the scheme would be the knowledge of how many Churches there are, and another great advantage would be to give the smaller ones support and in some cases financial assistance. The experience obtained by the S.N.U. would be invaluable, and there for the moment I would leave the matter with the remark that a great love and affection would have to be the chief corner-stone of all communications issued from the council.

NEW BOOKS RECEIVED.

- "A BOOK OF TRUE DREAMS." By Mary E. Monteith. (Heath Cranton. 7s. 6d.)
 "EXPERIENCES OF A MEDIUM." By Edith M. Ward. (A. H. Stockwell. 2s. 6d. net.)
 "GLIMPSES OF LIFE IN THE GREAT BEYOND." By Velonius. (A. H. Stockwell. 1s. net.)

NOTES ON NEW BOOKS.

"THE PSYCHOLOGY OF YOUTH." By Jessie G. Cosgrave. (Rider. 3s. 6d. net.)

Parents will buy this book. They will find it a sound investment. Mrs. Cosgrave writes with attractive simplicity and directness, and without the dry academic elements which are so often found in books having the word "psychology" in their titles. Of many useful sections in the book, one dealing with "Unhappiness—its cause and cure" is of marked value. Those black and awful periods of gloom that afflict the youthful mind at intervals—usually due to a trifle, distorted and magnified by the imperfect lens through which Adolescence looks at life—are explained, and their eradication dealt with. Fathers and mothers should not miss this helpful little volume.

J. A. N. C.

"THE GIFT OF UNDERSTANDING." By Prentice Mulford, with an introduction by Arthur Edward Waite. (Rider & Co. 3s. 6d.)

Those who have any first-hand acquaintance with the work of Prentice Mulford will scarcely need to be told that all the literary graces are conspicuous by their complete absence, so that the reason for the survival of his writings must be sought in those "alleviations and palliatives" which he came to offer in such abundance to the spiritually jaded and to others whose philosophy was still to seek.

This, the second series of his essays, now issued under the above title, contains many characteristic examples of the author's method, and the illuminating critical estimate which Mr. Arthur Edward Waite furnishes by way of introduction to the volume will be found of real value to all who are interested in Mulford's quality as a moral teacher. Mr. Waite has here and there refined the original text and subdued many of its crudities of expression—especially where tautology or carelessness seemed most to warrant this act of consideration towards one who, as Mr. Waite reminds us, is not unkindly remembered by so many.

F. E. K.

"LA PERSONALITA DI UNO SPIRITO." By O. Petri. (Fratelli Bocca, Editori, Via Carlo Alberta, 3, Torino, Italy.)

The author discovered by chance that his wife was endowed with psychic power, and the good results obtained in the first seances prompted him to continue. The sitters were Dr. Petri, his wife and another lady. A communicator manifested purporting to be Frederick Nietzsche. After some remarks concerning Life, Ideals, Humanity, he tells them he wants to assist Dr. Petri in preparing a book on spiritual phenomena and that the seances they will have will enlighten him on many problems. The communicator speaks Italian, but at once starts talking in German and corrects himself when realising that nobody understands this tongue. Many of the communications refer to something that has happened during the day; a visit to an Exhibition, a Concert, a book which has just been issued, etc., and the Spirit gives his opinions and comments on these things.

Towards the end of the book the Spirit dictates many poems, of which the only thing that can be said is that Nietzsche was very wise in being a philosopher, because as poet he would have been a complete failure; at least judging from this sample of his production.

There were other seances in which different people or spirits appeared. The medium was Dr. Petri, who was unconscious the whole time, remembering nothing of the matter after recovering consciousness. But for each different personality Dr. Petri's face assumed a different expression. Some of the spirits who appear are ancient warriors and tell stories of old times and battles; one of them is an ancestor of Dr. Petri; then the father of this ancestor appears; some of them speak or sing Latin, so that it is impossible for the lady who is acting as secretary to record their words. "Petrus" (the ancestor of Dr. Petri) and "Jacobus" (son of Petrus) speak exactly with the same sentences and words used before by Nietzsche; the poems dictated by "Jacobus" are obviously of the same style (not very good either) of the poems dictated by Nietzsche. Some other spirit appears, one of them (according to Nietzsche, who appears to act as introducer and interpreter) an old Greek priest, who cannot say much on account of the difficulty of expressing himself in a language so foreign to him.

M. U.

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Camberwell.—The Central Hall, High Street.—April 28th, 11, Mrs. E. M. Ball, 6.30, Miss Gantz. Wednesday, 7.30, Public Meeting, at 55, Station Road.

Richmond Spiritualist Church, Ormond Road.—April 28th, 7, Mr. Punter, address and clairvoyance. May 1st, 7.30, Mrs. Nutlands, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—April 28th, 3, Lyceum; 6.30, Mrs. J. Wesley Adams. May 1st, 7.45, Mrs. Clempson.

Cricklewood.—Ashford Hall, 41, Ashford Road.—April 28th, 6.30, Mrs. Redfern, address and clairvoyance. May 1st, 3, Circle; 8, Miss B. Clark.

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