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

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NOTES BY THE WAY.

COMBINE AND ECONOMISE.

Business combinations and "mergers", in which a number of small competing firms are amalgamated into one big business, arise chiefly from the desire to economise. Competition carried beyond a certain point, it is found, is wasteful of time, money, and energy, for much of the resources of a small business is expended not merely in carrying on its work, but in fighting its rivals. Of course the process of amalgamation amongst business houses bears hardly upon those workers who are "squeezed out", for commerce has no particular tenderness for human needs when it is a question of saving wages. This is a drawback, however, which would attach in a very small degree to those economic changes in Spiritualistic work which we have long desired to see. Spiritualism is not a commercial matter, but it would be the better for taking pattern by commerce in this particular direction. We have long observed the waste of means involved in the existence of rival Societies and groups, whose activities frequently overlap, and much of whose strength is frittered away in needless competition. Lately there have been earnest efforts to bring about a better understanding between competing groups, and the harmonious co-operation which will assuredly result should be the first step towards those combinations which can produce economy in finance as well as in energy and effort.

A NOTE ON HAUNTINGS.

The Rev. A. Boyd Scott, D.D. of Glasgow, was recently lecturing in Dublin, his subject being ghosts and hauntings. He expressed the view regarding haunted houses that the apparitions seen were due in many cases to hallucination, which is probably the fact. What he regards as a "reasonable theory" of haunting, put briefly and in our words rather than in his, is that a room may be saturated with the emanations and emotions of persons who have dwelt in it and that people of sensitive nature may respond to those impressions. This is true enough and probably explains visions of murders and other tragedies seen in haunted places, but we could not at all agree that haunted places are never haunted by the spirits of those who have gone through a tragic experience in such spots. What we are inclined to believe is that the psychic conditions of a place form a certain link between the place and the spirit, and that in some conditions the spirit may make its

presence manifest, although, none the less, in many cases the actual spirit is not present at all and the apparitions (associated perhaps with a murder) are simply subjective images observable by clairvoyants and sensitive people. In short, the relationship between the image and the spirit may be very much like that between a portrait and the sitter, or the moving figures on a kinema film and the living actors. Indeed, there is an actual psychic link of a subtle kind. The connection between an apparition and the actual spirit by whom it was projected is doubtless much stronger and closer.

CONSCIOUSNESS—"SUB" AND "SUPER".

There is frequently a verbal battle over the word "subconscious", especially when it is used in connection with psychic communications and the attempt to "explain them away" on the "subconscious" theory. It is only natural that those who know the reality of spirit communication should sometimes arise in their wrath and deny the existence of the "subconscious" altogether, and there is no doubt that the term, like many other terms in Spiritualism, has been "done to death". Yet it seems a quite simple proposition; we take it that there is a Universal Consciousness of which the personal consciousness is an expression. It is the personal consciousness which gives us the sense of identity and which expresses itself in the "I am". Consequently, it would appear that there is a field of consciousness *below* the personal, and a vast region *above* it, so that we might speak of the *super-conscious* and the *subconscious* to indicate the two grades, above and below. It is to be remembered, however, that the preposition *sub* though it ordinarily means *under*, may also mean "beyond" or "outside of" so that it is not incorrect to use "subconscious" in the meaning of a region of consciousness beyond that of the personal life. But when we are dealing with life and mind few of our terms are exact, and there is little profit in splitting hairs over shades of meaning.

ARTISTIC SUPERNORMAL DRAWINGS.

An exhibition of supernormal drawings by Miss Le Rossignol was opened by Mr. Stanley De Brath on Monday, the 6th inst., at the headquarters of the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. Mr. De Brath, in commending the drawings to all who would seek to understand the Divine Purpose in the development of the human spirit, remarked upon the high artistic merit which characterised them.

The drawings, many of which are beautifully coloured, with their deep, mystical, yet always spiritual influence, convey a clearer understanding of the Great Force and Will of the Guiding Power which encompasses the spirit from its source—God, throughout eternity.

Faith, Harmony, Love, Concentration, then Inspiration, are the influences which mould the soul in its upward career, and these influences thus pictorially portrayed show the progress of the spirit throughout its life journeyings.

The exhibition remains open until the 18th inst., and is free to all.

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

By H. A. V. GREEN.

(Continued from page 207.)

FEATURES OF THE MEDIUMSHIP

Several features of the mediumship should be noted before reference is made to a fact of major importance, as it seems to the writer. As previously stated, Mary M. in the early days would, on coming out of trance, give a clear description of scenes she had witnessed while in trance. Since the materialisations have commenced this has ceased. Mary M., on coming out of trance, professes no knowledge or recollection of anything.

Elizabeth M., who regularly goes into trance under the control of one or other member of the W. T. Stead group, remains apparently normal during the trances of Mary M. From time to time she states that she sees "Walter" and other entities, and that she feels "power", but she retains possession of all her faculties. Indeed, during Mary M.'s trances, Elizabeth M. gets her usual innocent pleasure out of every little incident that occurs, and talks and laughs in a normal way and without apparent preoccupation with anything. "Walter" declares, despite this, that without the presence of Elizabeth M. he cannot produce ectoplasm in a condition or quantity to be photographed. Apparently the psychic energy of Elizabeth M. (of the possession of which she gave abundant evidence when sitting without Mary M.) is an essential to the production of ectoplasm from Mary M. As a matter of fact, "Walter" says that all members of the group, in different degrees, contribute some element which is conveyed to Mary M. and there transformed into ectoplasm. Elizabeth M. is the one, however, whose supply of energy is so great as to render her presence essential to the phenomena. This mediumistic partnership is a feature of the materialisations which suggests lines along which research may be carried with good results. Elizabeth M. is a powerful physical medium, but she apparently lacks some quality necessary for a complete materialisation. Mary M. apparently has this quality, but lacks a sufficiency of the energy by which it may be utilized.

A comment should be made in regard to the likenesses. With the exception of the two portraits unidentified in the group of five, the photographs all sufficiently resemble the persons whom they are stated to represent to have been recognised independently by numerous persons, including many indifferent to psychic matters. The clearest and most completely-formed faces, which are those of C. H. Spurgeon and of the medium's father, are said to be unmistakable. In fact, anyone who compares the published prints of Mr. Spurgeon and the ectoplasmic likenesses can see that, beyond question, they are of the same man.

Now arises the point of interest and importance which has been referred to.

With the exception of the two unidentified portraits and the portrait of Mary M.'s father, the photographs are all of persons whom Elizabeth M. claimed to see present (both in her trance visions and clairvoyantly when out of trance) for years before any sittings were ever held at which Mary M. was present. Elizabeth M. and Mary M. were strangers to one another until last year. Yet, when they are brought together, the mediumship of Mary M., which is of different character to that of Elizabeth M., is within a year used in the most effective and dramatic manner to cap the claims of Elizabeth M. as to the identity of her controls.

EVIDENTIAL POINTS

Some obvious difficulties which confront attempts to explain the source of the photographs may be

legitimately suggested without unduly intruding the writer's belief. It would surely be pushing the telepathic theory to the limit to suggest that while Elizabeth M.'s conscious personality is awake and functioning, her subconscious is operating at some distance, not on the mind of Mary M. but upon matter, and that this subconscious should be modelling with the utmost celerity. For it should be stated that the time which has elapsed after checking the medium's face and neck (when this has been done) until the flashlight has been fired has been quite brief. For instance, in the case of the first photograph of C. H. Spurgeon, which is one of the clearest in detail, four persons, in turn, passed their hands over the medium's face and neck. This checking commenced at 9.44 p.m. and occupied several minutes. The flash was fired at 9.55½ p.m. Furthermore, it is hard to see how Elizabeth M. could have anything to do with the production of a photograph of the father of Mary M., a man who, it is said, would never allow himself to be photographed when alive and who was dead years before Elizabeth M. had ever heard of Mary M. On the other hand, how could Mary M. produce a face with the characteristics of Arthur Hamilton, a child who had been dead for eight years, when Mary M. first met Dr. and Mrs. Hamilton and Elizabeth M.?

As to the photographs being other than they are represented to be, i.e., photographs of genuine ectoplasmic materialisations, a word or two may be said. Firstly, as to the possibility of tampering with the negatives. The equipment used in making the photographs has consisted of a battery of six cameras. These have been a Goerz Stereoscopic, a Wollensak Optical Stereoscopic, a Kalostat Quartz, an Anastigmat Doppel, a Seneca portrait and a Rapid Rectilinear Glencoe. The Stereoscopic cameras, of course, have each two lenses, so that there have been eight lenses focused on the medium. These have been supplemented occasionally by a visitor, who has brought his own camera. With the Goerz Stereoscopic, plates or a roll of films were used. Plates were used in the other cameras. The writer suggests that it is beyond any craftsmanship to manipulate a series of plates and a roll of films of one scene taken from many angles so skilfully and quickly that on developing them a similar addition or alteration could be found in the identical relative position in each. It is certainly beyond any craftsman's skill to fake the films in a camera brought and taken away again by a visitor. Any visitor may bring his own camera to a sitting.

The work of developing the negatives (except in the case of photographs taken by a visitor) has been done by Dr. Hamilton personally. Many of the negatives have been developed immediately after the conclusion of the seance, and the developing has been scrutinized by one or two others of those who have been present.

Secondly, as to possible fraud, conscious or unconscious, by the medium. Mary M. is rather stout and could never display more than average physical agility. Whatever measures are used to guard against possible sleight-of-hand by mediums, always seem to fail to satisfy some critics. The writer can only express the opinion that the checking of Mary M.'s movements, including the continuous holding of both of her hands, has been fully adequate, and that no chance of fraud by the medium existed. It is true the seances have taken place in the dark, but some critics have written of this as if it bereft an observer of his senses and not of one of them alone.

MATERIALIZATION EXPERIMENTS

"Walter" has held out hopes of materialisations in red light, but so far these have not been attempted. The room in which the seances are held is used for no other purpose. The door is kept locked and Mary M. never enters or leaves the room except under observation. The cabinet in which the medium sits is of wood and has no front or roof. There are no curtains attached to or near the cabinet, which is at the end of the room further from the door. The chairs are of plain unvarnished wood, as is the little table, which is used by Elizabeth M. to write upon. There are no unnecessary trimmings to the room or to its furnishings. Before the seances Mary M. removes some of her clothing and usually dons a kimono furnished by Mrs. Hamilton. She has never been caught in any action which would arouse suspicion that the phenomena are not genuine. For the most part during a seance she remains perfectly passive. She never makes any attempt, overt or otherwise, to free her hands. The writer's testimony is that under the conditions which have prevailed, fraud by the medium may, unhesitatingly, be eliminated from consideration.

Thirdly, fraud by any of the other sitters. None of the other sitters goes into trance during the materialising trance of Mary M., and accordingly any fraud by a sitter would be conscious and deliberate. The group sits in the usual circular formation, each member holding the right and left hands of those to the left and right of him or her respectively. This formation is maintained except if any of the circle are requested by "Walter" to check over the medium's face and neck and except for the moment or two required by Dr. Hamilton to close the shutters of his cameras. This latter break, of course, occurs after each photograph has been taken, while a break for examination of the medium's face and neck has not always been made. It would seem that fraud by any of the other sitters would have to be in collusion with the medium, Mary M., and would entail not only the deception of those checking the guilty sitter, but also deception of those checking Mary M. Furthermore, phenomena have occurred despite the absence from time to time of one or other of the sitters.

COMPOSITION OF THE CIRCLE

In conclusion, a few facts as to the sitters may be pertinent. During part of last year, the group sat twice a week, but owing to the difficulty of securing the attendance of both mediums (neither of whom are paid), on the same night, the sittings were reduced to one a week during the winter. The circle has been composed of nine persons, including the two mediums. The other seven have been Dr. and Mrs. T. Glen Hamilton, Mrs. H. Alder, Miss Ada Turner, Dr. J. A. Hamilton, Mr. W. B. Cooper, and the present writer. As already stated "Walter" insists that all members of the group contribute something and he especially directed the places in which the two mediums and three other members of the group should sit for the purpose of getting the materialisation photographs. He has worked out a balance of some nature between those sitting to the left and those sitting to the right of the medium. Occasionally visitors have sat in the circle, but as a rule when visitors have been present they have sat outside the circle. On some evenings a special scrutineer has been present and has sat inside the circle. One of the best known lawyers in Canada was acting in this capacity when the second C. H. Spurgeon photograph and the photograph of the medium's father were obtained. It has been found that when the room has been somewhat crowded just as good results have not been obtained, as when the number present has been limited.

A competent note-taker has been present on practically all occasions, so that the records of the seances are very complete.

The sittings are being continued.

AN AFRICAN'S EXPERIENCES OF SPIRITUALISM.

I should like to share the experiences which I have had with other people in the matter of the proof of spirit return.

I am an African of the Gold Coast, and, in February, 1928, had the misfortune to lose my father by death. I wrote to Sir Arthur Conan Doyle, who gave me the address of Mr. Vout Peters.

During the first interview which Mr. Peters gave me he fully described my father and the manner of his death, a very tragic one, also described a friend of mine, an old schoolmaster. Certain prophecies were given which have been literally fulfilled in the most surprising manner. Some of these seemed utterly impossible at the time of the utterance.

During the last 12 months I have been privileged to sit in seances where direct control has taken place. My father and my schoolmaster friend have controlled directly, telling me, through the mediumship of Mr. Peters, things only known to myself, and things which have been occurring in Africa, for the confirmation of which I had to wait for the mail. On one occasion, when sitting in an intimate group, native African songs, unknown to Europeans, were sung with true African rhythm.

On Friday, the 19th April, a more remarkable test was given. Words were uttered in the native language wholly foreign to any European.

The question is often asked: Are the controls who purport to be Indian or African able to prove their identity? I cannot go into private details, but things have come through Mr. Peters's mediumship which would be impossible for any European to know, unless he had lived for some years intimately in touch with my people.

J. W. DE GRAFT JOHNSON.

OPENING OF SPIRITUALISTS' REST HOME AT BRIGHTON.

Nightingale House, Clarendon Terrace, Brighton, a stately mansion of six floors, was opened on Saturday, April 27th, by a London vicar as a Spiritualist Rest Home. The windows command an uninterrupted view of the sea. There is accommodation for about twenty guests, and the building is centrally heated, with gas fires in all the rooms.

Mr. W. Harold Speer, who presided at the luncheon, gave an account of the origin of Nightingale House, as the outcome of sittings with various mediums and messages from his daughter, Edie.

The vicar, in the course of his speech, expressed his sympathy with the work, remarking that the first Temple was adjacent to his own church.

As a minister of the Church of England, he had, during the last few years, identified himself with Spiritualism as a movement inspired from the spiritual world.

A dedication service was later held at the Brighton Temple of Light, the third link in the chain of Temples which has been fitted up as a replica of the Head Temple, and the other two links. On the altar was a mass of beautiful flowers, and the vicar, in dedicating the house, said: "I want this Temple of Light to be a place where God manifests, a place filled with light, power and glory, and a place for spiritual worship." The vicar then solemnly dedicated the Temple in the following words: "In the Faith of Jesus Christ we dedicate this third link in the chain of Temples of Light in the Name of God the Father, God the Son, and God the Holy Ghost." Madame Bishop Anderson and Nurse Giles both spoke of the wonderful work which had already been accomplished by the President and his wife. Madame Anderson gave a number of descriptions and messages.

"HERE ARE DREAMS."

Miss Mary E. Monteith is a psychometrist of considerable power and many of her psychic experiences have been set out in the pages of *LIGHT*. For some years she has been keenly interested in that area of psychical research that deals with the human mind, sleeping and waking, and her latest volume *A Book of True Dreams** is devoted to various aspects of sleep phenomena. It is no arid, academic treatise on the subconscious activities, but a vivid and provoking work, written with discrimination, knowledge, and humour. Abundant examples are given of dreams experienced by the writer and others—principally others.

The dreams described are of all kinds. Some are of the "racing-tipster" variety, the names of winning horses in future turf events being accurately foreseen in dream states. Miss Annie Haynes had one of these. In her dream she was discussing a forthcoming race with a friend who suggested that the name of the winning horse might be found in the Bible. Thereupon Miss Haynes opened a Bible, placed her finger on a passage, and read the words: "Their tongues shall be as poisoned arrows." Said the friend: "You have it now!" Then the dream ended.

The race in question was the Liverpool Cup event, and "Poisoned Arrow" won it. Miss Haynes, however, in spite of the dream, had not backed the animal.

How can one explain such a dream as this? Was it a mere trick of the subconscious mind, or dare one suggest that a friendly being in the spirit world was trying to put the dreamer "on a good thing"? Coincidence must be ruled out; the instances of prophetic dreaming are too numerous. Here is one, in which a brief glimpse of a future event was vouchsafed to another dreamer, Colonel S. He dreamed that he, and other guests of a house-party, were out shooting, but had no luck. They came to a small copse, which they entered; a beautiful white pheasant rose in front of them, which they instantly shot. Here is the reality. Next morning Colonel S. and a party started off after breakfast on a shooting expedition. They had no luck. Then they came to a small copse, which the Colonel recognised, and described to the rest of the party, adding that if his dream of the previous night had any prophetic value, they would find a white pheasant waiting for them. They entered the copse; a white pheasant rose up, and was shot.

There seems no ground here for theorising about a hypothetical unseen intelligence bent on assisting the sleeper. There can be no particular value in having foreknowledge of a white pheasant which will fly up next day before the awakened dreamer. But—in some way, Colonel S. obtained that foreknowledge, so one is left to speculate upon the Time-barrier and its conquest by the soul while the body sleeps.

Somnambulism is treated upon in Chapter xi. A friend of Miss Monteith, Colonel Parry, tells of an acquaintance, a lady, who was in the habit of writing lengthy manuscripts when fast asleep. She would rise in the middle of the night, go to her desk, write, and return to bed while still unconscious. She is described as a perfectly normal and healthy subject; her manuscripts were lucid and logical; the lady wrote with closed eyes, and had, on waking, no memory of her nocturnal literary activities. It was not only manuscripts that she produced, however. There were musical compositions as well, and here a complication is introduced: one of the compositions was not original, its authorship being claimed by an organist who asserted that he had composed the piece which he kept in a private drawer of his study; it had never been heard anywhere. There was proof that the lady

had composed the piece in a somnambulist state; there was also proof that the organist had composed it, normally. The result was a violent quarrel between the two parties that has never been made up.

A host of these examples is given in Miss Monteith's pages. She wisely presents case after case, and confines her own views to brief and tentative comments here and there; the effect is dramatic and provocative. "Here is a mass of material," says the authoress, in effect, "I present it for your consideration—but I refrain from intruding my own theories concerning it." Thus the reader is tempted to peruse and ponder, and try to solve, by himself, the perplexing problems which arise from the multitude of dream experiences set forth. An admirable method.

My space is limited, but I would like to quote a telepathic experience from page 62. Here it is:

A certain friend awoke in the small hours of the morning terrified by a vision of her son drowning; his face was, now and then, actually under water. She could neither call for help nor go to his rescue. At this point she awoke, but, when quite conscious, although there was a curious certainty that the dream was true, she had no premonition of death. Obeying a strong impulse, she immediately wrote down the details, noting the time and date. These details were read by other members of the family and put carefully away. In due course, the usual diary letter arrived from the boy in question containing a graphic description of a sailing incident. A boat he was in had capsized and he was in the water for three hours, his face being, at times, actually under water. He was in great danger, not only of being drowned, but of the hideous possibility of being eaten by one of the numerous sharks which abound in those seas. When they came to compare the date of the diary with that of the dream, and allowing for the difference in time—he being off the coast of East Africa and she in England—the two experiences coincided.

Such dreams, remarks Miss Monteith, cannot be set aside as mere hallucinations, nor can it be said that they pre-existed in the mind. "They originate in the thoughts of other individuals—thoughts which take form and travel through space. . . . They indicate an independence of mind and a power of thought which once was believed to be supernatural—an attribute of the gods."

J. A. N. C.

FROM BEHIND THE SCENES.

MRS. SHIRLEY ESHELBY writes:

I was lying awake in bed, with the electric light full on, waiting for my daughter to come home from the theatre.

A lovely little dancing girl suddenly appeared by the door of my room. She stood on her toes, waved her hand playfully, smiled, and disappeared.

I cannot say that I recognised the child at the time, but something in her playful manner and the smiling eyes were familiar to me. I knew that it was no child of the flesh, but a vision that I was looking at.

A few weeks later I heard of the death of a little dancer who was my daughter's friend. She had gone out to America with a troupe of dancers, and had died of pneumonia.

When the tragic news of her death reached me I immediately recalled the vision of the little dancing girl, and was able to identify this with the girl who had died. The smiling eyes and playful manner were unmistakable. I had not seen her for two years, which may account for my not recognising her immediately when the vision appeared at my bedroom door.

* Heath Cranton, Ltd. 7s. 6d. net.

LETTERS TO THE EDITOR.

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

SPIRITUALISTS AND THE GENERAL ELECTION.

Sir,—I notice that your correspondent, "A Developing Psychic", is "horrified" and considers it "selfish" that the Spiritualists should combine to free their mediums from persecution, acting in the only way by which such an end can be attained. Personally, I should think it very selfish if those of us who are not open to such persecution did not unite to help those who are. As to voting for what is best for all—if we Spiritualists really believe what we say, then, surely, anything which advances our cause cuts deeply at the evils of life, and must be in the end the best thing for all. Mere temporary political considerations cannot outweigh a permanent advantage.—Yours, etc.,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

Sir,—With reference to Sir A. Conan Doyle's proposals for combined action at the coming election, as nothing definite seems to have been decided, I venture to suggest that, in the event of a firm promise not being forthcoming from any party, and in view of the fact that sympathetic replies have been received from the two parties not in office, Spiritualists will best serve their cause by publicly deciding in advance which of these two parties to support *en masse*; thus placing that party under an obligation.

Yours, etc.,

MELVILLE DODD.

(Kenton Spiritualist Society)

61, Eastcote Lane, Harrow.

THE ELECTION AND OTHER MATTERS.

Sir,—With regard to the illuminating letter from Sir Arthur Conan Doyle in your issue of April 20th, may I, as one who is considering how to vote at the coming election, say how glad I was to read it.

Especially have I felt the futility of questioning individual candidates.

Will Sir Arthur himself interrogate the "G.H.Q." of the parties as to their attitude to the Vagrancy Acts? And I wonder if the results could be published in *all* those papers which cater for the various shades of Spiritualist opinion.

The cause of Freedom and Truth, to which Sir A. Conan Doyle is giving his life, will be greatly forwarded by this "lead" he is giving to us of the rank and file.

As regards those benighted ones who do not read LIGHT. Many of them say to me: "Fourpence is rather much to pay." Much to pay, for the splendid mental food, the sane breadth of vision, and the illuminating ideas we get, week by week, in this way! Do the same people consider the fourpences so anxiously when ordering food for the physical body?

May I close with a word respecting the Rev. Drayton Thomas's letter in the same issue? Is there—or if not, should there not be?—some definite centre to which young, inexperienced, and often poor mediums can go, sure of expert guidance as to the fostering and development of their glorious gift?

And I should like to add my small testimony to that of Mr. Thomas as to the truly wonderful mediumship of Mrs. Osborne Leonard, which seems to grow in clearness and power—no doubt largely due to wisdom and discretion in its use.

Yours, etc.,

ANNA E. MENZIES.

(Mrs. John Menzies.)

22, St. Luke's Rd., Bayswater, W.11.

THE FINAL FEDERATION.

Sir,—Your leading article in the 20th April issue of LIGHT discoursed of so lofty a theme that I have felt I must needs come to your door, even as Bunyan's Pilgrim, and tremblingly knock, in the hope that a grave person (I quote Bunyan) will come to the gate, named Goodwill, and ask: "Who is there? and whence come you? and what would you have?" What I would have is what you would have, namely, the final unification which you and the rest of us call "Brotherhood of Man and Federation of the World". Your very hospitable voice also remarked that "perhaps in days to come even the Secularists may come in to the scheme of Unity". Personally I prefer the lovely verdant label, eloquent of spring-time, of Humanist, or disciple of the Religion of humanity; and "Secularist" is too pale a green for me. But I will wear pale green sooner than be turned away from your inviting door and vision.

For many years I have joined others in seeking to unfold three forms of Federation—Religious, Political, Educational. Twenty-four years ago, a pamphlet of mine, entitled *The Religion that Fulfils*, asked for a world faith that would fulfil the best aspirations of the older faiths, and it opened with Thomas à Kempis's words: "Let me be possessed by love, mounting above myself." In the political field, I have supported the movements that led to the League of Nations and the Pact of Paris. And just now I am co-operating with the World Federation of Educational Associations, which will assemble at Geneva next July. I take it that, in effect, your mind is harmonious with these three endeavours. But, if you class yourself as Spiritualist, and I do not, is there any hope that you and I (supposing we are representatives of considerable numbers) may both sit on the happy benches in the temple of the Final Federation?

For you and me the word "Final" is a gigantic word, far greater than was implied in the finality of the "Day of Judgment"; for, to you and me, it means a climax to a universal urge of heart and mind which is now energising, but will take centuries to accomplish. So, whatever our terms of fraternity now may be, they are but tentative and preparatory. On my side, I will say that I think the Secularists, while retaining full rights of criticism, should abandon the old-fashioned habit of sneering at Spiritualism and the many honest and pure-minded attempts to learn the meaning of the Beyond, and of the All-life. On the other side I think the brethren of the ancient faiths, while retaining full rights of critical self-defence, should recognise that the essential aim of heresy is purgatorial; that is, the cleansing away of practices and doctrines that do not aid love, order and progress. I shall never forget the fervour with which the noble priest, my old friend the Rev. Stewart Headlam, praised Charles Bradlaugh as a man who, with fan in hand, aided in purging the threshing-floor and gathering the wheat into the garner.

Yours, etc.,

FREDERICK J. GOULD.

Armored,

Woodfield Avenue, Ealing, W.5.

LIGHT.

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

ANNIE BESANT—AMAZON AND SPHINX.

The story of Annie Besant reveals her as one of the most remarkable women of this or indeed any age. Only those of the older generation can recall the days when with Bradlaugh and the Rationalists and Secularists of his day she fought for freedom of thought and as a devoted humanist took up the cause of the oppressed classes—in particular the match-girls. Never did woman enter on such a career of storm and strife, working incessantly with voice and pen to upset the tyrannies of the day, whether in the Government, Theology, Industry or the Social system. Her life was one continual battle, facing the lawyers one day, religious opponents the next—lecturing, debating, writing, organising, and always the champion of justice and the fearless seeker after the truth about life. "The Stormy 'Eighties" is the title of that chapter, in a new book *The Life of Annie Besant*,* which deals with this part of her life. Some of us who remember those days will know how stormy they were and how Mrs. Besant was often a central figure in some of its most tempestuous episodes.

The book gives in picturesque detail the whole dramatic story from her childhood until to-day when, past her eightieth year, she stands before us as the prophetess of a New Age, but still the object of criticism, and with still some faint echoes of the old storms of her earlier days. Mr. West, the author, compares her career to that of an express train speeding irresistibly on, and slipping off coach after coach, so that "the traversed landscape seems . . . littered with the discarded coaches of Christianity, Marriage, Freethought, Malthusianism, Radicalism, Democracy, Republicanism, Trade Unionism, Fabianism, Atheism"—not to mention all. To-day the engine draws a heavier load than ever—"Theosophy, Indian Education, Indian Nationalism, the World Teacher, the New Civilisation." Yet, as her biographer remarks, "there is no pause in the engine's steady working, no loss of power, and not even now, after eighty years, any suggestion of a respite or a final destination sighted."

It has indeed been a strange and wonderful life—a "Pilgrim's Progress" more wonderful even than Bunyan's tale, for his was but an allegory and this is cold fact—"one of those adventures much too

strange not to be true", as her biographer remarks, describing her very aptly as "a phenomenon of sheer energy, of unflinching courage, of noble sincerity".

Her life has been one long challenge to custom and convention. We recall the days when it was confidently predicted that she would find peace at last in the bosom of Mother Church—the Roman Church, of course. But her intellectual power remains unexpended, and she continues the ruler in her own House, giving homage only to Powers which to many of us are unknown gods. Is she a "misguided force" or a pioneer into worlds unrealised as yet? Her earlier work can be understood; she wrought mightily and well. Her later life is something of an enigma. Yet the whole of it, dramatic, heroic, picturesque, makes an irresistible appeal. It captures our admiration, and wins the respect always paid to courage and self-sacrifice, even when exerted in causes which may command but an "imperfect sympathy". Only the historians of the future will see the drama in its true proportions, for the curtain has yet to fall on the last act.

DEITY IN TIME AND SPACE.

A SPIRIT'S MESSAGE.

From MR. G. R. DENNIS, of Bournemouth, we have received the notes of a communication dealing with a subject which has lately been under discussion in our pages—Time and Space. The messages came through the mediumship of Mrs. Dennis (it was through the mediumship of this lady that *The Silent Voice* was received), and we quote below one or two passages, by permission of Mr. Dennis:

"The transmitting of Time and Space will be found to focus in the All-ness of God. In reality they are non-existent, as I have already taught you; rather should they be regarded as rungs of a ladder to climb to a greater height, not as means in themselves. A man using a tool to fashion an article is really on a higher plane than the man of science contemplating Time and Space (in isolation), for the one brings to fruition an objective, the other remains in the old position, not seeing that they are an approach to an end.

"Thus neither in a sense is true, for God has conceived of neither in reality, but they have been allowed to pass out as facts to enable man to comprehend the Infinite. God had to be represented by means of two forms of thought—Time and Space—but even then they were not recognised as God, or even qualities of Him, but as matters to be studied as in a compartment, isolated from all else, their unity in His mind not being perceived—or greater still, the fact that their unity is God.

"By this you can understand He is the yet unknown stellar space—the creative Word, and the great declaration: 'It is finished'.

"Time and Space are the physical counterparts of a deep spiritual truth. As with man and all creation, even unto the inanimate as man thinks on it, there's ever the outer and the inner, the physical and the spiritual. The former by reason of its unreality will pass away, and in that fact lies the deeper meaning, nay, necessity, of physical death. The latter will then take up its function assuming the real.

"So it is with Time and Space. They, too, are unreal so far as regards their purely physical character. So far, then, they are non-existent in God's mind, but their truth or reality abides in Him, for the spirit of Time is the Eternity of God, and the spirit of Space is the Infinity of God, welded together in His mind and forming His very Self and every thought.

"His Body is the Cosmic Christ, and the Word made Flesh was the Christ of Time and Space, one with their condition and one in all ways with man's development."

* By Geoffrey West. (Gerald Howe, Ltd. 15s. net)

SIDELIGHTS.

A correspondent in the *Daily Express* of April 25th tells of a friend whose sweetheart contracted pneumonia and died. The friend maintained that at the time of her death, about 2 a.m., he awoke drenched with perspiration to hear loud taps on his bedroom window. He went to the window of his room, which was on the second floor, and found nothing to account for the noise; next morning a telegram arrived giving the sad news of his fiancée's passing at the time the tapping was heard.

* * * * *

Herr Weissenberg the Prussian "miracle worker" who claims the power of healing disease "by transferring his magnetic healing powers to young female assistants", receives extensive publicity in *The Graphic* of April 27th, which reproduces no less than ten photographs showing various phases of activity carried on by the Berlin sect which Weissenberg controls. Members of the community are shown at their devotions, and though these ladies and gentlemen appear to be characteristically stolid and unemotional, as befits the Teutonic type, yet we are told that "they are one and all liable to pass noisily into unconsciousness as the medium's prayers take effect".

* * * * *

One of the photographs shows the "miracle worker" as an elderly gentleman with a heavy military moustache and the general appearance of, say, a retired German general. In another picture Weissenberg has been photographed while placing his hand on the head of a kneeling woman in the course of the healing treatment. Groans and twitchings are said to accompany the healing process. In another picture we have a stout lady standing with closed eyes before an elaborate altar, apparently having just been "snapped" in the act of addressing a meeting; this lady, we are told, is one of the trance speakers, through whose lips come messages from distinguished spirits—including Prince von Bismarck and Martin Luther; some of the communicators speak English. It is said that Weissenberg has 120,000 adherents, but there is much criticism of his activities owing to the high fees which are alleged to be charged.

* * * * *

Writing from Croissy-sur-Seine, the Baronne de Schwartz contributes to *Psychica* of April 15th a letter in which she tells, at second hand, the story of a premonitory dream. She had been discussing Spiritualism with a young Annamite lady, Mlle Hoang-thi-Nga, who is studying in Paris having already passed her "baccalauréat". Mlle Hoang-thi-Nga said that her father, an important personage in his native country, once learned that maulauders were trying to invade the province which he administered. He arranged a tour of inspection of the area which he controlled, and a little later, in the course of a dream, he "saw" three groups of three men on the high-road whom he recognised as being enemies.

* * * * *

The administrator recollected the dream on waking, and was sufficiently impressed to order the arrest of a group of three apparently innocent merchants whom he passed on the road. Two other groups of three apparently harmless individuals were also taken into custody by the father of Miss Hoang-thi-Nga, and later these nine prisoners were examined, and proved to be dangerous bandits intent on plunder.

SIR OLIVER LODGE AND THE SPIRITUALIST HYPOTHESIS.—To a large gathering of the S.P.R., at Central Hall, Westminster, on Monday evening, 6th inst., Sir Oliver Lodge read a deeply-interesting paper dealing with the Spiritualistic hypothesis from the scientific standpoint, of which we hope to give a report in our next issue.

GROTRIAN HALL "HOUSE-WARMING".

Grotrian Hall, for some considerable time identified with the activities of the Spiritualist Community Services, has now been taken over by a new limited company, of which the directors and shareholders are Spiritualists. At a "House-warming", given on the evening of the 6th inst., MRS. ST. CLAIR STOBART said that the story of the negotiations which led up to the acquisition of the premises could only be described as a psychic romance. Difficulty after difficulty had been surmounted as by a miracle, and she felt sure that their friends in the unseen world had assisted in the work. The new company, which has acquired an under-lease of about twenty-four years, will earn its dividends principally by letting the hall, giving preference to Spiritualists. A redemption policy had been arranged to repay the shareholders at the expiration of the term.

Amongst those present were SIR ARTHUR and LADY CONAN DOYLE, who received a warm welcome from a host of friends. It was disclosed that Sir Arthur had invested substantially in the undertaking.

During the evening the guests were entertained by the Ladies' Choir of the Community Services, and some pleasing items were rendered by Miss Estelle Stead, who gave a recitation; Miss Dorothea Walenn, whose violin solo was encored; Mr. Ashton Jonson, who contributed a musical rendering of John Davidson's "Ballade of Hell"—a strangely haunting item—and Sir Arthur Conan Doyle, who read from his own works, including portions of the immortal *Brigadier Gérard*.

In a brief speech, Sir Arthur paid a well-merited tribute to Mrs. St. Clair Stobart, remarking that it was largely to her fearlessness and quenchless zeal that the present achievement was due.

Afterwards refreshments were served, and the new premises inspected by the guests, who included a number of distinguished members of the Spiritualist movement.

 OPENING OF THE GUILD OF SPIRITUAL HEALING.

"The Home of Healing" was the name suggested by Mr. C. A. Simpson as most applicable to the institution at 29, Queen's Gate, South Kensington, which was consecrated by the Rev. George Vale Owen and at a later meeting on the same evening formally opened by Elizabeth Lady Mosley, on Friday, the 26th ulto. The occasion drew together a numerous company of people and the ceremony was impressive and dignified.

THE REV. G. VALE OWEN in consecrating the house said, "This is not a social ceremony but an act of devotion, a sacramental service." He then read the account in the second chapter of St. Mark of the healing of the man sick of the palsy and gave a graphic description of the scene, adding some appropriate comments in relation to the Guild.

At the second meeting held an hour and a half later ELIZABETH LADY MOSLEY formally opened the Guild in a few well-chosen words. She expressed gratitude and good wishes to the large band of healers and workers who were assembled round Mr. Simpson and who had so unselfishly given their time and services to the work.

MR. SIMPSON in the course of an interesting address dealt with the nature of the work done by the Guild and gave a brief résumé of its history from the time when it was first opened at St. George's Square, Westminster. The house with its extensive accommodation—chapel, meeting rooms and rooms for healing—was inspected by the many visitors who appeared to be greatly impressed not only by the importance of the occasion but the adequate and methodical way in which the arrangements for the future working of the Guild had been carried out.

 YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE STORY OF AN ANTIQUE WATCH.

EVIDENCE GIVEN UNKNOWN TO ANY LIVING PERSON.

BY BARBARA MCKENZIE.

In too many cases valuable mediumistic results are not reported through our societies, either from carelessness, or because results may touch upon intimate matters, and I am personally always grateful when an investigator takes the trouble to make a report. Especially are such valuable when the evidence contains items unknown to the medium or to the sitter.

In the following case, for which I am indebted to Mr. W. H. Stenner, of Somerset, an item was given which seems to have been unknown to anyone living.

A sitting with Mrs. Garrett was arranged at the British College of Psychic Science on Monday, March 4th, by Mr. Dunsford for a friend. No name was given and no introduction was made—in fact I have not yet met Mr. Stenner (see Mr. Dunsford's note below). On March 9th, following his return to Somerset, Mr. Stenner wrote me as follows:—

“Both my parents were well described at the sitting—and several other relatives. A matter which had recently engaged my attention was also discussed very clearly. A message was given with references to an old album and an old watch, but as I did not understand them, they counted very little in my estimation. I made notes of all the matter given at the time, and I was pleased with the sitting on the whole. After returning home, my sisters wished to hear the result. Referring to my notes, I found I was told that there were two old albums, and that I must look at the fifth page of one, where I should find a photograph of ‘Aunt Mary’, who was said to be a very old lady when she passed over. At the sitting I said I was sure there were no old albums in the house, and I could remember no old ‘Aunt Mary’, though two ‘Aunt Marys’ had both died comparatively young. My sisters, however, knew of the albums, and they were at once found, and on page five of the first one opened we found a very good photograph of a grand-aunt Mary, who died at the age of 86, and whom I knew extremely well!

“A very large old-fashioned watch was described—a silver watch in a silver case, which I identified easily from two others which belonged to my father. ‘The watch is engraved,’ said the ‘guide’; ‘the case is engraved.’ I replied, ‘I am perfectly sure the case is not engraved; it is quite plain.’ ‘The case is engraved with the initials *W.J.* or *H.*; please remember that, and look when you get home,’ came the reply very emphatically. I made a note of it.

“I did not look at the watch till my sisters were with me. When it was taken from its hook on the wall, the outside was quite plain, as I had stated. It was then taken from its case, which contained a number of paper discs, neatly fitted to form a pad. The under one had got stuck to the inside of the case, showing that the watch had not been touched for a very long time. It has been in the house about thirty years, and no one can remember the discs being removed. We were therefore perfectly astounded to find *W.J.* very neatly inscribed in small letters in the centre of the inside of the case.

“My own opinion is that the paper discs have not been removed since the watch left the premises of a Mr. Hopwood, of Colchester, a second-hand watch dealer, whose name and business is printed on three of the discs, which appear to be made for this particular purpose. The watch came into the family at the death of my father's cousin, who was 93. It must be 150 years old. I am certain that no living person was aware of the existence of the initials *W.J.* on the inside of the watch-case, and I am almost positive that my parents did not know the initials were there. The inside of the case where the paper disc was stuck had a tarnished appearance.

“I feel it is only fair to Mrs. Garrett to report this piece of excellent evidence, which presumably was given by my father or someone on the ‘other side’ who knew of the initials on the case.”

* * * * *

Mr. Stenner very kindly suggested he should send the watch for my personal examination. I agreed, and found the condition of the watch as described. I took it out of its case and removed the paper discs, one by one; there was a green one of Hopwood's; under this a white one of someone called Hall of Nayland, another of Hopwood's, and a very discoloured disc, brown and falling to pieces; the last, a Hopwood's, fitted extremely close to the metal, and I could see it had stuck with pressure. Hall-marks are on the silver and in the centre of these appears *W.J.* in plain letters. The metal is very tarnished, as Mr. Stenner says. The *H.* mentioned with the *W.J.* in the sitting is appropriate in that Hopwood and Hall are the two names printed on the paper discs. Attached to the watch was a long metal chain, quite black. Mr. Stenner says: “Before the watch was mentioned at the sitting, an attempt was made to describe what I now know to be this chain, but I did not recognise it. [He was at the time wearing his father's gold chain, and wondered why it was not mentioned.] The control mentioned two other silver watches known to me, but, by emphasis on the size, made the one referred to quite apparent. I think they were determined to give me some evidence that would impress the whole family, and I wonder if they realise how successful they have been.”

Mr. Stenner, at my request, sends the following statement by his sisters:—

We, the undersigned, being sisters of D. H. Stenner, and residing with him at the above address, hereby declare that on 8th March, 1929, our said brother, having that day returned from a few days' visit to London, related to us particulars of a sitting on the 4th inst., with Mrs. Garrett, at the British College of Psychic Science. After talking some considerable time, he produced from his pocket, notes which he made at the sitting. He asked us if there were any old photographic albums in the house. We said, “Yes, two.” These were fetched, and an old Aunt's photograph was found on the fifth page of the first opened, thus verifying a note made at the sitting. Our brother did not even know of the existence of the albums, and neither of us knew on which page the photo was.

A further note related to an old-fashioned watch stated to be engraved with the initials, “*W.J.*” or “*H.*”, which, at his request, was fetched from another room. He experienced some difficulty in removing the paper packing from the inside of the case, but having done so, the light being bad on his side of the table, he passed the watch over to us, and we then, both for the first time, saw the initials “*W.J.*” Never to our knowledge, while in our possession, had the paper packing been removed previous to this, and we believe no one living was aware of the existence of the initials “*W.J.*” in the watch case.

(Signed) GERTRUDE STENNER.
AGNES M. STENNER.

* * * * *

Mr. Dunsford sends the following confirmation:—

I have pleasure in stating that I introduced Mr. Stenner to the College as a friend, making the appointment for him by telephone, and at no time prior to the sitting was his name mentioned.

(Signed) WALTER S. DUNSFORD.

Is this marvellous psychometry at a distance, or is it, as Mr. Stenner thinks, an effort by someone in his family group in the Unseen to give him something which would arrest his own attention and that of other members of his family? If the latter, it is a very remarkable instance of memory. If the former hypothesis is held, it hints at a marvellous range of human faculty. We can, at any rate, say that here is another clear case of a fact in our world which was not in the consciousness of anyone living, and we must reckon with all the implications of such a discovery.

THE PERSONAL SIDE.

MRS. KELWAY BAMBER.

The name of Mrs. Kelway Bamber has a distinction of its own, for her husband is well known in the engineering world. She is the daughter of Major MacGregor, M.A., I.M.S., and was born in India, being educated at Cheltenham. She first became publicly known through the volume, *Claude's Book*, containing communications from her son who, joining the Army in 1914, became a pilot in the Flying Corps and was killed in mid-air in a fight with two German aeroplanes in Flanders in 1915, three months after going to the front. In 1916, while attending a public seance in the rooms of the London Spiritualist Alliance, the bereaved mother learned of the continued life of her son, and, later, through Mrs. Osborne Leonard, received a long series of messages from him. The success of the first book, with its prefatory letter from Sir Oliver Lodge, led to the issue of another, *Claude's Second Book*, the communications in which showed a marked advance on the first series: Claude had matured and learned more of the true nature of his new life. The introduction to the second book was written by Dr. Ellis T. Powell. It is interesting to know that until *Claude's Second Book* came through, his mother, at her son's request, refrained from reading or studying any form of philosophy so that her mind might be unbiased, and nothing be put down to the "subconscious". Since then Mrs. Bamber has become an ardent worker, by public speaking, organising, and in other ways. As a member of the Lyceum Club she is naturally interested in promoting the success of the Club's Psychic Circle initiated by Mrs. de Crespigny, of whom she is a devoted friend. A woman of warm and wide sympathies and as shrewd as she is kindly, Mrs. Kelway Bamber's character and influence is of the maternal and constructive kind, and has won for her a large circle of appreciative friends.

FROM A MEDIUM'S NOTE BOOK.

TRACING A MISSING SON.

A son of an old friend had got into serious trouble, and, in addition, had "fallen among thieves", who, after dispossessing him of anything valuable he had on his person, had violently assaulted him, leaving him unconscious in a London street. That much was known by the father, but his son's subsequent disappearance and the failure to trace his whereabouts left the father in agonising despair. He appealed to me. I went to a medium friend (Mrs. Treadwell), taking with me an article often worn by the son. This medium's guide informed me that the young man was "across water", not very far, but she could not say where it was. Knowing his son had a friend in Ireland, the father begged me to take a trip across to Dublin and try to find his son. My own spirit counsellor said to me that I should not have to go, but I yielded to the father's request and arranged to take the 10.15 train from St. Pancras that night. In the afternoon I again went to Mrs. Treadwell; her guide assured me that tidings would come within a very short time, and I "should not go". However, I got to St. Pancras, determining to make the journey—only to find that the 10.15 train was 10.15 a.m., and that I was too late to catch a train that night. I went back to my friend, and he said: "Well, we must wait until morning." By the first post the next morning came a letter from his son, giving full details of an assuring nature, saying he was returning home. My journey, therefore, was cancelled, the son returned, and after some weeks in hospital was restored to health and home.

Who can deny spirit foresight and help in this instance? Coincidence will not do for an explanation when all the facts are considered.

L. H.

RAYS AND REFLECTIONS.

A writer in a Sunday paper observes we cannot choose what our world shall be after death. I cannot accept that statement as it stands. In point of fact, a good deal rests with ourselves as to what kind of habitation shall be ours on the other side. We make our own surroundings there much as we do here; nay, even more so, for our environment in the next world is very "fluidic" and very responsive to our character and attitude of mind.

* * * * *

In the presence of the great ones it is well to have a proper estimate of oneself—as being at the most a "minnow amongst the Tritons". Some would probably find that position preferable to being merely a mackerel amongst the sprats. The reflection is not mine, but that of a fellow-scribe whose diminutive size contrasts oddly beside the massive proportions of some of our leaders, like Sir Oliver Lodge and Sir Arthur Conan Doyle, to mention but two of the "sons of Anak".

* * * * *

That reminds me how many physically big men I have known had a degree of poetic and psychical sensitiveness that would seem to have been more suited to a slighter physique. F. W. H. Myers and William Sharp ("Fiona Macleod") were amongst them. Size of body is clearly no criterion in these matters.

* * * * *

When I hear of the prejudice still excited by the use of the term Spiritualist it leads me to reflect on the courage of those who as Spiritualists faced the world forty or fifty years ago and did not shirk the name. In those days to call oneself a Spiritualist was rather worse than being an avowed atheist or anarchist; you were not merely outside the pale of decent society, but you were rather suspected of being a lunatic into the bargain. If the people who are scared by the word Spiritualism to-day had lived in those days there would be reason in their timidity. There is very little reason for their fears to-day.

* * * * *

"Throughout the ages in moments of exaltation, in dream, vision, and in ecstasy," says the *Two Worlds*, "men's eyes have penetrated behind the veil of materiality to the realm of eternal reality, where lies our permanent home." A delightful reflection, but horribly unscientific! It is not even religious, for no devout follower of the only true Church would admit that there could be any home there for the infidel or the heretic, although he would perhaps concede that the low-class dissenter might be let in as a special favour. Still, the words we have quoted happen to be true, and that is the main consideration.

* * * * *

Some of us know the story concerning the rough sailor-man who, visiting a mission hall and hearing for the first time how the Jews killed Jesus, went out and expressed his indignation by knocking down a Hebrew pedlar. The pedlar naturally protested that the tragedy happened long before his time. "That don't make no odds to me," said the seaman. "I've only just heard of it!" I cannot quite parallel that story in my recollections of Spiritualism. But years ago I knew an old Pressman who had formerly been a "bush-whacker" in Australia, and was a very earnest Spiritualist. If any person in his company argued against the subject, he would listen with reasonable patience; but woe to the man who talked contemptuously of "spooks"! This the Australian would receive as a reflection on his departed mother as a spirit. He would raise a mighty fist, adding a few words very much to the point; and the hint was usually sufficient.

D. G.

SPIRITUALIST CHURCHES AND UNITY.

Mr. Frederick Ritchie, B.Sc., R.E., of Whitelake View, Flixton, Lancs, in the course of a reply to Dr. E. H. Worth's recent letter on this subject, writes expressing his interest in the question, as a platform speaker and clairvoyant.

We take the following excerpts from his letter, which is too long to give in its entirety:—

No united Spiritualist church could hold together for five minutes whilst half its branches base their beliefs upon Christianity and the remainder proclaim by their attitude and only too frequently from their platforms also that the Bible is riddled with holes. Personally, I maintain that Spiritualism is the natural recognition and development of Biblical teaching, and more particularly Christ's mission; that St. Paul was probably the most enthusiastic and brilliant medium that ever lived. Others do not. Christianity has not failed and will never fail.

The glaring inefficiency of the entire Protestant Christian Church is largely attributable to the fact that there exist a matter of two hundred different sects or creeds in Protestantism. The spiritual church throughout the land stands in very grave peril of a similar split to-day. As soon as the house becomes divided against itself it must necessarily fall. The Christian and the anti-Christian can never be successfully united into one spiritual church.

There are, as Dr. Worth states, very many churches which will never become members of the S.N.U. From my experience in many parts of the country of union and non-union churches I do not deplore that fact. Dr. Worth suggests that the experience obtained by the S.N.U. would be of value; it would perhaps be more correct to say that the lessons to be learnt from the S.N.U. would be of greater value: they would teach us what to avoid. When a medium from a distance comes to visit a church for a few days' mission he often has to hear all about the people who are on the committee that shouldn't be, and the people who think they should be but aren't, and the people who are going to hive off by themselves and beat a rival drum in the next street because they do not like the secretary. And when one is told that "We don't believe in Christianity: we are too broad-minded; we are superior to all that sort of thing"—how pitiful!

Are we going to found our faith upon the Faith of our Fathers, upon the Book which says: "Come unto me, ye weary, and I will give you rest" and which also says: "Behold, I send unto you a Holy Spirit, a Comforter"? Or are we going to be anti-Christian Pharisees? That is the question to which Mr. Worth's very interesting letter demands an answer.

THE PRO'S AND THE ANTI'S.

A correspondent writing on that vexed question of Christian Spiritualism and Anti-Christian Spiritualism, remarks that "the Christian and the Anti-Christian can never be successfully united into one spiritual church". He is doubtlessly right, but we are none the less perplexed. Can there be an anti-Christian church? Can any church be founded on an idea of being *anti* something or somebody? Of course we can conceive of a Christian church being anti-Papist or anti-Protestant, and yet remaining Christian as following the Christian religion. Then there are the Theistic and Unitarian and various non-Christian communities—but we have never heard that they are anti-Christian. Spiritualism to us is neither Christian nor anti-Christian. It is something too Universal to come into the categories of sectarian religion. It belongs to the greatest of all the "anities"—*Humanity*.

NOTES ON 'NEW BOOKS.

"EXPERIENCES OF A MEDIUM." By Edith M. Wood. (Stockwell. 2s. 6d. net.)

This is an artless story and strikes a note of sincerity by its very lack of sophistication. Homely incidents in the medium's life are set forth in simple language, and if superior persons are prompted to scoff at the lack of evidential quality in some of the psychic happenings, the experienced student will recognise in others the unmistakable signs of genuine mediumship.

J.A.

"ZOROASTRIAN RELIGION AND CUSTOMS." By Ervad Sheriarji Dadabhai Charucha. Third edition. (D. B. Taraporevala, Sons & Co., Bombay. Rs. 3.)

This book is published as a brief sketch of the Zoroastrian Religion and Customs, but for all except specialists will perhaps prove comprehensive enough. It has twelve appendices, dealing with the numerous subjects of the Essay, in the preliminary remarks to which it is stated that the repeated conquests of Persia by foreigners are believed to have caused the destruction of the greater part of its religious literature. The description of the Character of God as depicted in the Cāthās demonstrates why Zoroastrians feel no need of any foreign form of religion: "No impure object and no obscene Deity has ever disfigured the Zoroastrian sacred writings of any age or time."

B.P.

"THE SECRET HISTORY OF GREAT CRIMES." By W. Harold Speer. (Stockwell. 2s. net.)

In the course of his long experience as a crime investigator, Mr. Speer on at least one occasion sought the help of a medium. This was in the "Crumbles Case", in which a young typist, Irene Munro, was brutally done to death by two men on the beach between Eastbourne and Pevensey. The information given by the medium supplied a link in the uncompleted chain of evidence which sent the two murderers to the scaffold. The story is told in this small book. Many other true crime stories are given: the Voisin case, the poisonings at Hay for which Major Armstrong was tried, the amazing psychological drama of Edith Thompson and Frederick Bywaters, the notorious Crippen case, and others. Mr. Speer gives his own startling solution of the (officially) unsolved Mersham Tunnel Mystery, and tells of a thrice-repeated dream which revealed to a mother the sad truth about her son's disappearance.

J.A.

"WHEN I AM DEAD—WHAT WILL HAPPEN TO ME?" By J. A. Baker. To be obtained from the author, 180, Merton Road, Southfields, London, S.W.18. Price 1s. 1½d. post free; wholesale, 8s. per doz. Carriage extra.

This little book is well worth perusal by inquirers into Spiritualism who approach the subject in a reverential manner. They will not, of necessity, agree with the author on some matters, as for instance "that our form of disposing of the body by burial in the earth is by far the best method". But the whole trend of the book is the giving of information to the inquirer, and as such it supplies in a small compass much needed teaching.

Profits from the sale of this booklet will be utilised for carrying on the work at the Wimbledon Healing Centre, and we therefore trust that it will find many purchasers.

L. H.

NEW BOOKS RECEIVED.

"THE SOUL'S JOURNEY." By Kamatini. (Rider. 3s. 6d.)

"SANE OCCULTISM." By Dion Fortune. (Rider. 5s.)

"WHEN I AM DEAD—WHAT WILL HAPPEN TO ME?" By J. A. Baker. (Baker & Witt, Standen Rd., Southfields, S.W.18. 1s.)

"REAL PEOPLE." By J. D. Beresford. (W. Collins, Sons & Co., Ltd. 7s. 6d.)

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VOL. VIII. No. 1. April, 1929

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- Camberwell.**—The Central Hall, High Street.—May 12th, 11, Mr. & Mrs. A. Hirst, 6.30, Mr. W. A. Codd; Wednesday, 7.30, Public Meeting, at 55, Station Road.
- Richmond Spiritualist Church, Ormond Road.**—May 12th, 7, Mrs. G. Cooke, address and clairvoyance. May 15th, 7.30, Minc. Clara Irwin, psychometry.
- Croydon.**—The New Gallery, Katharine Street.—May 12th, 3, Lyceum; 6.30, Mr. Richard Boddington. May 15th, 7-45, Mrs. Podmore.
- Cricklewood.**—Ashford Hall, 41 Ashford Road.—May 12th, 6.30, Mrs. Maunders; May 15th, 3, Circle; 8, Mrs. Filmore.

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