

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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"Light! More Light!"—Goethe.

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NOTES BY THE WAY.

A NOTE ON CLAIRVOYANTS.

In an article on "The Divining Rod" in the American journal *Psychic Research* for April, M. René Sudre refers to "the clairvoyant who gets all possible information about his client's past, as a guide to divining the future with a minimum risk of error". There may be such "clairvoyants", but our own experience is exactly the opposite. For many years we have had knowledge of clairvoyant mediums whose chief anxiety was that on no account should we or others give them *any information whatever* about any person whom we might recommend to visit them. As one of these clairvoyants put it to us: "If I know the slightest thing in advance about those who are to visit me, my mind is apt to work upon it to the detriment of my clairvoyance." We doubt not many of our readers familiar with the ways of mediums and psychics could give the same testimony from their own experience. In short, the true clairvoyant so far from trying "to get all possible information" is at great pains to avoid doing so. M. Sudre's experience of clairvoyants seems to be distinctly limited. The only clairvoyants to whom his stricture would apply are either the sham or the very incompetent varieties.

THE OTHER SIDE OF THE CASE.

There is an old saying "Put yourself in his place", meaning that before you judge another try and imagine how you would behave if you were in the same position. It is a maxim that some of those who are so critical of the phenomenal effects produced by a spirit operator would do well to bear in mind. The practical and seasoned Spiritualist—who is often a much better authority on spirit communication than is the scientific theorist—knows that the clumsy and uncouth forms which phenomena occasionally take are not always the fault of the spirit operator. He may be handicapped by difficulties of which we have no conception. Even when he is skilled and trained he may find obstructions of many kinds to the

performance of his work of giving evidences of spirit existence. This is to say nothing of those spirit operators who are mere novices in handling the forces involved, and who consequently produce a degree of muddlement which puts off the impatient and inexperienced inquirers who demand miracles at a moment's notice. It is the custom to dismiss disorderly spirit manifestations with the sweeping generalisation that they are always due to unintelligent and sub-human forces. It is not so. Quite frequently the so-called "poltergeist" is a human spirit making clumsy attempts to attract attention, and sometimes, as we have found, quite unaware of the racket and disturbance he produces on the material side of things; with the resulting silly sensationalism in the newspapers and the solemn fudge uttered by supposedly scientific people, who being appealed to on a subject of which they are profoundly ignorant, have to say something that sounds authoritative, although it is usually absurd.

THE POWER OF A CURSE.

The literature of the supernatural contains many examples of curses which seem to have been fulfilled. Some of the cases are historic, especially in ancient families where the curse has "worked out" for generations. A student of these matters once gave us a theory of the curse. It was that the witch or seer, or whoever pronounced the curse—sometimes a man or woman under a passionate stress of injury and injustice—was really clairvoyant and saw in the future the disasters which were prophesied as punishments for the wrong done. It may well be so. We should at least be careful in supposing that our personal wrongs are likely to be taken up by some mysterious Fate which will intervene to avenge us on our enemies. But that does not mean that a curse has no effect, for it may have behind it a very powerful will and so may work harm, as "ill-will" always does, although not always to the objects against which it is directed. When it is levelled against the innocent it is apt to recoil on its author in a very curious way. And as an ancient sage remarked, the "curse causeless" has no more effect than the flying of a swallow overhead.

THE VOICES.

From out the void they spake again to me,
Sweet voices I had feared were stilled for aye;
And as I heard my heart again grew gay;
Doubt, like the darkest night, flew silently
Before the full-flushed dawn of certainty,
The glorious dawn of Love's Eternal Day.
Devils! say you—and know not what you say.
If these were devils, when Death comes for me
May they be with him. Then shall pass all fear:
Hell would be Heaven with them. But what know you
Of Life or Death? Alas, you did not hear.
For one brief space my soul arose and found
(As Moses when Mount Horeb's fire drew near)
The place whereon I stood was Holy Ground.

F. S. H.

THE VISION CELESTIAL.

STRANGE EXPERIENCE IN A VILLAGE CHURCH.

[Miss H. A. Dallas has drawn our attention to a remarkable account of a vision published many years ago in an organ of Christian mysticism. She informs us that the writer of the article is personally known to her and that he is a busy professional man. It is so striking and typical a case of a religious vision that we are glad to be permitted to reproduce here the essential portions of it.]

The singing of the *Te Deum* had begun. I was following, with special attention, its majestic opening phrases, in which the poor worship of those on earth is boldly brought into direct association with the adoration offered in the heights. My thought began to contrast the modest praise uttered in this humble place in the outward world by its crippled organ, the puny voices of this juvenile choir and handful of villagers, with the stupendous unimaginable pæans that must needs be heard above, when "all the angels cry aloud, the Heavens, and all the powers therein". Whilst thus reflecting I caught sight, in the aisle at my side, of what resembled bluish smoke issuing from the chinks of the stone floor, as though from fire smouldering beneath. Looking more intently, I saw it was not smoke, but something finer, more tenuous—a soft, impalpable, self-luminous haze of violet colour, unlike any physical vapour, and for which there was nothing to suggest a cause. Thinking I experienced some momentary optical defect or illusion, I turned my gaze farther along the aisle, but there too the same delicate haze was present; so also wherever else I looked. At first it was apparent only at a little height above the ground; soon it burst forth upon all sides and flooded the building to the roof, manifesting itself rapidly, yet so gently as to permit me to adjust myself gradually to it without feeling alarm. Then, as I peered into this indefinable haze that now bathed the church with a suffusion of lovely colour, I perceived the wonderful fact that it extended farther than the walls and roof of the building and was not confined by them. Through these I now could look, and could see the landscape beyond; they constituted no obstacle to my vision; they were there, but had become translucent. I saw that it spread into the graveyard without; it was over the winding river, over the grass of the fields; it rolled in billows up the sides of the hills beyond. At a single visual act, and without need of glancing from one point to another or from this object to that, the building I stood within and the whole surrounding landscape were in view, and all was garnished with this ultra-natural light. What was locally behind me was equally perceptible with what was before me; what was above my head and about my feet was seen equally well at the same moment. I saw from all parts of my being simultaneously, not from my eyes only. I suppose it was my soul that saw, and the soul is not bound by our conditions of space or the laws of bodily vision. Yet, for all this intensified perceptive power, there was as yet no loss of touch with my physical surroundings, no suspension of my faculties of sense. A momentary doubt as to whether I was experiencing faintness or passing out of the body was solved by a grasp at the pew-back before me and by nudging, as if inadvertently, the arm of the person at my side. Thus satisfied of my physical bearings, I gave myself up, with a pleasurable curiosity, to await developments. I felt happiness and peace beyond words.

Upon the instant the luminous blue haze engulfing me and all around me became transformed into golden glory, into light untellable. It may have been Heaven in its infiniteness that opened before me; I knew not.

Even now at the distance of some years, and after constant reflection upon that unforgettable sight, I cannot formulate my perceptions or tell, save in some sort of imperfect sequence, anything of what was the subject of vivid instantaneous cognition. The golden light, of which the violet haze seemed now to have been as the veil or outer fringe, welled forth from a central immense globe of brilliancy in the zenith above me, a globe of flame larger and brighter by many times than our sun, yet the light of which had not our sun's fierceness, but was so mild, so little dazzling, that I could just bear to look into it with unflinching eyes. A corona, or photosphere, that had the Heavens for its expanse, surrounded it, whilst rays from the central furnace beat forth in great pulsing billows of light that filled all space and, penetrating to the depths of our earth, vitalised every atom and every creature upon or within it.

But the wondrous thing was that these shafts and waves of light, that vast expanse of photosphere, and even the great central globe itself, were crowded to solidarity with the forms of living creatures, with multitudinous millions of the Heavenly host, in a flux of continuous, rhythmic, joyous motion. I know that I cannot make myself understood, but I affirm that there was no part or point of space that they did not fill; that there were no special intervals between them; each form was whole and distinct in itself, yet they interpenetrated one another, passed through and in and out of one another without disorder and without disturbing the rhythm of their universal movement as the great heart-beats of pulsing light throbbled through them. There was no "scenery", no landscape, nothing that can be called *place*. "I saw no temple there, for the Lord God Almighty and the Lamb are the temple." All was solid creatural life, an ocean of life of which the waters, to their depths, consisted of spiritual beings; a single coherent organism filling all space and place, yet composed of an infinitude of individuated existences as our own bodies are an organised congeries of separable cells. The perception has made intelligible to me a strange paradox of Swedenborg's: "the more angels, the more room"; that is to say, for angels there is no space after the manner of mortal ideas, but every angel is space in himself, is penetrable by and affords special accommodation to every other angel, so that the greater their number the wider their liberty of action and experience, the larger their opportunity of knowledge and of joy, since the interpenetration enables each to share the knowledge and the joy of every other. Newman, too, must have glimpsed the same truth, and I must borrow some lines from his *Dream of Gerontius* to help out my own inability of expression:—

. . . Whereas on earth
Temples and palaces are formed of parts
Costly and rare, but all material,
So in the world of spirits naught is found
But what is immaterial; and thus
The smallest portion of this edifice—
Cornice or frieze, or balustrade or stair,
The very pavement—is made up of life.
Oh holy, blessed and immortal beings
Who hymn their Maker's praise continually.

I saw, moreover, that these beings were present in teeming myriads in the church I stood in; that they were intermingled with and were passing unobstructedly through both myself and all my fellow-worshippers. I reflected upon the astonishing ability that had come to me to behold incarnate and spiritual

beings equally well at the same moment, to be conscious in two worlds simultaneously. The Heavenly hosts drifted through the human congregation as wind passes through a grove of trees; beings of radiant beauty, and clothed in shimmering raiment the indescribable gorgeousness and iridescence of which flashed and sparkled as they moved along within the light-beams that streamed forth at the Divine pulsations. Those that came nearest me I was able to scrutinise, though the joy-dance was too swift, the procession too vast and numerous, to allow of more than a momentary glance at individuals. Those farther away, or high above me, showed but as motes in the eternal light, whilst those farthest of all, who circled within the very heart of the central pulsing globe, appeared only as the just perceptible motion of flames seen within a huge furnace. From the Deity to man stretched an ocean of being interfused with and vivified by a common Life, and I realised that the *Te Deum* offered here in the words of earth was also being sung by the angelic choir in the terms of Heaven.

But this vast spectacle of mingled Heaven and earth was succeeded by an even richer experience; one in which everything of time and space and form vanished from my consciousness, and only the ineffable eternal things remained. No word was spoken, but what ensued was as though a voice had said, "Friend, come up higher!" And as the point of a candle-flame leaps suddenly upward when an object is held just above it, so the flame of my consciousness leapt to its utmost limit and passed into the region of the formless and uncreated, to tell of which all words fail. . . . For a few moments of mortal time, which are no measure of the intensity of the spirit's experience in the world immortal, all consciousness of my physical surroundings was withdrawn; my merely rational faculties became suspended; "the mule that was under me"—the sensibilities of the merely animal and spiritually sterile part of me—"went away"; passed into utter nescience.

Eventually, whilst thus rapt, the remembrance of the outer world from which my consciousness had been transported returned to me, like an old half-forgotten memory. What had now become, I found myself asking, of the outer world to which I belonged; of the church and the company of worshippers I had left? By some swift operation of the spirit the answer came coincidentally with the inquiry; and it came not in words, it was shown to me. Long afterwards I came upon a parallel incident in the revelations of Julian, the anchoress of Norwich, who tells how, in her ecstasy, the Lord showed her "a little thing, the size of a hazelnut, in the palm of His hand", and told her it was "all that is made"; that in the Omnipotent hand the created universe was as nothing more than that. In like manner the insignificance of temporal things in comparison with the eternal was made known to me. This world and my recent surroundings were exhibited to me, but at a most remote distance, as when one looks out upon a scene through a reversed telescope. Then, as I looked at them, they were removed still farther and farther away until they showed no larger than a sail upon the horizon appears to an observer from the shore. Finally, as gradually and gently, they were brought back towards me. And with their bringing back the experience ended. Without shock or violence the consciousness which had been so highly exalted relapsed and shrank to its normal limits and became readjusted to physical conditions; the spirit was returned to its fleshy sheath as a jewel is replaced in its casket after use and locked away. Once more I was standing in the church, perfectly well and unmoved. I feared lest some physical collapse had occurred and created a scene. Happily no external sign of this terrific visitation had occurred; no one was aware that anything had happened. Only a few moments could have been occupied by an experience in the spirit of which the incidents were so vivid and the details so numerous that my memory still fails to exhaust them. The singing of the *Te Deum* had not

concluded. The words that first fell upon my re-awakened ears were those of the moving cry raised for all here exiled in the flesh. "O Lord, save Thy people and bless Thy heritage. Govern them and lift them up for ever. Make them to be numbered with Thy saints in glory everlasting."

PSYCHIC RESEARCH AND ITS IMPLICATIONS.

ADDRESS BY MRS. CHAMPION DE CRESPIGNY.

In the course of a stimulating and thoughtful address given to the members and friends of the London Spiritualist Alliance, on June 6th, Mrs. Philip Champion de Crespigny remarked that at an American scientific congress the claim was made that in a few thousand years hence man would become a mental giant, with a large brain, a thin skull and with fewer teeth than at present. No mention was made about the heart. It was a regrettable omission, she considered, and showed a tendency on the part of some observers to overlook the necessity for a balance between heart and head. "To the Scientist I would say: 'We have been given hearts as well as brains,'" said Mrs. de Crespigny, adding, amid laughter, "And to the Churches I would say 'We have been given brains as well as hearts'."

She was struck by a seeming paradox in our present-day civilization: on the one hand it was tending to become more and more mechanical, and simultaneously there was a reaching out towards spiritual ideals. It might be, she suggested, that the deeper the plunge into materiality the stronger the reaction towards spirituality. Such a theory might lead to some interesting speculations; for instance, we could reasonably suppose that pure spirit was plunged into matter with the special purpose of creating certain reactions towards something higher.

Continuing, Mrs. de Crespigny very briefly discussed the inter-relation of matter and spirit, pointing out that, in the early days of the world, man was closely in contact with the higher plane. Then the link became weakened, and man was "launched on his own", becoming more and more materialistic and egotistical. This, she considered, was a necessary part of the world's evolution. It developed personality in man, teaching him to "stand on his own feet". Later on, when he became strengthened by experience he evolved altruism. This high quality of unselfishness might have been out of place in earlier and cruder civilisations; it might have developed as a kind of spineless apathy which would have adversely affected man's efforts to survive, and to gain strength and individuality. We had to remember that unselfishness indicated the possession of strength, not of weakness.

Mrs. de Crespigny personally regretted the modern progress towards mechanisation, because it probably meant that we tended to lose touch with the life-forces of the universe. A hundred years ago we were more mutually dependent on each other in the way of personal contacts. One small instance was in letter-writing; we "put a part of ourselves" into those missives we penned by hand—just as a painter does into his picture. Did we not lose those subtle personal emanations by the use of the type-writer, and the camera? To-day, instead of the living creature, the horse, we used mechanical transport; our music was more often the gramophone disc rather than the human vocalist or instrumentalist; in our drama we seemed to be losing touch with the human emotion and getting a poor substitute at second-hand in the way of moving shadows on a screen; our food was largely canned and preserved, instead of coming to us direct from the earth, fresh from absorbing the life elements.

These changes, admitted the lecturer, had enormous

advantages in one aspect; but she suggested that they involved a loss of personal magnetism, and a breaking away from the natural life-forces. "Are we plunging too deeply into materialism, and getting too far away from Nature, beauty, and the living essence?" asked the speaker.

Yet with all this urge towards the mechanisation of life, there was also a straining after things of the spirit.

One modern development Mrs. de Crespigny regarded as of the greatest significance, viz., Broadcasting. Mankind was learning that "tuning-in" had a meaning. She felt convinced that a profound truth underlay this operation; later we should find a method of "tuning-in" with delicate waves that led to the Highest. Wireless had given us a preliminary hint that Science would one day develop with, probably, some astounding results. Science, in the future, she felt sure, would concern itself with the soul, and would disclose some of the hidden reasons for the great facts of Christianity. She herself believed that Christ's death had really saved the world, and that, one day, scientists would discover the true reason why the great Tragedy was inevitable.

The chair was occupied by Admiral Armstrong, R.N., and the address which was greatly appreciated, was followed by an interesting discussion in which Miss Nellie Tom-Gallon, Mr. Henry Collett, Admiral Drury-Lowe, R.N., and others took part.

A SPIRIT IN MOTLEY.

A few years ago a spirit attendant at our circle introduced a gentleman who desired to assist at our sittings. This man then controlled our medium and gave a short account of his earth life in the course of which we learned his name, where he lived, etc. I was able to corroborate some of the details he gave by reference to an old directory. And then two strange coincidences occurred. The first was that only a few weeks after the advent of "Arthur" (the name he wished to be known by), a member of our circle was on a visit to the West of England when he accidentally (?) came across a picture postcard of the little village in which Arthur had lived. This coincidence was closely followed by another more remarkable. Having occasion to advertise for a foreman at my place of business we had many applicants, and the one chosen, although then living in London, informed me, after his selection, that his home was at I—, the same little village which Arthur had lived in! And this foreman knew Arthur's family. (I mentioned these as coincidences to Arthur, and his remark was—in his characteristic humorous fashion: "Coincidences? Well, I coincide from this side and am glad to be with the 'co' inside this circle.")

Arthur had told us that after "running away from home for quite 'legitimate' reasons", he had joined a travelling circus, where he was soon "promoted" to the post of "chief clown" and that he shortly afterwards met his death from pneumonia "brought on by circumstances attending my calling". "Now," he said, "on my side of life I often 'don the motley', for I find that in that garb I can best instruct children whose first thought is—what so many kiddies yearn for—amusement! They winnow all my folly, and they find a grain or two of truth among the chaff." (Arthur is a lover of Gilbert and Sullivan Opera.)

I have often seen Arthur clairvoyantly. Sometimes he is in clown's garb, sometimes in that of an old-time Jester, but always one senses the *gentleman* beneath.

LEIGH HUNT.

IMPORTANT QUESTIONS ANSWERED.

We take the following from *Talks With the Immortals* (Arranged by S. Cox), a review of which book appears in this issue.

QUESTION: Instances have been known of Mediums who have not lived particularly careful lives. Why do their spirit friends continue to help them?

ANSWER (by W. Stainton Moses): They are glad to show the truths of the reality of the spirit world and communication therewith. You must know that they, or we, toil upwards, too, with the soul to the standard we have set. Again, some spirits choose difficult work such as you mention for the improvement and progression of their own souls too. Only by struggle and effort is progress made, and we never give up hope. The more advanced and loving a spirit, the greater its patience and understanding, but in the case you mention they can only stand by while work of a lower plane goes on hoping that some day, in God's-good time, they will be able to make an impression. However evil the soul it has some bright intervals, and at those times we seek to help.

QUESTION: How do the more advanced spirits know our speech and actions so intimately that they are able, unasked, to give advice on them?

ANSWER (by W. S. M.): Advanced spirits are able, in some instances, to sense all, such as when they are attracted to a particular soul on earth whom they wish to help, and this is usually a case of some mutual attraction or harmonious blending of the auras of both. In this case, the actions of the one still on earth can be sensed, and if strong in affinity, can even be felt, even as a mother can feel and sense the unborn child she has never seen.

QUESTION: I have read that we should be sceptical of spirits who come purporting to have been great ones on this earth. Can you tell me anything of this?

ANSWER (by W. S. M.): In some circles many spirits will force an entry and will try to impose by assuming the names of well-known persons; but if the spirit who manages the circle is sufficiently strong in will-power he can prevent the trouble recurring. You must never forget the law of attraction and repulsion, so should the members of a circle be of a false, deceitful nature then there is nothing to repel the intruders, for in such cases the door-keeper, or spirit, who controls the manifestations would also be of a like disposition, in which case not much of any value could be obtained from such a source. The chief safeguard is in yourself. Purity of thought and right living will attract only the pure and good, for the law of harmony is the most powerful factor in spirit intercourse.

QUESTION: Is it intended that we should pass on the information we receive?

ANSWER (by W. S. M.): What else? What is it given you for? To keep bottled up for your own selfish consumption? How else can spirit influence and manifestation be made known to all who will listen, except by you and such as you who know the truth? We would have you give it out to all and sundry even if by so doing you should lose all you value most. Friends, position, money, what are they compared with the truths of the life beyond, where no man can bring anything with him but his character? Reflect over the question you have asked and you will answer it yourself.

LIFE is a constant sunrise, which death cannot interrupt any more than the night can swallow up the sun.

GEO. MACDONALD.

LETTERS TO THE EDITOR.

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

THE NAIROBI PHOTOGRAPH.

Sir,—Mr. Melton of Nottingham has kindly forwarded to me the original negative of the ghost photograph which he took in 1906. It is therefore absolutely certain that the interruption to my lecture at Nairobi, and the claim made by Mr. Palmer that he had taken the photograph and that it was one of himself, is entirely without foundation. It is hopeless to catch up a false statement which has been broadcast all over the world, but I should at least wish that my fellow Spiritualists should know the facts.—Yours, etc.,

ARTHUR CONAN DOYLE.

Crowborough.

PROPHECY AND PREVISION.

Sir,—The correspondence and the reflections on prevision in your recent issues show the great interest that is felt (and not without reason) on that subject. For myself, I believe the man has got to be born who can *know* what is going to happen to himself or his friends five or ten years beforehand. What then, it may be asked, about the hundreds of instances, all well-attested, of correct foreknowledge? The answer is simple—the person was *told*. On his own physical and mental outfit he cannot (at least at present) arrive at it, but he can be, and is, informed. If it be objected that we do not know all the wonders of the mind I agree, but would say that if the mind is capable of this prevision we should look for results when it is at its best, i.e., in middle life, in perfect health and, say, at high noon. Instead, we get them at any age, often then in bad health, or the last thing at night when the tired body loaded with the toxins of fatigue falls into sleep and incapacity resembling death itself.

As the sure conviction of knowledge of the next world becomes more affirmed instead of being, as it admittedly is, a pious belief or hope we may become more indifferent to our prospects here and can bear being told things which now would be too great a strain on our equanimity. So they are hidden from all but a few. How do the spirits know the future? Probably events which to us seem separated are to them together. Even to us two events can appear to be one—to open a carriage door and take a seat is like one action when it is really two. To the spirits the *longer* intervals may not exist, if with them there is no time, and as by thinking of a place they can be there they see all the converging roads of Destiny at a glance. Even such a very imperfect comparison as that of a garden slug and a bird might help. The slug's 24 hours' work may be to crawl two inches on to a lettuce leaf, and two back. Its whole world may have a diameter of only five yards. The bird, if a migrator, can have landed in that morning from the Cape of Good Hope. In one second of time it flies twelve lengths of the slug's world and finishes the slug off ("Good job too," says the gardener!). The slug had had a long and eventful life and in his time had been a great traveller—inches and inches—even a globe-trotter.—Yours, etc.,

E. HARVEY.

"PUBLIC CIRCLES: A PROTEST."

Sir,—Under the above heading in your issue of 16th March is a letter in which the writer's taste is offended by the childish talk that comes from the lips of a medium under control—"My Medie says yous all down in yous boots to-nights. Bucks yous ups!", etc.

Turning over the pages I came across an account of the British College Banquet at which one eminent guest remarked in the course of a speech that his seance experiences had been deplorable, but he was still carrying on for the proof of the truth that Spiritualism stands for. This is the right spirit.

One of my early experiences with a medium, twenty-five years ago, was that the little nigger girl control used to like her "medie" to munch apples in a noisy fashion during a seance. Now she is the responsible control of our trumpet seance to whom Sir William Crookes and others come to speak to us. Another is a little Pitcairn Island girl who is improving her automatically written letters to me. So if the above quoted message was a genuine control it implies a tremendous truth. Patience and sympathy are what the spirit people require of us.—Yours, etc.,

PETER TROLOVE.

Te Mata, New Zealand.

MR. SHAW DESMOND ON THE TIME PROBLEM.

Sir,—I see you make reference in a recent number to Mr. J. W. Dunne's famous book, *An Experiment With Time*. I have just finished it and regard it as one of the few "ice-breakers" of our day.

About six-sevenths of it will be Hebrew to the average reader, but for the sake of the other, non-mathematical seventh, I think that everyone of your readers should get it and study it.

What it does is indirectly to show that there is neither present, past nor future; that, as I contended many years ago in an early novel, time and space are the same, but that time has no existence as such, and that the act of "memory" is identical with that of "projection" or prophecy. I don't pledge the author, Mr. Dunne, to all that—but that is how I read it, and how I imagined it almost from the time I began to think.

Only none of this precludes the giving of warnings by spirits of the dead, any more than by angels—or, for all I know, by devils—for the Power behind uses strange instruments. That is where Dunne, I think, gets a bit off the track. He imagines, I assume, that the scientific *fact*, which he proves beyond cavil or cabal, viz., that our dreams can sometimes be foretellings of events to come and that we, three-dimensional beings, find that this resolution into facts of our premonitions or "feelings", represents the fourth dimension, more or less disproves the intervention of spirits of the dead.

It does not.

Both can be true. By which I mean that (1) the power of prophecy ("probability" he would say) inherent in dreams, or whatever it may be, is fact; but (2) so are the phenomena of warning by those who have passed over, and both (1) and (2) can apply to the same occurrence. But I also know that those of us who believe in (2) have proved ours.

It is still true that we humans can only see one thing at a time and that often badly.—Yours, etc.,

SHAW DESMOND.

MRS. S. FAIRCLOUGH-SMITH has opened a home for delicate, nervous and backward children at Sutton House, Seaford, Sussex. Sunshine and colour treatment form part of the curative régime, which includes medicated baths, spinal manipulation, massage, and remedial exercises. Mrs. Fairclough-Smith will send full particulars on application.

LIGHT.

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SCIENCE AND THE SPIRITUAL WORLD.

Professor Eddington is an outstanding figure in the Science of to-day, so that the Swarthmore Lecture delivered by him to the Society of Friends on the evening preceding their Yearly Meeting, 1929, would in any case be an event of importance. To us the importance of the lecture is a special and significant one for he took for his subject the attitude of modern Science to the Unseen World.

With a fullness and clearness of thought and diction, possible only to a mind of the first rank, he traced the beginning of the world from that "primeval chaos which time has fashioned into the universe that we know". The process involved millions of years; and a wonderfully graphic summary is given of the events which led up to the appearance of Man on earth—the process of creation as now generally accepted by the latest Science.

The lecturer passes next to a consideration of the problems of man's relation to the Unseen World.

It is not possible here to give even in epitome an adequate rendering of Professor Eddington's argument, so we may confine ourselves to a few of his main points. He sees that the old materialistic views have passed out of date—"materialism in its literal sense is long since dead". The time has gone by when it was supposed that the best way to understand a scientific phenomenon was "to make a concrete model of it". The physicist dealing with the ether or the electron makes no reference to "billiard balls or fly-wheels or anything concrete". He points instead to "a number of symbols and a set of mathematical equations which they satisfy". This new method of approach has greatly modified the old attitude of science towards the spiritual world. The Scientist no longer supposes he is getting to bed-rock on the question of ultimate reality when he finds what things are resolved into by the mechanism of Nature. And Physics is "not likely to be attracted by a type of explanation of the mind [i.e., mechanical] which it would scornfully reject for its own ether".

In an acute analysis of the position of Science to-day, he finds that the deepest penetration by the method of physical investigation as applied to the human being does not go behind the symbolism of mathematics. He shows that in man there is something which is excluded from the scientific world. Science can only answer the problem presented by the sense impressions "interlocked with the stirring of the spirit which indeed form an important part of the mental content." For any fuller knowledge the human spirit must turn to the unseen world to which it itself belongs.

That is a great admission indeed; it shows how far Science has travelled in the last few years.

Let us conclude with a few quotations suggestive of the scope and content of the lecture. They are very revealing and very significant.

Natural law is not applicable to the unseen world behind the symbols, because it is unadapted to anything except symbols. . . . You cannot apply such a scheme to the parts of our personality which are not measurable by symbols any more than you can extract the square root of a sonnet.

Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed.

It is, I think, of the very essence of the unseen world that the conception of personality should dominate it. . . . We have to build the spiritual world out of the symbols of the mathematician.

These brief citations will in a fragmentary fashion convey some idea of the line taken by a great scientist in approaching a question from which Science once stood contemptuously aloof. The Lecture is published in book-form under the title *Science and the Unseen World*. (George Allen & Unwin, Ltd. 2s. 6d. net.)

AS OTHERS SEE US.

A COMPOSITE PORTRAIT.

From *Life—Death and Destiny* by Robert Alexander, a book already noticed in these pages, we take the following remarks on the Spiritualist from a philosophical observer who evidently has a clear appreciation of the position:—

. . . The Spiritualist is a drab person. There is nothing in his personal aspect to suggest the mystic or the ascetic. The leaders of the movement wear no distinctive garb, have no prelatical status, and do not form a hierarchy. They do not array themselves in any sort of canonicals. Nor do they, like traditional mystics, wear inverted funnels as hats, or robes brodered with the signs of the Zodiac.

They do not perform incantations or mutter abracadabras. They do not draw pentacles with magic rods. Unlike Dr. Nikola, they are not attended by familiar imps in the shape of black cats. Other cults have rituals, ceremonies, and manuals of prescribed doctrine. Spiritualists have none: they may be classed, therefore, as an essentially commonplace lot. Yet, had they lived while the Acts against Witchcraft were still in force they might have suffered agonising deaths. For psychical research, spiritual gifts, and spirit-communion that did not buttress ecclesiastical autocracy were relentlessly suppressed. At whose instigation? Well may we ask that question if there be an infernal potentate in opposition to the Deity—if that potentate's aim be the corruption of a pure faith and the obscuration of evidential truth. Is it not significant that the most embittered opposition to psychical investigation is still offered by that institutional form of Christianity which has the most awful record?

Truth-seekers in the realm of the spiritual can no longer be tortured or done to death, but they are the victims of bigoted malice, petty persecution, and legal oppression. Nonconformists are no longer subject to such disabilities as were imposed on them by an intolerant ascendancy; but Spiritualists complain that they alone have not been completely emancipated—that some of them are liable, by a strained interpretation of law and the evidence of tainted witnesses, to imprisonment as vagrants.

SIDELIGHTS.

"A man once said to me, 'I would go through every dirty dub and ditch to get at the truth.' That is the right spirit for the investigator." Thus says a contributor to *The Weekly Scotsman* of June 8th.

* * * * *

"Psychic science . . . was the greatest advocate and the greatest ally the Church had ever had," remarked Mr. Florizel von Reuter, the famous violinist in a recent address at Sheffield, reports the *Sheffield Daily Telegraph* of June 4th.

* * * * *

"As to this new psychic phase that expresses itself in the form of communication between the two worlds—who can say to what it may not lead? Already it gives promise of affording a powerful means in helping to calm down the subversive and revolutionary elements that are so fiercely raging," says J. H. J. in *The Scotsman* of June 8th.

* * * * *

Mr. A. P. Garland, the well-known journalist, writing in the *Daily Express* of June 11th (his article is entitled "Are Scientists Honest?"), says: "We have long passed the stage where the geologist, the biologist, or any other 'ologist was regarded as the supreme authority on all subjects human and divine. It is pathetic at times to note the superstitious awe with which people listen to a pronouncement from a man who has made his name through perhaps an intense and prolonged study of insects through a microscope, and who therefrom deduces a sweeping generalisation as to the soul of man."

* * * * *

In the course of an interesting article on the life and work of Isaac Luria, a rabbi and philosopher of the sixteenth century, the *Jewish World* (June 6th) remarks: "That he was well acquainted with those phenomena which we nowadays call psychic there can be no doubt. His alleged association with the spirit of Elijah, and his 'spiritualistic' method of delivering addresses, almost as though he were but the medium for the great sages who had passed over hundreds of years before, place him undoubtedly among the great Jewish 'spiritualists' in history."

* * * * *

An old woman was beaten to death recently, on the ground that she was a witch. This took place in a village in Hungary. The report is furnished in the *Daily Express* of June 11th, by the Vienna correspondent of that journal from which we learn that a certain farmer named Pittlik became ill of a mysterious complaint and fell into a condition of seeming insanity, during which he prophesied that the witch who was responsible for his trouble would enter the sick-room at a given hour. Strangely enough, at the given time an old woman knocked at the door and hobbled in. Michael Gal, the sick man's brother-in-law, threw her to the ground, and the entire family then beat the unfortunate woman with sticks until she died. And then Pittlik recovered rapidly. All of which is strange enough. But stranger still is the verdict of the Supreme Court which examined the case. The finding was "that the farmer and his wife were justified in their assumption that the old woman was a witch, and that the only mistake they made was in killing her".

The story of a clairvoyant vision correctly revealing the fate of a drowned youth is told in the *Chicago Progressive Thinker* for June 1st. The boy's father paid a visit to an old lady who prophesied the finding of his son's body on a certain day, stating that the dead lad was not wearing his own long gummed boots (which would be found in an out-building), but was actually wearing his father's short boots. She also gave the exact location of the body. These details were proved correct when the missing youth's body was found in a deep hole, about a mile below a dam which had collapsed last April, flinging the unfortunate boy into the flood water. The name of the victim is Orton Cook; the name of the medium is not revealed, but she is described as an old lady living near Powhassan, Barrie, Ontario.

* * * * *

The *Evening News* gossip-writer tells in that journal of June 5th of a conversation over the luncheon-table which indicates the change in the popular attitude towards psychic matters. Says the writer: "Conversation over lunch turned upon superstition, and particularly upon that superstition which enjoins you to back a horse, you have drawn in a sweepstake, no matter how slight its chance of success. 'Superstition is dying,' said the Naval Commander. 'It used to be thought unlucky to see a ghost, but people would give their ears to see one nowadays. I've been staying at a fifteenth century inn at Rye. The hall porter is an old Navy man, so we had a chat, and he told me about the haunted chamber. I booked it at once and thought myself rather bold. Afterwards I discovered it is the most popular bedroom in the town.'"

THE WOMAN OF ENDOR.

SIR ARTHUR CONAN DOYLE & BISHOP BARNES.

In a letter to the *Morning Post* of June 12th, Sir Arthur Conan Doyle deals with some of the points raised by Dr. Barnes, Bishop of Birmingham, in the course of a recent sermon in Westminster Abbey. Sir Arthur objects to the Bishop's use of the word "witch", a reference to the Bishop's remark that during the War, "descendants of the Witch of Endor found many clients". She was referred to in the Bible as the "woman" of Endor, Sir Arthur points out, and this carries a different implication; she was what we should call to-day a clairvoyante, and the "witch" label was tagged on by ecclesiastics who did the translation and who were ignorant of psychic matters, an ignorance, the writer adds, "which has not entirely disappeared from among their successors."

Sir Arthur remarks that he could never see anything of evil in the episodes in which Saul consulted the seer. She was the means of conveying a message from the Lord, together with a prophecy which was fulfilled. "What is there reprehensible in such a transaction?" asks Sir Arthur, who continues:

Bishop Barnes talks of the strong current of materialistic thought which sets against miracles. But he says nothing of the very notable and increasing minority who understand that there are really psychic laws which produce results which might well appear to those who saw them to be miraculous, though they only meant that a lower law was temporarily in abeyance owing to a higher one, as when gravity seems to be contradicted when the steel bar springs up to the magnet. It is amazing that all the well-attested results of modern psychical research seem to be completely ignored by Dr. Barnes and the school which he represents. It is a school, I think, which has already passed its zenith and is on the downward grade.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

SPIRITUAL EVOLUTION.

By W. H. SIMPSON.

Scientific psychic research has only recently been born into the realistic world of everyday existence; to compare this recent science with its older brethren, the well-established naturalistic sciences, would be like comparing the intelligence of an infant with that of a full grown man or woman.

A systematic and scientific examination into the occult—the less obvious and more hidden powers of Nature—has only recently commenced, and almost everything necessary to be known on this subject has yet to be discovered.

The people of this civilisation have all along been taught by the leading Theologians to accept the non-natural as the Spiritual, and these dogmatic teachers of bygone superstition are doing their utmost to keep their followers in the religious darkness of the past and present. The dissemination of spiritual knowledge amongst the populace, in spite of all hindrances and obstruction, still goes on. Its advance may be delayed and retarded for awhile, but it can never be finally arrested: it must continue until its purpose is achieved.

Instincts as yet immature—higher perceptions—express themselves. Powers and possibilities hitherto latent and unrecognised are beginning to show. The supernatural of to-day will be the normal of to-morrow!

If we could only grasp the full Spiritual significance of what is happening now, a better and a brighter future would be assured to us.

Good does not come to us unsolicited; we must win for ourselves all we want, and often be content to wait for much that we have long desired to attain. Neither the philosophical scientific researcher, nor the Seer and the Prophet, expect the supernatural or miraculous to intervene to aid us in the perplexities which beset the path for everyone who pursues the quest of Truth.

There is no necessity for any Divine and miraculous suspension of the ordered course of Nature, for all is divine, the eternal manifesting in time, as it has been all along from the first, and as it must continue to be till the end.

All knowledge, whether material or spiritual, must be gained laboriously by persistent self-repression and endeavour.

But the bigoted religionist thinks that by merely expressing a belief in what he supposes to be true, he may be relieved of all human responsibility, and obtain realisation of all his desires without exercising any personal effort whatever, thus expecting to get something out of nothing, or trying—as the Danish proverb goes—“To make soup of a sausage peg”.

Faith in Official Religion of this civilisation has been largely destroyed by Official Science. Science and Materialism are everywhere triumphant, and there is no Spiritual basis for right desires or moral conduct. The people are becoming non-moral, having no higher incentive for life and conduct than material comfort and convenience.

The peoples of the Western civilisation show signs of decadence, and if they do not arouse themselves from the mental and moral apathy into which they are sinking, and act up to the more spiritual ideal of life, nothing can save them from the fate that awaits them.

A leading London newspaper lately considered it worth while to devote a whole page of its daily issue, for several weeks, to a discussion of Spiritualism. So unprecedented an event necessarily attracted some attention, and could hardly be altogether disregarded even by the unthinking Man-in-the-Street.

That the popular newspaper Press should have ventured to lend its columns for a free and fair discussion of a subject hitherto so unpopular, and so largely disregarded by the general public, is a notable and striking occurrence in these rationalistic and materialistic days.

This indicates to me that, in spite of the materialism so apparent throughout the Western world upon the surface of the stream of life there is, beneath, a strong under-current in the opposite direction, that may change the whole course of human thought and purpose.

Never before in all its history, extending for eighty years, has modern Spiritualism ever had so favourable an opportunity of publicity, or of presenting Spiritual truth.

Beginning at the lowest, but ever slowly throughout the Ages of the past by continual adaptation and development, ascending to higher and more perfect development of the whole human species, a stupendous and wonderful and Divine purpose is being carried out and evolved for some far-off distant future. The ultimate is beyond all human comprehension or understanding.

These are portentous and fateful times, full of a presage of evil that may befall us, yet with hope and promise that brighter and better possibilities may one day be realised.

The discovery of Evolution by Charles Darwin fifty or sixty years ago inaugurated a new Era of intellectual thought and speculation. It solved to some extent the riddle of human existence here and now and swept away much of the religious supernaturalism taught and accepted as Divine revelation. It established the scientific mode of enquiry as the right method for the attainment of all human knowledge, material and spiritual. We must not look backwards to the old error of the past we have left behind, but must press forward to the new truth (which is indeed the old truth) now before us, and fall into line with Spiritual Evolution.

THE MEDIUMSHIP OF MR. J. J. MORSE.

In his early manhood the late Mr. J. J. Morse, the trance medium, was regarded as a phenomenal instance of a man who, with hardly any educational attainments, could deliver addresses of marvellous philosophical range and in faultless diction. In those days even the London newspapers would give accounts of his lectures, as exemplifying the resources of mediumship, and it was once remarked by one of his visitors that evidently the “psychic process” was a short cut to high mental attainments without the need of strenuous work and laborious study. Clearly this individual did not know that Mr. Morse's mediumship had entailed a process of development from the interior side of life beginning at his birth and involving many of those trials and tribulations which are the methods of the spiritual world in training those who are designed to be the teachers of men. In later years Mr. Morse's chief guide, who described himself as a Chinese philosopher, told the whole marvellous story of the training of the medium as an instrument for the diffusion of a knowledge of Spiritualism and the “world of the hereafter”.

THE PERMANENCE OF SPIRIT.—It is solid matter, not impalpable spirit, that has been unable to withstand the onset of science, so that it has become resolved into a cloud of electrons of unknown substance and duration. Whereas, the deeper the probing of science into spiritual things the more real and permanent has spirit appeared, until it would seem that spirit constitutes the absolute foundation upon which all creation rests, and that the outward and visible phenomena which science is for ever trying to comprehend and classify are merely relative and transitory appearances.

B. M. GODSAL.

THE PERSONAL SIDE.

SIR FRANK BENSON.

That Sir Frank Benson has taken a conspicuous place in the Spiritualist movement should not surprise those who know him well and who recognise his fine, sensitive quality of mind and his power of response to the thought-atmosphere of the time. His name, of course, recalls his long association with Shakespearean drama, and the repertoire company which he founded and which for many years, under his control, carried out the Annual Shakespeare Festival at Stratford-on-Avon. That the link has not even yet been broken was shown by his appearance at the Shakespearean celebration at Stratford-on-Avon in April last. In this direction he has made a lasting impression on the history of the Stage—"Bensonian" is a word that will endure. But he is not only an actor; he is an athlete—football, cricket, rowing, running, of all of these sports he has been an enthusiastic follower. In earlier years he was the winner of the Inter-Varsity Three Mile event, and his prowess was continued even into his later days; he is still a doughty pedestrian. Further, he holds the Croix-de-Guerre for his War service. Educated at Winchester and New College, Oxford, he carries, also, very modestly, a degree of scholarship, almost concealed beneath his other attainments. He was born in 1858, and is a brother of Lord Charnwood.

THE PSYCHIC FACTOR AND DISEASE.

In the course of a lecture at the Theosophical Society's headquarters in Edinburgh on June 9th, Mr. J. D. Crawford, M.A., referred to the views expressed by the Medical Officer of Health for Birmingham (Dr. Newsholme) in his recent book, *Health, Disease, and Integration*, in which the author recognised the psychic factor as having important influences in disease. (LIGHT noticed this book in the issue of May 18th.)

The lecturer hailed this as a sign that the medical profession were becoming dissatisfied with the present attitude towards disease, and beginning to perceive an inward cause of bodily ills. The seeds of infection would not bear fruit, he remarked, if the soil were not prepared by emotional states, resulting in conflicts in the subconscious mind; emotions of anger and hate, if they did not find an outlet in action, might lodge themselves in the tissues of the body and appear later in the form of mental or physical disease. Continuing, the lecturer said (*vide The Scotsman* of June 10th):

The one effectual remedy was to recognise these emotions as the remnants of the brute in them and to adopt the method of treatment bodied forth in the teachings of Jesus Christ and His disciples—"Agree with thine adversary," try to understand him. *Tout comprendre c'est tout pardonner*; and be sure that you forgive before you forget; when you have forgiven then you will forget really, and there will not remain an emotion of anger to form a psychic ulcer which will eventuate in physical corruption.

OBITUARY—MISS LUCY TOPH.—Widespread sympathy will go out to Mrs. Ollah Toph on the recent passing of her daughter Lucy. Mrs. Toph is known to British Spiritualists principally through her regular contributions to the *Chicago Progressive Thinker*, but those who met Mrs. Toph and her daughter during their brief visit to this country last year for the purpose of attending the International Spiritualist Congress will have carried away a memory of two charming, sincere, and sweet-natured ladies. We, of LIGHT, associate ourselves in the general sympathy aroused by the sad event.

RAYS AND REFLECTIONS.

A correspondent writes:—"A friend of mine asked at a book-shop for *The Scripts of Cleophas*. The assistant looked blank for a moment and then, turning brightly to another assistant, said:—"Miss Smith, have we *The Grips of Clearface*?" "Grips of Clearface" is good; it sounds like the title of a film play.

* * * * *

A question which has often been asked is why we find mean souls inhabiting handsome and graceful bodies and beautiful souls whose bodily tenements are puny and ill-favoured. It is evidently very much a matter of transmitted qualities both of mind and body. These being not always harmoniously related, one may inherit from ancestors a fine physique and an inferior mind, or a frail and diseased anatomy and a mind of the superior type. It is evident that there is a mental or spiritual line of heredity as well as a physical one, and it is because they do not always run on parallel lines that these contradictions appear.

* * * * *

A correspondent sends me a cutting from a London evening paper which contains a curious blunder. The cutting refers to an inquest on a lady (named), after which it is said: "It was stated that she died last month, since when she had been very depressed." Evidently the mistake arises from the omission of some important words, but, as my correspondent remarks, it is seldom that a misprint produces such an ironical result. Still, as we know, it is not quite so absurd as it looks, for it is not impossible for some people to suffer from temporary depression after they have passed out of physical life.

* * * * *

In his *Life Story of a Phrenologist* Mr. Millott Severn tells an amusing story of Herr Cohen, the phrenological writer and speaker. He was a man of great talent and ready wit. On one occasion when he was practising in Manchester he was visited by a miner, who said: "I want thee to read m'yed, but I sha' on'y pay thee a bob." Cohen made him sit down, placed his hands on the man's head and giving him a quizzical glance, remarked: "Well, if I had a head like this I should only pay a bob." That was too much for the visitor. "Get on with the job," he said, "I'll pay thee th' 'alf crown."

* * * * *

There was recently reported in the Press the case of a widow at New Brighton, Cheshire, who had found her son with whom she had lost touch when he went to Canada some twenty years ago. It seems that after giving up all hope of tracing him, she was told at a Spiritualist meeting she would hear from him, and this proved to be true. The son was found, and she received a letter from him. There are several cases of this kind in the annals of Spiritualism, but they are relatively rare, and even rarer are the instances placed on public record. One example which came under my notice was the case of a woman whose husband had deserted her and gone to America. In the church in South London to which she belonged was a Church-worker who was clairvoyant, and through this medium she was given the actual address of the husband in an American city. Inquiry resulted in the discovery that the husband, although he had kept his whereabouts a secret, was actually living there. But as he had found new ties and showed no desire to resume the old ones the matter went no further.

D. G.

PSYCHIC PHOTOGRAPHS IN A VICARAGE.

BY THE REV. CHARLES L. TWEEDALE, Vicar of Weston.

[Mr. Tweedale sends us an interesting account of a spirit communication received on March 23rd last through the mediumship of his wife, who was controlled unexpectedly during sleep. In a voice that was not her own Mrs. Tweedale began to call her husband's name in a loud and eager voice. He recognised the tones of an aunt, Elizabeth Coates, who died twenty years ago. The intonation and inflection were perfect. We continue the story in Mr. Tweedale's own words.]

In answer to my query as to who was speaking I received the eager reply, "Lizzie, Lizzie." Then followed expressions of delight that she was able to speak to me. I would explain that for six years prior to her passing she had been paralysed, unable to speak or move, enduring with rare fortitude what must have been a living death. It is impossible for me to describe the note of triumph in her voice when she said, "I can run and walk now—I can sing now."

This unlooked-for message filled me with delight, making me realise what St. Paul meant when he said, "O grave where is thy victory!"

Continuing, the voice of my aunt said, "When the photographer comes I am coming on the plate." The communication then ceased.

I interpreted this as a reference to the forthcoming visit of Mr. Hope who was due to a lecture in Bradford two days later. He duly arrived, gave his lecture on Monday, March 25th, then accompanied me to Weston, staying the night at my vicarage. My wife and I were careful not to tell him anything about my aunt.

During supper, however, he suddenly said he beheld clairvoyantly the spirit form of a woman in the room. His description coincided perfectly with that of my aunt Elizabeth whom he had never seen either in the flesh or in any photograph. On Tuesday, the 26th, Mr. Hope exposed a number of plates under good test conditions; they had been previously purchased by me in unbroken boxes and I had loaded them into the slides myself, signing them after insertion. I had carried the slides to the camera, which was carefully inspected, and I developed and fixed the plates after the exposure by Mr. Hope, who was not allowed to handle them until they had been fixed.

On one plate appears a perfect likeness of Elizabeth Coates, as she was shortly before her death, clearly recognised by us beyond the possibility of mistake or doubt. As she was never photographed after middle age and there is no normal picture or photograph in existence showing her as she was towards the close of her life as does this psychic extra, fraud is impossible.

Two of the other plates bear a likeness of a man who is not one of the sitters; the face is the reputed portrait of Antonius Stradivarius, whose varnish I have been investigating for more than forty years and have just, perfectly, rediscovered. I may say that this is the second occasion on which the reputed likeness of Stradivarius has been obtained here at Weston, a fact which was unknown to Mr. Hope who in addition had not seen an engraving which purports to be the great violin maker of Cremona.

But that is not all. On yet another plate appears an "extra" of a face having strong and vigorous features, being clearer and better defined than my own as shown on the same plate. We did not immediately recognise this but careful comparison with several photographs indicates it to be none other than Sir William Crookes. Copies of this psychic photograph were sent to friends and relatives of the late Sir

William with the result that it was at once identified by two of his relations, by the family doctor, and the doctor's wife. On being shown, without any explanation, to Sir William's granddaughter she recognised it instantly. Sir Oliver Lodge, who knew Sir William Crookes for many years, after inspecting the psychic photograph writes: "The face above your head might well represent a younger portrait of Crookes."

NOTES ON NEW BOOKS.

"REAL PEOPLE." By J. D. Beresford. (Collins, 7s. 6d.)

Rarely does a novelist handle a psychic subject with such artistic success as Mr. Beresford has done in *Real People*. So often a story-teller knows little of psychic matters, and merely introduces the supernatural ingredient for sensational effect, or else with the object of ridiculing the subject. Or alternatively, the romantic writer will endeavour (perhaps unconsciously) to "boost" the psychic element in Nature—propaganda disguised as entertainment! These methods usually defeat themselves. Mr. Beresford avoids extremes; he describes the abnormal experiences of a character in his story, just as he might describe the marital adventures of any other character—that is to say merely as part-and-parcel of the story. This is significant. In a few years, I prophesy, many other novelists will do likewise. "Psychics" will by then have become so widely-accepted as to be commonplace material for the serious fictionist—like birth, death, jealousy, the "eternal triangle", and a hundred other themes handled daily by our novel-writers.

In *Real People* the author presents us with a group of vividly-drawn characters who react upon each other's lives. One of them, Charles Moore, is a fashionable London consultant, on the way towards a probable knighthood. After his fiftieth birthday he finds himself developing a strange and disquieting faculty—supernormal diagnosis. A woman patient enters his consulting-room, and by sudden intuition he knows what is wrong with her.

Dr. Moore's irregular diagnosis turns out correct, being confirmed by X-ray, and by surgical operation. The experience disturbs him. He reveals the case to another medico, James Croft, who advises six months' complete rest. Dr. Moore declines this counsel—he had only just returned from a holiday abroad when the phenomenon took place. But Croft has heard of similar cases elsewhere; they impress him but—

"—we can't take any notice of these inspired diagnoses, professionally. Simply can't afford it. I ought not to have operated in this case I've been telling you about [Croft had operated on the recommendation of a psychic practitioner] . . . I told him I couldn't accept any more patients from him unless his inspired guesses were backed by decent evidence. Good Lord! Suppose his confounded powers, whatever they may be, had failed him! . . ."

It is a story that holds the attention, told by a literary craftsman who can make his puppets talk and act like human beings. There are numerous characters, the dominating figure being Charles Moore, the medical man. There will be much speculation as to the real identity of this character.

J. A. N. C.

"TALKS WITH THE IMMORTALS." Arranged by S. Cox. (Psychic Press, 2s.)

This book consists of a series of records of seance-communications and automatic writings. From the Introduction we gather that the book owes its origin to the fact that the experiences of the compiler and his family in sittings with well-known mediums were uniformly evidential and the results of their home circle highly encouraging. Certainly some of the evidences presented were well worth recording. The experiences with professional mediums are given in the first part of the book; the second part is devoted to the Home Circle results and these contain much of a challenging kind. Several great names come into the account—Euripides, Euclid and Plato, for example. There is much that is very curious and interesting in this portion of the book. The communicators talk sensibly and wisely, which removes one of the objections associated with "great names" in psychic messages. The third part of the book gives the automatic writings of M. E. C., in which many questions are capably and sometimes very finely answered. An exalted morality is everywhere taught.

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Camberwell.—The Central Hall, High Street.—June 23rd, 11, Service; 6.30, Mr. Edward Keith. Wednesday, 7.30, Public Meeting at 55 Station Road.

Richmond Spiritualist Church, Ormond Road.—June 23rd, 7, Mr. Carpenter, address. June 26th, 7.30, Miss Herbert, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—June 23rd, 3, Lyceum; 6.30, Mr. P. J. Hitchcock, address.

Cricklewood.—Ashford Hall, 41 Ashford Road.—June 23rd, 6, Mrs. Lane. June 26th, 3, Circle; 8, Rev. G. Nash.

Brixton.—17, Ashmere Grove, Acre Lane.—June 23rd, 11.15, Mrs. A. Boddington, Open Discussion: "Psychometric Sensations". Tuesday, 8, Developing Class (few vacancies). Friday, 8, Psychometry and clairvoyance, Mrs. A. Boddington.

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