

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by **DAVID GOW**

No. 2535. Vol. XLIX.

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Love comforteth like sunshine after rain,
But Lust's effect is tempest after sun;
Love's gentle spring doth always fresh
remain,
Lust's winter comes ere summer half be
done;

But there are so many books to-day dealing with this subject in a very complete way that we may be excused from entering upon it in these pages. There is, for instance, a book by Andrew Jackson Davis, *The Ethics of Conjugal Love*, which goes thoroughly into the matter, especially from the spiritual and psychical points of view, other volumes of his dealing more fully with the physical aspect. Meantime we may remember that this is a rudimentary world and that marriage at its best here is necessarily imperfect, tentative and experimental.

NOTES BY THE WAY.

THE EVOLUTION OF DREAMS.

Dreams may be of many kinds, but as a rough general classification we might divide them into three classes. (1) Those which have no significance, being simply the results of some bodily disturbance, merely confused thoughts passing through a mind disquieted by physical conditions. (2) Dreams in which impressions from the unseen world are received by the sleeper but are coloured by contact with discordant conditions, with confused and fantastic results. (3) The dreams in which, with relative clearness, the future is very accurately foreshadowed or the dreamer is brought into touch with spirit life. Students of the subject are familiar with all three divisions. Those who are not only students but can speak from personal experience and observation maintain, and as we believe correctly, that in the examples coming in the third division there is often evidence of spirit-aid and direction. There are many instances of the fact, and they are increasing, for to-day the contact between the two worlds is becoming very widespread and definite, since the pressure of daily life is producing a general condition of sensitiveness and receptivity which was formerly only exceptional.

THE PROBLEM OF MARRIAGE.

"What are the fundamentals of mating in the human species?" asks E.V., a correspondent in the West of London, who wonders how far spiritual forces are concerned in the matter. This is not an easy question; indeed it would require a whole book to reply to it fully, and it would hardly be possible for anyone to write on the subject with complete knowledge. But putting the case very briefly, we should say that the fundamental question in marriage would be spiritual affinity, but even this alone would be insufficient in a material world, for physiological considerations have also to be taken into account. We can only neglect the body at our peril. But it does seem that many, perhaps most, marriages are founded simply upon physical attraction (magnetism, sensation), and if this is not accompanied by some degree of mental and spiritual harmony it is short-lived and ends always at last in weariness and disillusionment. There is a tendency always for the

DISTINCTIONS AND DIFFERENCES.

In an editorial, in a recent issue of the *Two Worlds*, it is remarked that the difference between, what are called, the physical and the spirit worlds "is not a difference of actuality but a difference of apprehension". There is a very deep truth here and it has a wide application. It carries us beyond the Shakespearean dictum that "there is nothing either good or bad but thinking makes it so". It brings us very sharply face to face with the humiliating fact that we dogmatise a great deal about the divisions and differences between things without seeing that these distinctions are rather in our own minds than in the things themselves. It is true that we are compelled to classify things and make divisions between them for the sake of clearness of idea, but the process tends often to be carried too far and many minds are closed up into small compartments by their own thinking, although they are fondly persuaded that the bars and barriers which they unconsciously set up have a real existence. In his last address to the London Spiritualist Alliance Sir Oliver Lodge mentioned a message from Raymond, who said that F. W. H. Myers had told him of the mistake that is made in our tendency to divide things up and put them in categories as being wholly distinct, for in reality these divisions do not exist.

MR. HORACE LEAF.—Mr. Leaf sails for the United States to-day (Saturday, August 10th). He will lecture and demonstrate psychically during the last week of the famous Lily Dale Assembly, and then go to New York City to take charge of the First Spiritualist Church for two months. After that he will tour through U.S.A., and Canada, visiting the British West Indies before returning home. Mr. Leaf will act as Fraternal Delegate of the Spiritualists' National Union (Great Britain) during his tour.

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THE VALIANTINE SITTINGS IN BERLIN.

By H. DENNIS BRADLEY.

(Continued from page 363)

My wife and Mr. and Mrs. Valiantine left Berlin on the early morning of May 13th, and my wife informs me that Frau von Dirksen was most charming and affectionate in her manner towards them when they were making their departure, and Frau von Dirksen, her family and her friends were certainly courteous and charming to me during the whole of the time I was in Berlin. Frau von Dirksen herself appeared to be genuinely interested in psychic research, but members of her family were unquestionably opposed to her interest in the subject. Her married daughter, Baroness von Rheinbaben, told me personally that she did not approve of it. Despite this, however, she sat at one of the seances during the time I was there. Frau von Dirksen's family, friends and associates belong to the small monarchist set in Berlin. Many of them are intimately connected with the ex-Kaiser and the members of the German Royal family. In the many long talks I had with Frau von Dirksen she displayed herself as a very extreme royalist. She told me, in the presence of my wife, that her one hope and desire was that as soon as it was possible Germany should wage a war of revenge. She made this statement two or three times, and she also made the same statement to Mr. Hannen Swaffer, when she met him in Berlin in the early spring of this year. I argued with her in a very strong, but friendly, manner, and asked her whether it was her wish that the lives of the youth of Germany should again be offered in sacrifice to further ghastly and futile slaughter. She replied that "we all have to die sometime and that nothing could be finer than to die for one's country!" I observe, however, that persons who express these patriotic sentiments, as a rule, take every precaution to ensure their own individual safety, in order that they may die in their own beds. The remark applies not only to women, but to many of the militaristic German rulers who took very good care to preserve their own lives.

In view of the false allegations made by Frau von Dirksen some weeks after my departure from Berlin, she may find it difficult to explain, why, on Saturday, May 11th—one day before the series of Berlin sittings ended—I received an intimate note from her, as follows :

Dear Herbert,

Many thanks for all your kindness. I assure you in the next war you shall *not* be killed by me.

(signed) VICTORIA V. DIRKSEN.

In view of the allegations which were afterwards evolved of systematic fraud on the part of Valiantine, how can Frau von Dirksen possibly explain the letter she sent to me in London, written immediately after the conclusion of the bulk of the sittings, the recollection of which was then fresh in her mind, and only one day before Valiantine left Berlin, in which she says: "Thank you for all your kindness"? Is it feasible to write to me and thank me for bringing to her house a man she considered was cheating? It is far more logical that Frau von Dirksen was only persuaded to this belief afterwards by those who were antagonistic to the subject. In fairness to the German people, I feel that it is only right to say that the views expressed of "a war of revenge" are, in my opinion, only held by a fractional minority of the nation. I know

Germany—from North to South—very well indeed, and have spent long periods in that country, both before and since the War. I have visited Germany regularly for the last few years and have spent a considerable period of time there. I have mixed with the various classes of society, and in 1926, as a member of the English Committee, I was present at the P.E.N. International Congress of writers in Berlin. I can assert emphatically that so far as the great majority of the German people are concerned, they are entirely opposed to a "war of revenge". They are studious, hard-working and progressive people, and they fully realize the futility and waste of warfare. They do not conceal their deadly opposition to the small Royalist set, who express such ideas as those which Frau von Dirksen expressed to me.

Throughout the whole of the time spent in Berlin I must emphasise that, with the exception of Frau von Dirksen's remark to me on Sunday, May 5th, when she asked me whether I was sure it was not Valiantine who touched the sitters, not one word was said either to me, to my wife, or to Mr. or Mrs. Valiantine, conveying any suggestion whatever that Valiantine was not genuine, and not one word of implication was made that any action whatever on his part could be interpreted as being fraudulent. Had such a suggestion been made it would have been handled immediately and the proofs would have been demanded.

I have said that this series of sittings was comparatively negative in evidential results. In the circumstances they could hardly have been otherwise. Imagine my amazement, however, when I received a letter, written by Dr. Gerde Walther, of Munich (who was Private Secretary to the late Baron Schrenck-Notzing)—*eleven days* after Mrs. Bradley and Mr. and Mrs. Valiantine had left Berlin, saying that Frau von Dirksen had written her. I quote from Dr. Walther's letter verbatim :

She suddenly wrote to me a strange letter in what seemed to be a rather agitated manner. Valiantine had been *exposed in Berlin*, and, therefore, nobody would care to read about a fraudulent medium.

Dr. Walther was apparently not inclined to accept Frau von Dirksen's statement, and wrote to her to that effect. Dr. Walther, in her letter to me, added that she had asked Dr. Süner (editor of the *Zeitschrift für Parapsychologie*) for particulars of the exposure, but that he replied, saying, he "did not think it was an exposure at all, at least not an exposure *in flagrante*, which was the only one that really counted in his opinion". He added that it was Dr. Kröner and his wife who *thought* it was fraud. (Dr. Walther wrote in parenthesis that she was astonished at this because Dr. Kröner was looked upon as too credulous in the law-suit of the clairvoyante Mrs. Günther-Geffers). It was also said that Mrs. Kröner *thought* she felt Valiantine's leg, etc. Dr. Walther, added in her letter to me, "I am sorry I was not present, perhaps I could have said something against the 'exposure' then . . . I know how people 'expose' mediums; I am quite sick of all the rubbish they say against Rudi Schneider."

I replied to Dr. Walther, as follows :—

Dear Dr. Walther,

I have now found time to answer your letter in detail. If Excellenz von Dirksen wrote to you and said :

"VALIANTINE HAS BEEN EXPOSED
IN BERLIN,"

she has written an absolute libel and a lie. During the whole of the time that Valiantine was in Berlin, and until after he had left, there was no allegation of fraud made against him. Mr. Valiantine, his wife, and Mrs. Bradley left Berlin on May 13th. The first intimation of any allegations against Valiantine was when I received your letter of May 24th. My opinion is that Frau von Dirksen is an emotional woman. At the same time, the allegations she has made are scandalous. I am informed that the daughters and all the family are very much against psychical research, and, unquestionably, there has been very considerable animosity brought to bear in this matter.

I should be indebted if you would let me have Dr. Kröner's address, as I shall write to him immediately, and I shall handle the matter fully and in detail in the English Press.

It was not until June 9th, four weeks after leaving Berlin, that any direct statement came from Frau von Dirksen to us. It came in the form of a letter, as follows:—

Berlin,
Margarethenstr. 11.
9/6.

Dear Mrs. Bradley,

I am so sorry that I must tell you: that we are all here in Berlin convinced, that Mr. Valiantine was not quite open in his sittings. I should not have mentioned it, if the gentlemen of the Okkult Society would have been contented with my silence. Dr. Kröner will write to your husband and so I am obliged to tell you, that there is no possibility of my believing in Mr. Valiantine's honesty. The private sitting he gave me was so absolutely unreal, I saw all his actions and his movements, his sound instrument, and only in the belief that *something* really would happen, I kept quiet. In this private sitting Valiantine made his false actions so clearly that he must have believed me to be very dense. I am awfully sorry not to be able to say different, but of the article from Dr. Kröner you will see what has happened.

Yours sincerely,
VICTORIA V. DIRKSEN.

Mrs. Bradley then replied to her, as follows:—
June 12th, 1929.

Dear Frau von Dirksen,

The statements contained in your letter of June 9th, are not only untrue—they are in contradiction to the statements which you made to me when I was your guest in Berlin. Your letter is vague and inexplicit. I entirely fail to understand exactly what you mean when you say:—

"Mr. Valiantine was not quite open in his sittings."

This term is quite meaningless. The fact that you may have failed to receive evidential communications is no reflection whatever upon the genuineness of Mr. Valiantine's mediumship. If you possessed any experience whatever of psychic phenomena you would understand that it is impossible for any medium to guarantee satisfactory results. He has no knowledge of what may, or may not, come through. The communicants from another sphere are not merely at our beck and call.

It is not surprising that the seances held at your house were comparatively negative, for the atmosphere of doubt and suspicion was such that the spirit voices found the utmost difficulty in manifesting with such a barrier of antagonism.

You will remember that after the first three

sittings, my husband, when he was in Berlin, wrote to you and told you that he considered the conditions so unsatisfactory, and the behaviour of the sitters so disturbing, that it was a waste of time to continue the series. You will remember also that Mr. Valiantine returned the sum which you contributed towards his very expensive passage from America. It was only because you pleaded so hard with him that he permitted them to continue. Despite your protestations that you would insist upon the necessary conditions being observed, after my husband returned to England, your daughter herself admitted, in front of several witnesses, to having stretched out her arms to touch the trumpet—a procedure which she was warned not to do, and one which would not only destroy psychic manifestations, but might also prove physically injurious to the medium. There is no doubt whatever that other of the sitters were also behaving in this way at other sittings.

In regard to the private sitting Mr. Valiantine gave you, of course, you could see all his actions and his movements—that is the object of such a sitting, but to suggest that he would be so stupid as to behave fraudulently in your full sight is not only absurd, but utterly illogical.

There is one question which you and any others who may have sat with Mr. Valiantine in your houses in Berlin *must answer*:

WHY DID YOU NOT ACCUSE
VALIANTINE OF FRAUD AT THE
TIME?

That is the first and immediate principle of all Spiritualists and psychic researchers. To make an accusation some weeks afterwards entirely disqualifies your allegations.

My husband desires me to inform you that he will be glad to receive Dr. Kröner's letter as soon as possible, and also any communications which may be directed to him from any other members of the Okkult Society. He will then deal with the whole matter openly and in detail, publicly in the English Press.

You must remember that six years of intensive psychic research work can in no way be affected by these few negative sittings, under deplorable conditions. A vast accumulation of irrefutable evidence has been collected not only in England, but in America, Italy, Brazil, and many other countries, under Mr. Valiantine's remarkable mediumship.

The full records of some hundreds of seances have been published in detail, and those records bear the testimony of innumerable persons of great repute, whose names are internationally famous.

The sittings held at your house in Berlin were negative. You and your sitters are at liberty to form any individual opinion you may wish, but under no circumstances must you dare to make any accusation of fraud against Mr. Valiantine, unless you are prepared to prove, with witnesses, that he was deliberately *caught in the act of cheating*. This you cannot now do since you omitted to make such an accusation at the time, either to me or to my husband, and any allegations that you may subsequently make will be very firmly and severely dealt with.

Yours sincerely,
MABEL E. BRADLEY.

Frau von Dirksen evidently found the logic of this letter beyond her capacity for reply. So, apparently, she sought the assistance of Dr. Kröner.

(To be continued.)

To "CANONICUS."—We have your letter, but as you do not give your name in addition to your club address we are unable to deal with it.

FRANCIS R. FAST.

(AN APPRECIATION.)

BY HORACE LEAF, F.R.G.S.

Mr. Francis R. Fast will always be remembered for his brilliant defence of Mr. Arthur Ford in connection with the Houdini messages. His pamphlet, *The Houdini Messages*, leaves nothing to be desired in bringing out the importance of the communications conveyed by Mr. Ford to Mrs. Houdini from her late husband, the famous "handcuff king".

This defence is much more than the effort of a friend to support a friend; it is an endeavour to see justice done to Spiritualism.

I first met Francis Fast during his brief visit to England in 1927, and was immediately struck with his enthusiastic, balanced love of Spiritualism. Here was a man who feared nothing and would dare everything for the Cause he had espoused, and when I met him in New York my convictions were confirmed.

During the two months that I officiated as pastor of the First Spiritualist Church of New York City I found him one of the strongest pillars supporting that church. Without his co-operation my work would have been much less successful. This may be said of the work of the church as a whole. At every meeting his quiet personality pervaded and his genius for organisation was obvious. Little was said by him but much done. No task was too insignificant, no sacrifice too great. This is saying much of a man whose business activities take him daily to the heart of Broadway to handle big financial undertakings which require absolute certainty and no neglect.

Mr. Fast does not limit his support of Spiritualism to mouth and pen. A great believer in the importance of literature he "runs" the bookstall at the church, and hereby hangs a tale. This bookstall must cost him a considerable sum of money every year, for he insists on buying many of the books that he sells! His activities in this way are not limited to New York City nor even to New York State. I frequently accompanied him to other parts where he was forming "home circles", usually among business associates, and these groups he endowed with the nucleus of a library at his own expense.

Few Americans take so keen an interest in the historical and beautiful features of their native land. Fortunate indeed is the individual who can obtain the services of Francis Fast as guide through the mazes of New York City. I, at least, can never thank him sufficiently for his courtesy, untiring zeal and brilliant exposition of the wonders of the great American metropolis. Under his tuition I learned in a few weeks more than many Americans know of this city after living in it a lifetime.

To place Mr. Fast in a psychic category is no easy matter. He would claim not to be a medium, and in the ordinary meaning of that term he is perhaps right; but he is naturally sensitive and, through that, an invaluable investigator. He would lay no claim to being scientific, although he is naturally logical; nevertheless there is no better "sitter" from a mediumistic point of view. He has that instinctive sympathy so essential to obtaining the best results from mediums.

Mr. Arthur Ford would be the first to ascribe much of his remarkable success as a medium to the sympathy of Mr. Fast, who encouraged and "nursed" the psychic powers of his protégé. It is such men as Mr. Fast who make a Cause worth supporting. There is nothing spectacular about their labours; they are content that others shall have the limelight; their chief joy is in knowing they are doing the best to forward something which will confer a benefit on humanity. Of this kind is Francis R. Fast, and we British Spiritualists are glad to have him work side by side with us for God, the world, and the Hereafter.

A MEDICAL MAN'S TESTIMONY.

Dr. Emerson Arnold, a physician and surgeon residing in London, has sent us a letter which he had previously submitted for publication in *The Lancet*. The editor of that journal decided, however, that he could not see his way to print this, a decision which it would not be proper for us to comment upon. In a covering note to LIGHT, Dr. Arnold says:

As one who has completely overcome his "scientific" prejudices and become a convinced believer, after patient experiment and careful study of the evidence, I have long deplored the ignorance and apathy of my profession in a matter which so vitally concerns them. After thirty-five years' experience in many lands I am deeply impressed in my daily professional work with the importance to both doctor and patient of an appreciation and practical application of psychical and Spiritualistic facts, the complete ignorance of which, on the part of the leaders of my profession, is deplorable.

We give below, with permission, the letter referred to above:

PSYCHIC PHENOMENA AND MEDICAL SCIENCE.

To the Editor of the *Lancet*.

Sir,—I have recently had the opportunity on several occasions of *seeing*, under conditions entirely precluding any question of fraud, the emanation in quantity from the body of an entranced person of a peculiar white material which exhibits extraordinary properties.

This substance, under the name of "Ectoplasm" or "Teleplasm", is now well-known to psychical researchers, who have partially elucidated its mysteries. But I look in vain in any text-book of Anatomy, Physiology or Pathology for the slightest reference to it. With a few honourable exceptions such as Richet, Geley, Schrenck-Notzing, Bozzano, Lodge, Doyle, Tillyard and Dr. Crandon of Boston, scientists and medical men seem to know nothing of it and apparently seek to learn nothing.

Yet it exists and is of the greatest possible interest. To tell me that it does not exist is as futile and ridiculous, after the published evidence of others, and my own humble experience, as to tell me that the femur or the liver does not exist, or that tears and the pancreatic juice are figments of the imagination. I have *seen* this substance, and at a distance of only a few inches have watched it and observed its extraordinary changes and behaviour; and I have photographs of it.

Moreover, in the course of several years' close and careful study and observation, I have satisfied myself absolutely that the other main psychic phenomena, both physical and mental, are true and real, notwithstanding their occasional, or even frequent, fraudulent imitation.

These facts, for facts they are, are of the utmost and most vital importance in their implications, not only in relation to philosophy and spiritual questions, but in connection with human life and death and the human mind and body in health and disease.

Is it not, then, a matter of reproach to Medical Science, and especially to physiologists and pathologists, that these phenomena are ignored and their investigation left almost entirely in lay hands?

Mere denial of the facts, and a refusal even to enquire into and investigate them, is puerile. It is worse than that; it is the attitude of an ignorant, sulky child, unwilling to learn!

LETTERS TO THE EDITOR

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

THE VALIANTINE SITTINGS IN BERLIN.

Sir,—Mr. Dennis Bradley has been kind enough to forward me a copy of his excellent account of the Valiantine Berlin sittings for perusal.

I should like to state, in connection with this affair, that I, myself was unfortunately unable to be in Berlin at the time of the sittings, having been engaged in the fulfilling of a concert-tour in Iceland. Had I been in Berlin I should certainly have brought all my influence to bear upon the responsible parties, with a view to securing better conditions at the sittings. At least there would have been one more supporter present on several occasions. In any case, I am free of all responsibility for what took place in Berlin, as I distinctly stated, previous to Valiantine's arrival and my departure that, if good results were to be obtained, the conditions laid down by Mr. Bradley and the medium would have to be carefully observed, and novices and sceptics should be eliminated as much as possible, the circle to consist predominantly of experts and confirmed believers. Had this stipulation been adhered to I am certain that the result would have been very different.—Yours, etc.,

FLORIZEL VON REUTER.

Schloss Wiesenburg (Mark), Germany.

MEDIUMS AND ABNORMALITY.

Sir,—Being myself a medium, I would like to offer a mild protest against the tendency to refer to mediums as being prone to eccentricities. Who has not some little foible of this kind? And why should people say in a tone which suggests pity, "Oh, well, he is a medium so we must excuse him"? In the course of a long experience of men in many walks of life I have met very many who, without having the excuse of the mediumistic temperament, yet, nevertheless, had pronounced human weaknesses and peculiarities exceeding any which I have ever met with in my acquaintanceship with mediums.

Why is the poor medium singled out for criticism, especially when he is so often harassed and perplexed by the attentions of those persons who pose as scientific psychical researchers (but who had far better be occupied in some other direction)? Why emphasise the medium's abnormality, until, in sheer desperation, he feels inclined to place his critics on W. S. Gilbert's "Mikado" list, amongst the people who never will be missed?—Yours, etc.,

LEIGH HUNT.

Dollis Hill, London, N.W.

FROM THE "OCCULT REVIEW." We are indebted to the *Occult Review*, of August, for the following kindly reference: "It is a pleasure to see the name of Mr. David Gow placed immediately beneath the title of *LIGHT* as its editor, a position which he has fulfilled so excellently for so long a period. He is not only the editor but a writer in chief from week to week. The leaders in *LIGHT* are his, to the best of our belief, and so are the 'Notes by the Way', and 'Rays and Reflections'. Under his auspices *LIGHT* continues to maintain its status, not only as the most influential weekly journal devoted to psychical research in this country, but also throughout the world. We learn with satisfaction that Mr. Gow is publishing some of his poems in a small volume. His metrical gift was conspicuous in the old days, and it would take a very large book indeed to comprise all his output, grave and gay included."

It is because I have satisfied myself of their reality by personal investigation, and know them to be true, that I venture to submit that it is the bounden duty of our profession to recognise the actuality and importance of these so-called psychic phenomena, and to take up without further delay their systematic and patient examination and study.

Certainly they are elusive, variable and inconstant, and their investigation is beset with subtle difficulties. It is above all essential that it should be entered upon with an open mind free from all prejudices. We must, as the late Professor Huxley enjoined, sit down before these facts with the open mind of a little child and humbly follow wherever Truth may lead; however iconoclastic and disturbing to preconceived theories and cherished beliefs, and, one may add, to reputations and to vested interests, the journey may prove.

The truth cannot be ignored with impunity, and if scientists and medical men and women obstinately cling to their scepticism, and persist in their refusal to accept and investigate these phenomena, I venture to prophesy that the time is not far distant when they will be proved as foolish as the astronomers and ecclesiastics in the past, who refused to look through the telescope of Galileo.

I am, Sir, yours faithfully,

EMERSON ARNOLD.

M.D., B.S. Durh., M.R.C.P., Lond.

"THE MEETING OF THE FOUR."

A somewhat disconcerting, but also an instructive, experience was mine at one of the meetings of a circle which was held weekly for upwards of three years. There were nine of us present. During the course of the sitting, whilst a North American spirit was speaking through the chief Medium (Mrs. Treadwell), our hostess was suddenly controlled by a second North American spirit who at once proceeded to hold a brisk conversation with the spirit controlling Mrs. Treadwell.

It was evident that the two spirit people concerned fully understood each other, and their gestures and manner of speech were interesting us very much, when another member of our circle suddenly joined in the conversation! He was being controlled by a third North American, a spirit whom we had all heard from before.

I need hardly say how specially interested I was, for, although I did not understand a word which was spoken, these three spirits were plainly seen by me, clairvoyantly. My whispered descriptions of them to the sitters next to me were noted, but hardly had I finished detailing what I saw than I, too, was controlled!

Afterwards I was told that the scene was one to be remembered. The North American who controlled me ended the proceedings with what was evidently a prayer, and the other three spirits seemed to express in their gestures and comments their approval of this manner of concluding the sitting.

The reader will doubtless enter into the feelings of the leader of the circle when he said that with four out of nine sitters controlled he began to wonder what would happen next. However, his trust in the chief spirit guide was rewarded by what was an unique experience to the five sitters who had remained in normal condition.

Additional confirmation was given to this incident when shortly afterwards these four North American spirit people manifested at a physical seance—with Mrs. Everitt as Medium—each responding to the name he had given at the former seance, and one of them (who spoke English well) referring—in the direct voice—to "the meeting of the four".

L. H.

LIGHT.

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GENIUS AND ITS FORESHADOWINGS.

In his recent article in these pages Mr. Arthur Machen—whose distinction as a novelist and essayist we acknowledge in passing—observes that Shakespeare "did not look upon himself as a mighty genius, a great creative artist, a profound master of psychology, or the deepest thinker that the world has ever seen". And he went on to remark that "much of the very highest literature is done unconsciously".

There is a whole volume of philosophy in that last observation, and it does not apply only to literature or even to Art in general, although literature naturally supplies us with some of the most outstanding instances.

Self-consciousness, it would seem, is incompatible with great achievements of any kind. The genius may in his ordinary life be known as an egotist, he may have those little personal vanities at which we can only smile, as in the case of Wordsworth, who could none the less give us such sublime poetry as "Tintern Abbey" and "Intimations of Immortality". The fact remains that generally speaking the artist must lose himself in his work if he is to produce masterpieces. He must become unconscious of his personal share in what he is doing.

Much has been written on the question of Mediumship and psychic faculty as being closely connected with the manifestations of genius. Certainly they are allied, but the connection is not so close as many appear to suppose. The same power may well be at work, but it is expressed on very different levels. The genius is the instrument of the highest form of truth—*impersonal* truth. He is at his best a Medium for the Universal Spirit which finds utterance through his mind. The psychic element may come in intermittently as it did in the case of Shelley and Strindberg—to mention two notable examples—but this, although significant enough, shows that there is a distinction to be drawn. The psychic element in such cases is simply a kind of by-product.

Swedenborg—one of the greatest minds in history—possessed remarkable psychic powers, but he revealed them only incidentally, as in his clairvoyance; the instances are too well known to need repeating here. Through all his long life Andrew Jackson Davis, who gave us one of the most magnificent philosophies of life in the history of the world, was never at any time a Medium, as he several times pointed out. His work was produced as a result of what he called the "superior condition" in which he, for the time, passed out of the personal conscious

state and became clairvoyant in the most exalted sense of the word. He had frequent experience of those illuminations of which Tennyson wrote as occurring occasionally to himself.

"Unconsciousness" is a word commonly used in connection with states of trance and inspiration. But a truer phrase would be "higher consciousness" in which the personal consciousness is rather swallowed up than extinguished. For the human spirit is never at any time unconscious. The personal identity or individuality is never lost. It is rather enlarged, unfolded. Its life is enriched, as all our lives may be enriched, by becoming blended with the life about us at its highest rather than its lowest levels. Psychic phenomena and psychic faculty give us hints and gleams of the tremendous powers within us. But they should be treated rather as a kind of index or table of contents to the Book of Life than as including within them the whole great volume. Even genius itself is at present in what perhaps may be called the abnormal stage. It is rare and in its eccentricities sometimes in rather painful contrast to the healthy normal life of the average. That is because it is a kind of promise or prophecy of a stage yet to be unfolded in the life of the race at large, but at present not truly proportioned to it. The genius is the fore-runner of a type yet to be evolved; and those psychic powers which are now being widely manifested in mankind are doubtless the dawning of new and higher powers to be developed when man as a spirit knows himself for what he is. It means the unfolding of Life, for Life must unfold and rise gradually to ever higher levels. That is the Universal Law and not all the powers of hell can prevail against it. So we may live unafraid, and contemplate the future with tranquillity.

THE KABBALAH AND THE OCCULT SCIENCES.

Many of those who take up Mr. Arthur E. Waite's latest work, *The Holy Kabbalah* (Williams & Norgate, 30s. net), will find matter of special interest in the chapters (Book XI), in which that learned writer discusses the question of Magic and Occultism, using the term Magic in its ordinary acceptation and not with any suggestion of its including the idea of Divine Wisdom.

He points out that a study of the Zoharistic writings shews that the Speculative Kabbalah is not concerned with evocations of spirits or "the bewilderingments and other mummeries of ceremonial magic". But it does treat of the power resident in Divine names and mysterious power of words, and into this question, Mr. Waite goes very fully. He has much to say concerning the Kabbalah in relation to astrology, the Doctrine of Signatures, Alchemy, Freemasonry, and the Tarot. As to Palmistry it is interesting to read that "the lines of the hand are believed to show forth great mysteries". But these things to our author are fantasies. They are not of the essence and truth of things.

The book, however, covers in its 620 pages, and more, too large an area of the history of and commentary on the literature of Kabbalism to be adequately reviewed even in a long article. Mr. Waite discusses amongst other subjects the Post-Christian Literature of the Jews, the source and authority of the Kabbalah, the "written word" of Kabbalism, and its doctrinal content in respect of God and the Kabbalah and other channels of secret tradition. It is, in short, a treatise in the author's own vein, with a wealth of learning, marked by all that ability as historian and critic which has given him an abiding place as an authority in the literature of mysticism and cognate matters. As such it will be consulted by students of these subjects, and may well have a peculiar appeal to questing and studious minds amongst the Hebrew race.

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SIDELIGHTS.

The *Derby Daily Telegraph*, of the 19th ulto., gives an account of a Derby woman, Mrs. W. Gilbert, who is painting pictures under the inspiration of a spirit, who claims to have been a painter in Rome about 300 years ago. Mrs. Gilbert, it is stated, paints flowers and gives them their correct Italian names. She also shows powers of forecasting future events. She believes that it is a condition of her gifts that she should not use them for monetary gain.

* * * * *

In *Psychica* of July 15th, M. Roger Rougier of Avenue de Saint-Ouen, Paris, describes a premonitory dream, in which he found himself in a café near the Gare Saint-Lazare. A tape-machine close by was announcing the racing results, each result being heralded by the ringing of a bell. (Ordinarily the machine is mute.) Three times the winner was given as "No. 6", no name of any horse being disclosed. In his dream M. Rougier commented on this fact to a neighbour who remarked: "Yes, Monsieur, and it is not finished, for to-morrow in the Grand Prix event No. 6 will also win."

* * * * *

Next morning on rising M. Rougier reflected that the Grand Prix de Paris would not be run that day (as the dream seemed to indicate) as that race was not due until some three weeks later; but he learned from the newspapers that an important event was to be run at Vincennes—the Prix du President de la République. He made a small bet on the sixth horse, "Cyclone", which won at long odds.

* * * * *

The *Daily Dispatch* (Manchester) gives an account of a case in which two married women, engaged by the police to investigate an alleged case of fortune-telling, were accused by the defending solicitor at Liverpool of having acted as *agents provocateurs*. The case was one in which a woman Spiritualist was summoned for pretending to tell fortunes. The charge was dismissed, the presiding magistrate saying that there was disagreement on the Bench.

* * * * *

Many accounts have been given in the Press of the appearance of the "ghostly priest" at the Holy Cross Priory, Leicester. The spirit, it appears, has been seen and heard by several of the Dominican brothers at the Priory, and the affair has naturally stirred up a considerable amount of controversy, although the case seems to be thoroughly well authenticated. The Rev. D. Morse-Boycott, writing in the *Daily Express*, of the 26th ulto., says: "Most ghost stories leave you doubting even when sympathetic. But here is an apparition, treading its old haunts, seen by a number of monks and lay-folk on different occasions, speaking to the prior at the altar: 'Pray for me, I need your prayers and the prayers of my people'; and being testified to in a restrained manner." Mr. Morse-Boycott believes in this priestly ghost, and relates a number of stories of hauntings and apparitions. His conclusion is rather startling. He finds in these things "a great mystery", and he concludes: "It is not against the Christian religion. And it has nothing to do with Spiritualism."

LABELS IN SPIRITUALISM.

BY MRS. JOHN MENZIES.

One cannot be long in the Spiritualist movement—especially as a worker visiting different societies—without realising that professing Spiritualists are divided into two schools of thought. Roughly, the adherents of the one school call themselves "Christian Spiritualists", while those of the other, using no label, are mostly affiliated to the Spiritualists' National Union.

A few days ago the following incident occurred: A friend, a speaker in the movement, visiting one of the Christian Spiritualist centres, was urged by its leaders to boycott those churches and societies not calling themselves "Christian".

Personally I am proud and happy to call myself "Christian", however unworthily, and to work in my humble way under that flag. In our present earth-stage of existence we surely have only a dim idea of the beauty and completeness of that Great Human Soul through whom the indwelling Christ seems to have reached His highest manifestation. But can there be a more unchristian point of view than to condemn our brothers and sisters who do not see as we do, but who yet, following their own judgment (as we are all bound to do), are doing God's work in the world? This, surely, is the attitude which animated the Inquisition, and which, permeating all forms of fanaticism, is responsible for the many divisions in Christendom to-day.

Here, indeed, are bigotry and obscurantism in a movement which stands for Truth above all things—Truth so wide that it is universal, unlimited.

Personally, it is my hope and belief that the incident quoted above was an isolated case, not a typical one; something that could not happen in the average "Christian Spiritualist" community, where the members honestly endeavour to carry out the teaching of their great Leader, even paying heed to the command, "Judge not", and fostering the grain of mustard seed and the smoking flax!

Many of us have, from time to time, been wounded by the attitude of those who speak of Jesus of Nazareth as merely "a great Medium", and are sometimes even inclined to belittle His work and teaching; but let us remember we are all "in the making" and seek to develop, each according to his own light, and instead of sitting in judgment on one another, *let us get on with the work*. Let us, for the love of Heaven, refuse to narrow ourselves down to "sects"!

Not long ago I took the services in a most beautiful church which does *not* label itself Christian; and never, since I began to speak for Spiritualism, have I been surrounded and inspired—it is the only word—by a more Christ-like atmosphere than in that building. It upheld us with a power that was almost tangible.

Again—I have never heard the Great Master spoken of with deeper reverence than on another occasion when the speaker was Mr. Ernest Oaten.

Ours is a universal religion, nothing less; and the mental outlook to which that word "universal" cannot be applied is, surely, unworthy of us, and of the cause for which we stand—the scientific proof that there is no death, and the bringing out into manifestation, in our daily lives, that Divine Christ who dwells in every one of us.

MR. THOMAS BLYTON, of "Psychecote", Canadia, Battle, Sussex, draws attention to the DUPECLO AMPLIFIER which may be used at direct voice seances. Experimental trials with two models of this instrument can be made at any time by appointment, by communicating direct with Mr. Blyton. He desires to point out that the apparatus is designed simply as a supplementary amplifier of psychic sounds and does not dispense with the human medium.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE JEWISH SOCIETY FOR PSYCHIC RESEARCH.

A NEW SOCIETY LAUNCHED.

"I am delighted to hear that a people who once had such direct Spiritual relations, as the Jews, should again turn their attention from the past to the present and make religion a living thing." This gracious message from Sir Arthur Conan Doyle was read by Miss Regina M. Bloch at the first general meeting of the newly-formed Jewish Society for Psychic Research, at Caxton Hall, Westminster, on July 17th.

MISS REGINA M. BLOCH, who occupied the chair, said, in the course of her address, that she hoped the meeting would be a historic occasion in Jewish history. She read the following provisions from the constitution of the new society:

The Society shall be a Jewish Association for the purpose of Psychic Research generally, and its Jewish aspect in particular.

It shall be known as The Jewish Society for Psychic Research—"Ha-aur Yisrael". Its objects shall be: (a) To seek knowledge of states or conditions existing in the after-life, by means of study, logical evidence and psychic demonstration. (b) To enquire into and adjust any misconception that may surround the objects of this society and the beliefs of its members as being opposed to Judaism. (c) To offer opportunities for the development of Spiritual Powers by the formation of Groups, e.g., Philosophical, Experimental or Psychic, Healing, Spiritual development, etc., subject to the sanction of the Council, who must earnestly endeavour to exclude quackery and worthless demonstrations.

Judaism was a living religion teeming with mysticism, continued the speaker. In caring for the materialistic side of life the Jew had lost traditions that once were his. The time had come to clear away the smoke from the altar fire. The Jewish people were flocking back to Zion. Would that they would flock to the Zion of the spirit!

Miss Bloch gave numerous examples of psychic interest in Jewish history and expressed gratitude to her colleagues Mrs. Blumenthal, Mr. L. Bosman and Mr. and Mrs. A. Victor, who had helped to bring about the meeting.

MR. LEONARD BOSMAN moved a resolution approving the formation of the society and pledging its support by active membership. In the course of his remarks he said, there had always been knowledge of the inner realities but so great has been material development that the world has allowed these realities to be hidden. Behind the scenes there were helpers who desired to bring them back from their materialistic ways. It was necessary to develop themselves so that they should link up with those whom the world called dead. Unseen Hebrews were helping them and messages had been received of a great call to study. From the "other side" had come a message suggesting the use of the sub-title "Ha-aur Yisrael"—Light of Israel—and he hoped that the new society would really bring light to Israel.

MR. ALEXANDER VICTOR, the honorary secretary, in supporting Mr. Bosman's resolution, pointed out that there was nothing un-Jewish in the Society's aims. With knowledge, "Le-olam Habo" (the World to come) ceased to be a promise and became a fact. The society would take active steps to guard against fraudulent mediums. They hoped to exert a spiritual influence that would make acceptable and understandable much that certain teachers would have them accept with unconvincing explanations or even without question, and in no sense were they establishing another religion. Why was a Jewish society desirable? Because a band of earnest Jews and Jewesses recognised much psychic teaching in Judaism

which had been disregarded and distorted from its real meaning. Another reason was that many orthodox Jews found their way into the psychic arena through Spiritualistic meetings held in a non-Jewish religious atmosphere. Thoughtful Jews would be the first to recognise with respect that Gentile workers for the spiritual cause would naturally view the subject from the angle of their own religion, but many of the orthodox might therefore assume that the subject was un-Jewish and might consequently leave psychic matters alone. He hoped the new society would give the opportunity of proving to the contrary.

MR. HANNEN SWAFFER, in supporting the resolution, spoke of his pleasure in being present. He had for a long time been an admirer of the Jewish people. He found the Jew in the forefront of every artistic and uplifting movement. Such an association as the Jewish Society for Psychic Research would help to break down the religious barriers, and Jews and Gentiles could sit in perfect harmony in circles. He gave an account of some of the phenomena he had witnessed, and remarked that he "stood for proved proof".

MRS. PLATNAUER, MR. ZERDIN and MR. BLAUSTEIN also spoke in support of the resolution.

The following officers were then elected: Chairman, MISS R. M. BLOCH; Treasurer, MRS. D. E. BLUMENTHAL; Director of Research, MR. L. BOSMAN; Social Secretary, MRS. A. VICTOR and Honorary Secretary, MR. A. VICTOR. Co-opted members of the Council: MRS. K. COEN, MISS S. ANIDJAH, MR. J. M. RUBENS, MR. H. L. SOLOMONS and MR. N. ZERDIN.

ANSWERS TO QUESTIONS.

QUESTION: How can we prove the statements of the spirits?

ANSWER: How can you prove the statements of spirits? You have, as in all other matters, to apply your own judgment, your own reason, your own experience, to every statement made to you. If you were as anxious, or if everybody were so anxious, to test the statements made to them by their friends, you would have nothing to do but to hold a constant session of a court of inquiry upon every assertion made to you. Your reason, judgment, and experience, these guide you daily in matters of faith and practice. Apply them to the statements made by the spirits. Believe in nothing which comes with a "Thus saith the Lord", and so forth, but take everything for what it is worth to you; and if it is worthless, honestly say so, and put it on one side, but if it is in accordance with your reason and judgment you will be able to accept and assimilate it. Test every assertion made to you, and then we think that with the qualifications and reservations just suggested, you will be in excellent condition for trying the spirits and proving their honesty and truth.

QUESTION: In some seances, under exceptional conditions, golden and marble crosses have been produced as gifts to favoured sitters. From whence is the material obtained for such manifestations?

ANSWER: Occasionally (but so exceptionally that its admission should be very guardedly accepted), these are produced by spirit-artificers of an advanced state; but the spiritual and chemical knowledge required to produce such manifestations is of a very high order; and it is only in very exceptionally-constituted circles, ministered to by exceptionally able servants, that the result is produced for the special benefit of those to whom such things occur. In the majority of cases, articles are borrowed from sources whence their abstraction would make but very little difference.

(From *Trance Speaking: Its Resources.*)

THE PERSONAL SIDE.

MR. ERNEST W. OATEN.

Ernest Walter Oaten was born in Bristol, in 1875, of Nonconformist parents. He inherited a natural ability as a public speaker from his father, who was a lay preacher and a political orator of no mean order. His earlier education was somewhat meagre, as he was sent to work at a printer's at the age of eleven. Leaving Bristol he soon migrated to South Wales, becoming interested in temperance work amongst the young, and at seventeen years of age became assistant secretary to a large Band of Hope.

Contact with psychic phenomena was made at the early age of eighteen, and young Oaten rapidly developed a gift of trance speaking, which he exercised throughout the country for some sixteen years.

In 1900 he moved to Portsmouth doing valuable work in re-organising the local psychical society and also founding the Portsmouth Spiritual Temple—still following his trade of printer. He assisted in establishing Spiritualist organisations at Southampton and elsewhere.

Returning to Bristol, in 1905, Mr. Oaten became interested in political work, and for many years acted as assistant registration agent there. The Spiritualist societies in the Sheffield district appointed him resident organiser in 1909, and in 1911 he was voted a seat on the Council of the Spiritualists' National Union, five years later becoming president of that body.

In 1919 he was appointed editor of the *Two Worlds*, which journal he continues to conduct with conspicuous ability. He is also secretary of the *Two Worlds* Company, in which office he has shewn that he possesses keen business talents.

In 1909 he married Miss A. Johnson, of Cardiff, a well-known and capable clairvoyante, whose loving comradeship has been of the greatest value in his business and his psychic work.

Not only has Mr. Oaten been successful as an inspirational speaker, clairvoyant, healer, diagnostician and public orator, but he has also gained the love and respect of many thousands who recognise in him a man of unswerving honesty, deep sincerity and profound common sense. He claims, with justification, that the deficiencies of his early education have been more than compensated by the training that he has received in contact with the spirit world. As a speaker, in the cause of psychic truth, he is in the forefront of the movement and has addressed large meetings all over the country. He has conducted numerous experiments in telepathy, and experienced travel in the spirit world, in fact, there are few psychic experiences that have not come his way. He maintains that the bulwark of his psychic life is the home circle.

It is perhaps scarcely necessary to recall that at the International Congress of Spiritualists, in London, last year, Mr. Oaten was unanimously elected president of the International Federation of Spiritualists, which important office he still holds.

A SERVICE OF REMEMBRANCE.

Mr. Walter Appleyard, J.P., formerly Lord Mayor of Sheffield, and well known as the author of *Au Revoir—Not Good-bye*, has arranged for a Service of Remembrance to take place at Sheffield Crematorium Chapel (City Road Cemetery) on Sunday, August 18th at 3 p.m. The speaker will be the Rev. C. Drayton Thomas, supported by the Rev. Frank Ballard, D.D., M.A. Mr. Appleyard will preside and a collection will be taken for the *Sheffield Telegraph* Poor Children's Holiday Fund.

RAYS AND REFLECTIONS.

A humorous correspondent commenting on the indignation and severity exhibited by Samuel after being "called up" by Saul through the woman of Endor, remarks that Saul's attitude was quite natural. "Imagine," says my correspondent, "the wrath of Sir A. Keith if he were 'called up' some years hence and made to re-light his candle." Of course, this phrase "called up" suggests an entirely wrong view of what really happens, unless we employ the phrase in the same sense in which we speak of "calling up" a person on the telephone.

* * * * *

It seems clear enough that a great deal of the confusion in psychic phenomena arises from inability to distinguish between what is done *by* the medium and what is done *through* him. The two things are apt to get mixed, with the result of that unholy mess which has set the extreme Psychical Researcher and the extreme Spiritualist squabbling for years. To these extremists everything must be either black or white, and in the contest I think the word "fraud" has become nearly worn out by incessant and unseasonable use; in which respect it rather resembles "earth-plane"!

* * * * *

I hear again of the old theory that spirit communications really come from the impersonal intelligence in Nature, a world-mind or world-soul. I seem to remember that in the first experiments in wireless, queer and jumbled messages were received by some experimenters, and I was told of a wireless telegraphist, in those days, who said that at night he got curious garbled messages coming from apparently nobody. Of course, if the matter had gone no further than that, somebody might have argued that the world-soul or world-mind was making use of wireless! To-day there is no more reason to doubt personal identity in the matter of spirit-communication than there is to doubt that the ordinary wireless message is transmitted by ordinary human beings.

* * * * *

Part of the work of the true psychic investigator or spiritual scientist is in steering the right course between wild inaccuracy and generalising, and that pedantic precision which always seem to have a sterilising effect on any idea. In the one case you have a loose and sloppy compound and in the other a straining after mathematical precision which results in preventing some things emerging at all. It would seem that the "human note" is a thing to be kept in mind all the while, for there is a precision that irritates and an excellence that becomes after a time monotonous.

* * * * *

A cold douche is a fearsome thing but its effects are usually tonic and bracing. When some fervid orator rhapsodises over the beauties and glories of Spiritualism and is replied to by a critic, who proceeds mercilessly to point out some of the faults and failures in the subject, the result usually leads to acrid controversy between the partisans of the two opponents. But it is always well for truth-seekers to hear both sides of every subject they investigate. Some years ago I told the story of a satiric gentleman who was present at a gathering of romantic people, who were saying how invariably beautiful were the names of wild-flowers. Whereupon the young iconoclast mentioned some of the names of flowers he knew, taking amongst them lousewort, mugwort, soapwort, fleabane, and stinking hellebore! Naturally his remarks were not well received. But if anybody wanted the truth about the matter they certainly got it!

D. G.

THE RETORT IRONICAL.

We referred recently to Dr. W. B. Carpenter and his fallacious judgment of psychic phenomena, which makes appropriate the following passages from a communication just received from "Ewing" (San Francisco), who writes:—

Alfred Russel Wallace's *Miracles and Modern Spiritualism* alludes to the invitation extended by Dr. Wallace to Dr. Carpenter to attend some sittings in his own home. The first one was of a negative character, as genuine seances often are, and "although strongly pressed to do so he never came again". This profoundly comprehensive experience, however, seemed sufficient to Dr. Carpenter to confirm him in his special hobby, "unconscious cerebration", and he uttered himself accordingly.

Now read Wallace's reply:

Not one of the important facts mentioned in this chapter on the authority of Medical men, nor any others of a like nature to be found in the works here quoted, are taken notice of by Dr. Carpenter in his elaborate work on *Mental Physiology* in which he, nevertheless, boldly attempts to settle the whole question of the reality of such facts! It is, *we suppose, owing to his limited space that in a work of over 700 pages none of the well-attested facts opposed to his views could be brought to the notice of his readers.*

That reminds me of another story, a similar piece of delicious irony. It was in the years when the "sand-lot orators" were fomenting labour troubles in San Francisco. One of the speakers took occasion to criticise Dr. David Starr Jordan, President of Stanford University, for changing his linen every day. This criticism of the "white collar brigade" was brought to Dr. Jordan's notice. He is a master of English and his calumniators may have anticipated an elaborate and scholarly reply. But it was brief and to the point, viz.: "Some very good people wear clean collars."

THE STUDY OF THE SCRIPTURES.

The Rev. Charles L. Tweedale has addressed the following communication to each of the Bishops of the Established Church, in reference to the recent circular letter issued by the Archbishops on the study of the Scriptures.

My Lord,

I have just received a copy of the Archbishops' circular letter on the study of the Scriptures. In it they say "that there is a fear that the new knowledge is shaking the Faith."

It certainly is necessitating a re-statement, and a scrapping of such gross errors as the "resurrection at the Last Day", and the "resurrection of the flesh" (vide Prayer Book), and of the false and absurd notions that modern spirit communication is either impossible or the work of devils. All these gross errors are at present taught and believed by the Clergy. They are as gross and false as the old notions that the earth was flat or that the sun revolved round the earth. You and the Archbishops urge a study of the Scriptures, presumably on the old lines. Such a study, if it ignores modern psychic evidence, will be worse than useless. The circular letter says "The Church is called on to give witness to the reality and claim of such things unseen and eternal." This is just the point which is of such desperate importance to-day. The big majority of the Clergy are profoundly ignorant of the spiritual objective facts, and are at least 50 years behind the times in these matters.

You are urging study. A book to be recommended for this purpose is *Man's Survival After*

Death, a work which fearlessly brings the facts to light and is a witness for the truth. No book is more needed by the Clergy at the present crisis. The Archbishops of Canterbury and York, also Dr. Davidson, the late Primate, have copies of it.

The Churches some 300 years ago opposed scientific facts. The Church dignitaries of that day refused to look through Galileo's telescope (how terrible is the truth!), and forced him to recant in the public square of Florence. The same kind of thing is in process of happening to-day, and only prompt action on the part of Church dignitaries and leaders can avoid a similar debacle and loss of prestige.

Very sincerely yours,

CHARLES L. TWEEDALE.

NOTES ON NEW BOOKS.

"THE GARDEN OF ENCHANTMENT." By Sydney T. Klein. (Rider & Co., 4/6.)

Mr. Sydney T. Klein has already gained a large circle of admirers by his previous books, *Science and the Infinite* and *The Way of Attainment*. The present volume should gain a hardly less favourable reception. It treats of fairies, but not in the generally accepted sense of the term. Mr. Klein's "fairies" are the birds and insects, and the wild creatures of Nature—squirrels, dormice and the like—as they are to be found in our gardens and country places. It is eminently a book for Nature-lovers, and contains a wealth of fascinating knowledge concerning the life and habits of the "little people", winged, furred, and feathered, of forest, field, and hedgerow. As the Foreword shows, the author clearly discerns the spiritual plan and purpose in the world, and his design is to provide his readers with a key to the good, the beautiful and the true as manifested in the beauties of Nature. He would have them gain "a sunshiny outlook", and he will surely succeed in the estimation of at least one of his readers.

LUCIUS.

"MES EXPERIENCES PERSONELLES EN SPIRITUALISME EXPERIMENTAL." By Haraldur Nielsson. (Editions, Jean Meyer, Paris. 5 francs.)

This unassuming paper-covered book is of much greater importance than its low price and modest appearance might seem to indicate. Haraldur Nielsson, who died after an operation in 1928, was the chief protagonist of the Spiritualist case in his native country, Iceland, and his support of our subject was the more valuable by reason of his important academic position—he was Professor of Theology at Iceland University.

In these hundred-and-thirty pages, Professor Nielsson gives some of his personal experiences, which began in 1904 with a "circle", the results of which left him unconvinced and bored. He felt an aversion against psychic experimentation, but later attended another circle at which a good medium, Indridi Indridason, was present. This time there was striking proof of the activity of some intelligence outside the circle, and Professor Nielsson was prompted to continue investigating. After touching on his further experiences, and discussing some of the problems of psychic experiment, he concludes:

I know that I have conversed with good and loving beings of the Beyond, and that many of those hours have been the most sacred in my life. The unfortunate ones amongst them whom I have spoken with have also enriched me with great teaching: I have learned how to open my heart to them. And how these great experiences have broken away the narrow bonds of prejudice and ecclesiastical dogmatism which cramped my soul! And how greatly have my conceptions of God and Christ been enlarged!

W. H. C.

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- Camberwell.—The Central Hall, High Street.—August 11th, 11, Service; 6.30, Mrs. H. E. Prior. Wednesday, 7.30, Public Meeting at 55, Station Road.
- Richmond Spiritualist Church, Ormond Road.—August 11th, 7, Crusader, trance address, and Miss Herbert, Clairvoyance. August 14, 7.30, Mrs. Graddon Kent, address and clairvoyance.
- Croydon.—The New Gallery, Katharine Street.—August 11th, 6.30, Mrs. K. Jarman address and clairvoyance.
- Cricklewood.—Ashford Hall, 41, Ashford Road.—August 11th, 6.30, Mr. E. Keith. August 14th, 3 and 8, Mrs. Ethel Smith.

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 Tuesday, August 13th at 7.30 Clairvoyance MRS. A. JOHNSON
 Thursday, August 15th, at 7.30... Clairvoyance ... MRS. CANNOCK

GROUP SEANCES.

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 Wednesday, 14th at 3 ... MISS MANSFIELD

PRIVATE SITTINGS.

Trance Mediumship ... MRS. ESTELLE ROBERTS
 Trance Mediumship ... MRS. BARCEL
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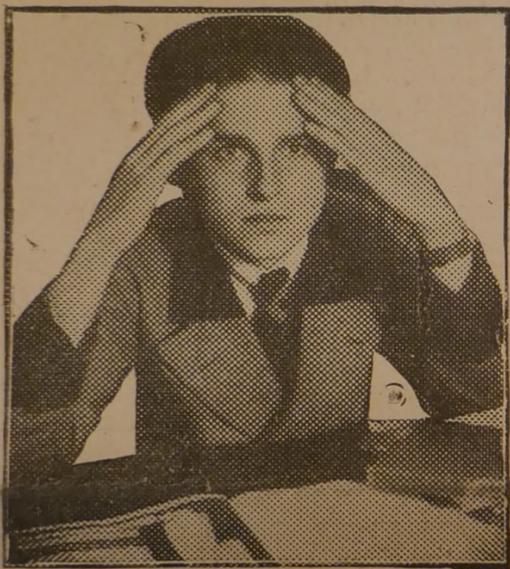
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