

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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THE GUILD OF SPIRITUAL HEALING Ltd.

"The Seekers,"

29 Queen's Gate, Kensington, S.W.7.

LECTURE

Spiritual Healing: Its Meaning and Significance

TUESDAY, November 19th,
at 8.30 p.m.

by C. A. SIMPSON, Esq.

Chairman: VICE-ADMIRAL E. A. TAYLOR,
C.M.G., C.V.O.

Jesus The Christ

FRIDAY, November 15th,
at 8.30 p.m.

by The REV. GEORGE VALE OWEN

Chairman: C. A. SIMPSON, Esq.
(President, The Guild of Spiritual Healing, Ltd.)

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SUNDAY, November 17th, at 7 p.m.

Subject:

"A Word Picture of Heaven of the Second Sphere."

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"Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

AMONGST the contents of the present issue are:—

SIR ARTHUR CONAN DOYLE AND FATHER THURSTON

PSYCHIC EVIDENCES—
SOMETHING NEW

DR. FRANK BALLARD ON PSYCHIC RESEARCH AND SPIRITUALISM

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Thursday, Nov. 21st, at 8.30 p.m.

DR. HAYDN BROWN: "Mind over Matter."

Thursday, Nov. 28th, at 8.30 p.m.

DR. S. C. DAMOGLU: "Auto-Suggestion."

Thursday, Dec. 5th, at 8.30 p.m.

PROF. ALEX. ERSKINE: "Power of the Sub-conscious Mind to Heal."

Thursday, Dec. 12th, at 8.30 p.m.

DR. B. P. ALLINSON: "The Cause and Cure of Catarrh."

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Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

No. 2549. VOL. XLIX.

[Registered as

SATURDAY, NOVEMBER 16, 1929.

a Newspaper.]

PRICE FOURPENCE

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cedently improbable—they are, as Richet has said, impossible, but they are true. There are only three ways of opposing facts: the facts must either be denied, or ridiculed, or ignored, and this, so far as we have observed, is the general attitude of our opposition whether it be from Rationalism, orthodox science or orthodox religion. All the same, as we have said before, we believe in the conflict of ideas and opinions, however violent, for only by such a process can the truth be made clear and finally established.

NOTES BY THE WAY.

SIR OLIVER LODGE AND SPIRITUAL REALITY.

We take the following from an address delivered by Sir Oliver Lodge to the students of the Westfield College, it is so pregnant with meaning:—

When I was young I used to wonder at people attending to art, literature, and music—all things which seemed to me to be imagination—and not attending to the realities studied by scientific men. Humanity seemed to be spending itself on the superficial and neglecting the real. But I got over it. I now perceive regarding what I then called the real—that reality does not lie there. The ultimate realities are not given us by the senses nor by our instruments, nor weighed and measured in our laboratories. Reality lies behind, in the unseen, in the spiritual. And that which occupies the attention of the poet and the artist is more real than the facts which we scientific men have to study.

THE CAXTON HALL DEBATE.

The debate between Mr. Shaw Desmond and Mr. Chapman Cohen, editor of the *Freethinker*, held at the Caxton Hall on the 25th ulto. was animated, breezy and frequently brilliant. Both men are skilled debaters and eloquent speakers, and the rapid sword play was a delight to witness, especially if the observer could enter sympathetically into the point of view of both parties. We who are utterly convinced of the truth of the affirmative side are quite willing that it should be tested to the utmost, knowing that nothing vital can be damaged by any form of attack, fair or unfair. But as we watched we felt we were witnessing an age-old phenomenon. A new world is introducing itself to an old one, a new range of ideas is coming in, not necessarily to supplant but rather to supplement and enlarge some old conceptions. The new has always to struggle for a foothold and gain it gradually and by slow and painful degrees. The old stands firmly on its established basis and scale of values. Very naturally there is a complaint that some of the new ideas take ungainly and undignified forms. In this instance it is urged that things are said to happen which ought not to happen, which are ante-

TOWARDS SIMPLICITY.

All spiritual gifts and qualities tend to merge into one, just as in the spirit world, as its inhabitants report, the five senses which appear to us to be separate things are found to be manifestations of *one* sense—the central consciousness. We see in this fact the promise of an immense simplification of life in the future, more especially as we know that there is a gradual increase in the sensitiveness of the race. Let us put it in this way, as an example of what may well come about in the future. At present every sensible man seeks to satisfy himself of the character and capacity of those to whose charge he entrusts his business interests and his personal welfare. It often means a great deal of enquiry—references, testimonials and the like, and these are sometimes far from trustworthy. In days to come it will only be necessary to see the persons under inquiry. Intuition will do the rest. True, the method is one already employed, but very few can accurately take the measure of others. Subconsciously, of course, we do this all the while, but the impressions are seldom clear. They are apt to get blurred or overlaid, and the pretenders may deceive by a surface brilliance. But, as Emerson put it, under this "lustrous varnish" reality is ever breaking through. Reality indeed is breaking through life everywhere to-day, and enabling us to take the measure of things more clearly than ever before and to see it as a great simplicity.

ALBERT HALL ARMISTICE MEETING.

The Albert Hall was crowded as in past years when the annual Service of Remembrance, arranged by the Marylebone Spiritualist Association, was held on Sunday, the 10th inst. Mr. George Craze, the president, who presided, again requested all present who were satisfied that they had communicated with their dead, to rise in testimony. As on previous occasions, practically the whole of the assembly rose immediately. It was an impressive moment. Mrs. Hewat McKenzie, Miss Lind-af-Hageby, the Rev. C. Drayton Thomas, Mr. Hannen Swaffer, and Sir Arthur Conan Doyle, who had just returned from a lecturing tour in Sweden, gave short addresses, and the Duchess of Hamilton read extracts from Revelation, and from the works of Anna Kingsford. A fuller report will be given in next week's LIGHT.

MATERIALISATION PHENOMENA IN NEW ZEALAND.

A REMARKABLE RECORD OF SEANCES.

Mr. E. H. Saché, of Auckland, New Zealand, has sent us a long and detailed report of a series of sittings with the Medium Mrs. Lily Hope. The report, which occupies nearly forty closely-typed pages, is too long to reproduce in full but we give below some of its more important features. The sittings were held in Auckland, N.Z., in June, 1929. The Medium is a Wellington lady who has retired from public mediumistic work. The sitters were Mr. E. H. Saché and his family, and a number of personal friends—business men in Auckland and (in some cases) their wives.

In his covering letter to LIGHT Mr. Saché says: "Neither I nor the members of my circle lay the slightest claim to be scientific investigators. We just went into the matter as level-headed business people with perfectly open minds.

"Our object [we quote from the report] in holding these seances was to satisfy ourselves regarding the genuineness or otherwise of psychic phenomena, and whether it gave any proof of spirit return and human survival. Some members of the circle are Spiritualists, others not; some of them were distinctly suspicious of 'hocus pocus' and said so; but all were friendly and keenly observant.

"No special consideration was shown to the Medium—Mrs. Hope—neither did she ask for any.

"I would emphasise the following points: I have never met Mrs. Hope before, except once at a seance for a few minutes. She has lived in our house during the period of the seances for sixteen days as one of the family, and helped my wife where she could in household matters. We found her a kindly and well-read woman, and generous to a fault. Cash payments for seances do not interest her. She has no fixed charges. 'If you can afford to pay, give me what you like—if you cannot, it doesn't matter!' that is what she told us. I had difficulty in getting her to take the amount that the members of the circle considered a small recompense for her coming here from Wellington and staying for over a fortnight. Altogether, apart from her mediumship, she has endeared herself to every member of our circle.

"She is a big-built woman of between eleven and twelve stone in weight. She never left our house during her residence with us, except on two occasions, when I and my wife accompanied her.

"The 'cabinet' used was made by two thin curtains hung across a corner of our sitting-room, on a piece of string, and was put up each evening either by my nephew or myself. Mrs. Hope wished to have a hard kitchen chair, in the 'cabinet', as she said people were suspicious of upholstered chairs, but I insisted on a comfortable easy chair.

"During her career of thirty years, Mrs. Hope had never given materialisation seances in a red light, but was quite willing to try for us. I therefore put on a fifty-candle-power electric red light which was used on and off during the seances, as required. We had four luminous cards of extra-large size, home made, as was the trumpet (which had a luminous ring round the inside edge of it).

"My position in the circle was on the right front of the 'cabinet'—within two feet of the curtain and in full view of the red light. As forty-five years of my life have been spent working almost daily in red light, it is as natural to me as daylight and very little would escape me. I carried a red torch in my pocket which I used as I wished.

"The curtains of the 'cabinet' were repeatedly thrown back during each seance to enable the sitters

to see the Medium under control (red light on) and personal examination was invited by the 'control' from any of the sitters who wished for it.

"The precision of movement of the luminous aluminium trumpet and the navigation of the circle by the materialised forms, in total darkness (when the red light had been cut off and luminous cards lowered) impressed all the sitters greatly. The trumpet travelling at a high velocity, described large circles from the ceiling (twelve feet high) to near the floor; so rapid was its movement that sometimes it formed a continuous band of light. The hanging electric light is suspended about five feet from the centre of the ceiling, and a flex cord with plug was attached to it and carried to one side of the room, yet at not a single seance did the moving trumpet once touch either of these obstacles. It moved rapidly about the arms and heads of the sitters without colliding. Intentional contacts were made with all the sitters, but these were gentle, firm and accurate. . . . On behalf of the members who attended the sittings and myself, I would mention that we have neither time nor inclination to enter into any correspondence with regard to them. We are neither missionaries nor propagandists. Our circle was formed to investigate certain phenomena which we were not sure about; having now satisfied ourselves, the matter, so far as we are concerned, is ended. Others must investigate for themselves and arrive at their own conclusions as we have done."

At the first seance held on June 9th there were present Mr. and Mrs. Saché, David Saché, their son, and Mr. E. P. Saché. In the red light, ectoplasm was observed flowing out slowly on the floor at the junction of the two curtains in the centre of the cabinet and just beside it.

It built itself up to about three feet in height; small faces were building themselves up and dissolving. In one instance a face with a large nose was very clear. In another case two faces formed side by side. All this was in full view of our circle. The red illumination was perfect and our faces at times were within a few inches of the ectoplasm. At this point "Sunrise" (the guide) asked us to open the "cabinet" curtain at the side and look into the cabinet. The Medium was lying back in her chair under control, and the ectoplasm was forming and building up in the centre of the cabinet.

Later the red light was turned off and two large luminous cards were brought into use.

After a few minutes the two luminous cards which were lying face to face out in the circle, a few feet from the "cabinet" (I was still seated close to the entrance), commenced to rise gradually to full figure height, and then opened out; a lady's figure appeared, materialised about half-way down from head to hips. The cards were held well to the front of the face, lighting it up clearly. She spoke in a rich contralto voice (utterly unlike the Medium's) and said she was a Mrs. M. who had been a Medium in Australia and New Zealand and had died a few years ago. She conversed and laughed and seemed very happy.

I asked her if I could take the luminous cards from her. She gave them to me and I examined her figure carefully. I held her hand,

which was warm and soft. Her figure was shorter than the Medium's and fuller in the bust. I asked her if she could not materialise the lower half of her body so that I could see her feet. She said, "Not to-night!" She then left. Music did not seem very necessary at this part of the seance. I just played a few bars on the record, using the red torch to change needles.

Continuing his account, Mr. Saché says "A figure next appeared—a woman who came up to my wife; the face seemed to be quivering and pulsating, so that she could not recognise it. My wife mentioned friends who had died, but the head of the form shook in the negative. Then my wife said, 'Is it Mother?' (who had died two years ago); the form nodded her head vigorously, and a faint voice said clearly 'Minnie—Minnie!'—a name by which my wife is known to her people in England, but not to us or anyone out here.

"I next heard a baby voice calling 'Daddy, daddy!' As no luminous cards had been picked up, I took my two extra ones and went towards it; I saw a little child's face; he said he was my little boy 'Victor' (by a former marriage) who had died in India over thirty years ago, when I was a young man. He said he had grown into a man now, but had come to me as he had left me. Of course I could not recognise him. . . . The Medium's 'Guardian'—a nun, 'Sister Monica'—then fully materialised. We all stood up and came close round her. She spoke freely to us and then knelt on the ground and took my little boy David in her arms, holding him close, and by my wish recited some verses to him.

"I asked her to explain to my nephew, E. P. Saché (who was attending his first seance and is not a Spiritualist) what happened at the passing over called 'Death'. She gave me a remarkably able address in a low, exquisite, cultured voice, and after telling me she would do all she could to give me further evidence in the coming seances, she said 'Good night' and left us.

"My little boy had no fear of the materialisations; nothing but affection was shown him by those who came, and he went to each one and examined them with a child's trustful and prying eyes.

"As the power now began to weaken, 'Sunrise', the Control, called to me loudly from the 'cabinet' to bring my red torch and come and see the Medium under control. I had mislaid the torch, so switched on the electric red light and threw the curtains of the 'cabinet' wide open. We all went up to the Medium who was still controlled by 'Sunrise', and I held her hand. She gradually came out of trance, feeling quite fresh and well. This ended the first seance."

(To be continued.)

"PSYCHIC DEVELOPMENT AND HOME CIRCLES."

In the course of his address to members and friends of the London Spiritualist Alliance, on Thursday, 7th inst., Dr. R. Fielding-Ould (Vice-President) gave much useful advice on the way in which psychical development should be undertaken. "I believe," said the speaker, "that all mankind is capable of psychical development." Considering mediumship in its highest expression, he regarded Mediums as "born not made". Dr. Ould defined "spirit" as "a germ of divinity encased in matter", and "soul" as "the spirit reflected in the realm of matter", of which the body—spiritual and natural—was the garment.

The address, with added detail, will shortly be published in booklet form.

In the regrettable absence, through indisposition, of Captain Neil Gow, Miss Mercy Phillimore occupied the chair.

PSYCHIC EVIDENCES—SOMETHING NEW.

BY IVAN COOKE.

I think I may claim a fairly extensive acquaintance with the phenomena of trance-mediumship, having, during the past eight years, sat regularly with a highly developed trance-medium. I may claim to know something of the difficulties under which those on the other side work, and how marvellous it is that they are able to get as much as they do through to our dull intelligence. But now and again I meet something outstanding, something that gives me cause to admire afresh the ingenuity of method employed.

It is the practice of the chief Guide, when concluding one of our circles, to ask the sitters whether there is anything in their minds left unanswered, or any question they would like to ask. On the occasion to which I refer a sitter (then attending his first seance) said that he had been hoping for a message from his father, now in spirit.

"If you will wait a moment," answered the Guide, "I will send for him." And then, after a short pause, he proceeded to embark on a lengthy description of some other spirit he saw with his questioner. The Christian name and surname were given, an adequate description, details of time and place which might lead to identification, and finally the particular branch of engineering in which both sitter and spirit had long ago been engaged. This final piece of evidence clinched the matter.

Then the Guide spoke: "I am sorry, but I cannot get into touch with this gentleman's father. The power is almost gone. But I will show you *something new*. If the gentleman will *write* his request on a piece of paper and seal it in an envelope, in two days I will come again. By then I shall have established a link with the spirit, and, with the aid of this piece of paper, shall also have a link with my brother here. I will then try to give the message."

"Can you tell me," I asked the Guide, "how you 'send' for any particular spirit?"

"That is easy. We *throw* our thoughts up—as you shoot off those things that make stars in the sky. ("A rocket?" I suggested. "Yes.") Then as my thought reaches out to meet the thought of the father, which has already established a link with his son by reason of his son's anxiety to hear from him, mine meets the two, and my thought says, 'I will be a messenger for you to your son'. That is all; it is a matter of forming a link—a matter of sympathy, of love."

"But," I said, "having sent the thought out, is it not necessary for you to concentrate, instead of embarking on another description entirely?"

"Oh, no. A strong thought goes straight on."

It transpired afterwards that the father had passed on some fifty odd years ago, so perhaps some difficulty in "linking up" was not surprising. However, a day or two afterwards, the Guide "came through" and demanded the envelope. Having opened it and "sensed" the contents, he proceeded to give a long message from the father to his son, containing many Christian and some surnames of relatives, and assurances of continued affection and guidance. He mentioned also some of the major incidents in the son's career as if to prove that he (the father) still retained considerable knowledge and interest in earthly matters.

This message, of almost a thousand words, was posted to the sitter and proved correct in nearly every detail. Some of the names given were of persons who had passed so long ago that it became necessary to refer to other relatives to obtain verification. In short, the whole incident was evidential, and to me, at any rate, is *something new*.

"PHANTOM WALLS."

SIR OLIVER LODGE'S NEW BOOK.

In his Preface to this, his latest volume,* Sir Oliver writes:—

"It is because a beneficent spiritual world has to me become the ultimate reality that I have composed this book."

That statement is in some sort a key-note to the whole work, or at any rate the motive which inspired it. It has an eloquence of its own. Slightly to alter a well-known line, we should describe it as a book of "plain writing and high thinking". It is packed with ideas set out with that clarity which is always so conspicuous a feature of Sir Oliver's writings and speeches. It represents his matured conclusions on the subject of life and its meaning, with special relation to that "other world", the existence of which is still stubbornly disputed by the "die hards" of Science and Rationalism.

Probably the chapter on "The Mechanism of Survival" will be the one to which the serious student of the subject will give marked attention. This is a mechanical age, and mechanism is somehow given a primary value which does not really belong to it. In this chapter the author summarises some of his conclusions regarding the rationale of survival, as also in the following chapter "Problems Raised by the Idea of Survival", in which the hypothesis of the etheric body is dealt with as one providing a kind of *via media* for opposing schools of thought. Sir Oliver says:—

If there is a real entity which fills all space, it is unlikely that it is not made use of for vital purposes; and if it be true that a physical instrument or vehicle, some kind of mechanism involving rational processes, must accompany every thought and every mental operation, then the space-filling entity suggests itself as competent to do all that is wanted. To suppose that mind cannot exist without matter, is weak, gratuitous, and inconclusive; but to suppose that mind requires for its activity some physical vehicle, though it may be of an entirely supersensual kind, is in analogy and accordance with all the rest of our experience. Mind may always require a body or mode of manifestation, but that "body" need not be formed of matter, and need not appeal to our present senses.

Readers who are more concerned with moral and psychical questions will find much to interest them in such chapters as that on the Meaning of Existence, Phenomena needing Investigation and the Influence of Demonstrated Survival.

From the last chapter we cull the following passage:—

If the animating principle that we are aware of in ourselves has a permanent existence, and if that animating principle is individualised, so that our personalities continue, the door is open to the conception of other intelligences higher than our own, which may likewise exist. For no reason can be assigned why we or any other of the organisms on earth should be the highest that can exist anywhere.

Those who have lived on the earth in the past, if in any sense they continue, need not surely have been stagnant and unprogressive. The process of evolution that has brought us thus far may carry us on much farther.

It is hardly necessary to say that the book abounds in illuminating ideas, whether by reason of the light they throw on intellectual difficulties in regard to survival or to the ethical values which would be established by a general recognition that there are

higher worlds of intelligence and a life beyond for even the humblest of the human family—a life in which the latent faculties will be harmoniously unfolded and the necessity for the life of earth justified and shown to be full of beneficent purpose.

It is a book to be read, for its appeal is various and its conclusions are everywhere inspiring.

PSYCHIC PHOTOGRAPHY.

A "GHOST" PHOTOGRAPH AND THE SEQUEL.

In the *Daily Mail*, of 31st ulto., appeared an account of an alleged spirit photograph, which the journal reproduces. It is a photograph of the old ruins of Minsden Chapel (in Hertfordshire, near Hitchin), against the walls of which appears a cowed figure, presumed to be the ghost of a certain Dame Margerie, who in the fourteenth century was a resident in the neighbourhood and a patroness of the chapel.

On the following day the *Daily Mail* announced that the ghost was a bogus one. The photograph, it seems, was taken many years ago by a local photographer, as a photographic hoax, to be played on a relative who was interested in psychic research. The experiment was carried out by the photographer who got a friend attired in suitable drapery to pose in front of the camera. The case is not new to us, although this is the first time we have learned that it was an imposture.

In March, 1914, we were visited by a young man who told us that he and a friend, a photographer, while cycling in Herts, visited Minsden Chapel. His friend took a photograph of the place and a ghostly figure, standing by the ruined wall, was seen on the plate when developed. He declared that they could offer no explanation—it was an utter mystery. We wrote a brief account of the matter in *LIGHT*, of March 28, 1914—naturally a guarded one, for we had only the visitor's statement of what had happened, and a "ghost-photograph" is, in itself, no proof of any actual ghost. After that we heard nothing more of the matter, until the appearance of the story in the *Daily Mail*.

The reality of what is called psychic photography has been proved many times, but it is a subject which needs the greatest vigilance. There are so many ways of "faking" a photograph, and so many quite chance effects which the unwary take to be "supernormal", that the most rigorous care is needed before pronouncing a favourable verdict. One must be closely acquainted with the circumstances and the people concerned—the plate in itself is often not sufficient on which to form a judgment of any value.

In such recent cases as the pictures of the late Miss Scatcherd, with messages in her own handwriting gained under test conditions, or the clearly recognisable picture of the late Dr. Haraldur Nielsson of Iceland, obtained by his widow on a visit to Hope, he having no notion of the identity of his visitor, we have no doubt whatever of the genuineness of the results.

FELICIA SCATCHERD MEMORIAL FUND.

We acknowledge with many thanks the receipt of the following donations:—

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Boddington, Mr. Harry ...	2	2	0
Wriedt, Mrs. ...	1	0	0

Donations will be gratefully received and acknowledged in *LIGHT*.

*Hodder & Stoughton. 5s. net.

LETTERS TO THE EDITOR.

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

THE INVESTIGATION OF THE HUMAN AURA.

Sir,—I regard the scientific demonstration of the existence of the aura as an essential towards proving the hypotheses of Spiritualism. I am, therefore, offering five pounds with the dual object of stimulating research in this direction, and at the same time acquiring a photograph showing the lines of force emanating from the fingers, to illustrate our lessons on Auric sight, which you have been good enough to read in preparation for its book form.

I am convinced that lines of force under the direct control of the individual will can be photographically illustrated; that the projection of the aura forms the initial stage in the formation of pseudopods and full-form materialisation; that it offers a scientific explanation of the powers of healers and also of water and metal diviners because it forms a "mind field" through which the diviner discerns the presence of hidden water or metals. Without the aura it appears to me that seance-room effects, in general, are impossible.

Most of your readers are familiar with the experiment of laying a horse-shoe magnet on paper over which iron filings have been scattered. The lines of force are illustrated by the systematic way in which the filings group themselves around the north and south poles of the magnet. This illustrates what I require.

I believe man to be an electrical dynamo capable of setting electric and magnetic forces in motion, and that many people can affect matter in the same way as a magnet by simply pointing their fingers towards the object and exerting their will. Whether the material offering the readiest path to the lines of force is iron filings or sawdust, or other substance, remains to be seen. By following instructions given in our postal correspondence course, one of our pupils successfully lit the gas with her bare finger tips. But I cannot reproduce this experiment as a book-illustration and my immediate requirement is a series of plates proving the action of the aura before it becomes visible as psychoplasm. I can get plenty of illustrations of what are now called ectoplasmic formations, so I do not want these, but a type which should be easily procurable from among healers, physical Mediums and even those who are not supposed to possess mediumistic power.

When articles are magnetised some force is clearly ejected by the healer; it is evidence of this fact that I want to show. Fingers pointed at a pith ball suspended on a silken thread ought to reproduce the familiar electrical experiment of attraction and repulsion. If the person is insulated by wearing indiarubber shoes, or standing on a glass plate, a piece of silk, or even dry brown paper, the mere rubbing of the hands together should, theoretically, generate sufficient electricity to move a pith ball. Those who can do this most easily should be able to go one step further and provide me with the illustrations I require. I shall be pleased to give further instructions to those who get thus far.

I offer the five pounds to anybody who can so affect iron filings or other materials that I can photograph illustrations of the lines of force radiating from the human body, or in other ways exhibit the lines of force for the purpose of direct photography. I will gladly pay the travelling expenses of anyone who can do so, or will visit any town in the United Kingdom where reasonable evidence is presented that my time will not be wasted in doing so.

Experimentation on the lines suggested would prove that Spiritualists are not mere theorists, and study-group leaders will find it of great assistance to their teaching if they can get their pupils to experiment for the purpose of demonstrating the scientific aspects of Spiritualism in this way.—Yours, etc.,

H. BODDINGTON.

London Psychic Educational Centre,
17, Ashmere Grove, Brixton, S.W.2.

"NEWTON AND PHILOSOPHIC SPIRITUALISM."

A CORRECTION.

Sir,—It might be thought from the form of the extract made from *Psychic Science* in the October issue (given in *LIGHT* of 2nd inst.) that Mr. Eric J. Dingwall's "conclusion" is drawn from his article on *The Crisis in Psychical Research*. That is not so; the conclusion that "Physical mediums are all frauds" is not stated in those words, and Mr. Dingwall tells me that these words attributed to him do not express his considered thought, which will be found in his writings. The words in question were drawn from an article in the June issue of *Psychical Research* by the Research Officer of the Am.S.P.R. who quotes them twice as the words of Mr. Dingwall (p. 323 and p. 324). I took them as fairly summing up the position of Mr. Dingwall and of most sceptics.—Yours, etc.,

STANLEY DE BRATH.

A CASE OF PREVISION.

Sir,—Having had many visions of the future, I have found that a vision will be realised at the appointed time, whatever the circumstances. Here is one which impressed me very much—it was, in fact, nothing less than a tragedy.

A friend of mine rang me up one evening, saying that she had some friends staying with her and would be very pleased if she might bring them to my house after dinner. They came—the friends consisting of a father and two daughters, the former, a very interesting and cultured man whom I will call Mr. X. We all spent a very pleasant hour or so together. They came and went like "ships that pass in the night". I did not see them again.

Some time afterwards—perhaps a year or so—I had a vision in which I saw Mr. X. standing by a long window opening on to a garden. I could plainly see the trees and path through the glass. He looked extremely ill and was holding his head; sitting on a low stool at his feet, was his daughter, sewing. (I particularly noticed which of the girls it was.) The conviction came to me that Mr. X. was on the verge of madness. I awoke, feeling horrified. Such an idea seemed to be utterly absurd. Mr. X. was sound both in body and mind when I had seen him, and I had no reason to think that any change had occurred. I endeavoured to banish the vision from my mind, concluding that it must have been a bad dream; and so another year went by. Then this same friend rang me up again, saying she had had some dreadful news and would be glad if I could see her. She came and brought me the sad news that Mr. X. was on the verge of madness. He walked about holding his head, and the only person who could calm or control him was his daughter (the one I had seen in the vision).

It was such a shock to me that I exclaimed, "My vision!" and I related to my friend all I had seen.—Yours, etc.,

FLEUR CHARLEY.

The Rosary, Cleeve Hill, Glos.

LIGHT,

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SIR ARTHUR CONAN DOYLE AND FATHER THURSTON.

Destructive criticism can be very valuable. But it may be also rather cheap, for, as the world goes to-day, censure is always more in evidence than appreciation. It is easy; and, like "variety", it provides "the spice of life". We all have our faults and as they are usually more conspicuous than our virtues they offer a tempting mark to our enemies.

Some time ago Father Thurston put forth a pamphlet, *Modern Spiritualism*, in which, as a student of the subject, he reviewed its career. We read the book with interest, although very familiar with the ground traversed by the reverend author. As we read it, we remembered some words by Emerson to the effect that when a man, who is committed to any institution or doctrine, gives his views in public we all know beforehand the attitude he will take up; we know he cannot do anything else. So it was not surprising to find that *Modern Spiritualism* (which, of course, had to pass a censorship—*Nihil obstat*, *Imprimatur*, etc.) took the only line it could take in the circumstances. Its author, as a man of high mental attainments, treats his theme in a cultured and restrained fashion, but we could not reasonably expect him to express other views than those which he actually sets forth.

In an answer to the book, Sir Arthur Conan Doyle has published a pamphlet, *The Roman Catholic Church*, in which he deals vigorously with Father Thurston's imputations. Sir Arthur remarks that he, himself, was born in a Roman Catholic family and brought up as a Roman Catholic until the narrow intolerance shown by that Church to other creeds led him to broader and more charitable cults. He would not, he says, have touched its affairs had he not been compelled to do so by Father Thurston's brochure, which has "made very free with my own name and experiences". True enough; Sir Arthur comes very much into Father Thurston's critical field, and his remarks are not the less invidious because they are cast in a delicately caustic vein. It is significant that Father Thurston makes considerable use of criticisms of Spiritualism penned by Spiritualists themselves in earlier years. These, at least, show that self-critical spirit which might well be adopted by some other institutions and movements. It is also noteworthy that Sir Arthur mentions that a letter from him which appeared in *The Times*,

before the Coronation, was the first public suggestion that the Coronation Oath should be amended so as to place the Roman Catholic faith upon the same level as every other.

"It is a pretty quarrel," as Sir Lucius O'Trigger would say. It is possible to take it too seriously, especially as the *odium theologicum* comes in so strongly. For our own part, we prefer to steer clear of theological controversies, or at least to take them in our stride.

The other evening we listened to a fierce onslaught by Mr. Chapman Cohen, the rationalist leader, on Spiritualism and all its implications—spirits, visions, miracles and the like. To him it was clearly all part of a mass of Biblical and theological myths and superstitions against which Rationalism wages unceasing war. He was debating the question with Mr. Shaw Desmond who contended for the reality of a spirit world and its interactions with this. Afterwards we turned to a pamphlet *Why I Left the Church*, by Mr. Joseph McCabe, in which we found a scathing indictment of Father Thurston's Church, written with considerable intellectual skill. It is as well to gain an all-round view in these matters. It assists in the cultivation of balance and a sense of right values.

Happily (or unhappily) our life on earth is short. There is not time for the most earnest and leisured student to read all that has been written for and against Spiritualism, even by those whose knowledge and experience give them a title to speak with authority. The intelligent student, however, will restrict himself to those who can write without bias, theological or otherwise, giving independent views based wholly on knowledge and experience.

"Let him that is without sin amongst you cast the first stone", is a maxim to be remembered in these matters, not merely on moral grounds, but even on grounds of policy. No person or institution is so free from faults that it can afford to indulge in the practice. The stones cast may be returned with even greater damage to the thrower than he can contrive to inflict on the subject of his aversion.

At present we observe the Rationalist, pointing triumphantly to empty churches and the decay of Religion as the result of the work of Secularism; but he is in the same camp as the Romanist in his hatred of Spiritualism. Bigotry, like poverty, brings together strange bedfellows.

It almost seems that the obligations of good feeling, good manners and good sense are of more value and importance to mankind than any religious system (whatever it may be), whose votaries seek to disregard these obligations in the name of Religion. And in saying this we do not except Spiritualism, which, in the case of some of its followers, is sometimes guilty of the same offence.

COMING ADDRESS BY SIR OLIVER LODGE.

An address, "Inferences arising from the Fact of Survival and their Bearing on Religion, Philosophy and Science", will be delivered by Sir Oliver Lodge to the London Spiritualist Alliance, on Thursday evening, November 21st, at 8 p.m., at The Friends' House, Euston Road (near Euston Station). The chair will be occupied by Sir Arthur Conan Doyle. This hall has been chosen as it was found that Queen's Gate Hall could not provide sufficient accommodation for all who wish to be present and the hall selected will accommodate 1,300. The meeting is free to members of the L.S.A. who may obtain tickets for their guests and friends at 2s. each, on application to the Secretary. Tickets already issued for Queen's Gate Hall will, of course, be available at Friends' House, and admission for friends of members may be obtained at the door if members' introduction is produced.

SIDELIGHTS.

The *Edinburgh Evening Dispatch*, of the 30th ulto., quotes Mrs. Saintsbury, of the Scottish Psychical Society, Edinburgh, as saying that healing is passing out of the hands of the ordinary medical practitioner and that spiritual healing is not "a creed for cranks but a spiritual science". She asserted the existence of a "healing ray" possessed by some people, describing it as a kind of emanation which healed instantaneously or gradually.

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The *Jewish Chronicle*, of the 1st inst., gives a report of a public meeting of the Jewish Society for Psychic Research, held at Caxton Hall on the previous Tuesday. Miss Regina Miriam Bloch presided, and Mr. Maurice Barbanell delivered the address in the course of which he referred to the Bible as a record of psychic happenings, and said that Spiritualism meant that "all people, without exception, survived, and lived after death a perfectly normal and natural existence, just as normal and natural as their lives here".

* * * * *

The *Daily Chronicle*, of the 31st ulto., tells the story of a haunted house at Tufnell Park. A lady visitor called the attention of the hostess to footsteps, as of a man entering the front gate and coming up the steps to the front door. The hostess replied: "There is no one at the door; it is only the ghost." It seems that the house-dog hears the footsteps of the ghost and runs towards the front door, barking noisily. When it first happened the dog on reaching the door suddenly stopped and retreated with every sign of terror. The account adds that the lady of the house has no interest in Spiritualism and remains quite unconcerned about the haunting.

* * * * *

The *East Anglian Daily Times*, of the 1st inst., gives a long report of the address delivered by Mrs. Philip Champion de Crespigny to members of the Ipswich Psychic Society on the previous Thursday. In the course of her address Mrs. de Crespigny said the great object of Spiritualism was to prove that there is no death, that those whom they had loved and cared for were still alive on the other side. She expressed her surprise that Spiritualism aroused so much rancour and bad feeling amongst those who heard of it. Spiritualists were trying to bring to the world the most glorious teaching it had ever known: the continuity of life, and so making life itself better worth living.

* * * * *

The *Church of England Newspaper*, of the 1st inst., contains an article by the Rev. R. J. Campbell dealing with Sir Oliver Lodge's statement that "reality lies behind, in the unseen, in the spiritual". Dr. Campbell writes: "The principal value of the Christian revelation is that it really does put us in touch with what is beyond and above all that is merely of the natural man, all change and decay, all darkness and death. It really does unite us to the immutable and imperishable good for which we are constituted and are meant to achieve; in a manner of speaking it puts us in immediate possession of that which will survive when this world and everything therein has vanished like clouds and shadows before the ascending light of the morning."

In the *Sunday Graphic*, of the 3rd inst., Mrs. Champion de Crespigny has an article replying to the Rev. Austin Lee, who had offered some criticisms of Spiritualism in the previous issue of that journal. Mrs. de Crespigny says: "Spiritualism proves neither immortality nor that there is a God. It proves continuity of man's personality and that those we love are still alive and can speak to us. . . . It is as spiritual, and no more, as each one of us may choose to make it, but it is not an end in itself, only a stepping-stone to higher things."

"A NEW QUEST FOR THE JESUS OF HISTORY."

BY V. V. FARONE.

Under the above heading, the *Quest* for the current quarter gives an interesting account of a new and monumental work by Robert Eisler, which deals with the recovery of the lost or repressed testimony of Flavius Josephus to infant Christianity.

The forthcoming abridged translation of Eisler's work will be eagerly awaited alike by those who uphold and those who deny the Christian tradition.

Pending access to the work itself, it would be ill-judged to comment upon it only in the light of the *Quest* article.

There are, however, two interesting points emphasised by the Editor upon which comment may be both pertinent and permissible.

The first is that the actual existence of Jesus has been proven beyond the possibility of a doubt. As the Editor puts it, "the Non-historicity school, which would have had it that Jesus never existed, is for ever hopelessly down and out, knocked senseless—nay, stone dead."

"So that's that," and the first round is to the believer.

The second point deals with the personal appearance of Jesus.

The traditional representation of Jesus has always, let me confess it, been a puzzle to me. The pictures of the beautiful, if somewhat unmasculine, head, the spick-and-span draperies and (shall I say it?) the immaculate cleanliness have always been difficult to reconcile with the frugal, austere, wandering life and the fasting in the desert.

Let us picture to ourselves the effect of the nomadic life described in the Gospels, on any man. Would he, nay *could* he, retain the appearance that the Roman Catholic Church has given to her "Spouse"?

The answer, and the origin of the misconception are alike obvious.

We know of at least one instance where He exerted His physical strength: when he cleared the Temple, and we may well believe that no weakling would have so successfully and rapidly accomplished the task.

Flavius Josephus's description of the personal appearance of Jesus may come as a shock to some of those who unthinkingly accept conflicting and irreconcilable statements, but that it will have any disastrous effect on Christianity at large is hardly likely. It was not on the personal appearance of Jesus that Christianity was founded.

Jesus gave to the world a Code and a Truth which it is even now only beginning to understand, and the beauty and greatness of which has never been questioned.

The marvel is that after two thousand years anyone can still be found who can accept the idea that the One from whom came such teaching, could have been merely a political revolutionary.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

DR. FRANK BALLARD AT BRADFORD.

PSYCHIC RESEARCH, SPIRITISM AND SPIRITUALISM.

On Monday, October 21st, Dr. Frank Ballard, President of the Sheffield Society for Psychical Research, delivered an eloquent address at the Mechanics' Institute, Bradford, to the first meeting of the winter session of the West Riding of Yorkshire Psychical Society. He took for his subject "Modern Spiritism and its Critics" and as will be seen, he defined the difference between Spiritism and Spiritualism.

In fairness to Dr. Ballard's own views, any report must make mention of the four heads of his introduction, although he actually dealt with only two. The subject might be divided, he said, into (one) Psychical Research, concerned with the facing of the facts undeniably abnormal, and the search for their significance; (two) Spiritism, which on the basis of the certainty of the facts asserted, as the only conclusion that covered the whole case, that they were caused by the action of the spirits of the departed; (three) Spiritualism, the religion ensuing from Spiritism and definitely Unitarian; and (four) Christian Spiritualism, which was the faith held by the lecturer himself and had room for the full Gospel of Jesus Christ.

Dealing with Psychical Research, Dr. Ballard told how he himself had, in 1882, assisted in the formation of the Society for Psychical Research and reminded his audience of the vast amount of time, thought and energy that had been given to the subject by some of the keenest minds of the past and present generation. He recommended two books, *Phantasms of the Living*; and, still more warmly, *Thirty years of Psychical Research* by Professor Richet. This latter was the most remarkable book he knew on these questions. Prof. Richet refused to accept the spiritist interpretation, but this was because he started with a pre-determination. The actual occurrences Richet regarded as proved up to the hilt. We, however, could not rest at the stage that contented Richet. Our state of growth in these things demanded that we should "put away childish things" and press on to the fullest satisfaction our minds could grasp. This eventually led to Spiritism.

Under this head Dr. Ballard first dealt with the negative or critical aspect, reviewing with much detail all the usual objections and sneers. The abuse from scientific quarters he stigmatised as quite unworthy. Such scientists as those from whom this abuse came did not live up to their high calling. They abused for one reason only—they did not face the facts. One of the favourite sneers was "the gullibility of the average man". The truth was we were not here concerned with "the average man". We were concerned with men like Sir Oliver Lodge, Sir William Crookes, Sir Arthur Conan Doyle, Sir Edward Marshall Hall, and scores of others with minds exceptionally and very keenly trained. Were these men gullible?

Conjurers again had often claimed to produce equal phenomena. Dr. Ballard had himself followed and accepted the invitation to be on the same platform to shake hands with a "ghost" raised by Maskelyne. The hand was not that of a "ghost" but of a living woman. The conjurers' effects were *not* equal, and moreover demanded elaborate machinery of which Spiritism needed none. The famous conjurer Will Goldston had told the lecturer that Maskelyne for all his public hostility had confessed to him his certainty that the Spiritist phenomena were true.

A common criticism was that directed against mediumship generally, because one particular Medium had been detected in fraud. It was not a fair critic-

ism. Movements should be judged by their best features, not by their worst. Many vile, stupid, weak, fraudulent and abominable things had been done by people in the name of Christianity. Did these things make Christianity untrue?

It was even said further that the occurrences at seances were trifling, but the fact was that the "man who despised trifles was a fool". Electricity was a very big thing, yet it began in such a silly trifle as the twitching of a frog's back leg.

Again, people said that it was dangerous. The exaggeration here was so tremendous that another word than exaggeration would seem to be nearer the truth. There was, for instance, a book written by a clergyman wherein it was stated that 10,000 people had been incarcerated in insane asylums following their experiences of Spiritism. When the statement was investigated, this appalling figure shrank to four cases in the circumstances under review. What value could possibly be placed on such criticism as that? Even were the subject dangerous should we therefore have nothing to do with it? What would become of civilisation if we followed that advice? Should we forego the benefits of electric power because sometimes people were killed when they touched a live wire? Should we have nothing to do with radium and give up the probability of a cure for cancer, which may save thousands from years of agony, because some noble souls were martyred because of their experiments and investigations? Furthermore, where should we go to avoid danger? The only way was to go to bed and we should not be there long before the doctor came and told us that bed was a very dangerous place if we stayed there too long! Such talk was weak and unworthy of our manhood.

Several other "criticisms" were also summarily demolished by Dr. Ballard, who then passed on to the positive aspect of Spiritism. He maintained without the least fear of honest and unbiased contradiction, that this was the only explanation. The phenomena were produced by the action of departed spirits. The continuity of human life after death had been absolutely proved. He further claimed that the subject makes an ever-increasing impression both upon the public mind and upon the churches; all of them, including even the Romish. Twenty-five years ago it would have been impossible for a speaker at a Church Conference to make the statements he had heard at one recently. The denomination would have flung such a speaker out at once.

There was also a wonderful increase in the literature of the subject. The Psychic Bookshop in Westminster afforded incontrovertible proof of this.

Much research too, was being carried on quietly, without advertisement of any kind, of great value none the less, in private circles. Spiritism had an unspeakable value, which no other branch of knowledge could supply, as a definite and final antidote to materialism whether philosophical, as with the scientists, who claimed that the brain was the mind, or practical, as with the "man in the street" with his devotion to pictures, football and gambling. It had, perhaps, a still greater value in teaching us more of our own wonderful selves, the greatest mystery and highest secret with which we were in touch in the whole universe. Some were afraid of investigating for fear it would prove to be not in harmony with their religion. There was no contradiction between Spiritism and genuine Christianity. To this latter Spiritism was as a buttress to the wall. One of the greatest benefits of it would be in compelling the churches to revise their eschatology. It was said of the average man that he does not want to go to heaven nor fear to go to hell. Spiritism would infallibly make spirituality the great aim, put first things first, in the lives of the ordinary sensible man.

The Chairman at this lecture was Dr. J. B. Allan, who is professor at Rawdon College, near Leeds. Dr. Allan, who is well-known in Bradford, was cordially received and in his opening remarks he made it clear that he was convinced of the facts of Spiritualism.

SIR ARTHUR CONAN DOYLE VISITS STOCKHOLM.

RAY'S AND REFLECTIONS.

AN ENTHUSIASTIC RECEPTION.

Mr. Carl A. Carleson, of Vasteras, Sweden, writes:—

Sir Arthur Conan Doyle, accompanied by Lady Doyle and Mr. and Mrs. Ashton Jonson, arrived at Stockholm on Sunday, October 27th, and was met at the station by, amongst others, a large deputation from the Stockholm Spiritualistic Society, and the managing director for A. B. Chelius & Co., which firm recently published a Swedish translation of The Vital Message and H. Dennis Bradley's Towards the Stars. Lady Doyle and Mrs. Ashton Jonson were presented with many beautiful bouquets. Outside the station were several reporters, press-photographers and film-operators.

On the same evening Sir Arthur delivered his first lecture at the Concert House, the largest hall in Stockholm, holding 1,500 persons, before a crowded house. He was greeted with great applause and the audience was greatly impressed and interested by his forceful speech, which was cleverly translated by Mr. G. Sundquist, the president of the Stockholm Spiritualistic Society.

On Wednesday Sir Arthur delivered a short address over the radio and on Thursday a second lecture was arranged at the same hall, which was filled to the last seat. The newspapers have been remarkably sympathetic, which is so much the more to be appreciated, as the Press had previously either completely ignored or else ridiculed our former efforts to spread our great truth.

One of the leading newspapers, which previously has been extraordinarily antagonistic, closed a splendid article regarding the first lecture, as follows:

You may say what you like about dabbling in these questions, but when it is done in such a dignified way, as that in which our cultured spiritualists make propaganda for their ideas, no one has a right to feel offended. It is benevolent, for their purpose is to verify the honesty of the proclamation, and there is an absence of all ostentation.

Sir Arthur was no doubt right, when, speaking about the scepticism and scorn that all spiritualists have to bear, he said that the movement is still young, and that its adherents, to a certain extent, are in the same position, in regard to the general public, as were the early Christians in their time.

Well, we know that the Christians won their battle, and so will the Spiritualists. Sir Arthur's missionary work here in Sweden, and all over the world, has been deeply appreciated by his many friends and followers here, and we all hope to be able to carry on the work with more understanding and greater happiness, after the wonderful inspiration received through Sir Arthur and Lady Doyle's visit.

DECEASE OF MR. B. D. GODFREY.

As we go to press we learn, with deep regret, of the decease of Mr. B. D. Godfrey, on Thursday, the 7th inst. He was for many years Librarian of the London Spiritualist Alliance, a post from which he retired on a pension some years ago. He was 84 years of age. We hope to give further particulars next week. In the meantime, we join his many other friends in sincere condolences with his family.

The reasoning for some doctrines seems only to weaken them. But there are things that remain true in spite of the arguments offered in their support.

* * * * *

"The universe is made up of ether and atoms, and there is no room for ghosts." That amusing piece of cocksure dogmatism proceeded from a Rationalist (so-called). Curious that he should not be struck by the fact that as there is room in the Universe for persons of a very dense kind there should be space enough for more ethereal existences!

* * * * *

It is always a pleasant and humanising thing to hear two experts in the same subject each denouncing the heresies of the other, or, contrariwise, to listen to one of them expressing his admiration for some person with whom he had lately compared notes, as thus: "I found Mr. — a most intelligent man; he has arrived at the same conclusions as myself!" Freedom from such little foibles would mean that man was either an angel—or a Robot.

* * * * *

In more than one story concerning the wizards and magicians of old, it is told how they set the demons under their control to making ropes of sea-sand. The imps had to be kept constantly employed to keep them out of mischief, and when the wizard could think of nothing else he set them this never-ending job. Nowadays, if there were magicians, I suppose they would have more imagination and would provide a variety of other futile tasks. I could imagine a modern wizard setting his infernal crew to work out a recurring decimal! That would keep them closely employed until they were needed for something more useful.

* * * * *

Whenever the iconoclast—Dean Inge, for instance—makes an attack on some particular form of faith, one is pretty sure to read later protests from believers complaining that the statements made are disheartening, disturbing and so on. But why? If a thing is true, faith in it should not so easily be made to shiver. It rather suggests that the timid believers are not very sure of their truth. This should not be. If a man has examined all the bases of his faith and tested it himself to the utmost, he ought to be quite willing that it should be criticised to the utmost. If he has true gold he should be able to regard with a smile all the acid tests that may be applied to it, even by those who are desperately anxious to prove that it is not the genuine metal.

* * * * *

I was never so impressed with the universality of Shakespeare as when I found how many of his sayings would apply to psychic faculty and spirit communication. Take for instance: "It adds a precious seeing to the eye" (Love's Labour Lost). There we have a description of clairvoyance. "I will be correspondent to command and do my spiring gently" (The Tempest) might describe the attitude of a friendly communicator from the Unseen. "Rest, rest, perturbed spirit!" (Hamlet) could be applied as an adjuration to some poltergeist or haunting ghost. "My tables! meet it is I set it down" (Hamlet) has a not indirect application to one form of psychic communication. There are several other "tags" which fit our case; but these are enough for the moment. D. G.

EXPERIMENTS OF A MEDIUM.

BY FREDERICK H. HAINES, F.C.I.B.

(Concluded from page 538)

I am an avowed Christian and a member of the Church of England, but was not particularly pious nor addicted to religious thought until Spiritualism opened my eyes. Since I became spiritually active—only a short time ago—I have been impressed to wear the Cross as a sort of talisman against evil influence and as a confession of faith in Christ. This takes the shape of a tiny gold cross at the end of my watch-chain. Thereby hangs my story.

The other Saturday morning, I was very busy in my large garden with a gardener, from ten o'clock until midday. We were working together, here, there, and everywhere. After my exertions, and just before lunch, I bathed—I want to impress the reader with the part that cleanliness and rest play in my experiments. After lunch I enjoyed a siesta. Refreshed, I arose and prepared to go for a walk; but as I changed my attire, my fingers suddenly discovered the loss of the cross from the end of my watch-chain. I was startled, shocked. For the moment I had no other thought but the necessity of recovering it. But my belief in its potency for good is so strong that I fell upon my knees and besought protection of Heaven. Many readers will view my attitude here as "gross superstition"; that is why I emphasize my reverence. I have unlearned much of such supercilious wisdom respecting "gross superstitions" since I took up Spiritualism. I pray for a child's faith in these things and know that all else is vanity.

But to return to my story. After prayer for protection, I sought my spirit-friends for help. A mathematician might be able to give you the probabilities of recovering a tiny gold cross lost in a garden of upwards of two acres in extent. He might discourse learnedly upon "chance" and calculate all kinds of hazards that might invest the search with delay. A needle in a hay-stack would be as profitable a search for the ordinary man. But my spirit-friends found my cross for me in four minutes.

"Elizabeth, I have lost The Master's symbol," I said aloud, apparently talking to the air. "Please tell me where it is." Instantly, without hesitation, my hand wrote: "Under the cherry-tree." But I have three cherry-trees in my garden, and said so aloud. "Please guide me to it," I added. Then in that peculiar state, which I know as semi-trance, I went downstairs, walked across my lawns, and proceeded along a grass-path towards a cherry-tree which overhung the other end of the path. I decided that this tree was my object. Suddenly I was impelled to "right-turn" and make tracks, as I thought, across a small enclosed lawn towards another cherry-tree, which for the moment held my expectancy. But again my spirit-friend intervened and I was turned half-left to step gingerly across a flower-bed—a thing I don't like doing. This brought me on to another path which led back to the first-sighted cherry-tree, round which I peregrinated until I came to a sudden standstill, facing the direction I should have come had I been led direct down the first path. This sounds a bit verbose but is all set down to make you understand the intelligence operating from the spirit-plane. This tour of the orchard had a purpose and was not mere wandering. The instant that I came to a standstill I felt the familiar thrill of spirit achievement, and there at my feet, glistening in the sunlight among the verdure under the tree, was the gold cross. I was amazed. It was all done so swiftly. Not only had I recovered the cross but I realized now that had I come direct down the path towards the tree, with the sun behind me and the deep shadows of orchard-trees in front of me, the

cross would not have been visible without close scrutiny of the earth. As it was, with my direction so arranged, that the shadows were behind me and the bright light streaming towards me, the cross leapt to the eye and could not be missed. Thus, you see, my guide had a full realization of the effect of light and shade and of my capacity of vision. I was, verily, her child, and I walked in faith as such. But it was "The Master's Cross" we were seeking, the sacred symbol that repels evil; so you need no other explanation of why this particular incident was the quickest, cleanest, freest of all hesitancy, of any of the many experiments which it has been my privilege to make with the aid of my spirit-friends.

There is another reason why my stories alone must suffice the experimentally-inclined reader, if he cannot experiment with his own faculties; self-consciousness inhibits spiritual activities. Under scrutiny, I should suffer torment that would defeat our purpose. How any Medium can submit to many of the indignities of scientific tests in the seance-room is beyond my understanding; that he or she should successfully "go off" and produce the phenomena under such circumstances amazes me. I can only assume that "familiarity breeds contempt". The public Medium is familiar with the investigator's state of mind. But as a private and unpaid Medium, I shrink from the ordeal of meeting blatant scepticism in my moments of spiritual exaltation. It is as though you would intrude upon my devotions for some vulgar satisfaction of pagan curiosity. I am a Spiritualist and a Christian. These things I tell of are part of my spiritual belief and experience, and if I share them with you, it is mainly in the hope that you may realise my sincerity. Therethrough you may, at some time, win some internal vision which shall afford you equal relief from the complex of unbelief. But further than that I cannot help you. You must help yourself. Christ, you will remember, said "Follow Me". If you are stagnated in your own conceit and intellectual pride and will not "do your little bit" in seeking Him, in seeking truth, in contacting with spiritual things, you must not complain if you get no further forward. Once I scoffed at such things; now I bend the knee in deep humility, conscious of my dependence upon an everlasting miracle for everything I am or would be. Life is given to me. I can but marvel at the gift and rejoice. Once I was dead: now I am alive again.

[The following books through the mediumship of Mr. F. H. Haines have already been published and illustrate The Higher Spiritualism: *Spiritual Development* (on Mediumship) 4s. net; *The Book of Spiritual Wisdom* (Cuno's teachings) 6s. net; and *Thus Saith Celphra* (Philosophy of the Soul) 5s. net. These can be obtained by return, post free, from The Pure Thought Press, 178, High Street, Watford, Herts.]

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VOL. VIII. No. 3. October, 1929

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Cricklewood.—Ashford Hall, 41, Ashford Road.—November 17th, 6.30, Miss L. George. November 20th, 3 and 8, Mrs. Maunders.

Croydon.—The New Gallery, Katharine Street.—November 17th, 3.15, Lyceum: 6.30, Miss Lind-of-Hageby. November 20th, 7.45, Mrs. E. Clements.

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