

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by **DAVID GOW**

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AMONGST the contents of the present issue are:—

**THE BOSTON-VENICE
EXPERIMENT.**

**ERRORS IN SPIRIT-
COMMUNICATION.**

**TELEPATHY, PROPHECY AND
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Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe'

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

No. 2551. VOL. XLIX. [Registered as SATURDAY, NOVEMBER 30, 1929. a Newspaper.] PRICE FOURPENCE

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unless there is some corresponding change of heart. Even had there been only one thousand years of Christianity we might still be hearing complaints of how little it had achieved, and how deaf the world had been to its message. But such lamentations have a profound significance. They show that people are beginning to see what Christianity *really* means and to note the painful contrast between its spirit and the spirit of modern civilisation. All moral and spiritual truth must work outwards from within. If it is simply applied from the outside it becomes only a veneer, and to-day thinking men are becoming less and less content with merely surface-values. Mr. George Bernard Shaw once suggested that if Christianity had not succeeded it was because it had never been tried. And there is a great deal of truth in that.

NOTES BY THE WAY.

THE CURSE OF THE PHARAOHS.

What is called the "legendary curse of the Pharaohs" has been widely discussed in connection with the decease of Capt. the Hon. Richard Bethell, who was associated with the late Lord Carnarvon in the discovery of Tut-ankh-Amen's tomb. Reference is made to the chain of sinister coincidences which followed, for Captain Bethell is said to have been the thirteenth man amongst those who first entered that ancient tomb to have died, some of them in a rather mysterious way. When, a considerable time before his death, we met Captain Bethell, he told us he disbelieved these stories of the curse of the Pharaohs, which was certainly a healthy-minded attitude, in view of the fact that no real proof has been put forward that there was ever an actual curse, carrying a malignant potency all through the ages since the Pharaohs reigned. On the other hand, it seems unwise to dismiss the matter with a contemptuous reference to "popular superstition". Of late years scientists have made many discoveries which have shown that Life holds many secrets, and is far more mysterious than they at one time supposed. Some of the superstitions of the past have been found to possess a basis of fact. When the "ancient wisdom" is really wisdom it never becomes obsolete, and nothing is necessarily false because it appears to be strange or romantic.

THE PROGRESS OF CHRISTIANITY.

Mr. R. A. Bush sends us a protest against the use of the phrase "two thousand years of Christianity", used with reference to the little progress which Christianity has made in the abolition of war and other evils. Mr. Bush points out that it is less than nineteen centuries since the Crucifixion, and that it was not until the third century afterwards that Christians were free from persecution; while it was not until several centuries later that Europe became Christianised. Mr. Bush is right in his protest against the loose phraseology which mis-states the actual figures. But the period of time involved is not to us the essence of the question. The mere label "Christian" obviously means very little in itself,

"WALTER" AS POET.

As we all know, Walter Stinson, through his sister, the Medium "Margery", occasionally, like Silas Wegg, "drops into poetry", or at least, tolerable verse. The following lines sent to us by Dr. Crandon are Walter's latest deliverance. They are on a higher level than usual, in spite of their irregularity of metre.

I stand intent. Let the stars fade and morning come
to a new world,
A world that knows its power of love and thought,
A world that with the fading of the stars hath brought
New knowledge from the Master of us all.

There is no death; we know. No longer shall we
be concerned—
The Master gives us sleep that we may rest,
Poor tired seekers following our quest,
All is made clear—the waking wrapt in peace.

No longer shall we be concerned with laws,
But each in harmony with all shall blend—
And looking straight ahead we see no end
The day is breaking—Dawn without a cloud.

SIR OLIVER LODGE ADDRESSES THE L.S.A.

An audience of well over a thousand members and friends of the London Spiritualist Alliance assembled at the Friends' Meeting House, Euston Road, on the evening of Thursday, 21st inst., when Sir Oliver Lodge delivered an eloquent and impressive address on the "Inferences of Demonstrated Survival on Science, Philosophy and Religion". Dr. Fielding-Ould, Vice-President of the Alliance, occupied the chair in the regretted absence through ill-health of Sir Arthur Conan Doyle, a fact to which the Chairman made a sympathetic allusion.

The address is to be published in booklet form by the London Spiritualist Alliance, but we are permitted to give a short abstract which we hope to publish in our next issue.

THE BOSTON - VENICE EXPERIMENT

"WALTER'S" SECOND CROSS-CORRESPONDENCE TEST.

Readers of LIGHT will recall the successful cross-communication experiment between Venice and Boston, a brief account of which appeared in LIGHT, of November 9th, taken from a complete report by Count P. Bon, in the Italian psychic journal *Luce e Ombra*. Our account, which was supplied through the courtesy of Mr. H. Dennis Bradley, dealt with two seances held simultaneously in Boston and Venice, the Mediums being respectively "Margery" (Mrs. Crandon) and Mr. George Valiantine.

Count Bon's report, however, describes a second experiment, held four days later, under similar conditions, except that Mr. Valiantine was unable to be present at the Venice end.

This second experiment yielded results which were at first thought to be entirely negative. Later information has shown that they were highly significant, and Count Bon, in a letter to LIGHT, has requested us to give an account of this later experiment in our pages. "I feel," he says, "that for the sake of the truth and to render just homage to the Crandons and to the work of 'Walter', that my article should not be interrupted half way."

For lack of space we are unable to give the report in full. The story, however, may be given briefly.

Properly to appreciate the second experiment, it may be as well to recall what happened at the first, which took place on May 27th of this year. It had been arranged by cable between Count Bon, of Venice, and Dr. Crandon, of Boston, to hold simultaneous sittings in their respective cities. The object was to see whether "Walter" (Mrs. Crandon's brother in spirit-life) could transmit a message from Boston to Venice in circumstances that would preclude any suggestion of fraud or telepathic communication.

At the appointed hour (allowance having been made for the difference between American and Italian time) the two seances began. Sitting in Boston were Dr. Mark Richardson, Mr. and Mrs. Grandi, Mrs. Gray, Mr. Fred Adler, Mrs. Richardson, Mr. Bligh Bond, Dr. Crandon and Mrs. Crandon ("Margery").

At the Venice end the sitters comprised Count Bon, Mrs. Vais-Arbib, Commander Bellavita, Mrs. Gwendolyn Kelley Hack, Mr. Cosma, Mrs. Dennis Bradley, Capt. Rodano, Admiral Z—, Mrs. Valiantine, Mrs. Valle and Mr. Valiantine.

Here is what happened in Boston as given in the account in LIGHT, of November 9th:

"Walter", as is his custom, joked for a while with a few of those present, and after a short interval, during which it would appear that he had been over to Venice, he said: "I cannot understand a word of what is going on over there, and furthermore, the heat is terrific." (The evening, in fact, was very oppressive, and the atmosphere of the room was stuffy, owing to the number present.)

At approximately 5.15 "Walter" instructed Mr. Bond to withdraw from the envelope in his pocket one of the [nine] calendar leaves and to place it on the table which was in the centre of the circle. Mr. Bond thereupon in the absolute darkness—which was maintained throughout the sitting—complied with the request. At 5.19 Mr. Bond, at the request of "Walter", replaced the first piece of paper by a second; and, in answer to Mr. Bond, "Walter" stated that the time was 5.20, and

then left the circle for about a minute. At 5.22 "Walter" instructed Mr. Bond to take up the second piece of paper and to be careful to keep the first and second slips separate from the rest. "Walter" then stated that one of the slips had been dropped, but Mr. Bond searched for it in vain.

Presently "Walter" asked Mr. Bond to pick up the third sheet and to place it with the other two in his inside pocket.

After a few joking remarks "Walter" said: "Now I am off; please stay together for half an hour; do not worry; leave everything to me. Good evening!"

In the meantime Valiantine, at the Venice circle, began to write a series of three numbers, 3, 5, 10.

These, it will be recalled, were the numbers selected at random, unseen, by the Boston circle.

Now let us turn to the second experiment, taking our account from Count Bon's report. On the day following the first cross-correspondence test—that is to say on May 28th—Count Bon received the following cablegram from Dr. Crandon: "Kindly arrange second seance Thursday at same time. Record accurately time and each event. Kindly report immediately; we do same. Yesterday's result apparently perfect."

Following this request the Venice circle arranged to sit on Thursday, May 30th. Unfortunately, however, their Medium, Mr. Valiantine, had to leave Venice and could not be present at the test. Nevertheless the arrangements were proceeded with. Count Bon says: "The test proceeded without the Medium whom those in Boston supposed to be still with us. . . . The evening was stifling and the air heavy, and a great thunderstorm disturbed the atmosphere." Those present were Mrs. G. Kelley Hack, Miss Bon, Capt. Rodano, Countess Bon, Mr. Curti, Commander Bellavita, Mrs. Valle and Count Bon.

It might have been apprehended that this test would fail owing to the absence of Mr. Valiantine from the Venetian circle, and it is interesting to record here the utterance of "Walter" on a previous occasion. He had said in effect that he could only carry out a "long-distance" experiment providing that he had previously contacted one or more of the individuals at the distant circle. Now this condition was fulfilled on May 30th as "Walter" had already come into contact with Mrs. Hack. ("Walter" had contacted Valiantine, of course.)

In the Venice report we find that Mrs. Hack recorded that she felt a "great pressure of force"; at intervals between 10.30 and 11.30 p.m. she received a number of fragmentary sentences in automatic script.

Now came, through Mrs. Hack's pencil, words and numbers, the ciphers repeated, always the same: 4, 2, 9. This was reiterated a score of times, alternated with words written excitedly, large and heavy: "4, 2, 9. Carry on. 4, 2, 9. Carry on. Walter. Walter. Walter." Then the conventional sign which indicated the presence of Imperator and several sentences: "There is a confused current here. We desire unified vibration."

The numbers 4, 2, 9, were repeated several times in later scripts, followed by the message: "The current is better. Carry on. Listen. 4, 2, 9," and the name "Walter S. S."

"I confess," says Count Bon, "that we were all, including Mrs. Hack, a little sceptical as to the results of the automatic writing."

Then someone in the Venice circle had the idea of experimenting with a wine-glass, used somewhat in the manner of an ouija board. Count Bon says: "I would not place great value on this sort of test, not having much faith in the genuineness observed from the results obtainable with the planchette and similar methods, among which is the 'little glass'. However, it cannot be denied that this evening we obtained something significant."

In reply to the question put by Count Bon: "Can you tell us what is the word which they have sent us this evening from Boston?" the answer was spelt out: "Numbers 4, 2, 9." Count Bon stresses the fact that he particularly asked for a *word*.

Presently Mrs. Valle repeated the question as follows: "Have we received something from Boston this evening?"

ANSWER: "Yes, the numbers."

QUESTION: "Will you repeat the numbers?"

ANSWER: "429."

QUESTION: "This number alone?"

ANSWER: "No, three numbers. 4.—2.—9."

Count Bon records that after the seance the Venice circle waited "with natural uneasiness" the cabled report from Boston which would indicate whether the test had been successful. When it arrived it was, he says, a "disillusion". It reported that "Margery" towards noon had written various communications with the signature "M.R." (these being the initials of Mark Richardson, "Walter's" habitual assistant). Among these was the message: "Do not sit until 6 o'clock. The lines of communication poor." Then followed some directions for the seance.

Punctually at the hour of 6 p.m. [says Count Bon] Dr. Richardson, Mrs. Adler, Dr. Crandon and "Margery" held a sitting in a completely dark room. Immediately young Mark Richardson manifested, communicating by raps. He said that "Walter" was in Venice and that they [in Boston] must hold a sitting solely to transmit energy.

Very little seems to have taken place at this Boston sitting, although we learn that the voice of "Walter" was heard making a jesting remark.

Commenting upon this report Count Bon says: "It seemed very apparent that the results obtained by us, on the evening of May 30th, had been without foundation . . . but for the fact that I received subsequently a supplement to the Report of the sitting of *May 27th* at Boston—which revealed that our fiasco [of May 30th] had only been seemingly such and that a great success instead had been concealed in it." He goes on to say that the numbers 4, 2, and 9, obtained in Venice on May 30th, were the numbers of three of the nine leaves held by Mr. Bligh Bond in Boston. The numbers of these nine leaves were 2, 3, 4, 5, 9, 10, 13, 22 and 24. It would seem, therefore, that at two successive experiments "Walter" succeeded in transmitting six of these nine numbers, in two groups of three. Says Count Bon: "'Walter', therefore, without those in Boston having the least idea of it . . . (which gives to the experiment a very much greater significance) had transmitted to us in our second sitting three other of the numbers previously provided at Boston in the prior sitting."

For my part I am apt to join in the opinion with those who believe that all the regions of Nature swarm with spirits, and that we have multitudes of spectators on all our actions when we think ourselves most alone.

ADDISON.

ERRORS IN SPIRIT-COMMUNICATION.

HOW SOME OF THE MISTAKES ARISE.

BY L. MARGERY BAZETT.

In my mediumistic experience I have often reflected upon this question of errors in spirit-communication, and although it is a matter that is much discussed, we still need a better understanding of it.

Errors may arise from many causes, amongst which are the following:—

The Medium may be unconsciously tapping the mind of a living person; he may be drawing upon his own subconscious mind; or, he may interpret according to his own associated ideas of any given object or situation. He may make an erroneous step at the very outset of the communication, through an unaccountable trick of the subconscious mind, which presents a picture of something seen during the day, or, usually, shortly before the sitting. If this is not immediately recognised and dismissed—which is no easy task—it may give a wrong turn to the communication.

Again, we have all experienced in ordinary conversation that several distinct processes may take place at the same time. We have listened to the words spoken, and have also been conscious of receiving a number of impressions about the person speaking; to a listener who is mediumistic, these distinct processes are often very marked, whilst conversing with a stranger.

During an attempt at spirit-communication, the same thing takes place; the Medium may be hearing clairaudiently certain words or sentences, and almost simultaneously receiving a rush of other impressions. It would appear that the latter travel from one mind to another at a far greater rate than the spoken word; the same is true of emotions, which may accompany the impressions or the words, travelling apparently at varying rates of speed.

It would almost seem, therefore, that there were various modes of communication taking place simultaneously, communication within communication as it were; and this is equally true of normal intercourse.

When we come to know a person well, we recognise, more or less, the proportions in which these various expressions of the personality are blended, and to what extent they vary; but this is not the case with strangers, and it is with them that we are liable to misjudge or misinterpret.

The risk of miscalculation with regard to the minds of strangers is most apparent in attempted communications with the dead, particularly if the Medium lacks discrimination, in which case he will stress unduly one or other of the elements in the character concerned, causing a misrepresentation which amounts to error.

It has to be remembered that the events of life produce their definite reactions, such as fear, anxiety, jealousy, or pity; and these reactions are specially marked in certain types of individuals. They may have the effect either of inhibiting the flow of ideas and words, or of bringing an idea or past memory so much to the fore that all else is temporarily overshadowed.

If this should occur in a spirit-communication, it may so impede the process as to cause obstruction; an erroneous idea of the personality may thus be produced, the reactions of the communicator appearing out of all proportion to the recalled situation or memory. In reality, the reaction has so stultified the process of communication, as to throw a false emphasis upon itself. To students of psychic science, these questions are, perhaps, familiar; but to the ordinary enquirer they are not apparent, and require repeated explanation.

To keep the line of communication open and

operative is, on the part of the Medium, no easy task; a slight deviation from concentration may bring in any of the distorting factors already mentioned. The process of concentration is not unlike the tuning-in of a wireless set, when the slightest maladjustment will cause a variety of undesired effects; the impression of a speech may be spoilt, or more than one programme may be heard simultaneously.

Some consideration of the fine mental adjustment needed for spirit-communication would help to dispel the too common idea that error in a message implies deliberate falsification on the part of the Medium, or of some impersonating spirit.

SPIRIT—THE GATE OF REALITY.

BY B. M. GODSAL (SAN DIEGO, CALIFORNIA.)

When reading the story of physical science in its relation to reality, as set forth in Professor Eddington's book *The Nature of the Physical World*, one's thought is carried back about 3,000 years to Job's question, which might—without radically changing its import—be paraphrased "Where shall knowledge of the absolute be gained? And where is the place that man finds reality?"

And just as Job (*xxviii*), after searching the bowels of the earth and the depths of the sea and the expanse of air, concludes that what he seeks is not to be found anywhere but in the realm of spirit, so Eddington, after penetrating into matter deeper than ever Job's imagination could have pierced, and after considering "the lightening of the thunder" in a hundred different electric states undreamed of by the patriarch, arrives at the very same conclusion, namely, that reality is not to be found in the external physical world, which is "entirely abstract and without actuality apart from its linkage to consciousness,"—a pronouncement which its author declares to be in harmony with the idea of a universal Mind or Logos.

In the course of his introduction Professor Eddington speaks of two tables, at both of which he is seated. The one is an ordinary table, visible to the eye; the other is a scientific table, visible only to the trained imagination, and composed of an arrangement of protons and electrons—the latter moving at high speed. But by far the largest constituent of the scientific table is empty space; so that even if the protons and electrons were solid, which they are not, and were brought into close contact, their combined bulk would still be invisible to the naked eye.

Which of the two tables displays more of the characteristic known as "reality", is a question that each man will decide according to his predisposition. A similar question might be propounded regarding a dramatic performance thus, "Which side of the footlights exhibits the greater reality?" A mechanic would find reality behind the scenes, among the ropes and pulleys and paraphernalia producing the stage effects. The mind of an artist in the audience would sense a truer reality in following the author's thought, the play being the only thing capable of explaining and justifying the entire performance. And in everyday life the same difference in viewpoint is evident. One mind restricts reality to the mechanism of life, another mind identifies it with life's meaning.

The position of the materialistic man of science, to-day, is quite in the air. He has seen his one reality, matter, whittled down to the vanishing point, until nothing is left in hand but the tool which did the whittling. And that tool is consciousness, an entity which materialists have never cared to discuss, being satisfied with the assumption that in some vague way it is a product of the material brain.

Eddington, when speaking of the hidden reality which lies at the back of all phenomena, suggests calling it "mind-stuff", and writes, "We have only one

approach, namely, through our direct knowledge of mind. The supposed approach through the physical world leads only into the cycle of physics, where we run round and round like a kitten chasing its tail, and never reach the world-stuff at all."

Having led us up to an open gate giving access to the realms of spirit Professor Eddington goes no farther. But although he stops at the boundary-line, still, in clearing the approach of ancient and misleading sign-posts and bewildering detours he has made it less difficult for mankind to find the entrance. Moreover, his book of directions is for the most part made easy and pleasurable to follow, with humorous illustrations to cheer the perplexed wayfarer.

Left, but not lost, at the entrance to the spirit-world, those who happen to be Spiritualists are greeted by messengers from the other side who, with their greatly extended outlook, are in a position to pass judgment upon the teachings received. And these dwellers in the realm of causes affirm that nothing but a simulacrum of reality exists upon earth—the place of effects, and that both Job and the modern investigator have the truth when they recognise that reality is the attribute of pure spirit.

A SUPREME SACRIFICE.

BY A. M. SEVERN.

During the last two years of the late war—1917-18—I had a maid living with me whose sister's husband was at the front, in the R.F.A. He was a simple-minded fellow, and somewhat illiterate, formerly employed to wash bottles etc. for a wine merchant in this town. One morning a "whizz-bang," as he called it, got him, and slightly shattered his right shoulder and arm, in consequence of which he was sent home. Soon afterwards he called to see his sister-in-law, with his shoulder bound up and his arm in a sling. I asked him how he got hit. He paused for a moment or two, and then said: "Well, mum, it were a rummy affair like. I waked up early one morning in our dug out; it was hardly light, and as I turned out into the trench, blow me if there wasn't my little old grandmother a-looking at me, dressed just as I see her afore she died in the infirmary, in a print gown, with a little shawl round her shoulders, and a cap on her 'ead. She said: 'Look out 'Arry, they will get you to-day, and you will be 'urt in your shoulder and arm,' and then she was gone. I didn't feel very frightened at the time, she looked so natural like, but lummy, it put the wind up me afterwards. Very soon Jerry got to work again, a-sending over his whizz-bangs, every one of 'em getting nearer than the last. All at once I seemed to know that the next one would get us, and so me and my mates—there was two besides me, Tom and Jack—all ran off and tried to scramble in an empty shell-hole near-by. As we was a-getting in, Jack said to us: 'Seeing as 'ow you chaps have wives and kiddies at home, you 'ad better get in and lay out as flat as you can at the bottom; there's no one to trouble about me.' So in we gets, and Jack he spreads himself out on top of us, and sure enough, along came a big shell a-whistling through the air, and landed close to where we was, and busted. I felt a knock on my shoulder and couldn't move me arm; Tom was 'urt a bit; and poor old Jack, he was killed outright. After a bit they come along and found us; I was carried to the dressing station where they bound me up and afterwards sent me home to get mended. I suppose I shall 'ave to go back soon. Excuse me, mum, but this war is a blasted business!" And I agreed with him.

Afterwards I wondered where Jack was; he didn't get the V.C. here, but on the Other Side I think he must have received the Master's "Well Done!" for has He not said "Greater love hath no man than this, that a man lay down his life for his friends?"

LETTERS TO THE EDITOR.

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

THE JESUS OF HISTORY.

Sir,—It is good to read, in the interesting article by Mrs. V. V. Farone, in LIGHT (page 547), of the forthcoming work by Robert Eisler. There are many who will eagerly await his emended edition of such portions of the works of Josephus as bear on the historicity of Jesus. It is one of those tasks which, owing to the growing conviction of the authenticity of that historian's narrative among scholars, has become necessary and is somewhat overdue.

Meanwhile, may I call attention to our friend Dr. Lamon's masterly statement of facts in his latest book, *The Man, Christ Jesus*. The volume of evidence which he adduces for the actual historical character of our Lord is there set out concisely and convincingly. It will well repay perusal of those who attach importance to the subject.—Yours, etc.,

G. VALE OWEN.
Tubbenden Lane, Farnborough, Kent.

VISIONS OF PLACES.

Sir,—I was interested in a short article in LIGHT about the knowledge of places unseen.

I was going to take charge of a school, and felt dissatisfied and anxious because I had not been able to visit the place.

Then, one night, I dreamed I was standing in a dark room, looking out of a large window, facing south. The night was clear enough for me to see that the building stood on a hill-side—the school yard sloped down and was lost in the dark shadows of trees, enclosed by hills. Everything appeared just as if I myself had stood in the school-room, and looked out at the landscape at night.

On actually visiting the school I recognised the place. Everything was as I had seen it in my dream. I believe I went there in my sleep.

I daresay there are many similar cases, and that this is a common experience.—Yours, etc.,

B. I. L.
Dunstable, Beds.

CONFIRMATORY CLAIRVOYANCE.

Sir,—The interesting article on "Returning Spirits and Their Methods", by L.H., in LIGHT, of 12th ulto., induces me to send you a remarkable instance in point.

At a seance at my house some months ago Mrs. Clegg was sitting as Medium, with seven other persons. She described the spirit form of a woman and the circumstances in which she had passed out of earthly life. I was the only person who could recognise in the description a step-sister of mine, who often visits us from the other side. The remarkable circumstance was that a clairvoyant friend, Miss L., shortly afterwards saw her standing at the open door, and my maid, who was descending the stairs, also saw the spirit. Miss L. later told me that she had, some years previously, seen the spirit visitor ascending a long flight of stairs in my former flat and had then supposed she was a visitor in the flesh. My friend waited for her to knock and enter, but she suddenly vanished.

Again, in my present house this figure was heard by Miss L. (alone in the house) to open the front door, pass inside and ascend to my bedroom. She always appears dressed as in the photograph taken

in 1884 (she died in 1886). Her visits always appear to be in the nature of a warning so we rather dread her advent. I, myself, have conversed with her many times but have never seen her nor have any of my family.—Yours, etc.,

PAX.

A TRUE-TO-LIFE PICTURE BY CLAIRVOYANCE.

Mrs. Shirley Eshelby writes:—

I have recently had another experience in prophetic vision, as follows:—

A picture of a table laid for dinner, appeared on the ceiling of my room. It was a most unusual arrangement. There were no knives on the table, but various peculiar utensils for eating with, also little bowls, and other things that are never used on an English dinner table, in such a peculiar setting.

In the centre of the table was a large round bowl shaped like a collar-box, with what I thought to be "small notes of music" written on it. There were sticks near to some of the little bowls.

I was greatly perplexed at the arrangement of the table, and could not connect the vision up with anything I had ever seen.

The following day, I received an invitation to a Chinese dinner party.

The vision was surely a direct mental impression from the people who were planning the Chinese dinner, and thinking of me. It was given at a Chinese restaurant in Holborn.

Immediately I entered the dining-room I recognised the peculiar utensils for eating with, also the little bowls, and especially the large bowl like a collar-box which appeared to have small notes of music written on it. The small notes of music proved to be Chinese writing on the bowl, and the "sticks" were chopsticks.

A LAWYER PROTESTS.

In the course of a vigorous defence to a charge against his client Edith Mary Spurway, of "pretending to tell fortunes", Mr. C. E. Loseby, a barrister, protested strongly in Leicester Police Court on November 15th, against the "obsolete and ridiculous act of a hundred years ago," under which the case was brought—the Vagrancy Act of 1824. In an address lasting over three-quarters of an hour, counsel accused the police of having made a grave blunder; Mrs. Spurway was well-known and a householder; a summons could have been issued, he pointed out, and she "should not have been treated, as this ridiculous Act describes, as a 'rogue and a vagabond'". He added that he hoped the Press throughout the country would report the case "so that insults of this kind can be made known."

Mr. Loseby said that his client had been taken through the streets into a tram, then to a prison cell in which she was "locked up like the veriest criminal."

Two women witnesses for the prosecution admitted that they had signed a document in which the defendant stated that she did not profess to tell fortunes.

In the course of his defence Mr. Loseby said:

If Mrs. Spurway is a rogue and a vagabond because she believes certain things then I also am a rogue and a vagabond, and so are several great scientists in this country. There are a vast number of people who believe as I believe, and there is no field of scientific research in which greater developments are expected shortly than in this. In my submission it is no more a crime to be clairvoyant than to have acute eyesight.

LIGHT,

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TELEPATHY, PROPHECY AND THE ETHER.

It is necessary to assume the existence of the ether to explain the phenomena of the physical world, and the same necessity applies in the case of psychical phenomena, that is to say they involve the idea of an etheric medium. Let us take the case of telepathy, in which this is what is said to happen: The mind impresses its thoughts (or emotions) upon the physical brain, which records them in the aura (the subtle envelope which encloses the whole body) and the aura registers them on the ether—so there are three records of every thought and act. The brain-record is transitory as belonging to the material world, but the aura record is eternal and is carried by the soul when it leaves the body.

That is what is supposed to take place; and telepathy is explained—telepathy from the living or the so-called dead—by transference of thought or feeling by way of the ether.

It seems, at least, a permissible hypothesis, for we can now be reasonably sure of the soul, or etheric body, its auric radiation and the fact of telepathy. It is never wise to be positive about the machinery of life—even our gross bodies are not what they seem to be! The great reality for us after all must be life itself, which can only be truly known by living it, rather than by thinking about it or trying to analyse it.

In an article on Telepathy, which we read some time ago, the writer was very definite in his conclusions. He asserted that the ether is so sensitive that it records everything which is happening in the Universe, and that it even reflects events which are to happen in what (to us) is the future; hence prophecy and prevision. And he describes what happens when we try to recollect something. We concentrate our minds and draw on the ether which affects the aura and the brain cells, so reviving the memory. It sounds a little complicated, and our objection would be that the effort to recollect something seems often to defeat its purpose. The forgotten item usually recurs to us when we have ceased to concentrate. But that may be because while some initial effort of concentration is necessary to start the machinery, prolonged concentration has an inhibiting effect.

Further we are told that the sage, the genius and the prophet concentrate their minds with such intensity that they compel the ether to yield up to them its secrets. It certainly is the fact that intense

concentration is the mark of the genius in whatever direction, and there are always indications that some interior source of knowledge is drawn upon. No really great mind can be explained by reference to its opportunities of acquiring knowledge in the usual way of instruction, study and observation. So that if there must be a medium through which the knowledge is to be conveyed from some unknown source we may well relate it to the ether, even at the risk of offending the physicist who confines himself mainly to the externals of things. But all explanations must be tentative—there is no final truth in Science whatever there may be in Religion. Our first object must be to report our facts, and leave the interpretations to follow.

PSYCHIC PHENOMENA AND HUMAN SURVIVAL.

PROFESSOR RICHTER DESCRIBES HIS POSITION.

Since you have courteously invited me to disclose to the readers of LIGHT my views on Spiritualism in a complete way, I will endeavour very briefly to do so.

(1) It is necessary to face the question without considerations of policy or religion, without pre-occupying oneself with inquiries as to whether it is comfortable, or agreeable, or painful, to survive or not to survive. Is survival true? Yes or no? There is no other question.

(2) I attach only secondary importance to theories. The history of science proves that theories which appear the best established are one day, by the very progress of science, considered as errors. On the other hand the facts remain, whatever may be their explanation. In point of fact, as there is no chance in Nature, facts which were true yesterday are true to-day, and will remain true to-morrow.

(3) There exist many facts, both objective (material) and subjective (mental), which official Mechanics and Psychology are totally powerless to explain. The spirit theory is excellent for a small number of them, a very small number. Sometimes, if rarely, the most satisfactory hypothesis—and even the only satisfying one—is that of survival of memory.

(4) But in the majority of cases the hypothesis of survival is powerless to explain everything. For instance, in the case of premonitions, ectoplasm and numerous cases of simple clairvoyance. Now, it is necessary that an acceptable theory shall take into account *all* the phenomena.

(5) On the other hand, as there can be no survival without memory, and as physiology shows us that memory is a function of the brain, whether in the case of the tortoise, the dog or the man, it seems to me quite unlikely that there could be survival of memory in the case of the tortoise, the dog and the man, if the brain has been totally disintegrated.

(6) In the presence of this prodigious difficulty, this colossal unlikelihood, I prefer to reserve my opinion. The more I study these metapsychic, occult and spiritistic questions, the more I am aware of my profound ignorance. We swim in an ocean of darkness where the facts are so strange, so odd, so incoherent, that the best thing is to wait for new experiments. Consequently I adhere formally to the theory X, which I cannot define for I do not know it, and I leave to the savants of to-morrow the task of formulating it.

(7) My conclusion will be: *It is necessary to hold fast with scrupulous care and irreproachably severe tests to experiment and observation, the mothers of things and of men* ("mères des choses et des hommes").

CHARLES RICHTER.

SIDELIGHTS.

"I joined the Psychological Research Society in the hope of hearing ghosts explained away, but now I am more certain of them than I am of 31 Tavistock Square—they are more enduring," remarked Sir Lawrence Jones, Bt., president of the S.P.R., in the course of a recent address to the Oxford University Psychical Research Association.

* * * * *

In *John o' London's Weekly*, of the 23rd inst., a Swansea correspondent, writing under the *nom-de-plume* of "Wanda", says: "Three weeks ago last Friday I received the usual formal notice to parents requesting my attendance at the school the following Monday morning. I decided to be present and lightly dismissed the matter from my mind, believing my child to be well."

* * * * *

On the following Monday morning, "Wanda" had an exceptionally vivid dream in which the mother of 'Wanda' (who died four-and-a-half years ago, and was devoted to the child) appeared saying, in great distress, "It has to be cut out." That same afternoon the school medical officer examined the child and recommended that the tonsils should be cut out as there were indications of throat trouble. "Wanda", who clearly regards this dream as having a close bearing upon what followed, says: "This is the third experience of the kind I have had."

* * * * *

Spiritualism was debated for two and a half hours at the Middlesbrough Y.M.C.A. recently, the case for survival and spirit return being opened by Mr. J. Fenwick. Councillor T. K. Briggs, who replied (says the *North-Eastern Daily Gazette*, of November 15th) "expressed his disappointment that Mr. Fenwick had put up a case for Spiritualism which provided little to oppose. If Spiritualism was only what he said it was, then they had little to fear from it."

* * * * *

The discussion that followed was lively. One speaker mentioned that since the war he had been a "bitter atheist", until "one day he left his body, looked down upon it in the bed where it lay, and went, in spirit form, into the street." This experience had led him to explore the psychic side of life and he had found "a strange comfort in Spiritualism". Then a grey-haired woman "told, in quiet serene tones, how her son visited her on the day he was killed in France and told her he was dead."

* * * * *

"I have seen trickery at seances, but I have also seen much that I am convinced is perfectly genuine and supernormal," remarks Mr. Will Goldston, the conjuring expert, in a long article, entitled "Seances—Truth or Tricks?", in the *Sunday Graphic*, of the 17th inst. He goes on to describe some of his experiences as a psychic investigator. A blind Medium was giving physical seances in a room in a public hall. Mr. Goldston, who had gone there to obtain material for a book exposing Spiritualistic phenomena, tells what he saw. "The gas light was turned low but not out. I could see everyone and everything. We all stood round the table with our hands joined. The blind medium suddenly shouted 'Up!' and the table lifted up with great force. We tried to force it down by pressing, but our combined strength could not do so."

He continues: "Then a big fat man lay on the table, and again we leaned downwards, but when the blind man ordered the table to jump it did so again." At the next experiment, the narrator tells us that two men lay on the table, which, in spite of this burden, and of the efforts of the assembly to hold down the table, rose up, being lifted by some enormous force. Says Mr. Goldston: "None of the resources of magic could produce those results under such conditions. No conjurer or illusionist could repeat that effect in similar circumstances."

* * * * *

In the course of an address on "Psychic Phenomena", at the opening meeting of the Emsworth Literary and Philosophical Society, Rear-Admiral W. R. Parsons, R.N., mentioned that when he was a boy he wanted to go to a demonstration of mesmerism, but was forbidden by his father, on the grounds that "it was the work of the devil"! That attitude of hostility to anything strange and new was a commonplace in history, he pointed out; he considered that psychic phenomena were of great and growing importance.

* * * * *

In reviewing Sir Oliver Lodge's *Phantom Walls*, in *The Church of England Newspaper*, of November 15th, Canon R. J. Campbell, D.D., says: "It is as yet too early to say that all difficulties between a Christian and a scientific view of the universe are in process of disappearing; they are not; but here we have a scientific man of the highest eminence leading the way towards a reconciliation. . . . To the intelligent Christian reader it [the book] opens a vista of promise in relation to belief in divine government and the immortality of the soul which is little short of sublime."

THE LATE MR. ANDREW BASKERVILLE.

As we go to Press we learn the circumstances of the passing of Mr. Baskerville on the 17th inst. While alighting from a train at Liverpool he missed his footing, falling heavily on the platform. On being conveyed to the Great Northern Hospital, Liverpool, he was found to have broken a blood vessel and died of cerebral hæmorrhage without recovering consciousness. The late Mr. Baskerville was closely associated with Mr. C. A. Simpson, President of the Guild of Spiritual Healing. He had devoted all his energies and resources to furthering the activities of the Guild since its inception. As a spiritual healer he effected a great number of cures; he possessed a strong sense of justice, humour, and sound practical qualities which were of great value to the Guild, on its administrative side.

Mr. Simpson in a letter to LIGHT says: "He was a tower of strength to the Guild and although we mourn his loss and shall miss his cheery smile, we can rest assured that he will continue to render service on a higher plane of life to the cause we all have at heart."

AN ANNIVERSARY.—The well-known American psychic weekly *The Progressive Thinker*, of Chicago, celebrates its fortieth birthday this month, and the event is being marked by the issue of a special anniversary number of that journal, dated Nov. 30th—Dec. 1st. During the latter half of its existence *The Progressive Thinker* has been under the direction of that veteran Spiritualist Mrs. M. E. Cadwallader who still controls its career, and will, we hope, continue to do so for many years to come.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MATERIALISATION PHENOMENA IN NEW ZEALAND.

(Continued from page 560).

At the fourth seance held on June 13th, there were present the Saché family, Mrs. R. Melville, Rev. R. Mitchell, Mr. A. E. Buckley, Mr. F. R. Husband and Mr. F. H. Hadfield. (The addresses of these people have been sent to us but their publication is not desired or necessary. The names of communicating spirits which are referred to by their initials have also been given to us but not for publication.)

At this sitting the little boy Victor appeared and also Mrs. M. As the spirit form of Mrs. M. was in process of de-materialisation the Control called out, "Turn on the red light and throw the curtains of the 'cabinet' back." This was done and the Medium was clearly seen by all, lying back in her chair.

The next form to appear was for Mr. Husband who reports: "The next manifestation was for me and said she was a Mrs. G. of Thames, New Zealand, who died about a month ago. Her features were distinctly formed and although I had never met her I recognised her from her likeness to her daughter [Mrs. P.] a very great friend of my wife. She did not speak but answered my questions by negative shakes and affirmative nods of her head, and by thus questioning her I found I had to convey a message to her daughter (my wife's friend) which I have done."

The next materialisation was for Mrs. Melville, whose notes are quoted as follows: "I clearly recognised my brother Ted who died in 1917. The face was perfectly modelled and the voice was his exactly as when alive. I felt a bit unnerved and he said, 'Don't upset yourself.' I asked him about another brother who died in France and my father. He said they were both with him. He then tapped me and Mrs. Saché (who was standing by my side) on our heads with the cards, closed them and went."

Next came the Rev. R. Mitchell's sister. His report is as follows:

My sister, who died on May 5th this year, appeared, and although changed from what she was like when I saw her twenty-six years ago, she gave me complete proof of her identity. As she was de-materialising the curtains of the 'cabinet' were thrown open and the red light was switched on and I saw the Medium in her chair, dressed as she went in.

At the fifth seance on June 15th, the sitters were the same, except that Mrs. Buckley came in place of her husband, who was unable to attend.

A materialised form purporting to be an old friend, Mrs. R., appeared to Mrs. Buckley, but as it was that lady's first experience of a seance she was "overpowered and a little frightened" and unable to give any evidential notes.

Mr. E. H. Saché says: "My first wife, Daisy, next spoke to me by direct voice and said she would try and materialise and show herself to me at the next sitting."

Several other materialisations were shown.

A sixth seance was held the following night at which were present the Saché family, Mr. Husband and five other sitters whose names we are not free to publish.

Sister Monica came and spoke for a considerable time to two of the sitters, Mr. and Mrs. S. She showed herself fully in the red light on two occasions and then went. Two other forms materialised, both

of them women. One of these sang. The trumpet circled round the room, stopped in front of several of the sitters to whom remarks were addressed. The Control next gave a short address in which some of the difficulties in recognising the faces of materialised forms were touched on. The Control said that when viewing a materialised face it was better to keep the head still, and thus a better view would be obtained. "First approach the figure close enough to get the features into focus then remain quite still and watch." It was explained that the substance forming the materialised faces was in a state of rapid vibration during which endeavours were being made from the spirit-side to catch the exact likeness that it was desired to build up.

At a seventh seance held on the following night the same sitters attended as were present on the 15th June, no strangers being present as on the previous day. The members of the circle were by this time all sure of each other and of the Medium and this helped the conditions.

The little boy Victor materialised and spoke as also did Mr. Saché's mother.

Mr. F. H. Hadfield, who was present, reports the presence of a Mrs. J. A. D. "She gave her name in a very distinct loud voice and asked if I could recognise her. I certainly did. I asked, 'Are you happy now?' She said, 'Oh yes! I was so wrapped up in my china collection when here that I got no rest. Now I am free from all that.'"

The Rev. R. Mitchell reported the appearance of his dead sister Agnes "who was much clearer than on her former visit and more easily recognised".

In a report of a trumpet-communication received at this seance the reverend gentleman says: "A voice gave the name of a Methodist minister who had officiated at Mrs. Buckley's marriage. . . . He spoke of having missed his opportunities through not having the courage of his convictions to preach concerning the future life, as I had done, and was paying the penalty now. He wished he could do something to impress people more fully of the truth of immortality; also that things are really quite different from what we are taught to expect."

An officer of the New Zealand Forces who had committed suicide came through saying how sorry he was for his wife and for the fact that he had "taken the coward's way out". He spoke of the punishment that is meted to those who "try to dodge the just consequences of their actions by taking their lives"; he left in great distress, after requesting that a message should be sent to a friend of Mr. Hadfield.

Another soldier spoke. He was understood to give the name of James M., and particulars of his having left New Zealand with the 5th Reinforcement Contingent, and having died on his return in Auckland Hospital, and been buried by the Patriotic Society. He added: "Verify this." (This spirit came again at the next seance saying that his name was not James M. but Ronald M.)

Mr. Saché adds a note that he has since verified the particulars through the Patriotic Association and found them correct in every particular.

Next came a voice purporting to be that of Walter Henry H., who said that he had died at Seccombe Ferry, Cheshire, England, about twenty-eight years ago, adding that verification could be obtained on application to the registrar there. Mr. Husband, who reports on this communication, says: "In writing these particulars during the seance I made a mistake by spelling 'Seccombe Ferry' as 'Seccum'. The spirit evidently could see what I was writing, for a voice corrected me, spelling the name clearly and distinctly. I had also spelt his name wrongly and in this he also corrected me."

Mr. Saché adds a note that during the materialisations the luminous card appeared to be passed from one materialised form to another.

(To be continued).

THE PATH OF LEAST RESISTANCE.

Among the Editorial Notes in *Psychic Science*, for the fourth quarter of the year, is one that well illustrates the mixture of truth and falsehood by which the popular mind often expresses itself. The Malays, for instance, apparently have perceived some connection between the moon and the tides; they call the moon a man, and the sea his dog, led about by a string! The ancient world saw that the evil in it caused suffering and invented the Devil to account for it. Kepler is said to have viewed the planets as guided by "guardian angels". In this Editorial Note Mr. De Brath cites Sir Oliver Lodge to show that the motion of the planets (which after Kepler's day was discovered by Newton to be due to his First Law of Motion and the solar gravitation jointly) is analogous to the motion of a train along its rails as a path of least resistance:—"He [Sir Oliver] imagines a Martian spectator, told that an invisible spirit switches over the points to send some portion of the train to Liverpool and another to Manchester, ridiculing so childish a supposition, which would, nevertheless, be substantially true!" From an admirable Paper by Sir Oliver Lodge (*Proc., S.P.R., June, 1929*) Mr. De Brath quotes as follows:

In order to illustrate the direct guidance by contact action, we may cite the familiar example of a gramophone needle which automatically reproduces a pre-arranged tune, simply following the path of least resistance. What else, after all, can an inert thing do? That is the meaning of inertia. Animated things are not inert; they need not take the easiest path. A man may climb the Matterhorn for fun. But inanimate, unstimulated matter never behaves with any initiative or spontaneity. Atoms never err or make mistakes, they are absolutely law-abiding. If they make an apparent error, if a locomotive engine leaves its track, we call it a catastrophe. All machinery works on that principle; every portion takes the easiest path. It is true that to get a coherent result there must have been planning and pre-arrangement. Certainly! In all cases of automatic working, whether biological or other, that must be an inevitable preliminary. But explorers of the mechanism will detect no sign of mental action by their instruments or their senses. To infer a determining or controlling cause they must philosophise.

Indeed, we may go a step further and emerge from the past into the present: a wireless set talks like a gramophone, and to one accustomed only to gramophones it would seem barbarously superstitious to urge that in the wireless case some (possibly whimsical and capricious) operator was actually in control. Statements may be unpalatable, and yet be true.

Mr. De Brath suggests that everyone who considers the Spiritualistic hypothesis extravagant, and desires to form a really sound notion of it, should study this essay, "much the most far-reaching that the S.P.R. has published since Myers' *Human Personality*". It shows that "Science is not limited to the accurate data and laws of mathematical physics".

As Mr. De Brath observes, the spiritistic hypothesis is far beyond the mere notion of survival and the elementary and tricky movements of furniture which lead to the inference of a psychic force—far beyond the elementary messages that convince us of the presence of our invisible loved ones.

EVERYBODY wants leisure for his soul to move about in and to grow, not by some closely prescribed plan of education, but by free experimentation of its secret powers. A very slender harvest of happy thoughts and feelings will justify much apparent idleness.—PROFESSOR HOBSON.

RAY'S AND REFLECTIONS.

There is a saying of Emerson which puts into a single sentence a whole volume of wise instruction: "Go, put your creed into your deed." What a world of time-wasting controversy and bad temper it would save if it were generally followed!

* * * * *

Writing from Bombay a Parsee philosopher adjures me to "tell the League of Nations to concentrate itself less on the prevention of wars than on the discovery and removal of the causes of war". I can only take this form of "telling" the League, although I imagine that some of its work is already carried on in that direction.

* * * * *

There was a time when the idea of filling the Albert Hall for a Spiritualist service would have seemed like a story out of the "Arabian Nights". But it has happened several times, and no one seems very much surprised. Things grow imperceptibly. At one time an aeroplane in flight was a marvellous spectacle. To-day it is one of the common objects of the upper air. Telegraphy between the two worlds is now at its beginnings. The time is not far off when it will be almost commonplace.

* * * * *

Some years ago a chemist's assistant in New York mistook arsenic for baking powder and sold a small quantity to a woman. Fortunately the woman was found and the mistake corrected. But in the meantime there had been a hue and cry, and scores of people in the neighbourhood discovered that they were suffering from arsenical poisoning and were "taken ill"! Great is the power of suggestion! It is the fertile cause of much mischief in life. But, of course, it produces good results also, as in healing by suggestion.

* * * * *

It has been said that in life every man finds what he looks for; and there is much truth in the statement. One class looks exclusively for reality everywhere and finds it, sometimes where it is not. Another class looks for falsities and impostures and finds them at every step; and also sometimes where they are not. To the one class the counterfeit suggests the genuine, to the other the genuine suggests the counterfeit. Both, at last, arrive at a state of confusion—the natural result of being lopsided in one's outlook.

* * * * *

It has been objected that the spirit world must be "unnatural", because it differs fundamentally from the present world in knowing nothing of birth, death and other outstanding circumstances of mortal existence. That is easily answered. All earthly conditions are left behind with the earthly body. It may be an *unearthly* life—it is certainly not an *unnatural* one. What survives is the essential man—the self-conscious principle, in a fitting embodiment and appropriate surroundings. Nature attends to that; but it is easily to be seen why some persons, destitute of imagination, cannot conceive of a future life while they base all their ideas of it on the external side of the present one. Reduced to logical terms, their view of a life after death is some kind of re-animation of the mortal body. They regard this as impossible and to that extent they are quite right. But, as they always reason in a circle, it is not surprising that they never get "any forwarder", but always return to the point from which they started—this body of flesh, this air-breathing organism adapted to this world but to no other.

D. G.

THE FEMININE SOUL.

When man wishes to express an ideal, that ideal usually takes the form of a picture or statue of a beautiful woman. Is this not the case because man sees in woman those finer qualities which are symbolical of the spiritual side of Nature? Certainly it arouses in him a keener insight into and a greater realisation of that spiritual principle. Having first discovered it within himself, he naturally seeks a method of expression. Through his creative powers an ideal is born, which he endows with the virtues that exist within himself.

The picture or the statue is really a projection of those finer qualities which exist not within himself alone but within the whole of humanity.

Nor is this all. In woman, man sees, either consciously or unconsciously, his counterpart. Perhaps not in a physical sense, but a spiritual one. It may, indeed, be said that woman is the key-note to harmony within man.

To see thee, my ideal, as the mind depicts—
Shorn of all earthly taint, the bonds of flesh;
Ringed with the halo of a virgin grace,
Adorned with garlands of maternal bloom;
A peace, transcendent, from celestial space,
Reflecting forth true woman's high estate.

Within her keeping is the power which opens the door to limitless possibilities. Hers is the power which, all through the ages, has urged men on to higher and nobler purposes. Even now, as in the past, woman must continue to lead the way to man's redemption. Because, only through the purity of woman, is the upliftment of man to a higher sphere of thought to be accomplished. That is, in regard to those greater responsibilities which are his by birthright and the part he is expected to take in the mundane order of things. Only through the spirit of harmony is this to be accomplished.

There must, of necessity, be unity of thought between man and his helpmate. Purity of motive, the key to spiritual confidence between them both, will inevitably lead to nobler ambitions being born and fostered within the minds of each.

Then, and only then, will that harmonious spirit express itself in outward form, creating saints out of sinners and a heaven in the home.

W. G. J.

A KAFIR CLAIRVOYANT.

Our contributor, Mrs. I. Toye Warner Staples, F.R.A.S., as many of our readers know, has spent some years in South Africa. Writing in the *Occult Review*, on the subject of South African psychism, she tells of Jajula, a remarkable Kafir witch-doctor, of King William's Town, who died in 1918, and who actually had a licence to pursue his calling, most of his consultants being white people. The law did not interfere with him for he charged no fee and he only used his psychic powers for good objects. Mrs. Warner Staples then narrates the following stories, the information being given to her by a Mr. Dold, an authority on native magic:

On one occasion a business clerk was carrying £500 for a merchant from the Alice bank to the one at Peddie. He was on horseback, and arrived in a dishevelled condition, reporting that he had been attacked and robbed of the money by Kafirs. After the police had made investigations in vain, they went to Jajula for help. He concentrated on the subject and then said he saw the young man had not been attacked at all, but had hidden the money in

a hole in an ant-hill. Jajula then led them to the very ant-hill where the money was discovered. In consequence of this the clerk was arrested and imprisoned. This proves that Jajula had real clairvoyant powers.

The Magistrate of King William's Town (Mr. Dick Moll) did not believe the stories of this man's remarkable gifts, so he had a bag of money hidden, and sent for Jajula, telling him that it had been stolen. After the latter had gone through his preparations he said: "Ah, I see you are making fun of me. The money was not stolen but hidden, and I will lead you to it." Followed by a crowd of curious onlookers he went to the hiding-place! "I'll show you who hid it there, too," he said, and then pointed out the right man.

Mr. Dold told me that Jajula's fame spread, and even the police did not scorn his aid, whilst farmers journey from other districts to consult him, and he was never wrong in his answers or advice.

NOTES ON NEW BOOKS.

"**The Twelfth, An Amethyst.**" By Beatrice Chase. (Longmans, Green & Co., Ltd. 7s. 6d.)

A novel in which the name of God is used frequently yet always reverently—unusual in stories of to-day! It is a romance of love and Christian mysticism, written with vision and the sense of eternity, and yet in a style to interest the general reader. "Beatrice Chase" is the pen name of Olive Katharine Parr, known as "The Lady of the Moor" (Dartmoor). The famous Devonshire moor is the scene of action in several of her books, as in the present instance.

"**And So Forever.**" By Gertrude Dunn. (Thornton Butterworth. 7s. 6d. net.)

A quite interesting book, whose mysterious heroine, always beautiful, quaint and sweet, reveals at last the causes of her perennial youth. A hint of this lady's spiritual intercourse with her dead lover, whose voice is heard outside the room wherein the lady sits alone, whets the edge of curiosity regarding the mystery unfolded in the story. Eternal youth evidently has its drawbacks, and unlike the "Wandering Jew" (who at last ended his wandering) this poor pretty creature seems doomed to go on for ever.

E. K. G.

"**Death Unveiled**", a book just published by Mrs. Anna Louise Fletcher, of Washington, D.C. (U.S.A.), gives an account of some of her memories and experiences in Spiritualism, together with descriptions of famous Mediums she has known. It will be remembered that Mrs. Fletcher took a conspicuous part in the testimony, regarding Mediumship, given before the Judiciary Subcommittee of the District of Columbia, U.S.A., in February, 1926, when the late Harry Houdini was a witness. The book is evidently published for private circulation, as neither publisher nor price is mentioned. LUCIUS.

"**The Lamp Relit.**" By Vestigo.

I found no information as to price or publisher in this volume, nor did I learn the identity of "Vestigo". In such circumstances the cautious reviewer approaches a book with considerable reserve. In a foreword we are told that *The Lamp Relit* comprises "Notes of addresses by exponents of Spiritualism, with examples of messages and descriptions given in daylight clairvoyance, psychometric circles, etc." Many records of seances are given, some of these having apparently been of a commonplace order such as the psychic investigator meets with in abundance. Some of the earlier cases quoted have but slight evidential value, but on going further into the book one comes upon some impressive cases of psychic photography (with clear reproductions), and the concluding portion of the volume is devoted to some useful discussion upon various aspects of Spiritualism, answers to objections, and a plea for a better presentation of the Spiritualist case on the part of some of its platform exponents.

W. H. C.

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