

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by DAVID GOW

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Light:

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"Light! More Light!"—Goethe'

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

No. 2552. VOL. XLIX. [Registered as SATURDAY, DECEMBER 7, 1929. a Newspaper.] PRICE FOURPENCE

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some tourists were being shown round the museum in Athens, the guide described the various works of art, giving the century before Christ to which each belonged. Finally they arrived in front of the bust in question, but when the guide said this was also of a date before Christ the tourists were much amused, for they recognised in the bust the conventional picture of Jesus of Nazareth. The guide however insisted upon the date, which was, of course, correct. Our only comment is that in ancient days there was considerable laxity in these matters. Artists were more concerned about fidelity to artistic truth than to physical fact.

NOTES BY THE WAY.

THE GREATER VISION.

When an atom of calcium absorbs a little energy we are told that one of its electrons flies off leaving it with nineteen electrons still revolving around the central proton. It is only a momentary flight; indeed momentary is hardly the word, for it remains away only *one hundred millionth of a second*. But in that infinitesimal time—if it can be called time—it is said to emit "the loveliest little violet light" before returning to its orbit as an electron in an atom of calcium. When we contrast this hundred-millionth part of a second with the millions or the millions of millions of miles, or of years, involved in the lifetime of stars, or their distance apart, or the time taken by light to travel from one star group to another, then, although the imagination reels, we seem to get very faintly a new revelation on the subject of Time and Space—a new set of proportions and values. These take us into another Universe to which the old terms and figures seem to have very little application since they relate only to the physical side of things. In short we seem to enter into the Universe of mind and spirit by a new door—the door of scientific knowledge.

THE PERSONAL APPEARANCE OF JESUS.

Writing from one of the Service clubs, S.B.S. tells us that he has been much impressed by Mrs. V. V. Farone's article on this subject in LIGHT, of November 16th. It has reminded him that when he was in Italy, some twenty-five years ago, he read in a book (which he thinks was *Hare's Walks*) an account of the manner in which some of the earliest of the old painters arrived at the conventional face of Jesus. They were naturally in want of a model and they wished to take something which would serve as a standard picture so as to secure uniformity instead of merely drawing on the imagination in each case. It was remembered that in Athens there was an ancient Greek bust of an unknown man, which seemed to answer to their idea of what Jesus might have looked like; they selected this as their model and it was afterwards generally adopted. Our correspondent goes on to relate how, some years after he had read the story, he was told that when

THE EVIDENCE OF THE SENSES.

Helmholtz, the great German scientist, said some caustic things regarding the imperfection of the human eye as an instrument of vision. He thought it (as a piece of mechanism) a rather bungling piece of work, and said so. But Man being still "in the making", it is not surprising to find that all his senses are highly fallible—how fallible may be gauged by the fact that the eye (so disparaged by Helmholtz) is said to be the most trustworthy of all of them. But eye, ear, nose, tongue and finger tips may be all deceived in their reports to the mind of the facts of the external world. It is possible that the memory is the least trustworthy of all the faculties. Hence the necessity in all matters of importance of employing careful records and instruments of precision, the value of which has been shown in the latest experiments in psychic phenomena. This should help to remove the old objections to phenomena, based on the fallibility of the memory and senses, even though many manifestations are so plain and palpable and so often repeated that to the witnesses present they are beyond doubt or question. But there is a world beyond the senses with which not the finest instruments, devised by science, can put us into contact. This is a world with which Science, as Science, has not yet even a nodding acquaintance, although most of us, whether scientists or not, are more or less dimly conscious of the mystery.

FELICIA SCATCHERD MEMORIAL FUND.

This Fund, which under the title of "The Spirit of Christmas Fund" was intimately associated with Miss Scatcherd and her work, is still being used for its original purpose, namely, the assistance in cases of immediate distress amongst workers in Spiritualism who shun the publicity which any mention of their particular cases would occasion.

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

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SIR OLIVER LODGE ON SURVIVAL AND ITS INFERENCES.

GREAT MEETING OF THE LONDON SPIRITUALIST ALLIANCE.

Rarely, if ever before, has the London Spiritualist Alliance assembled so large an audience as that which gathered in the great hall of the Friends' House, Euston Road, to hear Sir Oliver's Lodge's lecture on the "Inferences arising from the Fact of Survival, and their Bearing on Religion, Philosophy and Science".

DR. ROBERT FIELDING-OULD, Vice-President of the L.S.A., presided, and in the course of his preliminary remarks made a sympathetic reference to the absence of their President, Sir Arthur Conan Doyle, who, in view of his state of health, as a result of overwork, had been forbidden to take part in any public function. The meeting that evening was a private one, by Sir Oliver Lodge's request. Tickets had been issued only to members of the L.S.A., and consequently many applicants for admission had reluctantly to be refused. He thought the Alliance could well congratulate itself on the great audience which had assembled. Sir Oliver Lodge had proved himself one of the foremost thinkers of the age.

SIR OLIVER LODGE then delivered his address which is to be published in full as a booklet by the L.S.A., and therefore can appear here only in brief summary. He commenced by referring to the fact that the subject of his lecture had been suggested to him by Miss Phillimore, the Secretary of the L.S.A., in connection with their proposal to issue a series of booklets to remove the difficulties of inquirers and to give the public a better idea of what the Alliance stood for.

One object he had in mind was to keep the subject on sane and satisfactory lines and to avoid anything in the nature of superstition. He had found, judging by correspondence, that in some circumstances people are apt to be foolish on this subject. Those who had most experience in it would know what he meant. There were certain people who got themselves into an unbalanced state of mind. They did not do the subject any good and they did not do themselves any good. The Universe is not a lunatic asylum. Its affairs are ordered rationally and we ought not to allow what he would call trivial superstitions to exist, and to be transmitted to the next generation.

To-day we were becoming conscious of the reality, and of more than the reality—the interaction with our own world of a spiritual world, peopled with beings, some of them very like ourselves, some of them perhaps lower, some of them much higher. He did not suppose that any danger in Spiritualism came from those who were higher than ourselves, but there may be a danger in our way of treating the subject. We may lose our heads and not realise that it is our business to manage our affairs and to use our judgment and be responsible for our actions, whatever friendly advice or criticism we might get from the other side. We might make use of advice as we did of any friend's advice, but we should never treat it as infallible, never throw away our own judgment. We must realise that the responsibility rests with us.

Proceeding Sir Oliver said:—

To talk about survival to this audience as if there were any doubt about it would be ridiculous. I have no doubt about it and do not pretend to have any doubt about it. What I want to indicate, however, is the reason that the scientific world does not recognise the

evidence and does not accept our conclusions. You must not assume that the scientists are pig-headed and stupid. I come into contact with many of them and they are far from stupid. They may occasionally be a little obstinate, but there are reasons for their attitude, and I should like to try to make clear the kind of reasons which in a sense justify them, and with which I am in a sort of way familiar because I had to overcome those difficulties myself. When I was one of the young scientific people I thought that the subject which was being talked about by you—or I suppose it was your ancestors—was utter nonsense.

Sir Oliver then took up the various heads of his subject which he treated with his customary clearness and precision.

On the question of the attitude of Science towards religious ideas about survival, he said that like the question of the existence of a Supreme Being responsible for the Universe, scientific men relegated these things to another realm of thought. For instance, in scientific writings we do not ordinarily find the term "God". Sometimes the scientist tried to complete his scheme of things by looking higher, but as a rule when a man is working on a mechanism he works from the purely mechanical point of view, and to the scientist it would be rather irrelevant to his work to bring into it any ideas of theology. By limiting their field to concrete and measurable facts scientists had reduced the Universe to a manageable complexity and had thereby made immense progress. They had learned a great deal about the different forms of matter and the basis of everything including the behaviour of living organisms. Biologists knew a vast amount about these matters. Some of us, however, got some little understanding of the Source as well as of the organic occurrences on this planet, and we found the same system of law and order throughout the Universe.

At another point in his lecture Sir Oliver referred to the objection that our evidence depends for its cogency on trifling facts. He doubted if any fact was really trifling. If a fact were true it might have an immense importance.

The early facts in electrical science were thought to be of a trivial character. Galvani was ridiculed for making frogs' legs kick. But out of those supposedly trivial experiments and Faraday's discoveries, which were at first treated as of little importance, had grown the vast industry of electrical engineering.

These electrical discoveries had brought us the ordinary conveniences of life, but it had brought us much more. We now spoke of the electrical constitution of matter, electricity was a fundamental ingredient in the cosmos. Electricity not only took messages and drove tramcars; it was also found to be the stuff of which the whole cosmos is made, including our own bodies. That was a tremendous conclusion which he thought that people had not yet thoroughly grasped. These electrical charges really exist, as Faraday taught us, in empty space. The charges themselves are but a nucleus of force which is in empty space, or space without matter. This evidence had led scientists to attend more and more to space, the space in between the atoms, the space in between the worlds. Life existed in empty space. It had little or nothing to do with matter. Matter was an obstruction.

In our investigation of the evidence for survival we got into communication with people who had not got a material organism, who had not got the kind of bodily machinery we employ, and who could only communicate with us by making temporary use of our particular machinery. But we get from them testimony as to what continued life is like, and this testimony when it came to be accepted would be of great use to the philosophers, enabling them to recognise a psychic side of life as well as a physical side. We are learning from those who, having passed from earth but continue to live, that memory persists, so does intellect, and, above all, family affection. They told us also that there are many grades of existence. They told us about their surroundings which in some respects are very like ours.

It had been said that nothing of value had come through from the other side. Of course, those who said this ignored the inspirations of genius—they meant what comes through mediumistic faculties. What came through Mediums however was said to be illegal. We had not yet given our Mediums a good chance. One does not want to go breaking the law (continued Sir Oliver). But it is not the first time that scientific explanation has been regarded as either impious or illegal, and I do not suppose it will be the last. I think, however, it is time some step was made in eliminating such dangers as the prosecution of people connected with the L.S.A., and the unfortunate instruments we use in our studies to whom the world ought to be grateful.

On the question of the influence of demonstrated survival upon religion, Sir Oliver said:—

I am afraid that the religious people may prove more intractable than the scientific people. They do not seem likely to welcome a channel of information of a secular kind. Each ecclesiastical body has its own system, complete and satisfactory. Truth is divided into sectional compartments and to some people the part seems more valuable than the whole.

The existence of a spiritual world was the basis of all religions and a fuller realisation of that truth would be the rational consequence of demonstrated survival. Death released us from the barrier of the flesh and introduced us to the glorious company of those who had gone before, opening up a majestic vista of future life and service.

At the conclusion of his address, which lasted for more than an hour and was listened to throughout with eager attention, Sir Oliver sat down amid loud and enthusiastic applause.

A vote of thanks was then proposed by Mr. H. E. Hunt and seconded by Miss Lind-af-Hageby, each of whom spoke with eloquent appreciation of the address. The vote was carried by acclamation, and after a brief response by Sir Oliver Lodge a meeting in every way memorable came to a fitting close.

A POET'S GLIMPSE.

And man, once fleeting o'er the transient scene
 Swift as an unremembered vision, stands
 Immortal upon earth; no longer now
 He slays the lamb that looks him in the face,
 And horribly devours his mangled flesh,
 Which, still avenging Nature's broken law,
 Kindled all putrid humours in his frame,
 All evil passions, and all vain belief,
 Hatred, despair, and loathing in his mind,
 The germs of misery, death, disease, and crime.
 No longer now the wingèd habitants,
 That in the woods their sweet lives sing away,
 Flee from the form of man.

SHELLEY (*Queen Mab*).

THE HIGHER VALUES IN FOOD.

As the question of diet is of interest to those who are ambitious to advance along the line of spiritual evolution, we take the following from a new book (under review), *Man Made Perfect*, by Mabel Beatty, C.B.E. (Rider's):—

Diet is a very interesting subject and very important from all points of view, as much may depend on the method of dieting as to the influence which is sent to each individual from the spirit-planes.

Know then, that the eating of all flesh food is to be avoided by those whose lives are to be dedicated to the highest form of spiritual life; but, of course, discretion must be used in making all drastic changes, or ill-health may ensue. Fruit of all kinds is natural and most wholesome, especially fruit of a juicy nature; not much dried fruit, but nuts, oranges, grapes, apples, sometimes bananas. Much is given in the way of tonic food by the juice of grape-fruit and of oranges; lemons are very wholesome, and also limes. Much must depend on the blood-condition of the individual as, of course, some may not be able to enjoy the very acid properties of these latter fruits.

Milk foods are very good for over-tired, nervous folk, also eggs. Honey is a queen of foods, which is the reason it was used by ascetics and all who lived free, wild lives, who were natural healers, prophets, and such-like. Cooked green food is not nearly so good as uncooked green stuff; all root vegetables are good if eaten raw and grated. Cheese is most nourishing; your brown bread is not so very wholesome after all, cereals with milk, honey, or fruit are very much better. Fish gives certain qualities of phosphorus in the system and is less dangerous than red flesh. Birds are living, sentient beings, and should not be eaten by such as lead the higher life; but be very careful not to be too desperately anxious to alter all your old methods; change must be very gradual. We know, of course, that when a new life is entered upon, its followers are most anxious to do what is required by these changes, and we advise abstention from flesh-diet, but wait a time; for all these changes use common sense.

THE ASTRONOMER AND THE CLAIRVOYANTS.

A FABLE.

Some clairvoyants having, as they said, detected a new star by the aid of their inner vision, reported the fact to the astronomers, who received the news with derision.

"Then you will believe in nothing that you cannot see?" said the clairvoyants angrily.

"And not always then," retorted an astronomer scornfully. "Thus, we can all see the 'man in the moon' if we wish to, but we don't believe in him!"

The dispute waxed hot, and taunts were freely exchanged by the contending parties. But one old astronomer stood aloof and only smiled at the argument. To him there came a puzzled bystander who asked what position he took up in the matter.

"I am quite neutral," answered the astronomer, "for I can neither affirm nor deny. Until the star reveals itself to the telescope or the photographic plate it is none of the astronomer's business."

"Then why are they arguing about it?" asked the bystander.

"Why, indeed?" said the old astronomer quietly.

SPIRITUALISM IN SWEDEN.

J. L., of the Svenska Centralen för Psykisk Forskning, sends us the following report, which we have pleasure in inserting.

Stockholm had its first big psychic meeting in October. It was a success. The meeting was opened by the reading of a letter from Sir Oliver Lodge, which was greatly appreciated.

Professor Hans Driesch, who came from Leipzig, delivered two lectures on The Organic Life and Mind and Body. He stressed the existence of the unknown X, pointing to the spiritistic theory as a great possibility and assistance in our efforts to explain many phenomena which cannot be explained by our five senses.

Professor Wietrich from the Institut Méta-psychique of Paris, gave a series of lectures on Telepathy, Clairvoyance, Physical Phenomena and the Supernormal in the Light of Modern Science. He touched upon the implications of Spiritualistic facts in their moral and philosophical bearing.

These lectures, which gave a clear, all-round view of the problems, paved the way for some good mediumistic demonstrations. A German sensitive gave a demonstration of automatic-writing and the well-known Medium, Mrs. Cannock, from London, demonstrated her psychometrical gifts. As a psychometrist Mrs. Cannock proved herself an excellent Medium and the Swedes, who know next to nothing about psychic phenomena or mediumship, have taken a great interest in this lady's work.

This is the first big attempt in Sweden to bring this subject before the educated and scientific minds, and notwithstanding an occasional sneer from the Press the subject has been favourably received. Already a large membership in Stockholm has been formed in connection with the Central Society for Psychic Study, and other associations are being formed in different towns.

The Central Society will invite to Sweden the best lecturers and Mediums so that the Swedish nation will have an opportunity of forming their own opinions.

Under Mrs. Cannock's guidance several small developing circles have been formed in Stockholm. These are sitting regularly and some good mediumistic power has been shown.

Medical men have become interested in the association, although it is still inadvisable for individuals openly to admit this. On the other hand an attempt to prove Mediums to be humbugs has failed completely through the honesty of a professor of medicine who boldly wrote to a newspaper, which had engaged him to expose the alleged swindle, that there was no humbug whatever in the seances and that the public should be made to understand that they are producing phenomena which are worth studying.

Mrs. Cannock has been obliged to work very hard owing to the numerous demands on her services and instead of staying four weeks she has remained six. She has left behind so good an impression that the intellectual circles in Sweden are ready to welcome other Mediums from London.

The Swedish Central Society is not a spiritistic association but a psychic research body which is doing investigation work on the basis of Spiritualistic principles, trying to differentiate between what is due to the influence of human power and what is from intelligences on the other side. In this way it is thought there may be a possibility of building a bridge to stretch into the unknown, a bridge which those on the other side are perhaps also building.

Mrs. Eira Hellberg, who founded the Central association and is the directing spirit in the society, has set out the aims and objects of this work in a little book entitled *The Open Window*, which is shortly to be published in America.

The Central Society is endeavouring to appeal more to the educated public, leaving the more popular side of the work to other organisations. As Mrs. Hellberg recently said to a gathering of medical men who were invited to a seance with Mrs. Cannock, "We value more the critical attitude than the uncritical one, because the critical mind is more able to value what it sees." Spiritualism has for so long been handled in an unworthy way in Sweden that it has been a revelation to us to have the subject now placed before us in this earnest and enquiring manner.

WALKING ON THE SEA.

Recently an article on this subject appeared in the Australian newspapers and was taken up by *The Federal Independent*. It is stated that as a result of his investigations Professor H. H. Sheldon finds it possible to assert that the Biblical narrative at which the sceptics have so long mocked is as a matter of fact explicable by scientific laws. He said: "Miracle can be accepted by the most sceptical minds, as soon as they recognise the fact that the basic laws of relativistic mechanics and of electricity can be reduced to one formula, and that the power of electromagnetism can influence and completely control gravitation." According to Einstein's latest mathematical theory, as put in *The Federal Independent*, there is only one substance and one universal law containing electric and gravitational components, both of which are united into a single formula, and each of which influences the other. Dr. Sheldon now believes that as a result of this discovery such phenomena as keeping aeroplanes aloft without engines or material support, and stepping out of a window into the air, without fear of falling, are avenues of investigation easily suggested. "If this theory stands up as a proof that electricity and gravitation are virtually the same, we can actually isolate ourselves from the force of gravitation," he declared. In actual proof of these seemingly incredible possibilities, Dr. Sheldon showed how a bar of permalloy, which is usually sensitive to magnetism, will remain suspended, seemingly by air alone, if a magnet is placed underneath it.

From the foregoing it is argued that :

In the light of Einstein's new theory, therefore, it may be that Christ's freedom from the accepted laws of gravitation, which would have forced Him to sink as soon as His feet touched the surface of the sea, was due to a prodigious amount of electro-magnetism in His own body, and from a force springing from the strength of his personality and vitality. In all the paintings of Christ He is shown with a halo about His head. Once this halo was regarded as the product of His disciples' overwrought imaginations. But during the last few years, science, along with many students of psychic phenomena, has shown by means of actual experiments that every human being has an aura which strongly resembles the refulgence emanating from any powerful electrical machine.

As *The Occult Digest* (for November) observes, "Such a statement is a further proof that science is rapidly crossing the border-line separating things material from things spiritual. Once we realise that the knowledge of higher laws can overcome the resistance of lower laws, then we shall enter our true spiritual heritage."

LETTERS TO THE EDITOR.

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

A NEGLECTED SIDE OF SPIRITUALISM.

Sir,—Is it not a pity that only a minority of our movement can be interested in its higher and really important aspects? I spoke on this topic recently with an observant friend whose view is that we move in a *circle* instead of in a *spiral*.

If we do not link up our philosophy with every branch of human activity and learning, whether scientific or religious, and thence into the all-important routine of daily life, it seems to me that we shall not make the progress we ought to make.

I have observed in the case of one district that interest in the subject has grown considerably, but the Societies have not benefited. Their membership remains level. They fail to interest and hold the new-comers and it is not a matter of wonder. New-comers find satisfaction neither for the intellect nor the religious emotions. Sunday after Sunday the convert is converted until, finally, he stays at home—cured!—Yours, etc.,

TUDOR A. MORGAN.

A DANE DEFENDS EINER NIELSEN.

Sir,—Sir Arthur Conan Doyle's recent visit to Copenhagen was a very successful one and a finely carried out enterprise for which all we Danes interested in psychic research beg him to accept our best thanks. Only seldom have we seen so large an audience fill the spacious halls in which Sir Arthur Conan Doyle gave his lectures, and it was a really enthusiastic audience applauding. I am sure that at least some of them will thereafter find an occasion to go deeper into the problems of psychicism and Spiritualism. Sir Arthur Conan Doyle's visit having thus contributed to support the cause of Spiritualism in Denmark.

I take in *LIGHT* and have it sent to me in this city; a short article in the copy of November 9th, headed "The Mediumship of Einer Nielsen", by Sir Arthur Conan Doyle, attracted my attention. Sir Arthur reports a seance in Copenhagen with this Medium, whom now he stamps as an impostor. Of course, this well-known Medium for materialization, Mr. Einer Nielsen, has, like all Mediums, been a disputed subject, and particularly in this city, where, in spite of the success of Sir Arthur Conan Doyle's lectures, Spiritualism has always been scoffed at or else disregarded.

Still nobody, not even Sir Arthur Conan Doyle, has caught Mr. Einer Nielsen in an imposture as yet.

On the contrary, well-known investigators, such as Dr. Schrenck Notzing (Munich), Madame Bisson (Paris), F. Grünwald (Berlin), Professor Haraldur Nielsson (Iceland), and many others have, under authentic forms, acknowledged his mediumship.

In 1921 a committee, consisting of a professor in the University of Copenhagen, a well-known physician of high standing, and the German engineer, Mr. Grünwald; held for three months a series of seances with Mr. Einer Nielsen, during which he was enclosed in a cage, after first having undressed and been examined very closely, and then dressed in a special costume. This committee made a written declaration to the effect that Mr. Einer Nielsen was a true Medium for trance, and that from him issued white masses of substance which cannot be explained.—Yours, etc.,

H. E. BONNE.

Copenhagen.

A PSYCHIC PICTURE OF "WALTER".

Sir,—During the visit of my wife and self in September last to Dr. Crandon and "Margery" at Boston, we had occasion to show them some of our collection of psychic photographs. Amongst these was one taken by Mrs. Deane, while Miss Stead was speaking at Bromley Town Hall, on Sunday, 13th November, 1927. On it, in addition to a number of faces, appeared the words: "Sanctus, Sanctus, Sanctus". A copy of this photograph had been sent to us by Miss Stead during our stay at Hong Kong.

"Margery", on examining it, exclaimed: "Why, here is a picture of 'Walter'!" and at once took it to show to her mother, who also recognised it. On her return she showed us a normal photograph of "Walter" for comparison, and we were able to see the close resemblance. We left the copy with her, and she showed it later to her sister, who also confirmed the resemblance.

I have since written to Dr. Crandon on the subject, and he has given me permission to make the circumstances public.

I accordingly do so in justice to the mediumship of Mrs. Deane, who certainly could have had no access to any existing photograph of "Walter", and it is in no way a copy of any such, although the likeness is most marked.—Yours, etc.,

E. A. S. HAYWARD, O.B.E.

AN APPRECIATION FROM HOLLAND.

SIR,—It is well-nigh thirty years since I first subscribed to *LIGHT*, and all these years it has afforded me great satisfaction and moral benefit for which I feel very grateful indeed.

The reason that I write you to-day is the fact that your issue of November 16th last contains so much valuable and uplifting stuff. Is it the progress of our cause or is it the skill of the Editor that gives your paper the wider outlook which I note of late? I think it is both. Anyhow I rejoice at the result.

Now that I have taken up the pen (you must forgive an old man his prolixity), I cannot leave the testimony of Mr. Frederic H. Haines in your paper without comment. I seldom meet with a testimony so clear, so outspoken and so convincing.

Certainly we meet sometimes with deceptions (where are they not?), but there is overwhelming evidence enough to give the unbiased investigator ground under his feet.

If you are thus inclined to ask always for the strictest test-conditions you had better leave Spiritualism alone, for there is no phenomenon that will give you the fullest satisfaction. You will always find something which to you is doubtful or suspect.

Why, the other day, a friend of mine went so far as to argue my own existence away, asserting that the thing was perhaps not true!

Will you accept, with my renewed thanks, my best wishes for the future of your paper.—Yours, etc.,

H. A. ROELVINK.

Heemstede (Holland).

AN IMPORTANT NEW BOOK.—The Psychic Press, 2, Victoria Street, Westminster, S.W.1, will publish, in the course of the next week or so, an important book, by T. A. R. Purchas, entitled *The Spiritual Adventures of a Business Man*. Mr. Purchas was for twenty-one years secretary to the Rand Water Board and his carefully recorded experiences extended over a considerable period of time. Mr. Robert Blatchford has contributed an excellent preface, and Sir Arthur Conan Doyle adds a foreword. The price will be 7s. 6d.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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MONEY VALUES.

A correspondent suggests that Spiritualism would have gained a readier hearing from the world had there been "any money in it". Probably; but its appreciation by the men of commerce and finance would have meant that it belonged to their particular grade of values—not a high one. Clearly it does not, whether in its phenomena, or its philosophic and religious aspects.

The greatest movements are not concerned with money values at all, except incidentally; although they may at times have to rely very much on finance, amongst the other material factors, in promoting their aims. Whether in some cases they depend too much on this particular factor is a matter of opinion. If we may record our own view, in passing, it is that finance is allowed to encroach too greatly on the place which should be taken by faith. True, every ladder when in use must rest with one end on the ground; but it is of little service if it lies with its whole length on the earth.

It is a short-sighted philosophy which holds that money is the prime essential in any work designed for the general good. Take the scientists for instance. They are not, as a rule, animated by any desire for riches in their labours. Theirs is the passion for knowledge. They seek truth for its own sake, and when they make new discoveries they leave it to the lower grade of minds, intent only on material success, to exploit the inventions in the interests of commerce. The great majority of men are disinclined to devote themselves to the pursuit of riches; most of them are content with a decent livelihood; yet many, as we know, will endure much for the welfare of any cause they have at heart. The history of Spiritualism provides abundant evidence of that. Multitudes of men and women have worked and suffered in its defence, living poor and dying poor for its sake. In that regard they have taken the same course as the faithful followers of Religion and Science in every age. It is true that sad moralists, when looking around to-day, see a world of strugglers mainly concerned with money-getting. In so far as it is a true picture, the explanation is that most people are forced to struggle for money as a means of subsistence rather than a means of riches. And it is a passing phase. Evils only cure themselves when they become past bearing. We are heartily in agreement with those who say that the best remedy for war, the competitive system and other evils, is

that they should be driven to their logical conclusion, so that they shall become at last unendurable. And that we think is what is happening to-day.

The spiritual power in the Universe is driving unceasingly and irresistibly through the world at large. Faster and faster it travels, breaking up the obstructions to its course, pulverising the "dull clods" which seek to impede it, and salutarily laying bare the plague spots in the social order. It is a bitter purging for all of us, innocent and guilty, but those who "see life steadily and see it whole", and who discern the meaning of the process, can possess their souls in peace and remain unafraid. And equally those who can take large views of existence may perceive clearly enough that everything makes its own contribution to the work of betterment—Spiritualism, Materialism, Socialism, all the 'isms and all the 'anities. All the things that we variously regard as good or evil, according to our particular standpoint—money amongst the rest—have their place and purpose in the scheme of life.

It is our firm conviction that no work for which there is a real need will ever perish for want of pence while it has behind it people of faith and purpose, for there is a law of spiritual attraction which will draw to it all that is necessary for its support. If it lacks that inspiration not all the riches of Cræsus will keep it alive. That is why we are inclined to be sceptical when we hear that some society or institution is perishing merely for want of monetary support. Our conclusion is that its disease is not want of money but lack of vitality. It was not really wanted; it had not proved its right to exist. That is a condition of survival whether in the region of mind or of matter. And this applies not only to spiritual endeavour. It holds good almost equally in the world of trade and commerce, even though the conditions there are more artificial.

L.S.A. RECEPTION TO DR. AND MRS. CRANDON.

In the earlier days of the Spiritualist movement the names of D. D. Home and Florence Cook were household words, and every incident in the psychic work of these gifted Mediums was carefully considered by the student of psychical phenomena. To-day the mediumship of Mrs. Crandon ("Margery"), noted for its variety of manifestations, occupies the premier place amongst all physical Mediums.

Her visit to London during this month, in company with her husband, Dr. Crandon, is arousing widespread interest. A reception is to be given at the Kensington Town Hall on Tuesday, December 10th, at 8.30 p.m., and this will provide all interested friends and students with an opportunity of meeting them. During the evening Dr. Crandon will give a short account of recent research work, and it is hoped that "Margery" may be induced to say a few words to her many friends in London.

Invitations have been issued, and it is believed that a representative gathering will be present to welcome the distinguished guests. For particulars see page 588.

A THOUGHT.

It may be glorious to write
Thoughts that shall glad the two or three
Rare souls, like those far stars that come in sight
Once in a century,

But better far it is to speak
Some simple word that, now and then,
Shall waken their free natures in the weak
And sorrowing sons of men.

SIDELIGHTS.

“Spiritualism, war and art are subjects which, sooner or later, in the course of an evening, are almost sure to be discussed by a group of interesting people.” remarks a writer in the *Evening Standard* of November 19th, in the course of a chatty article dealing with the revival in the art of conversation as a social pastime.

* * * * *

A long illustrated article, “Give us back our Dead”, appears in the November issue of *Britannia and Eve*, from the pen of Mr. Shaw Desmond, the author and publicist, who says: “After twenty years of patient personal investigation of the facts, I have reached the conclusion that there is no science existing to-day which has behind it a more carefully and conscientiously built up mass of evidence than that of what I will call ‘the science of the dead.’”

* * * * *

In the *Evening News* of November 6th, a correspondent, Mr. J. F. Torr, of Avonmore Road, Kensington, tells of a fulfilled prophecy in these words: “A Scottish gentlewoman was telling me my ‘fortune’, neither by crystal, palmistry nor cards, she just laid her right first finger and thumb upon my wrist.”

* * * * *

“Everything she told me, including my approaching marriage, was absolutely correct, though admittedly she might have read her predictions, if one wishes to argue against them, from my subconscious mind. But the following admits of no such explanation. As I was leaving she added: ‘Just a few more words: on the 9th of April, next year, you will lose, by death, someone very dear to you.’ I am sorry to say I gave the prediction no further heed, and it was only when my mother died suddenly on the evening of April 9, 1892, while I was away from home, that I remembered the date.”

* * * * *

The Rev. Leslie J. Belton, of the Unitarian Church, Aberdeen, considers that “Spiritualism is worthy of serious attention, and has done much to awaken people from their apathy towards psychical research and to counter materialism.” In the course of a recent address, Mr. Belton (reports the *Aberdeen Press & Journal*, of November 16th), said: “I am convinced that if ever mortal creatures on this planet are to know with any degree of certainty whether or not they survive bodily death, that knowledge will come from the painstaking investigations of workers in the field of psychical research.”

* * * * *

The *Northern Daily Telegraph*, of November 16th, recalls an old story of the late Field-Marshal Earl Roberts, then a young A.D.C. in Peshawar. His father had issued invitations to a dance, and two days before this function he appeared to be silent and despondent; eventually he told his son of “an unpleasant dream” which had visited him several times before and had always been followed by the death of a near relative. This dream, and the resultant depression, occurred again, as a consequence, the dance was postponed. “The next morning,” wrote Lord Roberts, “the post brought news of the sudden death, at Lahore, of the half-sister with whom I had stayed on my way to Peshawar.” This event occurred in 1852.

A suggestion that Robert Louis Stevenson may be giving literary “masterpieces” from the world beyond is contained in a *Sunday Chronicle* report (of November 24th). Mr. Pat Baxter, of Aberdeen, interviewed by a *Chronicle* reporter said that “except for the lack of shorthand he would now be in possession of a priceless poem that materialised at a seance.”

* * * * *

Says Mr. Baxter, describing his experience, “Mr. James Brown, of the Aberdeen Spiritualist Union, acted as Medium. Presently he delivered a poem, the beauty and magic of which held us spell-bound. I attempted to scribble down some of the passages in the darkness, but the unusual metre gave me little chance of success. When the poem was ended, the initials ‘R.L.S.’ were repeated with a precision and clarity that removed any dubiety.” Mr. Baxter adds that he can trace nothing among the published works of Stevenson that in any way resembles the poem given in the seance room. Unfortunately, no portion of this is given in the *Chronicle*, so that its literary merits cannot at present be judged.

* * * * *

A “Sidelight” of October 19th dealt with psychic disturbances in a Berlin apartment, occupied by a carpenter named Regulski, whose daughter, Lucy, appeared to be the centre of the manifestations. It was believed that a deceased relative, “Uncle Hans”, was the culprit, and it was reported that when Lucy called out “Thump, Uncle Hans!”, a loud noise followed. Other phenomena were reported, and steps were taken to detect fraud, apparently without success. There is now a sequel to this case, given in the *Morning Post* of November 20th, for we learn that the landlord is seeking to evict the Regulski family on the ground that the ghostly happenings are giving the property a bad reputation. The Berlin law courts will decide the matter shortly and psychic experts will give evidence.

* * * * *

Annie Jane Woodley, of Gamlin Street, Birkenhead, was recently fined £4, by the borough magistrates, for “unlawfully pretending to tell fortunes”, reports the *Birkenhead News*, of November 13th. The Deputy Town Clerk, prosecuting for the police, stated that a Miss Stringfellow, who visited the defendant’s home, was told that “if everything went well she would marry a doctor in four years.” Miss Rhoda Hunt, a witness for the prosecution, admitted, under cross-examination by Mr. J. Roberts (who defended), that a good deal of what Mrs. Woodley told her was true. Miss Stringfellow also agreed that some of the things defendant told her were true. In his speech for the defence, Mr. Roberts said: “It is not for me or for others to say what there is in Spiritualism. There are hundreds of thousands of people who attend these meetings, well-known, no doubt, to the police. These meetings go on, and the people do not appear in the court. Apparently the police are prepared to wink the eye at them, although on the decided cases, if the police did their duty, they would bring all the Spiritualists before the court, and they would be treated as rogues and vagabonds under the Vagrancy Act.”

To hold by leaving, to take by letting go:
Leaving, and again leaving . . .
This is the Law.

—EDWARD CARPENTER.

YOUR NEWSAGENT CAN SUPPLY “LIGHT” WEEKLY

TWO AMERICAN MEDIUMS.

BY MRS. H. L. BAGGALLAY.

When I was last in America I attended a very interesting seance. My friends, Mr. and Mrs. William Cannon, had told me of the mediumistic powers of two young Italian girls, living in New Jersey, Florence and Marie P., and a sitting was arranged at their home.

In company with Mr. and Mrs. William Cannon and Mr. and Mrs. Thomas H. Pierson (my brother-in-law and sister), I visited the home of the P. family last June and was introduced to the two Mediums. They struck me as being very charming girls, of transparent honesty, entirely normal and natural in all respects. The elder girl, Florence, is employed by a professional man; the younger, Marie, was at that time just completing her examinations in chemistry at Columbia University.

We all sat round a small table in the living room of the Mediums' home. There were present the two Mediums, their mother, Mr. and Mrs. William Cannon, Mr. and Mrs. Thomas H. Pierson and myself. The room was fully illuminated by electric light. Our hands were placed lightly on the surface of the small table. I observed that Florence's eyes were tightly closed, and I understood she was praying, according to her usual custom on these occasions. (The P. family regard these seances from an entirely religious point of view.)

One of the sitters then turned on the radio that was in the room and immediately we heard lively dance music. At once the table began to "dance", keeping the strictest time to the musical strains. I have never seen such perfect rhythm. There seemed to be no possibility of trickery. I took particular notice that the hands of all present were resting on the top of the table, and several times I glanced below the table to try and detect interference from the feet of any of the sitters. I could see no trace of fraud. The tempo of the music changed from time to time, and with each change the table instantly adapted itself to the new rhythm. The P. family believe that the controlling spirit at these seances is a former dance-band conductor. We were told by them that "Donald", the spirit, likes applause, so when the "dance" had finished we all clapped hands. In doing this everybody naturally removed their hands from the table.

Then to my amazement, although nobody was touching it, the table rose into the air at least a foot in height and came down with a loud crash. I was told that this manifestation is a common occurrence at these family circles and the table has suffered so much from the perpetual crashing that it has been broken more than once. These breakages had been repaired by wire, which was plainly visible, and this wire was repeatedly "twanged" during the first part of the seance.

One thing that struck me was the fact that the music came from the radio and not from a gramophone. In the latter case it might have been possible for one of the P. family to have practised the manipulation of the table in time with the music by some fraudulent means. But this would be extremely difficult with the radio, which is playing different music all the time, with rapid and unexpected changes of rhythm. It seemed to be an important point in favour of the genuineness of the phenomena.

Afterwards the lights were extinguished and we sat in darkness for a few minutes around the dining-room table—not the small table previously used. In the middle of this table there was a small basket filled with paper shavings; I was told that this had been used for packing a birthday cake and there were sentimental associations attached to it.

After a few minutes we heard these paper shavings "crackling" as though being manipulated by a hand. I could not definitely say that there was

no fraud in connection with this manifestation, as the room was in darkness. Very soon a man's voice came from the centre of the table as though proceeding from the box of shavings. This was the reputed voice of the Mediums' uncle who, I was informed always announces his arrival by rattling the paper shavings. It was a strong, full masculine voice speaking in broken English.

If we assume trickery (a theory which I find difficult to entertain) it would be necessary to consider who was fraudulently producing this voice. As a hypothesis, one might consider the possibility of some male accomplice being concealed in the room. I saw no possibility of this. Next we might assume a male accomplice *outside* the room, using some form of speaking tube. Again, I saw no sign of such apparatus; moreover there was none of the distortion that one notices in a voice coming from a speaking tube; the voice seemed to be actually in the room, not transferred from outside by mechanical means. There remains, then, the hypothesis that one of the sitters or Mediums was simulating the voice. It was, I repeat, a definitely masculine voice—a difficult thing for a woman to imitate. There were only two men sitters: Mr. William Cannon, who is a member of the American Society for Psychical Research, and Mr. Thomas H. Pierson—my brother-in-law—who is Secretary to the Board of Trustees of the A.S.P.R. Both these gentlemen are of unquestionable integrity, and they must be ruled out of any hypothesis of fraud.

"Uncle D." answered various questions put to him by members of the circle. The question I asked was whether my daughter in England had any psychic gift. The voice replied courteously: "Madam, I do not know your daughter so I cannot reply to your question"—which seemed reasonable enough.

After some conversation in Italian between the P. family and the "voice", it was announced that "Uncle D." would shake hands with all present. When it came to my turn I held out my hand in the pitch darkness and *without any hesitation* something (apparently a human hand) was placed directly in mine. I cannot see how this could have been done by trickery. (I should have been quite unable, in the darkness, to seize the hand of another person without fumbling.) I refrained from grasping this "spirit hand" tightly. It was then gently drawn upwards away from mine.

A friend of mine, whom I met later, told me that she had a sitting with the P. sisters at which "Uncle D." had asked her to go into a cupboard in the room as he wished to speak to her about a private matter. Feeling very nervous she went into the cupboard and closed the door; then "Uncle D.'s" voice spoke to her at once, giving her information of a personal nature.

I must add that the P. family will accept no money for their services.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

At the Christmas Bazaar, which is to be held next Thursday and Friday, the 12th and 13th inst., at the Town Hall, Kensington (opposite High Street, Kensington, Station), a varied series of stalls is being arranged, and goods will be sold at most moderate prices. Several Mediums are freely giving their services for clairvoyance, palmistry, etc.

The Bazaar, which is under distinguished patronage, will be opened on Thursday at 2 p.m. by the Rev. and Mrs. G. Vale Owen, and on Friday at 11 a.m. by Mr. and Mrs. Hannen Swaffer.

Generous support is confidently hoped for so that substantial assistance may be given to the efforts being made to further the work of the M.S.A.

THE REV. GEORGE VALE OWEN.

RAYS AND REFLECTIONS.

SUPPORT FOR HIS WORK.

A meeting of the subscribers to the Vale Owen Fund was held at the Golden Cross Hotel, Charing Cross, on Thursday, November 14th. In the unavoidable absence of Sir Robert McAlpine, Bart., the Chair was taken by Mr. John Engledow, who said that in December, 1922, Mr. Vale Owen, in order that he might be able to devote the whole of his time to the cause of Spiritualism, resigned his living at Orford, Lancashire, but not, as is sometimes supposed, his Holy Orders. He still continues a full member of the Ministry of the Church of England.

From January, 1923, to April, 1924, he undertook lecturing tours, first in the United States and then in the British Isles. At the instance of Mr. Fred Barlow, of Birmingham, and Sir Arthur Conan Doyle, the Vale Owen Fund was then established to guarantee a stipend for a period of three years. At the expiration of that period the original Committee was dissolved and the balance of the Fund was transferred to Mr. Alfred Morris, of Whitstable, who acted as sole Trustee from June, 1927, to April, 1929. It was then decided to place the Fund on a broader basis and its administration has now been transferred to the present Trustees: Sir Robert McAlpine, Mr. H. H. Hitchcock, and Mr. John Engledow.

Apart from a full list of engagements to speak at services and meetings to the end of 1930, Mr. Vale Owen is in constant demand for what may perhaps be termed the "parochial" duties of an ever-growing Spiritualist Congregation, such as the celebration of the Holy Communion, consecration of new premises, interviews, and also a voluminous correspondence from all parts of the world. In addition to the publication of some fifteen well-known books on Spiritualism, the first of what, in general terms, may be called a new series, has just been published: viz., *Jesus the Christ*. This book has already met with a most favourable reception. Mr. Vale Owen's illuminating interpretation of the Bible records, the Trustees consider, will meet a long-felt need. Given the opportunity of leisure and freedom from financial cares it is hoped that he may be able to concentrate upon what many regard as the most important aspect of his work.

The Vale Owen Fund has hitherto been loyally supported by a limited number of subscribers. It is with the object of consolidating Mr. Vale Owen's position and extending his activities and work that the Trustees are now endeavouring to establish the Fund on a much wider basis.

The accounts to the end of October, 1929, and the draft of a Trust Deed were presented to the meeting by Mr. H. H. Hitchcock and approved. A hearty vote of thanks was accorded to Mr. Morris for his splendid work during the period of his Trusteeship. This was proposed by the Rev. C. Drayton Thomas and seconded by the Rev. Dr. Lamond.

Readers are asked to note that all correspondence should be addressed to the Trustees of the Vale Owen Fund, 4, London Wall Buildings, London, E.C.2., who will be happy to supply any further information.

H.

MR. HORACE LEAF.—Owing to numerous invitations from various organisations in U.S.A. and Canada, Mr. Horace Leaf will be unable to resume his Spiritualistic activities in Great Britain before the beginning of March, 1930. Will those societies with whom he has engagements during January and February, 1930, please cancel? Mr. Leaf is unable to write to each separately as he has not the necessary correspondence with him.

The poet has said that "we are such stuff as dreams are made of," to which a cynical observer of mankind has added that in some cases the dreams must have been of the nightmare variety.

* * * * *

Lately I came across a book issued some years ago, which purported to examine "the evidence for the supernatural". I thought of the writer on natural history whose chapter on "Snakes in Ireland" consisted of one sentence: "There are no snakes in Ireland." Similarly one might say: there is no evidence for the supernatural.

* * * * *

Words are an interesting study. And it is curious how their meanings change. "Martyr" originally meant simply a "witness". To-day it is used only to describe someone who has suffered for holding a particular faith or opinion. "Angel" is always employed to denote a celestial being. Originally, in its Greek form, it simply meant a "messenger". "Demon" is invariably used nowadays in the sense of "devil". In ancient days it meant a spirit (it might be either a good spirit or a bad one). The word "imp" in those days meant simply a child. To-day it is invariably used to indicate a little devil. It has been well said that many of the disputes arise out of the use of terms which convey one thing to one man and something quite different to another. The word "Spiritualism" is a painful example of this.

* * * * *

A letter in an evening paper protests against the whole class of fortune-tellers being labelled as outcasts, "for amongst those possessed of psychic powers are many women of social standing who are consulted by judges, doctors, politicians, parsons, artists and business men." That is quite true. But it is the Law which "labels" them as outcasts—rogues and vagabonds. When it is generally known that there is a real power at work, more discrimination will be shown in police prosecutions, and the offences penalised will be real and not imaginary ones. The rogue Medium only will suffer, like the rogues in other classes of the community. We may not have to wait for the amendment of the Vagrancy or Witchcraft Acts, for facts are stronger even than laws.

* * * * *

The Rev. J. C. Hardwicke, writing in an evening paper, says that the ancestry of the jazz band is undoubtedly religious. It is the "music" of the African jungle; in short it derives from the beating of the drums and the clashing of cymbals by which the savages, in their weird and obscene rites, stimulated themselves to "religious" emotions. The "jazz music" of to-day is only a mild form of the original, but it is "uncivilised and atavistic". Mr. Hardwicke remarks that "the reason we like a jazz band is that it appeals to the barbarian who lurks deeps down in all of us". But some of us don't like it at all, and keep out of ear-shot of its "barbaric yawp". But, no doubt, its popularity in the world to-day has a meaning. It is a symptom of some spiritual malady—some discord of the soul. "There was a time ere England's griefs began," when everyone knew how to sing, and glees and catches and roundelays were popular and sung in perfect time. To-day the singing at the average seance is an example of how we have fallen off in this respect. But I hope the time will never come when the religious emotions, or the "vibrations" will have to be set going by syncopated music or negro minstrelsy.

D. G.

MATERIALISATION PHENOMENA IN NEW ZEALAND.

(Concluded from page 572.)

The eighth seance was held on June 19th at which only the Saché family were present. At the request of the Control the luminous card was placed on the floor in front of the "cabinet", luminous side up. The four sitters gathered close round it in order to observe at short range. Mr. Saché says:

A cold breeze blew over us, bulging the curtains of the "cabinet", and a mass of ectoplasm formed in the centre of the card. It appeared to me as though a head was forming in the midst of the ectoplasm on the card. This proved to be correct and the figure gradually built up higher and higher, the ectoplasm swaying and floating at times clear of the card, until a full length form was completely built up, proving to be Mrs. M. She said: "Now do you see how we do it?"

Other materialised forms presented themselves and at one time Mr. Saché held firmly the hand of a materialised visitant while he passed his other hand over the Medium's face, head and body. "I am thoroughly convinced," he says, "that I was handling two distinct forms at one and the same time—one each side of me—a materialised spirit and Mrs. Hope, the Medium. This I can absolutely and truthfully vouch for."

The soldier who had manifested at the previous seance spoke through the trumpet, saying: "I have come to correct a mistake of last night." He explained that someone else had been trying to get a message through at the same time as himself and had crossed and muddled his message. The name of James M. had been given at the previous sitting; his name, however, was Ronald M.

Next came the voice of a Mrs. C., who had been a teacher of theosophy when on earth. She said that since she had "passed over" she had found no evidence whatever of Reincarnation.

Among the spirit-visitors who announced themselves was a Dr. G., who had been killed by a shell at Armentières with a Major W. Mr. Saché's nephew remembered this incident and had picked up Dr. G.'s body after the doctor had been killed.

Next came the loud voice of a Zulu who had been with Mr. Hadfield in South Africa. "He seemed much distressed at not being able to make himself understood and at not finding Mr. Hadfield at the sitting," says the report.

A Serjeant-Major Potter tried to make himself known to Mr. Saché by recalling to his memory a mess dinner they had both attended with a doctor in Fort William, Calcutta. Mr. Saché replied that he had been to so many mess dinners that he could not recall this particular one, nor even Serjeant-Major Potter.

The ninth and last sitting was held on June 22nd, a full circle being present.

The first figure to materialise was that of Mrs. M. Mr. Saché held the hand of Mrs. M., and, in full view of all present, she began to de-materialise. Sister Monica appeared, also a woman friend of Mrs. Buckley, and the son Victor, who at this seance materialised as a young man. He shook hands with his father, who, we are told, winced at the grip he got.

A number of voices spoke through the trumpet, giving their names and particulars of themselves, several being recognised by the circle.

The report, which is attested by all the sitters, contains a footnote, by Mr. Saché, in reference to the last circle. "In the complete de-materialisation of Mrs. M., at this sitting, I held her hand as she stood in the red light. As she partially de-materialised I felt no extra pull or strain on my hand. The hand I held was firm but the lower part of the body was sagging and dissolving."

THE "SUBCONSCIOUS".

By E. HARVEY.

The difficulty about the subconscious mind is that, unlike the conscious, its very existence is only inferred. Millions have lived and died without ever hearing of it and millions now alive will one day go into the next world and will never have had a suspicion of its existence. It is, however, a life-belt thrown to the drowning materialist, for if the communications from the seance room can be shown to come from the sitters' minds, there is no need to ascribe to them an extra-mundane origin. We are told (vide Hudson and others) that this mind has a "phenomenal" memory which piles up mountains of facts about all it has ever seen or heard. Except in trance or hypnosis none of this knowledge rises to the surface any more and so, since the sceptic denies the future state, we might well ask to be told the exact moral or scientific reason for storing out of reach for ever these Pelions upon Ossas piles of unutilisable information. Perhaps it is a bit of old mental scaffolding the builders forgot to remove, just as we understand we have a score or two of physical vestiges left—appendix, etc. The subconscious mind, Hudson says, accepts unquestioningly and believes all it is told, much the same, therefore, as a child would accept "Jack and the Beanstalk". If, in trance, the subject is told he is a President he will assume the dignified air compatible with that rank. This mind can only reason deductively—if told that a glass of water is whisky and it drinks it the drinker takes on the appearance of drunkenness. The conscious mind is, it seems, but a function of the physical brain and dies with it. What really survives is this credulous, non-reasoning storehouse of undigested and indigestible facts, not a millionth part of which, if any, could be of any conceivable use in a world such as we hope one day to reach.

To say that I have no authority to speak about this is so true as to be laughable; as a mere camp follower in the Spiritualist army I only record that I do not worry unduly about my subconscious mind.

NOTES ON NEW BOOKS.

"Man Made Perfect": A Series of Teachings sent by the White Brotherhood through Mabel Beatty, C.B.E. (Rider. 8s. 6d.)

This is decidedly a remarkable book. As its title would suggest, it is very much of the "Occult" line of teaching. Hence we get chapters which deal with Devas, Nature Spirits, the Significance of Numbers, Astrology and the like. The author (or recipient) tells us in a Foreword that it is not a book of personal opinions, and that she had never been associated with Spiritualism in any form until quite unexpectedly a message received from a psychic friend, by means of a planchette, urged her to write. So she obeyed, and through her hand came, first, a novel, *The Resurrection of Merion Lloyd*, and later the present book. She entered on the work in a devotional spirit, and was aware of being given inspiration and help that lifted her far above her normal range of ability. There was a sense of the presence of exalted Teachers, and although certain statements in the book will awaken at least hesitation in the minds of some of those who read it, there is much that rings true, and even the information that sounds strange and doubtful is well worth thinking over. Spiritualism itself is treated in a sympathetic and understanding way, in agreeable contrast to the supercilious treatment it is apt to receive at the hands of some of the superior people who claim special occult knowledge. It would seem that the communications come from a group of intelligences who, although open to question or criticism, show a considerable knowledge of what they are talking about, and give us much that is both enlightening and stimulating.

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 circle; 6.30, Mrs. E. Balmers. December 11th, 8, Miss J. Mackay.

Cricklewood.—Ashford Hall, 41, Ashford Road.—December 8th,
 6.30, Mrs. Jones. December 11th, 3 and 8, Mr. Stephen Foster.

Croydon.—The New Gallery, Katharine Street.—December 8th,
 3.15, Lyceum; 6.30, Dr. J. W. de Graft Johnson. December 11th, 7.45, Mr.
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