

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by **DAVID GOW**

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No. 2553. VOL. XLIX. [Registered as SATURDAY, DECEMBER 14, 1929. a Newspaper.] PRICE FOURPENCE

CONTENTS.

Notes by the Way	...	...	...	...	589
Modern Evidences for Human Survival	...	...	...	...	590
The Purpose of Earth Life: A Theory	...	...	...	...	591
Sir Oliver Lodge and the Future Life	...	...	...	...	592
Valentine in Berlin	...	...	...	...	592
Letters to the Editor	...	...	...	...	593
Dream Artistry	...	...	...	...	593
The Magic of Coincidence	...	...	...	...	594
A Vision and the Sequel	...	...	...	...	594
Sidelights	...	...	...	...	595
Concerning the Atheist	...	...	...	...	596
"A Clarion Call to Judaism"	...	...	...	...	597
Mrs. Hinchliffe Visits Manchester	...	...	...	...	597
Rays and Reflections	...	...	...	...	597
The "Brighteyes" Mediumship	...	...	...	...	598
Notes on New Books	...	...	...	...	598

NOTES BY THE WAY.

WIRELESS AND THE "DIRECT VOICE".

All who are familiar with "wireless" know that whether "reception" shall be muffled and indistinct or loud and clear depends on delicate, almost infinitesimally small adjustments. It is precisely the same in the matter of spirit-communications, and we refer especially to the phenomenon of the "direct voice". We say "precisely the same", but in point of exact statement it would be more correct to say that psychic communications are even more subtle in their conditions, for any obstacle or mal-adjustment may affect not only the *manner* but the *matter* of the messages. An inferior Medium and unfavourable conditions may make no difference to the fact that genuine messages are being sent, but it may make a considerable difference to the tone and character of the messages. A strong and capable mind "on the other side" is sometimes pathetically dependent on the kind of instrument he is using on this side. The Medium may have a first-class gift, but if he, or she, be out of condition or of a low grade of mind the results may be cloudy and suspicious. Those who have made a close study of the subject are well aware of this. They know also that, however good the Medium may be, things may go hopelessly wrong from a variety of causes not yet very clear to us. It is well to remember these things before talking of fraud and imposture on the strength of two or three experiments which turn out to be unsatisfactory.

"COMING BACK."

We hear sometimes of the people who try to "come back", the reference being to men or women who, having been once prominent in the public eye and then fallen into obscurity—their places being taken by newer favourites—try to return to their old positions. Nearly always the attempt is a failure; they have had their day and cannot return to the old glories. We have seen some instances of this of late years, particularly in the cases of thought-readers, conjurers and other talented persons who once gained notoriety as "exposers" of psychic phenomena. When the great boom in Spiritualism set in a few years ago some of these persons tried

to "come back", but usually the attempt was a ghastly failure; they were behind the times, their ideas and methods were out of date. They produced books, pamphlets and articles on Spiritualism, but they had so clearly failed to keep in touch with the developments that had gone on since they retired from the public gaze, that the result was only to make their want of knowledge the more apparent. This question of "coming back" applies with especial force to those who return to us from the other side of death. Many of them find a difficulty not only in putting themselves on record, but in accommodating themselves once more to the atmosphere and the ideas of their old state of existence. Their visits have to be in the nature of "swallow flights". Even those spirits whose work it is to keep in touch with earth have their difficulties, although long practice makes their position easier than that of the spirit who returns simply to communicate the fact of his continued life.

PROFESSOR RICHEL AS POET.

That the great French scientist should combine with his keen intellectual faculties, and his remorseless sense of logic, a high poetic quality may come as a surprise to many. In one of his poems, Professor Richet finds a parable in the idea of a carp in a pond becoming impressed with the sayings of a swallow who speaks of colours, odours and sounds existing outside the watery world of the fishy tribe. The carp, marvelling, discusses the matter with her brothers and sisters, who receive the news with pitying derision, saying (we translate freely from the French original):

Oh my poor sister, what excessive folly!
For surely nothing in the world exists
But water, ooze and little wriggling worms!
We can but look with grief on the delusion
Of stars, of flowers—such notions are insane!
Beware! in some dark hole they'll bury you!
Leave it alone, and keep a silent tongue!

And the scientist-poet proceeds to point the moral:

For men are no less simple than the fishes;
In vain, for them, there sound supernal voices
Which cry: "Advance, ye mortals! Forward yet!
Higher and higher still!" We stubborn stand,
Our shameful wisdom's rooted in the earth,
And mundane error chains and nails us down
In that stupidity which still forbids
Our flight to other realms beyond the clay.

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MODERN EVIDENCES FOR HUMAN SURVIVAL.

BY H. A. DALLAS.

[It should be mentioned that Miss Dallas's book *Leaves from a Psychic Notebook*, dealt with in the following article, contains a commendatory Foreword by Sir Oliver Lodge; and that a new book by her, *Comrades on the Homeward Way*, published by Collins at the price of 21s. net, will appear early in the new year. It is designed as a companion volume to *Life Beyond Death—with Evidence*, by the Rev. C. Drayton Thomas.]

Some years ago, at a meeting of people interested in Psychical Research, I read a Paper dealing with the question of psychic faculty in its general aspects. Later I embodied most of it in my latest volume, *Leaves From a Psychic Notebook*,* but I gladly comply with a request from the Editor of LIGHT that, by abridging and summarising the original address I should put its salient points in the form of an article.

First, then, let me refer to the antiquity of the psychical faculties in mankind. They have been known in one form or another from the earliest ages of man—so far as human records are concerned.

In Andrew Lang's interesting book, *The Making of Religion*, we find allusions to these faculties as occurring among primitive tribes in Africa and elsewhere. The Zulus have a poetic term for clairvoyance; they speak of "opening the gates of distance".

Among the early Christians mediumistic, or psychic, faculties were known and exercised. Sometimes they were associated with demonology and paganism, and then they were forbidden, but under Christian conditions they were encouraged and revered as Divine gifts.

THE PSYCHIC ELEMENT IN CHRISTIANITY.

In his book, *The Expansion of Christianity*, Prof. Harnack writes:—

The amplest evidence for all these traits is to be found in the pages of early Christian literature, from its earliest record down to Irenæus. The apologists allude to them as familiar and admitted facts, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.

Those facts he enumerates. Among the chief are the following:—

God speaks in visions and dreams and ecstasy, revealing matters of moment, also trifles. Visions of dead martyrs appearing to their friends.

Some are inspired to explain and interpret and foretell. Others are filled with the spirit and lose consciousness (a trance state, apparently).

Others not merely speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense; they see its brilliant light, they hear its voice, they smell the fragrance of immortality. They see celestial persons

and hear them; they peer into what is hidden and distant, or to come; they are ever rapt into the world to come.

When we turn to the Middle Ages we find of course abundant testimony to supernatural occurrences and the active exercise of psychic faculties. These centuries are called the age of faith, but they might with equal truth be called the age of credulity and superstition.

But there was also real faith, that is to say, faith based on *experience*. For instance, Joan of Arc believed in her mission and in its sacred origin because she had experience. She had heard voices and seen visions, and these afforded her reasons for trust sufficient to sustain her in her troubled life and martyr death. Moreover, these were proved reliable by the event: she actually *freed France* from foreign domination. There were also many intimate inner experiences, due to pressure of the Divine Spirit upon the human soul that to the recipient justifies faith.

It would be untrue and unjust to speak of the Middle Ages only as a period of credulity, and to ignore the real faith which was the spring of many noble lives and much splendid self-sacrificing work.

We must bear in mind, however, that mankind as a whole had little or no knowledge of the order and law of the Universe. It was comparatively easy to believe in the occurrence of miracles, because the familiar phenomena of Nature were so little understood that the notion of an inexplicable breach in the occurrence of these phenomena presented no particular difficulty.

It was not until the study of science had taught mankind to see in nature an orderly sequence of cause and effect that the occurrence of what was called a "miracle" began to offer difficulty to the mind and prompted doubt.

Then began another age in human development—the age of Science and of Doubt.

THE RISE OF SCEPTICISM.

The scepticism of the eighteenth-nineteenth century may be represented by a few quotations from David Hume, whose history was a standard work in schools, sowing in the minds of the young principles which for intelligent and thoughtful students could only lead to profound scepticism. A propos of miracles Hume wrote:

"No human testimony can have such force as to prove a miracle."

"In all the incidents of life we ought to preserve our scepticism."

Also, "We may conclude that the Christian religion was not only at first attended with miracles, but even at this day cannot be believed by any reasonable person without one . . . whoever is moved by faith to assent to it is conscious of a continual miracle in his own person which *subverts all the principles of the understanding* and gives him a determination to believe what is most contrary to custom and experience."

This treatment of Religion as contrary to reason could but tend to the rejection of religion.

The position may be summed up in the words of Professor Hæckel, published 1899: "The monism of the cosmos which we establish . . . proclaims the absolute dominion of the great eternal iron laws

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throughout the universe. It thus shatters at the same time the three central dogmas—the personality of God, the immortality of the soul, and the freedom of the will."

This was the trend of thought; but many earnest thinkers were unable to accept this conclusion with the satisfaction which Hæckel seems to have felt. To F. W. H. Myers it brought a sense of terrible loss. "Sad it was and slow," he wrote; "a recognition of insufficiency of evidence fraught with growing pain."

"When I think of the appalling contrast between the hallowed glory of that creed which once was mine," said Professor Romanes, "and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is capable."

If this materialistic philosophy is not true—if there is a Spiritual World of beings who care for mankind; if there is a Divine Creative Spirit guiding Human Evolution, it is reasonable to expect that, under such conditions as these, something would be done to check the Human Race from drifting into sheer materialism and despair, and losing hold of fundamental truths which lie at the base of all religions.

No doubt there are exceptional men who could retain their high ideals under such conditions, but the logical outcome of materialistic philosophy is the belief in external things and a denial of, or indifference to, the Spiritual Power behind them.

Now let us imagine that we have died, and that we have not only discovered that after what we called death, we are alive, but that all our faculties are intact and that we are conscious of the Human Race, and can watch its development. Let us suppose that we see it drifting into materialism and losing hold on ideals that make for progress. Should we not be eager to serve our fellows by convincing them that they are not merely material beings, but that they have spiritual natures and will survive bodily death?

THE PROOF OF SURVIVAL.

I imagine that, if it were possible, we should direct our efforts towards giving mankind proof of our survival. Our aim would be to appeal to all sorts and conditions of men in the way in which they might be most accessible. To those entangled in a mechanical theory of the Universe, appeal would be made through their physical organs of sense; no other mode of approach would be likely to be effective; raps, apparitions, voices and other manifestations would be tried, and in all the phenomena we might produce we should seek to exhibit the activity of independent intelligences.

Let us return to facts, and consider how far they justify the opinion that there is intelligent purpose in the abundant and varied phenomena which have occurred during the last sixty or seventy years, and which are still occurring.

It is commonly supposed that modern Spiritualism originated with the rappings which occurred in Hydesville, U.S.A., in 1848, which brought the Fox sisters into notoriety. It is true that these rappings attracted much attention; but raps of an intelligent kind had occurred long before that. It is noteworthy that one of the earliest apparent attempts to attract attention was in connection with a great religious revivalist, John Wesley.

Until Science had developed its method of examining phenomena, such occurrences were not likely to produce much effect; Psychic Research was hardly possible: with this development of Science it became not only possible but an urgent duty to examine the alleged phenomena of what is called Spiritualism.

It is noteworthy that at or about the same period as the Rochester rappings in the Fox family, which attracted so much attention, several remarkable men and women manifested extraordinary faculties.

(To be continued.)

THE PURPOSE OF EARTH LIFE : A THEORY.

BY MARJORIE MARRIAN.

There is an alternative theory to that of re-incarnation—and to my mind a reasonable one—embodied in the teaching at present being given to the world by a highly-evolved spirit. The teaching briefly is this:—

Every individual man is on a long journey, the purpose of which is evolution and progress. The Divine spark, which is within each one of us, started pure and holy, but was sent forth to gain experience and work upwards from the purity of a child, innocent but ignorant, to the matured purity of a fully developed nature that *chooses* purity, knowing "good and evil".

Without freewill man would have remained pure by compulsion, but gifted *with* freewill, the untried weaknesses of his nature led him to fall away in some respects, so that, though gaining knowledge, he did not always gain wisdom, but chose the lower course.

After many stages of spirit-life and contact with various spheres, man was ready for a further step in his training and *chose* to come to earth for his one physical earth-life, in order to learn certain lessons which could not be gained so well in any other way. He was accordingly sent to the surroundings which could best develop the qualities most in need of strengthening and necessary to his progress—chiefly sacrifice and service for others and the building-up of his mental and moral fibre by battling against uncongenial circumstances. And some of the bravest chose the additional handicap of ill-health.

These facts have been lost sight of during the ages through errors in passing on the knowledge from generation to generation, but it is easy to see how the teaching of many stages of training and growth may have been distorted and given rise to the idea of re-incarnation.

It seems to me that the above explains so many of the problems that confront mankind—why one is sent to one set of circumstances and another to quite different conditions.

Physical weakness was never intended to be man's lot, but here his abuse of freewill had led to the deterioration of the physical vehicle. From the human point of view it is a serious handicap in a work-a-day world, but from the spiritual side, both it and other "inequalities" may be looked at in quite a different light.

If we look honestly at our own characters, put our finger on the weak spots and think the matter out, we shall find that the very circumstances in our daily lives which go most "against the grain" are our best opportunities for strengthening these weak spots *if* we use them in the right way.

Selfishness can be worked out by willing service to others in a life that perhaps leaves little opportunity for indulgence of self, laziness in a life making many demands on our energy until we learn the joy of work—each one can make his own example, and if we do not learn our lessons here they must be learned hereafter.

And *if* we find ourselves where we *truly* feel we are getting a harder time than we think we deserve, or suffering any injustice that we cannot put right, let us use it as a chance for practising patience, perseverance and forbearance, and see in it the best form of training we can have for spiritual growth and perhaps a "test" of our present stage of development which we should like to pass with "flying colours" in readiness for the next step onwards.

Looked at from this angle life becomes a training period having *reason* behind it instead of blind chance, and a matter of choice on our part however much we may dislike the details of its working out. And we are filled with the desire to make the most of our training and opportunities and to help others to do the same.

SIR OLIVER LODGE AND THE FUTURE LIFE.

In the *Listener* of 20th ulto. appears a letter from Sir Oliver Lodge from which we take the following excerpts as being of special interest to our readers:—

“ . . . I want to make a slight additional comment on the ‘Points of View’ series: especially on Mr. Lowes Dickinson’s summing up. So far I have only heard it, but I suggest that he has rather spoiled his mainly serious and understanding treatment by mistimed jocularity concerning some testimony supposed to be from the other side about conditions of future existence. Giving the genuineness of such testimony the benefit of the doubt, we may admit that it cannot be easy to describe things to people like us with no experience of them: the only plan is to indicate their likeness to things already known. One piece of information to be conveyed is, let us say, that music does not cease with earth life, that the essential reality even of instrumental music persists: in that sense the term ‘harp’ has been used from early times, and sounds dignified, while a modern term like ‘piano’ or ‘saxophone’ sounds frivolous. ‘Piano’ is therefore employed by Mr. Dickinson. The device is often employed; it seems quite effective, before breaking a treaty, to call it a scrap of paper. He likewise uses the term ‘whisky’, not as illustrating the inappropriate things that might be called for by young soldiers shot over in droves during an epoch of slaughter in the Great War—a transition so sudden that they do not realise what has happened and think they must go on fighting—not that, which may be true, and anyhow is reasonable, but he prefers unfairly to mention the stuff as if it had been represented as one of the normal ingredients of life there: which would be absurd. ‘Spend their time in smoking and drinking’ was what one clerical opponent seemed to think a fair misrepresentation. Well, it is one way of showing contempt; but a man of standing and education ought to know better.

“ That reality is always better than our conception of it, not worse, I admit; but that we should be competent to reject anything on grounds of mere dislike, in face of positive evidence in its favour, is surely extremely doubtful. People have disliked all manner of things that they only half-understood, and that have turned out true. Some people still dislike the idea of evolution, and just hate the animal ancestry of man. At one time fossils on hilltops were disliked, unless they were associated with the story of Noah. Professors and clerics deeply resented the notion that the earth was a ball careering through space, and threatened to torment or even burn anyone who promulgated such a preposterous doctrine. Nowadays people are content merely to ridicule those engaged in psychical investigation; though they still hold the threats of fines and imprisonment over the unfortunate instruments who are used in the enquiry. No end of things can be negatived and rejected if superficial likes and dislikes are to be recognised as arguments. Learned people must be sillier in some respects than they or other folk think likely, for they still fall into the old traps.

“ One reason for dislike in continued existence is probably suggested by Mr. Wells when he expresses the ancient desire to escape from the burden of self. He has fine authority on his side, and it is somewhat of a confession to say that I am not conscious of that desire to escape. I should feel lonely if my old self, such as it is, were removed from me, or the memory of it blotted out.

“ Lastly, in a recent issue of a paper called *John o’ London’s Weekly* (November 16), Mr. Robert

Lynd has written an admirable open letter to Mr. Bernard Shaw, with which I extensively agree. In it occurs the following sentence:

“ It is a good thing that democracy, like romantic love, military glory, medical science, and a thousand other things, should come under the searchlight of the comic sense and prove whether or not it can come out of the test without loss.”

“ Yes, and if psychical investigators are such feeble folk that they cannot stand up under the threats of antiquated Acts of Parliament and the gibes of contemporary humorists, they are not worthy of their vocation and might be better dead.

“ Mr. Wells said there was one thing we should never know: ‘we shall never know that we are dead’. Well, there he is mistaken: this is just one of the things that in time we shall all know. And very likely we shall want to tell other folk what it feels like. Judging by present-day experience they won’t believe: they will even feel it derogatory to permit themselves to listen. So that even over there we must bide our time and be patient.”

VALIANTINE IN BERLIN.

A GERMAN REPORT.

Dr. med. Walther Kröner, of Charlottenburg, has sent us a fifty-page reprint from the October, November and December issues of the German publication *Zeitschrift für Parapsychologie*. It is headed “Valiantine’s Exposure” and comprises the German version of the Valiantine sittings in Berlin of which LIGHT has already published Mr. Bradley’s report.

Dr. Kröner makes various complaints and criticisms, as for instance, that the spirit voices struck him as not being natural and easy. (“It seemed as though someone were trying to hide his natural voice behind some caricature or imitation.”)

Commenting upon the fact of the sitters being touched by the trumpet he says: “It seemed as though it could have been done exactly like that by a man standing in the circle.”

After Valiantine and his friends had retired for the night Dr. Kröner asked his wife and the remaining sitters to sit in a circle in the dark to see whether they could detect when he left his chair. Only his immediate neighbours could detect this, and he adds: “I felt that with a little practice I could have made myself perfect in leaving my seat without detection.” He records that on one occasion the Medium called for a halt, saying the guide had reported that someone in the circle had stretched out a leg. “The sitters denied the allegation but the Medium insisted. . . . He did not believe that everyone had sat perfectly still, and it was some time before he quietened down and continued the sitting. On her way home, that night, my wife told me that it was she who had stretched out her leg.”

Frau Luci Kröner, the doctor’s wife, in her report, admits lifting her leg at the seance, when she felt a metallic object, which on being touched, withdrew upwards. “Immediately, the phenomena stopped, until a voice came out of the air saying someone had interrupted. The Medium demanded a pause although we all told him we had done nothing.”

Frau Viktoria von D. criticises Valiantine’s refusal to submit to rigid control. She seems to attach great importance to having seen the outline of Valiantine leaning forward, silhouetted against the light from a tiny crack in the door. She admits that she had drawn the Medium’s attention to this crack but “he seemed to think it would make no difference”.

Very few facts are adduced in this report, which consists for the most part of opinions and impressions, and assertions as to fraud on the part of Valiantine.

LETTERS TO THE EDITOR.

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

THE HIGHER CONCEPTION OF DEITY.

Sir,—How can you or your many readers explain the mental stagnation of the majority of civilised men and women, who still accept as their God the Jewish tribal deity as he is depicted in the Jewish Bible?

Jehovah is evidently the conception of a crude and very ancient people, and so is at variance with what man has now grown to know about the immutable Divine Laws that rule, with such wonderful order and wisdom, the Universe and all life-conditions, and that attest the attributes of the beneficent Creator Father.

Yet few men dare to say they disbelieve the old Jewish faith about Jehovah and his curse on all men, as it is the foundation of orthodox Christianity.—Yours, etc.,

A. L. BEGBIE.

Deerswood Farm, Crawley, Sussex.

[The "Higher Critics" and the "Modernists" in the Church of England are giving this matter so much attention nowadays, that it seems unnecessary for LIGHT, which is not specially concerned with theological ideas, to take part in the discussion.—ED.]

VERIFIED DREAMS.

Sir,—Permit me to comment on your editorial entitled "The Mystery of Dreams" (October 26th).

I am not a psychic, but I am satisfied that Mr. Dunne's explanation of clairvoyance in his book, *An Experiment With Time*, is correct and provable by anyone. I bought his book soon after it was issued, having read your notice of it. The mathematical part of it was too deep for me, even though I am an all-round book-keeper in the leading bank of Denver, for some fifteen years, and am pretty good at figures. The simple formula given for testing his theory, however, was so easily tried that I placed a pad and pencil beside my bed and made a fixed effort to record the minutest details of my quickly-fading dreams upon slowly awakening in the morning. The second morning I made note of several apparently unimportant impressions which were fading away so rapidly that it was impossible to get them all written down before they were forgotten, but among them was the sight (in the dream) of a very large bundle of cheques and currency, fully nine or ten inches thick, all tied up tightly with rubber bands, such as is very common in banks. But this bundle was much larger than any one I had ever seen before (and I have seen thousands). This is why I remembered it. Another peculiarity of it was the mixture of currency with the cheques, for it is the custom to keep currency separate from cheques. Well, the very next morning—the same morning rather—I was making my own modest deposit in the bank where I do business, when I was thunderstruck to see, standing in line directly before me, a man with a huge bundle of *mixed* currency and cheques, identically similar to the one I had seen in my dream. I stared at it with my mouth open, so intently that the man regarded me with evident suspicion. Here was a plain case of seeing an incident of the future, exactly

as described by Mr. Dunne. He says anybody can do it, and he is right, I am sure. It is proof of the ability of clairvoyants to foresee the future, and is absolutely convincing to me.

In conclusion, I may say that I have read every article in LIGHT for about seven years, and was long since convinced of the truth of survival and communication; but this, as you know, is something new, and I trust you will try it yourself and advise your friends to do so, whereby all your readers may be convinced of this remarkable fact for themselves.—Yours, etc.

FRANK S. WOODBURY.

c/o Denver Athletic Club, Denver,
Colorado, U.S.A.

DREAM ARTISTRY.

"We must see what our dream-artists can do with you," was the rather cryptic comment made by a communicator, through a trance-medium, on an occasion when the present writer had expressed a difficulty in understanding how the Supreme Architect and Ruler of all universes could be expected to have any especial regard for an insignificant human individual who, perhaps wilfully, had sunk far below the level of a brute.

Some nights after this sitting the suggestion indicated was carried out in such an effective manner that, although the psychic student thus operated upon would not go through a similiar experience for a fortune, no money would tempt him to relinquish the conviction conveyed through this particular form of realism in art.

Now for the picture. I dreamed I was wide awake. Everything in the room appeared clearly visible, and my wife was in a calm peaceful sleep. Then the broad-shouldered form of a man could be observed stealthily approaching the bedside. On being challenged he turned and disclosed features heavy, coarse, and distorted to the degree of utter brutality—vice personified. To my horror he proceeded close to the placid form beside me. I seemed paralysed, and the inability to move was maddening. I stormed at him—begged him to tackle me. "Don't touch her, you brute!" However, grasping her shoulders, he seemed to fade slowly out of vision, while—horror of horrors!—his bestial features, with all their lines of sensual criminality, made themselves but too evident in the face and eyes of "the dearest woman in the world". It is hopeless to attempt further description of the vividly realistic drama which developed. Throughout it all I knew that below all this physical indication of obsessing malignancy and vice there was the pure gentle personality of one I loved. With a supreme effort and with the determination that I would go through hell to free her from this incubus, the climax was reached. Human mentality surely could stand no further strain—and I awoke, in a perspiration, but with mind abnormally clear. Everything around was peaceful—my wife still sleeping and undisturbed. The conviction, clear and firm—never again to be shaken—came to me that if a man of ordinary human affections feels like that, how much more must feel the Father of us all, the very Source of Love—in the case of even the least and the lowest of His children when obsessed by ignorance and vice!

The dream-artists had done their work.

W. R. B. (Ipswich).

MR. AARON WILKINSON AT THE BRITISH COLLEGE.—On November 27th Mr. Aaron Wilkinson gave an excellent address in the course of which he narrated some instances of spontaneous physical happenings in his presence. Mr. Wilkinson followed his lecture with some valuable clairvoyance. Miss Mary Monteith presided.

LIGHT.

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THE MAGIC OF COINCIDENCE.

Of strange literary coincidences which seem to have at least a flavour of the supernatural there are several instances. To some of them we have referred in the past. There was a curious example to which we were not able to pay much attention, as there were not sufficient particulars; but it was at least suggestive. It was the case of a lady novelist who took a house in a country village and wrote a book there. After the appearance of the book she observed that she was rather shunned by her neighbours. The mystery was cleared up when she learned that her book described with uncanny fidelity the life of the family which had previously occupied the house. Their history had been rather tragic, and the neighbours thought it in very bad taste on the part of the new occupant that she should make literary capital out of the misfortunes of the previous tenants. But the lady herself knew nothing about the story of her predecessors, and supposed that her book was purely an invention of her own. So here was another mystery. We cannot put such a case forward as evidence; we only refer to it here as an example of the literary coincidences we have in mind.

Lately we heard an address on the life of Keats, delivered by Mr. Wallis Mansford at the London Institution. In the course of his lecture he narrated a singular coincidence in the lives of Keats and of Rupert Brooke, poets who were separated in time by the best part of a hundred years. It was new to us, and as it may be new to many readers we give it here.

In September, 1820, Keats and his friend Severn sailed from London in the "Maria Crowther". Contrary winds held them in the Channel, and they landed at Lulworth, Dorset, where they spent the day exploring its rocks and caves before resuming the voyage to Italy, where in Rome the poet's life came to an untimely end.

In the summer of 1907 Rupert Brooke visited Lulworth. He was a devoted admirer of Keats, a volume of whose poems he carried in his pocket. While he was clambering over the rocks the book slipped out and, falling into a swift current, was borne out to sea. He followed it in a boat but could not reach it; finally, by scrambling over the rocks from another point, stripping off his clothes and plunging into the sea, he recovered the volume.

It was not until four years later that he saw the significance of the incident, which he thus describes in a letter to his mother.

Oh, I've read Keats and found the most amazing thing. The last place in England he was

in was Lulworth. His ship was becalmed outside. He and Severn went ashore and clambered about the rocks all day—his last fairly happy day. He went abroad and wrote that evening his last poem, the sonnet, "Bright Star". The ship took him on to Italy.

As Mr. Mansford remarked in his address:

There is a sympathetic family connection amongst poets, reacting, one upon the other, independently of time or space.

Keats helped to inspire some of Rupert Brooke's own work. Both poets were of the same school—wedding thought to beauty. They each strove to express Beauty, enriching our literature in the process.

Of course these things are not limited to literature. There are many strange repetitions of history in the lives of some people—repetitions which point to something deeper than the ordinary shiftings of time and circumstance. We have yet much to learn concerning "the divinity which shapes our ends", and the subtle linkings and relationships which may bind persons whose lives though widely separated in time seem to be in curious affinity, producing what occasionally may be termed the magic of coincidence.

A VISION AND THE SEQUEL.

The Dowager Countess of— (we have to withhold the name for reasons which will be readily apparent) sends us the following letter:—

About six months ago I heard of a house through an advertisement, saw it, liked it, and bought it. I am now living in it. The previous owner had only been in occupation two years, but before that it had, for a long time, been occupied by a certain Mr. R. and his wife, both of whom were much respected and beloved. Mr. R. died in this house at ninety years of age. I had never seen either of them, not even pictures of them, and they had never been described to me.

There is a large glass door leading from the drawing-room into the garden, and, one day, while standing at the end of the lawn in broad daylight, I saw standing in the drawing-room, near the window, a man and two ladies. He was extremely tall, had a prominent nose and was dressed in light-coloured shooting clothes. Both the ladies were very short. I watched and saw the tall man leave the two ladies, walk out of the house on to the lawn, and then disappear. The two ladies also vanished.

Enquiring a few days later from a friend of Mr. R., I asked: "Was Mr. R. a very tall man, and did he dress in loose country clothes?" The reply was "Yes." Then I said: "Had he a very large nose?" and the answer again was "Yes." When I saw this "vision" of Mr. R. I felt that his was a kindly, welcoming presence and my friend told me that that was part of his character. I learned also that Mrs. R. was a short woman, also that she had had, living with her, a companion to whom she was devoted.

SIR OLIVER LODGE'S ADDRESS.

A CORRECTION.

We regret that owing to inaccuracy in reporting Sir Oliver Lodge's address on "Survival and Its Inferences", two small, but important, errors crept into the report in our issue of December 7th. Sir Oliver Lodge was quoted as saying that "Life existed in empty space. It had little or nothing to do with matter. Matter was an obstruction." The word "life" should have been "light".

Similarly, Sir Oliver was made to say, "It is not the first time that scientific explanation has been regarded as either impious or illegal." Sir Oliver here, however, referred to "scientific exploration".

SIDELIGHTS.

Writing to *The Times*, Lady Palmer suggests that on Armistice Day children should be taught to say "Thank you!" to the unseen soldiers who sacrificed their lives in the Great War.

* * * * *

According to the *Daily News* of November 27th, the Polish clairvoyant, Ossowiecki, who has in the past been consulted over crime mysteries by the police of his own country, is now engaged in trying to assist the Düsseldorf police in running to earth a sinister murderer, who has so far baffled all attempts to catch him.

* * * * *

Bridgwater Docks, Bristol, are reputed to be haunted by the figure of a sea captain, says the *Evening World* of November 22nd. Mrs. Thyer, of Taunton Road, Bridgwater, told a *World* reporter that friends had seen the apparition, and an unnamed woman reported that while crossing a footbridge, across the dock gates, she saw "a tall figure, dressed in the manner of a sea-faring captain, and pointing with outstretched arm towards the coast."

* * * * *

Miss Ursula Bloom, the novelist, contributes to the *Sunday Express* of December 1st, an article, "What Do We Live For?", in which she discloses the result of a recent visit to a Medium. Says the writer: "I went to an ordinary Medium, who did not know my name, and who did not use trumpets or dark rooms or anything of that sort. I was amazed when she proved the presence of my dead mother to me, and although I still do not know if I believe or disbelieve, and have an open mind on the subject, I remember distinctly one happening."

* * * * *

Miss Bloom continues: "My mother believed in no faith, only a hereafter. I challenged her, to demand of her if she could prove that hereafter to me. She replied: 'Absolutely. I cannot explain because at the moment your brain is not capable of understanding, it is all a process of evolution, but, whatever you do, hold fast to the faith in you, be certain of the future, and cling to pure thought.' That is what I am living for to-day. To hold fast to the faith within me, to be certain of the future, to cling to pure thought. We all of us are living for Heaven."

* * * * *

Mr. Carl Webster, of Indiana, is seeking an alleged treasure, supposed to consist of a British war chest containing gold, buried at Springfield, Oxford County, by British troops in 1812, during the war with the United States—thus reports the *Referee* of December 1st. It is stated that "spirits seized possession of his imagination and told him where it was to be found." Pastor Thomas Smith, of the First Spiritualist Church, London, Ontario, is sceptical. "Psychically, I do not feel there is anything in your vision," he is reported to have told Mr. Webster. The latter, however, is undaunted, although his searches have not yet disclosed any treasure. He claims that spirits have already communicated to him details of an important new principle for the operation of electric motors.

Mr. Robert Blatchford contributes to the *Sunday Graphic*, of December 1st, an article setting out some of his doubts and difficulties on the subject of Spiritualism. He compares the respective outlooks of Sir Arthur Conan Doyle and the late Monsieur Clemenceau towards death. For Clemenceau it meant "a sleep and a forgetting", but to Sir Arthur it is "an awakening, a release, a glorious fulfilment". Says Mr. Blatchford, "I sympathise with both ideals. I have a warm corner in my heart and a cool corner in my head for the hope and the faith that love is stronger than death."

* * * * *

Mr. Blatchford considers the gibe of "Superstition!" which is freely used against the belief in survival after death. If, he says, Sir Arthur's belief in a future life is "superstition", then is not the cardinal's and the dean's belief in the Resurrection equally "superstition"? "It seems to me," he remarks, "that the one epithet the churches ought not to apply to Spiritualism is 'superstition'."

* * * * *

"But," he continues, "there is a still more sinister stick used to beat the Spiritualist dog. The word 'fraud' is loosely and frequently thrown at Mediums and sitters. Now there is, and there has been, fraud among Spiritualists. But I will make oath, and affirm, that there was no fraud on the occasion of my two sittings with a lady Medium, and that no fraud or subterfuge could have produced the messages I received. . . . I cannot shake the Spiritualist evidence. No argument of logicians or men of science can shake it. My experience at my two seances convinced me. But still the haunting doubt persists: 'Is it not too good to be true?'"

* * * * *

Successful hypnotic experiments are being made, reports the *Sunday Chronicle* of November 24th, in connection with vocal training. Several girls whose normal voices are toneless and unmusical have disclosed unsuspected vocal quality when singing under hypnotic control. Similar tests have been successfully carried out in America, where a certain Dr. Charles, a psychologist, while endeavouring to cure a patient, Miss Charlene, who suffered from headaches, discovered that his patient was able to sing with abnormal beauty while under trance. He "suggested" to her that she was to be a *prima donna*, and the lady's voice has improved to so great an extent that she is now making concert engagements.

ANGELS THAT ARE TO BE.

How sweet it were, if without feeble fright,
Or dying of the dreadful, beauteous sight,
An angel came to us, and we could bear
His soul and ours to meet in happy air—
At evening in our room, and bend on ours
His divine eyes, and bring us from his bowers
News of dear friends, and children who have never
Been dead indeed—as we shall know for ever!
Alas! we think not what we daily see
About our hearths—angels, that are to be,
Or may be if they will and we prepare
Their souls and ours to meet in happy air—
A child, a friend, a wife whose soft heart sings
In unison with ours, breeding its future wings.
LEIGH HUNT (1784-1859).

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

CONCERNING THE ATHEIST.

By W. H. EVANS.

St. Thomas Aquinas said, "If a man is an atheist because he believes that to be the truth, God requires him to be an atheist." The fundamental truth of this is clear. God asks of every soul that he be honest, and if in his searching a man concludes that God does not exist, then God requires of him an honest opinion honestly expressed. This is more charitable than the Psalmist who declared, "the fool hath said in his heart there is no God." All who have said it were not fools, and many who say it to-day are not fools. It is a very common weakness (arising from inability to see the other man's point of view) to regard those who differ from us as fools, or worse. We say, "I can't understand how so-and-so thinks as he does," and the more intelligent our opponent is the more puzzled we are. It is some time before we begin to realise that it is because he is intelligent that he thinks as he does. Then we may discover that he is right and we are wrong. A man becomes an atheist through observation and thought, and, being honest, expresses his point of view. And when you examine his argument you will often find that his denial of God's existence arises from love of his fellow man. The path of discovery has often been pioneered by men whose love for their fellows leads them to a denial of God. It is not a wise love, or it would protect men from all danger, and life does not do that. Life is an adventure; a facing of unknown dangers, and pioneers are not made by wrapping them in cotton wool. But the atheist is so appalled by the sight of human suffering that he cannot conceive of a God who having the power can allow such suffering to continue. Why should there be storms and earthquakes and floods and failure of crops and famine and pestilence? Why should a good God create cancer germs, tuberculosis and all the host of diseases which afflict animals and men? He is frankly puzzled. I think we all are. The religious thinker insists that God is Love, and the atheist asks if this is consistent with the numerous ills with which we are afflicted. The religious man argues that we only see in part, and points out that the atheist is looking at the shadows and not at the light. The fault of both is their not looking at the entire picture. One emphasises the shadows; the other stresses the high lights. But a picture is a combination of light and shade, and life is a combination of sorrow and joy. Nevertheless, we can appreciate the courage of the atheist who believing there is no God and no future for him beyond this life yet spends himself in the service of his fellow man and works for a future which he believes he will never realise. Thus does he unconsciously pay tribute to his own immortal nature.

The existence of evil which is responsible in the main for men becoming atheists is a problem which has vexed philosophers in all ages. But when we look into the problem we see evil is as necessary as good; that without it there could be no good. Good and evil arise in consciousness from contrasts. Apart from a mind which can make these contrasts, good and evil do not exist. If there were no human beings in the world the problem would never arise. The fact that man questions is of supreme importance, greater indeed than the circumstances which give rise to them. Does not the fact that man raises questions argue the experimental and educative nature of earthly existence? This is not our final home, and all the difficulties and evils of life do but draw out from us the powers to overcome them. Without them we should never realise our capacities, our innate strength to endure and our power to surmount the obstacles in the path of progress. All achievement is an overcoming. The God for whom the atheist longs would not be worthy of our worship. He would be an unwise father and we should be spoilt children. The longer I live and meditate upon the struggle of life

the more convinced I am of the usefulness of the struggle, for when one wins the strength to overcome, the struggle ends, but it ends in a definite realisation of increased spiritual vigour and power. And this could not come if we were protected on all sides. The world is not a padded room but a place of rough paths which we can make smooth, and of sharp corners we can make round. Given the right conception and understanding of it there is great fun to be got out of the struggle. So I believe in God because I see He is wise; because life has taught me there is no evil without its opposite good, and that eventually this good becomes supreme.

I wonder if we shall evolve to a state where there will be no struggle. Somehow I feel that sort of flabby ending is not to be the goal. We should be like Alexander, sighing for more worlds to conquer. There is joy gained in the struggle and power in the overcoming of evil.

This is not an apology for, or a defence of what I conceive to be God's method of educating His children. God needs neither apology nor defence. He can wait, being sure of the results. The unfortunate thing with the atheist is that he cannot see beyond the grave. He has not peeped over the rim of death's shadow. He has not realised that where there is a shadow there must be light, otherwise there can be no shadow. For him death is the end, and for him there is no evil greater than death. Fancy looking upon death and believing it to be the end! Sinking down into what one thinks is to be the last sleep and then waking up to find oneself still alive! Whatever we may have thought about the evils of life this is not one of them. The atheist must realise in that moment when he discovers that death has only taken his body but has not touched him, that God has kept his best gift for the last. One can imagine the joy which must come to those who have doubted their survival of death, or have vigorously denied it, to find that they were mistaken after all; to find that after denying that any God could ever allow man to suffer from all kinds of diseases that those diseases have no real power over him, but exist because he is yet ignorant of the laws of health and how to live rightly upon earth; to find that he is in another state of life where death cannot corrupt, and where health and happiness is the normal condition of man. This is indeed the supreme answer to the doubts and denials of the atheist. And the fact that Spiritualism can give this knowledge of man's survival of death proves it is as it was declared in the early days of the movement to be, the atheist's benefactor.

GOD'S PROVIDENCE.

God expands himself so perfectly throughout all Nature, and breathes the heavenly principles of His Own constitution so unchangeably into every department of His Universe, that not even the least thing can properly complain of any inattention in all the vast empire of animated existence. God's providence, like His divine essence, is universal! It embraces the *whole*, and hence also the parts. There is no special interference of Deity in the operations of Nature, of which man is a portion; but God governs and controls everything with an unwavering government—and, with what unutterable perfection! Behold, the bird has its provisions of air, and food and clothing—all adapted to the temperature of the climate in which it lives, and to its little mission in the order of Nature! See, how means are adapted to ends! The eye to light; the ear to sounds; the tongue to speech; the soul to thought and heavenly sentiments. Verily, there are no desires without their appropriate gratifications; no demands without their proper supplies. This is surely a law of existence—an unmistakable and magnificent feature in the universal and perfect providence of Deity.

ANDREW JACKSON DAVIS.

"A CLARION CALL TO JUDAISM."

MISS R. M. BLOCH AND THE JEWISH PSYCHIC MOVEMENT.

The recently-formed Jewish Society for Psychic Research, though of small numerical strength, seems destined to grow into power and influence; its leaders possess energy and intelligence, qualities which have earned the respect and goodwill of its Gentile co-workers, and which promise well for the future of the young organisation. It is the policy of the Society to encourage the social side of its work by providing opportunities for informal meetings among interested members of the Jewish fraternity, at which psychic matters may be discussed and supernormal experiences exchanged. A friendly gathering of the Society's members took place on November 27th, at the home of Mrs. Bromley Taylor, and a happy and useful evening was spent. Mr. Stirling Campbell delivered an address, and demonstrated his own psychic gifts. Miss R. M. Bloch, who presided, said that the Society was particularly interested in the Jewish aspects of psychic research. No community valued family life more than the Jews, yet, strangely enough, they seemed backward in studying an avenue of knowledge which pointed to the survival of their loved ones. She hoped that the Jewish Society for Psychic Research would sound a clarion call to Judaism.

Mr. Stirling Campbell then gave an interesting address on the Aura, afterwards describing spirit forms, all of which were recognised.

MRS. HINCHLIFFE VISITS MANCHESTER.

Nearly two thousand people assembled in the Ardwick Picture Theatre, Manchester, on Sunday evening, December 1st, when Mrs. Hinchliffe (widow of the famous airman) gave a lecture on "Captain Hinchliffe's Return". The hall was filled to its utmost capacity, and many were unable to gain admission.

The meeting opened with the singing of "O Worship the King", followed by an inspiring invocation by Mr. E. W. Oaten.

Mr. Clement Stott, J.P., who presided, referred to his great interest in the Spiritualist movement; he had not, however, yet received sufficient evidence to enable him to become fully convinced. It had fallen to his lot to lose one who had been very dear to him. He hoped it would not be long before proof of the continued existence of this departed one would come his way.

Miss Colclough's rendering of "Beyond the Darkness" evoked loud applause.

Mrs. Hinchliffe, who received an enthusiastic greeting, recounted the story of her husband's attempted flight to America with Miss Mackay, which she has related on many occasions to large audiences. The speaker stated that for many weeks she had been trying to get a spirit-photograph of her husband, and was pleased to say that on the previous night she had been successful for the first time. For almost an hour Mrs. Hinchliffe described the many clear and vivid evidences which had convinced her beyond all doubt of the survival of Captain Hinchliffe.

The meeting was organised by the Manchester Spiritualists' Central Propaganda Committee, who arrange meetings on the first Sunday in each month from October to April, inclusive. The next meeting will take place on January 5th, when Mr. G. H. Lethem, of Leeds, will be the lecturer, taking for his subject "A Journalist Looks at Spiritualism". Mr. Albert Wilkinson will take the chair. Mr. Lethem is the Editor of *The Yorkshire Post*, and is a well-known journalist.

M. H.

RAYS AND REFLECTIONS.

In the quest for machines and systems that shall be "fool-proof" I have come to the conclusion that the Universe is the only one that really answers to that description. It is completely fool-proof and rogue-proof too.

* * * * *

Most of us have read of the hen-pecked lion-tamer who took refuge from his angry wife in the lion's cage. I once heard a story in which an oppressed husband in a haunted house took up his abode at night in the room which the ghost frequented, in order to escape wifely scoldings. He said he found the ghost congenial company, which is not impossible, for earth-bound spirits are usually a wretched folk and there is "fellowship in misery". But perhaps in this case the spirit was an "affable familiar ghost", such as Shakespeare mentioned. And that would be excellent company.

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Conjurers, it is said, "are trained in the art of manipulating objects so as to produce an illusion of the senses". Some of them can do more than that. They are clever enough, on occasion, to manipulate *people*, when those people are not wide-awake enough to see that they are being used simply to advertise the conjurer. The late Houdini, was a remarkable instance in point. He could make even college professors and highly intelligent scientists take him at his own valuation. Of late years it has become clear that the conjurer as a "psychic expert" has fallen into the background. But it took a long time to convince the average man that the professional magician had nothing in common with the Medium or psychic.

* * * * *

For many years I have listened to proposals that Spiritualism shall be organised; but while it is clear that certain phases of it can be brought under some sort of control and direction, it is quite obvious that, as a whole, it is too vast a matter to be turned into an organisation. It will not run in any mould—it is not patient of control and restriction. It would speedily overflow any boundaries made to hold it. Organisations there must be, of course, to ensure concentration, control and economy of effort. But there is a vast amount of Spiritualism outside these organisations, and to us this is an indication that the main source and strength of the movement lies not in this world but in the other, which pours its inspirations into this one, regardless of those lines and limits which we may ourselves seek to impose.

* * * * *

In denouncing the "fashionable tendency to dabble in occult supernaturalisms"—to quote from a report of his recent sermon—Dean Inge referred to "the barbarous Middle Ages". But were they so barbarous? They made contributions to art and architecture which remain to this day as marvellous examples of what the Middle Ages could produce. Some of them defy imitation—we cannot do such fine work to-day. The Churches were then at the height of their powers, which is rather a curious reflection. It is strange, too, that some leaders of science are to-day affirming the existence of a core of reality in these same "occult supernaturalisms". They may have been overdone, but there is also a possibility of "wasteful and ridiculous excess" in those modern intellectualisms which represent a violent reaction against a supposed spirit of blind incredulity which was not all blind or all credulous.

D.G.

THE "BRIGHTYES" MEDIUMSHIP.

BY IVAN COOKE.

During my eight years' experience with this Medium ("Brighteyes" is the name by which she is invariably called by her guides) I have repeatedly noticed that the best tests lie not always in the production of some striking piece of evidence, but in some characterisation, some mannerism or trick of voice, reproduced with startling fidelity through the medium. One such occurred in a circle a few days ago. A little girl had controlled, and after she had gone, the chief Guide said that he could see that another bereaved father and mother present would dearly love to speak to their little son in spirit.

"But," he continued, "their Dennis says he is *too shy* to come!" Little girls, it seems, in spirit, as on earth, are less diffident than boys. However, the Guide was hopeful that Dennis might be persuaded to control before the circle closed.

Some twenty minutes later Dennis suddenly arrived. And, sure enough, he was so overcome by shyness that his conversational powers had, beyond ejaculations of "Mother," "Dad," and "Oh, I say!" completely dried up. If you have ever seen a tongue-tied little boy put up to recite, and seen him, his mind a blank, facing an embarrassed audience, you can appreciate poor Dennis's predicament.

And then, as he restlessly wriggled, he discovered that his medium was sitting on a well-sprung settee. It bounced! It bounced excitingly, wonderfully, higher and higher. "Oh, this was fun, this was fine!" The medium's body shot up and down; in vain we tried to moderate the boy's transports, we spoke of sorely tried springs without avail. I on one side, and a sitter on the other held the medium's arms in case she was bounced completely off her seat. Chuckles broke from Dennis's lips, exclamations of "Mother, watch me! Isn't it fine!"

After a while, having bounced away all his shyness, the realisation seemed to come to him that at last, at long last, he could touch, hear, and speak to Dad and Mother. Suddenly Dennis sat very quietly. "Mother, come here; sit beside me, Mother, *Close to me, Mother.*" He knew what he wanted now, and what he wanted was to snuggle up to Mother, and lay his head on Mother's shoulder, to feel Mother's arm around him, to hold Dad's hand, and talk, and talk—just as he used to.

And again and again, as he chattered, came as a refrain "Mother, I love you; Daddy, dear Daddy." Somehow—how, he neither knew nor cared—he could talk again about their old home life together, of little incidents and jokes they used to share; of Don, his brother, a naval cadet now on his first voyage; of how *big* the waves had been that had made poor old Don sea-sick; and of warm and tender loving things . . . and—"Mother, I love you; Dad, dear Dad" . . . (Only an hour before the sitting a letter had arrived from Don, telling his father of the "big waves" and the lamentable effect they had produced. Neither medium nor the other sitters were aware of this, but Dennis evidently knew.)

And later: "Mother, I'm getting tired now; why does my head feel so heavy? . . . They say—the big black man (a Red Indian guide) tells me that I must say . . . good-bye."

So little Dennis went. Of what his coming meant to those two parents I will not write; the joy it brought to the boy was plain to all.

But with his going came that phase of mediumship to which I never grow accustomed—the "between stage" which follows the withdrawal of a strange control. Those guides who control regularly have acquired the familiarity and certainty which enables them to "follow on" one another almost immediately. But after a stranger the Medium is left de-controlled for some minutes before the following

spirit comes, gradually, and with great caution, as if to avoid any sudden shock. It is the queerest thing to wait beside a silent body which lies back, every muscle, every fibre relaxed, motionless save for a gentle breathing. One cannot doubt that the mind, personality, spirit—all that familiar everyday Self of our Medium—has gone hence; it may be near at hand, perhaps, ready to answer any sudden call or alarm; but it is *not* within. Here is an emptied body, but body only, waiting, open; here is a long and patiently developed instrument for Spirit, cared for and guarded by the Guides with the utmost reverence, through and by which come strange and poignant melodies to our earth-dulled ears.

We wait. *Who will control next?* . . . Silence.

And then, cautiously and slowly, old White Eagle, the chief guide, is back again.

NOTES ON NEW BOOKS.

"**Christos: The Religion of the Future.**" By William Kingsland. (Watkins. 2s. 6d.)

This is a book which well exemplifies the modern spirit that seeks to gain new valuations of life based on the advance of Science and Philosophy. The author covers many questions with critical discernment, and enriches his thinking with some apposite quotations from enlightened writers. Of the true doctrine of immortality he tells us:

. . . "Eternal life" is not a doctrine of survival, or even of "salvation", but of the immortal nature of the spiritual Ego in its own right and nature.

It implies pre-existence as well as post-existence, for Spirit is the one eternal Root and Source of ALL.

That is a passage that puts into a few words whole volumes of religion and philosophy, and well conveys the scope and purpose of a book which can be commended to every liberal-minded reader.

"**Jesus the Christ.**" By the Rev. G. Vale Owen. (Hutchinson. 4s. 6d.)

This is an excellent contribution to the work of clearing away the accretions of myth and mystery which, in the course of ages, have gathered about the life and teachings of the Founder of Christianity. Mr. Vale Owen in the Preface explains his purpose, which was "not to write a 'life' of Jesus but to try and give a portrait of Him as He appears to me". Naturally the author's wide knowledge of Spiritualism and Psychical Research enables him to interpret many things which, as being apparently supernatural, have proved stumbling-blocks to the Modernists and the materialists. The book consists of nine chapters, beginning with the Annunciation and ending with the Ascension and the "Forty Days". There is an Epilogue containing an interesting account of communications from the other side concerning the life and work of Jesus in the heavens to-day. Following this is a number of valuable Notes, full of explanations, which to many will prove highly illuminating, for Mr. Vale Owen has been a scholarly student of the New Testament, and is able to supplement his ordinary knowledge by a large array of facts gathered from his researches into psychic phenomena and his own remarkable experiences.

LUCIUS.

"**Atlantis in Andalusia.**" A Study of Folk Memory. By E. M. Whishaw. (Rider. 15s. net.)

Speculations as to Atlantis, the alleged prehistoric island off the Straits of Gibraltar, now (according to tradition) sunk beneath the ocean, are a little outside the scope of this journal, but as many students have considered the Atlantean problem from an occult angle, a review of this attractive volume will be no intrusion here. Mrs. Elena Maria Whishaw, who writes in a pleasant clear-cut manner, tells of her studies and researches during twenty-five years residence in southern Spain, principally in and around the ancient fortress of Niebla, which abounds in historical relics and monuments. She expresses (on her own behalf, without committing her learned associates) the conviction that there is evidence of derivation from the lost continent of Atlantis. A fascinating theme, and handled by Mrs. Whishaw in a manner that excites the reader's interest as page succeeds page. There are many human touches in this account, the evidences put forward are highly suggestive, and the illustrations (over forty of them!) are interesting and significant. The authoress makes out a strong, and most reasonable case for the lost continent.

H. G. A.

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Croydon.—The New Gallery, Katharine Street.—December 15th, 3.15, Lyceum; 6.30, Mrs. Snowdon Hall. December 18th, 7.45, Mrs. Rayfield.
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