

Light:

A Journal of *Psychical, Occult,* and *Mystical Research.*

Edited by **DAVID GOW**

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Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe

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

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opinions, and the blatant frauds of pseudo-mediums," he continues, "wrecked American Spiritualism from 1848 to 1888: they will, if not stopped, do the same in England." We quite sympathise with Mr. De Brath's strong expression of opinion, knowing something of the dark places of our subject. All the same we recognise that Spiritualism has the tenacity of truth—it has lived through and lived down so much, growing the stronger after each ordeal, "storm-stayed upon a windy site". But clearly it has not yet reached that complete healthiness of growth that shall make it proof against parasitism.

NOTES BY THE WAY.

THE LIVING PRESENT.

When the churchmen of Galileo's day sought to contradict his astronomical discoveries they had recourse to ancient documents. We all know the story. But this reliance on ancient documents has not yet lost its fascination. Even some Spiritualists have not yet gained sufficient faith in their gospel to refrain from burrowing into dusty records in order to bring up evidence to confute sceptics. True, they have to go back only some fifty or sixty years, but the results are often as futile as the attempts of old-fashioned theologians to convince Modernists of the reality of miracles on the basis of ancient records. Of course, the records are disputed in either case. The witnesses are dead, and the things are out of date. The world is changing to-day, and its thinkers and seekers want actual, living, present evidences, and, in truth, unless the things of the past are justified by the present they are regarded as obsolete—musty and fusty things of interest only to antiquaries, lawyers and other human moles. Well did Emerson say that "the centuries are conspirators against the sanity and authority of the soul."

"PSYCHIC SCIENCE" AND SPIRITUAL PROGRESS.

The current issue of *Psychic Science*, the organ of the British College, contains an excellent portrait of Sir Oliver Lodge and several interesting articles and notes. In the course of some remarks in reference to the decision of the London Spiritualist Alliance to issue authoritative booklets descriptive of true Spiritualism, the editor, Mr. Stanley De Brath, welcomes the step, which he describes as a landmark in its progress. He observes that the descriptions of the Summerland and the Lower regions, which are too often taken as final truth, are apparently "only figurative descriptions more consonant with twentieth-century mentality than the equally material and equally figurative white garments, golden streets, harps and crowns of the New Jerusalem." He considers that the strong criticism found in Spiritualist writings in bygone times, concerning the abuses then prevalent, are fully justified even to-day in regard to some modern developments and to the crude opinions of many Spiritualists. "These same

MEDIUMISTIC MESSAGES.

In *Science and Personality* (Oxford University Press) Dr. William Brown, who is Wilde Reader in Mental Philosophy at Oxford University, and a distinguished psychologist, gives an account of sittings with Mrs. Osborne Leonard, through whose mediumship he obtained much that he seems to regard as of considerable significance. In one place he writes:

... What one feels is that there is so much that might be expected to come through telepathy—emotional experiences that you are only too anxious to hear of again, just the sort of things that would move you most—and these are just the things that you do not get. All through, you have the feeling that the person on the other side is trying to find something that isn't obvious to your own mind, and even where it is fairly clear to your mind it comes as a surprise to you and often only becomes fully clear later.

Dr. Brown finds no great difficulty in the objection that so little comes through mediumship, and that so many of the messages are of a "rigmarole" kind. He refers to the complexity of the nervous system and the complexity of discarnate beings—"if such there be". And he finds an illustration in the difficulty of speaking over a defective telephone, "especially where the exchange is open and you hear other voices speaking as well."

SHAW DESMOND IN SCOTLAND.—Like Hannen Swaffer, Shaw Desmond has now borne his witness to Spiritualism in Scotland, speaking both in Glasgow and Edinburgh. In Glasgow, in the afternoon of the 22nd ulto., he addressed a crowded audience in the James Robertson Hall with Mr. Rosslyn Mitchell, ex-M.P. for Paisley, in the chair. In the evening he delivered a similar address (the title in each case was "Give us back our Dead") in the Music Hall, Edinburgh, with Bailie Young in the chair. Both meetings were well reported and Mr. Shaw Desmond speaks with great satisfaction of the reception he met with. The meetings were held under the auspices of the Glasgow Association and the Edinburgh Association respectively. Both are to be congratulated on securing the services of so notable an orator. Meantime we have to apologise for a rather belated reference to the matter owing to lack of space.

PSYCHIC RESEARCH IN THE NEW TESTAMENT.

BY THE LATE DR. ELLIS T. POWELL.

(Continued from page 27.)

In the striking words of St. Matthew, there was left "Jesus only." The mighty spirit personalities had returned to the spheres of deathlessness, and the most significant séance in all history was at an end. I say the most significant. To all those myriads who have seen it, through the ages, a conspicuous manifestation of the Divine power, a tremendous Divine endorsement, it has truly been in the highest degree significant. To us, who may venture to see an even deeper meaning, a tremendous evocation of the power of unchanging psychic law, it is more significant still; so much so is it that the world has yet to realise all that it implies.

THE RESURRECTION STORY.

If we now turn to the central episode of the whole Christian system—the resurrection—we shall find ourselves in the presence of events even more markedly psychic in their character. We may begin with the display of the wounds of the risen Lord to Thomas and the assembled disciples. If we ask *why* He should show wounds, a suggestive speculation will offer itself. If some dear friend, recently departed, were suddenly to present himself again to one of us, in bodily aspect, exactly and precisely as of old, I imagine we should hardly ask to be provided with physical evidence of identity by means of scars, fractures, or other injuries to the body we knew so well. Recognition would be spontaneous and enthusiastic. But if, although our friend's aspect were practically that which we remembered so well, there was, nevertheless, a certain unfamiliarity of feature and expression, we might seek for such confirmatory evidence as might be afforded by remembered physical defects of the genuine physical personality. Now if you conjecture an imperfect stage of materialisation, the difficulty about the display of the hands and feet is dissipated. They were offered as confirmatory evidence. This could be done, with the greater assurance even by the Risen Lord, because, in accordance with the law that governs these phenomena, the materialised body would assume the most recent characteristics of that which it represented—those, that is to say, which had existed immediately prior to death. Not even He was exempt, or wished to be exempt, from the psychic laws which sway the universe. It may be said that this is a bold hypothesis—a new and daring interpretation of the interview with the Doubting Apostle. Let us see, therefore, if we have any evidence that the early materialisations of the Risen Lord were imperfect and experimental—that they were the continuously improving efforts, as we may say with all reverence, of One who was as yet hampered by the difficulties which might be supposed to trouble this perfect man, "of a reasonable soul and human flesh subsisting", in His primary demonstrations of the fact of the Resurrection.

The truth is that the whole narrative teems with them. They simply amazed me when, throwing aside the veil of a translation made by men who perhaps had little or no experience of psychic phenomena, I began to reflect upon the original wording of the record. The appearances of the Risen Christ were

materialisations. Among modern scientists, Professor Bonney has mentioned this hypothesis in his book on the *Present Relations between Science and Religion*. I propose to work it out, as clearly as may be, in the light of the Gospel record, with the aid of reference to the original Greek. At the very beginning of the Resurrection story, we find it affirmed that the body of Jesus had disappeared. In the light of psychic research we should naturally suppose that it had been dematerialised: and this is what the spirit intelligences themselves assert. The spirit operators can materialise a form in a few minutes—sometimes, apparently, in a few seconds. They are equally expert in dematerialisation. They will cause the form rapidly to dissipate, like melting snow, till nothing is left where a moment before there was a human form. That they can do this with the forms built up by themselves I and many others can personally testify, for I have seen it scores of times. There is nothing extravagant in the idea that they possess a similar power where an ordinary human frame (such as that of Jesus) is to be dematerialised. The narrative in the New Testament nowhere asserts dematerialisation: but there is a very remarkable, though quite casual, item of the narrative which points almost unmistakably to it. We are told (R.V.) that Peter beheld "the napkin, [rather, the handkerchief] that was upon His head, not lying with the linen cloths, but rolled up in a place by itself." Now the word used in the original for "rolled up" is *ἐντετυλιγμένον*. The word is derived from *τύλη* or *τύλος* the hump or callosity on a porter's shoulder. We should therefore read that the handkerchief which had been placed over the face of Jesus was "not lying with the linen cloths, but humped-up (or cushioned-up) in a place by itself." As I understand, the face had been dematerialised from inside it, with such delicacy that the handkerchief still retained the shape of the sacred features which it had once covered. This is, to my mind, a very convincing, and yet entirely unostentatious, intimation that the body of Jesus had been dematerialised from inside its wrappings, just as the psychic researcher would suppose it to have been.

The next pregnant episode is that of Mary at the tomb speaking to the two angels (I use Dr. Weymouth's translation):—

"Why are you weeping?" they asked.

"Because," she replied, "they have taken away my Lord and I know not where they have put him."

While she was speaking, she turned round and saw Jesus standing there, but did not recognise him.

"Why are you weeping?" he asked. "Who are you looking for?"

She, supposing that he was the gardener, replied, "Sir, if you have carried him away, tell me where you have put him and I will remove him."

"Supposing that He was the gardener!" But if the received view of the Resurrection be the correct one, the body before her was that which, only a couple of days previously, she had seen hanging upon the cross. On this view, Christ had stepped from the tomb in His original physical personality, as if in our own day some departed friend were suddenly to rise and emerge from the coffin in which he had been laid for burial. Is not that view excluded by the record itself? Is there not, in this supposition that He was "the gardener", the plain and unmistakable suggestion that his was an imperfect materialisation, put together in haste and eagerness by the manifesting Spirit with the aid of this single medium, and, therefore, at first sight unrecognisable even by the most

intimate of friends? I submit that this, at all events for serious psychic investigators, is a far more likely explanation than those offered by commentators who were precluded by their habitual theological prepossession from seeing the realities of the case. Alford explains that the fact why Mary could not know Him "may be psychologically accounted for—*she did not expect Him to be there*—was wholly preoccupied with other thoughts." A learned German critic says that "her tears wove a veil, which concealed Him who stood before her." Farrar thinks that "some accident of dress or appearance made her fancy it was the keeper of the garden." But as he had just previously told us that "there was something spiritual, something not of earth, in that risen and glorified body", this explanation will not stand. An imperfect materialisation might be taken for such a humble individual as a gardener, but the mistake could scarcely be made if the body were of glorified aspect.

The story of the recognition by the voice of the Saviour, where His mere appearance had evoked no response, is familiar to all of us. No sooner has recognition taken place than Jesus says: "Touch me not!" or "Do not handle me!" The best of all renderings would perhaps be "Do not cling to me." The tense implies, at least, that she was attempting to touch Him. There is in the words a certain restraint and tenderness, as if He were saying: "Now, don't you cling to me." But why not? If this visible body were simply a revival of that mortality which had hung upon the cross, and had lain in the tomb, would not the fact of its palpability to the touch have been one of the best evidences of the reality of the Resurrection? But the real physical body had, as I have suggested, been dematerialised by powerful psychic agencies. So much is definitely affirmed by the spirit intelligences with whom research brings us into contact. If that were the case, the ancient words were justified, for the Holy One saw no corruption. The material elements of the physical body were scattered into impalpable dust. Yet the prohibition against touch has perplexed all the commentators. Most of them see in the prohibition, and in the succeeding words: "For I am not yet ascended to My Father", a kind of implied promise that in another state of existence, believers *will* touch Him. Leo the Great, who died in 461, seems to have been one of the earliest exponents of this view. "When I am ascended to the Father," so he paraphrases the passage, "then you shall more perfectly and truly touch, grasping with the mind that which you do not now touch with the hand, and comprehending with the intellect that which you do not now discern with the senses."

It seems to me that the explanation of the prohibition is not so far-fetched. If I am right in my conjecture that this was a weak materialisation, made up with the aid of "power" from this single medium, it might have fallen to pieces at a touch, particularly at so electric a touch as that of Mary in her ecstasy. That is an ascertained scientific fact. Hence the prohibition, so familiar to all observers of materialisation phenomena, against touch. Materialisation is a very difficult task. How much more difficult was it likely to be to this Supreme Spirit, fresh from the awful experiences of the last few days, and conscious of the immeasurable destinies which depended upon the successful conclusion of the mighty work, which it had set out from the spirit-spheres to accomplish, during the forty days that yet remained to finish it! If this interpretation be correct, the whole sentence is exquisitely natural: "Now don't touch me. I am not yet ascended to My Father. If touch is necessary to confirm the evidence of your sight, there will be abundant opportunity for it before I pass finally out of this into a higher plane." And the opportunity of touch, as we know, was actually given, together with demonstrations that the materialised body was so perfect as to be capable of taking physical sustenance.

Almost immediately after this episode came a manifestation to the other Mary and Salome, the mother of James (Mark xvi. 1). St. Luke says the second woman was Joanna (Luke xxiv. 10). The sequence of events is not wholly clear, but it is obvious that these women were leaving the empty tomb in order to inform the disciples of its condition, when "suddenly they saw Jesus coming to meet them." "And," adds St. Matthew, "they came and clasped [literally "seized"] His feet, bowing to the ground before Him." But there was apparently no prohibition against the act of seizure, though only a few minutes before the earlier witness had been bidden not to touch.

If the traditional reason for this prohibition were the true one, it must have been as necessary in the case of the two or three women as in the instance of Mary. The facts probably are (a) the materialisation had grown stronger, especially because (b) there were now two, or possibly three, mediums upon whom it could draw for "power". This again is completely in accord with the results of scientific investigations in the realm of psychic law. Very significant is the fact that these appearances took place in the early morning "while it was still dark." The later materialisation at Emmaus, which we are about to consider, was in the evening. There is no record, at this point, of any appearance in the full light of day—which once more confirms the hypothesis that these were materialisations of the Risen Lord. If that were so, they could not have been held together in the full sunlight any more than the photographic plate could be safely exposed to the same ordeal.

(To be continued.)

CONFUSING MESSAGES.

I have never been troubled by what are called evil spirits. Some rather low-grade spirit-people have from time to time manifested, but most of these have been brought by the guides of Medium friends to seances with the object of assisting them to a better understanding of their condition. And not a few of these undeveloped ones have become willing and most useful assistants to various bands of spirits who are engaged in establishing communication with the earth.

In common with many other Spiritualists, however, I have received confused and apparently untrue messages which have sometimes come from a source that had hitherto been regarded as reliable. A few of us set to work to find if possible the causes which led up to the receiving of such incorrect information. We gave the best conditions we could, but still we got, at times, startling inaccuracies in the midst of some otherwise reliable communications. At length the chief guide of the Medium through whom the majority of these faulty messages came, said, "You must please ask the Medium to try and get calmer before sitting, and to concentrate more fully upon the work undertaken. We get well started upon a certain line of work when suddenly confusion sets in. We cannot hold the line without your help."

Each sitter as well as the Medium followed this advice and the result was more satisfactory. But, later on, in recording messages we found some strange names and totally irrelevant information given; we made enquiry as to these, and a spirit, whose frankness lent additional value to his helpfulness, said, "We are anxious like you, and now and then one of us is so eager to speak in the direct-voice that his influence overcomes the one communicating, and thus names and details get through that are wholly disconnected with the main communication." This spirit subsequently told us that two or three more helpers had been added to their band of workers, and these had been specially deputed to ensure more accurate transmission.

L. H.

EXPERIENCES IN A RECTORY.

A reader of LIGHT, a rector, sends us the following statement from a fellow-clergyman well-known to him. Our correspondent, in a covering letter, says of his friend: "We met again after many years and discovered that we had both become converted to Spiritualism, but had both been unwilling to upset the other by saying so!"

St. S. Rectory is a large house in a terrace (probably Georgian), at least one hundred years old or considerably more. It has been a Rectory for at least sixty years, probably more. An Admiral formerly lived there. A lady who has known the house for forty years denies hearing any psychic stories about it prior to 1924.

I have heard, however, that the previous Rector, when in the house alone with one young man, heard, apparently, someone come into the hall. The whole house was searched with no result. That Rector died in 1924 in the house. In that year I, the present Rector, came to live here. I happened, one night, to be in the house alone, except for my wife. She was in the bathroom washing some clothes, I was in a bedroom three flights higher up. I heard someone apparently rush past the room and up the attic stairs. Afterwards my wife brought me a cup of tea. I asked her if she had previously been to the attics. She said "No," but that she was going to ask me if anything was wrong, as she had heard someone apparently rush past the closed door of the bathroom exclaiming: "It's a shame, it's a shame!"

My wife is a quiet, sensible person. She has never studied psychic matters.

On another occasion my wife's sister, a very sensible person aged about thirty-five, was sleeping by herself in a bedroom separated from us by two flights of stairs. She had not slept there before. She slept badly as she thought people were moving about the big drawing-room next door. She heard someone say: "It has gone across there!" She declined to sleep on that floor again.

On another occasion a friend, an Anglo-Catholic priest, was reading in the Rector's study on the ground floor when we all had gone to bed. The windows and large old-fashioned shutters were closed. He is somewhat deaf and was much startled by a loud laugh ringing out at his elbow, apparently. He said: "Who's that?" and the laugh rang out again. He saw nothing. He asked permission to pray in the different rooms and put a crucifix up, when nothing happened for some months.

Some long time afterwards an aged lady, sitting in a back room on the ground floor, declared she saw the door open and a young man put his face round the door. Thinking him a friend, she greeted him, when he took his head back and shut the door. The friend arrived (for whom she took him) about twenty minutes later. He had not been down before that day.

Nothing, as far as I know, has happened since, except that my wife has complained of hearing a laugh at her elbow when alone on the ground floor, similar to the priest's experience.

I make this statement conscientiously believing our own experiences to be true.

"REMEMBRANCE DAY MESSAGES."—Miss Estelle Stead has published, in pamphlet form, the series of Remembrance Day Messages which she has received from her father during the last few years; some of them she has read in public. The pamphlet is obtainable from the Stead Bureau, 5, Smith Square, Westminster, at the price of 6d., post free.

LETTERS TO THE EDITOR.

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

THE NATURE OF INSPIRATION.

Sir,—Regarding your fine editorial of 30th November, 1929—that dealing with "Telepathy, Prophecy, and The Ether"—might I, without offending, offer a slight emendation?

The expression occurs: "It certainly is the fact that intense concentration is the mark of the genius in whatever direction, and there are always indications that some interior source of knowledge is drawn upon."

I rather diffidently suggest that "exterior" is to be preferred to "interior", unless we accept the idea that the prompting comes from the "interior", solely in the sense that the interior mechanism registers the sending of an outside Power—call it what you will. This I think is to be inferred from the rest of the article quoted from.

And this, I take it, is the view of one whom I regard with admiration and respect—and, I hope, some understanding—Einstein, the famous physicist. Inspiration, if it means anything, means to breathe or take in—necessarily from the outside, and it would seem from the context that Einstein uses "inspiration" and "intuition" almost interchangeably.

Einstein says: "I believe in inspiration and intuition," and gives a personal instance, then further on continues: "Everything is determined—the beginning as well as the end—by forces over which we have no control. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune intoned in the distance by an invisible player."—Yours, etc.,

P. REGINALD PALETHORPE.

St. Augustine, Florida, U.S.A.

"SPECTACULAR SPIRITUALISM."

Sir,—In your issue of January 4th you print a letter from Mr. H. E. Hunt expressing disapproval of an advertisement of *The Greater World*. Is it possible that Mr. Hunt attacks the advertisement without having read the paper in question and the teachings of its spirit helpers? If he will read it, he will perhaps sense, in his turn, the comparative unimportance of the names in the greatness of the theme. If, on the other hand, he does not agree with "Zodiac's" teaching or the messages from the other spirits quoted, why does he not say so openly?—Yours, etc.,

H. A. TURLER.

18, Broughton Avenue, Finchley, N.3.

Sir,—With reference to Mr. H. Ernest Hunt's letter in LIGHT (January 4th) I am inclined to agree with him that the "spectacular" side of Spiritualism should not be unduly advertised. It is, however, only fair to observe that when appealing to the general public it is useless to state that messages have been received from persons unknown to that public. Another point is that although some spirits undoubtedly take a delight in suggesting that they are well-known personalities, nevertheless, when proof is offered, or when the messages are received under conditions which exclude fraud on either side, it is unreasonable to doubt the communicating spirit simply because he states that he was a celebrity when on earth.

I do not remember seeing any claim that any messages were received direct from the Christ, but, personally, I would place no limit to the love which Christ is willing to show to His brothers and sisters.—Yours, etc.,

E. N. SUTTON.

129, Leicester Road, New Barnet, Herts.

Sir,—Referring to Mr. Ernest Hunt's letter in LIGHT, of January 4th last, on the above subject, I can well understand his point of view in questioning the advisability of giving publicity to communications purporting to emanate from the great ones of history. There is, however, another side to the medal, and in this connection perhaps you will allow me to quote a passage, recently published elsewhere, which deals with the matter in question, as follows :

Each such mention of notable or high-placed spiritual personalities must be taken on its merits. I have myself made enquiries of my spirit communicators and the following is the substance of their replies :

"It is perfectly true that the present is a time of great significance to the world's evolution. This being so, the spheres are exceptionally active in aiding the onward endeavours of the human race. Among those in close touch with events are spirits of very high degree. The Head and Leader of all is the Christ Himself. In the ordinary course of things these high spirits do not personally descend to the earth-sphere of the spirit world. That would not be impossible, but it would necessitate an expenditure of energy out of proportion to the result to be obtained. The work is therefore deputed to the great army of various grades who act under the orders of those high ones.

"Nevertheless, it is not correct to waive all messages given in the name of, say, St. Francis of Assisi, or Joan of Arc, or even of one of the Apostles, as mere delusion. The influence of these high ones is cast far afield and the circumference of its energizing is very large. This thought-radiation, as we may call it, is caught up by earnest spirits who are nearer to the earth level and transmitted in the names of the originators. This, I am informed, is quite permissible and in order, indeed it is part of their training."—Yours, etc.,

G. VALE OWEN.

Lincoln Lea, Tubbenden Lane, Farnborough, Kent.

Mrs. John Menzies writes :—

Mr. H. Ernest Hunt's recent letter in LIGHT brings to a head a subject which has caused much discussion. And when Mr. Hunt speaks we all listen, getting the tonic effect of a mental and spiritual sea-breeze.

But with regard to "spectacular Spiritualism" : On one occasion, by invitation, I was present at the circle, to which Mr. Hunt appears to refer, and among others who communicated were two, giving the names of Lord Northcliffe and my husband respectively. That it was my husband speaking I know, from the "internal evidence" of his remarks, quite apart from the fact that any woman, not a fool, does know when her husband is speaking.

Now, if this comparatively unknown man was, without doubt, identified, why should not the messages said to be from Lord Northcliffe, Edith Cavell, and the rest, be equally authentic?

Most people, I think, will fully agree with Mr. Hunt's view as to the unimportance of the name of the teacher, compared with the vastness of the theme. A case in point is that of "Father John", one of the first companions of St. Francis of Assisi, who has worked, for many years, in London through his Medium, Miss Violet Burton, and who, while being one of the greatest teachers who have ever returned to help us, veils his identity under the ubiquitous "John". As a matter of fact the guide of the circle, under discussion also withholds his actual name, using a pseudonym.

But is it not possible—some of us think it a certainty—that in this particular circle the entities communicating, many of them so well-known on earth, are deliberately giving their names for a definite purpose?

Many of us know the boredom of listening to clairvoyant descriptions and messages from "Mary Jones" and "James Smith", and their respective and respectable grandparents—messages often of highest import to the recipients, but of no value or interest to anyone else. On the other hand, human nature being what it is, most of us are interested to read the present point of view of those men and women who made their mark on the life of the Race, and of whom we all know something before they made "the Great Adventure". A simple message purporting to come from Edith Cavell (and how beautiful was that message!), is to most of us more enthralling than the most erudite effusion signed by an unknown name.

Through the mediumship of Mrs. Osborne Leonard I was told : "The Christ is an emanation from God; He dwells in Jesus of Nazareth, and in us." If this is so, surely every "Christlike" thought, word, deed, from the cup of cold water upwards, is inspired by this indwelling Divinity; and we may be very certain that this aspect of the Christhood, brought to its highest perfection (so far as we know) in Jesus of Nazareth, works unceasingly, and through many humble channels, for the upliftment and development of mankind.

By all means let us sift, and enquire, and bring *everything* to the bar of our own inner judgment, trying to sink all prejudice as we grope and delve after Truth.

Sir,—As one who has known Miss Moyes (Zodiac's Medium) for over twenty years, I beg to protest against the accusation contained in Mr. Hunt's letter under the above heading.

All those who have come into contact with Miss Moyes can testify to her great humility. For over seven years she has carried on her mediumistic work in obscurity; only after constant pressure from the "other side" and from a deep sense of responsibility has she come out into the open. Already through her public work hundreds have been drawn to the spiritual aspect of Spiritualism, and this in itself is justification for that publicity to which Mr. Hunt objects.—Yours, etc.,

(Mrs.) MARGARET HOARE.

95, Clarendon Road, Holland Park, W.11.

Mr. H. M. Thompson, President of the Southend Spiritualist Mission, writes :—

Perhaps Mr. Hunt is not able to accept all that comes via Miss Moyes's mediumship: but what of that? Surely he can please himself without mentioning it to you and us?

There can be no doubt that the messages received from "Zodiac" and his band have proved a source of great spiritual help and comfort to many; would Mr. Hunt deny such aid to those who need it?

Referring to the identity of controls—all controls, not only those who use Miss Moyes—may I add this? We know that Mr. Hunt is a learned and experienced student of psychic matters. Will he tell us what control is, and how it is accomplished? If we knew the facts relating to control (as apart from theories concerning it) perhaps we could form some criterion by which we could judge the claims made by controls. I am sure that a contribution from Mr. Hunt, along these lines, would be welcomed by your readers.

G. L. King, of Reading, writes :—

Personally speaking, I have derived from "Zodiac's" teachings a peace of mind and a quiet courage to face the difficulties of this life, such as I had never known before.

A number of letters are unavoidably held over until our next issue.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
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TRANCE SPEAKING : ANCIENT AND MODERN.

There are those who obstinately refuse to believe that specially-endowed people fall into trances and speak under the influence of discarnate minds. If challenged on the point, these unbelievers would probably reply that there are *no* discarnate minds, that mind can only operate in connection with matter. Even if they admitted the survival of the mind after the bodily machinery has ceased to work, they would doubtless contend that it was an impossible feat. How can a disembodied mind act upon a body that is alien to it? Unless this could be explained, they would not accept the idea.

We are only too familiar with this attitude. It has always struck us as a preposterous one, for life is full of things which we cannot explain, but which are none the less matters of fact. One may assert a fact or demonstrate a fact, without being held responsible to explain or to justify it.

Many people are very familiar with trance-speaking in Modern Spiritualism, but not all of them are aware that the phenomenon is probably as old as mankind—it did not first come into existence in 1848.

Let us take two examples which happen to lie near at hand at the moment, although we could with a little search find others without the need of drawing upon that treasury of psychic phenomena—the Bible.

For the first one we go to Plato's Dialogues, and take the conversation between Socrates and Phædrus, as they rested together in a shady wood. Their talk is of oratory, and Phædrus recites a long speech he has composed. It is praised by Socrates as something eloquent and inspired; and, on being challenged by Phædrus, Socrates himself delivers an oration. Then, pausing, he inquires whether the speech does not appear to have been delivered under some divine influence. His friend replies, "There certainly can be no doubt, Socrates, that an unusual kind of fluency has come upon you." Then follows a suggestive remark by Socrates as to the possibility of his becoming "entranced by the spirits of the spot". He announces that he will resume his speech, for it may be that he will "escape the trance". Here we see the recognition of speaking "under influence" as well as speaking in trance, both states being well known to instructed Spiritualists. The dialogue, indeed, is rich

in allusions to the prophetic nature of the soul, and to the possibility of inspiration and counsel from the gods (spirits).

We may now take a leap from Plato's period (some 400 years before Christ) to the year 1760 when *The Gentleman's Magazine*, for the month of May, related an astonishing and almost incredible phenomenon. In Reading, it appears, resided a certain Captain Fisher, in whose employ was a young footman, one Joseph Payne. Joseph occasionally created a sensation by having "fits" in the course of which "with great composure but with his eyes fixed" he delivered sermons quite beyond his normal capacity; he was an illiterate country lad, previously employed on a farm. A doctor was called in who satisfied himself that the youth actually was in a "fit", by the drastic process of applying the flame of a candle to his hand, and finding that although it raised a blister it gave no sensation of pain. Clearly it was a case of trance-speaking, and it is illustrative of the materialism of the time, that the phenomenon was regarded as amazing. The ancients were not so ignorant, and to-day we are witnessing a great revival of the knowledge of the human soul and its activities as a matter not only of experience but of scientific inquiry. The late Mr. J. J. Morse, a well-known Medium and speaker, gave, while entranced, an immense amount of information concerning trance-conditions. His inspirer described the trance as the gateway of knowledge regarding the spirit of man. And it may well be that as time goes on we shall learn more by a study of the trance than by any other method of psychical inquiry. That is a point to which our scientific researchers might well devote their attention.

THE USES OF FEAR.

When the genial and optimistic old lady, in the story, was challenged to say a good word for the devil, she responded immediately: "Well, my dears, I think we might all take example by his perseverance!" Similarly we might say something in praise of that old bogey of human-kind—we mean Fear. Fear is a very salutary thing sometimes. It did good service in olden days when the preachers of fire and brimstone kept their congregations in "the straight and narrow path" with theological frightfulness. It was in those days that Burns wrote of the fear of hell as being the "hangman's whip" that kept the evil-doer in order. We have nowadays travelled a long way past that stage. But there are still many who while they are not afraid of God are rather fearful of ghosts, for although they may be contemptuous of Religion they have an uncomfortable feeling that the spiritual world *may* be a reality—so many nowadays are testifying to the fact. But we would rather see the influence of Fear doing its work in other directions, as in the prevention of war. The more deadly and devilish and certain the engines of war become the less likely are they ever to be employed. We are reminded of the story of a duellist, a swaggering bully, highly skilled with rapier and pistol, who kept his associates in terror. One day he met and insulted a mild-looking but utterly fearless man whom he challenged to fight. The challenged man accepted with cheerful promptitude but stipulated that each combatant should hold his pistol close to the head of the other. The seconds at once pointed out that this would give neither a chance—it would be certain death to both. "Of course," said the fearless one, "that is exactly what I mean." In the end the bully found an urgent reason for immediate departure to a distant land, and the neighbourhood was relieved of his presence. Some evils which cannot be banished by an appeal to man's better nature may be effectually abolished by an appeal to his fears.

SIDELIGHTS.

An *Evening Standard* correspondent, Ida Warrand-Jackson, of Green Door Studio, Bedford Park, W.4, tells the following story in the issue of December 28th. It was related to her by the Rector of a City church. This Rector was visited, one evening, by a lady who asked him to visit the house of a gentleman who lay seriously ill and desired to see him. On calling at the house, the Rector was greeted by the householder, who appeared to be in perfect health, and was much surprised at the visit; he treated the clergyman cordially, however, pressed him to stay for a meal, and finally admitted that he had something on his mind that he wished to divulge; after a long consultation the gentleman seemed much relieved, and promised to attend early Communion next morning in the Rector's church.

* * * * *

The writer continues: "The Rector looked in vain among the communicants for his new-found friend and as soon as the service was over went to his house. To his astonishment all the blinds were drawn. The manservant opened the door and informed him that his master had died that night in his sleep. The Rector followed the man up the stairs to the dead man's room, but stopped before the full-length portrait of a woman. 'That,' said he, 'is the lady who visited me yesterday and asked me to come here.' 'You must be mistaken,' said the servant, 'for that is a portrait of his mother, who died 20 years ago.'"

* * * * *

Mr. Donald Brook in, the *Sunday Express*, of January 12th, tells some psychic experiences, one of which, related to him by his great-uncle, is as follows. Just before Christmas, 1870, Mr. Brook's grandmother received a visit from a lady, a Miss C.; little was known of this lady, beyond the fact that she was the only child of a General and grand-daughter of a famous Roman nobleman. Mr. Brook's great-uncle, who was in the premises at the time, had left the drawing-room and was crossing the head of the staircase when he saw the footman, at the hall door, in the act of speaking to a manservant dressed in magnificent livery.

* * * * *

To continue, in Mr. Donald Brook's own words: "The footman closed the door and came upstairs, and my great-uncle asked him what was wanted. 'It's Miss C.'s carriage, sir,' said the lad. . . . Now my great-uncle was puzzled, for he knew that Miss C. was not well-off, and lived simply, and did not keep a carriage, and yet there was a servant in magnificent livery. He accordingly went back to the drawing-room, followed by Charles [the footman] and found Miss C. and my grandmother chatting, and told her that her carriage was waiting."

* * * * *

Mr. Brook goes on to speak of the amazement of Miss C., who denied that she possessed a carriage. Charles, the footman, then repeated the incident of the manservant in gorgeous livery (who "seemed to be a foreigner, miss!") having called for Miss C. with a carriage. The lady, Miss C., then turned pale, excused herself and hurried away. She begged that nobody should come downstairs, but Mr. Brook's great-uncle politely insisted on escorting her to the front door. When it was opened a splendid carriage was revealed, with a footman by the door. "Good-bye—my life here is at an end!" said Miss C., slamming the door behind her. Three hours later it was learned that Miss C.'s dead body had been found on the pavement in a neighbouring square.

The following comment is taken from an article in *The Tatler*, of January 1st, in which Sir Oliver Lodge's new book, *Phantom Walls*, is discussed: "It always secretly amuses me to listen to the fury of very 'churchy' people when the topic of conversation is anything to do with Spiritualism or psychical research. Acknowledging that their faith leads them to a belief in a life hereafter, they apparently get so angry when men strive to prove that there is indeed some sure foundation for that belief apart from faith. It ought to make them very proud and happy. Usually, however, it only makes them cross. Maybe, perhaps it is that having described to the Faithful what the joys of Heaven are to be—and anything more dull it would be difficult to conceive—they resent the implication that the life hereafter isn't going to be a bit like that."

* * * * *

In the course of an address reported in the *Chicago National Spiritualist*, of December 1st, Mr. Arthur Ford related the following incident: "In an English garden, on a sunny summer afternoon, two years ago, a little old lady with a cheap camera took my picture and developed the plate in my presence—under my very eyes. When the picture was finished there was a perfect photograph of my brother who, five years before, had entered the Spirit World. Wishing to be sure that this was my brother, when I returned to America I tried to find a picture of him. For some reason my brother had never had a photograph taken of himself. After a long search I found the only picture of him in existence, taken while he was yet alive. It was a small picture in the annual of the University of Florida, where he was a student at the time he passed on. Comparison of the two likenesses revealed that the spirit photograph was identical in every detail of feature and form with my brother as I remembered him and as he was depicted in the university annual."

MR. HAYWARD'S CHINESE EXPERIENCES.

On Thursday evening, 16th inst., Mr. E. A. S. Hayward addressed members and friends of the London Spiritualist Alliance on his Chinese experiences, with particular reference to the Chinaman's attitude towards the subject of spirit intercourse. He commenced by giving a deeply interesting account of Chinese religious ideas and practices with particular reference to death and the after-life. It seemed that a great many of these customs were tinged with very crude superstition but there was evident at the back of them a real faith in a life beyond. Mr. Hayward then told some stories of his own experiences; on one occasion he got into touch with a Chinese Guide through a Medium in England; that Guide subsequently manifested through a Medium in Hong Kong and proved his identity by answering questions put to him in the Mandarin dialect of Chinese. Mr. Hayward also related the charming story of the visit of himself and Mrs. Hayward to a Taoist Temple, a story which he told in *LIGHT* of 31st August last.

We hope to give very shortly the full story of the Chinese Guide and the confirmation of his message in Hong Kong, Mr. Hayward having kindly promised to write an account of the experience especially for *LIGHT*.

"HOW TO INVESTIGATE SPIRITUALISM."—Mr. F. H. Haines has drawn up a leaflet under this title that will be found very useful for distribution. It can be obtained from The Pure Thought Press, 173, High Street, Watford, Herts, at the price of 3d. per dozen, or 1s. for 50 copies; single copies are retailed at 1d.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

SPIRITUALISM IN AMERICA.

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

Ashtabula, Ohio, is a small city with big aspirations, and with an excellent Spiritualist Church, erected over twenty years ago by devotees who evidently put the Cause before material possessions. I met the beloved pastor, the Reverend Aurora Kline, at the famous Lily Dale Assembly and she invited me to conduct services under the auspices of her church.

Experience has taught me always to anticipate the unexpected. My meetings in Buffalo had been extraordinarily large and enthusiastic, but there is so great a difference between that great city and little Ashtabula that I should have been content had I been asked to conduct my meetings in a drawing-room in the latter place. But no such thing. When I arrived the beautiful church was packed to the doors by one of the most appreciative audiences I have addressed.

Although I had been scheduled to hold one service only, this immediately extended to four on successive evenings, a special demand being made for educational lectures.

There can be no reasonable doubt that American Spiritualists need to understand the points of view regarding psychic science and philosophy developed in Europe. I seem to have brought a series of new ideas to America, because American Spiritualists have paid little attention to the more scientific and philosophical aspects of their great subject. There is, indeed, a tendency to react against criticism, especially among many of the leaders, and this has caused Spiritualists to be ignored by members of the American Society for Psychical Research. This is unfortunate as the American S.P.R. is notably sympathetic to the survival theory, and it is a pleasure to lecture for that body. Furthermore, it includes some very important American citizens.

From Ashtabula I travelled to Cleveland, perhaps one of the most attractive cities in the United States. The weather was bitterly cold and the ground covered with snow often two feet deep. I was advertised to lecture in the delightful Ball Room of Hotel Winton, one of the leading establishments of the city. It only wanted a few days to Christmas, so that the greatest optimism was needed to undertake so expensive an enterprise; but the Third Spiritualist Church of Cleveland, under whose auspices I laboured, possessed sufficient.

The entire success of the visit depended on the organising ability of the pastor, the Reverend Josephine F. Raudenbush, a most capable organiser, ably supported by her husband. Cleveland newspapers will not advertise a Spiritualist meeting, one of the evil results of the bitter and unjust crusade of the late well-known conjurer, Houdini. The result of the Press boycott is that any effort to arrange a special meeting necessitates writing personally to interested parties. This is an example of the difficulties that face the Cleveland Church. Notwithstanding, hundreds paid for admission to the Sunday evening meeting.

Here also I was requested to deliver a series of lectures on the scientific and educational aspects of the movement, especially on the psychology and development of mediumship. Before I said farewell to Cleveland I had, in one week, delivered six public lectures and given dozens of private readings and some healing treatments. One feature of my propaganda has been to arouse a more intelligent and keener interest in magnetic, mental and spiritual healing, emphasising each lecture by making on the spot actual cures of sick members of the audience.

The trip from Cleveland (Ohio) to Flint (Michigan) will live long in my memory as one of the most wearisome and harassing. Heavy falls of snow had so disorganised the railroad systems that

no one knew when a train would arrive or depart. I found hundreds of people waiting patiently on the railway station for trains which might have been lost in the snow hours before. It took me fifteen hours to go about two hundred and fifty miles. To make matters worse my luggage was lost, and I had to appear on the platform in Flint dressed in my travelling clothes.

Flint is the industrial home of some of the biggest motor-car productions, but owing to the Wall Street "slump" there was much unemployment.

This misfortune, however, did not prove strong enough to kill Spiritualistic enthusiasm, and here we had some of our best meetings.

The presiding pastor, the Reverend John Menton, of Flint, is one of the oldest Spiritualists in America, having been one for more than forty years. In common with so many other inhabitants of this virile country, he seems endowed with perennial youth. A great admirer of European methods, he pays homage to the great names of famous English scientists who have done so much to establish Spiritualism.

"SEVEN MINUTES IN ETERNITY."

In LIGHT of June 15th last, we gave, by permission of the *American Magazine*, an astonishing story of other-world experiences related in that journal by Mr. William Dudley Pelley, well-known as an American author and journalist. So tremendous was the interest excited in all parts of the globe by Mr. Pelley's story, that he has now published the account in pamphlet form under the title of *Seven Minutes in Eternity and their Aftermath*, and a copy of this has been sent to us from New York.

The pamphlet first gives the story as published in the *American Magazine* in March, 1929, and is followed by some additional particulars from which we gather that the correspondence provoked by the story assumed such colossal proportions that Mr. Pelley had to leave California for New York in order to take up the task of answering the letters of thousands of people who wanted more light on his extraordinary experience. He found that an immensely large proportion of his correspondents were favourably impressed and that hundreds of them had had similar experiences of leaving their bodies and gaining other-world experiences.

Following his astonishing intromission into spiritual realms, as described in his narratives, Mr. Pelley discovered himself to possess remarkable psychic powers and he has had many extraordinary experiences, one of which we quote as follows:—

After one of my discourses with a Great Brain not operating at present in a physical body, I heard another voice speaking in a language I did not understand. I asked the stenographer at my elbow to write out phonetically in long-hand the words of this strange language as I heard and repeated them. Word by word she took them down, marking the vowel signs properly, so that later we might read them phonetically. Twelve pages of this queer script were recorded. Some weeks later I showed the message to an erudite philologist who found over a thousand words of pure Sanskrit in it, composing a sensible message that had to do with present-day happenings in the world's affairs, but coming apparently from an ancient Atlantean soul who declared he had not incarnated in mortal form for a period of 65,000 years. . . . This message was given me in Sanskrit to refute those superficial scholars who delight to explain one of Nature's most prolific manifestations by naming it all the Sub-conscious.

SOME EARLY EXPERIENCES IN SPIRITUALISM.

BY A CANADIAN READER.

Twenty-five years ago I began in complete ignorance to investigate Spiritualism and what I have learned has fully satisfied me. My first experience was with three loud knocks repeated three times at two in the morning on the head-board of my bed. I put it down to crossed electric wires on the outside of the house, but when the same thing happened at exactly the same hour on the next morning, this time on the side board of the bed, I began to wonder; on the third night the raps came on the foot of the bed. I said nothing to anyone, but at breakfast my brother said: "Why do you make those loud knocks every night? I thought it meant that you were ill," and he added that as this was not the case, he saw no reason why I should disturb his rest with such a noise. I replied that I knew no more than he what produced the knocks. The next night they came near the door and a doctor in the house said: "I also have heard what two others at the extreme end of the house also heard, and I asked a woman patient of mine, a Spiritualist, if she could explain it. Her reply was that someone was trying to get a message through to you, and you should note very carefully where the next knocks came." They came next time on a trunk in a cupboard outside my door, and the morning after I turned out the contents, separating my personal effects; and the knocks were never repeated. Some very valuable papers belonging to me were sent to a Safe Deposit, and had this not been done I should, as it afterwards transpired, have been a heavy loser and embarrassed very much.

For some time I frequently saw clairvoyantly a human eye and wondered what could be the meaning of it. I then recalled something my beloved father told us when we were young. He was president of the Standard Bank of Canada. The manager and general manager came to him saying they suspected one of the clerks of pilfering, but the accused clerk denied it, and there was no clear evidence against him. Father's desk faced the door, and as the boy entered he raised his eyes and met those of the boy who immediately put his hands over his face, sinking into a chair, sobbing bitterly, and confessed his wrong-doing without one word from my father. The others said: "Why would you not tell us?" He replied: "The moment the president's eye met mine I knew I must tell him all." Thereafter it became a byword among us, "Be careful, the president's eye is on you." This gives a special significance to the eye, which I saw clairvoyantly. It had, too, a meaning twinkle.

In June, just after our evening meal, I was sitting in the drawing-room and, when looking through the folding-doors into the dining-room, I saw a large mass of what looked like steam trembling as though to collect into one body. I said to my sister: "Can there be anything on the kitchen stove to cause a great deal of steam?" She said she was sure there was not, but hastened to see. As she passed through the dining-room the "steam" quickly rose and disappeared through the window. I had never read of anything like that but felt it was meant for me. That night, at eleven, I received a telegram from a niece in New York, saying: "Father passed away suddenly at 6.30," exactly the hour when I saw the "steam". Next morning LIGHT came and in it someone wrote that frequently materialisations had a steamy appearance, and I felt sure my brother came to me, as he respected my opinions even if he did not agree with them. I am confident that what I saw had a supernormal origin, although, of course, this proves nothing to the sceptical mind, even though there are many similar cases.

M. E. P.

RAYS AND REFLECTIONS.

Those who have studied the history of the Oracles given in ancient times through inspired men and women, know that in later days ambitious and intriguing people came in and delivered Oracles for their own selfish ends, thus discrediting all that had gone before. Much the same kind of thing crept into the ministry of the early Christian churches, for (as Sir Arthur Conan Doyle pointed out recently) as the churches grew larger and wealthier, the man of affairs who could administer, gradually ousted the man with spiritual gifts. And in that way the real knowledge slowly faded out. But always there came a revival. "The lights of Heaven always are re-lit."

* * * * *

An optimistic friend writes that there is a place and a work for everybody and everything in the Universe, "from an elephant to a flea". Well, obviously, there is a place, or they would not be there. As for the work, the elephant, I believe, does much useful labour in agriculture and forestry. But the flea's function seems to be confined to stirring up activity in others, and keeping them busy. No doubt it has its uses. A dog-fancier told me that a dog's fleas kept the dog from getting low-spirited. There is, in truth, something "occult" about the insect world. It was Blake, the mystical painter, I think, who produced that weird picture, "The Spirit of a Flea".

* * * * *

I have known at least one case of a person who, while sitting with the radio ear-phones on, listened to the music of a gramophone in the next house, under the impression that it was coming from the Broadcasting Station. Now imagine the case of a man, to whom wireless was unknown, coming upon an instance of this kind and imagine the snort of contempt and derision at such an imposture! A good deal of the scepticism over psychic phenomena arises in much the same way. The sceptic finds a case of delusion and says in his haste that it is *all* delusion. But we must everyone plead guilty to having at some time treated things, to us unknown, in the same precipitate way.

* * * * *

It was Bulwer Lytton who said: "Of all the weaknesses which little men rail against there is none that they are more apt to rail against than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest." It is certainly the fact that confession of belief in any subject in which the unbelievers are in the majority requires a high degree of courage. But is it the fact to-day that the majority of men disbelieve, for example, in survival of death? I very much doubt it. There is much indifference, but resolute denial is the attitude of a small, and probably diminishing minority.

* * * * *

It should not be forgotten that facts are quite independent of our views about them. But there is always a tendency to mix up the personal side of any movement with the facts for which it stands. Thus the facts of Christian Science are quite independent of the character of its founder which has lately come under criticism. The truths of science would remain if all its votaries (by some miracle) became devoutly religious. These are platitudes, of course, but it is wonderful how personal prejudices come in to distort our view of quite impersonal truths. We should remember that some very great reforms were initiated by rascals, and that some very pernicious fallacies have been supported by men of noble character.

D. G.

A SITTING WITH MR. CARTHEUSER.

BY WALDO MAAS (New York).

The New York Section of the American Society for Psychical Research made arrangements with Mr. Cartheuser to give a series of sittings at its Headquarters for the benefit of its Members, and I attended the sitting held on December 19th. This was the first time I had sat with Mr. Cartheuser. The circle was limited to ten at each sitting. On the night I sat it was conducted by Mr. Pierce, who sat outside the circle, as did one of the ladies. Mr. Bligh Bond took notes at a table just behind the Medium. As this was the first time some of the members had sat for direct-voice Mr. Cartheuser gave them the usual warning not to grasp the trumpet, nor to cross their legs or arms, and told them to speak up to the voices.

After reciting the Lord's Prayer we were told to talk among ourselves in order to keep up the vibrations. Later on we sang two or three songs.

It was some little time before anything was noticed, the first thing being the noise of a trumpet moving. Then several sitters reported being touched. The trumpet with the luminous band did not rise until some time after. Mr. Bligh Bond said that his pencil and paper had been tugged at, and he reported the touch of fingers.

The luminous trumpet rose high over our heads, moved rapidly from side to side, and then round the room. It then came down and went round the circle touching each sitter. It touched my cheek with a soft rolling motion which carried it to my shoulder.

Cool breezes were reported from time to time, and appeared to be far stronger than usual. Many remarked upon their vigour and frequency.

After about half an hour the first voice came through and spoke to a lady; they had quite a conversation. At first the voice was weak, but as she spoke up well it rapidly grew stronger. Apart from the control, who flitted from one to another, only four or five members of the circle had spirits manifest for them, but several different spirits came to the same persons. The conversations were quite long, and I was surprised at the amount of evidential matter that came through. My experience has been that it is generally the sitter who asks whether such and such a person or event is remembered, but at this seance it was the voice that questioned. I also noticed that quite a number of names were given spontaneously by the communicator.

Presently Elsie, the Medium's control, a little girl supposed to be about thirteen years old, came through. Mr. Cartheuser has an impediment in his speech, and occasionally speaks with a slight stutter, and this condition was taken on by practically all the spirits who manifested. It was very marked when Elsie first came through, but was not nearly so noticeable later on.

Elsie is quite a little character, and I was told by one member who has sat with Mr. Cartheuser quite a number of times, that her voice and manner are always the same, and instantly recognisable. This is also true of "Patsy", Mr. Decker's control, and of "Sunshine", the control of Miss Maina Tafe, who I consider one of the most remarkable Mediums in America. All these children are very individualistic, entirely different from each other.

Elsie told one sitter that the spirit who had just been speaking to her was not a very good influence to have around, and this the sitter acknowledged to be correct. Elsie went on to say that the only reason this spirit had been allowed through by the guides was that it would benefit considerably through the connection.

When the subject of suicide was mentioned, Elsie said that this was one of the worst things to do,

as it kept one for a long time in very dark conditions.

Quite a little noise was made by the trumpets, and one went round the circle beating time to a song. We also heard a trumpet being immersed in the bowl of water (standing in the centre of the room) and several people reported being splashed.

Someone asked the time and was told to ask Elsie. This they did and she gave it as 10.20. (I am not sure if this was the actual time given.) A sitter with a luminous watch was asked to check this and found it quite correct. Elsie remarked that in order to find out the time she had had to stretch her neck to see the Metropolitan Tower—a building several blocks away!

A man who was touched with the trumpet asked Elsie if she could touch him with her hand. She said yes, but on being asked to do so, replied that she did not trust him. The Medium then remarked that she had been tricked so many times that it took a long time to gain her confidence. Here she chipped in and said something about sitters giving wrong names in order "to test" the spirits. This she said, only resulted in one getting what one gave, i.e., untruths; and added: "You don't fool us, you only fool yourselves, and it does no one any good."

We heard an exclamation from Mr. Bond, who said that his hair had been violently tugged. The luminous trumpet was placed in the lap of the sitter on my left, and just before the end of the sitting it was hit by something and knocked into mine. Soon afterwards the sitting ended.

The number of voices coming through was small, but I was very favourably impressed with the evidential material that they gave. Altogether a very interesting seance, and I look forward to other sittings with Mr. Cartheuser.

NOTES ON NEW BOOKS.

"From Beyond the Veil." By Emily Ethel Overbury, Monrovia, California, U.S.A.

A series of seven sermons, "delivered from the mount of Understanding." Intensely didactic, the thought expressed in this little book is peculiar in style, but will doubtless appeal to certain varieties of readers. The "mount of Understanding" is a metaphorical expression, but none the less significant.

W. B. P.

"The Valley of Vision." By Elise Emmons. (Stockwell. 3s.)

Miss Elise Emmons wields a fertile pen, and the present volume is the latest of several books of verse which she has put forth, notably *The Pageant of the Year*, *The Crystal Sea* and *The Lone Eagle*, which have found a welcome from many readers for whom more pretentious poetry has no appeal. Her lyrical note is of the artless and unstudied type, and her muse finds subjects not only in the world of Nature and of Dreams, but in such themes as the Income Tax and Burgling—a truly catholic range! The following stanzas "To Sir Frank Benson" are appropriate here as a tribute to one so well known in our movement:—

Interpreter of all that's true and fine,
How noble are thy gifts in every line!
Guardian of Shakespeare's high and honoured name,
He has no surer keeper of his fame.

Hamlet or Romeo, thy perfect art
Transfigures for us each dramatic part;
Still greater shall thine influence ever be
As champion for immortality!

To those who falter in their faith, their hope,
Thou canst give reason—show the wider scope;
Reveal that world unseen, though lying near,
Where dwell our own beloved, ever dear,
Shakespeare, himself, hath chosen thee his son,
And thine own ears shall hear God's words, "Well done!"

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Friday, January 24th, at 8.15 p.m. MRS. CANNOCK
Friday, January 31st, at 8.15 p.m. MISS COLLYNS

MEMBERS' MEETINGS.

Wednesday, January 29th, at 8.15 p.m. MRS. JOSEPHINE RANSOME (of the Science of Life Centre). "The Action of Thought of Men's Subtler Bodies".

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Wednesdays, 3 p.m. Circle for Clairvoyance, Jan. 29th— MR. GLOVER BOTHAM
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Cricklewood.—Ashford Hall, 41, Ashford Road.—January 26th, 1.30, Mrs. Redfern. January 29th, 3 and 8, Miss Maddison.
Croydon.—The New Gallery, Katharine Street.—January 26th, 1.30, Rev. George Nash. January 29th, 7.45, Business Meeting.
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