

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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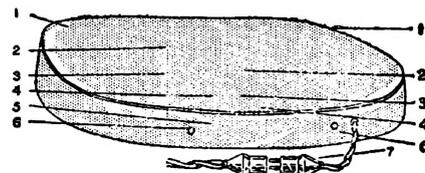
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away were considered to have proved their unfitness for the situation. It was the man who held on in spite of his rough reception who gained the appointment. Those who are seeking the truth in our subject must be prepared at times to "run the gauntlet" and to face many setbacks with fortitude. It is often a question of "holding on to the end." And yet as we have sometimes said, the sacrifices demanded are far lighter to-day than they were in older days when devotion to an unpopular truth carried the severest pains and penalties.

* * *

IT is taking a very superficial view of things to suppose that every individual is, so to speak, a self-acting unit. That would not apply even to those of the strongest mind and will. It would be nearer the truth to regard men as channels through which a greater life pours incessantly—some compelling spirit that in Shelley's words sweeps through the "dull dense world," "torturing the unwilling dross that checks its flight to its own likeness." We see around us those who, favoured by Fortune, have the power to devote their lives to their own interests and pleasures, but they elect to pursue quite another course, often troublous and harassed—they "scorn delights and live laborious days," although tempted to do otherwise. But they follow a higher law than do the majority—a law which works in them, and which they could not easily disregard. Sometimes the form of social service they pursue is described as a "hobby." But that suggests a form of personal expression. We can testify that in many cases it is not a "hobby"—the favoured pastime is sometimes neglected in favour of the compelling duty. It is in such cases that the Spirit of life most truly expresses itself. At long last we may win to the point when a man's highest duty shall be identical with his greatest enjoyment. But that time is not yet.

NOTES BY THE WAY

THE late Mr. Andrew Lang, whose connection with psychic research is well known and who was an occasional correspondent of LIGHT, took especial interest in a story related by a naval officer concerning the return of a departed dog. So much interest has been shewn of late in the question of animal survival, that we may repeat it here. The naval man was at a country house, and was chatting with some of the other guests round the fire, before which a fox-terrier was enjoying the warmth. Presently the lumbering tread of a large dog was heard on the stairs, jingling his brass collar. "Why, here's old Peter!" exclaimed one of the party who knew the dog. "Peter's dead!" whispered the dog's owner. All the party heard the sounds pass through the doorway into the room. The fox terrier jumped up, growled, and pursued the invisible dog across the room. But the unseen Peter appeared to be quite undisturbed. "From the hearth-rug sounded a shake, the jingle of a collar, and the settlement of a body collapsing into repose." That story would be rather incredible but for the multitude of similar cases, more or less well-attested.

* * *

WE have often thought that attacks upon and misrepresentations of any subject of real importance never do it any lasting harm and may even be indirectly of benefit to it. It was the editor of a Rationalist journal who in some remarks on Spiritualism said that in his view the spiritualists had no better advocate and no more successful propagandist than the man who said that it was "all fraud." Hostile criticism performs the function of attracting attention to the subject attacked, and furthermore it has a kind of sifting effect. It assists in separating the false things from the true. Perhaps also it is well, in many cases, that the aspirants to knowledge shall have their grit and earnestness thoroughly tested. There is a story of a merchant whose pleasant custom it was to rebuff with rudeness candidates for the post of commercial traveller in his company. Those who were frightened

INTUITION

It needs not scholar'd training to receive
Truth when it comes; it often stands aloof
From that; while simply seeing we believe
Nor ask for any proof.

For as the linked notes are to the ear
Proof of their harmony, so truth appeals
Unto an inward faculty as clear,
That argues not but feels.

And when we've asked the seer for some test
That this is as he says, and that is so,
He has not given any, but confessed
"I cannot, yet I know."

ROBERT LEIGHTON.

A MATERIALISATION SEANCE

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

THE phenomena of materialisation are among the most interesting and perplexing in the world. I have sat in many materialising seances, from those held in a dark room with a phosphorescent slate to illuminate the ectoplasmic forms, to one in which the Medium was in full view, the sun shining through the window, I holding the arm of the materialised form which answered my questions with an obvious effort, but clearly, in a cultured voice.

Between these extremes there are a host of other kinds of seance with conditions more or less unsatisfactory. My candid opinion is that the average materialising seance is little better than a nuisance, tormenting the sincere enquirer, who gets nothing but the faint or indistinct appearances purported to be reproductions of the dead. You must not approach them, must not touch them. The slightest movement on the part of the enquirer causes the forms to shrink back into the cabinet and the sitter feels almost criminal.

I remember coming out of one of these fiascos in 1929 with thoroughly sincere people who were disgruntled with the whole affair, feeling they had wasted a good evening after a hard day's work. What they needed was something to restore their jaded spirits, and all they got was a dark room filled with impure air, and an occasional appearance at the curtains of the cabinet of a faint semi-illuminated form which might, for all anybody knew, be a sheet, or at best the Medium dressed up.

I am confident that the Medium was perfectly genuine. She asked and received no payment for her services, but when all was said and done it would have been fairer to her and to everybody else present had she never attempted what can only be described as a temper-straining experience.

I have recently had unpleasant evidence in America that some Mediums do not like criticism; they resent and react antagonistically to anyone who ventures to suggest that certain practices do nothing but harm to Spiritualism.

One does sometimes have an experience worth talking about—even in materialisations. I have recently sat with Mediums who advertised to hold *three materialisation seances a day*, seating as many as thirty and more persons at each sitting, if obtainable. Can it be wondered at that while their purses grew larger their reputations were in at least danger of growing smaller?

I sat in three such seances in one week. One, I felt sure, did more harm to Spiritualism than could easily be undone. The Medium was a well-known worker. The second was conducted in such a dim light that no living person could honestly recognise the forms, although several people were bold enough to make such an assertion. I sat close to the cabinet and saw the Medium with one of the materialised forms, almost convinced that I saw more than one additional form with her. I held her hand as she stood in the shadow outside the curtain, for there was nothing but shadow anywhere, and attempted to touch the form that I could dimly see standing in the cabinet; then I discovered there really was a form there. Apparently, seeing my hand approaching her (for it looked like a woman's form) she quickly drew away. My hand fell against the curtain of the cabinet and closed upon a fold of it, and I distinctly felt the white-robed figure pull the curtain. There really was somebody there, and I have no reason for supposing that it was anyone of the company. I had thoroughly examined the cabinet just before the seance, and feel certain that there were no means by which anyone could have entered it from inside.

What then of the many other folk who had paid for admission but were so seated that they could be sure of nothing?

Fortunately I had a "break," as the Americans say. Some perfectly justifiable criticism was levelled at the kind of thing I have been describing, resulting in an invitation to me (who incidentally had not offered criticism although I had enough sense to appreciate the feeling of those who did), to sit with one of these Mediums under something like test conditions. It was one of the most splendid experiences of my life and if I was deceived I have failed to see it.

The Medium was Mrs. Ethel Post, a well-known all-round Medium, who inclines to specialise in materialisations. There were about twenty sitters present beside the Medium, Mrs. Mabel Riffle taking charge of the proceedings. Mrs. Riffle is a lady of determined character and was desirous of leaving no doubt in my mind of the genuineness of the phenomena. I have nothing but thanks to offer her for the opportunity she gave me to examine the Medium and most of the twenty-three forms which walked from the cabinet.

I had the opportunity of entering the cabinet, seeing and feeling the Medium seated on the chair while a materialised form stood close beside her and spoke to me. One of the presiding spirits was named "Silver Bell," a particularly beautiful creature who came right out of the cabinet and permitted me to examine her face several times. I saw no resemblance between her and the Medium. I remember one of the forms had a very small and I thought ill-formed face, as if the ectoplasm had not properly responded to the effort.

The forms varied in size, appearance and manner. This in itself contributed not a little to the good impression the seance made.

Another interesting feature was that although there was a resemblance between the voices, nevertheless the men spoke like men, the women like women and the child like a child. Practically every-one of the forms was recognised and showed great pleasure in meeting friends—the sitters. One young girl kept crying, "This is my mother, this is my mother," fondling a delighted sitter. A young boy, who did not leave the cabinet but showed himself very clearly between the two curtains, talked for a long time to his mother. On his forehead I could discern a faint star-like light, and when his mother asked him how he got it, he said he had "earned it in the spirit-world."

We were all particularly attracted to an old gentleman who spoke for quite a long time before he came out of the cabinet, appearing to have a little more difficulty in building a form than most of them, which may have been due to the fact that the Medium was a woman. It is possible that the sex of the Medium may react on the materialisation.

When he did appear he wanted his son and daughter-in-law. A middle-aged couple immediately rose and went to the cabinet and stood talking some time to the old gentleman, who spoke quite loudly. He was pleased with the meeting and especially with his son's wife, whom he told the company he had not known before his death. One of the striking features of this manifestation was the repeated question of the old man to his son: "Do you see my beard?" This phrase was repeated several times, until the old man appealed to the company, asking if they also saw it. When I approached him he pushed his face close to mine and asked me if I could see the beard. Yes, I could—a short tuft that gave me the impression of having been stuck on as an afterthought.

The significance of this repeated question came out after the last materialisation had been affected and the Medium about to regain consciousness. The gentleman, who claimed to be the son of the apparition, asked to be permitted to address the company. He said he had had

ODE TO THE ALMIGHTY

BY the desire of an Indian reader we print some extracts from a sublime ode by the great Russian poet Derzhavin. It was first translated from the Russian by Sir John Bowring, the famous linguist and traveller, for inclusion in his Russian anthology. It is a very famous poem. It was translated into Japanese by order of the Emperor, beautifully embroidered in gold and hung in the Temple of Jeddo. It was also translated into Chinese and hung in the Imperial Palace at Peking.

O Thou Eternal One ! whose presence bright
 All space doth occupy, all motion guide ;
 Unchanged through time's all-devastating flight ;
 Thou only God ! There is no God beside !
 Being above all beings ! Mighty One !
 Whom none can comprehend, and none explore ;
 Who fill'st existence with *Thyself* alone ;
 Embracing all,—supporting—ruling o'er—
 Being whom we call God, and know no more !

In its sublime research, philosophy
 May measure out the ocean-deep—may count
 The sand or the sun's rays ; but God ! for Thee
 There is no weight nor measure ;—none can mount
 Up to Thy mysteries. Reason's brightest spark,
 Thought kindled by Thy light, in vain would try
 To trace Thy counsels, infinite and dark ;
 And thought is lost ere thought can soar so high,
 Even like past moments in eternity.

A million torches lighted by Thy hand
 Wander, unwearied, through the blue abyss :
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them ? Piles of crystal light—
 A glorious company of golden streams—
 Lamps of celestial ether burning bright—
 Suns lighting systems with their joyous beams—
 But Thou to these art as the noon to night.

Thou art directing, guiding all, Thou art !
 Direct my understanding, then, to Thee ;
 Control my spirit, guide my wandering heart :
 Though but an atom 'midst immensity,
 Still am I something fashioned by Thy hand !
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit-land.

The chain of being is complete in me :
 In me is matter's last gradation lost ;
 And the next step is spirit—Deity !
 I can command the lightning, and am dust !
 A monarch, and a slave ; a worm, a god !
 Whence came I here ? and how so marvellously
 Constructed and conceived Unknown !—This clod
 Lives surely through some higher energy ;
 For from itself alone it could not be !

Oh ! thoughts ineffable ! Oh ! visions blest !
 Though worthless my conceptions all of Thee,
 Yet shall Thy shadowed image fill my breast,
 And waft its homage to Thy Deity.
 God ! thus above my lonely thoughts can soar ;
 Thus seek Thy presence, Being wise and good !
 'Midst Thy vast works admire, obey, adore ;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

MYTHS, FOLK-LORE AND PSYCHIC
 INTERPRETATIONS

By HUGH SCOTT (New Zealand)

IF it is a fact, as all of us who are convinced of the truth of Spiritualism believe, that the phenomena of the seance-room make the so-called miracles of the Bible understandable, are we not compelled to readjust our view towards many of the legends of the various mythologies ? In short do we not acquire a new point of view regarding the theory of Animism ? As postulated by Sir Edward Tyler, this theory amounts to an attempt to trace the evolution of religion to a purely materialistic source in the dreams and experiences of primitive man. To us, however, those same dreams and experiences may well be treated not as simply material phenomena but as the method by which knowledge of continuity of existence beyond death may be revealed to mankind.

It is well established that primitive races show strong psychic tendencies ; are we not therefore justified in assuming that prehistoric man was at least as well endowed ? There is good evidence that many of the lower,—should we not merely say non-human ?—animals have such powers, notably dogs, cats, horses. Man, therefore, when first emerging into *homo sapiens* may very well have been even more highly endowed with psychic senses, thus the first conceptions of a spiritual life which underlie all religions should surely be treated not as misunderstood material phenomena, but as a true revelation from the supreme Source and Master of all evolution.

All ancient mythologies teem with stories which, considered in connection with our knowledge of the phenomena of the seance room, become very much more than mere legends and imaginings, in fact they seem to point unmistakably to a great outpouring of psychic power at a very remote period in prehistoric days. In the story of Gwydion, the son of Don, as translated by Lady Mary Guest we find a whole series of happenings which closely parallel the phenomena many of us are familiar with today ; indeed, Gwydion would be hailed as an outstanding example of mediumship. I quote this as a single example. In every mythology one may find similar instances of so-called magic, illusion, enchantment, which are entirely intelligible to the experienced spiritualist. It is neither fair thinking nor logic to accept the miracles of the Bible as explained by Spiritualism and to refuse the same explanation to those of other races than the Jews. Must we not find some other term than Myth for a vast amount of what is at present included under the heading of Mythology ? Surely there is a wide field for our investigation in these old stories, one that may lead to a complete re-orientation in our position towards them. It may be that by a patient study of the psychic phenomena recorded in the folk legends and mythologies of the world, much that seems lost to us may be recovered and something like a complete account of man's upward progress obtained which would be very much worth while.

WHAT IS LIFE?

(Continued from page 565.)

By Dr. GEORGE LINDSAY JOHNSON, F.R.S. (Italy)
(Fellow of the Friedrich Wilhelm Academy, Berlin.)

*The Lord let the house of a brute to the soul of a man,
And the Man said "Am I your debtor?"
And the Lord—"Not yet; but make it as clean as you can,
And then I will let you a better."*

TENNYSON. "By an Evolutionist."

IN my last article I described in considerable detail the difference between the Objective and the Subjective Minds in man, and showed that while the first is completely bound up with the brain, and consequently ceases to function when the latter ceases to exist as an active organ, the latter continues to function apart from the brain altogether, and therefore leads us to suppose that it survives organic death. As the reader may still have doubts on this point, I will give a few more illustrations which may perhaps allay them. There are a number of well authenticated cases on record in which the mental and moral activities of a person have greatly improved after a hæmorrhage of the brain, or after the loss of a considerable amount of brain substance, showing conclusively that neither the mental nor the moral faculties are entirely dependent on the amount of brain substance, or its condition of health. I remember that when I was on the staff of one of the hospitals for nervous diseases in London, a boy was admitted suffering from the effects of a cerebral hæmorrhage of the brain consequent on a violent blow on the head from a thick stick. Previous to the injury the boy was exceptionally dull and stupid at school, and was placed at the bottom of his class until he received the blow on the head that rendered him unconscious for several days during which he had all the symptoms of cerebral hæmorrhage and concussion. While recovering in the hospital, his mental faculties improved in a remarkable manner, and on his discharge some weeks afterwards he seemed to have a new life. From being a dull boy, he became one of the brightest and most intelligent boys in the school. How can this fact be accounted for? It seems to contradict all our hypotheses, and yet it happened. Prof. Calderwood* relates a case in which a navvy while working on the Leeds and Thirsk Railway, was struck by a revolving crane handle on the upper part of the left parietal bone, producing a compound comminuted fracture with a protrusion of brain substance as large as a fowl's egg. After admission to the hospital, the case did well; about twelve small pieces of bone were removed, the protruding brain sloughed off, the wound healed over, and the man was discharged about six weeks after admission. Previous to this he was misanthropic, lived in a hut alone, washed his own clothes, cooked his own food, and seemed peculiar in many ways. A month after he was discharged from the hospital he married, and ever afterwards conducted himself as a most respectable member of society, showing none of his former peculiarities. Here we have a complete reformation of character after a considerable loss of brain substance. These two cases show at least that the mind is not entirely dependent on the amount of the brain substance, or on its healthy condition, although this neither proves nor disproves the separate existence of the mental and moral functions apart from the brain. Dr. Abercrombie relates a case which deserves some notice here.† "A girl aged seven, an orphan of the lower ranks, residing at the house of a farmer, by whom she was employed in tending cattle, was accustomed to sleep in an apartment separated by a very thin partition from a room occupied by a violinist. He often spent the greater

part of the night in playing pieces of a refined description, but his performance was not noticed by the child except as a disagreeable noise. After six months she got ill, and was removed to the house of a benevolent lady where she was employed as a servant. Some years later the most beautiful music was often heard in the house during the night, which excited no small interest and wonder in the family. At length it was traced to the girl's bedroom, where the girl was found fast asleep, but uttering from her lips a sound exactly resembling the sweetest tones of a small violin. On further observation it was found that after about two hours in bed she became restless and began to mutter to herself; she then uttered sounds precisely resembling the tuning of a violin, and at length after some prelude, dashed off into elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound resembling the most delicate modulations of the instrument. In another year from this time she began to talk in her sleep, and descanted with the utmost fluency and correctness on a variety of topics, both political and religious, the news of the day, the historical parts of Scripture, and public characters. In these discussions she showed the most wonderful discrimination, often combined with sarcasm and astonishing powers of mimicry. Her language through the whole was fluent and correct, and her illustrations often forcible, and even eloquent. She was by no means limited in her range of subjects: Buonaparte, Wellington, Blücher, and the kings of the earth figured in her discourses. During these fits of somnambulism she was often heard to speak sentences in French correctly, which she probably heard from a foreign gentleman whom she met accidentally. When awake she instantly became a dull awkward girl, who was very stupid and very slow in understanding anything said to her; and in particular she showed no ear for music. Later on she was dismissed by reason of her stupidity and immorality. How can we account for this case? Does it not seem to prove that the quality of the Mind is a fact, for how could a stupid ignorant girl perform these wonders in her sleep, when on waking she exhibited an intellect of the lowest order?

Trousseau in his well known *Journal Clinique Médicale* mentions the following case: "In the year 1925 two officers quartered at Tours quarrelled and satisfied their honour by a duel, in which one of them was struck by a ball which entered at one temple and made its exit at the other. The patient survived six months without any sign of paralysis, or defect of speech, nor was there the least hesitation in the expression of his thoughts, in fact his intellect was absolutely unimpaired, nor could anyone meeting him discern the slightest defect in his mind, memory, or morals. And yet after his decease it was found that *the bullet had traversed the two frontal lobes at their centre!*" If the intellect is so entirely bound up with the physical brain, how can we account for the entire absence of all symptoms of loss of memory or intelligence? But cases like these can be multiplied indefinitely.

(To be continued.)

SPIRITUALIST COMMUNITY BAZAAR.—The Bazaar in aid of the funds of the Spiritualist Community was held on Thursday, 13th inst. Mr. and Mrs. Hannen Swaffer were to have opened it, but Mr. Swaffer being unavoidably absent, Mrs. Swaffer performed the ceremony in a graceful little speech, being supported on the platform by Lady Conan Doyle and Mrs. St. Clair Stobart. There was a numerous attendance of members and friends throughout the day and the various stalls, side-shows, etc., were well patronised. A gratifying success attended the efforts of the many willing workers to whom Mrs. St. Clair Stobart, in her concluding speech, paid a high tribute of praise. A much appreciated programme of music was supplied by the Gwen Rogers Orchestra.

**The Relations of Mind and Brain*, page 485. Third Edition; Macmillan

† Abercrombie. *History of the Intellectual Powers*, 12th Ed. pp 245, 248.

LETTERS TO THE EDITOR

[The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.]

"ROME, RELIGION AND POLITICS"

Sir,—I was very pleased to read, in your issue of November 1st, under the caption of "Rome, Religion and Politics" a letter from Mr. William Bickle-Haynes drawing attention to Dr. Russell Stuart's *Parousia*. Please allow me to add my testimony to his commendation. It is an excellent work and is deserving of the closest study. Unfortunately the book has been out of print for many years, but possibly a second-hand copy may still be obtained.

H. KIRKLAND-WHITTAKER,
Vicar of Pentney, King's Lynn.

* * *

"THE PROPOSED LIAISON COUNCIL"

Sir,—I am sorry that Miss Phillimore's memory is at fault. Both Mr. Swaffer and I, after a joint Parliamentary Committee Meeting, held at Marylebone House on the 24th September, invited Miss Phillimore to send a representative to the smaller Liaison Committee that was being formed, and in fact suggested the name of Mr. Ernest Hunt. Miss Phillimore is not correct in assuming that the title of the original body has been appropriated, as so far the new Committee has not even given itself a title.

MAURICE BARBANELL.

29, Jewin Crescent, E.C.1.

* * *

"BLACK OBJECTS"

Sir,—Mr. Coulson Kernahan cites the unhappy ending to the lives of the Fox sisters as an instance of the harm wrought by Spiritualism, and the deterioration of character to which it leads.

Certainly such a state is pitiable and tragic, but why lay the blame on Spiritualism? — unless every religion is to be held responsible for the excesses of some of its devotees, and every branch of science for the degeneracy of its weaker followers.

Mr. Kernahan blames "the spirits who enticed those two Fox children to respond to their rappings" and says that if those spirits were aware of the result, their doings were devilish, and if they were unaware, that it is a warning to have no dealings with Spiritualism.

It is hard to believe that the beginnings of Modern Spiritualism would be left in the hands of ignorant spirit workers solely, whether the actual communicators knew or did not know for what purpose they were being used.

But presuming the higher powers behind the movement to have known what lay ahead of the Fox sisters, they knew also that they were enlisting the services of pioneers who would be willing to proclaim their faith and to suffer if need be at the hands of an unsympathetic world. Doubtless it was commenced as much in a spirit of curiosity and interest as anything, on the part of the children, but that is what it was destined to lead to.

Even now the world criticises and sneers without troubling to investigate, but what must it have been in those days? A thousand times worse, and it might well break the strongest will and reduce to misery and bitterness the stoutest heart.

To blame a religion instead of the possible weakness of its followers for the suffering inflicted by an unthinking world, is a method that appears to hold water in isolated cases. But if carried to its logical conclusions, it involves

blaming every religion in the same way. We read that St. Paul had occasion to write to the Corinthians, reproving them for turning the Lord's Supper into a feast of drunkenness and excess.

And it should be remembered that even the Christian religion has numbered backsliders among its adherents from the days of its inception until now, and that, as Mr. Vale Owen has pointed out, cases of religious mania are not altogether unknown; it would seem to be a dangerous course to blame the spirit or spiritual power behind a religion, and a course leading, by inference, a little further, no doubt, than the writer intended.

MARJORIE MARRIAN.

* * *

"IMMORTALITY AND EXACT SCIENCE"

Sir.—I was much interested to see Mr. C. W. Armstrong's reply to my question in LIGHT of the 18th ulto. Nevertheless, I regret that I do not seem to have made my real meaning understood.

When I spoke of the Time-Space Universe of Relativity I did not mean the material world but that of the material world combining our past, present and future. H. G. Wells compared our four-dimensional Time-Space body to the block formed by cutting out and joining in sequence photographs of a man every day; one end would thus represent his childhood and the other his old age.

If spirits were to say that our four-dimensional Time-Space Universe actually extended in their space, it would account for the fact that clairvoyants see both our own future and the spirit world. Can spirits say in what sense this Time-Space is a reality? Is it what is known as the Akâshic records? If so how are the two four-dimensional Universes, our own Space-Time and the Spirit World, situated with respect to each other?

With regard to the fourth question, while understanding his points I should like to know if spirits can say if in any sense the moving of our present moment has a speed to their four-dimensional consciousness.

With regard to the fifth, I had meant the brain extended only in the sense indicated above, into Past and Future, in the Fourth Dimension. With this fact it puzzled me as to why it should limit us to a moment of time.

Am I to take it that our Time is actually the *fourth* and not the *sixth* dimension? Further, is the Etheric World three-dimensional, the Astral four dimensional, the next plane five dimensional, and so on?

I quite appreciate the statement of J. H. Symons, in the same issue, that it seems unnecessary to postulate a Fourth Dimension "since the more simple our conception of after-life the nearer we shall be to the truth." But simplicity in our point of view is a different thing from simplicity from an Absolute point of view. The theory of Relativity has been the greatest scientific simplification of modern times, yet one would hardly call it simple. Where "simple" theories contradict fact, they must be discarded. The same desire for simplicity accounted for people's clinging to an earth-centred Universe, a flat earth, and even to anti-Spiritualism. It is only by scientific explanations such as these that scientific men as a whole will deign to examine our evidence.

DEREK I. SCHOVE.

"PSYCHOLOGY MAGAZINE," mentioned in our advertising columns is a journal which started in a small way in the year 1922 in Brooklyn, U.S.A. and which has now a circulation of over 300,000, with branch offices in New York and Manchester. The Magazine is described as one devoted exclusively to the subject of psychology and interpreting its profound laws in a popular way, applying them to the needs of the average person.

Light

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SCIENCE AND THE SUPERNORMAL

IN the closing chapter of his well known book, *Supernormal Faculties in Man*, Dr. Eugène Osty refers to the opinion sometimes expressed in connection with the study of supernormal faculty (metapsychics), that the proper course is to amass facts, "many facts and always more facts and leave their explanation to future generations." He himself does not agree with this view—he thinks the course advised is one of small utility, and rather superfluous "when the fresh facts are mere repetitions of those already observed and recorded." He remarks "that in this as in other branches of experimental science, it is desirable to direct investigations as soon as possible towards a provisional explanation." He advocates that facts shall be marshalled in such a manner as to suggest a "working hypothesis." This is the method pursued in his book, in which are presented the results of his personal experiences and his study of many cases of what in Spiritualism would be called mediumship and psychic faculty.

We are quite at one with him in regard to the uselessness of accumulating facts without making any attempt at interpretation. It is a method the futility of which has been painfully apparent for many years—it was as though a mill-horse pursued a tedious round, operating a mill which produced nothing, since the material to be ground while constantly accumulating, was never put into the hopper.

All the utility we could see in the continual multiplication of facts and "cases" was that in the end by their sheer number and mass they would tend to break down scientific inertia and indifference, so effectively buttressed by a similar attitude on the part of the community at large.

Of late years we have witnessed marked changes in this respect, and a general awakening on the part of both the *intelligentsia* and the general public. The signs are all around us, and we need not labour the point.

A long and fairly close acquaintance with the question in many of its aspects has led us to certain conclusions which may thus be briefly stated:—

(1) The necessity for endorsement of the facts and a study of the conclusions on the part of the scientific world as a whole.

(2) The fact that this consummation has been brought appreciably nearer by the labour and self-sacrifice of the several scientists who, as pioneers, have testified to the facts in face of the disapproval of the more conservative minds who classed them as "unscientific." That is a term which frequently means no more than scientifically unorthodox or scientifically unfashionable.

(3) That in those cases where scientific psychical researchers, while acknowledging the facts refuse to admit what is known as the "spirit hypothesis" there is too often evidence of a lack of any intimate practical acquaintance with the phenomena. A not inconsiderable study of scientific statements and reports concerning psychical manifestations has often shewn the presence of this defect. Important points are entirely missed, and conclusions are drawn that a more extended acquaintance with the facts *at first hand* would certainly have corrected.

(4) That while it is the custom to treat the conclusions of old and seasoned spiritualists distrustfully, even superciliously, their experiences have often been so minute and extended as to be coercive in their effect. Pragmatically considered, their conclusions were arrived at by observation of the fact that the supposed entities ("Phantoms," or whatever they may be called) produced results over a long period of years which justified the conclusion that they were really the human beings they claimed to be. In short, whatever they were, their behaviour was so consistently human that only the absence of the usual physical machinery represented by the body made the difference between the man incarnate and the (hypothetical) man discarnate.

(5) That while scientists, as in the case of Dr. Osty, are logically justified in adopting the view that the causes must be sought in the material nearest at hand, *i.e.*, the human being in the flesh, it is a method which may be pushed too far. It is dangerous, as a French philosopher observed, to drive anything to its logical conclusion. That conclusion, in the present instance as we observed in the case of a great French investigator, is that human intelligence cannot exist unless in association with a material body which seems rather open to question; it reduces all human life to a question of physiology.

(6) That theory and practice in this question of human survival need to be more closely correlated, so that they may check and counter-check each other. We have observed that the practicalist (in this case the practical spiritualist) may make grave errors in his deductions from observed experiments even when continually repeated. But we have never observed that the metapsychical theorist, operating usually on a very restricted basis of experiment and mainly exercising his judgment on recorded cases, has any very marked superiority. His bias is frequently shewn by his ingenuity in discovering alternative explanations of baffling complexity, and in refusing to consider any explanation which has the merit of being simple. To him his simplicity is apparently a *demerit*, which was not the opinion of Newton as a philosopher contemplating the simplicity of Nature.

We are none the less content that every avenue shall be explored, so that the "blind alleys" shall be known for what they are, and real thoroughfares traversed until they are found to converge to a common end, which may provisionally be stated as the *truth*, although it can never be the final truth either for the spiritualist or the scientific Psychical Researcher.

SIDELIGHTS

Details of the mediumship of Nino Pecoraro are given in the September issue of *The Direct Voice* (New York) by Mr. Hugh F. Munro, who describes sittings held on November 11th last year, and other dates. Pecoraro agreed to submit to any condition of control, without reservation. He was first stripped by two members of the investigating committee, and clothed in a suit belonging to Mr. Munro. Heavy fingerless mitts were affixed to his hands and sewn to the sleeves of his shirt; hands, feet and neck were tied, and sealed to the chair in which he was placed, and around him was built a cage of one-inch mesh, in such a way that it could not be opened from the inside; three sides were hung with a black cloth. On several occasions he has been enclosed in a cloth bag, the only opening of which was drawn tightly about his neck, leaving the head free. In front of, and outside the cage was a small table containing a varied assortment of articles. Light was given by a ruby lamp of sufficient strength to enable the time to be read from a watch.

* * *

About one hundred persons in all have been present at the Pecoraro seances, at various times, and every sitter has been asked to explain the phenomena. The majority favoured a spiritualistic explanation; no other solution was proffered, except by a newspaper reporter, present at one sitting only, who said that he had "seen Houdini do exactly the same thing and explain them," but on being offered one hundred dollars to attend a further sitting and give the explanation, he made no reply.

* * *

Among the manifestations, while control measures were in force, were the following: (1) Finger prints made in soft putty. (2) A glass of water thrown to the floor and the glass then conveyed inside the cage. (3) Names written on cards. (4) Hands appeared outside the curtain and were grasped by sitters. (5) Objects were

seen to leave the table and travel vertically to the top of the cage. The alleged spirit control that purports to be responsible for these activities claims to be Palladino, but no evidence of identity has been obtained. Says Mr. Munro who gives these particulars, "We hold no brief for Pecoraro, in fact it will rid our minds of a good many perplexing problems if anyone can duplicate or explain his phenomena. To dispel our faith in him someone will have to do what he does under similar conditions. As far as sense-perception goes, we have seen the most firmly established of physical laws apparently neutralised by the action of some other invisible agent or force."

* * *

"We shall never get to Heaven through the intellect alone," remarked Mrs. Rose Champion de Crespigny, in addressing members of the Ipswich Psychic Society recently. A report in the *East Anglian Daily Times* gives a summary of the address in these words; "Phenomena of the seance room were described by the lecturer as unimportant, except that they are, so to speak, the first credentials of an unseen intelligence—beyond our own minds and intellects—that had ordained the phenomena. Science had taught that God must be the epitome, the apotheosis of law and order." The lecturer also suggested that the time was not far distant when the Churches would claim that they had always stood for what Spiritualism represented. Spiritualism was so permeating modern thought that its philosophy was continually coming out from the pulpit without the clergy realising it.

* * *

The Rev. C. Drayton Thomas contributes a long letter to the *Kent Messenger* of October 18th, in the course of which he says:—"It is well known that persons in the hypnotic state do surprising things which they would be unable to do in the waking state; the idea of telepathy is familiar; it is also known that, in the early stages of development, mediums are highly suggestible and can be led astray by false statements, or even by the strongly directed thoughts of those around them. But this is no more a reflection on the value of their sensitivity than is the aberration of the mariner's compass when magnets are waved around it."

* * *

Mr. Drayton Thomas continues: "Here is an incident, one out of the many constantly occurring, which discredits any explanation but that of intervention by a disembodied intelligence. It was written at the time of its happening by my friend, a London barrister. He was studying trance communication with a gifted but non-professional psychic through whom he enjoyed intimate conversations with his deceased wife. On this particular day his wife remarked that her sister Marianne would be joining her in the Beyond very shortly, but that Marianne's son Ernest would come first. This seemed most unlikely, for a recent letter from this sister-in-law Marianne, who lived in California, stated that her son Ernest was well, but that she had broken her toe. He says, 'As Ernest was then well, and could not die from his mother's broken toe, I concluded that this message had come through wrongly.' But his scepticism and refusal to accept the statement had no effect upon the communicator who was decidedly able to hold her own opinion in opposition to his. The record proceeds: 'Ten days later I received a frantic letter from Marianne, saying that her son Ernest had been admitted to hospital suffering from small-pox. Five days later I received a letter from Marianne's brother, who lived near her, saying that Ernest had died. After a lapse of a few more days I had another letter from him reporting that Marianne had contracted the complaint from her son. Four days after this he wrote saying that Marianne also had died. It will be noticed that my wife's prediction was fulfilled to the letter.'"

PSYCHICAL RESEARCH IN THE NORTH OF ENGLAND

WE are asked to publish the following account of the activities of the West Riding of Yorkshire Psychical Society:—

The West Riding of Yorkshire Psychical Society, which has done such good work in Bradford during the past two or three years, intends to extend its activities to Leeds in the near future. The programme will, we understand, be of a similar nature to the previous years' work in Bradford, that is, lectures by the best speakers in the movement, and seances with the best Mediums available. When one looks through the syllabus for the current year and reads such names as Mr. J. B. McIndoe, Mr. Denis Conan Doyle, Capt. Quentin Craufurd and Mrs. Philip Champion de Crespigny among the lecturers, and one further sees that the Society is fortunate enough to have visits at frequent intervals from such well-known Mediums as Mr. William Hope, of Crewe, Mr. Thomas Lynn, of Newbiggin and Miss Mary Mills, of London, one readily appreciates that the boast of the Society's Executive Council, "That *only* the world's best speakers and Mediums are engaged" is no idle one. An excellent circulating library is available for members and it is hoped that facilities for discussion among members and opportunities for personal research will be offered in the near future.

It is expected that eventually the Society will embrace not only the whole of the West Riding of Yorkshire but practically the whole of the North of England. Judging from the response to its first meeting in Leeds, there is every probability that this expectation will be realised before many years are passed. Should there be anyone in the district desirous of knowing more of the Society, the Secretary, Mr. Edric Shaw, would doubtless be glad to give any particulars desired. His address is 64, Leamington Street, Manningham, Bradford.

Some idea of the Society's influence may be gathered from the fact that, although only a comparatively small organisation, it has members as far apart as Rochdale, Sunderland and Nottingham.

THE LEEDS MEETING.

On Tuesday, November 3rd, an inaugural meeting was held at the Leeds City Museum. The Rev. J. A. Shaw, M.A., the President of the Society, presided. The meeting had been arranged to be held in the Library, which holds about a hundred people, but half an hour before the advertised opening time, the room was crowded. Fortunately the Philosophical Hall, in the same building, was available and the meeting was transferred to this larger hall. The seating capacity of this hall is over 400 but at 8 o'clock it was packed to the doors.

The Chairman said that it was with mingled feelings of pleasure and responsibility he undertook the task of explaining the aims of the Society. Although the meeting reflected great credit upon the Secretary and the Executive Council, who had organised it, the fact that their resources and means of advertisement were limited made the attendance even more remarkable. It was evident that there is a growing desire to enquire into psychical matters and it was the aim of the Society to make this possible under the best conditions. There was no reason why the work begun in Bradford should not be extended to Leeds and other towns in the West Riding, or even throughout the North of England. The Chairman then dealt with the purely scientific aspect of the programme and insisted that the extension of the field of enquiry to psychic phenomena could not be long delayed. The Society's investigations should be marked by broad-mindedness and candour as well as by sincerity. Above all its aim should be the elimination of fraud by the adoption of strict test conditions. A number of questions were asked and answered, as it appeared to the satisfaction of the audience.

Mr. J. M. Ryan, in a short speech, said that he had been interested in Psychical Research for many years and had searched for convincing evidence in vain, until a few months ago, when he became a member of the Society. He then went on to describe in detail how he had received this convincing evidence a few days previously at a seance held with Mr. Thomas Lynn.

During the evening the Secretary outlined the programme for the future and called for members and workers. An encouraging number responded to this appeal, but the crowded state of the room made enrolment difficult.

The programme in Leeds will commence early in 1931 with a public meeting to be held in one of the largest halls in the city, when it is hoped to get several of the best lecturers in the country to speak. A series of lectures and seances will then be held at frequent intervals, the lecturer for the first meeting of this series, on March 28th, being Mr. Denis Conan Doyle.

WORK AT BRADFORD.

The lecturers during the present session have been Mr. J. B. McIndoe, the Rev. J. A. Shaw, M.A., Mr. Lewis Firth, Mr. W. G. Mitchell, and the following lectures have been arranged for the next few months.

Dec. 8th, 1930.—Mr. J. B. McIndoe of Glasgow.

Jan. 26th, 1931.—Mr. G. H. Letham, of Leeds.

Feb. 23rd, 1931.—Capt. Quentin C. A. Craufurd, of Lydd.

Mar. 9th, 1931.—Mrs. Philip Champion de Crespigny.

Here is our programme of Seances for the current year: June 25-6.—Mr. William Hope, of Crewe—Psychic Photography.

July 27-29.—Mr. William Hope, of Crewe—Psychic Photography.

Aug. 9-13.—Mrs. Helen Hughes, of Dawdon—Clairaudience and Clairvoyance.

Sept. 17-19.—Miss Mary Mills, of London—Clairvoyance and Psychometry.

Oct. 27-31.—Mr. Thomas Lynn, of Newbiggin—"Apports" and Physical Phenomena in red light.

Nov. 16-18.—Mr. William Hope, of Crewe—Psychic Photography.

Dec. 9-11.—Miss Edith Potts, of Gateshead—Clairvoyance.

A NEW CHURCH AT SOUTH KENSINGTON

The new "Church of Psychic Science" will hold its inaugural meeting Sunday, November 23rd, the service to be conducted by Vice-Admiral J. G. Armstrong supported by Horace Leaf, F.R.G.S. Madame Plaar, the famous Continental Medium, will afterwards give demonstrations of clairvoyance and psychometry.

The services of this church will be conducted regularly every Sunday evening at 6.30 p.m. in Queen's Gate Hall, Harrington Road, South Kensington, S.W.7, under the leadership of Mr. Horace Leaf, who will act as Resident Speaker and Medium, and will lecture and demonstrate every Sunday evening with such help as may be necessary.

A special feature of the activities of the "Church of Psychic Science" will be the Healing Service which will always commence immediately after the ordinary Sunday service. Treatments will be given by qualified healers free of charge, and all who are sick are invited to take advantage of this opportunity. Healers wishing to participate in this work should communicate with the Church Secretary, 41, Westbourne Gardens, Bayswater, London, W.2.

"LIFE BEYOND DEATH, WITH EVIDENCE."—This important book by the Rev. Charles Drayton Thomas is now appearing in a new, popular edition at the low price of five shillings. The publishers are Messrs. Collins Sons & Co., Ltd.

"BEYOND PHYSICS"

A SECOND EDITION

IT is an excellent thing that Sir Oliver Lodge's *Beyond Physics* has gone into a second edition, not only as shewing the impression made by the book but as providing additional opportunities for those who had not the first edition of whom the present writer is one. It may be doubted whether Science will ever succeed in discovering a formula which will not only describe life, but tell us what it is. Knowing life as we do by direct interior knowledge, it is yet beyond our power to say categorically of what it really consists. But the growing tendency of some of the sciences to merge, in some measure, as in biology, chemistry and physics, indicates a co-ordination which will be very fruitful in the future; and Sir Oliver Lodge's effort to elucidate some of the mysteries of matter and ether, together with his cautious speculations thereon, deserve very careful study.

Reading about the velocity and motion of waves, group and constituent, brought to my mind a phrase by Dr. Andrew Jackson Davis in his discussion of the Deity, of Whom he spoke "as Substance moving substance." This indicates the difficulty we have when thinking of motion. We cannot think of it apart from something which moves. A wave is a motion in or of something. Haeckel speaks of someone's definition of life as "a special process of motion." From Sir Oliver Lodge's reasoning it would seem very near the mark, but we are still left with the query, What is it that moves? Is there an ultimate substratum fundamental to all manifestation? Science and metapsychics seem to be going in the same direction, which is towards an "idealisation of mechanism."

The appendices to this second edition will be specially helpful to the lay reader, and one at least is grateful for Sir Oliver Lodge's meticulous care and thoughtful consideration. The book is a fine contribution to philosophic thought and gives data for those who love to wander in the mazes of speculative scientific enquiry.

W.H.E.

MARYLEBONE SPIRITUALIST ASSOCIATION

ARMISTICE ADDRESS BY MR. ERNEST OATEN.

ON Armistice Sunday evening the 9th inst., Mr. Oaten's address to a crowded congregation at Queen's Hall was particularly appropriate not only with regard to the occasion but also to the many people present who were comparative strangers to the subject of Spiritualism.

Commencing his address by quoting the well-known lines by Lizzie Doten:—"They live—not in some distant sphere life's mission to fulfil; but joined with faithful spirits here, they love and labour still," Mr. Oaten said that those words well indicated one of the principal teachings of Spiritualism. "If we would but adjust ourselves—get into attunement—with the finer forces around us, we should then be able to afford adequate opportunity for our excarnate friends to make their presence known." "But," said the speaker, "when that has been done do not think your aspirations and research are at an end. You have only just 'touched the hem of the garment.' I would have you study psychic research in all its aspects—the wonders of your own powers as a spirit, the many aspects of psychic unfoldment, and your relationship to life in its two-fold manifestation, the material as well as the spiritual. 'Work and unfold,' is the message I would seek to carry over to you."

Mr. Oaten cautioned his hearers against treating psychic matters in a superficial manner—"in homely phrase, 'Don't play monkey-tricks with serious things,'" he said. "If you are only seeking novelty and self gratification keep away from the subject altogether or take it up at your own peril."

At the after service Mrs. Estelle Roberts gave some remarkably successful clairvoyance and spirit messages.

L.H.

RAYS AND REFLECTIONS

"The only man who ever went to the House of Parliament knowing exactly what he wanted, was Guy Fawkes," remarked a cynical friend to me recently. Similarly it may be said that the only Medium who ever gave a seance, knowing exactly what phenomena were going to be produced, was the fraudulent Medium.

* * *

There is much lofty sentiment uttered on the subject of the "personal" side of things, as being a low expression of the eternal values. We should regard principles rather than persons, we are told. But while it is the case that impersonal truth is the highest form of truth, nevertheless on the purely practical side of existence personality is a great cohesive power. All Society (not to say societies) is held together by an interlinking of personalities, and the "personal touch" is a great thing—especially when it is a vital touch, conveying life and inspiration.

* * *

"That was an amusing *riposte*," writes a correspondent in reference to the report given to a sour individual who declared that he "had no desire to survive after death." The reply was to the effect that "the laws of Nature cannot be altered to suit your desires!" It is a good answer. But I should hardly call it a "riposte." It is—to pursue the simile a little further—rather in the nature of a simple "counter." The essence of the "riposte" is the adroit frustration of an attack, followed by an instantaneous thrust at the attacker; in short—a turning of the tables. There is, for instance, the old story of the man who espied a rival among the assembly gathered at a smart private concert. Pretending to mistake his rival for a programme seller, he addressed him in a loud voice: "Have you a programme?" "Thanks, yes!" was the suave reply, "I got one from the *other* programme-seller!" That, I consider, an excellent example of the "riposte."

* * *

Talking of fencing, I recall that the late Felicia Scatcherd, as a young woman, was a skilled wielder of the foil, and I used to observe with pleasure how she carried into the lecture-room some of the methods of the *salle d'armes*. Against hecklers she was at her best, parrying attacks and disarming opponents with amazing adroitness. But it was not mere verbal sword-play. She knew her subject to the core, and her intellectual thrusts had behind them the force of truth and reason.

* * *

These reflections set one's mind speculating upon the extent to which professional training affects the philosophy of the individual. There have been many inaccurate generalisations in the past, and some of them are still in currency. For instance, one comes across such expressions as "a dry-as-dust lawyer," without, perhaps, feeling any irritation at the inaccuracy of the term. Some of us can recall, without much effort, many lawyers who were the reverse of "dry"; to say nothing of business-like artists, leading ladies having no trace of "temperament," and sailors who were by no means the "simple-minded" folk that tradition would have us believe. In fact, I can even call to mind an elderly jovial materialist who derided the idea of survival and insisted, on occasions with some violence, that "death was the end!" This gloomy philosophy seemed to have no effect on his sunny temperament, and he obviously found life one glad, sweet song. But perhaps his vehement protestations against the idea of a next world were less sincere than he believed.

D.G.

"SEEK AND YE SHALL FIND"

By A. L. DRIBBEL

ABOUT twelve years ago, when I was coming out of the dark and cold clouds of agnosticism and just noticing on the horizon the first glimmerings of the dawn which led me to the warmth and life-giving sunshine of Spiritual Truth, the title of a book in a shop-window attracted my attention. It was *There is no death* by Florence Marryat. I bought the volume and I must confess that the result of reading it was to throw me back nearly into the "slough of despond" from which I was just emerging.

The experiences of the author were of such an amazing nature that common-sense refused to admit that such happenings were possible, and in disgust I nearly dropped the whole subject. Yet, in spite of this feeling of insulted intelligence, I could not fail to notice and then to ignore the tone of sincerity and the desire to be helpful to humanity which runs through the whole of the book.

So I continued my investigations and soon realised that I was on the right road. After the lapse of twelve years Miss Marryat's book came again into my hands, and in re-reading it I was astonished to find that I could derive very few thrills from it. No more hair-raising, spine-curdling sensations, no more creepy feelings; all seemed so natural, sometimes even commonplace. The names of the various Mediums sounded like household words; Miss Marryat's experiences seemed different only in degree and quantity from my own during these intervening years.

And now as to the moral of this little tale. It is unwise for enquirers into Spiritualism to read indiscriminately; they may get hold of books which may put them right off the subject; they may read things not only quite beyond their understanding, but statements which, owing to their ignorance of the whole matter, seem to them so far outside all known natural laws that as sane men and women they could not admit them. In this way the movement may lose valuable recruits, and earnest people may miss the consolation and blessings of our philosophy. I might suggest to the leading Societies to stress this point in connection with their propaganda literature.

Further, my experience points to the necessity for beginners to have courage and faith to go on; never to mind disappointments and set-backs; never to say that these things are impossible because they have not witnessed them, and to be ever mindful of the beautiful and true saying at the head of this article: "Seek and Ye shall Find."

MR. LEAF AT BOURNEMOUTH

MR. HORACE LEAF received a warm welcome on November 8th when he addressed members of the Charminster Road Spiritualist Mission, Bournemouth, giving an arresting account of the phenomena he had witnessed in the United States. After the meeting, Mr. Leaf gave clairvoyant descriptions. At the Armistice Meeting next day Mr. Leaf was again the principal speaker, and delivered a moving address on the vital necessity for world peace; he recounted some touching instances in which soldiers who had given their lives in the great war had returned, and been recognised; then he proceeded to give descriptions of spirit people, and helpful messages to members of the audience. Mr. Leaf addressed them again at an evening service on the same day. His discourse was inspiring, and the number of evidential experiences that he related made a profound impression on all present. Once more he undertook the duty of clairvoyant message-giver, and his descriptions, with names and details of spirit people, were fully recognised.

COR.

BOOK NOTES AND REVIEWS

"RHYMES FOR GROWN-UP CHILDREN." By E. R. Skeels. (Alston Rivers; 2s. 6d.)

This is a book of witty rhymes with humorous illustrations by "Bon." It contains a good many parodies, and each rhyme has a "bite," which one does not always associate with verses of this character. It has no association whatever with our subject, but we notice it by reason of the fact that the author, Mr. E. R. Serocold Skeels, has been for many years closely concerned with psychic matters. He was, we believe, solicitor to the late Archdeacon Colley in the famous action arising out of the challenge by the late Mr. Maskelyne, the illusionist.

* * *

"THE POISON TRAIL," by Nell St. John Montague. (John Long; 7s. 6d. net.)

Though somewhat outside the scope of LIGHT (which does not normally include works of fiction in its review columns) this volume may be noticed as a sensational novel that will doubtless appeal to those who like thrills of a macabre order. It is of that order of romance one associates with strong and vivid film-drama, with a Black Magic under-tone, and as such, will doubtless find many readers.

F.E.C.R.

The Spiritualist, a new pocket-size publication, the organ of the Spiritualist Community, has just made its appearance. It will appear monthly, at the price of three-pence. The first issue, dated November, contains a well selected assortment of articles, among the writers of which are Mr. Arthur Ford, Mrs. Marjorie Livingston (author of *The New Nuctemeron*) and Mrs. M. A. St. Clair Stobart. LIGHT extends a friendly welcome to the new journal, which worthily represents the Spiritualist Community.

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November 26th, Trance Address through mediumship of Mr. W. E. Foster "Imagination."
THURSDAYS, at 8.15 p.m.

General Lectures.
November 27th. Dr. Robert Fielding-Ould on "Life and Teaching of Anna Kingsford." Chair: Sir Ernest Bennett, M.P. (Non-members, 2/-)

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