

Light

A Journal of Psychological, Occult, and Mystical Research

Edited by DAVID GOW

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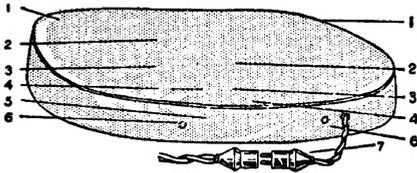
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This is well said. We have taken much the same line in LIGHT with reference to the part played by poetry in the direction of life. Buckle observes of the poets, "If the man of science despises their teaching, so much the worse for him. He has only half his weapons; his arsenal is unfilled." In the course of the passage Buckle reflects on what he calls the "imperfect education of physical philosophers" as shown by their writing and their modes of thought. He regards this as the more serious because as a body they form the most important class in England. He considers that they show an exaggerated respect for experiments and an excessive love of minute detail. It is a question whether to-day the tendency to magnify "the invention of new instruments" is not a part of the general mechanisation of life now in progress. Our only consolation is that all divergences from the right line ultimately reach an *impasse* and then have to return. For all fashions in life and thought are very much under the mechanical laws of action and reaction.

NOTES BY THE WAY

CANON Frederick Bevan sends us a cutting from the *Melbourne Argus* referring to the "Botanic Gardens" (presumably in Melbourne). It was noticed that in a lower-bed in the gardens the plants did well until a short time ago; it was then evident that something was amiss, the nourishment in some way being drawn away from them. "After a long search it was discovered that fibrous roots from a Moreton Bay fig tree, fully 75 yards away, had crept across to the bed. The root was traced back and cut through where it was eight inches thick, and solid underground defences were built at the point of the amputation. The root cannot force its way through this obstruction, nor can the tree deflect the root downwards to mine under it. How the tree was able to 'sense' the presence of this store of plant food has not been explained." In an accompanying letter our correspondent refers to the episode as another illustration of the operation of intelligence in the vegetable world.

* * *

AN American correspondent sends us a very apposite quotation from Buckle's *History of Civilisation* (Longmans, Green & Co. 1894) regarding the nature and function of poetry, as follows:—

There is in poetry a divine and prophetic power, and an insight into the turn and aspect of things, which, if properly used, would make it the ally of science instead of the enemy. By the poet, Nature is contemplated on the side of the emotions; by the man of science, on the side of the understanding. But the emotions are as much a part of us as the understanding: they are as truthful; they are as likely to be right. Though their view is different, it is not capricious. They obey fixed laws; they follow an orderly and uniform course; they run in sequences; they have their logic and method of inference.

* * *

OLD and experienced students of the many things which come under the general description of Spiritualism or Psychic Research are well aware of the fallacies underlying some of the systems, doctrines and "revelations" which find each their group of fervent followers. These devotees very rarely know the true history of any particular system or doctrine or of its founders. They take things on trust, and the judicious observer grieves over the spectacle and the impossibility of exposing the fallacies which he knows to exist. But if he is also a philosophic observer he can remind himself that these things are experiences through which most inquirers must pass if they are to learn anything—they are unavoidable for the majority. The "old hands," who can speak from a good many years' experience, know that the road behind us is littered with the wrecks of exploded "revelations" and outgrown systems of thought, some of them proclaimed as the final truth on all the mysteries. One hint, at least, we can give to those who are trying to find their way. Any cult or philosophy which revolves about some particular person and of which he (or she) forms an indispensable part is not one on which the independent thinker need spend much time. Even those who are drawn into these systems invariably break away at last. The highest truths are always impersonal.

THE EXPLORERS

There was nothing beyond, the ancients said,
The Pillars of Hercules,
But still brave souls, adventuring sped
And found new lands and seas.
The barrier of death, the sceptics say
Is for Life the farthest bound;
But the fearless spirits of men to-day
Proclaim a New World found.

A.M.

PSYCHIC PHOTOGRAPHY

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

I WAS interested in Mrs. Donohoe's reply to Major Mowbray partly on account of my dislike of the eternal hypothesis of fraud which enters so much into modern Psychic Research. May I remind fellow researchers that even in *Physical Research* the question of fraud enters very largely into all original discovery, only in this case it is usually the seeker's own mind which is constantly defrauding him.

In Physics the man who makes an observation usually tries to eliminate his personal error, as we call it. This is, as a rule, nothing else than a preconceived opinion which is misleading if not positively deceptive.

I will give an instance in my own case, presently, as an illustration, but for the present I want to stick to Psychic Photography.

We are confronted with certain genuine photographs which are produced by means which are at present quite hidden from us, and the real problem is to find out under what laws the extra image appears. When I was quite a little boy I myself produced a magic photograph and it took me twenty-seven years to discover how it was produced, the explanation was so simple that its very simplicity was deceptive. It happened in this way.

One of my uncles was a keen photographer and told his small nephew so much of the miracle of sun pictures as that limited little brain, seven years old, could understand and take back to the nursery as acquired knowledge. This amounted to a realisation of the fact that sun pictures did occur. The light drew the picture with the aid of chemicals. My uncle was certainly a fraud; I knew that, because he was good at conjuring tricks, but these photographs were not ordinary conjuring tricks for he told me that some day I would produce them myself, when I was older—that terrible promise of a to-morrow when you are "grown up" that dogs the footsteps of the young and innocent.

Now mark that this promise was to be fulfilled within a year, though neither of us was aware of it, for at that time my uncle had not decided to send his nephew a quarter plate camera outfit. Before I returned to the nursery my pocket had been enriched by a new shilling transferred from the uncle with the careless prophecy that it was a lucky one.

Let the reader consider that we simply do not know what "luck" is, but mark the sequel. When I got back to the nursery I decided that I would neither be an engine driver nor a sailor, I would be a photographer! Days passed and every night I prayed hard that I might be a photographer. I found in an Army and Navy Stores list a picture of a "photographic machine" and I remember dimly, studying this picture on the nursery sofa and plaguing the poor nursery maid for explanations. There was a beautiful picture of a camera on three legs with a handle at the back (really for focussing) but this handle obviously did the trick because one knew that "if you want to do things you must turn a handle." I copied the picture and made a model of it in paper and cardboard, producing at last quite a convincing looking camera with a pill box where the lens ought to be and a bellows that opened and shut and by chance (or perhaps inspiration) a hole in the bottom of the pill box. Since there was no obvious duty for the handle made from a cork and a hairpin, I attached it by a thread to wind the bellows in and out, another part inspiration. The legs were made of tubular rolls of newspaper and the whole was painted with ink and gum mixed, stolen from the library. Fortunately I was not over-complimented by my parents on the model, though it must have impressed them. I think they showed it to my uncle and that set him thinking.

Well, I discovered that this camera would throw a picture of the nursery window on a sheet of writing paper

and of course I was delighted with this "photograph," but alas! it would not stay on the paper. I prayed and prayed as hard as I could that God would make the picture stay on the paper and I turned the handle for hours. Then I thought of the chemicals. I tried everything I could lay hands on, sugar and glue, bread-crumbs and soap, Eno's fruit salt, carbolic tooth powder; I even searched the lumber room and found an old cabinet of chemicals that had belonged to my uncle. That gave me an inspiration. I went off with the lucky shilling to the toy shop and asked for a box of chemicals. The man did not think these were meant for photography but I knew better. Surely this lucky shilling could procure the secret of photography! Day after day I laboured with paper coated with mixtures of chemicals, making filthy messes but nothing that looked like a photograph.

One afternoon I had my camera pointed at the nursery window with a brilliant afternoon sun making a splendid picture on the mess of chemicals which covered the writing paper and which, since the paper was wet and transparent, gave a more than usually promising picture, when disaster overtook me. There was a tea party and I must leave my camera and be dressed up in my sailor suit. People did not understand; I wanted to be a photographer, it was much more important than beastly tea-parties. It had really looked as if God was at last going to make a photograph, and then came the blow of the tea-party! Well, a compromise was effected. I would be allowed to play with the camera after I got back from the tea-party! I need not put it away before it was time to go, nobody would touch it, it could stay in the nursery until I returned. I liked the tea-party and forgot all about photography until I returned and there stood the silly old camera looking at a dark window. Of course the sheet of writing paper with its chemicals had all dried up in the meantime and become cockled. I threw it in the basin to damp it and straighten it again, for sheets of clean writing paper were not too plentiful. Then behold the miracle! God had made a beautiful picture of the nursery window with the looking glass clearly silhouetted against the light where it stood on the table. There could be no doubt about it, it was faint enough but quite evidential! God had evidently been working away at it while I was away at the tea-party. Parents do do that sort of thing, and of course God was a sort of Father!

I never succeeded in repeating the miracle because I did not realise that God always does make that kind of photograph by the gum bichromate process when the chemicals have become dry and not when they are wet, and also because chance did not always rule that I should include gum and bichromate of potash among my kit of chemicals. On my next birthday, and it still seemed to me that God had a hand in the business, a hamper arrived from my uncle containing his old quarter-plate camera, dry plates, the right chemicals and full instructions for a small boy to become a very second-rate photographer, but it took time. Apparently God was in no hurry even if you urged upon Him the immense importance of not wasting time in making a discovery. Neither have I during forty-seven years of impatience and with a changing view of the "All-Father" been able to hasten the slow evolution of discovery by any kind of violent action.

I shall be told that this story has no evidential value, nevertheless it is true. There are elements of fraud in it if you like to think so, because who shall say what little subconscious recollections went to the unconscious building of the camera? Frankly, I do not know; I often wondered whether I had imagined the photograph until many many years later I accidentally produced another gum bichromate photograph and recognised in a flash the similarity between it and the original.

The camera which appeared on my birthday, a gift from God to a little photographer but equally so from my uncle, can probably be traced to drawing room table

about the paper camera while I slept all unconscious of the working of Providence. Some will say "the spirits" guided me and that I ought not to talk nonsense about "God." What I believe is scarcely known to me for beliefs change with expanding knowledge. Now, if I get a "freak" result in my researches, I endeavour to trace the cause and not put it aside as due either to imagination or miracle, but I still acknowledge supernormal help.

So with Psychic Photography we shall gain little by attributing results to fraud even though we may appear to be accepting miracles. We shall discourage the timid who produce psychic photographs by accident and we shall simply debar ourselves from participating in their discoveries.

The real test is—can I produce a similar photograph under precisely similar conditions? If a single real "photograph" has ever been produced, even by accident, there is some element, like the bichromated gum in my own experiences, which lies at the base of the explanation; and while many are quarrelling over fraud I have one such photograph in my possession from which I am patiently trying to wrest the secret. I incline to the theory that one of our bodily emanations actually does sensitise the negative and that Mrs. Donohoe seems to have come to a similar conclusion in a different way. She talks of "magnetising" the dark slide. Why not? What she calls "magnetising" I call "sensitising" for convenience. I believe that in the presence of minute quantities of a substance, somewhat analogous to radium emanation, the silver particles in the emulsion become sensitive to rays which normally they are not sensitive to; and I recollect that while years ago, as a child, I "knew" that a wet plate was used for photography and that the chemicals must be wet; I was under a delusion, defrauding myself of discovery by tradition. Hence my repeated failures to reconstruct the miracle!

One hint before I close. Pinacrytol, in minute traces, has the effect of apparently de-sensitising the ordinary dry plate. Why? I believe the reason is unknown, but it is fair to surmise that the action of pinacrytol is to alter the sensitivity to a different set of light frequencies. To what kind of light-frequencies the resulting compound may be sensitive is a matter for experiment, but certainly if they can be discovered they will be found to be frequencies which have no effect whatever upon the human eye. Somewhere here may lie the secret of "magnetising."

Since this article was written a recognisable "extra" has appeared on one of my photographs.

DREAMING TRUE

Mrs. Helen Williamson of Aberdeen writes:—

As a girl of about nineteen I was keeping company with a young man whom I liked very much. My relations objected to our association—wisely, as I came to see later. I had spent a Sunday evening in his company. But four nights later I had a dream in which I saw him lying at a certain spot in King Street with his head in a pool of blood and his feet in a puddle of water. A soldier was standing on one side and a policeman on the other.

So vivid was the impression made by the dream that I awoke. I felt depressed all next day, so much so that I went to my employer and asked permission to go out for an hour or so in the evening, which she granted immediately.

On my making enquiries I learned that the young man I was interested in had indeed been found at the exact spot of my dream. He had fallen from his bicycle—it was one of the high bicycles that were in fashion then. Right opposite was a barracks, and one of the soldiers returning late had found him and had called the assistance of a policeman. He died about two years afterwards.

"MEDIUMISTIC COMMUNICATIONS"

By LILIAN WHITING.

MISS HELEN A. DALLAS (a writer and thinker to whom we are all indebted) presents in LIGHT for October 25th a most interesting article containing mention of communications received by Mrs. Underwood.

About 1890 Benjamin U. and Sara A. Underwood were editing, in Boston, a monthly journal they had founded; it was frankly agnostic and opposed to any spiritualistic theories, on the ground that these were not true. The Underwoods were scholarly people, highly cultured, deeply interested in philosophy and science, and enjoyed a wide social recognition. They were most interesting, cordial, sympathetic, responsive, generous and kind to the last degree, but unbelieving in religious or spiritual claims. I had known them for some time when one day I received a note from Mrs. Underwood asking me to come out to her home (in Alexander Avenue, Dorchester, a Boston suburb), as "the most astonishing thing has happened!" I obeyed the summons; the "most astonishing thing" turned out to be that Mrs. Underwood's hand had suddenly been "controlled" for writing, and the messages that came were simply amazing to them. These communications, as the readers of LIGHT will recognise, by the citations given by Miss Dallas, were of an unusual quality.

Their significance could not but impress Mr. and Mrs. Underwood and the entire episode is not different from that of the Stainton Moses experiences with the valuable messages now preserved in the book entitled *Spirit Teachings*. This experience of the Underwoods completely changed their convictions within a few months. Not long afterwards they removed to Chicago and edited a journal (whose name for the moment escapes my memory) being one devoted to proclaiming the truth of Spiritualism. They were both eminently reasonable people, their convictions being subject to intellectual arguments, and they had, perforce, been compelled to believe in the truth of the messages that came through Mrs. Underwood's hand. At the time of the Chicago Exposition (1893) their home was a centre of interest in the spiritualistic faith. It was at their home that a large company of invited guests first met Mr. Myers, when he came that summer.

While Mr. Underwood had no direct part in the messages his wife could only get them when he was in the room. He might be reading, engaged in any way, but his presence was essential. After some years in Chicago Mr. Underwood accepted the editorship of a daily paper in Quincy, Illinois, where they made their home. When Mrs. Underwood passed on, her husband sent me her wedding ring as a souvenir of the friend so dear to me.

One evening when I was with them in their Boston home, a friend of mine who had recently passed (Mrs. Mary Clemmer, a writer), came and gave messages to me, one of which ran, "Lilian, be eclectic in your friendships." Mrs. Clemmer was a poet of some note, but her most distinctive work was a weekly letter in the *New York Independent* (a noted journal at that time) entitled "A Woman's Letter from Washington," which ran for a great many years. Mrs. Clemmer was also the biographer of Phœbe and Alice Carey, the poet-sisters.

Miss Dallas's paper touched for me a spring of remembrance, and these reminiscences flowed forth. Mrs. Underwood's book is surely one of value and it is not strange that one so discerning of spiritual values as is Helen Dallas, should recognise and bring to light these messages again.

MRS. E. A. CANNOCK.—This well-known Medium and Healer has removed to 111, Campden Hill Road, Notting Hill Gate, W. (Telephone, Park 9731).

PAIN THE ILLUMINATOR

SOME COUNSEL FOR THE BEREAVED

By L. MARGERIE BAZETT

I SUPPOSE that, to most of us, pain and suffering will always present themselves as problems difficult of solution. There are, however, aspects of these with which the Medium is in frequent relation, and about which he might reasonably be expected to speak. His function it is to create a vital and indisputable link between the living and the dead, and in so doing he becomes inevitably a partaker of their pain. He is in the position to know with a first-hand and intimate knowledge the effect of the mental and physical suffering of those who have watched their loved ones die; he also knows something of the mental pain which is at times the experience of those who have passed within the veil.

Most people are, sooner or later, faced with the event of the death of someone whom they greatly love, and are terribly distressed at the ravages made by physical suffering when it is the accompaniment of death.

In the cases where long watching has produced strain, this is very marked; and such people will tell you, as they have told me, that they can never forget how the beloved one suffered; some even question whether suffering, in some form, may not continue after death, so difficult is it for them to dissociate the sufferer from the pain. To such I should like to make a few remarks, gained from my experience as a Medium, and from my personal knowledge of pain.

In the first place, it is a noticeable fact that out of the large number of those from whom I have received communication, few speak of their past physical suffering, or dwell upon the fact of it.

I am inclined to believe that Nature's merciful hand removes very quickly indeed the remembrance of pain, when once it has passed. We know this to be true, in our mortal life, yet how hard it is for us to gain real comfort from the fact, when death has sealed the eyes of someone whom we love. Again, we may remind ourselves that pain is seldom without some respite; and when this respite comes, even momentarily during illness, the relief is so intense and so concentrated, that its effect is like that of the rest which follows on hard labour, and is deeply enjoyed.

We should give more effective help to those who suffer, were we able to share with them the relief of this respite, blotting out, even for a fraction of time, all thought of pain; and more especially should we endeavour to do this, when death has brought final and complete relief.

We might arrive at some such attitude of mind if, when death comes, we could remind ourselves of the tremendous fact of re-birth into new life, and all that this must imply to a human being who is just entering upon such an experience.

The words "remembereth no more the anguish, for joy that a man is born into the world" might well apply to one who has died in pain, and has awakened, free, into the new life.

Pain may have the effect of restricting the vision of the onlooker; but it is well to realise that to the re-born spirit who has passed through death, there may come a sense of mastery and elation—the mastery of the spirit—a sense of achievement and victory. The same may be observed in some whose daily suffering is bearing them gradually towards the veil.

The Medium who "makes contact" with the departed soul becomes acutely aware of this spirit of elation, as it is flashed across his consciousness. St. Paul's words "O Death, where is thy sting? O Grave, where is thy victory?" anticipated something of this triumph of the spirit.

Many of us long to be able to spare those whom we love the test and trial of pain; but when we grieve for those who suffer, we should also remember that to the greater souls, life presents itself as an adventure touched with romance, neither of which can be experienced to the full at our present stage of evolution, without some measure of pain and suffering. These may even act as a stimulus to high adventure and noble achievement of the spirit. It is a fact that pain is a challenge to the soul, and that those who have suffered are sometimes men and women of outstanding character and personality. There is little doubt that humanity needs constant stimulus in the process of its attainment, and pain may be one means towards this end.

Too often physical pain produces fear, both in the onlooker and in the sufferer, retarding their progress; but in the overcoming of such fear man may achieve one of the greatest conquests possible to humanity. We need to realise the relative values of physical suffering and spiritual achievement, laying stress upon the latter, which is eternal, rather than upon the physical suffering which pertains to our fleeting life on earth.

It is thought by many that pain lowers the vitality, and cramps the human consciousness, confining men within the limitations of their immediate need; this is frequently the case, but it is not inevitably so. Rather may suffering have the effect of enlarging the mental and spiritual horizon to a marvellous degree, revealing states of consciousness almost beyond the reach or direct touch of pain, wherein lie peace, tranquility and strength of soul.

WITH WHAT TONGUE DO THEY SPEAK?

IN a recent Note by the Way we referred to a question that frequently exercises the mind of enquirers—what language is used by discarnate spirits amongst themselves? We quoted the case of a man who, in describing his spirit-world experiences, told of his conversations with children of various nationalities who all (so he imagined) spoke his own tongue—English. But this was an illusion; he discovered later that he and they were really talking in a strange tongue which he and they understood.

A correspondent of LIGHT, "J.A.," follows this up with a personal experience. It seems that "J.A." has a habit of occasionally falling asleep by day—it may be a form of trance—and, in that condition, talking aloud. In July, 1929, one of his unconscious monologues was taken down verbatim by one who was present. The result was a long communication, running to some fourteen pages, purporting to come from a long-dead American-Indian Chief, and addressed to the chief's son who is a well-known figure in public life. It was learned that this son was on the Continent, and that at the time of the message, was in a state of mental distress, so much so that the spirit of his father could not get into rapport with him. One peculiar feature of the communication occurred at the end, the final words of the Redskin Chief being: "I am talking in my own language. It is a very strange thing—this White Chief is giving my words in his own language!"

Says our contributor, "J.A.," "I showed the script to the son, four months later, and his comment was, 'It is my father—every word of it!'"

MUSIC.—Mr. J. M. Stuart-Young, a contributor to LIGHT, is the writer of the lyric, "My Little Garden World," which has been set to music by Molly Carew. The publishers are Chappell & Co., and the price 2/- net.

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.]

"A CHILD COMMUNICATOR'S HISTORY"

Sir,—The writer of the interesting article about "Curly" (LIGHT, November 1st) assumes that repeated entreaty to find her father indicated that she had not met him. May it not merely have been in order that she might be identified, that she urged that he should be found by those to whom she was communicating? Perhaps she was one of the "band" who from the other side are striving to prove to us survival, by giving solid evidence.

H. A. DALLAS.

* * *

SPIRITUAL MATHEMATICS

Sir,—Sir James Jeans, in his Cambridge lecture, referred to the Architect of the Universe as a "Pure Mathematician." But the mathematical system obtaining in the Universe of Spirit would seem to be of a species of Higher Mathematics as compared with that of earthly science. In this connection it may be apposite to quote John xvii, 21 (A.V.): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Here we have three factors: (a) the Father; (b) I=Jesus; (c) they=the disciples; in number unspecified and therefore indeterminate. Might not this statement, therefore, be expressed in some such formula as: $1+1+x=1$? Which Euclid would say was absurd. But what would Einstein say? Or Jesus? Or Eddington? Or Lodge?

G. VALE OWEN.

* * *

"THE POWER IN PSYCHIC PHENOMENA"

Sir,—May I thank Capt. Craufurd for his appreciative comments on my article of October 18th on the above-named topic? The fact that we are complete strangers makes our joint testimony the more valuable on the subject of magnetic storms and their effect upon spirit-vision.

No member of our "Rosemary" Circle understands the alphabet of electrical research; therefore the corroboration of an expert like Capt. Craufurd naturally adds proof, to us, that the "Rosemary" guides are separate personalities. Further, our testimony proves the same for *his* communicators.

We are certainly "getting on" as he says; and if he and other experts will follow up this question of psychic power in relation to electricity, we may shortly reach a scientific discovery of great value, not merely evidential, but of practical application.

Blackpool.

F. H. WOOD.

* * *

Sir,—In LIGHT of the 11th October, Dr. R. Fielding-Ould describes an interesting phenomenon of materialisation during which a woman's head and shoulders appear, become blurred and then re-appear clearly again.

He draws our attention at the end of the article to the remarkable and interesting fact of "the power" waxing and waning during the manifestation.

In Dr. F. H. Wood's article (LIGHT, 18th October) "The Power in Psychic Phenomena" we again have the strange behaviour of the "power" during atmospherical electrical disturbances which interfere with the Lady Nona's communications.

Most people are acquainted with "fading" in a wireless set, and, as far as I am aware the explanation of this has not yet been discovered.

We are given vaguely to understand that the "fading" is due to "atmospherics."

Is it not probable that when science can explain what "power" fades in wireless transmission that we may also be on the right track of the "power" used in spiritual manifestation?

Corfu, Greece.

D. P. CURCUMELLI-RODOSTAMO.

"WITH WHAT BODY?"

Sir,—In reply to Mr. Lind's letter in LIGHT of November 15th, I would suggest that Jesus might have made the statement, "A spirit hath not flesh and bones as ye see me have," in order to convince His disciples that the body *was* a materialisation and not a vision. The disciples were used to the idea of visions, but knew nothing of the possibilities of materialisation.

Mr. Lind will remember that the materialisations of Katie King, under test conditions, were so perfect that Sir William Crookes was able to cut off a lock of hair and also to time her pulse, which "beat steadily at 75, whilst Miss Cook's pulse, a little time after, was going at the rate of 90."

If the post-resurrection appearances of Jesus were materialisations—one cannot, of course, dogmatise on such a subject—they were certainly sufficiently different from the return of ordinary spirits to need emphasis. Even the most perfect recorded materialisations of ordinary spirits have never taken place in the open air and in broad daylight. The power of Jesus, as might be expected, became gradually strong enough to overcome conditions which ordinary spirits have never yet been able to surmount.

Colchester.

E. M. HORSEY

* * *

Sir,—It is evident that my earlier letters have not clearly expressed what I wish to convey. Let us grant that Jesus did make the statement "A spirit hath not flesh and bones as ye see me have." My contention is that Jesus was correct; also I maintain that He differed in no way on the day of His birth, as regards His subjection to the laws physical and spiritual, from any other child. I also maintain that through all the wonderful happenings of His life, His death, His resurrection, no laws were broken by Him and none created for Him.

He was a man similarly-constituted to all other men, yet He made the statement quoted. The only inference we can make is that, starting with all the assets and liabilities of any other man, He used His equipment to such good effect that He quickened His flesh. By this I mean that the Spirit of Jesus dominated His flesh, *i.e.*, increased the motion of its particles until they equalled the rate of motion of the particles of His Spirit-body. This change was not momentary, but the process of a lifetime; in fact it was not complete when He appeared to Mary with the injunction, "Touch me not." The spiritualisation was completed but the power completely to materialise was not fully gained. The strengthening of this power is seen in the second and third appearances. He was handled in the first, and in the second He ate the ordinary food of His disciples.

Steam is raised from water, and may be condensed. An apport must first be raised above the rate of motion of matter before it can be passed through matter, and it must be reduced before it can again become visible as matter. Is there not a similarity between this process and the re-appearance of Christ in the physical body, excepting the fact that one process is organic and the other inorganic?

The reason that the ordinary man does not do as Jesus did is that his flesh claims the attention of his spirit, instead of his spirit dominating the flesh. The result is death and a subsequent materialisation in a form that has a semblance of the physical. Christ materialised as a physical being because He took His physical body with Him, not as a physical body, but as an adjunct to His spiritual form.

Christ was man, yet men cannot do this thing. Nevertheless I believe that evolution will do for man that which he cannot do for himself in his allotted span—*viz.*, make him immortal.

TUDOR A. MORGAN.

Light

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SEEING THE WAY

THE "ascent of Life," that is to say, evolution in its largest sense, brings with it a tremendous clearance of all the old problems and obstacles. Just as machinery does the work of the world more speedily and efficiently than it could be done by human effort alone, so in the region of mind and soul labour is reduced to a minimum by the employment of the higher processes of mind, vision and intuition. They give the human consciousness a larger range and added power. The comparison is not so unequal as might at first appear, especially to those persons who dislike any parallel to be drawn between life and mechanism. "Life," said one of these persons once in a fervid oration, "has nothing to do with machinery." He clearly forgot that the human body is a marvel of mechanism provided by Nature for the expression of life, that all our machinery is based on the mechanical principles observed in Nature.

That same enlargement of consciousness which led to the inventions and discoveries of physical science is leading us, on the higher levels of life, to similar triumphs of rapid achievement and the abolition of drudgery. The illuminated mind is no longer troubled by the mass of dull, laborious thinking contained, for example, in the vast library of ancient outworn theological and philosophical speculations. Formerly these had to be worked through by scholars and students, with tedious application and much mental travail. To-day the progressed mind takes them in at a glance, assesses instantly their value, and knowing them to be for the most part obsolete, dismisses them at once and passes on to more important things. Vision and intuition, the growth of interior experience, have replaced the old intel-

lectual drudgeries which reduced the mind to a kind of mole-like burrowing in which there was little of light and air.

There are many instances in the humbler affairs of life, where constant practice brings about a degree of ability which reduces tedious labour to a minimum. The trained arithmetician sees at a glance the answer to some arithmetical problem; he casts up a long column of figures with dazzling rapidity. The skilled mechanic performs easily and with a few strokes, work that the novice could only accomplish slowly and clumsily. They have learned to see their way.

But there are other men and women of vision whose gift, turned to human service, helps on the world's fortunes in a higher sense. They see vividly the social injustice, the pains and miseries of the world due to ignorance and shortsightedness, and point the way to solutions. They are not in the least dismayed by the tangles and complications that seem to make some of the problems hopeless. We have watched them now and again in this complex subject of ours, with its matted network of theories and speculations, doctrines and schools of thought which interpose themselves between us and the truth. They are untroubled by the things which so bewilder the less experienced; they have become "spiritually efficient." The power of vision, in their hands, is like a keen scimitar, cutting its way with a few swift strokes through those meshes of falsity and fabrication which obstruct the advance of the human mind.

It is a vision of hope, indeed, for it means not merely efficiency in life, but economy of life. Let us think simply of the immense wastage of human energy going on around us—so much time and labour devoted to things which do not matter, to the removal of obstacles which do not need removal, since we can pass over and through them. The obstructions may appear to be solid walls, but when resolute minds approach them they are found to be mere "mist and moonshine." In one of his droll essays Mark Twain discoursed of ants, and told how he had watched a heavily-burdened emmet approach a stone which stood in its path. Instead of going round the stone the insect with infinite labour carried its load up to the top, over it, and down on the other side. Mark Twain rather cruelly concluded that the ant was a fool! But such folly is not confined to ants. May there not be minds as superior to us, as we are superior to the insects, who watch this ant-heap of life with its multitudinous follies and futilities, with something of amusement as well as with compassion? They can "see the way" as we can never see it—not even the most clear-sighted amongst us. Let us cultivate clearness of perception, for "where there is no vision the people perish."

A BILL FOR PSYCHIC FREEDOM

ON Wednesday, November 26th, Mr. W. T. Kelly, M.P., Labour Member for Rochdale, obtained leave in the House of Commons to present a Bill "to relieve spiritualists and Mediums from prosecution under the enactments relating to witchcraft and vagrancy while genuinely exercising their psychic powers, whether in religious practice or scientific investigation." In the course of his remarks Mr. Kelly said that prosecutions—in some cases persecution—of men and women professing the spiritualist faith, and those connected with psychic investigation, constituted a blot on the country. It was true that the penalty of one year's imprisonment combined with punishment in the pillory, as provided by the Act of 1735, was no longer enforced, but a genuine Medium could still be brought before the Courts—so, indeed, might some of the members of the House, under obsolete enactments (Cries of "Oh," and some laughter). An honourable member who presided at a spiritualistic meeting could be prosecuted if an information were laid against him.

The operative portion of the proposed new Act provided that *bona fide* spiritualistic organisations should certify by examination or otherwise the Mediums they employ; but in the event of spiritualists being unable to reach agreement among themselves as to the means of certification, then the Home Office could appoint its own body to deal with the question of certification.

Mr. Kelly drew attention to the existing injustice arising from a refusal of the Courts to recognise spiritualists as a body which might hold property, while the Charity Commissioners declined to recognise them as a charitable body.

He himself did not hold the spiritualist faith, but knew that many eminent men and women were associated with the subject. As the law stood, continued Mr. Kelly, such men as the late Sir Arthur Conan Doyle and Sir Oliver Lodge might have been hauled before the Courts on the evidence of some informer.

Mr. Macquisten, Conservative member for Argyllshire, greeted the proposals in satirical vein. Spiritualists were apparently anxious about their property, he remarked, but that anxiety was shared by everyone who owned anything since the present Government had come into being. (Laughter). He ridiculed the proposed system of licenses, which placed spiritualists in the same category as dogs. He considered that the proper method would be the abolition of all antiquated laws. If the Bill were passed, he feared there would be an increase of government officials and further taxation.

Leave was given, and the Bill was brought in and read a first time.

The following members supported the Bill: Mr. Oliver Baldwin, Capt. Hall, the Rev. George Laing, Miss Ellen Wilkinson, Mr. Holford Knight, Capt. Sir Ernest Bennett, Lieut-Commander Kenworthy, Lieut.-Colonel Watts Morgan, Mr. H. C. Charleton, Mr. D. G. Somerville and Mr. Herbert Gibson.

After the session Mr. Hannen Swaffer and Mr. Maurice Barbanell interviewed Mr. Macquisten, who expressed his agreement with the general idea of spiritualists obtaining religious and scientific freedom, and also related a psychic experience which happened a short time ago. A friend of his, editor of a Winnipeg paper, had appeared to Mr. Macquisten and his wife at the moment when this friend was actually on the point of death at a considerable distance away.

COR.

THOSE who are interested in the recent discussion turning on the nature of the resurrection of the body of Jesus will find much help in a chapter headed, "They found not the Body," in *Leaves from a Psychic Notebook* by Miss H. A. Dallas. This can be obtained from the L.S.A. Book Department and other psychic book agencies. The book is published by Riders, price 5s., 5s 4d. post free.

SIDELIGHTS

Lecturing at London University on Nov. 18th, on the relation between philosophy and religion, the Archbishop of York remarked that present-day philosophy, resulting from recent scientific research, was coming to the conclusion that the universe was spiritual, and that was very near religion. Thus reports the *News Chronicle* of Nov. 19th. The chair was taken by Sir Oliver Lodge, who is reported as saying that "there was an element of contingency in the universe; it was possible for us to make things go wrong."

* * *

"Vice-Admiral Armstrong has commanded one of His Majesty's battleships in action, and he is not the sort of man to be deceived easily," remarked Brigadier-General B. D. Blakeney, C.M.G. in introducing the speaker at Eastbourne Town Hall recently. Admiral Armstrong, in the course of his address, said that he desired to answer the simple question "Can we communicate with the dead?" a matter on which he had first learned something some six years ago. He described conversations between himself and his late wife, obtained through mediumship. Friends asked him later how he knew that his wife had spoken, but his reply was that after living with his wife for thirty years, he would be a fool if he could not recognise her during half-an-hour's conversation. A long report of the address is given in the *Sussex County Herald* of Nov. 15th, which also mentions a caution given by another speaker, Mr. H. Ernest Hunt, who "warned interested people to read about Spiritualism and attend demonstrations by trained persons before they attempted to sit in 'circles.' Many people were foolish enough to 'barge' into Spiritualism, without any knowledge, and then, perhaps, with disastrous psychological results." The meeting was organised by the Eastbourne Spiritualist Society.

* * *

Mr. J. B. M'Indoe of Glasgow recently addressed the Scottish Psychical Society at Edinburgh, on "The Subconscious in Psychic Phenomena." A report in *The Scotsman* quotes the lecturer as follows: "The term was very loosely used. Many spoke of the subconscious mind as if it were a distinct part of the human intelligence that sometimes cropped up in an unexpected and mystifying manner. Myers recognised as one of the manifestations of the subconscious mind those peculiar cases in which there seemed to be dissociation of the individual—split personality or multiple personality. He also attributed to the 'subliminal self' the abnormal manifestations of mental power such as one found in genius and infant prodigies. He regarded our normal waking conscious self as only a part of the real self. The real self had to operate through the brain, and the brain had not yet evolved sufficiently to be an instrument through which the full personality or mind could manifest. Whatever the explanation, it must be admitted there was a power inherent within everyone of obtaining perception otherwise than through the physical senses—a subconscious which had a perfect memory, took note of minute impressions missed by the conscious self, and capable of displaying abnormal powers. The subconscious might be regarded as that point of the personality where we had contact with intelligences otherwise than through the physical senses. A Medium might operate by getting in contact with the subconscious mind of the sitter, and drawing from it information (which the sitter had forgotten or never consciously known.) This factor often entered into automatic writing, hypnotic and telepathic phenomena, and crystal gazing. They had no method at present of determining whether messages came from the subconscious mind or a telepathic source, except by studying the contents of the communication itself. The subconscious mind, however, did not explain voice phenomena and psychographs."

THE MESSAGE OF HINCHLIFFE*

MRS. Emilie Hinchliffe has produced an inconspicuous little yellow-covered volume that is sold at half-a-crown. To some readers it would be cheap at a guinea. It is a valuable, even remarkable work, and in the ceaseless flood of what is called (often wrongly) "psychic books," the modest booklet, *The Return of Captain W. G. R. Hinchliffe, D.F.C., A.F.C.*, stands out like a well-found barque among a floating mass of general flotsam. In an introduction Mrs. Hinchliffe makes some half-apologetic mention of her imperfect acquaintance with our tongue (she is Dutch by birth); but her clarity of expression and economy of words are a model that many makers of books might follow with benefit.

Before the final tragic flight of Captain Hinchliffe—a gallant attempt to fly the Atlantic from East to West—neither he nor his wife had any knowledge of nor belief in survival, and of communication, as known by modern students of psychic faculty. The airman set out from the R.A.F. aerodrome at Cranwell, filled with confidence. Success seemed certain. Then came silence, rendered more poignant by the previous certitude of triumph. Mrs. Hinchliffe passed many hours of agony, as well may be imagined. Later came a note from a complete stranger, a Mrs. E——. (This lady is a private Medium, who takes no fees, and desires anonymity).

Will you excuse a perfect stranger writing to you? [she said.] I am supposing you are the wife of Mr. Hinchliffe, the airman, lost the other day. . . . I had a communication from him the other day, that they came down into the sea, off the Leeward Islands, at night. His great anxiety is to communicate with you.

This letter distressed Mrs. Hinchliffe. It seemed to confirm her fears that disaster had happened, and she scented fraud, regarding Mediums as charlatans who extracted money from the credulous. Mention of the Leeward Islands aroused her scepticism. (Reference to these islands, however, was satisfactorily explained later.) Nevertheless she decided to call on the unknown Mrs. E——, a decision that became crystallised when she got a further letter, from Sir Arthur Conan Doyle, in a similar vein. She called on Mrs. E——, found that lady to be "kindness itself," and was agreeably surprised that no fee was demanded. Messages, stated to come from her airman-husband, were shown to her. In them, Mrs. Hinchliffe recognised certain arresting items of evidential value. For instance, when asked where his widow could be reached, the dead airman had replied, "Purley, if letter does not reach, apply Drummonds, High Street, Croydon"—a firm of solicitors, the existence of which was not known to the Medium.

But the "Leeward Islands" was a "snag." Later this was cleared up—the "islands to the leeward" was meant.

Mrs. Hinchliffe tells us of her very first sitting with a trance Medium. She shrank from the ordeal and begged Mrs. E—— not to "leave her to the tender mercies of the Medium." Mrs. Eileen Garrett, however, proved reassuring, being quite unlike the "swarthy gipsy-like individuals" that Mrs. Hinchliffe's mind had pictured. (What strange misconceptions are abroad concerning our subject!)

Uvani, the control, gave messages from the aviator. Some eleven statements given by Hinchliffe were peculiarly exact, or appropriate. He referred to his elder daughter as "Little Joan" (the sceptic may murmur "Telepathy," at this point, if he so desires!), then spoke of a presentation watch, saying that his wife need not wonder where it was, as he had taken it on his flight. Later he spoke

of his studs, saying exactly where they would be found. Mrs. Hinchliffe had previously searched for these, but found them exactly where her husband indicated. Then there were personal messages, graphic details of the flight, evidential communications, and a description of life in the ethereal world. Here are some of his impressions:

Transition from the physical body to the ethereal body occupies only a matter of moments. There is no pain in the severance of the two, and so alike are they that it is some while—probably in some cases days—before this transition from the one state to the other is noticed. In my case, it was noticed quickly, because I had been conscious of facing Death for many hours before actually passing.

As you can imagine yourself, when I found myself high and dry in another country, I began to think. What had happened? Only one of two things could have happened. I had been rescued whilst unconscious and taken to a land I knew nothing of—or I had died. It was the latter. If therefore the waking up in my case was attended with so little change registered in my mind, you will understand what an easy process passing from one Life to another is.

Actually I felt no different. Nothing angelic, nothing ethereal, nothing one would think of as being connected with Heaven or the Hereafter. My actual experience is that I am as real in this Life as I have been to you. . . .

In the first instance I found myself in a grey, damp, and most disagreeable country that looked to me barren, almost like the wastes of Belgium I used to fly over. Imagine such a country, with here and there groups of three or four badly-grown, distorted trees visible under a grey fog, and I think you will get an idea as to what I awoke to. You know why I should want to get out of such a state—one in which many people dwell for years. . . .

I can easily imagine, from the knowledge that is now mine, how many brave men, realising that they have passed over, must have turned aside into this vagueness (which, after all, held for them something that appeared to promise oblivion) rather than face the staring bright reality of Life as it really is and all that poor humanity conjures up in connection with it.

There is much more, and (let the novice take note) the messages all tally with what experienced spiritualists have received many times from their enfranchised friends. But the Hinchliffe story does not end here. The aviator spoke, in the direct voice, to his wife. He showed his face to her—a vivid description is given by the authoress on page 56. He assured her, to the full, of his continued activity, and protection, an assurance that has brought to Emilie Hinchliffe "the comfort born of knowledge, the achievement of a religion worth while, a prayer answered life instead of death." N.

THE CHURCH OF PSYCHIC SCIENCE

The inaugural meeting of this organisation at Queen's Gate Hall, Harrington Road, South Kensington, London was well attended. Mr. Horace Leaf, F.R.G.S., conducted the service, and the principal address was given by Vice-Admiral J. G. Armstrong, who spoke, with dignity and conviction, of his personal experiences, and related various psychic happenings. The address was keenly appreciated. Madame Lotte Plaat gave an excellent demonstration of her remarkable gifts, and the meeting was concluded by a short but impressive speech on the part of Mr. A. Vout Peters. Services are being held every Sunday evening and so much interest has been shown in the new enterprise that the future prospects of the organisation seem excellent. The healing service that will follow these meetings should make a special appeal. Treatment will be free. C.H.

* *The Return of Captain W. G. R. Hinchliffe, D.F.C., A.F.C.*, by Emilie Hinchliffe. The Psychic Press, 2s. 6d.

VETERANS DISCUSS SURVIVAL

UNDER the auspices of the Survival League, some of the "veterans" of the spiritualist movement gave their psychic experiences at Caxton Hall on the evening of November 27. The Rev. John Lamond, D.D., the chairman, said that after half-a-century of experience he was convinced that survival was the most important question now challenging public attention.

Captain Seton-Karr, the first speaker, read a paper in the course of which he recounted an experience with William Eglinton whom he described as "the greatest physical Medium I have ever met." Said the speaker, "On one occasion at Gt. Russell Street, London, within six feet of me, under the gas-light, the materialised form of a big coloured man accidentally knocked down the curtain shrouding the Medium, and we all thereupon saw the figure dissolve into a cloudy vapour which seemed to enter into the Medium's body. About fifty people were present in the room which was as brilliantly lighted as this hall now is."

Judge Bristow, who then addressed the meeting, said that he was not a spiritualist. Many years ago, however, in his dining room he had tried the experiment of rigging up a light "cabinet" with a view to seeing if any phenomena would take place. Some ten or a dozen figures came out of the cabinet, of all sizes and ages. He and others present walked up among these figures, which remained about a quarter of an hour. Although suggestions of fraud were made later against one of their number, yet he felt sure of the genuineness of the manifestation. Such physical investigations, however, had not interested him, and he had preferred to develop a kind of inward vision. Working along theosophical lines he had arrived at conviction. If one persisted in a certain way of life, said the speaker, evidence of survival came of itself through one's own faculties.

Mr. Stanley De Brath told of spirit messages which gave information of the life lived in the next stage after death. His communicator said it was almost impossible to convey to our minds what that life was. Only hints and suggestions could be given as to the difference between our existence and that in the spirit world. Love was the law, but there were at least four kinds of love, though the English language only had one word to do duty for all varieties. The highest form—what might be described as a spiritual essence—surrounded those in the next world. Mr. De Brath's communicator had once remarked, "Our senses penetrate, not merely rest on surfaces as yours do." That was another difference. There was also something in the next life which might be called "interpenetration"—a most difficult thing to grasp. Matter as we on earth knew it, was not penetrable. Apparently this physical limitation was modified in some manner in the next stage of existence.

Mr. R. H. Saunders, the last speaker, gave some interesting personal anecdotes, and mentioned that his own experience extended over sixty-two years.

A cordial vote of thanks was passed to Mrs. C. H. Dawson Scott, the principal promoter of the meeting.

A further meeting, at Caxton Hall, will be held on December 11th at 8 p.m. when members of the Navy, Army and Aircraft services will discuss survival. Tickets are obtainable at the office of the Survival League, 125, Alexandra Road, London N.W.8.

OBITUARY.—We regret to record the passing on November 17th of Mrs. Rose Stanesby who for many years was associated with Mr. George Spriggs as a healer at the Psycho-Therapeutic Society. Her cheery disposition and kindly nature won her innumerable friends. The cremation took place at Golders Green Crematorium on Saturday November 22nd.

RAYS AND REFLECTIONS

"Where are the best Mediums to be found?" asks an enquirer. This is not an easy question to answer, but one might reply by saying that one usually finds the best Mediums where the best sitters are!

* * *

It is a short-sighted view of things which regards man as a kind of automaton whose misdeeds, which sometimes smell to Heaven, must be charged to his Creator or his spiritual guardians who are tacitly assumed to condone his offences by permitting them.

* * *

Psychic investigators who try to "rule out the spirits" in the course of their experiments occasionally find themselves dealing, not with "entities" that reflect the mentality of the Medium or sitters, but with unseen persons who have minds of their own. An acquaintance of mine asked a communicating spirit to manifest to a friend at a later seance. "No, I do not wish to do that; your friend owed me money which he never repaid," said the spirit, who added that such a meeting would probably be slightly unwelcome to the debtor! Neither the sitter nor the Medium knew of the debt, but enquiry showed that the spirit was right.

* * *

The Rev. Charles Drayton Thomas in the course of his Armistice Day address at the Albert Hall deplored the fact that "we know so little about the laws governing the psychic faculty." It is only too true. From time to time I hear of efforts made to train Mediums on the grand scale along what might be regarded as academic lines, but at present the technique of the matter is necessarily crude. There is no set curriculum that can be relied on to turn out the finished article, in the way that a raw recruit is turned into the trained soldier, or the musically-inclined amateur into the finished executant. In our present stage we can only proceed empirically. The would-be psychic is possibly best advised to seek the help and co-operation of some wise and experienced Medium of the old school, for in this kind of training the personal factor is everything. We are as yet far from the time when mediumship can be taught on wholesale lines—like shorthand and book-keeping—by correspondence colleges.

* * *

In this matter of mediumship, as in art, science and business, training is of the highest importance. To "leave it to the spirit world" (as some immature enthusiasts are wont to do) usually results in a sorry mess, although there have been one or two shining exceptions. Music is not usually worth listening to when made by undisciplined music-makers, though the critical listener may occasionally detect some sort of inspiration at work. But the truly inspired artist has invariably laid the foundation of his inspiration by a laboriously-acquired technique; after which he can, as it were, throw technique to the winds, allowing the music to be expressed by the fingers or vocal chords, without thought of the mechanical method of its production. It is much the same with mediumship.

D.G.

HER EPITAPH

When I am dead this be my epitaph—

She made us laugh.

What other good? Some may recall

All she has done;

But she made fun,

And brightened everyone—

Her very presence warmed us as the sun.

E.K.G.

CONAN DOYLE AND SPIRIT COMMUNICATION

By DR. ALEXANDER McIVOR-TYNDALL

WE have heard a great deal of doubt expressed amongst those who do not know the laws of intercommunication between the living and the so-called dead, in regard to the spirit-communications from Sir Arthur Conan Doyle, recognised by Lady Doyle as genuine. The question has been put to me many times as to why Sir Arthur should be able to communicate with this side of life almost immediately after his passing over, when there are thousands of instances where persons going over to the other side have apparently not come back or communicated as they had promised? And then they invariably mention Houdini.

I knew both Sir Arthur Conan Doyle and Harry Houdini. I liked and respected Houdini for his ability, and certain honourable traits which I know him to have possessed. But, in the interests of truth, I must point out the very great difference between the two men, so far as their likelihood of having any power on the other side is concerned. To any one who will consider the circumstances of Sir Arthur, and his passing, the answer should be clear enough.

Sir Arthur Conan Doyle was a man of a very high order of intelligence, which is something entirely different from mental cleverness. He also had a keen analytical mind, a far vision and the courage of his convictions. In addition to these endowments, he had developed his soul-consciousness; he possessed what might be termed a developed "solar consciousness," whereas the other man had denied the very existence of soul-consciousness.

Again, the manner of Doyle's passing was such as to make his entry into the areas of the soul a conscious journey into a familiar land.

Sir Arthur died with his mind alive, clear, his intelligence active, conscious, for he knew that he was going into "the great Beyond," or further strata of life and consciousness. He was aware that he was about to make the change from the mortal to the "solar" side. All these conditions combine to make for power and clear thinking on the other side.

I can think of few men who went over within the last few years who should be so well qualified, possessing a will-power strong enough to impress upon an expectant sensitive, or Medium, a direct message which might be recognized.

Doyle had promised to communicate, and being a man of great integrity he would naturally make a supreme effort to keep his word, and, given power, would certainly do so.

There is much ignorance in regard to the other side, and the condition of those who go over. A mistaken idea persists that all who go over are equally able to communicate. This error gives rise to confusion and scepticism. Nevertheless, it is logical to assume that one who knew nothing of the inner life, or possessed no "solar consciousness" on this side, and one who habitually harboured the thought that there is no future life, and no inner faculties, might yet be in a condition to manifest power on the other side shortly after getting there.

It often takes years before the undeveloped one can send a message to this side. Sudden death, and especially violent passing over also may leave the person confused, the memory impaired, and volition stunned, or weakened. This is not invariably the case, but it is general. There are exceptions, of course, but this is the usual experience, and especially if the man be one whose soul consciousness was dormant—even perhaps atrophied.

This conclusion of mine does not mean that those who can communicate are necessarily of a higher order of ability, or efficiency, but that they simply know how,

while those who cannot impress their thoughts have a great deal to learn concerning the laws of psychic force. Neither does it mean that the one incapable of communicating is either not good enough, nor mentally defective, any more than a person who cannot sing, or play a musical instrument or make money, on this side, is less capable in other respects than another who can do these things.

But it is certain that those who know and understand the psychic forces and especially their own inner powers, while still in the mortal, will better be able to send spiritual "radiograms" to their friends when they have reached the other side.

BOOK NOTES & REVIEWS

"VEIL AND VISTA." By Effie Margaret Heath.

To lovers of poetry and lovers of Nature who may wish to send something more than a card to their friends at Christmas, I recommend this little book of verses by Effie M. Heath. They have the delicate aroma of spirituality. The writer sees through Nature, but the perception of that which lies beyond the physical eye does not prevent her from vividly perceiving the beauty of the external world. Her beautifully expressed Nature pictures are a "veil" through which a "vista" is perceived by the spiritual vision; her verse is always musical, there are no halting lines. The short poem "A Vision" embodies a beautiful thought on Communion between the two states. Mrs. Heath is a spiritualist as well as a poet, and has been an occasional contributor to LIGHT.

The booklet may be obtained from the author, White-wings, Onslow Village, Guildford, price 1s. 1d. post free. The proceeds will be devoted to social service.

H. A. DALLAS.

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 Thursday, December 11th at 4 p.m. (Visitors 1/6)
"COMMUNIGRAPH."
 Appointments may be booked for Demonstrations on Tuesday evenings at 8 p.m. For particulars, apply to the Secretary of the College.

VOL. IX. No. 8. OCTOBER 1930.
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 Thursday, 11th December at 7.30. Clairvoyance Mrs. H. V. PRIOR
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