

Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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NOTES BY THE WAY

ON the occasion of the introduction of what may be called the Spiritualists' and Mediums' Relief Bill, by Mr. Kelly, the Socialist member for Rochdale, Mr. Macquisten, Unionist member for Argyllshire, contrived to be very droll. We may instance his allusion to Mr. Kelly's statement that many members of Parliament (as spiritualists or participants in spiritualist meetings) were liable to get a year's imprisonment and be put in the stocks under the existing law; and his suggestion that this was rather an argument in favour of continuing the present state of things! Another humorous sally was his remark that the Bill by providing that Mediums should be licensed reduced them to the position of the canine species, and his facetious inquiry whether the Medium would wear a collar with the address on it! Very funny; but one remembers that solicitors, auctioneers and hawkers have equally to take out a licence yearly. Most people, however, will warmly endorse his remark concerning the need for the abolition of *all* antediluvian legislation.

* * *

ONE may sometimes meet avowed spiritualists who at heart are arrant materialists; on the other hand, one knows of professed materialists who are inspired by spiritual motives without at all suspecting it. Some time ago a writer who did us many kindnesses in connection with LIGHT, told us that, none the less, he heartily disliked spiritualism. This looked inconsistent, but we did not feel that it was actually so. We knew that logic and consistency may be very poor things in themselves. Life itself transcends them both, having a larger logic and consistency of its own. The consistency lies in the fact that men continually act out their real selves, consciously and unconsciously. We have learned that the unbelievers, the avowed opponents of our faith and knowledge, may yet in their hearts nourish a secret goodwill towards

those whom they condemn in public; in short, the instinct of human fellowship and fraternal sympathy may prove a stronger compulsion than intellectual differences of view. It is only the younger souls who carry their intellectual prejudices into purely human relationships. We can understand the man whose strong convictions produce in him an uncompromising hostility to some particular doctrine which he regards as inimical to human good. We cannot so well understand him if he fails in his excess of zeal to recognise that those who differ from him even in momentous matters may be as upright and well-meaning as himself. Always we have found, in Tennyson's phrase—"the greater man, the greater courtesy." The really intelligent people never fail to observe the Biblical injunction, "Be not righteous overmuch."

* * *

A FLIPPANT observer has suggested as an illustration of the subconscious mind the case of a Scotsman who suddenly bursts into a laugh over a jest which he had heard some days previously, without perceiving the point: it had lain *perdu* in the recesses of his consciousness and then came unexpectedly to light. Having paid the suggestion the tribute of an indulgent smile we fell to wondering whether we did not have here an illustration on a very small scale of what may happen in the racial or national consciousness. A whole people will go through a period of tribulation or tyranny, enduring it meekly and mutely. But a generation—it may be century—later, the buried memory will come to life and flame out in revolution and riot. We doubt not that if we could penetrate into the hidden workings of a nation's mind we should find some of the springs of its social discords as arising from old subconscious memories and repressed emotions. We do not think that any sense of wrong or injustice, whether in the national or the individual mind, is ever effaced until its consequences have outworked themselves. Much of the disquiet and disturbance we see to-day in Europe is the harvest of things long ago buried from sight, but still working in the souls of nations.

THEIR MINISTRY

Me, hapless captive, fettered in stone-walled cell,
They looked upon from blissful upland spheres,
And all the tale of my down-dropping tears
On their sweet pity's abacus did tell;
In dear concern for me they knew to spell
The script of my so bitter doubts and fears;
Discerned how terror of the darkening years
As a funereal pall upon me fell.

They plumbed the depths of my despair and sped,
Strong-pinioned on swift shafts of heavenly light,
To reach my dungeon; then, ere I was 'ware,
Struck off my shackling gyves, and me forth led
From that black place—led me from dreadful night
To sunlit infinite of God's free air.

MADGE DONOHUE.

FROM THE INNER LIFE

A PERSONAL RECORD

By FREDERICK H. HAINES; F.C.I.B.

THAT there is in the make-up of many would-be investigators of Spiritualism a mysterious something that inhibits phenomena, must be accepted by everyone who examines the subject thoroughly. Nothing psychic happens to such persons individually; they seem to act as a sort of dam against the psychic stream. Of course such people inevitably arrive at wrong conclusions on the subject. One positive fact is stronger than a multitude of "impossibles," and the pity of it is that these people are denied access to the one positive fact. But they are what they are by nature and not by choice, so we must suffer them.

Unbelief or downright scepticism does not, of itself, inhibit phenomena although it may retard them. There is something more than unbelief responsible for this inability to contact with "spirit." I know persons who really have some belief, because evidence produced by others has convinced them that there is "something in it"; but when they seek to confirm their belief by approaching a Medium they get nothing or (which is worse than nothing) only a jumble of incoherence.

The experienced investigator knows full well that the sitter contributes largely to the success of a sitting for psychic phenomena, and consequently he discounts the complaint of incompetence which is levelled against a competent Medium when the result fails to please the sitter.

Personally I am not credulous. My nature is analytical. My instinct is to pull everything to pieces. As a business man I had a hard training, and that makes me suspicious of anything that flatters me. When a Medium starts telling me that I possess this or that faculty of discernment, I promptly check it off in my mind with a "perhaps," and search for evidence or positive information. That was my state of mind when I commenced investigating. And yet I got clear-cut evidence from the very first day when I engaged the services of a Medium, paid a fee, had a stenographer present to record all that happened, and went away afterwards unconvinced, but with a medley of words which have since resolved themselves into substantial evidence.

I began in January 1927. I had no belief in the possibility of communicating with spirits, even if I had any belief in spirit life. Now I know *they live indeed*. From time to time I have told in the pages of LIGHT, and elsewhere, incidents in my direct experience which may interest readers, and have a cumulative effect in bringing home the truth to those who cannot contact with spirit as I do. To help them is my reason for writing.

Here is an instance as recent as last week (at the time of writing) which bears witness to this which I affirm. It arises out of a sitting which I had with Mrs. Garrett, the deep-trance Medium. I want the reader to realise how perfectly free from all suspicion of telepathy, or "feeling for facts to build upon" was this particular sitting. That I have some mediumistic powers myself may have contributed to the readiness with which the evidence was forthcoming, although it is generally agreed that Mediums frequently get little evidence for themselves. But of plain matter-of-fact evidence, the sort of test-stuff which we all desire to get for platform work, I have had none since I developed my own latent psychic powers and became in close touch, through my own faculties, with spirit friends. Whatever I may do to demonstrate the truth to another person, there is something particularly emphatic and confirmatory in evidence to me through another. I like to get in touch with my unseen friends through someone else from time to time, and so obtain renewed assurance of the strength of that link of love which I know so well,

Mrs. Garrett was the first Medium I ever met or sat with. I had three sittings with her altogether: one in January, 1927; one in February, 1927; and a third one in March 1928. Since that last date I have not met the Medium until recently and she would know little about me, beyond what is available to every reader of the psychic Press. Certainly, we may assume, that she has been very busy about her affairs and is unlikely to have any memory of my previous sittings owing to the many demands of this nature which other investigators have made upon her. When we met again she did not know me and I hardly knew her; she asked whether I had ever sat before with her and was surprised when I answered, "Yes, some two years or more ago."

My health has been rather indifferent lately—chronic gastritis, neuritis, etc. My own family have been somewhat concerned about me; and the corollary to this is that my own family in Spirit Life also should be concerned about me. If they live indeed, they must be interested in our condition of health, especially so if there is any prospect of our joining them soon.

I had been impressed day after day to seek a sitting with Mrs. Garrett and when I arrived at her house I was clearly unrecognized either by the Medium or the maid who opened the door. We had little to say prior to the sitting. "Uvani" (Mrs. Garrett's guide) made no reference to my previous sittings, but went off into immediate descriptions of spirits present: "There are two ladies here, with you, and they are much concerned about you. One of these ladies is so close to you in relationship that she might be your wife." As my wife is alive, I instantly concluded the guide had gone astray. But "Uvani" went on in his direct way regardless of my thoughts, or perhaps answering them: "She is not your mother and is much older than you, too old to be your wife. Your wife is in the physical body."

Then came a careful description of the spirit-form, which was accurate and was recognised later. "She was over 55 when she passed on; internal trouble, cancer; operation failed: died later: name Lizzie or Elizabeth." (Absolutely correct in every point as a description of my wife's mother.)

"Uvani" then went on to give particulars about my wife and her state of health, etc., which also were true. He continued: "The other lady is your mother, Ann or Annie. Passed over at 80." (More description and messages of affection which I appreciated.) "And these ladies have a beautiful child with them, a spirit daughter grown up in the spirit world; passed very young; always with you; full of love, and rejoices in your activities; helps you, says you know when she is present; gives you thoughts; name Rosa Mary Ann."

I ejaculated involuntarily, "Rosabel Marion!" She was my child, my baby girl, who died seventeen years ago. At times I feel her presence. She is often with me. Truly this was a splendid prelude and discovered an intimacy of spirit presence which was startling.

We then had descriptions of "two clergymen, one who is laughing at you and uses you a lot, helping you on the platform; came from the North; of Celtic extraction; Robert—do you know a Wallace or a Sullivan?" (I have heard a lot of times about a Robert Sullivan and someone with a Scotch accent speaks through me at times as "The Preacher." I cannot place him.) "And there is another who passed over about a year ago, age about 60; death very sudden; unexpected; an interior trouble. You talked to him about this subject and he did not accept it then. Name, Charles Henry."

This was very evidential and was a description, correct in every particular, of my late vicar. I did not know his first names and consequently was agreeably interested to learn later, at home, that he was known to his friends as Harry and that his name was, as given, Charles Henry. He gave me a long message on what he had learned about

this wonderful truth since he had passed to the higher life:

They all referred to my work in the movement in a tone of appreciation, which was not unpleasant. My mother expressed keen interest in a long bed of flowers under my windows and said it was better than it had ever been. (It is.) My daughter spoke of her joy in visiting the rock garden with me; I am often there. And they gave a sort of unanimous approval "of those interior alterations you have made to your home." (We have just had the interior of the house renovated and electric lighting and heating installed.)

But the real purport of their message to me—the sitting lasted an hour and twenty minutes—was their concern over my state of health. They said I was rather ill last February-March. (Quite correct.) But this present state of ill-health was more serious and called for grave attention. The Persian doctor "Abduhl Latif" was brought into service. His opinions were given. My state was correctly diagnosed. Remedies and treatment were prescribed and I came away with a feeling that we had held a family consultation upon my health with a view to saving me from an early death.

On the following Sunday I was at Herne Bay and had a meeting with Mr. Pitt, the healer there. Again "Abduhl Latif" came and "put the rule over me." I must record that there was one variation in the report: in London I was told I had no ulceration of the stomach; in Herne Bay I was told I had. (The sceptic can instantly conclude "contradiction.") There is a tiny speck on the fruit and so it must be rejected. No! I cannot tolerate such foolishness as that, although it is the method of reasoning which our friends, the inhibitors of phenomena, invariably adopt. Moreover, the Herne Bay diagnosis amended the original statement to "interior ulcers which would be removed." Well, since then I have had a monstrous carbuncle which was "interior" at the time but which came to the surface shortly afterwards. I suggest that this explains away the one "contradiction." But, in any case, my unseen friends make no pretensions to infallibility. It is sufficient for me that they reveal their presence and their continued affection, and so demonstrate that *they live indeed.*

* * * "*A Lamp to the Feet*," is the title of a book just issued from the pen of Mr. Haines. It is inspired writing and has aroused attention. It is published by the Pure Thought Press, 173, High Street, Watford, Herts.; 6s. net., post free.

THE CONAN DOYLE MEMORIAL

IT has been unanimously decided that this Memorial shall embody certain objects; these have been set forth in a published statement; for reasons of space we summarise them. Briefly, then, it is proposed to establish a Home of Welcome and Solace for visitors from the Provinces and from abroad. The Home would include library, reading and writing rooms, museum, information bureau and other facilities for study and research. Special features will be the provision of sympathetic assistance for seekers after knowledge, care and training of the psychic faculties by persons of experience and keen understanding, benevolent help to exhausted workers who need recuperation and congenial surroundings, and financial assistance to old and distressed labourers in the spiritualist field. These, in brief, are the admirable aims of those responsible for the fund. In an issued statement they say that "the ideal of the inception of the Memorial may be described as devoted service to the highest and best interests of the spiritualistic brethren." The Memorial is being supported by a number of eminent spiritualists, and it is urgently requested that all who are interested in survival, and who feel grateful affection to the late Sir Arthur Conan Doyle, will associate themselves with this big effort to place the scheme on a sound and worthy footing. Donations will be received by A. C. Griggs, Esq., Hon. Treasurer, The Conan Doyle Memorial Fund, Lloyds Bank, 121, Oxford Street, London, W.

HEALING BY SPIRIT AGENCY

By COLONEL W. G. KING (I.M.S. retired)

RECENTLY your correspondence column has afforded evidence that the subject of healing by spirit agency is awakening public interest.

The sceptic insists that the results gained satisfy solely a restricted type of mental faculties, and that the labour and money expended in psychical research have brought no *practical* benefit to human beings or their environment.

Certain of your correspondents quote cases of "healing" which, it is asserted, had baffled human medical practitioners. On the other hand, one member of the profession maintains that he "cannot find a tittle of evidence that our spirit friends are any better informed on the subject than we are."

Within my limited practical experience it is possible to hold an opposite view. This experience would show that in knowledge of Human Physiology healing spirits probably are not excelled by our great authorities on the subject, but that, in utilization of their knowledge, spirit agents employ methods in advance of those used by our physicians of the present day.

Such diverse views can only be rendered of public utility by the discriminating influence of research. An opinion to the same effect was expressed by the Bishops assembled for the Lambeth Conference in 1920 and again in 1930. It was agreed that "much good might be done" by the appointment of a Committee of clergy, doctors and psychologists, to consider the subject of spiritual means of healing. In 1924, a Report was accordingly issued. It does not hesitate to affirm that in answer to prayer by clergy or lay Christians, healing has been granted. It also admits that the "gift of healing" may exist in exceptional human beings; but on the possibility of discarnate spirits being vested with this merciful "gift" there is complete silence—notwithstanding that the terms of reference to the Committee offer a wide definition, namely, the arriving at a decision as to "different methods of healing and the consideration of their relation to Christian thought." Fortunately, the Bishops' Conference of 1930 found that there still existed room for further enquiry, as stated in the following Resolution—" (c) There is urgent need for co-operation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well-being. (d) Seeing that the Ministry of the Church is a Ministry for the whole man, it is of importance that the clergy should equip themselves for a fuller understanding of the intimate connexion between moral and spiritual disorder and spiritual ills."

So far as is publicly known this exhortation has fallen upon stony ground. The task required of the clergy may to some of them be decidedly distasteful. That being so, a first step in their equipment towards understanding the subject they have to analyse must be attendance with "open minds" at correctly-conducted seances where they will meet, exceptionally, poorly-developed spirits and, frequently, spirits *who are believing and practical Christians* in the highest sense of the term. Experience so gained should allow them to arrive at a clear decision as to whether communication with discarnate spirits is, or is not, within the Laws of the Creator. Having thus found a yea or a nay to this fundamental question, they would be in a position to undertake a full enquiry conjointly with doctors, and "prove all things; hold fast that which is good." The recent reference to the subject by Dr. Hogarth* as President of the British Medical Association, suffices to show that the medical profession would whole-heartedly and impartially afford its aid.

* Dr. Hogarth made the following statement:—"Meanwhile, I say with confidence that any systematised creed which professes to dispense with the art of medicine and surgery is false to the Divine. But if any profess the precious gift of ministering to the mind diseased or of imparting to those who walk in the valley of the shadow the courage to move serenely among the phantoms and terrors which haunt the road, let us be sure that so divine a gift can only emanate from a Divine source, and let us welcome the help of any unseen wings that stir the air with healing."

ANNA KINGSFORD:

HER LIFE AND TEACHINGS

THE address on this subject delivered at a meeting of the members and friends of the London Spiritualist Alliance on Thursday evening 27th ult. by DR. ROBERT FIELDING-OULD, the President of the L.S.A., was an event of unusual interest, drawing a crowded audience.

SIR ERNEST BENNETT, M.P., who presided, referred to Anna Kingsford as one of those *illuminati* who had appeared all through the ages. He spoke of her work for the emancipation of women and for human evolution.

Dr. Fielding-Ould then gave his address which was followed with rapt interest. He began by giving in brief outline the story of her childhood and the wonderful gifts of knowledge and inspiration which came to her. He described her singular beauty and the fascination which her eloquence exerted upon such men as W. T. Stead, the first journalist of his day, and cited the glowing words in which Stead had written of her.

He paid an eloquent tribute to her visions and teachings, of which he gave a graphic account with some extracts from her writings. Anna Kingsford, he said, was a great seer and prophetess owing to the special faculties which she possessed and to certain celestial sources of knowledge to which she was given access. Those faculties, though rare in her day, were not new, and had been known in varying degrees to the Mystics from the earliest times. They constituted a mode of mind which, exercising itself in an outward direction as *Intellect* in order to take cognition of phenomena through the senses, returned inwardly to its centre as *Intuition* and thus, by ascertaining the essential idea underlying the facts taken up by the senses, completed the process of its thought.

Anna Kingsford took the very highest standpoint in regard to our dealings in psychic matters, and the lecturer illustrated this point by reading a passage from an address by the seeress to the British National Association of Spiritualists in 1882, reported in *LIGHT* of June 3rd of that year.

Her attitude to Christianity was that it had failed, not because it was *false* but because it had been *falsified*. Its official guardians had "taken away the Key of Knowledge—the Gnosis—and not only had not entered in themselves but hindered those who would have entered in." Christianity, which might be defined as a symbolic synthesis of the fundamental truths contained in all religions, early fell into bad hands. Like its founder it was crucified between two thieves—on the one hand *Superstition* which was the distortion of spiritual perception, and, on the other, *Materialism* which was the privation of spiritual perception. Superstition perverted with mystery, and rendered unintelligible and irrational, a gospel which was in itself entirely simple, obvious and reasonable, satisfying alike to head and heart. The central teaching of this gospel was that the true life and substance of humanity were not material and created, but spiritual and divine, and that it was possible for man by co-operating with the spirit within him to be regenerated or re-constituted and thereby become divine, having in himself the power of Life Eternal. The inner purification whereby this was effected was the sole secret of the Christ principle.

Anna Kingsford had disclaimed the possession of any occult powers. She did not profess to be even a clairvoyante in any ordinary sense of the word. To herself she was a prophetess with an intuitive discernment. All that she received came to her by interior illumination.

After giving a very full summary of her teaching and commending the study of her life and works to his hearers, Dr. Fielding-Ould concluded his address with a glowing peroration which was followed by prolonged applause.

In the course of a discussion which followed, Mrs. CHAMPION DE CRESPIGNY drew a comparison between the

teachings of Rudolf Steiner and those of Anna Kingsford. It seemed to her that Anna Kingsford was the broader and more impersonal of the two; Rudolf Steiner concerned himself with the work of developing the powers of the soul.

MISS LIND-AF-HAGEBY, in moving a vote of thanks to the lecturer discoursed with moving eloquence on the power and influence of Anna Kingsford, who, she declared, was very much alive, very much interested in the work of mankind and daily and hourly guiding those who sought to carry on those labours to which she herself had devoted her life. She regarded Anna Kingsford as an evolutionist.—one who felt that spiritual urge which moved humanity ever upwards.

MR. SAMUEL HOPGOOD HART, whose devotion to the memory of Anna Kingsford is so well known, and who has done so much to diffuse a knowledge of her works, told an interesting anecdote concerning the curious circumstances in which he had received from an unknown source a gift of £100, with the intimation that he might do what he chose with it. It had at once occurred to him that he would devote it to the purpose of making her life and work better known to the public. And this, it appeared, was precisely what the anonymous donor desired. (Mr. Hart it may be mentioned edited the volume *Anna Kingsford, Her Life, Letters, Diary and Work*, published in 1914 by John Watkins).

At the close of the meeting the vote of thanks was carried by acclamation, and many inquiries from the audience regarding *The Perfect Way* and other books of Anna Kingsford shewed a revival of interest in the woman who in earlier years was described as "The Medium of the Gods."

A SIGNIFICANT TRIFLE

Mr. Horace Leaf's recent description in *LIGHT* of a materialised spirit who drew attention to his beard reminds me of an incident that occurred at a meeting for public clairvoyance at which I was present some years ago. The Medium was Mrs. Linwood Smith, well-known in Australia. Pointing to me she described the spirit of my father, saying he was very much like me, but clean-shaven. She then added, "He is laughing. He says he grew some hair on his chin once but you induced him to shave it off."

This was correct. Many years ago (possibly thirty) my father grew a small chin-tuft or "imperial." This did not please me and I chafed him on his changed appearance—a change for the worse, as I considered. As a result of this my father consented to shave off the offending growth. The trifling incident had completely passed from my memory but was recalled to mind by my father's post-mortem message.

C. W. HARWOOD.

FELICIA SCATCHERD MEMORIAL FUND.—As will be remembered, this Fund was originally founded as the *LIGHT* Benevolent Fund and was administered by the Editor and the late Miss Scatcherd. On her decease it was converted into a Memorial Fund, retaining its original idea of benevolence but also being devoted to the promotion of any work in which it was felt Miss Scatcherd would be interested. In view of the great stringency at the present time and our feeling that the generosity of our friends is being severely taxed from many quarters, we are reluctant to make our annual appeal under the title "Spirit of Christmas Fund." We therefore leave it to those friends who are willing to send a donation to do so, without unduly stressing the point. We recognise that just now the world is going through an ordeal which seems to entail in many quarters severe privation of means.

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.]

THE PRODUCTION OF THE "DIRECT VOICE"

Sir,—Many questions have been asked as to the method of production of spirit voices, and it is thought that the following communication given to a developing Voice Medium through a Trance Medium from the principal spirit-guide of the circle may be of general interest:—

"The supply of ectoplasm drawn from the Medium has to be greatly in excess of the demand. You see, if rightly used, as we shall use it, the quantity will be evenly distributed amongst the communicating spirits. A larynx is formed from a long tube of ectoplasm, but in order to give us sufficient both for the tube and the production of the larynx, the ectoplasm has to be in abundance; then we can also cover our own vocal organs with the substance drawn from the Medium.

"This accounts for the fact that when power is weak, our voices sound alike, as we use the common larynx, whereas if we have sufficient ectoplasm we can produce our own vocal organs to speak with as recognisable voices."

B.E.

* * *

"IMMORTALITY AND EXACT SCIENCE"

Sir,—Mr. Derek I. Schove's letter in your issue of 22nd Nov. calls for a reply. He says that 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.

I submit that it would account for much more than this. As we ourselves are spirits, living in the same universe as they, it accounts for all precognition by us awake or in dreams and whether we are clairvoyants or not, as well as for the fact that discarnate spirits seem to be more cognisant of the future than we, having further developed those powers which in us are rudimentary.

Will Mr. Schove not attempt to obtain information direct from the spirit world on this point? Did I live in London, I would certainly do so myself, but retaining, as I do, still an open mind upon the subject of mediumistic communications, I should be afraid of conscious or unconscious deception and unreliable results if I attempted such a thing without every possible guarantee of good faith on the part of the Medium.

As to the limitation imposed by the brain to a three dimensional world, in spite of the fact that that organ itself, as indeed all things in the universe, must be in reality four-dimensional, I see no difficulty here; for why should not a four-dimensional organ be adjusted to any purpose designed by its Maker?

I see no reason for appealing to fifth and sixth dimensions in regard to ethereal or astral planes. I have spoken of the fourth dimension—Time—in the sense in which it is recognised by the theory of Relativity; and I go no further than that, for I have no wish to enter the realms of mere speculation.

In your issue of 29th Nov., Captain Quentin Craufurd asks that the fourth dimension should be made clear to the ordinary man. So far as possible in short articles it has been my endeavour to do so in those I have contributed to LIGHT under the above heading, and I am sorry if in this I have failed. Will those who are puzzled read Bertrand Russell's *A.B.C. of Relativity* where they will, I think, find the best exposition of this subject yet published in ordinary language.

CHARLES W. ARMSTRONG.

Barcelona.

"IMMORTALITY AND EXACT SCIENCE"

Miss H. A. Dallas writes:—

I have read with interest the article under this heading in LIGHT of November 1st.

Mr. Charles Wicksteed Armstrong's main contention, summarised in the last paragraph, throws some light on Hauntings. In an article which I contributed to LIGHT (January 20, 1917) "Sleep and Dreams of the Departed," I quoted an instance reported to Professor William James in which the vivid remembrance of a lady was transferred to her sister, and was received by her as *audible*. The agent awoke from sleep with an intense realisation of an experience of her childhood. She said, "I was to my own consciousness the little child of years ago. I sat up in bed and called with all my voice, 'Jessie! Jessie!'" The sister, living at some distance, was awakened by hearing this voice calling her. The impression was so strong that her husband went to the door to see if his sister-in-law could possibly be there.

I have lately read an account, in Judge Troward's book *The Law and the Word*, concerning a painful vision experienced by his wife, of a man who stood by her bed and shot himself. The Judge was awakened by the report of the pistol shot. Afterwards they learned that this event had happened in that room eighteen years previously.

The two experiences may be due to the same cause: to vivid recollection, so vivid as to be literally like living again through the former experience. The effect of thought in both cases was to the recipient like actual sound.

The purpose behind this law of thought may indeed be very educative; to realise the law should be a tremendous incentive to learn to control our thoughts. Those who can control thought now may be able to guide, or suppress, thought in the future state; those who do not exercise this control here may find it very hard to exercise it there. And the re-percussion of our thoughts on other minds should never be forgotten.

ANSWERS TO CORRESPONDENTS

FRANK HOMES (Tahiti). We have your letter which is receiving attention.

EDITH G. MASON (Nice).—We cordially appreciate your kind message and would have written to you direct but you do not give your full address.

MATHILDE ABRAHAMS (Brussels).—Grateful acknowledgments. The Divine purpose in life is never defeated, and the pains we endure are always means to an end.

C. ARMSTRONG (Barcelona).—Many and sincere thanks.

CANON BEVAN.—We have to acknowledge and thank you for your letter and are making use of the cutting you send. You have inadvertently omitted to give your address or we would have written to you direct.

A.B.—The first public appearance in Spiritualism of the Duchess of Hamilton and Brandon was made in Glasgow on October 29, 1922, when she addressed the Glasgow Association of Spiritualists.

W. G. JONES.—Many thanks for the cutting. We noted several protests against the action taken in the matter, and these may prove effectual.

M.T.A.—There are several books dealing with colour-therapy, as you will see by consulting lists of psychic volumes. We suggest *Colour in the Treatment of Disease*, by J. Dodson Hessey, M.R.C.S. (Eng.), L.R.C.P. (London).

OLD READER.—We would describe the late Sir Edward Marshall Hall as a great advocate rather than a great lawyer. He did not produce any book on his psychical experiences, but he wrote the preface to Miss Kate Wingfield's *Guidance From Beyond*, and also some articles in the London Press affirming his conclusions.

Light

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A PRACTICAL REVELATION

WHILE many investigators are engaged in examining the evidence for survival, by means of study and experiment, large numbers having passed the elementary stages of inquiry and being convinced of the reality of a supermundane life, are gathering knowledge of its conditions.

We can never remember a time when descriptions of the world beyond were not given in abundance. We recall to mind some of the books issued in earlier years, full of statements weird and wonderful and of a kind calculated only to add to the perplexities of the inquirer. But in those days the channels of communication were not clear, and to plain-minded people there was an air of unreality about many of the accounts. They were too full of imagery and too suggestive of the wild romancings of the subconscious mind. The critical reader received them with reserve, as he was well justified in doing. There was a John Blunt type of reader, too, who demanded to be told something intelligible in plain English. It was not an unreasonable request, only it was a little premature. The lines of communication were still in an imperfect stage of preparation. To-day they are working much more satisfactorily.

If we were desired to offer proof of this assertion we should point to some of the more recent books, selecting for particular attention the Rev. Charles Drayton Thomas's *Life Beyond Death With Evidence*, of which a new edition has lately appeared.

It is the record of a careful, critical and painstaking investigation, followed by many communications descriptive of the life beyond, given by the author's father, a Wesleyan minister (a man of strong mind and character who passed away in 1903) and the author's sister, who had shared his psychic studies for three years before her own departure from earth in 1920.

When we compare the simple, rational and convincing descriptions given by these communicators, with our recollections of some of the old-time accounts which affronted the reason with a medley of myth and mystery and only occasional gleams of reality, we find a vast difference. It is a gratifying sign of the progress which has been made in a complex and difficult inquiry. The "jungle" has been cleared to an immense extent, and the clearance is going on all the time.

Like Sir Oliver Lodge, Mr. Drayton Thomas has availed himself greatly of the services of that remarkable Medium, Mrs. Osborne Leonard and her control, the incomparable Fedra.

He put a multitude of questions of a kind which elicited from his father and sister replies that leave little to be desired in the way of full and clear explanations of the conditions of the life beyond and the methods of communication with earth. We found especial interest in those statements which receive ample corroboration in the accounts given through other Mediums with clear minds, aided by guides and controls experienced in transmitting messages from capable communicators. There is much in that. A good deal of the old confusion arose not merely from the means of communication being in a raw stage but by reason of a certain "muddiness" of mind in the Mediums who, in earlier days, rarely sought to improve their mediumship by careful cultivation and training. Our national habit of "muddling through" difficulties may not be without its merits, but it is rather time-wasting.

As an example of the style of the descriptions given, we take—almost at random—the following answer given by Etta, the author's sister, to his question arising out of his inquiries into the nature of the etheric or spiritual body. He asked, "What exactly is your body now?" (She had passed from earth some five years before). Her reply was, "It is rather difficult to say. Could you say just what *your* body is? I term mine an etheric body, but it is one that I can see and feel. It is composed of a chemical matter of some kind, but of a different kind from yours, for your body will dissolve and evaporate. Our bodies are lighter than yours, and so is our atmosphere. But we are visible in our atmosphere as you are visible in your atmosphere. You do not see me because my body is suited to my atmosphere, but not to yours. I have not altered in features or in form; my hands, for example, look the same to me as when on earth. But my body is now entirely under the control of my will. Yours is not."

That is a plain statement, refreshingly prosaic and matter-of-fact. Is it a true statement? We are as much assured of its truth as of any statement of fact in connection with the world in which we live to-day.

SIDELIGHTS

“A Fair Deal for the Spiritualist” is the heading of a leading article (dealing with the Bill before Parliament to protect Mediums and others from obsolete legislation) that appeared in the *Bristol Evening World* of the 27th ulto. Says the journal: “Few people will be opposed to the Bill . . . none but the most biased would associate the Medium with witchcraft.” The article concludes with these words: “The protection which the Bill affords will give new encouragement to those in search of the greatest truth of all, and, while not biasing the public mind either in favour of the movement or against it, grants fair play to those professing a faith which has among its followers some of the finest brains in the country.”

* * *

Discussing the Bill, Mr. W. T. Kelly, M.P. (who introduced it in the House) says, in the *Empire News* of the 30th ulto, “I am not a Spiritualist. But I want to see justice done. . . . The present state of the law tends to encourage the employment of paid police spies—a loathsome practice. Mediums are convicted of ‘fortune-telling’ on the uncorroborated evidence of one of these persons, a most unjust proceeding. Speaking as a Justice of the Peace, I declare most emphatically that I would never convict on the unsupported evidence of a spy. Already the Government of New Zealand has passed an Act incorporating the Spiritualist Church of New Zealand and granting it the same rights as other religious bodies. Other countries are following suit. We must not lag behind.”

* * *

The *Manchester Evening News* of the 25th ulto, in a leading article supporting Mr. Kelly’s Bill, says, “We have no good excuse for allowing mental torture to be applied to those who do not happen to hold orthodox beliefs.”

* * *

Here is an experience contributed to the *Bristol Evening World* by Mrs. H. M. Pinnell of The Green, Goatacre, Calne, Wilts: “I was living in Preston, Lancashire, when I heard a knock at the door one night after I had gone to bed. I dressed hurriedly and went downstairs, and there was my brother, whom I thought was in Ireland. I was greatly surprised and warmly welcomed him. After he had kissed me, he said, ‘Now I must be going,’ and to my utter amazement he seemed to fade away into nothing. Dazed and frightened, I went upstairs and told my husband. He said, ‘You must have been dreaming, girlie!’ The same morning we received a telegram informing us of the death of my brother at 3 a.m. that morning in Ireland—the same time that I saw him at Preston.”

* * *

“My only qualification for investigation is that for the past thirty years I have earned my livelihood by weighing evidence,” says the Chief Constable of Newcastle-on-Tyne, Mr. F. J. Crawley in the *Glasgow Weekly Record*. He deplores the popular attitude towards psychic evidence of survival. Publicity-hunting conjurers or photographers who repudiate the subject are accepted as authorities, and these, strangely enough, are “found on the same platform with doctrinaires who, notwithstanding, readily declare their belief in Bible miracles. Painstaking investigations, most carefully annotated, covering a lifetime of competent investigators, are studiously ignored, although pronouncements by the same investigators in the realm of physical science would be strictly heeded. This is an absurd anomaly.”

* * *

Another alleged poltergeist case is reported, the troublesome manifestations apparently focussing themselves

around an eleven-year-old school-girl, Vera Obbard, of Hollingbourne. The *Kent Messenger*, which describes Vera as a healthy-looking, well-grown girl, and prints a photo of the child, gives a full account of the case. A representative of that paper was shown by the girl’s grandmother a variety of articles that were stated to have been mysteriously hurled at Vera, and these included nuts and bolts, staples, buttons, clothes-pegs, pieces of coal and chalk, and brickbats. Vera stoutly denies being implicated in these activities, and there is evidence that, in many cases, she could not have propelled the missiles. Search outside the house while these things were in progress, failed to produce any indication of the culprit. Dr. and Mrs. S. H. Lucy, of Pencourt Manor, Hollingbourne, confirm the story in part.

* * *

Mrs. Lucy, the Doctor’s wife, is quoted as follows: “We saw several people standing round, and as the cottage is in my church magazine district I went to enquire what the trouble was. I found all the cottagers in a state of terror, and the girl, screaming with fright, in a neighbour’s house. There was no doubt about the reality of the missiles for one of them hit me on the head. I went again later, and took Vera home with me, as I thought it would do her good to be away from the cottage for a while. She came down to my house to have tea, and seemed perfectly happy while she was with me.” Dr. Lucy, it is stated, searched the woods with a gun, but found nothing. He expressed the view that a practical joke had been perpetrated.

* * *

The *Kent Messenger* remarks, “Be that as it may, it brings no nearer the solution of one of the most baffling mysteries that has ever set tongues wagging in a Kent village. Similar stories, usually of children or young people, with whom strange happenings are associated, are told from time to time in the newspapers. In 1928, at Bethersden, stones, pieces of coal and other objects, were said to act in a peculiar manner when a lad of eighteen was in the vicinity. Furniture was said to jump about in his bedroom, and a heavy pitcher, the story went, jumped up and made a hole in a galvanised roof. Five or six years ago a sensation was caused in Maidstone by mysterious happenings at a house in Malling Terrace, Queen’s Road. The brass knobs from a girl’s bedpost were said to have disappeared in the night and appeared in another room. Crockery rattled without apparent cause, and other strange phenomena were observed. A few weeks ago weird manifestations were said to have taken place at a house in Northgate, Canterbury. Furniture vibrated to such an extent that people declared they had been thrown about, and pieces of coal were said to have been thrown at policemen.”

* * *

Sir Oliver Lodge lectured to the Salisbury branch of the Church of England recently. The Dean of Salisbury presided, and a large gathering was present. In the course of his address, which is fully reported in the *Western Gazette*, Sir Oliver Lodge said: “We do not get a real notion of the universe with our present senses. We get only a limited notion of the universe. We are spirits incarnated in matter here and now for a time. Ultimately we shall go on with our space bodies or ether bodies and leave matter behind.” Sir Oliver remarked he believed this to be true because he had got into communication with those who had left this planet, who had lost their own instruments but borrowed another and been able to say that they still existed. “You may not believe it,” he said, “but it is true. It is not easy to get into communication with them. We have no means of forcing them to speak to us, but they like to do so and if we give them the opportunities they take them, just as a person in a distant land likes to send a telegram or a letter to his friends.”

FRAUDULENT MEDIUMSHIP: AN EXPOSURE

[We have received the following communication from Mr. M. Barbanell on behalf of himself and his fellow-sitters at the seance described. The original account with the signatures is in his possession].

In consequence of numerous reports, a sitting was arranged with Mr. Stirling Campbell at 22, St. John's Road, Golder's Green, London, the house of Mr. Hirst, on Wednesday, the 26th November. All the sitters agreed that there was not one genuine manifestation, but nothing was said to the Medium, and a further sitting was arranged for the following Thursday, the 4th December, at which all the undersigned were present.

The electric light was extinguished and Mr. Campbell offered an invocation, then asked for a hymn. "Onward Christian Soldiers" was sung. The first "voice" claimed to be "Rama," a guide, who greeted us in Hindustani, which was interpreted by the Medium, who had already mentioned that he had lived in India.

"Rama" asked whether there was anything we wanted. Mr. Barbanell asked whether it was possible to have a "materialisation," as at the previous sitting. "Rama" said it was not possible, but he would arrange one for the next sitting. The next "voice" claimed to be "Jock McKay"; speaking in a Scottish accent he asked for a livelier tune, and started "Roaming in the Gloaming," accompanying us throughout. The trumpet came to Mr. Barbanell and a voice said, "Hamid, the lifegiver; I am concerned about your welfare; I want you to repeat my name ten times every night, H-A-M-I-D," then gave detailed breathing exercises.

Mr. Barbanell thanked him, and "Rama" said, "He is your guide and a very high spirit, Mr. Hirst." (It is necessary to explain that at the first sitting Mr. Campbell erroneously assumed that Mr. Barbanell was Mr. Hirst, and nothing was said to disillusion him). "He will develop you."

"What for?"

"For public speaking," was the reply.

"Thank you very much," said Mr. Barbanell, "for I am very nervous in public."

The trumpet moved in the direction of Mr. Challis, and a "voice" distinctly said "Harry," which Mr. Challis, to encourage the voice, accepted as his name, although his real name is Arthur; he asked "Is there a message?"

The "voice" said "Dear!"

Another sitter suggested it might be his mother. Immediately the voice said, "Mother, dear!"

Mr. Challis thanked the "voice" and said it was the first time of communication, with which the "voice" agreed.

"Is Dick there?" he asked. Immediately the same voice said it was "Dick," and added "Can you feel my materialised hand?" At the same time a hand touched Mr. Challis's hand.

The trumpet came in Mr. Barbanell's direction, and was followed by a hand touching his knees.

Soon after he saw an illuminated hand moving towards him. This was clearly seen by Mrs. Glenn on his left and Mrs. Ridley on his right. His suspicions confirmed, Mr. Barbanell took the illuminated hand in his left hand and held it, simultaneously switching on an electric torch with his right hand. This was immediately followed by Mr. Sedler switching on another electric torch. Both torches revealed Mr. Barbanell holding Mr. Campbell's left hand, and his (Campbell's) right hand holding the trumpet to his mouth. Immediately he dropped the trumpet, and a look of consternation appeared on his face. He hesitated, held his stomach and said, "You've hurt my solar plexus. I'm done!"

A few moments later he stood up and lit a cigarette; immediately all the sitters accused him of fraud. The identity of the various sitters was then disclosed.

Mr. Campbell began to bluster, protesting innocence, and asked our intentions. He was informed that this exposure would be published. A search was suggested by some of the sitters, to which he readily assented, but it was considered that such a search would be valueless and would have no bearing on the alleged phenomena which had taken place. Had there been a repetition of the so-called "materialisations" of the previous sitting, a search would then have been valuable.

The undersigned are also unanimously agreed on the following:—There was no evidence of any psychic phenomena at the sitting. All the alleged "spirit voices" were obviously Mr. Campbell's. All the trumpet manipulations, which were never out of his range, were accomplished by him.

The hand, seized by Mr. Barbanell, was illumined by the phosphorescence from the interior of the wide end of the trumpet.

It is interesting to mention that Mr. Challis's mother is still alive.

The sitting commenced at 8.55 p.m., the exposure occurred at 9.30 p.m.

The trumpet used was made of cardboard, in three sections, the exterior being covered by an adhesive black material resembling sateen. The sole source of illumination was the phosphorescence already referred to. The trumpet when extended measured approximately three feet.

F. HAWKEN.
(Mrs.) A. HAWKEN.
A. CHALLIS.
(Mrs.) M. CHALLIS.
(Mrs.) I. GLENN.
(Mrs.) H. J. RIDLEY.

(Mrs.) B. HIRST.
A. O. HIRST.
R. J. O. HIRST.
J. SEDLER.
M. BARBANELL.

A DEATH-BED VISION

A New York correspondent sends us an extract taken from the *Life of Charles W. Eliot* by Henry James, in which it is told that on the 15th or 16th of August, 1926, Eliot "suddenly and quite simply informed his son Samuel that he was going to die on the following Saturday." He had made known his desire for a simple ceremony in the Union Church at Northeast Harbour, a funeral service at the College Chapel in Cambridge, and interment at Mount Auburn. He added that it would be better for him to die on Saturday because the family and others who might have to go to Cambridge would find the Sunday train more convenient than the week-day train. During Thursday and Friday he remained for the most part unconscious. Saturday arrived and brought no change. On Sunday morning, August 22nd, he was able to recognise members of his family and spoke to them intelligently, eventually relapsing into a doze. After lunch, the nurse being alone with him at the time and he sitting up in bed, he said "I see father!" The nurse, naturally surprised by such a statement, went over to him and asked whether he wanted anything. The account goes on to say that a shadow passed over his face as he made an effort of attention and murmured, "No, nothing." Then, after another pause, he said, "I see mother!" A moment later his head sank upon his breast. . . .

ERRATUM.—The Rev. G. Vale Owen draws attention to a misprint in his letter in *LIGHT* of December 6th. In the sentence, "What would Einstein say? or Jesus?" the last word should have been "Jeans."

NOVELISTS DISCUSS SURVIVAL

SPIRITUALISM was publicly discussed by well-known novelists at Caxton Hall on December 4th. The meeting was one of the series of lectures arranged by the Survival League, the first of which was reported in our last issue. The Chair was taken by Miss CONSTANCE HOLME, the well-known writer.

The first speaker, Mrs. CHAMPION DE CRESPIGNY, told of her introduction to the subject. She had been interested philosophically in the matter for a number of years, and had intuitively accepted the idea of communion between the worlds, but had not obtained any confirmation in the seance room. On the advice of an acquaintance she visited a well-known direct-voice Medium. Her late husband spoke through a trumpet, and a brief conversation was held, but Mrs. de Crespigny, though impressed, was unconvinced. When the voice said, "Thank you for the flowers!" she put a test question: "Do you mean the flowers I put on your grave?" The answer seemed to be in the affirmative, and Mrs. de Crespigny went away bitterly disappointed, for such an answer was incompatible with the facts. Very soon afterwards a friend, Col. J. brought her news: he had visited the same direct-voice Medium, and during the sitting, Mrs. de Crespigny's late husband had manifested, saying: "My wife has gone away believing it was not I. She thinks I said that she put flowers on my grave; that is a mistake. I had no grave. I was cremated." Then the communicator gave Col. J. a message for Mrs. de Crespigny which she recognised as overpoweringly convincing. It concerned matters that only she and her husband could have known. At later sittings, said the speaker, her husband had abundantly proved his continued existence, and had been able to speak to her in the direct voice without the use of any trumpet.

Mrs. C. A. DAWSON SCOTT then told of her own personal experiences. On one occasion at a seance the control spoke of a daughter in spirit life, aged twenty-eight, and called by the name of Joy. "It was true that I did have a still-born daughter," said Mrs. Dawson Scott, "and I would have named her Joy, but I disputed the age, being quite certain that she was not born so far back as twenty-eight years." The reply came, "Look up your records!" Later, on turning up the date she found that Joy would have been exactly twenty-eight years old.

Miss WINIFRED GRAHAM related her experiences with George Valiantine at the home of Mr. and Mrs. H. Dennis Bradley. She and Mr. Valiantine sat opposite each other in broad daylight. Through the trumpet came a voice saying, "Hullo, Winnie!" It was a peculiarly characteristic voice, and that in itself was almost convincing. She recognised a young soldier relative, killed in the War. His remarks showed an intimate knowledge of personal family matters that could not have been known to the Medium. She told of her acquired faculty of inspirational writing, which enabled her to get daily messages from her late father, and in conclusion read a letter she had received from a young naval officer stationed in China. He described his amazement at a recent experience which happened when he and three fellow-officers were in hospital. One of their number was uttering peculiar sounds in his sleep, and these noises were recognised by the onlookers as forming Morse-code signals. They were written down, and when afterwards deciphered, proved to be comprehensible messages, purporting to come from the sleeping man's dead father.

Miss HENRIETTE LESLIE spoke of the character of one of her novels; she had hit on the unusual name of Hironnelle for this character. Long after, her husband, while looking up some ancient records at the British Museum, discovered that the house in which they lived,

RAYS AND REFLECTIONS

Of a certain great religious community I read that those who join it are given much of liberty and opportunities of happiness. All that they are asked to give in exchange is their reason. It would seem as if in many cases this was asking for very little.

* * *

Spiritualism (so a critical correspondent maintains) seems to be in danger of losing its simplicity. He illustrates his point by reference to certain published writings dealing with our subject; these he calls "highbrow" and "pseudo-intellectual." Such elements, he feels, will damage the cause of truth; the inner spirit will be stifled under a deadweight of lofty scholasticism and academic grandiloquence.

* * *

As to this alleged "deadweight" of highbrowism, I could say much. It exists, in some measure, at one end of the scale; but at the other there is an equally unwelcome hindrance in the way of insipidity and "dumbness" (I use the word in its American sense). In the long run the two things probably cancel each other, as is frequently the way with mutually antagonistic extremes. I agree with my correspondent in one point: our subject is simple at the core; it is founded on a recognition of the great reality—Spirit. From Spirit to spirits is a step downward in the great scheme. Intellectualism, "highbrowism," may hinder the flow of Spirit; so may other forms of human error; but it is merely a temporary check. Despite the dams of human dulness and perversity, the healing flood reaches us, a radiant river of light whose mystic source lies somewhere in the unseen.

* * *

Just as the nervous actor frequently suffers from stage-fright before making his entrance, so, in a manner of speaking, does the Medium suffer prior to a seance. But not always. I have known people endowed with excellent psychic gifts who showed the utmost *sang-froid* on such occasions, and who confessed to having none of these disturbing qualms. Certain Mediums, however, appear to have a slight nervous reaction after the seance, (as, indeed, do certain actors after their performance, so I am assured by those in the profession). It would seem that each person is a law to himself in these matters. The presence or absence of this "stage-fright," however, is not necessarily a criterion of performance, though it is generally agreed among stage-folks that the actor who *never* suffers from the complaint is usually a poor performer.

D.G.

OBITUARY.—SIR KENNETH MACKENZIE, BT.—As we go to Press we learn with regret that Sir Kenneth Mackenzie, Bt., passed away after a short illness, on Dec. 5th. We hope to give brief particulars of Sir Kenneth's life and work in a later issue.

Continued from previous column.

and in which the novel was invented, had once been occupied by a French priest having the name of Hironnelle. This incident, remarked the speaker, was not perhaps evidential, but it seemed suggestive, and, taken with other experiences of a subliminal order, had left her with a profound conviction of the reality of unseen life.

Mr. H. DENNIS BRADLEY, on being called upon, without notice, to address the assembly, spoke of the invaluable services of Mediums, and deplored that their work was too frequently ill rewarded.

BOOK NOTES & REVIEWS

"THE CREATIVE POWER OF THE MIND," "CONSTRUCTIVE CHILD TRAINING," "SUCCESSFUL ACHIEVEMENT":—Christian D. Larson. (L. N. Fowler & Co.; 1s. 6d. each.)

Of these three little books I like best the *Constructive Child Training* which contains much that—put into practice—would be of undoubted benefit to the child. The other two books cover to some extent the same ground, though treated from a different angle. The latent powers of the mind and the subconscious are stressed, and though the books are not put forward as being scientific contributions to their subjects, yet the general tone is healthy and stimulating.

H.E.H.

* * *

"THE MENTAL PHENOMENA OF SPIRITUALISM," by the Rev. C. Drayton Thomas.

"THE PHYSICAL PHENOMENA OF SPIRITUALISM," by Stanley De Brath, M.Inst.C.E. (L.S.A. Publications, Ltd; 1s. each volume.)

These two handbooks, though mutually distinct, form together a valuable reservoir of information on general psychic phenomena. In each case the author has made himself master of his subject, and as both writers are well trained in the presentation of facts and ideas, their readers will find abundant satisfaction in their pages. Comprehensiveness is not possible in the short compass of these booklets, nor has it been attempted. The main features and issues, however, have been expertly and attractively treated. As an introduction to spiritualistic phenomena there is perhaps no better value than these two excellent shilling handbooks, which form part of a series of similar volumes published by L.S.A. Publications Ltd. Being more than primers, they will be welcome not only by the newcomer into our subject, but by many who have made considerable advance into an area of study that is highly complex. The lecturer on psychic subjects, too, will find them of great help. *The Physical Phenomena of Spiritualism* and *The Mental Phenomena of Spiritualism* are two volumes that should find a place on every psychic student's bookshelf.

F.E.C.R.

* * *

"PSYCHIC SELF-DEFENCE. A STUDY IN OCCULT PATHOLOGY AND CRIMINALITY." By Dion Fortune. (Riders; 7s. 6d.)

This is what may be termed a psycho-medical work. It deals from an "occult" point of view with the diagnosis and treatment of psychic ailments. No doubt there are diseases which have their origin in psychic rather than physical causes, and as stated by the authoress, and confirmed by the experiences of Stainton Moses, dabbling with the "occult" makes people peculiarly liable to such kinds of illness. On the other hand, it is easy to mistake a complaint, which is really due to purely physical causes, for a case of psychic influence; a point on which stress is frequently laid in the book. The authoress states in the Preface that she relies on cases which have come within the range of her own experience and which she has been able to examine. There are some passages, especially in the early part of the work, which may create a false impression that she is exaggerating the dangers, but she exercises so much restraint and moderation in her descriptions and discussions of cases that she may be acquitted of any sensational motive. She shows a refreshing quality of common-sense and humour. In pp. 161-164 she insists on the necessity of consulting a member of the medical profession as the first stage of an enquiry and sums up part of her argument with, "Why trouble to exorcise the earth

elementals with ritual if you can do it with a pill?" Some readers will demur to such of her theories as depend on a belief in reincarnation; others will doubt whether the experiences which she describes were really so objective as she regards them. The book is not suitable for a reader with an unbalanced mind; because, though there is plenty of good advice which should dispel delusions, such a patient is more likely to be influenced by the descriptions of psychic phenomena and to feed the imagination on the belief in similar causes for his own symptoms. It will be interesting to a student of the "occult" and to an enquirer with a very open mind. It is well written and the opinions are expressed tentatively rather than dogmatically.

A.W.T

Miss Helen MacGregor and Miss Margaret V. Underhill left for Italy on December the ninth and expect to spend a short time both in Rome and Florence. They will also make a brief visit to Paris before they return to London, about February the first.

Many readers will soon be faced with the problem of selecting Christmas presents. Attention is drawn to the many charming pianoforte solos of Carlyon de Lyle. One or more of these would make a welcome and gracious gift for a musical friend. The prices are from 2s. each. Messrs. Swan & Co. Ltd., Music Publishers, of 29, Gt. Pulteney Street, W.1. will supply a catalogue of these graceful compositions, many of which are of impressionist origin.

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VOL. IX. No. 3.

OCTOBER 1930.

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