

Light

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NOTES BY THE WAY

A NIGHT OF STARS

"CHILL PENURY" has "repressed the noble rage" of many of us—we take it that by "noble rage" the poet of the "Elegy" meant enthusiasm—but it cannot quite "freeze the genial current of the soul." Yule is at hand, and if its fare be more meagre than of old, we can still keep a cheerful temper. If there are "haunting spectres" in the world without—war and famine and other dismal things—we can turn from the spectacle to meditate on those ministering spirits, those "affable, familiar ghosts" who were once inhabitants of this world, our friends and kinsfolk, who have passed out of the shadow of our night, but who return to us, some of them, splendid with the radiance of other worlds. There are indeed many lights in the darkness. There are signs of the coming of a better world-order. And the coming of Yule brings with it always a message of peace. The night is still dark, but it is a Night of Stars.

* * *

APPORTS—THE MORAL FACTOR

WE have personally very little experience of apports, that is to say, objects brought into a seance room or elsewhere by supernormal agency. In the few instances we observed of the bringing of flowers or fruit we could not be quite positive that these were genuine cases, for the test-conditions were not stringent. But there is of course a great amount of evidence that such things *do* happen. Professor Richet is amongst the witnesses, and his testimony is mentioned in the (October) issue of *Psychic Research*. It is noteworthy that apports are usually of very little intrinsic value, for the unseen operators point out that for moral reasons the things must not be stolen. We have seen many apports and nearly always they were of small value. Mr. Iltyd Nicholl, it will be remembered, has a large collection of miscellaneous articles which were mysteriously brought to him. If at any time any article of real value is brought—and that is but rarely—the communicators usually explain that it was nobody's property. A case in point is that related by *Psychic Research* which reminds us that Walter, in bringing an antique brooch to one of the sitters at the Crandon circle, said "he had only robbed an ancient corpse—which was no worse than the work of the average archæologist!"

* * *

THE NATURE OF PERSONALITY

IN the penultimate lecture of his series on "The Psyche: its Factors, Functions and Possibilities," the Rev. Ethelbert Goodchild, who had already traced the ascent of the psyche from its beginnings in the amoeba to the human stage, took up the question of personality, pointing out that it was the product of an immense number of factors,

only a few of which were known. He claimed that the individuality in man represented the inheritance of the past, and that personality was the exploitation of that inheritance in the interests of the future. Personality, he said, was not a *product* but a *process*, continuously creating a higher reality by the progressive utilization of the latent forces of the Universe. Rather curiously, Captain Bartlett, although he had neither heard nor read Mr. Goodchild's addresses, in his own lecture on the following Wednesday ("Whence and Whither"), brought in some points which were recognised as having an instructive bearing on Mr. Goodchild's statements—as when he referred to the inherited memories carried by the living cells in the human organism. Captain Bartlett narrated some personal experiences of this transmitted memory, finding in them a suggestive explanation of the reincarnation theory. This, as we recall, is the explanation given by Mr. Oswald Murray in *The Spiritual Universe* where he says that "the only truth in the reincarnation theory pertains to the life-history of atoms of matter." But, remembering Myers' phrase, "the abysmal depths of personality," it is clearly necessary to proceed with caution, for, as Mr. Goodchild observed, there are so many factors of which we are ignorant.

* * *

FACT AND FANTASY

A LITTLE time ago we quoted, with approval, a passage from *Something Beyond*, a book of outstanding merit, by the Rev. A. J. Webbing, who, noting that "superior people" dislike the material element in Spiritualism remarks that "man's most exalted spiritual and mental strivings ultimately involve him in sheer moonstruck fantasy unless they keep in contact with actual matter-of-fact." That is worth repeating at a time like the present when we find so much in psychical literature which is cloudy and speculative. Some of our facts may appear to the "superior people" as being a little on the crude side, but they *are* facts, and consequently much more valuable than beautiful romancings without any substantial basis. And the facts will seem no longer crude and uncouth when they have become familiar to the ordinary man and woman, for facts have a way of ultimately adjusting themselves to the fabric of life-experience.

* * *

THE REPETITIONS OF HISTORY

WE were reading lately—it was in Sir Edward Parry's *The Gospel and the Law*—that the Egyptian bureaucracy of the Pharaohs was a highly-civilised and complex administrative machine. It could docket, initial and file in pigeon-holes in a way equal to anything our own officialdom can do. And we have also read, in articles concerning the ancient magical practices, that the old magicians produced what we should now call "genuine phenomena" but that there were sham magicians who carried out ingenious frauds counterfeiting the true magic. Further, we are told that among the sceptics of those days—for every age has its unbelievers—many regarded even the true manifestations as being due to clever tricks. For instance, lights would fly about the room in which the seances were held—just as they do to-day—and these were accounted for by the theory that birds were let loose with some luminous substance attached to them. How familiar it all sounds and how suggestive of some of our own experiences to-day!

ATTITUDE OF JUDAISM TO SPIRITUALISM

IN a paper read before the Jewish Society for Psychic Research, London, Mr. A. Victor, honorary secretary, stressed three issues—namely, that Judaism believes in the fact of Survival; that Judaism maintains that communication is possible; and that Judaism does permit communication under proper conditions.

In the course of his paper, Mr. Victor dealt with an attack on Spiritualism by the Rev. M. Bloch, B.A., minister of the Portsmouth Synagogue, published recently in *The Jewish Chronicle*; and in support of his contention that Judaism permits psychic research, quoted the pronouncements of Rabbi Dr. A. E. Silverstone, M.A., D.Ph., minister of Southport Synagogue.

Mr. Bloch had asserted that the Spiritualistic cult was definitely condemned in the Torah, the Talmud and by later Jewish sages. His *pièce de résistance* was the phrase from Deuteronomy: "There shall not be found amongst you any one who offereth his son or daughter by fire, a practicer of divination, a worker of hidden arts, an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a consulter of the dead."

"I have no doubt," said Mr. Victor, "that Mr. Bloch, like other students, must have asked himself what justified such prohibition, and that in an endeavour to find the answer he has come across a reference in the Talmud in the following terms:—

"Certain people were wont to fast and stay the night in a cemetery so that an unclean Spirit of the dead might rest upon them and reveal the future . . . Nachmonides, in one of his discourses, on the authority of those who are familiar with sorcery, describes the process as follows:—A man and a woman stand by the grave, one at the head and the other at the foot, holding a little bell between them, pronouncing formulas of adjuration and sounding the bell. The woman watches, and the man enquires, and information is given to them of what will happen to them in the near future, as Saul enquired of the woman who had a familiar spirit."

"We see now," Mr. Victor continued, "how easy it is for our critics to misunderstand us. If we, who are anxious to demonstrate the truth of Survival, had to resort to the many noxious habits here related, then I would join whatever power I possess to theirs in decrying such practices.

"TOO PREPOSTEROUS FOR ANYTHING"

"But I wish to ask in all seriousness—Is there an intelligent and sane individual alive to-day, who for one moment imagines that these are our practices? Can you for one moment imagine, shall I say, Sir Oliver Lodge and Mrs. Champion de Crespigny standing one dark night at Willesden Cemetery, at each end of a grave, tinkling a little bell between them, in order that they might have the truth of Survival? Such a conception is too preposterous for anything. Can you imagine Mrs. Estelle Roberts going without food and sleeping in a cemetery all night to be able to give the world the evidence she does?"

Rabbi Dr. Silverstone had made the following statement for the benefit of those seeking an unbiassed survey of Judaism's attitude to the matter:

"A direct Biblical prohibition confronts us: 'Turn ye not unto the Ghosts nor unto familiar spirits?' To consult a spirit or enquire of the dead is forbidden. Does not this debar Jews from a study of Spiritualism? *By no means.* The practices of 'Ob,' 'Yedeoni' and 'Deresh el H'misem' (enquirers of the dead) were forms of idolatry and were on that account prohibited. That this is so is clear from the ruling of Maimonides (based on Sanhedrin). He writes: 'What is the 'Ob' cult? Standing and burning a known incense, holding a myrtle rod, or taking a skull of a dead person

and burning incense to it. What is the 'Yedeoni' cult? Placing a bone from the bird 'Yeddoa' in his mouth and burning incense. All these are forms of idolatry. What is an 'enquirer of the dead?' He who starves himself and sleeps in a cemetery so that a dead person may appear to him in a dream.

"These practices were therefore forbidden, because they were idolatrous. In any case, there is no prohibition against study and investigation for scientific purposes. The Talmud, commenting on the verse 'Thou shalt not learn to do after the abominations of these nations,' remarks, 'Thou shalt not learn to do but thou mayest learn to understand.' Even definite abominations, though forbidden to be practised, are permitted to be studied. The great exegete and Bible commentator, Obadiah ben Jacob Sphorn (1475-1550) writes: 'Seek them not out (ghosts and familiar spirits) to be defiled by them, but you may seek them out to know their character.'

"There need therefore be no qualms as to the permissibility of interesting oneself in the investigation of Spiritualistic phenomena. That the investigation would bear fruit cannot now be doubted in view of the mass of evidence available."

In summing up, Mr. Victor quoted Dr. Silverstone as saying: "The conclusion that one inevitably arrives at in face of all the evidence, is that Spiritualism deserves closer attention and more serious consideration, and that it will repay further scientific investigation. It is a mistake to assert dogmatically that Spiritualism does not deserve any attention at all, that it is beneath consideration. No preconceived notions must debar an unbiassed survey of the subject. Progress in Science would be impossible if the mind would restrict its field of enquiry, and not allow the dislodgement of certain ideas that had become fixed in it."

PSYCHIC PHOTOGRAPHY

Lecturing to the Glasgow Association of Spiritualists on "The Science of Psychic Photography," Mr. J. B. M'Indoe, president of the S.N.U., said that as a science they were only at the initial stage, verifying and tabulating facts. Their theories were of the most tentative kind, some conflicting, none capable of general application.

All capable investigators agreed that genuinely super-normal results were obtained. The results indicated at least three processes as probably employed.

The first involved the posing of a form before the lens; the second, the moulding of a form, or its graphic presentation on some flat surface, and the transfer of an image of such a form to the plate, by rays emanating from or reflected by the form; the third implied the projection of some kind of thought image or visualisation on to the plate.

Actinic light was clearly not the agent employed in many cases, but it seemed impossible to account for the production of coloured "spirit" photos, by any of the colour processes, unless on the assumption that actinic light was the agent.

Intelligence was manifestly at work, and its ultimate purpose was to prove survival, by using the photographic plate to furnish evidence of identity.

Mr. M. Beversluis, of Arnhem, Holland, writes urging that all Spiritualists should write to the League of Nations at Geneva expressing the view "that all war is crime and murder on a great scale and all armaments a menace to peace," and urging the Conference on Disarmament to "bring about total disarmament in the whole world."

SCATCHERD MEMORIAL FUND.—We acknowledge with thanks a donation of £2 from A.M.D.

NEED FOR TRAINED CONTROLS

MRS. C. A. DAWSON SCOTT ON MESSAGES FROM THE "OTHER SIDE"

THE few sittings with Mediums I have had have been used by me either for a chat with old friends or to obtain knowledge. Conviction I already had, also plenty of evidence to support it, what I wanted was an understandable account of life as enjoyed beyond the black door of death.

I met, however, with several disappointments, and it is because I suspect that in this I do not stand alone that I am uttering this plea.

Have the people on the Other Side any organization which deals with the training of Controls? We who believe in the Demonstrability of Survival after Death do not any longer need evidence, but we are interested in what we can learn of the world to which we go. Unhappily, we receive widely differing statements from people who, though they admit they are not giving us their real names, believe that we should not question what they say. To give you an instance of what I mean:

"We build for ourselves houses by means of thought. In other words, we think our houses," said one control.

"I assure you our houses are perfectly real," said another, "why will you persist in calling them 'thought houses?'"

Later, in reply to my question as to whether I had a Guide, one control said, "Certainly you have," whereas another informed me that I had none. In order to clear up the matter I asked a third who said:—"You have a person interested in the work you are doing. Therefore it may be said that sometimes you have a guide and sometimes not."

It stands to reason that I should not have had to go to three different Mediums before I could obtain an answer to such a simple question.

Not only are these armchair controls very disappointing from the matter of their addresses, but frequently also from the manner. Often they are foreigners with an inadequate knowledge of our language.

To give you an instance. A short time back one of them, in addressing a number of students, said of something—"That can never be."

I asked, "What do you mean by 'never'?"

"A long time," said he, and continued the address, presently remarking "Everybody here—"

"What do you mean by everybody?" I queried.

"A large number of peoples—You must excuse my bad English."

What I am asking of the heavens above and their inhabitants is—"Is there no organization, no administrative brain, able to save us from futilities of this kind?"

Many people nowadays can communicate directly with those who have passed on and surely they might make known our needs. We want intelligent controls, trained and educated controls, people who have been given (after training) leave to speak. Also, we want the control who is using the trance Medium as a club armchair to be not only discouraged, but forbidden.

I am willing, when I go on, to help with the administration of some such College for Controls, but why should our friends on the other side wait till I'm ready? I would beg and pray them to get on with a very necessary piece of work.

C. A. DAWSON SCOTT.

The Survival League,

McKenzie House, 125, Alexandra Rd., N.W.5.

FUNCTIONS OF THE PSYCHE

THE Rev. Ethelbert Goodchild, M.A., delivered the tenth and last lecture of his series on "The Psyche: its Factors, Functions and Possibilities," to the members and friends of the London Spiritualist Alliance, on Monday evening, Captain Dampier presiding.

In the course of his address—which covered the final issues of his theme on the objective side of the matter—the lecturer said that human personality could be defined as the projection of individuality on the screen of the Universe: that was to say, it was not a specific area or volume, but a kind of super-film created bit by bit by the stimulation of the psyche which, once completed, was susceptible of re-integration at any time and in any place. This analogy with the cinema screen he elaborated in an interesting way, pointing out that the projection of this dual part of the personality could be described as a kind of materialisation of immortality. The latest scientific inventions in connection with film photography and television rendered permanent and objective those activities of our lives which had hitherto been vague or imperceptible. It meant a conversion of the subjective side of life into material reality.

Dealing with the great Prophets of the past, he said that Jesus Christ was one who illustrated in the highest degree the possibilities of the psyche. To-day, mankind was just beginning to realise the potentialities of the psyche as a progressively demonstrable fact. Science has shown that the atom, instead of being—as was once supposed—a mere inert component of matter, was a field of energy and this suggested the illimitable possibilities of the psyche for the exploitation of the latent forces of the Universe.—D.G.

THE OBJECT OF EDUCATION

Education to-day is too frequently based on mere utilitarian considerations, but in the longer view it is entirely insufficient to aim at making a competent business or professional man or even an efficient workman. The object is to build not only for some forty years of active exertion, but for evolutionary progress. The greater aim includes the less, but not *vice versa*.

We have to progress for lives upon lives until perfection be reached, and a few score years upon such a time scale is but a minute or two out of a long day. Humanity has been on this earth for a million years and we start our histories with the Celts and the Saxons, so also we educate for an active forty years instead of the ages ahead.

Education should certainly be for the next world as well as this. Character is good, but it is not enough; the dynamic is Spirit, originating in the unseen and playing like a vital force continually upon the individual. At present this cannot be achieved because the instructors themselves are uninstructed (*Quis custodiet ipsos custodes?*), but it must, and in time will, be done.

H, ERNEST HUNT.

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SPIRITUALISM AND EXTRANEIOUS SUBJECTS

To the Editor of LIGHT.

Sir,—Would you kindly allow me a little space in which to answer letters signed T. Kirby, M. Barbanell and Hylda Ball appearing in the issue of LIGHT of November 27th, as criticisms of a few lines of my own recently published by you under the heading "A Plea for Simplicity."

I would have preferred to answer Mr. Kirby's letter with the seriousness due to the subject, but the nature of the questions he has put and their irrelevance to anything said by me renders such a course impossible.

Firstly, he asks if I "imagine that mere knowledge of life after death is the sufficient passport to heaven." I may possess a low order of intelligence, but even a child of twelve, while replying in the negative, would regard the question as ridiculous.

He then wishes to know if I believe "that the teachings of the Seers and Saints are to be thrust aside as of minor importance." I must confess myself in total ignorance as to the views of any Seer or Saint on the various "isms" mentioned in my letter. In any case, I doubt if they would advocate confounding any of them with Spiritualism.

Mr. Kirby then enquires if I "think that in Paradise there will be tame deer to chase, beefsteaks to eat, alcohol to imbibe." I think all of these things just as improbable as that I shall be able to order a glass of milk and a bath bun from a waitress with a "glad eye."

Finally, he reminds us that "God has given us the glories of sun and stars, the wonders of land and sea, flowers to rejoice in, etc." Quite so! But, while I absolutely adore the beauties of Nature, I cannot help asking Mr. Kirby what all this has to do with the matter under discussion? And it seems to me that, in the words of the old song "The flowers that bloom in the Spring . . . have nothing to do with the case."

"BEES IN THEIR BONNETS"

To turn to Mr. Barbanell's letter. The one-time description of Spiritualists as a "set of cranks with bees in their bonnets" seems to have rankled in his mind, and I agree with him that it is most unpleasant that we should be regarded as people with "a tile loose." But what is more likely to provoke this description than the tacking on to our beliefs of a crowd of "isms" which, *in the opinion of the world in general*, are mostly fads and fancies? He reminds us that the speakers at the Albert Hall are devoting their time and energy to preaching many of the things which I mention. Exactly! And that is just what many of us deplore. Surely, when not more than five per cent. of our countrymen are ready to admit the proofs which he mentions, and when not one half of our people have had those proofs adequately explained to them, these able and gifted persons would be better employed if they confined their efforts to converting the bulk of the population to the main truths of Spiritualism itself. Once these main truths were accepted and fully understood, the abuses to which Mr. Barbanell refers would melt away like mists before the sunshine.

Mr. Barbanell goes on to state that "Spiritualism is a religion of reform" whereas most Spiritualist speakers are insistent that Spiritualism is not a religion in any sense of the word; and as to reform, the measures which he, a Socialist, would adopt to ameliorate the conditions of life in this over-populated, over-taxed and largely poverty-stricken country vary greatly from those which I, a Conservative, would employ in order to secure the same ends. But this is a political question, and just as I have no right to advocate my views on the subject from any Spiritualist platform, so I maintain that he has no right to air his from the same place.

To deal with the questions of war, meat-eating and blood-sports would require another full column of print, so I must relinquish my intention of replying to the

letter headed "Whittling Down." Suffice to remark that Christ himself ate meat, drank wine and, on one occasion at least, showed a distinct interest in the catching of fish. Furthermore, He neither meddled in politics nor attempted to interfere with the sports of the people, brutal as these latter undoubtedly were. He recognised in short that since "the Kingdom of God is within you" all reforms to be lasting and effective must come from within; and He therefore confined His preaching to the uplifting and regeneration of the human Soul.

J. C. ROBERTSON, Lt.-Col.

STICK TO SURVIVAL

Sir,—Lt.-Col. Robertson is getting into a warm quarter so let us hasten up a reinforcement and endorse the gallant officer's remarks regarding "cranks." Personally I am against hunting, but less than one per cent. are interested in it. Food reforms are another thing. Let us move carefully. Evolution where hurried means revolution.

Mr. Kirby implies certain diet is unknown in Paradise—"and, if not in heaven, why now?" Well, presumably there is no necessity to eat and drink at all in Heaven, so why eat and drink at all now?

Mr. Barbanell thinks after 83 years our case has now been proved. To *some* only. Not until survival is demonstrable, without human Mediums, as a scientific certainty as unfailingly as ordinary telegraphy and wireless now are, will our case be proved beyond all doubt. Fifty years ago telegraphy and wireless were not "accepted" as proved. With human survival we are dealing with forces infinitely more subtle.

Don't be impatient. Give us another two hundred years please, and, as the gallant Colonel says, *stick to survival*.

VIC FILMER, A. Mus.L.C.M.
5 Wheatlands Road,
London, S.W.17.

"CRANKS" OR "SAINTS"?

Sir,—I should like to thank Mr. T. Kirby for his excellent logical letter, which I cordially endorse.

In adhering to tastes like "blood sports" with all their attendant horrors and brutality—a modern sportsman is reverting to the mental level of the old Romans with their well-known love for gladiatorial combats in the arena, and their savage zest in the spectacle of Christian martyrdoms.

There is a type of person who believes real manliness is shown by "sporting" tastes—which are generally cultivated at the expense of some defenceless creature. Why must love of destruction be regarded as more manly than a sense of chivalrous protection for bird and beast? In these days, with so many pursuits and enjoyments at everyone's disposal, is it absolutely necessary that to be a "he" man one should occupy weeks every year in the wholesale destruction of many beautiful creatures, at great unnecessary suffering to them—"butchered to make a Roman holiday"!

Is this the sole reason for which man with his glorious promise was created? Does "to inherit the earth" include the destruction by "sport" and torture by vivisection of God's creatures?

A Spiritualist may be considered a "crank" by those who hate to have their pastimes interfered with, but to the thinking man, he is trying to live up to an ideal that might well be followed with benefit to the world in general.

The cynic will be surprised to learn there always have been (and I hope always will be) quite a number of what he calls "Crank," but whom God called "men after His own heart"; that glorious company of saints and heroes who could live great lives and still be pitiful.

Torquay. ELLA S. NORFOLK.

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).

USE OF INCENSE

Sir,—Reference has been made to the use of Incense at Spiritualist meetings, and incidentally, to that used at the Wimbledon Church. A few comments may be interesting and instructive.

We began the regular use of incense at Wimbledon about fifteen years ago. At first there was considerable prejudice against its use. We were accused of introducing Roman Catholic practices into the pure and progressive movement of Spiritualism, even as I was considered very "Roman" when I first wore a plain choirman's cassock and surplice whilst officiating at a Baptism or at Holy Communion. This objection soon faded after practical experience.

The majority of those attending our Services like the incense and say that it produces a "sort of sacred or religious feeling" when entering the church. I can also say of the Mediums who serve us that the majority of them like the effect of the incense. I can also say that a large number of spirit controls assert that the use of good incense improves the conditions and some have requested it.

We do not, at Wimbledon, use incense ceremoniously. It is burned in two receptacles (not proper censers) one at either end of the Hall. It is only those sitting very near these, after the charcoal is well alight, who may get an extra volume of smoke and so feel a slight momentary irritation of the throat.

I do, however, know a few who cannot bear incense, however faint, without irritation. The best manner of burning incense is to consume it over well lighted charcoal with plenty of air passing through and swing the censer constantly to help its quick diffusion into the air.

The ingredients of the incense used are taken from the book of Leviticus and I do not think can be bettered. The proportion has been fixed after long and careful experiment. It is very necessary to have the proper incense because the psychic effects of gums, etc., vary definitely. Some ingredients used in incense, ignorantly compounded, may attract unprogressed spirits and stimulate certain psychic responses not desirable, say, at a communion with the more advanced spirit teachers.

R. A. BUSH.

* * *

"HE NEVER SAID IT"

Sir,—Recently at a direct voice seance in Chicago, I was greeted by Swami Vivekananda, who passed over about thirty years ago. This was not the first time he had favoured me with his presence. When he first came I inquired, "Why did you come?" and the answer was: "I came to greet you. You have my lectures." This was true, as I have all his published addresses and have studied them for many years, especially his great book "Raja Yoga."

We had a very interesting talk on "high" subjects, in the course of which the name of Jesus was mentioned. I remarked: "Jesus taught everlasting misery. He said 'These shall go into everlasting punishment.'" Instantly the voice exclaimed: "It is not true. He never said it." J.W.F.
Chicago, Nov. 13th.

* * *

IS IT MOZART?

Sir,—For the past nineteen years I have had a guide who has been in close touch with me—he has given me the greatest assistance and help, both by frequent messages in our little Circle and (as I am clairaudient) to me personally.

For the first twelve years he was known to me by the name of "Karl," but in 1925 he began to imply that he is in reality Mozart the great musician. I was astonished

and incredulous, and said I must have proof before I could believe this. Many little pieces of evidence came through various sources. On May 1, 1929, this friend told me he would endeavour to give me proof through a source I did not know of and that this proof would relate to a lost composition of his—he asked me to write this message down:

"I, Mozart, may possibly give you a proof of my continued existence through a medium (source) you do not know of. It will relate to a lost composition of mine. It is the only way I can give you the proof I have promised you."

On September 10, 1929, a paragraph appeared in *The Times* stating that a dispatch to the *Neues Wiener Journal* from Baden, near Vienna, announced the discovery by the choirmaster of the Parish Church of a hitherto unknown Mass by Mozart. T.J.L.

* * *

FOURTH DIMENSION EXPLANATION

Sir,—In Mr. Howgrave-Graham's criticism of the "fourth dimension explanation" of the Versailles adventure, he says that if these ladies actually visited the scene of 1789 in spirit, making an excursion into past time as one might make an excursion say East or West, and some one there saw them and exclaimed: "Mesdames, Mesdames . . ."—then "that poor French gentleman must even now be spending his whole discarnate existence in directing the thousands of tourists."

But this is not so. He would only see those two who had travelled to past time. He could not possibly see those who remained in what to us is present time, any more than I can see the people walking the streets of Peking while I am in London.

What is really cogent is that it would be extremely interesting to know whether he really did see these two ladies (as apparitions, of course). But that I am afraid we shall never know—unless, some day, we unearth it in the diary of some person frequenting the Trianon in those old days.

As to time as the fourth dimension "excluding Free Will and abrogating moral responsibility," this would only be so if *from our own points of view* our wills were not free. But they are.

Barcelona. C. WICKSTEED ARMSTRONG.

* * *

A DREAM THAT CAME TRUE

Sir,—One day on taking the key from a tin trunk I discovered the ward was missing. As it was a very small key I concluded the ward had broken off when turning it round and was still in the lock. Living some distance from a locksmith I decided to remove the lock myself and take it to him in the morning. I spent nearly an hour trying to unscrew the nuts inside the trunk, but failed to make the least impression, the mechanic who adjusted them evidently having intended they should be a fixture. At last, feeling hot, tired and disgusted, I gave it up and went to bed.

Towards the morning I dreamt that the ward had fallen on the floor a little to the right of the lock. I did not believe it, as it seemed most unlikely that such a small thing would hold on just long enough after breaking to be pulled out. However, I jumped out of bed and put my hand down at the spot indicated, and the very first thing my fingers touched was the missing ward.

As the fact of the ward having fallen on the floor was not within my knowledge (I even repudiated the suggestion in the dream) it is clear that the information must have been conveyed to my mind by some outside intelligence. Probably some spirit friend who had been a sympathetic witness to my efforts of the previous night had waited his opportunity to impress my waking consciousness, at which time the mind is more open to receive guidance from the Unseen. This little story also disproves the oft-repeated statement that spirits never help in the time of trouble.

AUBREY TURLE,
Waverley Road, Redland, Bristol.

Light

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THE USES OF OPPOSITION

WE have been told at times (it seemed rather needless) that we should abstain from making reflections on the followers of other systems of faith and practice because—so runs the argument—how should we feel if these persons attacked our own subject? The answer is that they have done so many times, and in some cases are doing it to-day, and we do not mind it in the least! Indeed, we have long expressed the view—it seems to frighten some of our friends—that Spiritualism should be subjected to every kind of criticism and be made to "run the gauntlet" generally, not only that it may be tested to the uttermost, but also that it may be freed from any follies and weaknesses which may still attach to it. We are alluding, of course, to spoken or written criticisms or condemnations, like those of Dean Inge, and not to that sort of hostility which in the past took the form of assault and battery of which the earlier Spiritualists underwent so severe an experience—clods and brickbats were the arguments employed, these being appropriate weapons of the intellectually destitute. There was a good deal of persecution in those days. There still lingers a little of the persecuting tendency amongst the small-minded and the severely pious, but to-day that kind of opposition has dwindled away—the result either of the growth of popular intelligence or of the increased power and influence of our subject, possibly both causes are accountable.

Even the intellectual criticism is in no wise so bitter as it was. But it still prevails in some quarters, and we are not sorry that it is so. We are willing, in fact, that it should be doubled or trebled in amount if only it took the shape of an intelligent and informed commentary. Alas! it is usually the opposition of ignorance—it proceeds from those who have not even an elementary acquaintance with the matter against

which they contend. So, as criticism, it is usually negligible.

During its fifty years' journey through the wilderness of this world LIGHT has admitted to its pages complaints and suggestions from all quarters, as its files amply testify. The most valuable part of the criticism came from educated Spiritualists because the educated Spiritualist in dealing with Spiritualism knows what he is talking about, which is rarely the case with the censor from without who can usually only point to flaws of which we are at least as well aware as himself. Occasionally they are faults of which we would never have heard but for the self-critical attitude of the more intelligent Spiritualists.

It has often been urged by observers both from the outside and from within that the great defect of Spiritualism is that it is unorganized. There is no central body clothed with power to speak authoritatively in its name, to say what Spiritualists believe or disbelieve, to restrain the baneful activities of ignorant and foolish exponents, and to reduce the output of silly and mawkish books. We admit the defect, and yet we do not see the remedy proposed would operate in the right direction. To us Spiritualism is not a code, a system or a sect. It is a permeating power, something that is designed to be continually flowing and to saturate the thought of the age. To crystallise it in any way would be to defeat this purpose. It must proceed along the lines of natural evolution, commit itself to Universal Laws and not be subject entirely to human enactments. By consequence its flow must be regulated from without rather than from within—its excesses must be checked mainly from the outside. Like Life, it must adjust and adapt itself to the order of things in which it is expressed, and observe only those limits which are naturally imposed upon it.

From this point of view we see the uses of opposition as the poet saw the "uses of adversity." And we reflect in conclusion that if our critics were as powerful and intelligent as we desire that they should be, we should proceed with even greater assurance, confident that there would be no false steps to be painfully retraced afterwards. But in any case we feel that we may safely confide our cause to the operation of Universal Law—that "Divinity which shapes our ends, rough-hew them how we will."

LOOKING FORWARD

With eyes made clearer by the great purging of vision that has come out of war and tribulation, we look behind us and mark to the strays and mistakes of the past, but more profitably forward to the truer treading of the great path in the days to come; to the unfolding of those high powers of the soul that shall in the end vanquish the forces of darkness, and break the bonds that have held us in thrall. Then the career of mankind shall no longer be thwarted by ignorance and wilfulness, but shall respond only to the law and good government of the Eternal Spirit.

LUCRUS.

SIDELIGHTS

VICAR REPLIES TO BISHOP.

"Spiritualism Defended—Vicar Replies to Bishop," is the heading given by the *Western Mail*, Cardiff to a letter by the Rev. Charles L. Tweedale, Vicar of Weston, Yorkshire, in reference to an assertion by the Bishop of Llandaff that "Spiritualism is a cult that degrades man." Mr. Tweedale—who is well-known to readers of LIGHT as the author of that great book, *Man's Survival After Death*, which has recently gone to a fourth edition—believes in clear, direct utterance. "If this is the case," he writes, "then Christianity must also degrade man, because the facts and phenomena termed spiritualistic are fundamental to Christianity and can be found all through the Old and New Testaments. It is quite clear from the bishop's remarks that he has no practical knowledge or experience of Spiritualism. Especially is this apparent when he says that God never intended us to get in touch with the dead through Spiritualism or it would have been included in Christ's teaching. It was included in Christ's teaching, both by example and precept."

* * *

HOLY COMMUNION.

After giving chapter and verse for this assertion, Mr. Tweedale says: "The Bishop then proceeds to affirm that the only means of coming in contact with those who have crossed the river of death is by partaking of the Holy Communion. Partaking of the Holy Communion does not enable us to have objective contact or communication with the departed, nor can the Bishop give a particle of evidence or proof that it does. It was, in itself, never intended to do so, and was not instituted for this purpose."

* * *

REVIEWERS "AT SEA."

Some reviewers of Sir Oliver Lodge's autobiography, *Past Years*, (Hodder and Stoughton 20/- net,) have cut sorry figures when dealing with the chapters relating to Psychical Research. For instance, in *The Scotsman*, a reviewer speaks of "the excursions into the realms of the psychical and the proofs offered, partly from *such dubious hands* as those of Mrs. Piper and Eusapia Palladino." Anyone who brackets Mrs. Piper and Eusapia Palladino as coming under the description of "dubious," plainly is not sufficiently acquainted with the facts to make his conclusions of any importance. Of Eusapia Palladino the description is true; but Mrs. Piper has never been described as "dubious" by any recognised enquirer who has experimented with her or who has had experience of her psychical gifts, either in this country or in America—a fact to which Mr. Theodore Besterman (Librarian and Editor of the Society for Psychical Research) bears witness in his book *Some Modern Mediums*. It would be better if reviewers would admit that they know nothing of the subject, rather than that, pretending to know, they should be led into making statements quite unjustified by the facts, and therefore misleading to their readers.

* * *

WHAT DID THE DOG SEE?

A correspondent of the *Folkestone Herald*, who is described as "a well-known lady residing in East Kent," tells of mysterious ghostly footsteps accompanying her along a lonely country road. Near a turn in the road she was conscious of a strange nervousness. "With heart beating fast," she writes: "I hurried round the corner and past the cottages. Strange to say, terror had vanished, for I was now conscious of the presence of an invisible guardian. Footsteps, although soft, sounded clearly and distinctly not two yards from my side, and yet there was neither form nor shadow intervening between me and the hedge at the other side of the road. I was accompanied for a distance of perhaps five hundred yards, when the footsteps abruptly ceased."

Later, the lady was informed by a neighbour that when walking near the same place, a dog which accompanied her came to a sudden standstill and barked furiously at "something" in the middle of the road and refused to move on. No explanation of the mystery is offered, but it is conjectured that the road is "haunted" by "something" which a dog can see and a human being can hear.

* * *

A DOG A "PSYCHICAL THERMOMETER."

Mr. Elliott O'Donnell, who is well-known as an investigator of psychic mysteries says (according to the *Northampton Echo*), that when dealing with "haunted" houses, he likes to be accompanied by a dog, which acts as a kind of "psychical thermometer," demonstrating fear before the cause is to be seen. "Apart from this," he said, "I always wear an old cross which has been handed down by the Sarsfield family, of which I am a collateral descendant. I don't say that it is really any protection, but it serves as a kind of mascot. As a matter of fact, the only real safeguard against anything bad in a haunted house is a light. Switch on a light and you generally dematerialise whatever is there. If you don't, the effect might be to send you mad. A ghost could not do you harm in the sense that it could cut your throat, but it might impart sensations so alarming that if you had a weak heart it would probably kill you." Mr. O'Donnell says he believes that in certain cases "spectres" can be accounted for only on a super-physical basis, and that these few point to the survival of human identity after death.

* * *

SUNDERLAND JOURNALIST'S EXPERIENCE.

"I used to be very sceptical about Spiritualism," writes Mr. Peter Batten, editor of the *Sunderland Echo*, in a recent issue of that paper. "I have changed my opinion. I attended a private seance at a certain famous London centre. The seance was held in broad daylight. I was alone with the Medium—outwardly placid, certainly not a neurotic type. I do not propose to go into great detail. Sufficient to say that during the hour I spent with her she told me things that could not possibly be guess-work, that could not possibly have been trumped up by her to make a good case. But what she did do was to open my eyes to an understanding of the life that lies beyond. She told me of someone very, very near and dear to me, who was still interested in me: to whom my welfare meant a very great deal. There was no possibility of superstition or fear there. That person was described to me faithfully. Yet no one within reach, no one of our mutual acquaintances, knew that person or had ever seen him. I am convinced that there *is* a Life after Death. I do not know what form it takes, nor do I pretend to know if we shall all achieve it. I only know that without such a hope this life would be too fearful to contemplate."

* * *

A "CLOUD OF WITNESSES"

Preachers who are not known as Spiritualists occasionally assure their hearers that they are surrounded by the viewless forms of the living-dead, and it is a commonplace at Spiritualist gatherings to assume the presence of numbers of those who have "passed on." Hitherto, no computation of the relative numbers of seen and unseen has been attempted, but in the *New Liberator* (Washington, U.S.A.) Mr. William Dudley Pelley gives precise figures based on information from "the other side." He writes that "it has been authentically stated that in every great congregation gathered in an earthly auditorium, numbering 5,000 people, the ratio of people present in a discarnate condition *will be close to a million*. Practically every person in mortal life," the writer continues, "has at least two people near him every second of the twenty-four hours in each day, guiding and protecting him. If this were not true, human life would be chaos. It could not go on."

PROPAGANDA MEETINGS

MR. HANNEN SWAFFER AND MR. BARBANELL
AT MANCHESTER

I HAVE heard many great orators in my time; I have been carried away into new realms of realisation by the magic of the spoken word; but I have never before experienced the thrill of losing myself in the speaker's simple sincerity as I did on Wednesday last listening to Mr. Hannen Swaffer address an audience of over 3,000 people in the Free Trade Hall, Manchester on "Spiritualism, the Plain Truth."

In introducing the speaker, Mr. Maurice Barbanell emphasised the fact that for eighty years Spiritualists had had to tread the way of martyrdom. "Do not accept statements from this platform," Mr. Barbanell said, "carry on your own investigation in your own homes." Speaking of Mr. Swaffer, Mr. Barbanell stated that "Mr. Hannen Swaffer is ably filling the place occupied by Sir Arthur Conan Doyle as Spiritualism's leading propagandist."

Mr. Swaffer stressed the fact that he was no dreamer but had approached the subject of Spiritualism as a critic, a cynic, and a practical man of the world. The overwhelming evidence arising out of his own investigation of psychic phenomena had convinced him that Spiritualism presented in its philosophy the plain truth about life and survival. "What is the truth about Spiritualism and the Church?" Mr. Swaffer asked.

"We bring to the Churches, at a time when all men and women are seeking to face the facts, at a time of stress and strain, the very evidence which the Churches themselves are seeking. 'Here are,' we say to the Churches, 'psychic gifts for you to use'; and they turn and attack us, and even turn out those of their own members who dare to support us."

"Why is it?" he asked, "that everything which broadens man's mind is supposed to be against the will of God, while everything terrible is supposed to be a witness of it? Seances are what the Churches call the Communion of Saints and what the clergy term the Ministry of Angels. It is through spirit-guidance and spirit-intervention that knowledge will come to men that they must unite to fulfil great purposes in the world. Spiritualism is the greatest truth in the world, behind it is a great Spirit Power that will stop all wars and all brutality among men."

The meeting closed with a demonstration of clairvoyance by Mr. Vyvyan Deacon. J. NORBURY.

GOLDER'S GREEN MEETING

In spite of the fog, the announcement that Mr. Hannen Swaffer, Mrs. Estelle Roberts and Mr. Maurice Barbanell were to appear at the Lido Cinema, Golder's Green on Sunday night, in connection with the Golder's Green Spiritualist Society, drew an audience of some 2,000 people.

Mr. Maurice Barbanell presided—making, as always, an ideal chairman, and his remarks, graphic and sensible, struck the right note.

Mr. Hannen Swaffer's speech was marked by hard hitting, when, speaking as a seasoned journalist, he denounced the malignant bias of many of the London newspapers which, while always eager to publish with flaming head-lines anything to the detriment of Spiritualism consistently refused to publish any answer, however sober and reasoned.

Mrs. Estelle Roberts's clairvoyance was phenomenal in every sense of the word and fully justified her reputation as the most capable of public clairvoyants. The conditions in so vast a gathering were naturally difficult, but she scored some surprising successes. In one case she gave several names and surnames with family particulars relating to a will, a lawsuit, a ring, a brooch and a picture—all acknowledged as correct. In another case where a description had not been publicly identified, the recipient after the meeting admitted its accuracy. D.G.

"POWER" IN THE NORTH

THE largest Spiritualist meetings ever held in Middlesbrough and Sunderland took place last week, when Mrs. Meurig Morris and Mr. Laurence Cowen visited those important North-country towns as sequels to their great meeting a few months ago in the Civic Hall, Newcastle-on-Tyne.

The Town Hall, Middlesbrough, was filled on Tuesday night, between 2,000 and 3,000 persons being present. The Chair was taken by Dr. W. Britain Jones, who was supported by Alderman T. Gibson Poole, J.P., three times Mayor of the town—his first experience of a Spiritualist gathering. Several other members of the Town Council and of the medical fraternity, as well as clergymen, were present.

"Power" spoke for an hour and, as usual, held the tense and unbroken interest of his congregation. Great satisfaction was expressed by the organisers—the Northern District Council of the S.N.U.—at the outstanding success of their efforts. An appreciative article, expressing intense admiration and wonderment at Mrs. Morris' gift appeared the next day in the leading local newspaper, *The North Eastern Daily Gazette*.

Thursday, December 3rd, Mrs. Meurig Morris and Mr. Cowen left for Sunderland where they were the guests of Lady Carter, who further supported them on the platform—her first public evidence of her support of the movement. The meeting was held in the Victoria Hall, a large building which was almost completely filled with a very representative audience, parties of Spiritualists coming from all parts of the counties of Durham and Northumberland. The Chair was taken by Mr. F. J. Crawley, Chief-Constable of Newcastle-on-Tyne, who afterwards stated that "Power," through Mrs. Meurig Morris, was the greatest enigma of the age and that no living orator, lay or ecclesiastical, could compare with him. It is interesting to note that prior to taking up his present position in Newcastle, Mr. Crawley was Chief Constable of Sunderland.

Much credit is due to Mr. Baldwinson, the secretary of the N.D.C. of the N.S.U. for the results of both meetings which financially and numerically were records in its annals.—*Communicated*.

At the Fortune Theatre, London, on Sunday night, Mr. R. Dimsdale Stocker presided and "Power" supplemented the address on "Creation" delivered at the previous service. Mr. Quentin M. Maclean played an organ solo "The Sacred Hour" and Miss Teresa Beney, A.R.C.O., was the accompanist.

THE CHURCHES AND SPIRITUALISM

"What would happen if the churches accepted Spiritualism?" This was the question discussed by Mrs. St. Clair Stobart at the morning service of the Spiritualist Community at the Grotrian Hall, London, on Sunday.

Clergymen, she said, would have to make great sacrifices. Some might have to sacrifice money and position and she believed that, if convinced, they would face such loss. But a more serious sacrifice would be involved in the abandonment of the belief in miracles—particularly in regard to the birth and resurrection of Jesus—and the consequent re-statement of doctrine. If the churches did absorb Spiritualism, religion would once more become a living reality; if they did not, the Churches would probably die of inanition within a few generations.

THE MARYLEBONE BAZAAR

The Bazaar held at the Marylebone Association's headquarters, 42, Russell Square, London, W.C. on Friday and Saturday last was a pronounced success, socially and financially. There was a numerous attendance each day and the stallholders met with a gratifying response to their endeavours to sell the many good things on their various stalls.

PHYSICAL MEDIUMSHIP

By R. H. SAUNDERS

AT a sitting at which Abduhl Latif (the ancient Persian physician and philosopher) manifested recently, I said I had received a letter from Mr. McDonald of Johannesburg regarding the alleged fraud of certain Mediums and asked what Abduhl thought of it. I obtained a frank and outspoken comment from a shrewd onlooker in the Spirit World. "Are not Mediums experimented upon by suspicious so-called scientific researchers?" Abduhl asked. "Physical mediumship cannot be proven by one, two or three tests; there must be a long series; and a knowledge of anatomy, medicine and science, as well as sympathy are needed. There should be no talk of fraud until after a year's testing and both genuine and fraudulent phenomena should be considered when dealing with a sensitive instrument like a Medium. A week may go by at any time, and no phenomena occur, and the subconscious and conscious mind of the Medium is disturbed. Then it is that a Medium may unconsciously resort to fraud. No investigation committee can decide at a few sittings—they must pursue their work with the knowledge of this possibility. You do not get every member of a committee to examine the subject with reverence and sympathy, and the attitude of one mind only not attuned may lower the standard. Good, bad and indifferent results must be considered.

"None of your scientists or chemists, let alone the unlearned, understand the subtle and delicate vibrations set up—the very desire of the investigating sitters that psychological results should occur sets up in the mind of the Medium a similar desire, and the controls, not always highly educated or scrupulous, read that desire, and in their anxiety to satisfy it, may induce the Medium to aid the phenomena or put out his or her hand to see how far the power extends, and in doing so may contact a sitter's hand, and immediately fraud is alleged. If the investigation is unfavourable, they turn and rend the soul of the Medium, whereas as much can be learnt from the unfavourable as the successful. You find doctors and scientists experiment for twenty years in the laboratory before they are satisfied, and they learn from all their failures.

"How dare these people rise up and condemn the Medium because all is not as they wish? Edison, Marconi and Lodge, when experimenting, never realised what forces they set up—much of their discoveries were due to accident from the negative results. Here is the greatest and most wonderful force in the universe in question, and degraded to a show.

"When a Medium has repeatedly demonstrated that he or she can produce genuine phenomena, it is folly to denounce from the house-tops what a 'researcher' regards as doubtful or fraudulent, when the latter has not the remotest idea of how the forces we seek to control here may go astray, or how a little sympathy, coupled with a firm hand, can re-establish proper conditions, and prevent the retarding of genuine and growing power.

"We are regarded by some as veritable gods. We are just human beings shorn of the material body, but retaining our sense of what you English term 'fair play.'"

THE SPIRITUAL BODY

At the Queen's Hall meeting of the Marylebone Association on Sunday evening, Mr. Harold Carpenter, referring to those familiar words of St. Paul "There is a natural body and there is a spiritual body" spoke of the evidence which clairvoyance afforded of the truth of this statement. In concluding his address Mr. Carpenter exhorted his hearers so to cleanse the mind that it may become a fitting receptacle for that spiritual influx which will surely come to benefit those who reverently seek for it with a "clean and pure heart." Some excellent delineations were given by Mrs. Esta Cassel,

RAYS AND REFLECTIONS

Some of the makers of doctrines and philosophies remind me of druggists in a laboratory, all engaged in sorting and analysing life-experience and doing it up in small packets each with a label.

* * *

Referring to the story told in the *Daily Express* (quoted recently in "Sidelights") concerning the communication of "second-sight" by touch, I recall the fact that in the annals of Highland "second-sight" it is stated that the Highland seer, when witnessing a vision may, by touch enable someone near him to see the same sight; Sir Walter Scott mentions it in one of his books. But one would imagine that the person touched must have some latent power of clairvoyance which the seer is thus able to call into activity.

* * *

I have just been reading a pamphlet containing an address delivered in Islington by Mr. J. J. Morse, the trance-Medium, in January 1873. It is an able and philosophic discourse delivered by a young man who had had no educational advantages whatever. These were the dark days of our subject, but even in those times an edition of a thousand was quickly exhausted and the pamphlet went into its second thousand. Only a few Spiritualists are left who, remembering those old days and comparing them with these, can see how from the acorn a sturdy oak-sapling has grown.

* * *

The old Theologies sit in their chairs like very aged folk, expressing themselves for the most part in toothless mumbblings. The young Sciences, lusty and arrogant, busily engaged in setting the world straight, regard their elders with a mixture of pity and patronage, evidently feeling that they have no time for these old dotards! That is very much how it seems to-day. But there is an infant Science growing up—Psychic Science—which is destined to put a very different complexion on the affairs of the world. And it is growing so quickly that some of us may live long enough to see some strange transformations.

* * *

We all know that the newspapers—especially journals of the "baser sort"—shew themselves, as a rule, interested only in anything which tells against the idea of psychic phenomena or spirit agency. Some of our friends deplore the fact that the Press is not introduced to real manifestations which cannot be controverted. My own impression is that no popular newspaper would be at all impressed by such evidence. It would simply deride it. This has happened many times before and by this time the average Spiritualist ought to have learned a lesson on the folly of seeking a publicity that is always of doubtful utility and, at the best, short-lived.

* * *

On this question of publicity for psychic phenomena I have some strong opinions based on old and bitter experience, as in cases when a newspaper, seeking advertisement, has laid hold of a Medium to give "manifestations" for its benefit and that of its readers. There was usually a discussion and a series of articles giving (generally quite worthless) opinions on the subject by "well-known people" such as Dr. Scalpel, the eminent Harley Street specialist, Miss Mollie Golightly, the famous film actress, and Mr. William Bloggs, the heavy-weight champion; with perhaps the views of Canon Chasuble, the celebrated preacher, thrown in as a kind of make-weight. The Yellow Press was very fond of this sort of tomfoolery, which disgusted not only the intelligent part of the public, but also the intelligent journalist. I hope we shall see no more of it.

D.G.

NOTES ON NEW BOOKS

The Rev. Walter Wynn has added still another to the varied list of books of which he is the author. It is entitled "Jesus the Spiritual Astronomer" (Riders 4/6), and is described as a sequel to "Man and the Universe," in which some of the conclusions of Sir James Jeans were challenged. "After many years of reading," Mr. Wynn writes, "my effort in this book is to show that the science of astronomy strengthens faith in the person, words and mission of Christ in the world." The modern astronomer, he says, "terrifies our imaginations with distances, weights, motions," and, having done so, "he reduces Man to nothingness." Jesus, on the contrary, says "Man's soul is of more value than the whole world. Man's soul is immortal. Stars . . . die." Mr. Wynn does not make many references to his acceptance of psychical proofs of human survival, but these proofs are not ignored. Speaking of Sir Arthur Conan Doyle and Sir Marshall Hall he asks: "Are they dead?" His answer is: "From all that I can gather, they are both very much alive." Written in Mr. Wynn's forceful style, the book is both readable and instructive.

In "Rays of Light" (Riders 2/6) E. Geraldine Owen continues the teaching contained in her earlier works regarding the power of Mind. "Man," she writes, "prepares for a bad time, anticipates disaster, and so brings it to pass." Her advice is to take heed of the teaching of Jesus: "Let not your heart be troubled, neither let it be afraid." This "must be applied to everything. Do not let yourself be troubled about the past, or fearful about the future and you will find a way out of every difficulty." Affirmations are suggested as helpful for putting this advice into practice; and, as a practical ideal, it is stated that "the larger life is to work with Jesus Christ, to do the Father's Will . . . with the wonder and awe of the child who sups with his elders."

Although not described as inspirational, it is evident that "Peace" (Golden Vista Press 5/-), by Ruby L. Knowling, is intended to convey the teaching of someone writing from "the other side." Peace—national and personal—is commended as God's precious gift to earth and much good advice is given as to how it may be secured and enjoyed. Incidentally, something is told of conditions in the after-life, including efforts made with the help of angels to succour those in the "lower regions."

"The Whole Way" (Fowler 1/6), by Antonia R. Williams, is described as "our highest venture along the road of silence." The object is "to be identified with the love that has no fear, with a joy that is faith transfigured, with the prevailing beauty of a way that is whole." The method is meditation—and Silence.

"Maeterlinck" (Riders 5/-) is an excellent translation by Fred Rothwell, B.A., of a critical examination of the Flemish poet's works and beliefs. Defining Maeterlinck's attitude to phenomenal proofs of human survival, the author says he draws the conclusion, which is in conformity with the whole of his philosophy, "that there exists within us and there survives after death a spiritual principle, a hyperconsciousness, or an infraconsciousness, an emanation, a fluid—in short, a *nescio quid* which we find it very difficult to name, which, in a word, we designate by clumsy and imperfect images and which, nevertheless, is the essential part of our being, since it eludes the laws of the body and of its destruction." As an explanation of how mediumistic communications are secured, we are told, Maeterlinck looks to "the unknown guest," the subconscious self. "The morality of Maeterlinck, if we consider the rules of life which it suggests to us," the author adds, "is a Spiritualism, certain elements of which seem to be borrowed from Stoicism and others from Christianity."

PSYCHIC SENSE IN ANIMALS

A PLEA for the formation of a society to undertake research into animal psychology is made by Mr. J. Morewood Dowsett, F.R.G.S., F.Z.S., in his latest book, *How Animals Live* (Hutchinson 12/6).

Drawing on wide reading and research, as well as on knowledge gained by close personal observation in many lands, Mr. Dowsett advances proofs to show that animals experience joy, fear, love, anger and pride; that in varying degrees they make use of reason; and that, in all probability, the psychic sense is strong in many species. "The dog, cat, horse, elephant, bullfinch, canary and parrot, to mention only a few," he writes, "have been observed to dream, and in such visitations of sleep their spasmodic movements show them re-enacting the events of daily life.

"No one," Mr. Dowsett continues, "knows the real essence of dreams. Even in this materialistic age they still have a supernatural quality for most of us, so that we readily accept any of the numerous stories of warnings and presentiments conveyed by dreams. Whether animal dreamers experience these we cannot tell, but if certain qualities designated as 'psychic' are to be found in man, we may naturally look for even stronger manifestations of the kind in animals . . . as animals are several stages nearer the primitive than any human Medium or clairvoyant."

"How Animals Live" is a book that every animal lover should read. In the words of the author, "It is a book for every man and every woman who wants to know something of some of the lives of the myriad creatures which roam in field, jungle or steppe, or sleep cosily on the domestic hearth."

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