

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2453. VOL. XLVIII.

[Registered as SATURDAY, JANUARY 14, 1928, a Newspaper.]

PRICE FOURPENCE.

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NOTES BY THE WAY.

THE OPEN WAY.

How thoroughly the *Quest* has broken away from the doctrines of the mystery-mongers is shown by a statement in the current issue in which the Editor in commenting on a new book remarks:—

For our part we consider all "esoteric" and "occult" pretensions parasitic growths on the original openness of the proclaiming of the Nazarene prophet. The hitherto secret things, the whisperings in the secret chambers, were to be preached on the housetops. . . . The inspiration of the Holy Spirit has no need of artificial secrecy, initiation and the rest of it.

Further on we read:—

It is anything but a compliment to call the Founder of Christianity an "adept" or an "initiate"—little better than to speak of him as a "medium."

This is a very healthy attitude of mind. We thoroughly agree with Mr. Mead that the "open way and method" is the one whereby "spiritual truth and natural virtue" are best attained. Whether we do well to regard Occultism as "a bad habit remaining over from the past" is another question. There is a sane Occultism, using the term to cover those things of the spirit which are not yet sufficiently developed to be described with clearness and precision. It is the spurious Occultism, the needless obscurantism of mystagogues, against which our faces should be turned.

THE DEEPER THINGS.

Mr. H. G. Wells, in the course of a recent pronouncement on Spiritualism, contrives to reveal some defects of knowledge which a closer study of the question might have removed. Yet he makes some suggestive remarks concerning the nature of human personality, perhaps as a set-off to a certain amount of flippancy. It is not a matter which has been overlooked by the thinkers amongst us. F. W. H. Myers, for example, went deeply into the subject, and many philosophical utterances have been made on the question since his day. It may be true that the "normal man" as Mr. Wells remarks, assumes "too readily" that "his 'self' is something detached," something that "may end" but "cannot amalgamate." But that does not imply that self-consciousness in the hereafter may not co-exist with a Universal consciousness.

Actually it does. Tennyson has illustrated the idea in some noble lines, the outcome of his mystical illuminations in trance. His testimony supports that of the great mystics—that death does not mean the extinction of the sense of self, but only its immeasurable enrichment and enlargement, "through all the Spheres—an ever-opening height, and ever-lessening earth." "Radiance with Identity" was the description given of her state in the spirit world by a woman who on earth had been a fine artist. It was a flashing phrase. In this matter Religion and Poetry and Intuition are greater authorities than Science, which is always concerned with externals and never with the innermost things. It can only deal with phenomena—those appearances which are but the shadows of reality.

* * * *

SPIRITUALISM AND THE "CIRCULATING MEDIUM."

This is a question which, like the poor, we have always with us. There are some noble idealists amongst us who say that the consolations of Spiritualism should be given without money and without price. So they would be, in a perfect world; but this is not a perfect world, nor was it ever designed to be. So, while we have every sympathy with those who complain bitterly of the huckstering in spiritual things and of the eternal cadging for money to carry on psychic work, we have to take the middle way, even though it may seem to be a resort to compromise in the true British fashion. We do not favour either huckstering or cadging, but on the other hand we see no use in impossible idealisms. We have known the Quixotic disregard of money and material things to work havoc both in the fortunes of individuals and of institutions. It is not very often, of course (the general tendency is not that way!) but such things have happened. We would like to see a state of affairs in which the wealthy Spiritualist would give abundantly to lighten the burdens of the poorer brethren. Doubtless that time will come. But at present the poorer Spiritualists support many burdens which they should not have to bear, and the light purse contributes more often and sometimes more substantially than the heavy one.

EXALTATION.

I cannot think that thou shouldst pass away
Whose life to mine is an eternal law,
A piece of Nature that can have no flaw,
A new and certain sunrise every day;
But, if thou art to be another ray
About the Sun of Life, and art to live
Free from all of thee that was fugitive,
The debt of love I will more fully pay,
Not downcast with the thought of thee so high,
But rather raised to be a nobler man,
And more divine in my humanity,
As knowing that the waiting eyes which scan
My life, are lighted by a purer being,
And ask meek, calm-browed deeds, with it
agreeing.
J. R. LOWELL.

THE VOICE OF CONFUCIUS

A Famous Oriental Scholar's Remarkable Testimony.

The amazing story of his conversations at direct-voice seances with a communicator purporting to be the great Chinese philosopher, Confucius, who died in the year 479 B.C., was told by Dr. Neville Whyment at the National Laboratory of Psychical Research on Tuesday, December 20th.

Dr. Whyment, as most readers of LIGHT will be aware, is one of the outstanding authorities on Chinese history, philosophy, and ancient literature. Not only does he speak the language fluently, but he is also a master of several other Oriental and European tongues.

"The ancient pioneers," said Dr. Whyment, in his opening remarks, "who sailed across uncharted seas and came back with stories of strange places and strange scenes, were, on returning home, somewhat diffident about discussing their experiences with those who had remained behind; they felt, with good reason, that their tales might be discounted by ready-tongued stay-at-homes who had never ventured farther than the river's bank."

He himself had been a mariner in a strange sea. The experiences which he was about to relate concerned his first actual encounter with what were generally called psychic matters; true, he had come across the subject in the East, but there it was concerned with hypnotic influences and other mental manifestations, and he had not explored that side of the subject.

While staying in America he was invited to a seance, the medium being Valiantine. He was told by his hosts that voices had manifested in English, including dialect English, as well as in Italian, French and other European tongues. He was not invited with a view to passing judgment on the evidence. His hosts were quite convinced Spiritualists; they had received, at the sittings, testimony which they regarded as conclusive: for example, a Portuguese voice had spoken, giving certain information as well as a name and address; a letter was sent to the address, and the reply which was received confirmed the statement of the alleged spirit voice.

Subsequently, however, Oriental voices had come through, and none of the sitters could interpret. They had therefore invited Dr. Whyment to attend in his capacity as Oriental linguist.

"I was slightly amused at the invitation," said the lecturer, "because, though by no means an enemy of Spiritualism, I had never found time to study it; so I looked forward to an evening of enjoyable relaxation. I anticipated that, after various voices had spoken in the dark, somebody would disclose details of some highly skilful and elaborate hoax."

He duly attended the seance; several voices spoke in English on very personal matters to members of the assembly. Some of the communications were so intimate that, said the lecturer, "I felt like an eaves-dropper, but luckily the darkness covered all blushes."

Next came the name "Christo di Angelo," pronounced in the Italian manner "*Chreesto di Ahn-jelo*"; then followed a communication in perfect Italian ("I can recognise perfect Italian, though I do not speak it," added the lecturer). "I translated the message to one of the sitters; it was as follows: 'Tell the honoured lady she has broken her promise to me—to learn sufficient Italian to speak to me in my own tongue; she still speaks to me in Spanish, and it displeases me.' The lady acknowledged the broken

promise, and later the voice dropped into an obscure dialect which Dr. Whyment afterwards proved to have been Sicilian.

Then came more and more English voices. Suddenly out of the darkness was heard a "weird, crackling, broken little sound, which at once carried my mind straight back to China. It was the sound of a flute, rather poorly played, such as can be heard in the streets of the Celestial land but nowhere else. Then followed in a low but very audible voice the words 'K'ung-fu-T'zu.'"

There were certain points about this utterance on which the lecturer desired to dwell. "K'ung-fu-T'zu," the Eastern form of Confucius, is a title rather than a name; it means "the Philosopher-Master-K'ung." The K'ung family are still extant in China, and descendants of the great philosopher have been drawing Government pensions for over 2,000 years. Now the mere fact, said Dr. Whyment, of a communicator at a dark seance purporting to be Confucius was not in itself remarkable, as it is, of course, the most famous name in Chinese history, though few persons except Chinese could pronounce the name correctly, as was done at the Valiantine seance. For instance, the final syllable "T'zu" or "T'ze" is extremely difficult to utter. It is not pronounced "Tzoo" or "Tzee," but "Ts"—a sound quite impossible to represent by English letters.

Dr. Whyment realised that whoever was speaking, was a Chinese scholar, not only the diction but also the Chinese intonation being correctly reproduced.

"I said, 'Who are you?' Again came the voice, somewhat impatiently, 'K'ung-fu-T'zu.' The idea that it might be Confucius himself never occurred to me. I had imagined that it might be somebody desirous of discussing the life and philosophy of the great Chinese teacher." Determined to test the matter to the full, Dr. Whyment said in Chinese, with the customary ceremonial phrases, "What was your personal name?" The reply came—"K'iu." The fact of Confucius having the personal name of 'K'iu' is fairly well known, at least to scholars, added the lecturer, so that this piece of evidence, though interesting, was not by any means conclusive. He then asked, "What was your popular name when fourteen years of age?" Again came the correct reply, with the correct intonation—a piece of information which is very little known and the voice then discussed a certain difficult passage of the Chinese classics which had been written, or at least edited, by Confucius.

A remarkable test was applied by Dr. Whyment, who explained to the audience that among the most famous writings of the illustrious philosopher was a certain passage which appears to be incorrectly written, as its meaning is obscure. The lecturer decided to seek information as to the correct interpretation of this piece of writing, believing that it did not represent the true words of Confucius, but that in the course of editing by subsequent writers its meaning had become distorted. "I said, 'There is among your writings a passage wrongly written; should it not read thus?'—at this point I began to quote as far as I knew, that is to say, to about the end of the first line. At once the words were taken out of my mouth, and the whole passage was recited in Chinese, exactly as it is recorded in the standard words of reference. After a pause of about fifteen seconds, the passage was again repeated, this time with certain alterations which

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gave it a new meaning. 'Thus read,' said the voice, 'does not its meaning become plain?'

Towards the end of this sentence, said the lecturer, the voice became rapid and finally faded away.

At subsequent sittings Dr. Whyment carried on further conversations with the voice. On one occasion the communicator referred to certain work "which thou hast done for the Mongolians."

This appeared to relate to a small Mongolian Grammar which Dr. Whyment had put out, but which, however, had remained in obscurity. "I was not known as the author of that particular work." On another occasion, after being absent through illness from one of the seances, it was reported that K'ung-fu-T'zu had manifested, and had attempted to speak in English; it was a halting, pedantic and stilted English, but it conveyed the idea that the communicator was annoyed at Dr. Whyment's absence. At the next seance at which Dr. Whyment was present, K'ung-fu-T'zu appeared again, and, omitting all ceremonious expressions, referred to the lecturer's previous absence, saying, "the weed of sickness was growing beside thy door." The point about this phrase was that, although it occurs in ancient literature, the metaphor is no longer current in the Chinese speech.

The voice purporting to be Confucius' spoke in a dialect no longer used in the Chinese Empire. He, the lecturer, could not say definitely that this was actually the language as spoken by Confucius 2,400 years ago. There was no man living who knows precisely how Chinese was spoken in those far-off days. It is known how 3,000 words were spoken 1,000 years after Confucius. "That is to say," said the lecturer, "we know their phonetic value." So far, however, after twenty-five years of research, there are only about twelve Chinese sounds of which it can be said we know definitely how the Chinese of the era of Confucius would have pronounced them. The voice heard by Dr. Whyment used these archaic sounds.

With regard to the test passage, the amended rendering of which was given by the voice, there were, said Dr. Whyment, very few Oriental scholars who appreciated that a possible error had crept in, and there was only one who had made an attempt at the probable meaning. This particular scholar had put out a suggested correction in the form of a pamphlet, which was distributed to some half-dozen authorities. It was just conceivable that this rare and curious piece of knowledge might have reached New York, but, added the lecturer, if we assume fraud and postulate the concealed presence of some Chinese scholar, passing himself off to the sitters as Confucius, it must have been somebody almost superhumanly expert. There were only six Chinese scholars whose knowledge and command of the language would have been sufficient to impress him with any idea of genuineness; none of these six, however, was in America at the time. It was overwhelmingly difficult to support the theory of fraud, although he, the lecturer, was not prepared to regard the evidence of the actual presence of Confucius as being established. His mind was open on the subject of spirit return; nevertheless, he felt it his duty to bring the facts before those who might have a far greater knowledge of psychic matters than himself.

During the lecture a gramophone record, one of the most valued possessions of the National Laboratory, was played on the gramophone. This was the record of a voice purporting to be that of Confucius, obtained by Lord Charles Hope at his flat, and recorded by the Columbia Gramophone Company over the telephone at their works some miles distant. It was a curious experience to listen to this old flute-like voice rising and falling, and at times dropping into a peculiar sing-song tone. Dr. Whyment listened with great attention to the voice, which, he said, had been recorded at a seance at which he was not present. He

could interpret snatches of it, but, unfortunately, the diction had become blurred in the recording. He recognised, however, a number of peculiar intonations. In the Chinese language, he said, tonal values were of great importance. If one could not hear what a Chinaman was actually saying, one could make a very good guess at the meaning by the rise and fall of the voice. For instance, three peculiar notes rising up the scale (which the lecturer demonstrated) could mean only one thing in modern Chinese, namely, "Come in."

With regard to the gramophone disc, he could gather the meaning of the recorded speech by tonal values, but in the absence of perfectly recorded diction, he considered it would be better not to attempt to interpret it by means of the intonation, as it would lay him open to the charge of guesswork. He suggested, however, that were he to interpret the message as he believed it to be, the result might be astonishing.

Although no definite plans had been made for a future sitting, he hoped to be able to arrange further seances with the real or fictitious Confucius, at which would be present certain other Chinese scholars and, in addition, a Chinese. He wished the matter to be tested to the full, but in the meantime he declined to pass judgment. He felt that judgments should not be given until the whole matter had been most exhaustively weighed and probed; but, yielding to the opinions of others, he was revealing the story, so that those better qualified than himself might examine it. "There is here," said the lecturer, "something that is a problem, and it is a problem that calls for solution."

In thanking Dr. Whyment for his lecture, Mr. G. R. S. Mead, editor of the *Quest*, spoke of the important tests made by psychic researchers to keep fraud out of the question. These tests were very necessary and frequently elaborate; it had been said they were too elaborate. "This evening, however," said Mr. Mead, "we have been lifted far above any suggestions of trickery." He himself had listened with peculiar interest to the fine points of scholarship brought out in the course of Dr. Whyment's lecture. An exceedingly good case had been made out for communication from the other side of life. There were those who would argue ingeniously that a duologue had taken place between Dr. Whyment and his subconscious mind. He was prepared, however, to regard this as a case of genuine communication. But was it necessarily K'ung-fu-T'zu? Whoever the communicator was, however, he had proved to be an admirable scholar.

In thanking the assembly for the passing of a cordial vote of thanks, Dr. Whyment spoke of the difficulties of a serious psychic researcher. One had to be an expert in so many departments—atomy, photography, science, languages, etc.

Mr. Harry Price, in a brief speech, emphasised that Valiantine was not a scholar but a working-man entirely lacking in academic culture.

SIR ARTHUR CONAN DOYLE, in an article in the *Sunday Express* of Sunday last, makes an effective and caustic reply to the objections to Spiritualism offered by Mr. H. G. Wells in the issue of that journal of the previous Sunday.

MR. HANNEN SWAFFER, whose renown as a dramatic critic will not have been diminished by some recent amusing cartoons in the daily papers, gave an address on "Miracles Which Happen To-day" to a meeting of the Bookman Literary Circle at Sion College, Blackfriars, on Saturday last, Mrs. Champion de Crespigny presiding. We hope to give a fuller account of the meeting in our next issue.

THE FLOUNDER AND THE BIRD.

A FABLE BY SIR OLIVER LODGE.

[By kind permission of the editor of *Cassell's Magazine*, we are permitted to reproduce from its Christmas number the following passage from an article, "The Outlook for Humanity," by Sir Oliver Lodge.]

A solitary flatfish flopped its way to the edge of a Scottish loch to bask. A swallow happened to flit by, grazing the water in its flight to and fro. The fish gaped in astonishment at the dimly-seen apparition, and murmured to himself: "So, after all, there really are living things up there. I always thought there might be; there have been shadows and indications; our free swimmers have hinted at something. But it is all fanciful and unreal; it is safer to lie firmly on the ground; we can at least make sure of our mud and sand: the rest is imagination." Then, as the swallow flitted by again, he inquired, "What are you? Have you fins?"

The swallow answered briefly: "We don't swim, we fly," and then added good-naturedly, as if in response to an unspoken question, "It's much the same thing really, only it's finer and fleetier and happier. We have feathers such as you could not dream of; we soar above the earth, and can travel immense distances. Even your free swimmers don't know half that is to be known."

The fish was astonished, and silent for a time, but soon recovered his usual presence of mind, and began to answer volubly and without hesitation, "This is most extraordinary; we haven't really believed in your existence. A few of us say they are able to fly, at least for a short time, and have told us of catching glimpses of other creatures during their flights, but, of course, they are not believed. They tell us that when up there they can actually see ahead, so as to foretell the coming of those dark hulls that perturb us occasionally; but they are often wrong. We hold that flying ought to be suppressed; we will not allow ourselves to be deceived."

The swallow hovered a moment on hearing this last confession, and said, with an upward glance, "You would do well not to be deceived, but there may be more than one kind of deception. Are you on your guard against self-deception? You little know all the glories of existence."

"Do you know all?" asked the flounder, trying to rear its head out of the water, and getting suffocated in the process. "Is everything plain to you up there in your soaring freedom? Tell us what your world is really like."

"I cannot tell you," answered the swallow; "you would not understand. It is something like your world, only far more beautiful. You, too, have beautiful things down there, if you look for them, or if you listen to your free swimmers; they tell you of bright stones and seaweed and shells; even your own scales are beautiful. But we—we find trees and flowers and fruits; we fly over glorious mountains, and rejoice in the showers and the sunshine, the rainbows and the dew; we build nests on barns and churches; we——"

"I don't know what you are talking about," interrupted the fish. "What on earth are churches?"

"Ah! There you go beyond my knowledge," said the swallow. "There is much that even we do not know. We cannot tell why they were erected; they are something like barns, but have more string-courses, and ledges; they are somehow different; they seem to represent a view of the universe higher even than our own."

"My!" said the flounder to himself, as the swallow's utterance trailed away into silence. "He can't tell us what his surroundings are like, and yet he speculates about regions still more incomprehensible. No! It is all too vague and indefinite. We did right not to believe in anything beyond this home

of ours. If I were to tell the others that those flying fish have spoken some kind of truth, I should be laughed at. Better say nothing. And yet—well, even I dimly remember that in my infancy I used to swim more freely. . . . Alas! those early gleams have died away; I must be content with the light of common day." So saying, he began to flounder back, and settle himself once more into his mud.

But his experience was not wholly lost; he could not resist occasionally blurting out something of it, in spite of the contempt of his fellows; and he really felt happier, though more conscious of ignorance than he was before. He still wondered, however, why the bird could not more clearly enlighten him as to the nature of the world beyond.

THE FEAR OF DEATH.

BY W. H. EVANS.

A note recently in *LIGHT* dealing with this question brought to my mind that it is not only those who have no knowledge of after-death conditions who are afraid, but even people who are convinced of the reality of the spirit world have this fear. We can understand one who has no such knowledge dreading the last great change, especially if he happens to think it means the cessation of his existence; but it is not so easy to understand why one having a knowledge of life after death should be fearful. Yet such there are, and I have even met sensitives who are both clairvoyant and clairaudient who had confessed to me their fear of death.

This, of course, may be due to heredity, just as the fear, also confessed to me by some clairvoyants, that if they met a spirit on a lonely road they would flee, may be due to the lingering influence of false religious teaching. But it is, surely, very strange none the less, for one would imagine that psychics of all people would be the ones most free from these fears. It shows how very complex our nature is. Why should one who is accustomed to seeing spirit-forms and describing them at seances and meetings, yet feel fear if he should haply see one on a lonely road? The reason perchance is that all psychic manifestations are accompanied by certain nervous reactions. In the company of others this can be combated; alone, there is a certain sense of helplessness. I can understand it to some extent, for although normally I am not afraid in the dark, yet there are times when a sudden fear comes upon me. I never give way to it, being sensible that there is nothing to be afraid of, but it is the feeling of other presences which causes it; it is the uncanniness of the experience accompanied by the "cold shiver down the spine," which is so disturbing. One laughs at these things when they have passed, but they are not to be laughed at when the experience is being undergone.

Perhaps it is not death itself which is feared, but what leads up to it. There are many who fear burial alive, and I think there is something of this element in the fear of death that some people have. Mediums may pick up vibrations from some who have suffered in this way. In the early days of the war I experienced a panicky feeling about being buried alive on several occasions, and could not trace the cause. But when I read that many men at the front met their deaths in some such way I understood, and I shut myself up as much as possible against the invasion of such influences. So I am convinced there are many factors besides false religious teaching that underlie this fear of death.

THE SCATCHERD MEMORIAL FUND.

We have to acknowledge with thanks the following donations: Miss E. V. Bubb, £2; Rev. John Lamond, £1 1s.; Mrs. L. T. Gush, £1 1s.; Anonymous, 10s.; making the total amount received to date £187 15s. 6d.

A CONVERSATION WITH FELICIA SCATCHERD.

A correspondent writes :—

In LIGHT of December 13th, 1924, there appeared a letter by Miss Scatcherd, giving particulars of a spirit-communication from the late Doctor Geley, received through a Captain V., who (as Miss Scatcherd then wrote) possesses "a fine gift of automatic writing." The same two friends who were present at that seance, Captain V. and Colonel Pirie, were together on November 11th, 1927, when the following communications from Miss Scatcherd were received; they had been previously hoping to receive a communication from her.

Message : "You are out of the ordinary welcome."

Capt. V. : *Who is it who is there?*

Message : "Scatcherd, Felicia."

Capt. V. : *Is that really Miss Scatcherd? You seem to come so quickly when we wanted you, that we wonder if it is really you.*

Message : "Yes, it is I. Your doubt nearly sent me away. Good day."

The following conversation then took place :—

Capt. V. : *We are very glad to talk to you. I suppose you are still working?*

"My work is still not finished. I love to help those who are trying to establish communication, and think my earth-experience will help."

Capt. V. : *Are you enjoying your new life?*

"Come unto me all ye that are weary. Naturally I love to drink the refreshing waters of a lovely life."

Col. P. : *Can you help me to get photographs of my mother? [who had passed over some time ago]. I have tried twice unsuccessfully; should I go on trying?*

"Yes, I think you should persist. The photographs are not always successful; the extra sometimes gets confused with the form of another spirit standing by."

Col. P. : *Thank you. Should I go to the same medium—or to whom?*

"Go to the Birmingham medium; get the name from Stead."

Capt. V. : *Are all the old friends with you, such as Mr. Sharpe, A. R. Wallace, and so on?*

"Yes, Mr. Sharpe and A. R. Wallace and Colley are all here."

Capt. V. : *Is there a group of spirits working for experimental results?*

"I do not understand."

Capt. V. : *I mean, is there a group trying to give us scientific evidence of survival? And what line are they taking?*

"Yes, there are, and I am with that band. They are working on materialisation with a Polish medium. This, when photographed, seems the most convincing evidence."

Col. P. : *Is Doctor Geley among that group?*

"Yes, I have had most interesting seances with Geley."

Capt. V. : *I wonder if he has changed his views on philosophy since passing over?*

"Yes, I think so. Nothing seems the same from this outlook. The physical world seems a small patch in space."

Capt. V. : *I hope you still think it worth while to help the people on that small patch.*

"Yes, rather. You are a very facile medium; I can talk freely with you."

Capt. V. : *Now tell us something. You used not to be backward in conversation!*

"Yes, I was even garrulous. Now I have learned a lot, and chiefly that love is the binding force, and can bring tired spirits together in an instant, and space is nothing but the absence of it."

Capt. V. : *And what about time?*

"Yes, time is a limitation which is gone directly we leave the physical body."

Capt. V. : *Then, if time is non-existent, are you not in close touch with old-time spirits such as Julius Cæsar?*

"Yes, but these spirits of long ago are not here; they are in a far sphere, amongst those who knew and loved them."

Capt. V. : *Can one love someone whom one has not known?*

"You cannot love except through the contact of spirits. No, they are not an indifferent phase of necessity, but as we are estranged from them, we do not see them."

Capt. V. : *What was it that summoned you so quickly to-day? How is it one can call a spirit?*

"I felt you thinking of me."

Capt. V. : *I suppose thought is your means of communication?*

"Yes, thought talks."

Col. P. : *Does it tire you to come and talk to us?*

"You may call me whenever you please. I love to talk to friends, and count you as such."

Col. P. : *Shall I be able to talk more fully with those I love?*

"God is good, and the power to talk to your loved ones may come to you. I think you might write. Why not try, it is not difficult?"

[Our correspondent adds: "There were other messages of a more private description, but the above may be of interest to Miss Scatcherd's many friends."]

LETTERS TO THE EDITOR.

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

THE BAYLIS CASE.

THE VISCOUNTESS MOLESWORTH WRITES :—

I think every fair-minded investigator in matters psychic will give Mr. Dennis Bradley the credit that is due to him for the enormous service he has rendered to the cause of Spiritualism by his books and research. He has spared neither time nor expense, and it would be difficult to find anyone more courageous or fairer minded. It seems a pity that in his efforts to keep mediumship clean and undefiled he should be a target for unmannerly insinuations. It is not very creditable to our cause that we should show intolerance in matters of opinion. There is generally more than one side to every question.

CLAIRVOYANCE: THE NEED FOR RECORDS.

Sir,—I should like to suggest to the Spiritualist societies that they should keep a verbatim record of the public clairvoyance which forms a part of their meetings. Shorthand-writers usually lay down their pencils when the speaker has finished the address; the clairvoyance, which is by far the most important part of the meeting, is ignored.

The remarkable clairvoyance which Mrs. Roberts is now presenting should be recorded verbatim, checked, endorsed by the people obtaining messages, and filed for reference. The extraordinary proofs of Mrs. Barkel's gifts publicly seen at Grottrian Hall the other Sunday are now unfortunately lost for ever.

Take a shorthand note of every word uttered by the medium; get corroboration from the people spoken to; and read a précis, always, at the next meeting.

Yours, etc.,

HANNEN SWAFFER.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed
"The Editor of LIGHT, 16, Queensberry Place, South Kensington,
London, S.W.7."

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or
from newsagents, 4d. weekly.

Subscriptions should not be sent to the Editor, but should
in all cases be addressed to "LIGHT, 34, Paternoster Row,
London, E.C.4." Cheques and postal orders should be crossed
and made payable to LIGHT.

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although varying slightly according to the rate of exchange—
work out approximately at \$5.50 for 12 months and \$2.75 for
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LITERATURE FROM THE BEYOND.

In the December issue of the *Fortnightly Review* appears an article by Sir Arthur Conan Doyle, "The Alleged Posthumous Writings of Great Authors." It is an able study of three examples of psychic scripts of the literary order, viz., the conclusion to Charles Dickens's unfinished "Edwin Drood," by an American medium (produced in 1873); the better-known writings attributed to Oscar Wilde, given through the mediumship of Mrs. Hester Dowden; and the communications purporting to come from Jack London. Sir Arthur's judgment on the three is one with which it is likely that the majority of instructed critics of the three cases will agree. He has no complete assurance as to the Edwin Drood script, although there are some arresting points of resemblance and other evidential features. He finds that it is "Dickens gone flat"; the "fizz, the sparkle and the spontaneity" of the real Dickens is absent. And yet there are passages so Dickens-like that Sir Arthur quotes four—two from the great author's own work in "Edwin Drood," and two from the psychic sequel; and, without indicating which is which, challenges his critics to say which is the real and which the sham. It is not an easy problem.

As to the Wilde scripts, he is on firmer ground, and those who have read Mrs. Dowden's book on the Oscar Wilde messages and studied the various articles which were devoted to the case at the time, will agree that the evidence is very strong indeed. Incidentally, we may mention that we came into rather close personal touch with the case in connection with the Wilde play, over which the departed author kept the medium and her secretary busy for weeks altering, recasting, and giving a multitude of directions, so that their lives were made a burden. It was to all appearance as though a real but unseen agency were at work—fretful, excited, lachrymose, brilliant, cynical and mildly sympathetic, in turns. The play was an extraordinary piece of work. One theatrical manager to whom it was offered observed, after reading it carefully, that he rejected it not because it was not Wilde, but because it was! Wilde was out of date.

The story of Jack London's messages from the Other World is set down in "The Soul of Jack London," and has been the theme of several articles in the Press. There seems to be little doubt that we had the authentic Jack London in the vivid, powerful and passionate utterances recorded. His personality was perfectly reproduced to those who knew him as

he was, and the story he tells of his after-death experiences rings true—it is consistent and convincing.

W. T. Stead once wrote that the community of living authors seemed to be threatened with the competition of the dead—he was referring to psychic communications purporting to come from departed literary men. The threat was more apparent than real. Psychic scripts which have any real value are almost as rare as radium. Automatic scripts (may their tribe decrease!) are usually vague and verbose, the feeble and flatulent outpourings of the subconscious or the dreaming mind. When, by some mischance, they are published in books they make the judicious grieve, and, if they are attributed to some famous departed author, set us wondering—"How are the mighty fallen!" Such stuff has been the bane of Spiritualism for many years, supplying a whole arsenal of cheap and convenient weapons for the adversaries of the subject, who astutely contrive to turn a blind eye to those scripts which show every sign of value and authenticity.

No; living authors need have no fear of competition from the Unseen, especially as the rare instances of genuine utterances are clearly designed simply to supplement the growing mass of evidence of human survival and identity. It is part of a plan, clearly evident to those who study psychic evidences with insight and understanding. These manifestations should never be divorced from their context. When we survey the whole field of psychic phenomena, we see them as a cumulative, consistent and co-ordinated series of evidences, and the proof is coercive.

THE MAGIC OF "BELIEF."

By L. I. G.

A while ago, in my mental attic, I re-discovered, among other half-understood things, the word "belief." Its outward garb seemed wholly theological, but close inspection showed meaning of a different sort. So I set about learning all it had to teach.

Belief appeared to be fixed or crystallised opinion; not necessarily about things religious, but about anything. I found that belief had also an active form, made up largely of confident expectancy, and called "faith." Then followed the discovery that faith was formative; powerfully so.

This last came about by experimenting with the near future. I began by assuming that next day would be something better than usual. I told myself definitely that it would be so. The result was astonishing. Less annoying and more desirable days passed in smooth succession. I then tried further and found that things wanted, when confidently and quietly expected, nearly always came; and when they didn't, I somehow seemed to want what came in their stead. Life took on an atmosphere of wonderful ease and peace, and the blessings increased with my thankfulness.

Upon reflection, this subtle process of real make-believe seemed just a combined operation of will and imagination, the potency of which powers no living man can gauge. Here was a source of true creativeness, but sensitive to the deadly force of doubt, as the green young bud is to the frost.

In the New Testament it says, "All things, whatsoever ye ask and pray for, believe that ye have received them, and ye shall have them." Perhaps I have stumbled upon the key to these wonderful words.

NOR less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

—WORDSWORTH.

FROM THE LIGHTHOUSE WINDOW.

The *Fortnightly Review* for December has an interesting article by Sir Arthur Conan Doyle on "The Alleged Posthumous Writings of Great Authors," particularly those of Dickens in the conclusion to "Edwin Drood," and those of Oscar Wilde. The common objection to such work is founded upon a charge of inferiority. To this Sir Arthur has an original reply:—

Let us predicate in the first instance that if the Spiritualists' hypothesis is true, and if things are carried out exactly as they say, then one would expect the posthumous work to be inferior to that of the living man. He is filtering it through another brain which may often misinterpret or misunderstand. Even a typewriter under my control causes me, I find, to lose something of my sureness of touch, and how much more would it be if it were an unstable human machine which I was endeavouring to operate.

Sir Arthur proceeds to argue that, as the spirit-writer has "entered upon a new life with a new set of experiences, and with the tremendous episode of physical dissolution between him and the thoughts of earth, this also may well show itself in his style and diction."

* * * *

Towards the end of the article above quoted, Sir Arthur writes:—

To sum up, I do not think that any person who approaches this problem with an open mind can doubt that the case for Wilde's survival and communication is an overpoweringly strong one. It is far stronger than that of Dickens, possibly because the educated Mrs. Dowden has been a more receptive instrument than the uneducated Vermonter—[one James, a foreman printer in Brattleboro, a village of Vermont.] But it has a bearing upon the Dickens case, and strengthens it by showing that if it were true it would not be an isolated example of psychic possibilities.

* * * *

In the *Sunday Chronicle* (Manchester) there is a contribution by Sir Philip Gibbs entitled: "To-morrow Men will be like Gods." Sir Philip writes of Miracle Workers, Seeing the Future, Secret Memories, Thought-Reading, and so forth. Concerning "Circular Vision," he remarks:—

Those people of the Future may read books with their fingers, instead of their eyes. They may have a "circular" vision which will enable them to see behind them as well as in front.

They may be able to read a newspaper before unfolding it, or behold the shape and colour of objects in what seems to us absolute darkness. Blind men whose eyes have been destroyed by war or accident may be able to see through their skin or any part of their bodies. . . .

Sympathy is the most probable and most scientific explanation of many of these phenomena of the mind. . . .

The future endeavour of the human mind, therefore, must be to extend the range of sympathy—the Christian religion would call it Love—to all minds, to all classes, to all nations, and to all creatures.

Our Christmas and New Year's Press cuttings provide ghost-stories of all sorts galore. We quote one, from the *Birmingham Evening Despatch*, relating to strange happenings at a lonely caravan:—

The occupants of the caravan for a long time past have been disturbed by mysterious rappings on the wooden walls of their little home. The rapping occurs at all hours and generally lasts for a considerable time.

That it is the work of a practical joker is out of the question because the position of the caravan is such that anyone in the vicinity would be immediately detected. Moreover, the occupiers have a dog which would give instant warning of the presence of a stranger. Instead, the dog shows a pronounced dread of the rappings and crouches, as in fear, when they begin.

* * * *

The following is from an article in *The People*, headed—"Wanted, Old Houses, complete with Ghosts":—

So great is the demand for old houses in these days that in North Street, Westminster—the only perfect street of the Queen Anne period still left in London—the rents of the houses have risen from £25 a year to £600 and more.

Society, nowadays, makes a point of collecting not only old silver, old wines, old linen, and old furniture, but also old houses, with ghosts to match.

As a result, many houses, particularly in the Westminster area, that have stood empty and have been avoided for many years, are now let or sold at fancy figures.

* * * *

A leading article on "Ghosts," in *The Times*, well states the condition of the literary ghost-market. It begins:—

Not long ago the old-fashioned Christmas ghost story was supposed to be a thing of the past. . . . At the present moment, however, the vogue of ghost stories in literature and on the stage is probably greater than it has ever been. Our book-shelves have been laden this season with spectral anthologies and original stories. The giving of "ghost parties" . . . is said to be one of the popular delights of the moment with our young people. It seems quite possible that all this betokens something more than a superficial craze.

* * * *

In a letter to *The Boston Herald* of December 24th, 1927, Sir Arthur Conan Doyle, referring to Dr. Crandon's recent visit to London, writes:—

. . . In the last week Dr. Crandon has addressed two of the most critical and experienced bodies in the world, the Psychic College and the London Society for Psychical Research. In each case he had a packed audience which contained many of the greatest living authorities upon such subjects. After explaining his long course of experiments, and recounting with great good humour the difficulties which ignorant or reactionary people had thrown in his way, he exhibited his amazing series of flash-light photographs, which carry with them absolute conviction. Upon calling for questions and comments there was not one voice raised in disagreement.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MARK TWAIN'S DREAM.

Lovers of that delightful humorist, Samuel Clemens, better known as Mark Twain, are aware that he was employed for many years as a Mississippi pilot, a position in those days of comparative magnificence.

It was while serving his apprenticeship as a "cub pilot" that he experienced the premonitory dream of his brother's death, an account of which is included by Dr. James H. Hyslop in his book, *Contact with the Other World*.

A vivid picture of the disaster in which the brother was killed appears in Mark Twain's own work, *Life on the Mississippi*.

It had been arranged that young Mark should proceed from New Orleans to St. Louis on the steamboat "A. T. Lacey." The "Lacey" was to sail a couple of days after the steamboat "Pennsylvania," a vessel which was subsequently blown up, among the casualties being Mark's young brother Henry.

At St. Louis, the two boys sat chatting on a freight pile until midnight; the conversation turned in the direction of steamship disasters; "One was then on its way to us," says the author, "little as we suspected it; the water which was to make the steam which should cause it, was washing past some point 1,500 miles up the river while we yet talked."

The two lads debated as to the line of conduct which each should adopt in the event of danger; they both decided that although youngsters like themselves, not clothed with any authority, would be of little use in a panic, nevertheless they would stick to the boat and render whatever slight service might fall to their hands. "Henry remembered this afterwards when the disaster came and acted accordingly."

This conversation apparently arose out of the disturbing dream which Mark had experienced in St. Louis a short time before.

The story is given in Dr. Hyslop's book, in which he quotes Mark Twain's biographer, Albert Bigelow Paine.

One night when the "Pennsylvania" lay in St. Louis, he [Mark Twain] slept at his sister's house, and had this vivid dream:—

He saw Henry a corpse, lying in a metallic burial case in the sitting-room, supported on two chairs. On his breast lay a bouquet of flowers, white with a single crimson bloom in the centre.

So vivid was this dream that when he awoke the young "cub pilot" rose, dressed and went downstairs to look for his brother before he realised that it was merely a dream and not reality.

Some foreboding would seem to have hung over him the night before the "Pennsylvania" sailed on the return trip. . . . On this particular night the elder, Samuel, spoke of disaster on the river. Finally he said:—

"In case of accident, whatever you do, don't lose your head—the passengers will do that. Rush for the hurricane deck, and to the life-boat, and obey the mate's orders. When the boat is launched, help the women and children into it. Don't get in yourself."

One picks up the thread of the tale on returning to Mark Twain's book. The steamboat "Lacey," with Mark Twain on board, had started up river two days behind the "Pennsylvania." At Greenville somebody had shouted: "The 'Pennsylvania' has blown up at Ship Island, and 150 lives lost!"

On arrival at Napoleon, Arkansas, that same evening the Memphis newspaper reached Mark, giving the

welcome but inaccurate information that Henry was not hurt. Farther up the river came the tragic news—Henry had been injured beyond help. Four of the eight boilers of the "Pennsylvania" had exploded, and the forward part of the boat was blown sky-high. The remaining portion of the vessel caught fire; many persons were scalded, burned and crippled. The force of the explosion drove an iron bar into one man's body. A young French naval cadet aged fifteen, son of a French admiral, was scalded, but bore his torture with the greatest bravery. Both the mates were injured but remained heroically at their posts. Henry fell into the water and swam for the shore, which was only a few hundred yards away, but, apparently recollecting the compact made with his brother a short time before, turned round and returned to the boat to help save the wounded, not realising that he himself was injured. He was taken ashore later in a serious condition.

After lingering for six days, during which period Mark watched day and night by his bedside, poor Henry died.

It was then that the dream was fulfilled. Mr. A. Bigelow Paine tells us that the coffins provided for the dead were made of unpainted wood, but the extreme youth and the striking face of young Henry Clemens had aroused special sympathy among the community of Memphis, and the ladies of that town subscribed to purchase a metallic burial case for the lad.

Samuel, entering, saw his brother lying exactly as he had seen him in his dream, lacking only the bouquet of white flowers with its crimson centre, a detail made complete while he stood there, for at that moment an elderly lady came in with a large white bouquet, and in the centre of it was a single red rose.

A WARNING AGAINST A PRESENT PERIL.

From a South African correspondent of some standing as a scholar we have received several remarkable scripts obtained by him in his family circle. These he designs to publish in book form, but we are permitted to take the following brief extract, which we choose as being particularly appropriate at a time when some necessary warnings are being given by the "Other Side" regarding the dangers which the world runs while material progress is regarded as of more consequence than spiritual evolution.

THE MESSAGE.

. . . This is no idle word. The men on your earth must turn their attention to spiritual things, the soul must triumph over the body or untold disaster will ensue. Disasters have overtaken your earth already in past history, when materialism outran spirituality, and when the very advancement of science and knowledge led to evil ends.

Even to-day disaster may not be far off, when your men of science are using their discoveries, not to save life but to destroy it. When they manufacture poison-gases for use on the battlefield; when they perfect machines of destruction on land, under the sea, and in the air, they are tempting reprisals by the great spiritual forces who are responsible for the evolution of your earth.

The age-long evolution of your earth has not taken place, in travail and in pain, for all the patient processes of God's operations to be nullified by the actions of a few ephemeral creatures who have not yet learned the true meaning and the real responsibility of life.

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LIGHT

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PSYCHIC SCIENCE IN COPENHAGEN.

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

Copenhagen has always been a centre of psychic interest. Spiritualism is represented by a number of well-attended societies, and has one temple, of which Spiritualists are justly proud. A few years ago a committee of architectural experts voted it as among the most beautiful buildings in a city full of such edifices.

Psychical research and theosophy are also fairly strong and respected, as most Scandinavian Spiritualists accept the doctrine of reincarnation.

The most effective organisation in some respects is the Psykisk Oplysningsforening (Society for the Promotion of Psychic Knowledge), of which Mr. J. S. Jensen is President. Standing between Spiritualism and psychical research it appeals to both those organisations and often receives their support. All the members of the committee accept the Spiritualistic hypothesis, but believe that the best way to reach the public is to arouse interest in the reality of psychic phenomena, leaving people to draw their own conclusions as to their cause.

The effort has proved extraordinarily successful. Long before other countries had won the sympathetic attention of the public press, Mr. Jensen's organisation had done so. Leading Danish newspapers have for several years been prepared to give consistent attention to psychic matters, always fairly and generally sympathetically.

In 1924 I was invited to lecture for the *Politiken*, one of the most powerful daily newspapers in Scandinavia. This would not have happened if the Psykisk Oplysningsforening had adopted any other policy.

The Spiritualist movement appears to be making slow progress, but the outlook is distinctly good. A great change is gradually taking place in its methods, and in a few years it will hold its own with England and America.

When I visited the country in 1920 there were practically no test mediums there. Under the influence of Allan Kardec, Spiritualism had gradually developed into a religious sect content to preach survival and reincarnation without attempting to give evidence in support of these beliefs. Some mediums were inspired speakers of the evangelical order, and not likely to offend the most orthodox Christians. Others were automatic or impressional writers who doubtless found their scripts supporting their own opinions. Not a few good souls devoted their psychic gifts to what they fondly believed was the rescuing of darkened spirits from the unfortunate consequences of their ignorance or wrong doing. To try and prove the survival of any particular person was rarely thought of or attempted.

The importation of one or two English clairvoyants has brought about a new point of view, and I find that there are now quite a lot of excellent test mediums in the country.

It is this that is bringing about the change to which I have referred. It is remarkable that it should have been so long delayed, because the Danish race is naturally psychic, and the climate seems very favourable for such faculties as clairvoyance and psychometry.

The religious sense among Danish Spiritualists is very strong. My visits to the Samaritan Society and the Spiritistic Mission were spiritually refreshing, and the conditions so good that clairvoyance was easy and convincing.

Effort is being made to form a central organisation inviting all the Spiritualist Societies in Denmark.

I met several leading Spiritualists, including Mr. Alfred Nielsen, whose good work has attracted attention beyond the borders of his own country. He is President of the Spiritistic Society, which has two branches in Copenhagen, and one in nearly every town of importance in Denmark. He has several test mediums aiding him, some of them very efficient.

RAY'S AND REFLECTIONS.

On the question of obsession a reflective observer remarks that it is only diseased plants which are infested with parasites. Similarly it might be held that people of a healthy mind are not likely to be invaded by mischievous influences from the unseen world.

* * * *

At a recent Spiritualist service at Nuneaton, the speaker was a police-constable. The fact is not without significance, although there are other examples of Spiritualism in the constabulary. We know one member of the Police Force holding a prominent position who is an earnest Spiritualist. After all, Spiritualism is not at all the same thing as "fortune-telling."

* * * *

Mr. K. Sorabji, writing in the *Occult Review*, is rather caustic at the expense of communications by automatic writing supposed to come from "a Master or Divine Being," and he suggests that "Transcendent Beings shall not utter the sentiments of Little Bethel in cheap journalese." There is, unhappily, something to be said for Mr. Sorabji's point of view, but it is well to remember that some very fine utterances have proceeded from spirit communicators, although these have been rarely given in the names of those who on earth were famous for their wisdom and inspiration.

* * * *

When discussing the question of propaganda with Sir Frank Benson the other day, he told me of a Roman Catholic prelate who was strongly opposed to the idea of winning converts to the Church by this method, on the ground that attempts to make proselytes frequently led to strife and ill-feeling. An excellent reason; but there are two sides to it. Some natures are so cold and indifferent that only by friction is it possible to generate any fire in them. It is not propaganda in itself, but indiscreet and fanatical forms of it against which protest should be made. But even the fanatic and the bigot have their uses. Excess of zeal may be better than a total lack of it.

* * * *

Mr. J. Cuming Walters, the editor of the *Manchester City News*, has made a considerable impression by his account in *The Two Worlds* of seance conversations with Marie Corelli, with whom he was on terms of friendship. Marie Corelli knew a good deal about occultism, although I think her attitude to Spiritualism was a trifle supercilious. Her novels mark her as a woman of genius, although her merit as a writer is held by many critics to have been gravely marred by the constant intrusion of her own personality. But her temperament was passionate and forceful, and it is this type of mind which is most effective when it is a question of "getting through" from the Other Side.

* * * *

In Rudyard Kipling's poem the sailor men in the world beyond clamoured for the sea; and the Lord gave it back to them. I am reminded of this by the lines attached by Mrs. E. R. Richards to the wreath laid on the grave of her late husband, Admiral Richards:—

"So you win the Golden Harbour in the old way,
There's the old sea-welcome waiting there for you."

They are taken from Captain Hopwood's naval poems, "The Old Way."

D. G.

PRESENT

AURAS AND ELECTRIC FIELDS.

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

If the ordinary Man in the Street, knowing nothing of magnetic or electrical science, will purchase a stick of sealing wax, he may contemplate the sublime. Let him rub this wax vigorously with fur or flannel and an invisible "aura" will then be created around the stick of wax. This aura can be perceived by the fact that everything brought within its range will have a tendency to try to unite itself with the sealing wax. Some pieces of paper, hair, feathers, bran or other light objects will jump towards the wax as though towards a magnet. We electricians call this aura a "field," because it is a kind of extension of the actual substance into a field of space around it. We may, however, appropriately call it the "aura" surrounding a substance which has been charged with electricity. We remember that all living creatures are also, in a sense, charged with electricity. If we suspend the charged sealing wax by a silken thread we shall find that, by merely touching the invisible field, or aura, we can cause the stick of wax to swing or twist about. If, therefore, by interfering with the aura of an inanimate thing we can cause it to move, to express attraction and repulsion—one might call it expressing its likes and dislikes—how much more is it probable that the aura surrounding ourselves will be sensitive to outside interference! In other words, it is logical to believe that in response to this interference we also would make an involuntary movement. I see the connection here between movements of a stick of charged sealing wax in response to interference of its aura, and the movements of the planchette. Just as you or I cause the sealing wax to move, by distorting its "field," without, however, actually getting in contact with it, so also can a communicating presence apparently cause movements of the planchette without actually touching the instrument.

This idea is supported by what invisible communicators have told me, and experiment bears out the main facts. But the stick of sealing wax has no life; we give it, however, the semblance of life in so far as we enable it to distinguish between what attracts it and what repels. We know that this semblance of life will disappear into the Unknown in a few moments; in other words, a condition will be reached which we might call an "imitation death"; this inert state will continue until, by deliberate action on the part of the observer, the wax is again charged; all of which is perhaps very ordinary and non-magical, but it leads to a chain of thought that may assist us in understanding those things which, to us, are on the verge of the supernatural.

GOLDEN WEDDING.—Mr. and Mrs. Alfred Kitson, of Dewsbury, who celebrated their golden wedding on December 22nd last, will receive the good wishes of many hundreds of Spiritualists, who are indebted to these veteran workers for their devoted efforts on behalf of the movement. Mr. Kitson first became acquainted with our subject in 1868, and for many years was closely associated with the British Spiritualists' Lyceum Union, of which he was one of the founders. He suffered, like many other pioneers, from the persecution of the ignorant and prejudiced, and he recalls that in the early days the "spirit-rappers," as they were called, were at times subjected to pelting by stones, brickbats, sticks and clods of earth. On one occasion a noisy rabble collected outside a house in Ossett in which seances had taken place, the crowd being so great that it burst one of the ground-floor windows; at another time the doorway was walled up with bricks by local individuals who disapproved of spirit intercourse.

NOTES ON NEW BOOKS.

"The Search." By J. Krishnamurti. (Price 3s. net. Published by George Allen & Unwin.)

A reminiscent rhapsody by Buddha's human "dewdrop" as it "slips into the shining sea" of Liberation from self—by mystic sense of union with the whole, not by self-sacrificing love for fellow-drops. Krishnamurti, a Buddhist "Star in the East," cannot be a Messianic Guiding Star for the West, and his work, though called a poem, is rather prose bewitched.

K. M. E.

"The Mental Body." By Lieut.-Col. A. E. Powell. (Price 12s. 6d. Published by The Theosophical Publishing House, Ltd.)

A full and careful compilation of Theosophical teaching concerning the Mental Plane and the Mental Body—the third "vehicle", or instrument, for manifestation of the "ego." Those accustomed to the Greek, Latin, or English nomenclature of metaphysics find it very difficult to grasp the meaning of statements made in strange terms, taken often direct from Sanscrit. We may thank Colonel Powell for giving some tables of synonyms and parallels, and for many clear definitions scattered throughout his book, which by the help of the Index may serve as a much-needed Theosophical Glossary. He gives us also detailed accounts of Devachan Akashic records, personality, thought-forms, etc. The comparison drawn between series of terms in Theosophy, Masonry, and Catholicism is interesting, if not convincing.

K. M. E.

"The Wonderful Story of the Temple of Light." By Harold Speer, author of "Edie," etc. (Price 1s. 6d. 58, Southwark Bridge Road, S.W.)

This is an account of "The Temple of Light," a Spiritualist Church founded in South London in October, 1926. Johannes, the Spirit President, describes it as a shining light in a very dark place. The book will interest readers who do not object to its sensational style, as illustrated by the following headings quoted from a "big morning paper": Christ's Voice Heard in London. Miracle of the Temple of Light. Lo, I am with you! Tones tremulous with emotion.

M. C. V.

"Histoire du Spiritualisme Experimentale." By C. de Vesme. (Jean Meyer, 8 rue Copernic, Paris, 16e.; price 35 francs.)

The author uses the word "Spiritualisme" here in a different sense to that which we give to the word. The book is not a history of Spiritualism, but rather a history of psychic manifestations, including what would be regarded as pathological states; it covers such widely divergent branches of the subject as animal clairvoyance, mental telegraphy, the use of narcotics to stimulate psychic conditions, were-wolves, and other phenomenal miscellanea. This is not to say, however, that M. de Vesme is only interested in the weirder side of the occult; he deals with those forms of psychic gift with which Spiritualists are familiar; he recounts many strange cases of super-normal power in the course of his long and interesting survey over the psychic region, during which he delves into the antique past, and investigates the activities of many nations in this field of enquiry.

H. A.

OBITUARY.

MRS. M. A. GRAINGER.—We regret to have to record the transition of Mrs. M. A. Grainger, of Exeter, which took place on the 30th ult. Mrs. Grainger, who was in her eighty-first year, had been well-known in the Spiritualist movement for over thirty years as an ardent worker and remarkable medium.

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Trance Mediumship. Private Appointments	...	MRS. BARKEL
Trance Mediumship. Private Appointments	...	MRS. GARRETT
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(Special) Monday, January 16th, 7.30 p.m. (Lecture) Col. PEACOCKE
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Sunday, January 15th, 11 and 6.30, Miss Penny. Thursday, January 19th, Mrs.
Mauders, 3 p.m., Members only, 6.30 p.m., for Public. Community Singing, 6-6 20

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18th, 8, Miss Lilian George.

Camberwell.—The Central Hall, High Street.—January 15th,
11, service; 6.30, Mr. and Mrs. Kirby. Wednesday, 7.30, public
circle at 55, Station Road.

Peckham.—Lausanne Road.—January 15th, 7, Mrs. E.
Clements, D.N.U. Thursday, 8.15, Mrs. E. Neville.

Richmond Spiritualist Church, Ormond Road.—January 15th,
7.30, Mrs. Brownjohn, address and clairvoyance. January 18th,
7.30, Mrs. Edey, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—January
15th, 3, Lyceum; 6.30, Rev. George Nash.

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Thursday, 19th, at 7.30 ... MRS. A. ROBERTS

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