

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2521. Vol. XLIX.

[Registered as

Saturday, May 4, 1929.

a Newspaper,

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NOTES BY THE WAY.

THE TIME OF DAY.

To the April issue of *St. Martin's Review* Sir Oliver Lodge contributes a short article entitled "Have we Progressed?" His conclusions are highly optimistic. He points to the moral and social improvement that has taken place during the last fifty years, and to the general enlargement of human powers which has been accomplished by science; but he refers also to the "danger lest, by depending on and constantly attending to material advances, we cease to pay adequate attention to human development". Sir Oliver makes a significant statement in his allusion to the fact that "in pure science discoveries are quietly proceeding, of a recondite and mysterious order, which some day will come to fruition". These discoveries suggest "an access of knowledge far beyond anything suspected in the nineteenth century". But he adds the reflection that whether this deeper understanding of the realities of life will have a beneficial effect on humanity or not depends upon whether humanity is worthy of the opportunities thus afforded. This is a salutary reminder of our moral responsibility in the matter. As Emerson put it (in "a few other words") Nature keeps her finest secrets close-guarded, not to be revealed until man shows himself deserving of them.

THE HIDDEN FIRE.

Some years ago in these pages we expressed the opinion that some of the greatest changes and developments in connection with the advance of the central idea of Spiritualism would come from *without* rather than from within the ranks of our movement. And, looking at the progress of the world to-day, we are rather confirmed in this view. This is not to say that these developments have been quite independent of our propaganda. Probably in many instances they have been suggested by its presence, for a great light sends its beams very far. But it is impossible to avoid the conclusion that the influence of the Spiritual World on humanity, although it finds a special focus in the Spiritualist movement, is very active in quarters quite outside our immediate boundaries. Our observation shows us strange and beautiful unfoldings going on in those who have no knowledge of Spiritualism at all. Often it is the discovery of powers and illuminations of mind which, to the persons concerned, come as wonderful surprises. They become aware of guidance

SAINT JOAN.

In the *Radio Times* the other day we read two articles on Saint Joan—one by Mr. Hilaire Belloc, the historian and novelist, and the other by Willa Muir, the champion of Feminism. We found them both vastly entertaining and not uninteresting. Mr. Belloc argues for the supernatural element in Joan's life—he will not have it that the miraculous element was in the natural order. You may, he says (in effect) in dealing with the wonders of her life, talk about "precognition", as an explanation of her prophetic powers, and "telepathy" and "collective hallucination". But you cannot get rid of the facts. Of course not. We accept the stories of her, not only because they were well-authenticated at the time, but because they are "true to type"; they coincide with examples of psychic power and spiritual direction as we observe them amongst us to-day. We prefer to call these things natural rather than supernatural (or unnatural) because we think this world is no less divine and marvellous in itself than any other world which man, as George Herbert said, has "to attend him". As for Willa Muir, she cites instances where Joan behaved in a somewhat unsaintly way: she was impertinent to the grave doctors who examined her; she had a sharp tongue. All of which seems to show that she was occasionally human, which is rather better than being perpetually saint-like. That would be supernatural indeed!

EXHIBITION OF PSYCHIC PICTURES.

An Exhibition of Psychic Drawings will be held at the London Spiritualist Alliance at 16, Queensberry Place, from May 6th to May 18th. The drawings, which are of great beauty and high significance, are the work of Miss Le Rossignol, who is an artist of some distinction. In the course of her ordinary work some time ago she made the discovery that her hand executed drawings unpremeditated by herself. After a number had been completed, her hand was used to give a written interpretation of these symbolical drawings.

The exhibition will be open daily from 10 till 6, Saturday from 10 till 1, and admission will be free.

The exhibition will be officially opened on Monday, May 6th, at 3.30, by Mr. Stanley De Brath, M.I.C.E.

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A SHORT ACCOUNT OF THE "MARY M." PHOTOGRAPHS.

By H. A. V. GREEN.

(Continued from page 195.)

Following the bell-box and the direct voice phenomena, "Walter" announced that he could produce ectoplasm in sufficient quantities to be photographed. The first photographs of ectoplasm followed accordingly in August of last year. (It may be noted in passing that photographs of the bell-box while ringing had been made and that some of the negatives show two threads, presumably of energy, transmitting matter leading to the bell-box from the medium's mouth and the back of her neck respectively, but the nature of these, which are not visible in every negative, appears to be different from that of the ectoplasmic masses first photographed in August.) "Walter" then intimated that he would be able to produce a light, and in the following month this phenomenon occurred for the first time. This light is a brightly glowing patch about the size of half a walnut which moves about and is visible to all present.

ECTOPLASMIC RESULTS

All this, however, was merely preliminary to the work upon which "Walter" and the Stead group are now engaged. This work is the materialisation and photographing of members of the group which has controlled Elizabeth M. for so long. "Walter" calls himself the "mechanic". It was in the capacity of a skilled worker, he says, that the Stead group called him in, because they themselves were unable to produce ectoplasm in a state which could be photographed. An excerpt from the proceedings of the 20th January, 1929, will illustrate this:—

Walter remarks that he hasn't received any questions from the gallery yet. One of the gentlemen asked if a second circle would help. Walter, in answer, said that it would, except in the case of photos. The more power the better except when getting photographs. "I have certain instruments and interference is likely to upset things. By and by when things are all established it will not matter. This is something of which I know nothing. I prepare the ectoplasm and the others do the rest. They have had all the background prepared for many years. They just couldn't get a mechanic."

On our side, "Walter" insists that the ectoplasm could not be produced from Mary M. without the energy which he obtains from Elizabeth M.

The first occasion upon which an ectoplasmic likeness of anyone was photographed was on 7th October, 1928. Up to that date, although the ectoplasm had been photographed in manipulated conditions, e.g., knotted and regularly twisted, there had been no attempt at materialisation. The first attempt on the 7th of October, made on "Walter's" signal, failed to fire the flashlight, and another attempt was made. This was successful and the photograph was taken. "Walter" remarked that it was a failure and not what he had hoped to give. When asked if no result had been obtained he said there was a photograph of someone whom the little medium (meaning Elizabeth M.) would recognise, that the ectoplasm had been over the medium Mary M.'s left eye, but that he had not been able to hold it for the second flash and that it had fallen. Mary M., of course, had been strictly controlled throughout the sitting, and those present had felt her face and neck carefully before the flash was fired.

One negative was immediately developed. Over the medium's left eye is an oval patch of ectoplasm, in which the rather blurred features of a man's face are apparent. This ectoplasmic face is lying sideways.

The surface of the oval is in size about that of one glass of a pince-nez. On the photograph being shown to Elizabeth M., she at once exclaimed that the ectoplasmic face was that of W. T. Stead.

On the 4th November, 1928—nearly a month after the first photograph—a second photograph was obtained, greatly superior to that of W. T. Stead. There evidently was a good supply of power that evening, as, before the photograph was taken, "Walter's" "lamp" had shone brightly and he had spoken with his direct ectoplasmic voice, giving certain instructions. After the photograph had been taken, "Walter", through the mouth of the medium Mary M., who was still in deep trance, asked for pencil and paper. These were furnished to the medium, who wrote something on the paper. "Walter", still speaking through the medium, said that he had written the name of the person who had been photographed, and he requested that the paper be folded up and not looked at until the little lady (Elizabeth M.) had seen the photograph and declared, before witnesses, whom it was.

The paper was folded up, placed in an envelope, sealed and given into the custody of Dr. J. A. Hamilton. One negative was developed forthwith, dried, and a print made. This was shown to Elizabeth M., who recognised the photograph as that of C. H. Spurgeon. The envelope was then opened and on the paper was found written "C.H.S.—Charles Haddon Spurgeon". This photograph is a brilliant one. The mass of ectoplasm is considerably larger than in the first photograph and is irregular in outline. The face of Spurgeon appears in the centre of the ectoplasm and is itself no larger than that of Stead in the first photograph. Whereas, however, the portrait of Stead is blurred and hazy, the face of Spurgeon is perfectly in focus and every feature is clear and distinct.

THE THIRD PHOTOGRAPH

The third photograph was obtained on the evening of 25th November, 1928. On this occasion, while four of the sitters were in turn feeling the face and neck of the medium Mary M. (her hands, of course, being held), "Walter's" "lamp" was seen shining brilliantly and moving about. It was arranged that "Walter" should count *one, two, three*, and that two seconds after *three* Dr. Glen Hamilton should fire the flashlight. The following is a verbatim extract from the notes made at the time as to what then took place:—

At 9.57 Walter calls out "One! two! . . . Oh! Damn! damn! get back a bit!" At 9.59: "One! two! three!" Flash is fired at 9.59½.

For the first exposure, the following cameras are used: Goerz Stereo; Quartz; Seneca Portrait.

At this point, Dr. T. G. gets up and closes the shutters of the cameras which had just been used, and prepares for a second flash. The following cameras are ready for a second exposure: Stereo, Quartz, Seneca Portrait, Dallmayer Camera.

WALTER: "Are you ready? One, two, three!" (10.01) Second flash is fired.

WALTER: "O-o-h! No more to-night. There's one of them that's not right—one of the cameras. You didn't get it the way you want it. It's not as good as I thought it would be. I've taken them both the same. I couldn't group the second lot. I gave you them, both the same, but they are not very good. There are two you won't be able to recognise; there's too much ectoplasm. The conditions are not as good as I would like them to be; there is too much attention; you are too tense."

E.M.: "Are there any of my friends on it?"

WALTER: "Oh, you will recognise them: They are not very clear."

The two sets of negatives were duly developed. The first exposure was found to have been a failure. The medium had evidently moved, and the ectoplasmic formation was blurred. The second one was a success. In a large patch of ectoplasm are arranged five miniature faces or portions of faces. The two at the upper right and left are not known to the medium or to any of the sitters. The centre one is a boy. This face is said by those best qualified to judge to bear a resemblance to the face of Arthur Hamilton, the son of Dr. and Mrs. Glen Hamilton, who died about nine years ago, being then of the age of three. The face, however, is that of a much older child. The lower left and right faces are incomplete, but have been identified as resembling R. L. Stevenson and David Livingstone respectively.

"Walter" later explained that he meant to give seven portraits, but did not get the ectoplasm spread out sufficiently and that consequently two were crowded out. It is to be noted that Arthur Hamilton, since he died, has made frequent appearances in the visions of Elizabeth M., and he is described by her as increasing in age and stature.

On 23rd December, 1928, photographs were obtained of C. H. Spurgeon and of the father of Mary M. The ectoplasm for the former apparently was drawn from the medium's left eye, and for the latter from her mouth. On this evening the medium, in making a movement forward, broke off a piece of the ectoplasm, which fell on the table in front of her and was there photographed by one or two of the cameras which were placed highest and directed somewhat downward. "Walter" subsequently explained that he could not restore this piece of ectoplasm to the medium and had dissolved it. It was, however, solid enough to obey the law of gravity.

A third photograph of C. H. Spurgeon was obtained on 20th January, 1929. None of the three photographs are the same, but all undoubtedly are of the same man. On this last occasion a misunderstanding occurred twice as to when the flashlight was to be fired, and "Walter" became very irritated. After the photograph finally had been taken "Walter" said: "It is almost in. I don't think there will be anything. It has almost gone into her head." The ectoplasm had not disappeared, however. The photographs are clearly of Spurgeon, but the negatives show several cracks in the face and in the ectoplasm, which latter seems to be in the first stage of disintegration.

On the 3rd February, 1929, a different programme was followed. "Walter" instructed Dr. Glen Hamilton to fire the flashlight at any moment the latter chose. It was therefore arranged that Dr. Hamilton should press tightly the hands of the sitters next to him as a signal, and should then wait three seconds and fire the flashlight. "Walter" stated he would have time to produce some ectoplasm, though not to give a portrait, and the advantage would be that it could not be said that the medium knew when the photograph was to be taken. ("Walter" is very much alive to the necessity for meeting possible grounds of criticism of the technique.) Dr. Hamilton did as directed. The resultant photographs show two large irregularly-shaped masses of ectoplasm.

"Walter" has been pressed to give a photograph of himself, but he has always so far replied to the effect that he is the man who is doing the work, and who cannot therefore be photographed.

(To be continued.)

THE LATE FELICIA R. SCATCHERD.—A bas-relief of Miss Scatcherd, executed by Mrs. M. Thurlow Lamb, has been accepted by the committee of the Paris Salon, and will be on view shortly. It is hoped to exhibit a replica of this in a London exhibition.

"THE IVORY DOOR."

A PSYCHIC PLAY OF SIGNIFICANT BEAUTY.

Mr. A. A. Milne's new fantasy at the Haymarket is sure to be welcomed by his vast circle of admirers, but I wonder how many will appreciate how closely it parallels real life, so far as it relates to the attitude of Orthodoxy towards Spiritualism.

It tells of a legend that has grown up around a mysterious door. None who pass through its portals are ever seen again—just as the legend still persists about the Gate of Death. What lies behind the door none can say with certainty, but there are many pious opinions; a bottomless pit, black leopards, evil spirits, are among the current beliefs. The young King Perivale, who risks the adventure, finds behind The Ivory Door merely a passage leading into the open country outside the castle walls, and returns with the reassuring news, but is regarded as an impostor.

There are many who, finding that the Gate of Death leads only to a less confined existence, have returned to tell what lies on the other side of the Great Adventure, and have received a similar welcome.

The young King is amazed at his subjects' incredulity. He persists that he is King Perivale and none other. Surely they all recognise him? Yes, they admit the resemblance—but, then, an evil spirit could easily simulate the outward appearance of the dead monarch—obviously dead, since he has passed through the gateway from whence nobody could possibly return!

His old nurse recognises him at once—but her story is pooh-poohed, as she is clearly mad!

He is asked to give proof of his kingly powers. It is well known, say his accusers, that His Late Majesty was the finest painter, the most expert philosopher, the greatest poet and the most valiant swordsman in the kingdom—could he not vanquish any three adversaries with the broadsword! Alas, the accused person can show no prowess in these crafts, and his suggestion that the story of his supposed super-excellence in the arts of war and peace is merely a tradition, is laughed to scorn.

Then the unhappy ruler, a prisoner in his own court, has an idea. He sends for his body-servant, Brand. Surely Brand must recognise his young master! But no, Brand is intimidated by the threatening attitude of the inquisitors—he dare not admit the truth. How familiar it all sounds!

The King's betrothed offers to put the Ivory Door legend to a personal test. She herself will pass through the door, and if she returns unscathed, the prisoner's story will be proved. When the Princess Lilia passes through the door—and returns—the courtiers prefer to proclaim her a witch, rather than sacrifice their cherished tradition. (This has also a familiar ring to Spiritualists.) Of course, the parallel cannot be pressed too closely, and it is possible that whatever philosophic gauntlet the author intended to throw down to his public, the challenge of psychic science to unproved dogma did not enter into his conception. I think, however, that anyone who bears the parable in mind will find that it adds greatly to the ethical value of what is—quite apart from any philosophical argument—a delicate and delightful play.

There is much humour in "The Ivory Door", much nimble play of wit, and faultless acting, too. The scenery and costumes, designed by Aubrey Hammond, are along pageantry lines, and the effects of light and colour are joyful to watch.

All Spiritualists should visit the Haymarket—Anti-Spiritualists too—and all others who desire not to miss a play which is a delight to eye and ear.

AMY G. EDDISON.

LIGHTS AND SHADES OF PSYCHIC HEALING.

ADDRESS BY MR. C. SIMPSON.

Mr. Charles Simpson's description of his early experiences, when his healing mediumship was in the first stages of development, were listened to with keen interest by members of the London Spiritualist Alliance on Thursday, April 25th.

As a young man in New Zealand, his attention was attracted to the subject of psychic phenomena by one of Sir Oliver Lodge's books. Somewhat sceptically he agreed to join a little group of friends who had arranged to sit regularly with a view to obtaining some kind of manifestation. The only result was that Mr. Simpson found himself sleepy, and dozed heavily during these sittings, a breach of good manners which distressed his wife. On one occasion incoherent noises came from the mouth of the sleeping man; then came periods of control by some unknown influence. These were frequently embarrassing and occasionally unpleasant. During a meal, or at some equally inappropriate moment, he would find that he had "dozed off" and that some strange intelligence had spoken through his lips. It was an unpleasant experience, said Mr. Simpson, and sometimes the results were disagreeable. While travelling in a boat in Australia he was controlled by some uncultured entity with the result that Mr. Simpson was brought before the magistrates charged with using insulting language! In a church in Melbourne another control "came through" and began to argue volubly with the parson. In consequence of this Mr. Simpson was summarily ejected!

These haphazard, and disconcerting, periods stopped suddenly; and then Mrs. Simpson was taken gravely ill, to the great grief of her husband, who was advised by the doctor at the nursing home not to visit the patient. "Try to remember your wife as you last saw her, and do not go in," said the medical man to the unhappy husband. He, however, insisted on seeing his wife on her bed of sickness. It was a terrible experience. Mrs. Simpson was in a state of delirium and in great pain. It was clear that the end was at hand.

"I had never prayed before, but I prayed then that my wife might be comforted—that if she could not be cured, at least her pain might be assuaged," said the lecturer in moving tones. The next thing Mr. Simpson remembered was that he awoke as though from a dream to find the doctor and two nurses staring curiously at him. He had been speaking in a very strange manner, they said; he had claimed to be a doctor and had spoken at great length on medical matters, of which normally he has but the slightest knowledge.

This was the first occasion on which "Dr. Lascelles" ever spoke through the mediumship of the young New Zealander, and the manifestation certainly impressed and startled the doctor and nurses. "Look at your wife!" they said in astonishment. The delirium had gone, and the patient was clearly free from pain. This was the beginning of a great work of healing which has now grown into the organisation known as the Guild of Spiritual Healing, whose headquarters are at 29, Queen's Gate, S.W.7.

Mr. Simpson gave details of a number of successful cases handled by the group. A lady from Kenya Colony arrived in London with her small son who was suffering from an obscure Asiatic complaint. Specialists had given up all hope, and in desperation the unhappy mother consulted "Dr. Lascelles". Later the lady's husband arrived from Kenya Colony in a state of some dismay; he had heard from his wife that his

son was being treated by a spirit doctor, and the news shocked him. The gentleman had a further shock when he found the boy running about actively, much improved in health. Soon after, at the conclusion of about fifteen treatments, the boy was cured. He was then taken back to the specialist who had pronounced the malady incurable, but this gentleman refused to re-open the matter—he had given his verdict and declined to examine the boy further. The child's father, convinced that his son was now completely healed, made enquiries for the name of some high medical authority who could pronounce on the case. He found a doctor who specialised in this Asiatic complaint, and who, having examined the boy thoroughly, pronounced him healthy and sound in every organ, and at the special request of the parents wrote out a certificate to that effect.

There is a human and humorous side to Mr. Simpson's work. He mentioned the case of a stone-deaf Army captain who came for treatment. The would-be patient clearly knew nothing whatever of psychic facts. "Do you believe in spirits?" asked Mr. Simpson. The patient could not hear, so the question was repeated in a louder tone. "Oh, *spirits!*" answered the captain. "Well, I am very moderate in that respect, though I do take a whisky-and-soda sometimes!" "I wanted this patient to comprehend at least *something* about my methods," remarked Mr. Simpson, "otherwise I feared he might be shocked if he saw me go into trance, so I tried to explain further. I told him briefly about our work and the kind of manifestations we were privileged to have; and then I noticed a very strong and beautiful perfume in the room. This frequently happens with my work, and is of psychic origin. I said to my patient: 'Do you not notice this perfume?' After some difficulty I made him understand my query in spite of his deafness. 'Oh, yes!' he replied, 'my hair oil!'"

The new home of the Guild of Spiritual Healing, 29, Queen's Gate, South Kensington, S.W.7, was consecrated by the Rev. George Vale Owen on Friday, April 26th. After the consecration the premises were formally opened by Elizabeth Lady Mosley. A large number of visitors assembled, among them being many prominent workers in the psychic movement.

TIME AND SPACE.

Mr. P. R. Palethorpe (St. Augustine, Florida) writes:—

Referring to the matter of "Time and Space", discussed by Admiral Henderson and Mr. J. L. Ames, it is to be noted that Herbert Spencer has pointed out that the human mind is incapable of conceiving the negation of space, any more than it can conceive the end or limit of space.

Where would mathematics be without space? The science of numbers treats of separate things, and separation presupposes space. A point has position but no magnitude; a straight line is the shortest distance between two points, and so on. "Position" and "magnitude" and "distance" are all attributes of space.

Time also is distance—the distance between two events, be they ticks of a clock, or worlds colliding. And "distance" is an element of space. That is not to say there is a difference between past and future in the sense of backwards and forwards. It all depends on which way you are facing.

As to Professor Eddington's dictum, "Space is negation, and Time—Heaven knows what!" What makes a stone fall? Gravity. What is Gravity? It is what makes a stone fall. We don't seem to get much beyond that. What is Thought? An emanation or manifestation of the brain. What is brain? The substance that manifests in thought—or words to that effect.

The materialists don't get us very far, do they?

MAY 4, 1929

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LETTERS TO THE EDITOR.

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

SPIRITUALISTS AND THE GENERAL ELECTION.

Sir,—I have been horrified at some of the suggestions being made.

It seems to me we are being tested. Are we going to prove to "the cloud of witnesses" that we are purely selfish? Certainly let us try to influence *all* candidates to repeal the unjust laws, but surely we ought to vote for the party which we think shall govern, as is best for *all* the people, and for the peace of the world.

If we vote selfishly, surely we shall be brought low. Promises are lightly made by many at Election times. —Yours, etc.,

A DEVELOPING PSYCHIC.

SPIRITS AND PREVISION.

Sir,—On our return to England, after an absence of thirteen years, our old friend Mr. Fredk. Thurstan, M.A., called upon us. Conversation turned upon certain projects in which we knew he was interested, and the scarcity and high price of radium was discussed, whereupon my guides interposed, and said that there was plenty of radium in some of the old lead mines of Derbyshire. Mr. Thurstan seemed to think this was too good to be true; at any rate, he apparently never followed up the idea. Now, in the *Morning Post* of April 2nd, it is recorded that on an inspection of an apparently disused lead mine radium was accidentally discovered by the glow disclosed by the failure of the one-candle used in the inspection. Samples of this rock were taken and submitted to Mme. Curie, of Paris, whose opinion of the find was backed by an offer of £60 per ton for the radio-active rock. This offer the finders did not accept. Here, then, is another example of prevision by our spirit friends—verified after five or six years.

This discovery has an additional interest for me, as my husband's ancestors were owners of lead mines at Greatrakes, near Matlock, in 1225—indeed, probably much earlier, as in that year they are mentioned by the name "de Greatrakes".—Yours, etc.,

BIANCA UNORNA.
(Mrs. Butler Greatrex.)

"TIME."

Sir,—It is rather a mistake on the part of those who are attempting to solve the problem of Time to treat all things as embracing one common rate, owing to the vibratory principle. True, there is a common rate of Time, but this is supplied by individual things in the same manner that a river is by its tributaries.

Time is the motive power of all things. *Everything without exception* has its own rate, sphere or realm of Time, and this sphere is its Solar system. These spheres are not composed of one rate of Time, but many, each stage of growth or development having its own Time.

Man is born into conception—he enters the world conditions; his Time is added to the world; he is born into infancy, a further addition of Time; then into childhood, puberty, manhood, and so on; at each of these stages a spiritual body is added—the virgin births—and his solar system is extended. It is these spiritual or Christ bodies that are immortal or survive, and they have the power to take up Time or suspend it at will, and they are the bodies whose Time is intelligence; and did not man encumber himself he should live by what we now call miracles. Very little of the Time of the spiritual bodies comes through, and what does we call it Religion and, owing to the very slow

rate of Time under which we live or exist, do not understand it as we ought.

Man is a Creator; that is, he makes new rates of Time; these are organisms, and they are his encumbrances, his enemies, slowing down his spiritual rate, and it is these organisms that supply a portion of this Time to the common rate. It is the sum total of the spheres of these organisms that made the solar system of the universe, as it is called.

Man encumbering himself with these *false Times* becomes subject to them, whereas he should be subject only to those bodies that are spiritual, and the consequence is a shortened life here, a chaotic one of disease, strife and ignorance and darkness.

Time is suspended under certain conditions; one noticeable incident in the suspension of Time was in the Exodus. It is suspended within seed that is not germinating, and in that seed that cannot germinate we see a total deprivation of Time. To solve Time is to solve our troubles.—Yours etc.,

R. BETTS.

Glemsford, Suffolk.

DREAM EXPERIENCES.

LADY BERKELEY writes:

I see so much on the subject of dreams in *LIGHT* that I can't resist the desire to relate my experiences in this direction, hoping they may be of interest.

I am a persistent dreamer, and my dreams seem nearly always to come in the early morning, or in the night, just before waking. They are rarely, if ever, tainted with earth experiences, although frequently beginning on some point known to me in waking hours. I become aware, in these dreams, of floating upwards and "slantwise" to higher regions, in which I see trees, rivers, plants, animals, and birds, and sometimes (but rarely) beings who appear to be human. Upon waking, and for hours (sometimes days) after the dream, I remember every detail and the effects of light, etc., that accompanied the dream. I always come back from my dream with a sense of regret, and a feeling of slipping sideways and downwards, to normal conditions. Mountains also figure largely in these dreams, and the light is quite peculiar, not seeming to come from any particular point, but very luminous, and like "powdered diamonds".

I sometimes dream of cities; not like ours, for there is no noise, and the people in the "streets" are friendly and more leisurely . . . everything is done with a sort of placid friendliness, without hurry; there is no dust nor dirt, and there seems to be little traffic, although, on *one* occasion, I got into a little vehicle (with two unknown friends) that seemed to float at a short height above the ground. This vehicle had no contact with the ground, no wheels or other contraption under the footboard. It was built a little on the Irish-car principle, having a centre board that served as a back rest to the seats running lengthways on either side; it had a sort of oblong tent arrangement overhead, and appeared to be very light. There was just a board under the feet, with no particular edge or protection against falling off, the whole thing being at such a very small height from the ground. People wanting to get off or on to the thing just seemed to signal with their hands, and it stopped.

We "exchanged" fruit for some other commodity; there was no money; and the rooms we entered seemed almost devoid of furniture, but very clean and bright.

On another occasion I saw a city from a distance, and observed that instead of roofs there were what appeared to be domes to all the houses. On investigation, these proved to be, in reality, vapours, or fluids, that formed over each house, and one could pass through them and down into the house if one wished.

I have nearly always made notes of these dreams immediately on waking, and possess a large number of them; but must not take up more of your time now.

Nice, France.

LIGHT.

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

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CLEARING THE WAY.

"M.A. (Oxon)", who was at once a medium and a scholar—a rare combination in his day—had a very just appreciation of Psychic Research as it was, and as it, to a large degree, still remains. He told the present writer that it was a "jungle" through which we had painfully to clear a road. We have cleared some considerable tracts of it since he passed away (in 1892), but a great many persons have contrived to get temporarily lost in the uncleared spaces.

Mr. E. E. Dudley, in a series of articles, "Psychics versus Mediums" in *Psychic Research*, the journal of the American S.P.R., points out suggestively some of the causes of confusion, and so renders invaluable service in that work of clearance to which "M.A. (Oxon)" referred. It is true that some of the matters to which Mr. Dudley refers are not unfamiliar to the seasoned Spiritualist; but it is a deplorable fact that many who pursue the subject still fail to discriminate between true mediumship and psychic faculties peculiar to persons who may have no real mediumship at all. It is to this lack of discrimination (as we have for many years ruefully seen) that so much confusion and perplexity is due; and the same cause is responsible for much of the disrepute into which some so-called "psychic evidences" have fallen.

Mr. Dudley gives some notable instances of that kind of "mediumship" which, while it reveals the existence of clairvoyance and other psychic faculties, yet shows no proof whatever that any independent spirit communicator is at work. These things are sufficiently and sadly known to many of us who try to "blaze the trail", and to others who, not having seen the path through the "jungle", are mystified and given to complain with bitterness that they have had no real proof of spirit existence. They have certainly had (most of them) proof of the reality of psychic faculty, which is something; but they have yet more to learn and farther to go.

Mr. Dudley quotes with approval a recent statement by Mr. E. W. Oaten, the President of the International Federation of Spiritualists:

To imagine that all psychical phenomena are due to the action of discarnate spirits, and that they must be explained in terms of Spiritualism,

is an attitude with which I have no sympathy whatever.

That is a statement we can fully support. A great many years ago a pioneer Spiritualist, the late Mr. James Burns, editor of the long-defunct *Medium and Daybreak*, said much the same thing, speaking from his own personal experience and observation.

Now, many of us are well aware that this is a matter not sufficiently known and that, as a consequence, a good deal of spurious (but not necessarily fraudulent) stuff has passed current as evidence of spirit communication. Great mischief is done; but we are not at all inclined to take up an alarmist attitude on the question. The road for many is best when paved with mistakes and failures, for there is no better way of learning. Pampering and spoon-feeding is not the best but the worst method of training pupils and apprentices in any branch of knowledge. Warnings and guidance along a road so plentifully beset "with pitfall and with gin" have been offered many times since the dawn of modern Spiritualism, but to our observation very little notice has been taken except by the wiser ones. It was the remark of that shrewd philosopher Mr. Phineas T. Barnum that the public likes to be humbugged, and a cynical observer of the world, several centuries before Mr. Barnum, uttered a similar sentiment: "The people wish to be deceived: let them be deceived!"

Truth to tell, it was the observation that Spiritualism was full not only of things true and beautiful, but of flaws and follies and fallacies that first assured us of its very human character—it was neither divine nor diabolical, but in its manifestations very like the world in which it existed: that world which the child in R. L. Stevenson's poem described as being "full of a number of things".

But it is not by any means going to be a short and easy task to clear the ground of these errors and deceptions. We can never make it "fool proof". But we can at least, as we do all the time, warn the rash and inexperienced that proofs of the reality of a spirit world are not to be lightly come by. If it were so they would not have the value they possess. Evidences of psychic faculty are far more abundant. And here we would remind Mr. Dudley and some others that it is not possible to draw a hard-and-fast line between mediums and psychics, for the reason that some mediums occasionally give non-mediumistic results and some psychics at times give clear evidence of mediumship in the form of verifiable communications from the discarnate.

It is hard going sometimes, this work of clearing the "jungle". But "the day is longer than the brae, and we will win to the top yet".

THE LAST ADVENTURE.

Gone, and I never knew,
Dead, and I never guessed,
Sleeping I lay, whilst you
Ventured the unknown quest.
Never a parting word,
Never a last good-bye,
Never a sound I heard,
Drunken with sleep was I.
How could you leave me there,
How could you bear to go?
Strange to be unaware,
Strange that I did not know!
Lonely you went, and I,
I who had shared your days,
Left you alone to die.
We had been one always.
Yet when my body slept
Maybe my spirit flew,
Joined with your own and kept
Adventurous tryst with you.

E. HALL HAINS

(Author of "A Handful of Dreams").

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SIDELIGHTS.

The photograph of COUNTESS MARIA PRANZETTI, given in *The Empire News* of April 21st states that this lady is a famous clairvoyante, whose seances have been attended by Signor Mussolini.

* * * * *

Mr. and Mrs. Stanley Williams, a young Leicester couple, have established such an affinity of thought between each other that they can anticipate each other's ideas, says the *Sunday Chronicle* of April 21st. They have carried out a series of tests between themselves, while separated by considerable distances. On one occasion Mr. Williams concentrated his mind on a loaf of bread. His wife, in another town, wrote to her husband that night, saying that she "got" the image of a cottage loaf. The following night the results were unsuccessful, but at the next experiment Mrs. Williams correctly gave three articles in succession which were being "transmitted" by her husband. One series of tests gave only about twenty per cent. of failures, and further experiments over longer distances are being arranged.

* * * * *

Lecturing to the Sheffield Society for Psychical Research, Dr. W. J. VANSTONE described his experiences in a "haunted" bedroom. He awoke in the middle of the night to see a young man writing at a table. Dr. Vanstone rose from his bed, whereupon the young man vanished, and there was no trace of the table among the bedroom furniture. The doctor returned to bed; then he noticed the young man had returned, and was again writing at the phantom table. "The spirit shall depart, and I shall not see it!" said Dr. Vanstone aloud, at which remark the vision vanished. The *Sheffield Daily Telegraph* of April 20th, which gives a report of the lecture, tells the sequel: Later, Dr. Vanstone learned that the brother of his hostess had died two years previously in that bedroom. It was the brother's habit to get up in the middle of the night in order to write poetry. After learning this, Dr. Vanstone, while looking through an album, came across a photo of this young man, and identified it with the person seen in his nocturnal vision. Says the report: "Were the walls of the room, asked Dr. Vanstone, charged with radio activity, and certain persons able to interpret it, or was it really his spirit there? After fifty years of hard research he stood before them with the confession that he was thoroughly convinced they had regular spirit intercourse with spirit friends who came to them."

* * * * *

Commander H. M. Daniel, D.S.O., R.N., writes at some length on the "Ghost of Skeffington Hall" in the *Daily Mail* of April 20th. The "ghost", remarks the writer, is no ordinary wraith, and, apparently, nobody has set eyes on the visitant, which makes its presence known by "friendly taps"—presumably a tap can sound friendly!—on the door of one of the bedrooms. It is not clear whether or no the gallant Commander had an opportunity of hearing these amicable noises, but he states that one of the bedrooms has now been abandoned for sleeping purposes, as those who have slept there once refuse to repeat the experiment. The occupants of the house, who sleep in a room below the "haunted chamber", are stated to be quite undisturbed by "the frequent visits of the ghost who taps at their bedroom door in a thoroughly friendly manner". There is a story of a certain John Skeffington who was killed in a tavern by a groom, Michael Bray, in 1613, but the connection between this incident and the alleged "friendly tapper" appears slight.

Commander Daniel gives further particulars of his ghost-hunting exploits in the stately homes of England, in the *Daily Mail* of April 24th. This time the seat of the Earls of Tankerville, Chillingham Castle, was chosen for investigation. The commander saw nothing of a supernatural nature, which is a pity, but he gives brief details of a talk with the Earl, who told him some of Lady Tankerville's own personal experiences. These have already been given in *LIGHT*, but are well worth recalling. They were in the nature of visions, having relation to the lives of previous dwellers in Chillingham Castle; certain evidential features, ascertained subsequently, make these visionary experiences of peculiar value to the psychic researcher.

* * * * *

Lady Tankerville has already told some of these experiences. On one occasion, while looking out of the window of the Cheviot Room across the old jousting ground, she saw what appeared to be a living picture, not unlike a cinematograph projection. There was a castle wall, which, the Countess knew, had no real existence; it appeared to be part of Chillingham Castle, and upon this wall paced a halberdier in brown home-spun. Then across the parapet came a lady in the dress of an Abbess. Other figures appeared, and a little scene was enacted between them. Lady Tankerville recognised one of the figures as having the unmistakeable facial characteristics of her husband's family. Some time after, an examination of the castle grounds revealed traces of ancient foundations, a fact which lent colour to the theory that the wall and parapet seen in the vision had once been part of the castle. An old volume in the castle library confirmed that this ancient wall had indeed formed a portion of the building, and there were references in the volume to certain incidents in the family history of the Tankervilles which coincided with the scene observed supernaturally by the Countess.

* * * * *

Says Commander Daniel: "Within the castle Lady Tankerville showed me the wall from which a boy in blue had been wont to appear for many years, always at the same spot. Inside this great solid wall, at the very place, was discovered a boy's skeleton with fragments of blue raiment." This clearly refers to the famous "Radiant Boy" who used to haunt the Pink Bedroom. The skeleton was removed and buried; since then the apparition has ceased to appear. Chillingham Castle should, one imagines, be a happy hunting-ground for the "ghost-hunter", being one of the most ancient homes in this country. It is eight hundred years old.

* * * * *

"It is certainly high time that they [Spiritualists] should no longer be liable to prosecution under obscure statutes which are wholly foreign to the temper of modern England, which are, in fact, the relics of a harsh and superstitious age," says a leading article in the *Liverpool Post and Mercury* of April 13th. The leader-writer adds: "Spiritualists ought to be allowed to follow their own practices with complete freedom, like other sects or parties, so long as they respect common standards of conduct. . . . We wish the Spiritualists good luck in their very commendable movement to secure full liberty of conscience."

=====

MR. VON REUTER IN ICELAND.—We learn that Mr. Florizel von Reuter's visit to Iceland has been highly successful. His concerts have been well attended and his psychic lecture was so crowded that it was repeated. He reports: "Spiritualism is very strong here. The psychic society has about 400 members, which is a satisfactory proportion in a city like Reykjavik of 24,000 inhabitants."

SPIRIT COUNSEL ON MATTERS MEDICAL.

ABDUHL LATIF'S VIEWS ON HEALTH.

I confess to a faint subconscious and quite unreasonable prejudice against books having the word "health" in their titles. In the past I have come across unconvincing publications on health topics put out by amiable cranks who have perhaps explained how my rheumatism can be cured if I will only meditate upon the "inner light". Or else I have been advised to repeat in a firm, confident voice: "There is no toothache!" as a means of healing my neuralgia. Some of these airy counsels I have tried to put into practice, but in the end have been forced to turn for relief to embrocation and the dentist. It was therefore with a few tiny misgivings that I opened Mr. Saunders's new volume, *Health: Its Recovery and Maintenance*.^{*} But almost at once I was reassured, for there was here no vague metaphysical jargon, no nebulous unpractical idealism, but, on the contrary, clear, concise and definite pronouncements about the care of the body. And it is a spirit-communicator whose counsel is here set out, one known as Abduhl Latif ibn Yussuf, whose name has been before readers of LIGHT on more than one occasion.

Abduhl Latif, it is claimed, was born in 1162, and passed away in 1231. In his present sphere of life he concerns himself especially with Medicine, and is one of a group of others similarly engaged. (This method of group-work, as distinct from isolated activities, is characteristic of spirit life as we know it. We find it, for instance, in the case of another spirit-healer, "Dr. Lascelles", who is also allied with other minds mutually associated for a common purpose.) We learn that Abduhl, in his spirit realm, meets most of the great doctors as they pass over from earth life, and discusses medical matters with them. The case-hardened sceptic may shrug unbelieving shoulders over such propositions as these; I am not concerned, however, with proving their truth to the aforesaid sceptic, but rather with the matter of Abduhl's counsel on health matters.

Two points struck me. Abduhl opposes the too frequent use of the knife, and praises cold water as a health agent, which is in line with the ideas of some of the medical profession. He deals in this book with a number of definite diseases, Asthma, Dysentery, Gastritis, Paralysis, Scrofula, and a host of others; even the humble inconvenience of Midge-Bite is touched upon. And the advice, so far as my non-medical mind can appraise it, is sane, thorough and practical. If I am not competent to discuss the teachings of a spirit doctor, however, others are qualified to do so. Sir Arthur Conan Doyle, a medical man, speaks in a prefatory note of Abduhl's "ripe gentle wisdom". Another physician, Dr. Abraham Wallace, thanks Abduhl "for your personal attention to me last year when I had my accident" (page 281).

I lack space to deal adequately with this volume, but perhaps one or two extracts from the more striking passages may be given in later issues of this journal. In the meantime, I would like to quote part of Abduhl's pronouncements on the disease of insanity.

I have told you that insanity is a tearing of the psychic garment due very often to fear, shock, inhibitions or heredity. . . . If the weaknesses were not in the soul these things could not happen. Remember that round this mind [subconscious] there is a garment representing these psychic powers. If you by overdrawn or perverted imagination, by illness, by shock, by any of these things which are really excesses of the mind make that tear, it is possible to go on and on, and to draw out of the subconscious mind all its idealism, and bit by bit to corrode that psychic garment until it falls. What happens?

^{*} Rider. (6s. net.)

You have the two minds [subconscious and conscious] no longer working in complete unison; you have taken away from the storehouse of the one to help the other. The soul is there. It has to do its duty, but the protecting garment has been torn down.

This is in agreement with various statements which have been received from "the other side", and, although it is not "scientific", it may none the less be true.

N.

THE HEALING MESSENGER.

BEDRIDDEN PATIENT'S VISION, AND CURE.

The miraculous cure of a helpless invalid, Stanley John Saunderson, aged 20, of London Road, Arlesey, near Biggleswade, is given considerable prominence in the *Daily Mail* of April 24th. The story is headed "Vision Miracle", and a photo of Mr. Saunderson engaged in the "able-bodied task" of digging, taken on April 23rd, is produced as witness to the young man's present physical fitness.

Briefly, the story is this. Mr. Saunderson had been afflicted with valvular disease of the heart for many years. Sixteen medical men, including a Harley Street specialist, had examined him, and he had been in two nursing homes. Latterly he lived at home, and became worse in health; in fact, he told his mother that he was a "goner". From August last until Boxing Day, Saunderson used to be taken out in a bath-chair. Then he had a relapse, and his father watched by his bedside at night. And then—the vision! On April 16th, while lying awake, Stanley John Saunderson saw "a cloud of steam" coming through the bedroom door. (How often we come across that ectoplasmic "cloud of steam"!)

This cloud came closer, and the startled patient saw that it became more and more like a human figure; he then recognised that a dim form resembling a woman stood beside his bed. "Don't be alarmed. Get out of bed. You will be all right," she said.

Mr. Saunderson did so, put on his clothes, and from that day has been able to walk five or six miles a day, and even run. The pain that afflicted him daily for the past fifteen years has disappeared.

Here is the patient's own account of the vision:

At 11 p.m., on April 16th, the miracle happened.

I was lying awake when I saw a cloud of steam come through the front door, in the opposite corner to my bed. It was just as if a railway engine had discharged its steam through the woodwork of the door.

To my horror, the cloud came towards me, becoming more and more like a human figure as it advanced. When it was beside the bed it was a dim figure, resembling a woman, whose head was so bent towards the floor that the face could not be seen.

I seized a walking-stick which I kept beside the bed so that I could knock on the wall for help in case of a heart attack, and I shouted: "Oh!"

But a hand was put on my shoulder, very gently, and a very subdued voice, which was like that of a woman, said: "Don't be alarmed. Get out of bed. You will be all right."

I groped for the matches and struck one. The vision disappeared as soon as there was light. I lit a candle, got out of bed, and put on my clothes.

I have walked five or six miles every day since, and I have run. I carry the baby about the house. The pain I had had daily for 15 years has never reappeared. I feel well for the first time in my life.

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THE PERSONAL SIDE.

THE REV. GEORGE VALE OWEN.

The Vale Owen Scripts have become world-famous, and it is a pleasurable recollection that before a selection from them appeared in the *Weekly Dispatch* they were kept in the office of LIGHT, waiting until the time was ripe for publication. Modesty being not the least of his fine qualities, Mr. Vale Owen never obtruded his own personality into the question. But for the fact that it was necessary for the whole story of the genesis of the writings to be made public, Mr. Owen would doubtless have been quite willing to have effaced himself and his own part in them. Even so, personality counts for much in this world, and rightly so; impersonality rather tends to abstraction and usually weakens the appeal of any work. As everybody knows, Mr. Vale Owen was vicar of Orford when his Scripts first came into public notice. But not everyone knows how, when a youth in an office, he determined to devote himself to the Church, and began his own training, going first to the night classes at the Birmingham Midland Institute for Latin and Greek, and later four times a week to the Queen's College at Birmingham for his theological training. Here was an instance—surely rare—of a youth taking into his own hands his education for a ministry hedged about with much scholastic and social exclusiveness. He worked hard, and was ordained at the age of twenty-three, taking a curacy at Seaforth and being later transferred to St. Matthew's Church, Fairfield, and afterwards to Scotland Road, Liverpool—not at all a savoury region, as those who know the Scotland Division of Liverpool will testify. Here he saw the seamy side of life and those traits of mankind which support the old theological notion of "total depravity", but it did nothing to weaken his faith in the Divine government of things. In 1900 he obtained a curacy at Orford, near Warrington, where, becoming at last the vicar, he remained until 1922. It was at Orford he first came into touch with Spiritualism, his original idea being that it was a subject to be left severely alone as being full of chicanery. But being wise enough to inquire into the matter before finally condemning it, he wrote to Admiral Osborne Moore, as the author of a book on Spiritualism. That led to a visit to a seance, at which he had a conversation with his mother, who had passed on. The proofs he gained were convincing, and in due time he submitted to the guidance and inspiration which resulted in the production of the Scripts. A man of fine instincts and noble character, he went through that severe ordeal which awaits the true Christian to-day almost as much as in Pagan times. He resigned his living, after a period of bitter persecution at the hands of those of whom he would speak kindly—being a Christian indeed. He entered on a larger ministry, and devotedly he fulfils its claims. None who know him can speak of him with anything but respect and affection, and those who can realise the unflinching courage with which he faced the great crisis through which he passed will not fail to add their unstinted admiration.

MR. HORACE LEAF tells us that he will exhibit some unique photographs at the special lecture which he is giving at 41, Westbourne Gardens, Bayswater, W.2, on Monday, May 6th, at 8.15 p.m. These photographs are examples of the mediumship of "Margery" obtained by Dr. T. Glen Hamilton of Winnipeg, some of which have not been shown in England before. As accommodation is strictly limited, early application for tickets should be made to 41, Westbourne Gardens, Bayswater, London, W.2.

RAYS AND REFLECTIONS.

Illustrating a point in one of her lectures the other day, Mrs. Champion de Crespigny told the answer of a decrepit old dame in the country to an inquiry regarding her health. "Thank ye, kindly sir. I am not so well as I might be, but lots o' folk are worse than I am—thank God!"

* * * * *

"Medium tedium" was Punch's way of describing, many years ago, a wearisome discussion of Spiritualism. It must have been very boring indeed, since those who know the least about a subject always talk the most, and in those days very few people knew anything except what they thought they knew. To-day the subject has been brought very thoroughly to light—a red light for the medium and a "spot light" for the psychic experts!

* * * * *

Mr. Harry Price, in his speech at the recent Reception to Mr. and Mrs. Pierson, observed that much of the hostility towards Spiritualism was due to the folly and credulity of what are called the "old-fashioned Spiritualists". Which reminded me that the late Dr. Ellis T. Powell, himself an ardent Spiritualist, said much the same thing. But it seems rather a question of intelligence and experience, which is never out of fashion. The unintelligent and inexperienced people are found in all movements. Their activities are rarely helpful, but we can learn something from them as to what to cultivate and what to avoid.

* * * * *

Lately I was shown a letter from a clergyman in a North of England town. He complained rather bitterly of the treatment he received from some of the people, for it seems that most of them are Spiritualists who regard him with disfavour. It was strange reading to one who remembers the days when the Spiritualists were the oppressed and the clergy and their bigoted followers were the oppressors. Now "the boot is on the other leg". Human nature being what it is, I suppose one could hardly expect anything very different. Whether people label themselves as "Christians" or "Spiritualists" or "Christian Spiritualists", the labels seem to make very little difference. Indeed, I have usually found that the best men and women leave their description and quality to be discovered by their fellows, and never advertise either their character or their religious beliefs.

* * * * *

I was told recently of an alleged medium who (for a consideration) produces "apports". The things "apported" are trifling—bits of stone and the like—and the medium obtains them by grovelling on the ground and snatching them apparently out of the air—they are said to be brought by gnomes! My informant asks if this is Spiritualism. No, it appears to be one of the forms of hocus-pocus that masquerade under the name. But, of course, the question is whether the phenomena are genuine. Because there are genuine manifestations that take curious forms and contrive to be actual without being either dignified or edifying. I recall the case of a lady to whose seances things were brought from a distance in the twinkling of an eye—silver candlesticks in one instance. But, being a pious Churchwoman, she did not talk of gnomes. She was convinced that the apports were the work of saints and angels! For scientific purposes, however, names are not of much importance. The whole question turns on whether the things reported actually happened. Until that is proved the angels and the gnomes can be left out of account.

D. G.

A STRIKING TEST MESSAGE.

By JOHN L. AMES.

On August 31st, 1928, I attended a Spiritualist meeting at Gainsborough Grove, Newcastle-on-Tyne. There were about twenty people present. The medium was Mrs. Robinson. The following incident occurred. The medium was controlled by a spirit known well to those present as "Pat". When under control she turned towards me and the following conversation took place between us:—

PAT: "I have something for this gentleman."

J.L.A.: "Thank you."

PAT: "I get a name for you; a curious name; I get the name 'Nutman'. Do you know any one of that name?"

J.L.A.: "Yes."

PAT: "Well, he's in the spirit world, and he's here, and I am to give this message: 'You did the finest thing you could have done for any man when you took Billy to Africa.' Do you understand that message?"

J.L.A.: "Yes."

PAT: "Well, that's a test for you."

J.L.A.: "Pat, you're a marvel!"

The above is taken from notes made by me shortly after the meeting, and as far as I can remember it is word for word what was said. In explanation of this episode I may add that in 1919, and for some years afterwards, I lived in Kenya Colony, only visiting England for a few months in 1922 and in 1924. I have now been in England since December, 1926.

On August 9th, 1924, I was asked by Mr. W. Nutman (Billy), of Longframlington, Northumberland, if I could find him employment in Kenya, as he wished to go overseas. Mr. Nutman is a stone-mason by trade.

I wrote to a friend of mine, Mr. Fletcher, in Nairobi, about Mr. Nutman and received a reply on November 12th, 1924, offering Mr. Nutman employment. He accepted the offer and sailed for Kenya in the *Guildford Castle*, on January 8th, 1925. Mr. Nutman is still in Kenya and is in Government employment.

I have every reason to believe that I was quite unknown to the medium at the time. I was introduced to the meeting anonymously.

Mr. W. Nutman (Billy) is the only person I have ever known of that name, and when his name was given I at once thought that he must have died in Kenya unknown to me. At a subsequent meeting it was stated by "Pat" that it was Billy Nutman's grandfather who had given the message.

[The incident at the seance is attested by the statement of two persons who were present, Messrs. George Barnard and H. E. Holloway, whose testimony Mr. Ames enclosed with his account of the matter.—Ed.]

ECONOMY OF FORCES.

As we now live, our forces are constantly leaking from us in many ways of which we may not be aware.

There is a Higher Economy than that pertaining to money. When this Economy is known, it will cause us to stop these leaks and so save our forces. The result will be constant increase of mental and physical strength, which has not only a money value but a value above money, for, as one result, it will bring a prolongation of life which people dare not hope for now. In this Divine Economy of our forces, which no one of our race has ever realised, every act, be it of mind alone or of mind acting on the body, will be a source of recreation and increase of strength. Our walking, our physical work about the house or field, our mental exercise or art will give us pleasure and leave with us its gain of strength.—From *The Gift of Understanding*. Essays of Prentice Mulford.

REDSKIN INVOCATIONS TO THE UNSEEN WORLD.

Red Indian philosophy is largely based on a recognition of an unseen world, peopled with the souls of departed brethren, and many of the native songs and chants given by Chief Os-Ke-Non-Ton, the Mohawk singer, at Wigmore Hall on April 24th, touched upon the mystical side of life. Invocations to the "great spirits", sung with immense vocal power, and with passionate feeling, were among the most successful items in a long and varied programme. Two pieces, "A Navajo Love Song", and the familiar "Minnetonka", were enthusiastically received, and encored. Primitive chants, handed down from the dim past, were effectively rendered by Os-Ke-Non-Ton to the self-accompaniment of a native water-drum, and when, at the conclusion of a ceremonial Fire Song, the singer bent down and, by rubbing dried sticks of bass-wood together, produced a flame on the stage of the concert-hall, the enthusiasm of the audience became unbounded.

Clad in white skins, and crowned with a magnificent head-dress of white feathers tipped with black and scarlet, Os-Ke-Non-Ton made an imposing figure. The native costume and the powerful richness of his voice, combined to produce a dominating effect.

It is interesting to recall that Os-Ke-Non-Ton, who is keenly interested in psychic matters, once held a conversation in native tongue with the Redskin control who speaks through the mediumship of Mr. W. E. Foster. Os-Ke-Non-Ton tells me that the signs and modes of greeting used by the spirit Indian were correctly given, and he recognised the language which was spoken by Mr. Foster while under control as being a genuine Indian dialect.

N.

NOTES ON NEW BOOKS.

"THE MYSTERIOUS KUNDALINI." By Dr. Vasant G. Rele. Second edition. (D. B. Taraporevala Sons & Co., Bombay.)

The mysterious Kundalini is not a person. In an excellent Foreword Sir John Woodroffe observes that the author's view of the subject is "an original one, namely, that Kundalini is the right Vagus Nerve". Dr. Rele in this book writes for Western readers, in the Western manner. He tells us that the reading of various manuals convinced him that they "are more or less treatises on the autonomic nervous system, and that these explain methods for establishing a conscious control over it". The book is illustrated by diagrams of the autonomic nervous system according to Western anatomy, and reproductions of photographs show the various positions of the body in Yoga practices—the "miracles" of which are rationally explained.

It is pleasing to find the East and the West meet in exposition of Kundalini and the Pneumogastric Nerve as instrumentalities of "occult" voluntary power over ordinarily involuntary action.

B. P.

NEW BOOKS RECEIVED.

- "THE FOURTH MURDER." By D. M. Clew. (Melrose. 7s. 6d.)
- "CONSUMMATED." By Winifred Graham. (Hutchinson. 7s. 6d.)
- "LA MORT N'EST PAS." By Henri Regnault. (Librairie des Sciences Psychique, 42, Rue Saint Jacques, Paris, Ve.)
- "THE HOUDINI MESSAGES." By Francis R. Fast. (F. W. Redford, 150, Broadway, New York. 25 cents.)
- "THE LIFE OF ANNIE BESANT." By Geoffrey West. (Gerald Howe, Ltd. 15s.)
- "THE SECRET HISTORY OF GREAT CRIMES." By W. Harold Speer. (A. H. Stockwell. 2s.)
- "OUR MENTAL GARDEN AND HOW TO CULTIVATE IT." By E. Wilmot Lambert. (2s. 6d.)

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April, 1929

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6.30, Mrs. Edey; May 8th, 8, Mrs. Fillmore.

Camberwell.—The Central Hall, High Street.—May 5th, 11.
open circle, 6.30, Mrs. L. Campbell; Wednesday, 7.30, Public Meeting, at 15,
Station Road.

Richmond Spiritualist Church, Ormond Road.—May 5th, 7.
Mrs. W. Hinchcliffe, address. May 8th, 7.30, Miss F. Moore, address and
clairvoyance.

Croydon.—The New Gallery, Katharine Street.—May 5th, 3.
Lyceum; 6.30, Madame Esta Cassel. May 8th, 7.45, Mrs. K. Jarman.

Cricklewood.—Ashford Hall, 41, Ashford Road.—May 5th, 6.30.
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