

Light

A Journal of Psychical, Occult, and Mystical Research

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NOTES BY THE WAY

THE NATURE OF THE AURA

WE have had a great amount of instruction on the subject of the aura, as seen around people by clairvoyants, and the testimony is sufficient to establish its existence in the minds of unbiased students of the matter. According to some wireless experts who have studied psychic matters, it is analogous to an electric or magnetic "field." But there are various kinds of aura—there is, for instance, a variety of physical aura of the kind described by Reichenbach in his works. It was emitted, he found, by all kinds of things, and not restricted to human beings. Dr. Kilner, in his book, *The Human Atmosphere*, treated the subject, however, mainly in its human aspect by the examination of his patients, finding changes in the auric stream which indicated the state of health. There is an immense quantity of evidence. All we need do here is to point out that the fact that some kind of auric radiation can be found around inanimate objects does not dispose of the question as regards the human aura, which shows itself to the clairvoyant eye as something beyond the scope of optical instruments, such as the Kilner screens, which appear to receive only the more physical and external aspects. A clairvoyant known to us tells us that he sees not only the material but also the psychical or spiritual aura, that is to say the radiations from the body and those from the soul.

* * *

THE HOMES OF THE HEREAFTER

WHEN Longfellow in a moment of insight wrote that "the spirit world around this world of sense floats like an atmosphere," he said something that appeals more to the imagination, which is a winged thing, than to the intellect, which is a kind of trudging creature that can never see far beyond its nose. Indeed, it requires imagination to interpret aright some of the sayings of spirit-communicators who, being of various grades of mind, and having equally various points of view, sometimes utter things which seem flatly contradictory. Some of the statements sound definite, others have an "atmospheric" quality. People are puzzled when they hear one spirit say that there are real, actual houses in the other world, while another represents the house as something woven in a symbolic way out of memories, dreams, aspirations and the like. So much depends on the point of view. Tell the plain John Blunt of earth that although he thinks he is living in a desirable villa or flat, he is not actually

CIVILIZATION

The house, our ancient heritage,
Is crazy and bowed down with age;
It threatens soon to fall;
It is no longer weather-proof,
The rains are coming through the roof,
The wind invades the hall.

Unfed, the hearth-fires sink and fail,
The house-lights flicker in the gale;
The folk no more carouse.
Some few have still the heart to smile,
The rest lamenting ask the while
Who shall restore the house?

Tenacious of their ancient home,
Unwilling from its doors to roam
And face the frowns of fate,
They huddle panic-struck within
Discussing how to underpin
And patch and renovate.

But to the wise within the walls
The Spirit of the Future calls,
Its message let them mind:—
"The house is doomed, its end is due,
Go forth with faith and build a new,
And leave the old behind." D.G.

living in it at all. All those solid brick walls and plaster ceilings and timber floors are merely impressions made on his consciousness by electrical forces. He may rage against the statement but it is true. Any intelligent physicist will tell him *that*. Perhaps (by the way) since he pays much more attention to the scientist than to the priest, he will ultimately come to believe it. His vision will then expand and he will be prepared to take in even more important ideas, and if he cultivates his imagination sufficiently, he will see the folly of condemning anything as impossible simply because it is outside of his very limited experience.

* * *

GHOSTS OF SOUNDS

THAT the various theories put forward by objectors to explain away psychic facts are so absurd, we can only charitably attribute to ignorance or inexperience. We were lately reading some of these explanations. One which seemed to be especially favoured, was that there may be "ghosts" of scenes and sounds. A clairvoyant, for example, sees some ancient house as it was centuries ago; or, wandering in its ruins, and being clairaudient, hears the conversation of the persons who, while on earth, resided in the place. Are there "ghosts" of houses and voices? Why not? The idea in itself is not ridiculous, but as an explanation of *all* psychic manifestations it certainly is. If the theorist could be taken to a direct voice seance, and there took part in a conversation with a departed friend, who answered his inquiries and talked very much as he would talk while he was in the flesh, it would effectually dispose of the idea that he was hearing only the "ghost" of a voice repeating in parrot-fashion the words spoken on earth months or years before.

LOOKING AT THE SCROLL OF LIFE

A DREAM EXPERIENCE RELATED BY NICHOLAS CALDWELL

I DO not think it was only a Dream. It was in the early dawn of a morning in the autumn a few years ago that I passed through an experience which is commonly called a Dream.

I might have been dreaming for some time without being conscious of it on the mental plane, but at the moment that I became mentally conscious (in my dream)—I was very calm, and the calmness which I felt then persisted all through to the end of the experience, with a very slight variation. My sense of sight and perception seemed acute, and I seemed to have assumed an alert attitude for a definite purpose. I was conscious of semi-darkness prevailing at the time, but inclining towards dawn. Yet I could distinguish every object about me quite clearly.

I was quite alone, and standing still. I seemed to be in a sandy desert—and far away from human habitation.

I cautiously looked about in every direction, for I seemed to want to be assured that I was alone. Having made this survey in a general way, I looked more closely at my immediate surroundings. I saw on the ground at a few paces from where I stood, a dark object about the size of a prostrate man, swathed in dark material. The outlines of a human body were defined by the shape, and on closer examination the object looked like that of a Mummy wrapped up as if ready for burial. I looked at this object, and at last I got the idea that it was my own body, and the longer I looked at it the more I became convinced that I knew it was my own body.

I looked at it again and again, and seemed to see inside the wrappings, and I calmly said: "Yes, it is my own body, I am dead now, and they have prepared my body for burial." I felt no sense of fear. I was very calm, and I remarked on this attitude of calmness.

"NOT REALLY DEAD"

I began to think of my past life in that body, and as I was thinking I began to feel that I was not really dead—for I was conscious, and therefore I lived still. "Yes," I said, "I am not really dead." I pondered on this idea. Then I began to test this sense of living by trying to do things—I moved about, I bent down and rose up again to my full height, I talked to myself and looked around me. All seemed quite natural to me as if I were just normally alive. I realised that I had the power to do things.

I found that I need not walk—I simply moved at once to wherever I inclined to go. Being thus satisfied that, though that body was mine I was not really dead, I turned my attention again to the body, and made closer examination of the surroundings. I now saw near the body two long scrolls, dark in colour, neatly rolled up. They looked like scrolls of records. I got the idea that they were such scrolls, and that I should find in them the record of my life in the body that was now dead.

I began to unroll them, and to my great astonishment there was indeed a record which I knew to be about myself, set out in a kind of credit and debit form. I read with intense interest. At first I read slowly and very deliberately, as if checking each entry. I took in every detail, and mentally made comments. As I proceeded with the reading, I lost my sense of calmness, but for a few moments only, under the intense strain. I soon recovered calmness and then I turned quickly to the end of the scroll in my desire to see how the account finished.

To my great sorrow I found that the balance was on the wrong side. I was filled with intense remorse, and stood passing mentally through the stages of my life which I had read in the scrolls, and as I stood there in this solemn scene I became more and more convinced

that the record was true, and I wondered what could be done.

"I had been selfish, without realising it; I did not think life would end so soon; I might have acted differently if I had thought more of others and less of myself, and so on —"

I looked from the body to the scroll, and from the scroll to the body, with these thoughts surging in my mind. But I kept calm, even now that the worst was known to me. It was a long time before I made any attempt to move as I seemed rooted to the spot where the body lay.

Then there was a very remarkable and more intense experience. I shall ever remember the impress it made on my mind, when in this awful silence I seemed to hear a voice, a very sympathetic voice, saying to me: "There will be another time, another chance, another life." The words "next time," "another chance" reverberated in my mind. "Next time" meant to me another life in which I might try to get the balance on the right side.

The idea of "next time" came to me with such an appeal of hope that I felt ready to go back to life again at once and begin again now. But I got the idea that I had to wait till I was called, and then be ready to take up a new life with a new outlook and a new aim.

Then came the words "next time," and I repeated them to myself in a kind of monotonous tone till the sound seemed to die away and all was very still. I looked round and about, and was struck with surprise when I saw a Cross lying on the sand in front of me. I looked at the Cross with much wonder, and I got the idea that I might take it. I was bending down in the act of taking up the Cross and I awoke!

I remembered every detail in the most vivid clearness, and I at once wrote the record down. What does it all mean? Was it a Dream? or was it more than a Dream? I am not dead, but death has to come, and then must I again read the record, or may I begin again now? Meantime, there is the Cross.

NICHOLAS CALDWELL

DECEASE OF MRS. FIELDING-OULD

We have to record with deep regret the decease of Mrs. Fielding-Ould, the mother of Dr. Fielding-Ould, (President of the London Spiritualist Alliance) and of the late Rev. F. Fielding-Ould, M.A., which took place on the 12th inst. at her home at Egerton House, Richmond, Surrey, at the advanced age of 95 years.

Mrs. Fielding-Ould was a lady of the widest possible sympathies, to whom no one ever applied in vain. She was formerly a member of the London Spiritualist Alliance and her interest in psychical subjects persisted to the last days of her life, although her orthodox upbringing militated against her making any deep study of the subject.

The interment took place on Friday, 15th inst. at Richmond.

MRS. MABEL ROSE BEATTY

We learn with deep regret of the decease of Mrs. Mabel Rose Beatty who passed to the higher life on Friday, 15th inst. Mrs. Beatty was well known as the author of *Man Made Perfect*, *The Temple of the Body*, and *The New Gospel of God's Love*, books which made a considerable impression in psychical and mystical circles. The cremation service took place at Golder's Green Crematorium on Monday afternoon last.

"The Atlantis Quarterly," a magazine devoted to the study of the problems associated with the fabled continent of Atlantis is about to be published by the Poseidon Press, Edinburgh. It will be edited by Mr. Lewis Spence, whose books on Atlantis are well known.

ROBERT BURNS AND THE FUTURE LIFE

BY THE REV. JOHN LAMOND, D.D.

A GOOD many separate entities were included in the make-up of the poet, Robert Burns, the anniversary of whose birth will be celebrated by Scotsmen all over the world on Monday next, January 25. He was primarily called to sing the songs of his native land, and these songs of his ("celestial drops of melody" Carlyle called them) have been his greatest bequest to mankind.

But behind the song-writer there was another Robert Burns—the clear thinker, the man who was interested in the deepest religious problems that concern alike our present and future welfare. His letters to Mrs. Dunlop (which have been happily preserved) are altogether remarkable, so rich are they in penetrating thought. In one of these letters he writes:

"I hope and believe that there is a state of existence beyond the grave where the worthy of this life will renew their former intimacies—with this endearing addition, that we meet to part no more.

'Tell us, ye dead,
Will none of you disclose the secret
What 'tis you are, and we must shortly be?'

"A thousand times have I made this apostrophe to the departed sons of men but not one of them has ever thought fit to answer the question. Oh, that some courteous ghost would blab it out."

In another letter he asks: "Can it be possible that when I resign this frail feverish being I shall still find myself in conscious existence?"

THE POET'S LETTERS

This idea of a future life permeates many of his letters to Mrs. Dunlop. He reasons in one of them that if there is no future life then the wisest policy would be to attend to one's own interests—a policy that he abhorred.

It is apparent that the current theology of his time did not convey any proof of a future existence to the poet's mind. "Oh, that some courteous ghost would blab it out!" was his cry. But this is precisely what has been accomplished by means of the enquiries carried out by Spiritualists during the last eighty-two years. Not only has "one courteous ghost" blabbed it out, but hundreds, nay even thousands, have added testimony upon testimony that they are very much alive, and far more alive than they ever realised themselves to be on this side of time.

Robert Burns believed in a Hereafter but he longed for *proof*. It is the attitude of many intelligent men at the present time. To refer them to what took place eighteen hundred years ago (however interesting and informative that may be) does not meet the scientific attitude of this age. To assert that man survives the crisis called death is not sufficient. Where is the proof? *Spiritualism can give the proof*, and hence the growing interest in the subject throughout the world.

Had the New Revelation been granted in the time of Robert Burns, would he have been a Spiritualist, is a question that might be asked. We know not, but this, at least can be affirmed. He longed for the knowledge that Spiritualism can supply.

He was hostile to the current theology of his period. Whilst he had warm personal friends among the clergy he did not hesitate to lash them as a body with his sarcasm. He was the herald of democracy and the brother of all mankind. His, at least, was the type of mind that welcomes new teaching.

There are evidences that he is now fully conversant with the recent methods of communication. I have read several poems that claim to be dictated by him, and which, at least, have the "sough" of his inspiration. One of the best of these poems was spoken extempore by Mrs. Cora Tappan (who later became Mrs. Richmond) at the close of one of her London lectures. As if answering his

own question "Oh! that some courteous ghost would blab it out" one of the stanzas begins:

To a' that hae lov'd ones dead I come
To tell that the silent river
Flows ne'er sae far frae your earthly hame
As you think, that your dear ones never
Are caught up in death to a distant place
Where ye never mair may behold them,
But the cantie licht o' each loving face
Is around ye, if ye will enfold them."

The opening stanza may also be quoted:

"Fu' mony a time has the day-dawn burst
Like a bonfire frae out the sea,
Fu' mony a time has the burnie kiss't
The lip o' the flower on the lea;
And mony a winter's frost and snaw
Hae whitened the gowan and glen,
Since I trod the earth wi' a beating heart
Fu o' love for my fellow-men."

And further:

"I was nae friend to the crownéd king
For I knew that his scepter'd power
Was the price of the poor man's labour and life
While he had but scanty dower;
I was nae friend to the gownéd priest
For I thought that the Father's Love
Was for a' the warld baith great and sma',
And I find it is so above."

But apart from such poems, the inspiration of which may be questioned, there have been other proofs that he is still continuing his mission of broadening the sympathies and stimulating the nobler aspirations of mankind.

JOHN LAMOND.

SPIRIT COMMUNICATION

To the Editor of LIGHT.

Sir,—An interesting aspect of the difficulties attending the reception of spirit communications was touched upon in a recent number of this Journal, when a letter was printed, over a well-known signature, deploring the unreliable and often contradictory nature of such communications.

Might we not enquire if we have made sure of the worthiness of our proposed enquiries and of the purpose prompting them? Also if we are sure of contacting a worthy and sufficient source wherefrom we may expect satisfactory and reliable rejoinders? It is written, "Whoso consulteth spirits for earthly things will fall in darkness," and, further, "the spirits of the dead possess for a long period of time the same characteristics and prejudices as when in mortality; and since there is neither harmony nor community of life amongst mortals, neither is there harmony nor community of life nor of teaching amongst the angels (spirits) who minister unto them." Again "Doth not the behaviour of mortals invite darkness rather than light? Do they not want us (spirits) for servants—to find lost treasures or riches, or social indulgence? or to entertain them with miracles?" (*Oahspe*, pages 755 and 835).

It was against this indiscriminate communion with the unprogressed spirits of the lower planes the injunctions of the Mosaic Law were directed and in no sense against communion with the advanced and high-raised, who have transcended self and risen into conditions of unity and harmony, from whence they minister unto mortals for the sake of the human race, as distinct from the desires of the personal self.

IZED.

The number of churches affiliated with the Greater World Christian Spiritualist League is reported to exceed two hundred.

PRE-EXISTENCE

MRS. ST. CLAIR STOBART ON PHILOSOPHY OF SPIRITUALISM

"Institutional religion is in the melting-pot, and it is interesting to speculate as to what the religion of the future will be," said Mrs. St. Clair Stobart at the service of the Spiritualist Community at the Grottrian Hall, London, on Sunday evening.

Owing to the growth of scientific knowledge regarding the vastness of the Universe, ideas about God and the creation must change, and it would be recognised that the Creator was Ineffable Spirit, Universal Mind. She was convinced also that belief in pre-existence of the soul would take the place of the belief that God created a new soul for every new human body.

Spiritualism provided proof of Survival and was of great importance, but Survival was only one part of a great truth, which included pre-existence, so that there was both foreground and background. The lack of Spiritualism was that it had not a completely satisfactory philosophy; but a philosophy which included pre-existence and Survival, and which took into account the law of cause and effect, would present fewer intellectual difficulties than any other, because it would explain the origin as well as the destiny of the soul.

A series of interesting clairvoyant descriptions was given by Mrs. Hirst.

NEW COMMUNITY HYMNS

The Spiritualist Community special hymn book contains forty hymns written by Mrs. St. Clair Stobart and set to music by Mr. F. Armstrong, F.R.C.O. That number, may, in the near future, be brought up to a hundred, as Mrs. Stobart has written sixty more short poems suitable for solo and congregational singing. For twenty-three of these she has also composed tunes, and tunes for all the others have been composed by Mr. Armstrong.

This represents a joint effort, believed to be unique in the history of hymn-writing—for of no other collection of a hundred hymns and tunes can it be said that they represent the work of only two writers.

On Saturday afternoon, Members of the Council of the Spiritualist Community were entertained by Mrs. Stobart at her residence at Turner's Wood, and eight of the new hymns were sung to them by Miss Gladys Ripley, the talented contralto soloist, to the organ accompaniment of Mr. Armstrong. Of the tunes selected, four were by Mrs. Stobart and four by Mr. Armstrong, and all were excellently suited to the words.

"BE YE TRANSFORMED"

An audience of over a thousand at the Queen's Hall meeting of the Marylebone Association last Sunday listened with the closest attention to one of the most stirring addresses that Mr. Ernest Hunt has ever delivered at these services.

Taking the apostle's words "Be ye transformed" for the subject of his address, Mr. Hunt said that if Spiritualism does not make a man optimistic then its message has not been properly understood. The need of the world to-day was that true optimism which was born of the realisation of the power of thought. "Think aright; have faith that ultimate good is the goal of all, and act up to your ideals, then you will be of use to yourselves, to your brethren and to your country." With the knowledge that Spiritualism brings, the thought of the world can be transformed so that the prevailing depression may be succeeded by all that shall make for the return to prosperity, to health, and to an abiding peace.

The clairvoyance given by Mrs. Estelle Roberts was of a most convincing nature.

"POWER" ON CONVERSION

At the Fortune Theatre service on Sunday evening, Mr. Laurence Cowen, who presided, read a chapter from Revelation, remarking that the fact that he should be reading the Bible in public was one of the petty ironies of his life which had been little concerned with sacred things. His was the case of a materialist turned missionary.

Mr. A. J. Prentice delivered a brief address, dealing with the evidences given by Jesus to his disciples of his survival of death.

"Power" spoke on Conversion, as the result of several requests that he should do so. In the course of a lengthy address he cited some of the historical cases of conversion through an external objective happening. But more frequently the change came from within as a consequence of contemplation or meditation. He affirmed emphatically that nothing could bring us into immediate touch with the spiritual world and spiritual forces more effectively than meditation. There were many thousands who had passed the change of death and who were active in various ways but who had not yet realised the true spiritual quality of life. They still needed to be converted, and the change came with the expansion of the individual consciousness—there was a change of heart and outlook. In the past, the prophets stood as intermediaries between the people and the Unseen World. In the future, through human effort, there would be brought to the earth that which would establish evidence once and for all of the true communion between the two worlds. It would not come from Religion alone, but from Science also as the handmaiden of Religion.

The devotion of the world to-day to material things, "Power" added, would mean in the future great and bitter ordeals for humanity, but out of the ruin wrought by man there would be built the temple of the Living, Universal Christ. Religious faith was the greatest and most essential need of every human soul.

DOCTOR'S OUT-OF-THE-BODY EXPERIENCE

An out-of-the-body experience which brought assurance of conscious life after death is related by Dr. Overend G. Rose, of 8 Royal Well Terrace, Cheltenham, in the first issue of the new and enlarged series of *The Spiritualist*, the organ of the Spiritualist Community, London, of which Mr. Ernest Hunt is now in editorial charge. Dr. Rose relates that, after being thrown from a horse and badly injured, he was "picked up for dead" by two men who witnessed the accident and five hours passed before he regained consciousness. "Although I was insensible," Dr. Rose writes, "I could see my body lying there on the ground. I could see the men pick me up (heard them say I was dead) and carry me into the house. I was able to see the doctors trying to bring me to, and all the time I was able to see myself lying there. I seemed to be floating in a summer sea. I cannot describe the sensation of peace and happiness and yet someone seemed to tell me I had to go back. And that is why I told the doctors I was not going to die."

Commenting on his experience, Dr. Rose writes: "Now, the points I wish to make are—first, I had never seen the men who picked me up before and have never seen them since, as they were strangers to the district, just riding through. Yet I was able to describe them even to their clothes, and also their horses, which they had tied to the fence when they went to pick me up. Secondly, although I was totally unconscious, I was able to tell the doctors everything that had taken place, and what my injuries were. I am convinced that I was outside my body, yet I was able to see and hear. It makes me certain there is a life after death, which does not require a material body for us to be able to see and hear, and that we shall retain our personality."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

REINCARNATION

Sir,—In reply to Mr. W. H. Evans, the testimony of "The Rosemary Records," of which I have written elsewhere, is clear and definite. Spirits recently passed appear to know no more about Reincarnation than we do. My spirit-brother, J.D.W. states:

"In my circle of friends, I have never met anyone who remembers a conscious pre-existence on earth. You see, old fellow, most of us feel as you do. We would not come back to Earth for anything—not to live *that* life again! That is probably why there is such a lack of curiosity on the subject among those one meets."

On the other hand, "Lady Nona," Rosemary's chief guide, holds a different view. She lived her Earth life in the time of the Pharaohs, about 1400 B.C., and has recently proved her identity by over 50 language-tests of that period, given clairaudiently and in trance-speech through Rosemary, and subsequently translated without difficulty by an Egyptologist in another part of England. "Lady Nona" says:

"A spirit who has passed out of your sphere bringing with him much of the material consciousness of Earth may deem it necessary, after an extended period in the higher spheres, to go back again to Earth to remove from his Spirit the clogging materialism which he has retained, and which prevents the further growth of his spirit."

"Nona" also states that this may not be a general law, but a matter of voluntary choice. In other references she urges the striving for spiritual perfection during *this* incarnation, in order to avoid the necessity for a future return. Certain lessons apparently, can only be learnt by the struggle of the soul in contact with matter: hence a *reason* for Reincarnation, even if it cannot be demonstrated as a fact. Discrepancies in spirit-communication on the subject are also illustrated by these statements from two guides who have proved their identity beyond reasonable criticism.

F. H. WOOD.

Blackpool.

* * *

BISHOPS AND SPIRITUALISM

Sir,—Referring to my article in last week's issue of *LIGHT*, I here conclude the forecast of Bishops in our own Church turning to the subject of Spiritualism, by giving an extract from a letter just received from the Bishop of Liverpool regarding his recent Editorial on Psychical Research published in the November (1931) number of the *Liverpool Review*.

Writing to me on January 6th, he says: "We must now leave the heaven to work." These words, taken together with those quoted from his editorial in your issue of January 1st, are very notable as coming from a Bishop of the Anglican Church and a startling fulfilment of Sir Arthur Conan Doyle's forecast to us published in the *Two Worlds* for September 19th, 1930.

In the issue of the Bishop's *Liverpool Review* for last December, my book, "Man's Survival after Death," was recommended for study.

CHARLES L. TWEEDALE.

Weston Vicarage, Nr. Otley.

* * *

FREE WILL AND DESTINY

Sir,—In your leading article "Fate and Destiny" (January 8th) you refer to a subject which is constantly recurring in the pages of *LIGHT* and which has continually exercised the minds of mankind. May I ask a question in regard to this matter?

Do we believe in a Supreme Being? If so, do we believe in his omniscience and omnipotence? If we do, we must acknowledge that both the past and the future are known to Him. Now, it seems impossible to imagine that if the

future is known in its entirety there can be any self-determined alteration in the results of man's actions, for whatever he does and whatever he thinks are already known.

For example, a man takes thought as to his future; he weighs the pros and cons and, after arguing to himself, he wills to act in a certain way. Something, however, occurs and he changes his mind, and determines on another course of action. We say that, his will being free, he has chosen his path. But has he? To a Supreme Being, the results of his cogitation and the reason for his change of plans are known and this applies to all men's thoughts and actions.

How do we reconcile free will with universal destiny? We do so, first, by disbelieving in a Supreme Being with full knowledge; secondly, by limiting this Being's knowledge; thirdly, by acting through life as though we had free will, even though we tacitly admit that actual free will is merely another term for doing what we want and ignoring destiny altogether.

F. C. LAING, Lt.-Col.

Fonthill Hotel, Reigate, Surrey.

* * *

THE HUMAN AURA

Sir,—Permit me to add my protest to that of Mr. Leigh Hunt against the suggestion by Prof. Fraser-Harris that Dr. Kilner was stupid enough to mistake after-image effects for aura. Dr. Kilner's "Human Atmosphere" devotes a special chapter dealing with complementary colours, and a further scientifically-reasoned chapter dealing with the optical problems associated therewith.

In a sweeping generalisation, the same type of reasoner classifies all clairvoyance as hallucination. Driven at last to admit that clairvoyance often produces imagery and information with a definite basis, apart altogether from the Medium's creative powers, they merely re-classify it as "veridical hallucination." So that it becomes something that is "veridical" *i.e.*, true—only it isn't: it is an hallucination although it is real.

It is the same with the aura. Clairvoyants have always seen it, so their testimony is swept away with a grandiloquent gesture. Kilner, however, was scientific in his analysis, so his testimony must be removed by deliberate and contemptuous misrepresentation.

It must be clear to even childlike minds, that after-image effects always follow a given routine just as regularly as any other use of the optic nerves. But the differences in health and disease were so clearly distinctive to Dr. Kilner that he could diagnose by merely noting the differences. His illustrations do not merely confirm clairvoyants as to the change of texture, colour and shape, they also show the hysterical bulge peculiar to hysterical people, the differences in male and female epileptics, etc., and give transverse diagrams showing the differences from the normal.

H. BODDINGTON.

London Psychic Educational Centre.

* * *

THE GUIDING STAR

Sir,—Our minds recently have been occupied by the visit of the Three Wise Men from the East to Bethlehem.

A difficulty sometimes arises for some people in the guiding of the Star: the nearest star being $4\frac{1}{2}$ light years away, it is difficult to realise how it will particularise a house in a small village.

There is little reason to doubt that the Star was a ministering Spirit, who visibly guided the travellers from the East. It is a commonplace that we often talk of an outstanding man as a "star": and Rev. ix, 1, is a scriptural illustration of such a usage: "And the fifth angel sounded and I saw a star fall from Heaven unto the earth: and to him was given the key of the bottomless pit."

Here a spirit on a mission of punishment is presented as a star: why not the like with a spirit on a helpful mission?

J. W. MACDONALD.

North Shields.

Light

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AN UNBELIEVING WORLD

UNDER the uncompromising title "Unbelievers All," Mr. James Douglas, in an article in the *Daily Express* of 16th inst., is very pessimistic on the subject of belief in a future life.

He had in a previous article written that the belief nowadays is "as dead as the dodo", and the Rev. R. J. Campbell having in the meanwhile uttered some gentle chirps of protest, Mr. Douglas has replied reaffirming his own attitude.

LIGHT is no stranger to Mr. James Douglas's activities as an investigator of the subject on psychical research lines. Some years ago he made some inquiries into seance evidences; but, although these were conducted, to some extent, under the tutelage of Sir Arthur Conan Doyle, Mr. Douglas failed to acquire any permanent convictions. In the circumstances, we are not entirely surprised.

In the article under notice, Mr. Douglas is eloquent on the decay of faith and strongly indicts the Churches, with a scathing reference to "Churchianity with its lifeless creeds, its frozen jargon, its petrified prayers and its fossilized dogmas." He writes of the ignoble part played by the Churches in the Great War, which he says, "manufactured cynics by the million." The Churches, he thinks, might have saved the world, had they stood outside the "world-suicide club." But their "condonations and complicities in every land annihilated their spiritual influence."

Mr. Douglas is a master of the pungent phrase and the effective epithet. And yet, somehow we cannot go all the way with him in this denunciation of the Churches. The war was a terribly difficult time for all of us, whether sinners or saints. There were heroes who fought and other heroes who shewed their heroism by a stubborn refusal to fight, even though fighting would often have been by far the easier way. As for the Churches, the position was clear enough. The Churches took their doctrines from the Old Testament as well as the New. And the Old Testament, which depicts a God

who is a "man of war," fairly reeks with stories of ancient battles and bloodshed, in which Jehovah took a lively interest. It was all very deplorable, but the Churches were not entirely to blame. Only a small section of humankind had evolved beyond Old Testament codes and canons.

What we are witnessing today in this supposed wholesale disbelief in any future life is quite clearly the violent reaction from old-time theology, which, like all violent reactions, is excessive and indiscriminating.

Naturally, psychical research comes into the question; but although Mr. Douglas quotes Professor MacDougall for its efficacy as a remedy, and also Dr. R. J. Campbell (who gives it but luke-warm approval) he himself holds that Faith is the point of contact between the spirit of man and the Universal Spirit. That is doubtless true; but what we think Mr. Douglas, and those who think like him, have overlooked is this: life on the other side of death is as human and natural as it is on the earth, and the points of contact between the two worlds may be both humble and exalted. Indeed they *are*. The resources of the Universe are so vast that they provide for the common man as well as the most illuminated mystic. We who have seen all or most of the many facets of spirit-communication can take a comprehensive view, howbeit we find amusement at times in the spectacle of humanity looking into the mirror of the Life Hereafter and shrinking back in affright on beholding its own likeness! We may see, hear or talk with some John Smith who has "passed through the Gates," but always we are conscious of great starry avenues of celestial life beyond the John Smith stages of consciousness, and we hear dim whispers of uncommunicable things. That there is a deep interior life does not do away with those fringes and externals of things lowly and mundane which so shock the delicate susceptibilities of sensitive and aesthetic souls.

John Smith is what Browning would call the "low man," but there is a "high man" yet to be unfolded in him. It is there in "germ," and every flower begins as a seed.

That is one of the lessons we have learned in our Spiritualism. And, be it what it may, it has a long catalogue of facts. They remain stubborn and unassailable. To us, they are entirely consistent with the highest ideas, the greatest poetry and philosophy. Man survives on the high levels and the low ones, for each is meaningless without the other.

PROF. BOZZANO'S NEW BOOK

Sir,—Professor Bozzano informs me that he has just finished the manuscript for a book of 300 pages, which will have for title "Polyglot (Xénoglossie) Mediumship."

The Professor declares that in the phenomena of Xénoglossie (languages unknown to the Medium) is to be found proof, positively scientific and absolutely irrefutable, of Survival.

F. J. CRAWLEY.
Newcastle-on-Tyne.

SIDELIGHTS

IS SPIRITUALISM "WANING" ?

The wish probably being father to the thought, the *Daily Mail* announces that Spiritualism is "waning" for want of a leader to take the place of Sir Arthur Conan Doyle. In connection with this announcement—although it can scarcely be said in support of it—the *Mail* publishes an interview with Lady Conan Doyle. "It is unfortunately true," she is reported as saying, "that there is no one at the moment ready to take my husband's place as a leader. There is no one with his world-wide fame, his reputation as a skilled and honest investigator and his extraordinary capacity for unselfish and unceasing work in the cause. People from all over the world are continually writing to me about Spiritualism. If it were not for the moral cowardice which prevents many from admitting their belief, or even their interest, the organised movement would grow with tremendous rapidity. Some day soon, however, a new leader will emerge. He will come, I expect, from the younger generation, thousands of whom are sincere students."

* * *

BLAMING SPIRITUALISM

Dr. Hector Munro, the neurologist and director of the Physical Treatment Institute, says "Spiritualism cannot be blamed for breakdowns." Dealing with assertions to the contrary made in the *Daily Herald*, Dr. Munro said: "The man or woman who breaks down at a seance, or who is mentally disturbed by Spiritualism, is simply the type who would break down under any other great emotion. I have seen people go to pieces under the influence of Spiritualism, but I have also seen Spiritualism do a vast amount of good. Long-sustained emotion of any kind, whether it is sexual emotion, religious emotion, or emotion due to war, is likely to produce mental instability. But a spiritualistic seance, under proper conditions, can be as unemotional as a Quaker's meeting."

* * *

THE CHURCHES AND PSYCHICAL RESEARCH

Reviewing Sir Oliver Lodge's autobiography "Past Years," in the *Tatler*, Mr. Richard King writes: "I am often puzzled by the attitude of the Churches towards psychical research. It seems so queer to me that a scientific attitude which seeks to substantiate the one great promise of religion should receive from the religious such infuriated treatment! Rather one would think the churches ought to welcome the smallest substantiated evidence of a consciousness hereafter, even when it explodes their dull picture of the conventional Heaven. Mankind has outgrown the satisfaction of a mere visionary promise, however beautiful, however comforting. It demands facts, because it now believes that the whole Divine scheme of creation is a logical scheme—a natural law which moves step by step upwards towards perfection, which will eventually mean the perfect expression of life. And so, to return to Sir Oliver Lodge's most interesting autobiography; they are the chapters which deal with his investigation of evidence in psychical research and his own beliefs founded on these investigations, which will lend the book a permanent appeal to those, who, otherwise, remember only vaguely the simply told story of his most interesting and distinguished career."

* * *

SIR O. LODGE'S "GREATEST TRIUMPH"

Generous recognition of the value of Sir Oliver Lodge's work in the realms of psychical research is given in a review of "Past Years" in *The Bookman* by Esmé Whittaker who writes: "Those chapters dealing with his psychic adventures are likely to arouse the most interest, and it may be taken as a measure of Sir Oliver Lodge's greatness and the respect in which he is held by the public, that he, more than any man, has made it impossible to reject the

whole subject with a hostile jeer. It is really a great tribute to anyone to be able to say that he has been able to silence merely instinctive opposition on a highly controversial subject, where mockery and prejudice had to be overcome. It was only possible to a man who was honoured and trusted in an unusual degree by the public. It is perhaps the greatest of all his triumphs."

* * *

AN APT ANSWER

Mr. Denis Conan Doyle, in a letter to the *Sussex County Herald*, gives a very apt answer to a statement by the Rev. W. M. Evans at a meeting at Heathfield. "In the course of his address," writes Mr. Doyle, "Mr. Evans stated that he had never read a spirit message in which there was a ray of comfort or which was glorifying to God. For some reason Mr. Evans appears to imagine that that fact precludes the possibility of others having done so. It may interest him to learn that I have personally received and also read numerous spirit messages carrying at the same time wonderful comfort and a stimulating upliftment of the soul, and I can assure him that I have never heard from mortal lips such glorious pæans of praise to God as I have heard from those who have passed through what we call the Veil of Death."

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QUESTION FOR MR. H. DENNIS BRADLEY

Mr. H. Dennis Bradley is asked by the *Catholic Herald* to state clearly where he stands in relation to Spiritualism. Reviewing Mr. Bradley's book, "... And After," the *Herald* refers to the statement that he "remains a Roman Catholic," and adds: "What is the sense or good in holding to a religion as Mr. Bradley says he holds to the Catholic Faith and yet disregarding its tenets and authorities. He might as well say that he is a 'Protestant Catholic.' A man cannot blow both hot and cold at the same time, nor can he serve two masters. So that the author of '... And After' must make up his mind as to what exactly he does believe before he can expect a whole-hearted hearing from Catholics who have not yet reached the stage of emancipation that Mr. Bradley has apparently already attained."

* * *

"THINGS WILL BRIGHTEN"

Mr. O. J. Wendlandt, Secretary of the Sheffield Psychical Research Society, states in the *Sheffield Independent* that at a recent seance he received the following message from Mr. W. T. Stead: "There is a work before you, both men and women, for your country. Things will brighten—but from the East the flare will go up. It will pass down through the East. Russia will come with mighty force, stampeding over everything. It will have a far-reaching effect. Where there are fortresses and walls being built they will tumble down like skittles. All this world of yours needs cleansing. Still, out of all this strife, light will come. It will not be six months but over three years. Russia will find her footing, she will know that nations cannot live without God."

* * *

DR. BALLARD'S SUCCESSOR

Mr. Wendlandt added that he wished to make it clear that the Rev. A. Hall (Unitarian) of Upper Chapel, Sheffield, who—as announced in *LIGHT* last week—has accepted the presidency of Sheffield Psychical Research Society in succession to the late Dr. Ballard, could not be dubbed a Spiritualist although he was interested in the subject. "It is also a fact," he said, "that the Sheffield Society for Psychical Research is not a Spiritualist society in the full sense of the term. It is a body of students of psychic questions. Dr. Ballard always described himself not as a Spiritualist but as a Spiritist. This I would define as one who endorses the general facts of psychic phenomena and is prepared to ascribe them to the agency of departed human spirits, but who cannot endorse the religious attitude built thereon by some groups of Spiritualists."

WATER DIVINERS AND THEIR METHODS

REVIEW BY MRS. HEWAT MCKENZIE

"WATER DIVINERS AND THEIR METHODS," by Henri Mager. Translated by A. H. Bell. (G. Bell & Sons, Ltd., 16/- net).

In the seventeenth century water divining was considered by French priests as savouring of a "black" art, one going so far as to declare that the rod was an instrument which the Devil uses for deceiving men, and that he was in favour of abolishing its use by "every means" and "for all time."

The passage of the years, with the usual irony, reveals that French abbés have been among the most diligent in the study and use of the rod, and some of the most famous present day diviners are to be found in their ranks. The first French diviner, by the way, is said to have been a woman, Martine de Bertereau, who, in 1629, discovered a mineral spring which was later verified.

Rather might the forked twig of the dowser be called a rod of blessing, for on countless occasions it has revealed life-giving springs hidden from the most skilful hydraulic engineers. During the War, our troops in Gallipoli, in direst need of fresh water benefitted by the diviner's art; and in 1926, the Government of India appointed Major C. A. Pogson as their official diviner at a high salary, with significant results. In France an association of water diviners has been instituted with useful comparison of methods and results.

SENSITIVITY OF THE DOWSER

Psychic students have been consistent supporters of the fact of divining in the face of much scepticism, recognising that the secret lay in the sensitivity of the dowser, whose hazel twig acted as a collector and indicator of some hidden force. Whether the power to detect this force is psychical or physical still remains a matter of controversy. The late Sir William Barrett and Mr. Theodore Besterman in *The Divining Rod*, support the psychical theory; while a school of foreign students reject anything which can be called "unknown" and stand by a purely physical explanation.

On the psychical side, it is urged that not every person can achieve success with the rod, but that those who find they have the "gift" can develop it to greater use by study and practice. Sometimes the diviner claims to "see" the hidden water and can dispense with the rod, other dowsers have shown diagnostic and healing and psychometric powers. A dowser can lose his gift even after considerable experience.

M. Mager, in his interesting and widely ranging treatise, may be said to represent the *physical* view. He is himself a practical dowser and has given the subject exhaustive attention for many years. He claims to have perfected a galvanometric indicator, the sensitive needle of which reveals underground water, checking the findings with diviners using their rods, with correct results. But his indicator has more limitations than the human one. It can only be used on clear still days, between certain hours, and on cleared, dry ground. For general use, M. Mager relies on the rod.

The author discusses in an interesting fashion *why* the rod moves in the hand of the diviner. "It moves through contact with the flux or force which overlies subterranean water in motion," (hidden stagnant water evokes no response), "consequently the cause of its movement is a physical cause due to the action of a field of force of radiant energy."

As an explanation of *how* the rod moves, M. Mager considers that this field of energy has an effect on the nervous force of the dowser and produces a discharge current which passes through one arm, along one side of the body and one branch of the rod: at the same moment a return current passes from the earth and uses the other side of the dowser's body, his other arm and

the other branch of the rod. The two lines of force meet in the body of the dowser, and repel each other, indicated by the action of the rod, sometimes very violent. That the meeting place of the forces is in the dowser's nervous organism is shown by the fact that many tremble violently during the action of the rod, some are afflicted with nausea, and others experience a kind of convulsive fit. Still others report a feeling of fear and a rush of blood to the heart.

That M. Mager is not wholly adverse to the psychical theory is indicated by his remark that these subtle emanations of energy are detected by the dowser by a kind of *intuitive perception* probably in the same category as the fact of thought transference from a distance.

His intensive study has led M. Mager to experiment with rods of various woods, and also with metal, ivory and whalebone indicators—whalebone is preferred by many experienced dowsers. He has also developed the use of a system of coloured rods by which he claims to distinguish particular kinds of deposits, a kind of homeopathic system, using colours of the same vibratory power as the various chemicals and minerals being sought. Some early dowsers used to carry a piece of the metal they hoped to discover, and this practice led M. Mager in his later researches. He is himself distinguished as the discoverer of new thermal springs at Plombières and their constitution by this means.

The difficulties which "counter-attraction" causes dowsers is an interesting study, and students will remember that Prof. Reichenbach in his work with sensitives who detected "flames" from magnets, was often told by them that his near proximity hindered their clear "seeing." Diviners often object to others handling their rods and when one experiment is finished allow a short interval before starting a new one, so that it may not be interfered with by the emanations previously encountered. As one famous diviner, Jansé, said in explanation of his occasional failures, "I do not yet know all the rules."

All these "conditions" are curiously familiar to psychic students in dealing with sensitives. The one dowser with whom I have had personal contact, Mr. John Timms, of Oxford—who in association with Prof. Church has mapped out the underground streams of the Oxford basin—is a highly sensitive individual and one of his daughters has mediumistic power.

I can recommend M. Mager's book as thoroughly readable and I like his enthusiasm for his attractive study. He only claims to have "blazed a trail" for others to follow, but, "What a magnificent task, to tear its secrets from the earth, to penetrate the inaccessible, to see through the most rebellious soil as through a transparent globe of glass. Once it was a dream, it is a reality to-day."

BARBARA MCKENZIE.

THE LATE MRS. E. R. RICHARDS

The funeral of Mrs. E. R. Richards took place on Friday afternoon, 15th inst., at the Golder's Green Crematorium, and the brief Church of England service was conducted by the Rev. Ethelbert Goodchild, M.A. The floral offerings were many and beautiful, and the mourners present consisted of Mrs. Horne (daughter), Cadet J. Horne, R.N. (grandson), Vice-Admiral Sir Robert and Lady Mansell (son-in-law and daughter), Lieut. J. Mansell, R.N. (grandson), Major and Mrs. Arthur Jacob (nephew and niece), Mrs. F. Harrison (niece), Mrs. M. Bremer (cousin), Lady Bucknill (sister-in-law), Mr. and Mrs. Osborne Richards and Commander S. Richards, R.N. (brothers and sister-in-law), Miss Mansell, Miss Whitlow (niece) and Sir James Michelli. Amongst others present were Mrs. Forbes, Miss Edith Ashby and Mrs. Leigh Hunt, also Mr. David Gow and Mr. Geo. H. Lethem (of LIGHT).

DUNCAN MEDIUMSHIP

IN our issue of January 1st, there was published a report—prepared by Dr. Margaret Vivian, and supported by the signatures of four other investigators—on a series of seances given at Bournemouth by Mrs. Duncan, of Edinburgh. In that report, it was stated: "All the sitters are convinced that they witnessed genuine materialisations."

In the following article, Mr. Frank T. Blake, resident minister of the Bournemouth Spiritualist Church, and one of the most experienced investigators in the country, expresses similar views.

THE BOURNEMOUTH SEANCES

By FRANK T. BLAKE

During a recent visit of Mrs. Duncan, of Edinburgh, phenomena of an extraordinary character were witnessed at the National Spiritualist Church, Bath Road, Bournemouth. For a month, Mrs. Duncan sat with a carefully selected group of ladies and gentlemen, including members of the medical profession, naval and army officers and prominent members of the Spiritualist Church. Some fourteen seances were held and attended throughout by a selected group of people. Occasional visitors were admitted to some of the seances.

The sittings were held in a good red light, sufficient for those present to witness all that occurred outside the cabinet. Mrs. Duncan was provided with a close-fitting black two-piece dress, into which she changed, in the presence of a qualified nurse, before each seance, and submitted to a severe personal inspection before she entered the seance room. Mrs. Duncan took her seat in the cabinet while the room was flooded with light, and passed into trance in the presence of the sitters before the curtains of the cabinet were drawn and the red light introduced.

The remarkable feature about the phenomena—I am writing as one with nearly thirty years' experience of physical phenomena—is the voluminous exudation of ectoplasm which flows from the Medium's mouth and nose. At some of the seances, it poured forth by the yard and folded itself about the feet of the sitters. Repeatedly it fell in heavy folds down the whole length of the Medium's body, and always it was self luminous, so that when the curtains were withdrawn, the substance—which has the appearance of scalded milk as it boils over the sides of the saucepan and has no resemblance to cheese-cloth with which I am quite familiar—was seen shimmering in the darkness of the cabinet. This substance was used to protect the spirit visitors when they emerged from the dark cabinet into the light of the red lamp in the seance chamber. Repeatedly these forms would stand in front and quite clear, of the curtains, and exhibit an intelligent interest in those with whom they claimed relationship or friendship. Sometimes when thus exposed, the bare faces, hands and feet could be clearly discerned, though the spirit visitors were not often able to converse while without the cabinet.

A spirit woman who came asked for a pencil. She was the wife of an army officer who was present. The pencil was handed to her and she returned to the cabinet and wrote her name, Muriel, upon the wall. This writing has been carefully compared with the lady's writing of her name when in the body, and has been found to be exact in all particulars. The signature is peculiarly distinctive and affords indisputable evidence of identity. This signature is being carefully preserved as a memento of a remarkable seance.

At the final sitting, Albert posed for a flash-light photograph, which shows his tall form (he says his height is 6ft. 2 in.) standing at the opening of the curtains—on one occasion, he was seen as a semi-materialised form floating in the air beside the Medium; this was particularly interesting, as he exactly resembled the traditional

(Continued at foot of next column.)

RAYS AND REFLECTIONS

There is simplicity which, being divinely sane, is never to be confused with that kind of (so-called) simplicity which is merely silly—an inept sentimentalism that, while it may impose on the like-minded, can never stand analysis. It is the difference between the simplicity of Plato and that of "Simple Simon"—the "simpleton." Even great learning, although it may avoid the lower kind of simplicity, can rarely achieve the higher. That is the function of Wisdom.

* * *

Those who follow Nature and study her ways cannot fail to observe that she is at once the most lavish of spend-thrifts and the most frugal of economists. She pours out her wealth profusely, but in the course of ages her selectivity, her delicate adjustment of means to ends, comes into play. Whether the thing produced is massive or minute, it has in the end to conform to her principle which is that all that serves her ends is perpetuated and all that does not is remorselessly "scrapped." In short, she "cuts" her losses and conserves her gains.

* * *

The late Lord Leighton, the President of the Royal Academy, was during his life the subject of a burst of enthusiasm on the part of a Society woman who admired his beautiful dancing and spoke of it at a party to such an extent that an artist observed drily, "Yes, and I believe he paints a little, too, doesn't he?" Similarly, one could imagine a satiric person bursting in on an extravagant laudation of Sir Oliver Lodge as a psychic researcher, with the remark that Sir Oliver is also believed to be interested in wireless telegraphy.

* * *

I first met the late Mrs. E. R. Richards in 1914, at a little gathering at the house at Wimbledon formerly occupied by Mr. W. T. Stead. She was there as a guest of Admiral Osborne Moore, a friend of her husband, Admiral Richards who, like Admiral Moore, was a naval hydrographer. Amongst others present was Mrs. Philip Champion de Crespigny, who, at that time, knew little or nothing of Spiritualism, but who has since, as we all know, become a prominent worker in the movement. Mrs. Richards was one of the best amateur clairvoyants I ever met, and rendered invaluable service by meeting enquirers who did not want to pursue their investigations entirely with professional Mediums. On one occasion I was visited by a geologist, formerly holding a professorial chair. He could get no evidence that satisfied him through professional Mediums. I introduced him to Mrs. Richards with the result that his acute critical mind yielded to the evidences she gave him and he afterwards pursued the subject with ardour.

D.G.

(Continued from previous column.)

"ghost." Sometimes, when the power was failing, the forms were seen melting away, as if they were sinking through the floor. Two of the spirit faces were recognised by strangers from their earth photographs, and this is surely a very convincing test.

Besides the phenomena already mentioned, Albert gave a unique exhibition of spirit lights, ranging in colour from pure white to yellow, blue and mauve. These colours could be seen distinctly by all present, and appeared sometimes in the form of a shell.

In the past I have denounced fraudulent Mediums, and have been exposed to, and threatened with, actions for libel. I hold no brief for Mrs. Duncan as Mrs. Duncan. I do not know her personally. But one thing I know: that she is the most valuable Medium for physical phenomena in the British Isles, and that her phenomena, as witnessed in Bournemouth, are not only above suspicion but incapable of production by fraudulent means.

PROCESS OF SPIRIT CONTROL

MANY years ago (1894) we published a series of articles in the form of interviews with Mediums, under the general title of "Mysteries of Mediumship." One of these consisted of an interview with Mr. J. J. Morse, most famous of trance-mediums, and with his controls. "The Strolling Player" and Tien Sien Tie, a Chinese philosopher.

In the following extract we give the reply of Tien Sien Tie when asked about the process of control. We commend it to the attention of those who are not very clear in their minds as to the actual meaning of spirit control:—

"The operation is mesmeric. It depends largely upon the circumstances what method is employed. Usually, to begin with, a slight effort is directed to the heart, for the purpose of lowering the rate of circulation. This induces a premonitory lethargy, slight in itself, but sufficient. The action is then directed sometimes to the solar plexus, for the purpose of affecting the nervous system. By this process we reach the brain, usually the basilar portion first, which represents the physical side of the individual, thereby securing control, so to speak, of the circulation, the nervous system, and the vital forces. This leaves the front or upper brain in a state of more than usual activity.

"By the time the first half of the control, however, has been established we are able to reach the sensorium by the action of the will upon the psychical forces through the nervous organs—of sensation this time. The sense of lethargy increases, the blood slightly recedes from the outer brain vessels and the phenomenon of sleep immediately ensues.

"At this point the will is intensely excited so that a domination is established over the entire body, brain, nervous and vital forces. A sense of falling backwards is experienced, and the physical consciousness departs. At this period there is a lull in the bodily actions; and the vital forces are now re-stimulated to a certain degree, the nervous activity re-excited, and the psychical forces are set into operation for the purpose of what I can only best describe as waking up the inside of the brain; or, to put it, perhaps, more clearly, of stimulating the spiritual or subjective faculties of the man.

"Then follows a rather delicate operation of discharging a sufficient amount of vital energy through the action of the base of the brain, the lower brain, so that it can be made to act without altering the lethargic condition of the heart. When this has been accomplished the body becomes erect, and the various functions are at our service, the organ of speech can be manipulated, and the machine is in working order. So far, so good.

"If, however, there has been any great disturbing circumstances, either painful or pleasurable, in the course of the day, the effects of which are still left on the brain and on the nerves, such disturbance has to be overcome. Sometimes this is accomplished by driving it on one side, as you might blow a cloud away: sometimes it is held in check, and little by little worked into the subject of the discourse we are delivering, absorbed, so to speak, as the best way of getting rid of it."

THE EXEMPTION BILL

Mr. W. T. Kelly, formerly M.P. for Rochdale, who sponsored the Spiritualism and Psychical Research (Exemption) Bill in the last Parliament, writes to our Parliamentary representative that he has not yet been able to arrange for someone in the present Parliament to take over the Bill, though there are a few of its backers in the House of Commons.

Mr. Kelly adds, "I am going into the matter speedily."

THE DIVINE URGE

Wisdom is born of love. More wisdom cometh of the Soul's entreaty than of the mind or of labour. To struggle and to toil for possession is the foolish way of man; but the way of God is to give and to love. He giveth and He loveth; thereby is He manifest as God.

Ponder the mystery well. Of Him all things come into being and all life; whatsoever is, expresses God. The call of the love-bird is music to the poet who interprets its melodious worship at the shrine of being, unpolluted by human imaginings. To him it voices a sublime message beyond vulgar hearing, a pæan of praise that were ever prophetic of God's bounty. Fools grin and parody the call. It is their nature so to do; and in the parody they discover music. But the poet in ecstasy of understanding knoweth that even in such wise as the nightingale's song there is revelation of God.

Such inner wisdom, however, is given only to the heaven-born; they alone understand the meaning of these things. They know that the voice of love, in every guise, is the voice of the spirit in its eternal insistence towards perfection; and never hath life found cadence sweet enough to express all its inner urge thereto! Yet must love make music and pay continual homage unto the Great Creator whose word and life is found therein. God is Love and Love is the commandment that is Life. But who shall understand these things except he be love-born and love-frequented in accordance with the Will of God.

[A fragment of a message from Cephra, received through the mediumship of Mr. Frederick H. Haines. A collection of Cephra's messages is published under the title *Thus Saith Cephra*, 5/-].

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