

# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2282.—VOL. XLIV. [Registered as] SATURDAY, OCTOBER 4, 1924. [a Newspaper.] PRICE FOURPENCE.

### CONTENTS.

	Page		Page
Notes by the Way ...	623	In the Seat of the Scornful Rays and Reflections ...	628
The similarity of the Two Worlds ...	924	Concerning the Spiritual Body ...	629
The A.B.C. of Spiritualism ...	625	On Critics ...	629
Brighton Fortune telling Case ...	625	An Evidential Table Message ...	630
Lighthouse Window ...	626	Book-Marker ...	631
Letters to the Editor ...	627	The Dangers of Spiritualism A Libel on the Deity ...	632
London Spiritualist Alliance: Opening of Session ...	627	Answers to Correspondents, Society Work, &c. ...	634
The Passing of Mr. Nevil Maskelyne ...	628		

### NOTES BY THE WAY.

So every spirit, as it is most pure,  
And hath in it the more of heavenly light,  
So it the fairer body doth procure,  
To habit in, and it more fairly dight  
With cheerful grace and amicable sight;  
For of the soul the body form doth take;  
For soul is form and doth the body make.

—SPENSER.

### PSYCHIC PHOTOGRAPHY.

The supernormal portrait of Dr. Geley reproduced in *LIGHT* of the 20th ult. has naturally excited wide attention. To some correspondents let us say that we much regret we could not obtain a clearer impression of the face which is seen above the three sitters, Mrs. McKenzie, Mr. De Brath and Miss Scatterd. Reproductions of photographs are seldom as distinct as the originals, and, in this case, the paper on which the picture had to appear was not conducive to a clear imprint. In the photograph itself the face is distinctly shown and coincides unmistakably with the face of the deceased scientist as shown in the portraits we gave for comparison. But psychic photography is still only at its beginnings. Experimenters are at work on both sides of life, and there are many difficulties still to be overcome. It is a rather baffling field of investigation, and only now and again are the results entirely convincing. Occasionally there are curious effects which point to the operation of psychic laws acting independently of human will and direction. This is to put aside altogether those examples of freakish photographic results familiar to expert photographers. And it is to be remembered that some psychic experimenters are photographers of no mean skill.

### A PRESS NOTICE.

Part of the education of the public in psychic facts is due to the newspapers discovering astonishing

things in the records of phenomena and then reporting them with many flourishes, exclamation points and occasionally sensational pictures. They are making a habit of it now. As a case in point, take the "World Magazine" of New York, a copy of which reached us lately. Three pages out of its sixteen are devoted to supernormal phenomena, smartly written up and copiously illustrated with flaring pictures. There is, first, the discovery of a genuine medium—Mrs. B., of Boston—in whom we at once recognise Mrs. Crandon, whose "Extraordinary and Baffling Phenomena" are described by an "Experienced Observer" whose entire efficiency is demonstrated by the statement that he is a "professional magician." A most appalling spectral figure breaking out of a box to the horror of two eccentric gentlemen in ill-fitting clothes and with distorted countenances, one of whom is falling out of his chair with every appearance of inebriety—such is the first picture! It illustrates the episode of the collapse of the cabinet, a demonstration of the resources of psychic power obtained at the Boston séances. The remaining illustrations—there are five more—are in a more sober vein. The artist had no doubt by then got over the original shock of finding that the séances had to be taken seriously.

\* \* \* \*

### "LOOKING BACK TO POMPEII."

But the "World Magazine" had not done with the subject, for having finished the thrilling article to which we allude above, the reader is startled by another article, "Looking Back to Pompeii Through Our Supernormal Mind." That also has a terrific illustration of the destruction of Pompeii from an inspection of which we judge the artist had been looking at it through his supernormal mind. There is a mountain pouring out fire and smoke and lava—we know this is what the picture is meant to represent because of the title, otherwise it might be a water-spout in the Bay of Biscay. Lower down is a Roman villa tumbling to pieces and two black figures amongst the ruins are shown with their arms raised to indicate horror and dismay. At the foot of the picture is a spectacled professor, his chin on his hand, listening enthralled to a lady who is seeing the great eruption with her supernormal mind by the aid of a piece of volcanic tufa held in her two hands. The picture and the letter-press deal with the case in Dr. Osty's "Supernormal Faculties in Man," in which Mrs. Anne Denton gave such a vivid and detailed description of the historic eruption of Mount Vesuvius, 79 A.D., that she seemed actually living in that place and age." It is all familiar matter to the Spiritualist, but to the uninitiated it is amazing, thrilling, and opens the way to worlds undreamed of. Even the "Yellow Press" cannot turn it all into flub-dub and flummery.



## THE SIMILARITY OF THE TWO WORLDS.

SOME OBSERVATIONS ON THE ETHERIC BODY.

By C. J. HANS HAMILTON.

IN LIGHT of July 5th last, in the "Bookmarker" page, appeared an extract from "Raymond Revised" under the heading, "The Similarity of the Two Worlds." It may be of interest to recall the lines of the poet Milton (in which of his poems I am unable to recall), suggesting, as a possibility, the similarity of this world and the next, either physically, i.e., objectively, or in psychological interpretation. Milton says:—

What if earth  
Be but the shadow of Heaven, and things therein,  
Each to the other like, more than on earth is thought.

I presume that Milton uses here the word "shadow" in the sense of *foreshadowing*; or else perhaps as indicating the possibly superior psychological reality of the next world, for, as Sir Oliver Lodge says in the extract quoted in LIGHT, it is all a matter of interpretation through sense organs.

As regards the conception of the next world being an *etheric* one, the idea itself is not new. For instance Josephus says, in his "Wars of the Jews" (quoted in LIGHT of August 9th by Mr. Duxbury, page 503):—

For what man of virtue is there who does not know that those souls which are severed from the fleshly bodies in battles by the sword, are received by the ether, that purest of elements.

This quotation may perhaps excuse a reference to an analogous subject, that of an *etheric* body, as propounded by Sir Oliver Lodge in his well-known hypothesis. Here again the novelty only consists in the support given to the idea by the great authority of an eminent physicist, who has specialised in the study of the luminiferous ether of space, as well as in Psychical Research.

I do not know what exact conception the ancients formed of the ether of space; the Greek word is derived from a verb meaning "to light up" or illuminate, which suggests already the luminiferous ether. The ancients may have had intuitional knowledge in this as in other matters. In any case we must go back as far as Pythagoras for the notion of an *interior luminous ethereal body*. Plato and Galen take up the idea, and the latter speaks of it as "extended throughout the brain." Bishop Newton thought it probable that even spirits superior to man are "clothed with some fine aerial or ethereal vehicle." This was also the opinion of Irenæus, Origen, and of St. Augustine, as well as of St. Paul.

With some authors, however, this subtle body is not conceived of as necessarily formed of ether, but rather of a very fine material substance. Thus Dr. Hartley, in his "Observations on Man," Vol. I., p. 34, observes that "an infinitesimal elementary body, intermediate between the soul and gross body, appears to be no improbable supposition." This opinion recalls the "plastic mediator" of Dr. Cudworth.

Remembering that Einstein's fundamental observation on the deflection of light by the stars favours the notion that light has mass, is in fact a substance, we can easily enter into the observation of Dr. Paley, who writes:—

A particle as small as a particle of light, minuter than all conceivable dimensions, may just as easily be the depositary, the organ, and the vehicle of con-

sciousness, as the congeries of animal substance which forms a human body, or the human brain; that being so, it may transfer a proper identity to whatever shall hereafter be united to it; may be safe amidst the destruction of its integuments; may connect the natural with the spiritual, the corruptible with the glorified body (in Paley's "Evidences," Vol. II., p. 393).

Shephard, in his book on dreams, from which I take some of the foregoing quotations, refers in this connection to the diversity of the forms assumed by different species of Infusoria, which are nevertheless unicellular organisms, of microscopic dimensions, as a suggestion of the tenuity which may characterise an organised vehicle of the mind. I do not know, however, whether this comparison is a very suitable one from a scientific point of view.

Swedenborg says:—

Hence it may be perceived that the union, in a man, of what is spiritual, with what is natural, causes him to live as a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death is, because his soul is then clothed with a substantial body, just as in the natural world it was clothed with a material body. . . . Consequently he [i.e., man] is rational and moral according to the organic structure of his mind. For the rational sight of a man, which is the understanding, without forms organised for the reception of spiritual light, would be an abstract nothing, just as his natural sight would be, without eyes. . . . ("Intercourse of the Soul and Body," chapter X.)

Max Franck, in his book published in Paris in 1922, entitled "The Law of Newton is the Only Law," and written by a graduate of the highest French technical school (Ecole Polytechnique) says (p. 143):—

We have seen, in fact, that the variations of potential regulating the direction and intensity of the vital currents in the cerebral centres are the effect of etheric currents not forming part of the material organism; thus it is the etheric medium, the soul, which commands, and it is through this medium that take place the necessary transformations for passing from the original currents issuing from the spiritual centre, to the lowest etheric currents acting on the cortical centres. We thus see the mechanism of the currents emitted by the spirit and passing through the soul, then transformed by the brain into electronic currents which are so many strings by which the soul "works the puppet," if I may be pardoned this irreverent comparison.

This is exactly the conception put forward by Sir Oliver Lodge.

Locke, in his Essay on the Human Understanding, says, "It is no more a contradiction that thinking should exist separate from solidity, than that solidity should exist separate from thinking." (Essay, Book II., chapter xxiii., sect. 32.) By "thinking," as used in closing this phrase, Locke evidently means "perception."

The modern Theosophical School of Besant and Leadbeater speaks at length of the existence of an "etheric body," but claims that it is dissolved at death, leaving intact the more subtle bodies enveloping the spirit. I do not know whether this opinion is of any more value than that of the eminent author quoted previously.

In closing this letter, I may perhaps mention the photographs have been obtained by Messrs. Bouvi and Revel's method of spectroscopic photograph showing (faintly, it is true), a dark silhouette representing the absorption of certain luminous rays by etheric or "astral" form of amputated limbs on living subjects. This method is probably capable of development by more perfect instruments than these experimentalists possessed for their researches.



## THE A.B.C. OF SPIRITUALISM.

By "LIEUTENANT-COLONEL."

## ON THE NATURE OF VIBRATIONS.

Reference was made in a recent issue of *LIGHT* to the misuse of certain words in discussions on psychical phenomena and the subject of Spiritualism generally. Another word of this type is "vibration," the word being equally misapplied by both supporters and opponents of the subject.

Vibration means a repeated movement of some physical object or part of an object, and is usually applied to a "to and fro" movement; or, more broadly applied, it may include a revolving movement, the main point being that the "vibrating" substance does not progress, but continually returns on the same path of movement.

The best known form of vibration is the tuning fork, and similar structures of an elastic nature, where the vibration is plainly visible; another kind is found in the action of heat, where the object itself does not move, but the atoms of which it is composed are in rapid movement among themselves.

The point that arises from this definition is, that vibration is a quality, not a quantity; it is neither a substance nor a force, but a condition when these are present. In simple words, *there must be something to vibrate*. Thus we may have vibration of a solid, liquid, or gas, in fact it is possible that ether may vibrate, although we do not know sufficient about its physical properties to speak decisively. But an emotion cannot vibrate; it is absurd, except under poetic license, to speak of the vibration of love, or hate; and in the same way "vibrations of thought" is an absurd expression, unless we admit that thought is a physical thing, as claimed by the materialists. Although vibration is often offered, or allowed to pass as an explanation of any of the mental phenomena, it is perhaps in the case of telepathy that this word is most commonly misused. What it is that vibrates, in order to transmit ideas, seldom seems to enter into the explanation, and the term is used as if vibration were some independent actuality which existed apart from other substance. The absurdity of this idea has been shown, and it only remains to see if there is any physical substance which could supply the material for this method of action.

It is obvious that nothing of the nature of matter would explain the results obtained, for even gigantic explosions have a very small radius of effect, and this effect is always measurable by instrumental means. The only other conceivable medium that could be affected by a physical action, such as vibration, is the ether; and apparently this is the medium for transmission of light, and certain other physical effects, such as the Hertzian waves, more commonly known as wireless telegraphy. But in either case, the range of effect varies with the power of transmission, and to obtain great ranges of effect the power must be relatively great.

These rules do not in the least apply to telepathy, because no greater effort is required for a result at a distance of thousands of miles than for a distance of yards; consequently it cannot be a result of force, of any description, and as vibration is a result of force, it cannot be of the nature of vibration as physically understood.

It should be realised that this loose talk of "vibrations" is playing into the hands of the materialist, for he justly retorts that if such is the mechanism of this type of phenomena, then the phenomena are of a physical nature, and no super-physical theory is required for their explanation.

## THE BRIGHTON FORTUNE-TELLING CASE.

From the earliest ages mankind has been drawn towards the study of the occult, and the world has never been without those who have exploited this tendency to their own advantage. Unfortunately the unmasking of them reacts upon the popular attitude towards the genuine and sincere Spiritualist who finds comfort in his faith and in the evidence which he obtains, or thinks he obtains, of the continuity of life. He ridicules, as much as the sceptic, the pretensions of the fortune-teller or the medium, sham or half-sham or genuine, who uses or pretends to use clairvoyance for material gain or as a guide for material speculation. We doubt whether there is any common ground at all between the facts revealed in court at Brighton and the experience of the majority of professed Spiritualists to whom Spiritualism is a religion. If the law, however, is to have the task of sorting out genuine mediums from impostors, it is going to have an exceedingly busy and delicate task. The statute under which these prosecutions were taken is open to very serious criticism, and without the most careful discrimination by its administrators real injury might be done. It is not at all certain that we would not be better without it. The gullible have to pay in other walks of life for their gullibility.

—From "The Birmingham Gazette and Express."

## A PSYCHIC NOVEL BY MR. A. G. HALES.

"The Mystery of Wo-Sing," by A. G. Hales (John Long, 7s. 6d.), is a novel of the occult, in which the "Black Art," obsession of the Hyde and Jekyll type and other gruesome elements are balanced with a strong love interest and the victory of good over evil. To quote the publishers's description: "The vista opened out by the author concerning the pains of Spiritualism in evil hands is appalling. Conversely, the same force is shown to be an equally powerful agent for good in virtuous hands." Mr. A. G. Hales, the author of the book, is widely known as a journalist, novelist and orator, and his interest in Spiritualism was well-indicated, when some years ago, we published a psychic portrait of his late wife obtained in his family circle, together with his account of the matter. The book under notice, we believe, is his first Spiritualistic novel. It shows some intimacy with the subject, although we imagine it will not have the popularity of his famous McGlusky stories.

## SPIRITUALISM THE RENEWER OF LIFE.

Spiritualism in its truest and fullest sense restores to the world something of the joyous freedom and beauty of Hellenism. It forms the basis of the knowledge and wisdom of a Socrates and indicates the source of the genius and inspiration of a Jesus of Nazareth. It reveals the secret of the hidden, psychical, and spiritual love of the wise and good of all ages, and recovers for mankind the meaning and significance of the vast body of Christian Mysticism ere its spiritual beauty had been deformed by Theology and defaced by fanaticism.

Spiritualism and Spiritualism alone can pierce the obscuring crust of Materialism, fostered as it has been by the desire for material domination and power—a craving to monopolise, for the selfish enjoyment of the privileged few, the mighty triumphs of human genius in its conquest and utilisation of the elemental forces of the material world.

Some amongst us are inclined to look upon Spiritualism as a failure because it does not possess fine churches, large congregations, and wealthy adherents. They grieve that it has neither Institutes of Science nor Halls of Learning. Such lamentations are extremely short-sighted. All of truth in Science, all of faith in Religion, all of wisdom and consolation in Philosophy would vanish into thin air were it not for the substantial and eternal foundations provided by a true and progressive Spiritualism—rooted as are these foundations in the very ground and nature of Being.

—From a Paper read at the Conference of the Spiritualists' National Union, at Glasgow, in 1916, By FELICIA R. SCATCHELD.

OBITUARY: MISS A. M. MARCH.—As we go to press we learn of the decease of Miss A. M. March, President of the Portsmouth Temple, who passed away on Wednesday, 24th ult. The funeral service was held on Saturday last at the Temple, and afterwards at the cemetery, Mrs. Ruth Darby, D.N.U., conducting the ceremony. We learn that the funeral was attended by hundreds of people, and that there were many wreaths from local churches, the Southern District Council, Lyceumists, and members of the Portsmouth Temple. We add our tribute here to the character and labours of the departed worker and our condolences with those who are bereaved of her physical presence.



## THE LIGHTHOUSE WINDOW.

### News and Views—Cuttings and Comments.

The "Yorkshire Evening Argus" has been giving articles on "Tales of the Occult," of which one at least is worth repetition. Miss Anna Maria Porter, the authoress, had been accustomed to an almost daily visit from an old gentleman, who usually stayed to tea and discussed the daily news. The account continues:—

One evening Miss Porter saw him enter the room as usual, and seat himself at the table, but without saying a word. She addressed some remark to him, but received no reply, and after a few seconds was surprised to see him rise and leave the room without uttering a word.

Fearing he might be taken ill suddenly, Miss Porter sent a servant to his house to make inquiries. She sent at once, but the answer the servant brought back was that the old gentleman had died suddenly an hour before.

Did the dead man pay his visit to his authoress friend that evening?

If not, why did the lady send to his house to inquire after him?

It would be a very elastic imagination that put this episode down to combined hallucination and coincidence.

The following, from the "Eastern Daily Press," is a pleasing sign of the times:—

"It is significant that in the public discussion of psychological research problems the genuineness of phenomena that once were hotly disputed is now frankly admitted. Gone for ever is the bitter invective wielded even ten years ago by people who had had no personal experience of the facts or had brought to their inquiries a disabling prejudice. This does not mean that the subject has ceased from controversy, but only that the controversy has moved on to a further stage. The question now to be settled is whether the phenomena, if assumed to be genuine, will bear the definitely spiritual construction put upon them by explorers like Sir Oliver Lodge and the late Sir William Crookes, or whether they reflect the action of some hidden consciousness of our own."

Those remarks precede a notice of the Hon. Mrs. Alfred Lyttelton's discussion of the subject in this month's "Empire Review," a contribution which is "such as to command for her at all events a tolerant hearing." The title of her paper is, "Communication with Another World." Mrs. Lyttelton frankly admits that she has been shockingly misled, as well as honestly informed; and believes that the troubles of these conflicting experiences are problems of psychology.

From "The Star" we gather that Raynham Hall, Norfolk, the seat of Lord Townsend, is haunted:—

But Raynham's "Little Old Brown Lady" is quite harmless, and nobody heeds her. She is Dorothy Walpole, of neighbouring Houghton Hall, and was wife of an eighteenth century Lord Townshend, who treated her cruelly. She is alleged to have been done to death by her husband, and the finding years later of some human bones behind the panelling at Raynham sufficed to lay the blame of her death on his shoulders.

From time to time the question of lucky days and numbers comes up. In the "Star" recently appeared a letter stating that Mr. Winston Churchill's mystic number is seven and his fateful day Saturday. The "Star's" correspondent, Mr. H. Prosser Chanter, refers to the journal's statement that Mr. Winston Churchill has now attained exactly the mystic number of seven in his changes of opinion, and observes: "It happens that the seventh day of the week has always been most fateful in Mr. Churchill's life." The writer continues:—

He embarked for South Africa, Saturday, October 14th, 1877, and obtained fame. On Saturday, January 17th, 1903, he attacked Mr. Brodrick's Army Scheme. On Saturday, December 19th, 1903, he became a Free Trader. On a Saturday of the General Election, 1906, he was returned for Manchester. On a Saturday he was returned for Dundee. He was married on a Saturday.

In the course of an article commenting on the prosecution of Mrs. Elizabeth Taylor Woodall for fortune telling at Brighton, the "Evening News" publishes some remarks by a high legal authority, who said:—

"The Act is perfectly explicit. It says: 'Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device by palmistry or otherwise, to deceive and impose on any of his Majesty's subjects . . . shall be deemed a rogue and a vagabond within the true intent and meaning of the Act.'"

"The punishment is anything up to three months' hard labour."

"It is not necessary to prove an intent to deceive in a charge of professing to tell fortunes, for the question is independent of whether or not the defendant honestly believes he or she possesses the powers claimed."

"A person who offers by circular any advice, or to tell fortunes by astrology, is within the meaning of the Act, and so is one who holds a Spiritualistic séance, and professes to have superhuman power to hold communication with the dead."

"The Vagrancy Act in this respect is a relic of mediæval common law. In the old days superstition was a prerogative of the Church, and the priests, fearing the establishment of a rival firm if the populace were allowed to dabble in the occult, promptly burned at the stake all those who practised witchcraft."

Past experience, combined with much consultation with barristers and solicitors associated with our movement, enables us to confirm the views expressed by the "Evening News" authority. But we should imagine that the remarks concerning the Church would apply rather to the Witchcraft Act than to the Vagrancy Act, the clause in question being clearly directed against gipsy fortune-tellers.

From the report of a lecture delivered before the Belfast Association of Spiritualists last month, by Mr. W. G. Hibbins, B.Sc., of Sheffield University, as reported in the "Northern Whig," we take the following:—

Speaking of the interaction between mind and matter the lecturer said brain was regarded as being the organ of mind and consciousness, but they did not know that brain was the only thing that mind and consciousness could utilise. It might be discovered eventually that there was some necessary connection between a particular form of matter and a particular variety of mind, though they could not say that at present.

Matter and energy in themselves had no power of direct guidance or control, and it was mind which supplied this guiding principle, and this appeared to be obvious from observations throughout physical nature; everything taking place according to plan.

Spiritualism had thrown a flood of light upon phenomena relating to matter, mind and consciousness, by actually demonstrating that human consciousness could exist apart from physical brains; and apart from the evidence which Spiritualism gave, the lecturer contended they had no direct experimental evidence for the life after physical death.

Following its publication of the message purporting to come from the late Lord Northcliffe, "The People," of the 21st ult., publishes a number of opinions and comments from leading authorities on psychic research. Amongst these is Sir Oliver Lodge, who writes a long letter to the journal from which we take the following passages:—

I have made a study of Mrs. Leonard's mediumship for some years now, and am absolutely convinced of her integrity and scrupulous honesty. I know that she can receive genuine communications . . . Assuming that Miss Owen and her sponsors were equally cautious, the evidence for the Northcliffe communications is good. Those who knew him will be better able than I to judge of their substance and manner. I see no reason for thinking them other than genuine. . . In conclusion, I must emphasise the fact that there is nothing surprising or striking in this case more than in several hundreds of others. And it is very far from being a crucial or specially important incident. The fact that the ostensible communicator was so well known has no advantage at all from the evidential point of view, though it may add to public interest.

W. W. H.

"A PILGRIMAGE TO LOURDES."—The author of this article (p. 373)—remarks a correspondent, M.F.C.H., who resides in the Transvaal—appears "to be wondering how cures are performed by Eucharistic processions (as of yore by the shadow of Peter), but what then will he say of the thousands of cures made by post by the Maori healer, Ratana? Moreover, in the latter case the proportion of cures is sixty per cent., while in the case of Lourdes, all included, as stated by Dr. Percy Dearmer in "Body and Soul," the proportion is one per cent. only. Ratana states that his cures are performed by faith, the faith of the patient himself, or that of his friends. Was this not what Jesus also stated? 'According to thy faith be it done unto thee.' The external agency—water, shrine, or what not—is a mere suggestion opening the door to the welling up of the internal spirit—as proposed to the Samaritan woman at Jacob's well, or again as you could see here materially all along the Desert of the Great Karroo; wherever faith has bored a well into the dry, parched soil, a verdant oasis has sprung up not from outside, but from the hidden running water inside."



## LETTERS TO THE EDITOR.

## THE MEDIUMSHIP OF MR. A. VOUT PETERS.

SIR,—May I, through *LIGHT*, also add my appreciation of the mediumship of Mr. Vout Peters. In December, 1921, as a total stranger, I first had a sitting with him. The remarkable evidence and absolutely convincing assurance that I have received through his mediumship have been of untold comfort to me. Names, dates, and countries, only known to myself and to a dear friend who has "passed over," have been given to me. Messages in code and a sentence in Hindustani, of which language (though a more than average linguist) I believe Mr. Vout Peters has no knowledge, have been accurately given to me, leaving no room for any doubt in my mind.—Yours, etc.,

(MRS.) DOROTHY LAW.

20, Colville-square, W.11  
September 22nd, 1924.

## SPIRITUALISM AND THE CHURCH.

SIR,—Some of us feel greatly indebted to Mrs. B. Llewellyn Thomas (p. 588), for her very clear explanation of her position as an Anglo-Catholic and her revelation by Faith to our knowledge and evidence concerning the life beyond. She seems to have cleared away in a simple manner some of the tangle of misconceptions and given us a true and clear picture of a devout Anglo-Catholic, who beholds, by her faith in the Symbol, that which is symbolised. Could we all but see more of the Divine Reality in our phenomena than we usually do, we might be the more devout Spiritualists, and live out our Seven Principles as truly as this Anglo-Catholic lives the doctrine and ordinances of the Church.—Yours, etc.,

SYDNEY BARTLETT.

Coventry.

## A SITTING WITH MRS. ROBERTS JOHNSON.

SIR,—On September 5th a sitting with Mrs. Roberts Johnson, the direct voice medium, produced some phenomena that might be of interest to any readers of *Light* who have not happened to experience them. The sitters consisted of Mrs. and Miss Mackay Heriot, Mrs. Kelway Bamber, author of "Claude's Books," and myself. "Joe" and "Billy," on the other side, undertook to make some manifestations through a large musical box with the old fashioned mechanism of the cylinder with spikes on it. It was very stiff and difficult to wind, and the winding of it caused a definite sound, impossible to suppress. The proceedings were in the dark as usual. The musical box was wound up, and after playing a few bars in the usual manner, stopped dead. After an interval it went on again without having been touched—stopped again, and went on when we requested it should. In that the sceptic may, of course, see nothing; it might have required cleaning, and played intermittently as a watch or clock will sometimes do; and I said as much.

Immediately the music, which was in full swing, slowed down—very gradually—until it resembled the "slow motion" of a cinema show, becoming quite absurd; hastened up and played as usual. Then the bass notes were eliminated—entirely—leaving only the treble notes of the air, followed by the repetition of one of the high notes seven or eight times. Then suddenly silence—until we thought it was the end—when a single chord was struck. Again silence—and we began to discuss it—and, while speaking, sometimes a note was struck, clear as a bell, sometimes a chord, and some of the playing took place after the instrument had run down, and in normal conditions would have had to be wound up before a sound would have been got out of it.

The whole performance was punctuated by remarks in the strong masculine voice of either "Billy" or "Joe," quite impossible to have been produced by the sitters who were all ladies.

The whole sitting was most interesting, and "Joe," on being questioned, gave some very intelligent information about conditions on his side.—Yours, etc.,

ROSE CH. DE Crespigny.

"We are slowly evolving from the mechanical to the personal stage. Long ages ago man interpreted the universe through magic, and magic is almost entirely mechanical. Mechanical ideas are hard to outgrow."—G. K. HIBBERT.

## LONDON SPIRITUALIST ALLIANCE.

## OPENING OF AUTUMN SESSION.

The Autumn Session of the London Spiritualist Alliance opened with a *Conversazione* held in the hall of the Art Workers' Guild, 6, Queen-square, on the evening of Thursday, September 25th. There was a large attendance, in spite of a very wet night. Mr. Dawson Rogers presided, and the guests of honour were Mrs. Wallis, Miss McCreadie and Mr. A. Vout Peters. Refreshments were served during the evening. The musical portion of the programme was contributed by Miss Dorothea Walenn (violin), whose finished art has so often delighted L.S.A. audiences, and Miss Amy Kemp (piano), the items including "Tambourin" (Leclair); Hindu Song (Rimsky-Korsakow); "Dance" (Brahms); and "Humoreske" (Gerald Walenn).

MR. DAWSON ROGERS, in a few introductory remarks, reminded his hearers that the London Spiritualist Alliance, which was inaugurated in 1884, had high traditions behind it, and it behoved them all to live up to those traditions. Its first President was the Rev. William Stainton Moses ("M.A. Oxon."), associated with whom was his (the speaker's) venerated father, Edmund Dawson Rogers. (Applause). Mention was also made of Mr. E. W. Wallis, for many years Secretary of the Alliance, and Mr. Henry Withall, who, it was regretted, was unable to be present that night, though he was still as warmly interested as ever in their work.

In order to carry out their ideal of making the Alliance a more worthy General Headquarters of Spiritualism in London, central premises were needed. A satisfactory offer had been made for the property in Queen-square, and was likely to be accepted. In that event they would have a full year in which to find a new and more central home that would permit of extended activities. To meet the financial needs of the situation they had renewed the Memorial Endowment Fund, which was started in February, 1918, and he earnestly invited contributions to that fund, of which the Viscountess Molesworth had kindly consented to act as Treasurer.

A special feature of the gathering that night was to pay honour to three gifted mediums, who had long been loyal workers in the cause. They were Mrs. Wallis, Miss McCreadie, and Mr. Vout Peters.

MRS. WALLIS, who was greeted with applause, offered in her own person the best possible answer to those who inquire if mediumship is injurious to health, and the same might be said of the other mediums who followed her. After a lifetime's work in the spiritual field, she is still full of intellectual vigour, and her voice is firm and resonant. Mrs. Wallis said she considered herself a link with the past, because her memory of Spiritualism went back fifty years, and during that time she had seen every phase of phenomena. Looking back, she was struck with the unity, the oneness of it all, and she could say to-day, as she said at her first séance, "If Spiritualism is not true, then it ought to be." (Applause). It merged shadows into realities, and provided a rich companionship of unseen friends. There was laughter as well as deep seriousness from that land of the larger consciousness. One lesson she had learned was to express happiness, because life rightly understood was a thing of joy. (Applause).

MISS MACCREADIE said that though she now realised that she had been clairvoyant all her life, she was prejudiced against Spiritualism in the beginning. But she was led along gently, step by step into full knowledge. She felt too young to confess that she could look back over forty years of work, but it was so, and she intended to remain young until the end. (Applause).

MR. VOUT PETERS referred at the outset to the presence among them of Mr. J. J. Vango, who had been before the public as a test medium for more than forty years. It was from Mr. Vango that he heard with incredulity many years ago the words, "Friend, you are a medium, and you will be called to a great work." It had been said that mediums were jealous of one another, but after all these years Mr. Vango and himself had not had time to be jealous. Also, he might mention, as he had been asked about his nationality, that he and Mr. Vango were both good Londoners, and proud of it.

During his mediumship the sweetest experience had been the companionship of his spirit guides. He had had uphill work at times, and he owed more than he could say to the help and encouragement of his dear wife. (Applause).

VISCOUNTESS MOLESWORTH received the guests, among whom were:—

Mrs. Lucking, Mrs. Finlay, Mrs. Ellis Powell, Miss F. R. Scatcherd, Mrs. Paisley (South Africa), Mrs. Moger, Miss Walenn, Miss Kemp, Mrs. and Miss Hammond, Miss Violet Burton, Mrs. M. H. Wallis, Miss McCreadie, Mrs. Mathieson, Miss Gray, Mrs. Patterson, Mrs. Ogilvie, Mr. and Mrs. David Gow, Mr. and Mrs. A. Vout Peters, Mr. and Mrs. Leigh Hunt, Mr. and Mrs. Scarf, Mr. Dawson Rogers, Mr. Leslie Curnow, Mr. and Mrs. Buist Picken, Mr. J. J. Vango, Mr. and Mrs. Duncan Campbell, Mr. and Mrs. De Gernon, Mr. D. Thomas, Mr. C. W. Harwood, Mr. Sidney Leaning, Major Peters, Mr. Harry Boddington, and Mr. W. Gadd.

L. C.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENT.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## IN THE SEAT OF THE SCORNFUL.

Part of the story of Spiritualism is the cheap triumphs enjoyed by superciliousness over simplicity, by the learned over the illiterate, by the arrogant over the humble.

We have seen it in a thousand instances, and it is not an edifying sight. It testifies to the existence of a pestilent intellectual snobbery which reaches its lowest depth in the case of some frivolous society woman who has taken up psychical research as one of the occupations of her vapid mind and is contemptuous of the uneducated medium, usually another woman of vastly more use to the community.

It is a poor kind of aristocracy, whether of the intellectual or the social kind, which can only maintain its place by advertising its superiority and by contemptuous allusions to those whom it regards as its inferiors.

We have observed of some of the learned critics of the "uncritical Spiritualist" that they show a deplorable lack of knowledge of the matter upon which they air their exalted views. If they had studied the matter with attention they would know that Spiritualism includes a large body of people who are keen researchers, who are highly educated, and by no means wanting in sound judgment. Further they would discover that there are even amongst the mediums persons whose intellectual qualifications are not to be despised.

We are not at all concerned with the question as to whether Spiritualism or Psychical Research is entitled to the most credit for bringing conviction to the critical observer concerning the reality of psychic faculty. That such a claim should be made by either is not a sign of grace. It rather smacks of that vaunting spirit which is no part of good breeding or good taste. When such a claim is made, carrying with it a scornful allusion to the other party, it is but natural that it should provoke a retort, especially when it is attempted to deprive the other party of any credit whatever.

From a long and unbiassed observation, it is our impression that some of the ablest minds who have been convinced have in a large measure arrived at

their convictions by their own efforts and rather in spite of, than because of, the efforts of either Psychic Researchers or Spiritualists, for they may be as much repelled by the narrow hypercriticism of the one as by the precipitate methods of the other. Even here we have to use language arbitrarily, finding as we do at times highly exact minds in Spiritualism and very loose thinkers in Psychical Research.

One should be careful in indicting a whole community. It is safer to be merely personal. Generalisations are temptingly easy, but they should be spurned by those who aspire to reputation as people of critical judgment.

## THE PASSING OF MR. NEVIL MASKELYNE.

The death of Mr. Nevil Maskelyne naturally recalls the various so-called anti-Spiritualistic performances associated with him and his family as illusionists and conjurers. They were naturally productive of indignation among those who knew the truth about psychic phenomena, and so were aware that the performances, however skilful, were, at the best, crude imitations of the reality. We are not anxious to dwell on these matters, which serve only to make appropriate here a reference to Mr. N. Maskelyne and an acknowledgment of his genius in his particular vocation. We may even record our doubt as to whether he pursued the anti-Spiritualistic side of his entertainment with any enthusiasm, for, when in March, 1919, at his Theatre of Mystery, he presented a comic imitation of a séance with the Thomas Brothers, the Welsh miners and physical mediums, he told us frankly in a personal letter that he disliked doing so but had given way to much persuasion in permitting the performance, which at the time excited sharp controversy. But in any case, we pay him the tribute due to a talented artist who provided entertainment for many thousands. We forget old resentments, and wish him well in the new life on which he has entered, and in which, for aught we know to the contrary, he may have had a faith of his own despite his disbelief in psychic evidences.

## THE LATE MR. J. FOOT YOUNG.

Mr. J. Foot Young, whose decease we announced last week, was one of the greatest of the "dowsers" or water diviners. Nor was his gift confined to the finding of water. He was sensitive to the presence of metals and his powers in this respect were proved by experiment. But a description of his work in "dowsing" we are leaving to a more authoritative pen. Let us record now that he was a man of noble character, possessed of gifts of clairvoyance, healing power and inspiration in drawing and painting. He was a medium and a Spiritualist for seventy years, and here it should be mentioned that, misled by a newspaper cutting containing a reference to him, we under-stated his age last week. He was eighty-eight, not eighty-two, at the time of his death. Doubtless it was his extreme modesty that kept his name from being conspicuous in the annals of Spiritualism. Otherwise he would have been recognised—as we now recognise him—as one of its pioneers. Seventy years of mediumship is something like a record—it takes us back to the beginning of the Spiritualistic movement. Mr. Young was a Dorsetshire man, and his father, Robert Young, was himself a water-finder, but better-known as a poet and a pioneer in the Temperance movement. As some of our readers will remember, Mrs. Foot Young, the widow of the departed veteran, was formerly well-known in psychic circles as Madame St. Leonard, possessing rare gifts of clairvoyance and psychometry.

## A PRAYER.

Small rest I crave when death at last shall close  
The curtain on the pageant of my life;  
I would not that an infinite repose  
Should end the story of my earthly strife.

No endless rest my eager mind desires;  
I only pray the God of Love to give  
My soul yet more of life that still aspires—  
For ever more abundantly to live.

—E. HALL HAINS.







## ON CRITICS.

By J. ARTHUR HILL.

The criticisms which psychical researchers are favoured with are sometimes amusing and always instructive; for the most foolish of them at least instructs us as to the foolishness of that particular critic, and thus has psychological interest. For instance, a certain clerical gentleman was talking with a friend of mine who has given some years to the investigation and who has had convincing evidence from his deceased mother. Thinking to enlarge the minister's ideas a little and thus do him good, my friend told him something of his experiences. "Yes," said the cleric, "but your mother probably told the medium all about her affairs before she died." My friend assured him that his mother never knew the medium; but without producing conviction. The narrative was too difficult to accept, and a naturalistic explanation had to be assumed.

We cannot complain of this, or at any rate it is no use complaining, for it is inevitable. The mind cannot accept statements or opinions that are apparently inconsistent with, or too far removed from, the opinions held already. New facts or theories have to be related to something already known. Our "apperception-mass" must have points of contact with the new matter; must have sockets for its plugs, to speak in the language of the wireless enthusiast. I have come across many amusing instances of the lack of this desirable connection. I once knew an old farmer who rarely visited a town. Electric trams had just been started in Bradford, and he was told about them. But, like Mr. Clodd, he was too intelligent to be fooled by such obvious absurdities. "Don't talk silly," he said; "how can they go without 'osses?'"

If my rustic friend had been willing to "come and see," he might have been convinced, though he might have suspected a subterranean or subliminal "oss" until the stunning novelty of motion without understood cause had worn off. Similarly, if our sceptical friends would investigate psychical phenomena, they might be convinced that there is not a "oss" (in the shape of fraud or other normal explanation) and that there is something which they do not understand. If they have the scientific habit of mind, they will then try to understand it, by observing and carefully recording as many facts as possible, then cautiously trying various explanations.

This is all that I care to persuade a sceptic to do. I know by my own experience that if he gets as far as that—if he investigates with real perseverance—he will almost certainly go farther and will at least cease his dogmatic negations, perceiving that there is something more than an assumed "oss" to be reckoned with. The main difficulty is that most self-styled "sceptics" are not sceptics at all. The word means an inquirer (Greek, "skeptikos," etc.), but our opponents are mostly not inquirers. They have made up their minds without inquiry. Mr. Edward Clodd, it is true, has informed us that he had a sitting with a medium about fifty years ago, but we can hardly allow that single and ancient exploit to constitute him an inquirer now, whatever he was for an aberrant hour or two on that remote occasion. And apparently he did not take notes, for he says he has forgotten what happened!

And another difficulty with these non-sceptical (uninquiring) "sceptics" is that even if they are persuaded to risk some investigation, they are likely to set about it in the wrong way. I have known a man visit a medium, and, instead of listening and note-taking, proceed to cross-question his victim on all sorts of details, knowing that these worrying tactics would prevent successful clairvoyance, if there is such a thing, and would enable him to say that he had investigated and had found that there was nothing in it.

(Continued at the foot of next column.)

## AN EVIDENTIAL TABLE MESSAGE.

The date at which this occurrence took place is September, 1882. Some seem to suppose that anything which did not happen recently is of small account; of course, this is quite a mistake. If sufficiently strong evidence can be obtained for an event which is not recent it is as valuable as if it occurred yesterday.

The case was published in the "Contemporary Review," February, 1918, in an article contributed by Sir William Barrett, entitled, "The Deeper Issues of Psychical Research." It is necessary to summarise it here, which may detract somewhat from the extraordinary interest of the record. The facts are these:—

A gentleman called Mr. Arundel Mackenzie-Ashton paid a visit at a vicarage in Notts in September, 1882. After his visit he went to his home 130 miles away. A few days later Colonel and Mrs. Nicholson arrived as visitors at the vicarage, and one evening they amused themselves with "table turning." When they asked who tilted the table, they received the names "Arundel Mackenzie." Mr. and Mrs. Nicholson were not acquainted with Mr. Mackenzie-Ashton, and the latter did not know that these visitors were at the vicarage. What followed was so strange that Colonel Nicholson wrote to Mr. Mackenzie-Ashton and asked him what he had been doing between 10.30 and 11.30 on this particular evening. Also he asked for an assurance from him; "on his word of honour," that he had "heard nothing whatever from the vicarage that evening." This assurance was given, and an account of his actions was written and sent to Colonel Nicholson.

TABLE TILTED COMMUNICATION, RECORDED BY COLONEL NICHOLSON, SEPTEMBER 13TH, 1882, 11.15 P.M.

We . . . asked to tilt if a spirit was present; it did so.

Asked, whose spirit?  
Arundel Mackenzie.  
Where is he?  
His soul is here.  
What is his body doing?  
Playing billiards.  
Who is with him?  
Father.  
Who is winning?  
Son.

How many games have they played?  
Two.

What has he been doing during the day?  
Shooting.

When one of the sitters expressed incredulity, the movements ceased, and nothing happened until he removed from the table; then, in reply to the inquiry as to why movement had ceased, one word was tilted, "Flippant." Colonel Nicholson adds: "This is literally an extract statement of what took place." Mr. Mackenzie-Ashton was not given any particulars as to what occurred after the question, "How is his body occupied?" until he had himself stated by letter what he had been doing during that evening.

Sir William Barrett points out, by way of comment, that such "well attested facts of the mind acting independently of the body add to the probability that the mind survives the dissolution of the body."—From "Communications from the Still Incarnate at a Distance from the Body," by Miss Dallas (in "Occult Review," July).

(Continued from previous column.)

Conditions must be quiet; even in less delicate affairs this is necessary, for a chemist cannot weigh his precipitate if another man is stamping about the laboratory.

But probably the secret of the matter is that the opponent of Spiritualism and psychical research is afraid of being convinced. It is always disturbing to have to revise life-long beliefs or dis-beliefs, and it is easier and more comfortable to devise means of avoiding such revisions. This is understandable and to some extent excusable. But the "sceptics" cannot claim that it is scientific. It is the exact opposite. The scientific mind is open to new truth, and is ready to consider anything that is moderately well accredited. The sceptic who will not inquire into psychical matters yet is vocally hostile, is far removed from the scientific spirit. He is a mere dogmatist; and although he may be a member of the Rationalist Press Association, he is to be classed, not with Huxley and Darwin, but with Jonathan Edwards and Dr. Torrey. And, like them, he is getting to look rather out-of-date and fossilised.



## THE BOOK-MARKER.

Bits from Books, Old and New.

Readers are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in LIGHT. The name of the book and author should be given in each case.

## THE COMFORT AND JOY OF COMMUNION.

You, who go to church, affirm your belief in "the communion of saints." What saints are there with whom you communicate? What do you mean by the phrase? Who would be so welcome as those sainted dead of your heart's love? Make real your belief in the communion of saints by holding your "hour's communion with the dead," around your own "communion table." There you may listen to the lisping lips of the child, faltering the words of love which are so welcome to the mourner's ears. When from the unseen, across the gulf of death, come to you the voices of those who passed out into the shadows, whispering words of love and cheer, of counsel, and of hope, they dispel your illusions, banish the terrors of death, make life joyous and beautiful, and afford you consolation and comfort, and give you strength to fare onwards in the path of life, looking forward to the future with gladness, because of the reunion with the loved ones gone before.—From "Spiritualism Explained," by E. W. WALLIS.

## EARTH BOUND.

That our interest in whatever has much concerned us in this life accompanies us beyond the grave, seems to be proved by many stories I meet with, and the following is of undoubted authenticity: Some years ago, a music-master died at Erfurt, at the age of seventy. He was a miser, and had never looked with very friendly eyes on Professor Rinck, the composer, who he knew was likely to succeed to his classes. The old man had lived and died in an apartment adjoining the class-room; and the first day that Rinck entered on his office, whilst the scholars were singing *Aus der tiefe ruf ich dich*, which is a paraphrase of the *De profundis*, he thought he saw through a hole or bull's eye there was in the door something moving about the inner chamber. As the room was void of every kind of furniture, and nobody could possibly be in it, Rinck looked more fixedly, when he distinctly saw a shadow, whose movements were accompanied by a strange rustling sound. Perplexed at the circumstance, he told his pupils that on the following day he should require them to repeat the same choral. They did so; and whilst they were singing, Rinck saw a person walking backwards and forwards, in the next room, who frequently approached the hole in the door. Very much struck with so extraordinary a circumstance, Rinck had the choral repeated on the ensuing day; and this time his suspicions were fully confirmed; the old man, his predecessor, approaching the door, and gazing steadfastly into the classroom. "His face," said Rinck, in relating the story to Dr. Mainzer, who has obligingly furnished it to me as entered in his journal at the time—"his face was of an ashy gray. The apparition," he added, never more appeared to me, although I frequently had the choral repeated."

"I am no believer in ghost stories," said Rinck, "nor in the least superstitious; nevertheless, I cannot help admitting that I have seen this; it is impossible for me ever to doubt or to deny that which I know I saw."—From "The Night Side of Nature," by MRS. CROWE.

## FOR THE PRESENT AGE.

One question we may fearlessly ask, and that is: What religious revelation in the world had ever one-tenth of the sanction which this one has? We draw our knowledge not from Hebrew prophets, who lived three thousand years ago under different conditions and using a different tongue, but we get it direct ourselves either from our own loved ones who have just passed over, or from high teachers who give their credentials. These teachers do not preach mysteries or demand impossible faith, but they tell us what is consistent, reasonable and beautiful, and they accompany their teachings with signs of preter-natural power which we can ourselves see, and to which many thousands of us testify. Has not this, then, all the signs of a God-given revelation to a most material, stupid, undeserving world, sunk in indolence and money-grubbing, with the spiritual faculties almost atrophied for want of use. But the central glow is still there, and it is our task to clear off the ashes and tend the sacred flame once more. If we succeed, well and good. If we do not—if foolish men continue to perpetuate that organised selfishness which now constitutes the world, and to have faith in external form instead of internal spirit, then there is a chastening close at hand which will make the world-war, the first stroke of the scourge, seem insignificant. So the voices tell us, and they do not lie.—From "Our Second American Adventure," by SIR ARTHUR CONAN DOYLE.

## CELESTIAL REALITY.

Vague visions of gaseous or meteoric angelic forms have their place in the imaginations of most of us below; we picture our future selves as a kind of nebulosity. When I felt the spiritual flesh, when I used the strange muscle, when I heard the new heart-beat of my heavenly identity, I remembered certain words, with a sting of mortification that I had known them all my life, and paid so cool a heed to them: "There is a terrestrial body, and there is a celestial body." The glory of the terrestrial was one. Behold, the glory of the celestial was another. St. Paul had set this tremendous assertion revolving in the sky of the human mind, like a star which we had not brought into our astronomy.

It was not a hint or a hope that he gave; it was the affirmation of a man who presumed to know. In common with most of his readers, I had received his statement with a poor incredulity or cold disregard. Nothing in the whole range of what we used to call the Bible had been more explicit than those words; neither metaphor, nor allegory, nor parable befogged them; they were as clear cut as the dictum of Descartes. I recalled them with confusion, as I bounded over the elastic and wondrously-tinted grass.—From "Beyond the Gates," by ELIZABETH STUART PHELPS.

X "Joyous sympathy"

—DAILY EXPRESS.

"A Book of Singular Interest."

—SUNDAY TIMES. X

# THE CASE OF LESTER COLTMAN

By

Lilian Walbrook

X The bulk of this volume is filled with a series of communications from the spirit of Lester Coltman.

A most entertaining volume, giving food for real thought and cogitation. X

X HUTCHINSON & CO.

4/6 net.

HUTCHINSON & CO. X



## DANGERS OF SPIRITISM.

An article on the above subject, by Herbert Moore Pim, appears in the September "Occult Review," and although it is plausibly worded, is by no means convincing.

While admitting the genuineness of Spiritism, the writer gives his case away by admitting from the start that he "detests" the subject, and then proceeds to give an account of what he states to be his own experiences in this direction.

He claims that his investigations were conducted in a scientific manner, and mentions that he has given the names of his coadjutors to the Editor, in confidence. I must admit that I should like to obtain an independent account from each of these gentlemen before accepting the statements in this article as unquestionable.

Mr. Pim went through a course of mysticism, which is totally unlike the usual methods employed by mediums, or their sitters, as a result of which "wonderful" things happened. Some of these were only the ordinary hypnotic results, which can be obtained by anyone who studies the subject; others were of a clairvoyant nature, with some degree of psychometry, and a little telepathy—nothing very wonderful except in the implied deductions—while the suggestion of the "cloven hoof" creeps in also. In fact, the whole account is clearly intended to lead up to the final conclusion, that evil powers are behind it all.

All the events recounted have lost nothing in the telling, which is evidently intended, like the "Fat Boy" in "Pickwick Papers," to make our flesh creep; but unfortunately it has the opposite effect, and makes one suspicious of the whole account, at any rate, in the way it is related.

The denouement, towards which this all leads, is the weakest part of the whole case, for it is only hypnotic suggestion, such as can be obtained by any expert at this method; but as usual the agony is drawn out in true melodramatic style, including the horrible effect on those who were mad enough to have anything to do with this awful subject!

Finally, it was necessary to provide a reason for relinquishing the series of experiments, and possibly the "nun" brought into this episode may give a clue to the intention of the article.

Most of us will have read similar accounts of those who have been saved from Spiritualism, and its awful dangers, by conversion to the "Faith," and it is always one special type of faith which obtains these "miracles," but will not permit them to any others, except at the cost of "trafficking with the Devil."

W. H.

## "LIGHT" AND ITS CAREER.

Lady Grey of Fallodon writes:—

I have known *LIGHT* since the days of my childhood; and can look back on the very early years of my life when to read it was to be half-frightened, as well as to these later years, when its contents have both exalted the spirit, and consoled. It is a paper that must do a great deal of good; and I am glad that it has its present cover, for it fixes the attention better than the previous design, which I never cared for. I should have liked one of Blake's mystical designs to have been chosen for the cover, but now that it has appeared in this plain garb, I think it best of all: for it presents the contents so openly. I wish this paper the God-speed it deserves.

Mr. J. B. Poore writes:—

I must add one to the numerous letters you must be receiving in appreciation and admiration of *LIGHT*. The new form is a great improvement but it is the contents and specially the leading articles that are so satisfying and helpful.

MESSRS. METHUEN will shortly issue another book by Mr. J. Arthur Hill, the title of which, we understand, will be "From Agnosticism to Belief." Mr. Hill has been so valuable a contributor to the literature of psychic science that his many admirers will welcome this addition to his published books.

## A LIBEL ON THE DEITY.

TRADITION VERSUS TRUTH.

BY ALBERT H. WILKERSON.

In social life, and in the commercial world, a certain amount of honesty is demanded; it is only in and for the Church that honesty is regarded as of no account. Our professional theologians have manufactured doubters by the thousand, and have driven honest seekers of Truth to look for their guides outside the pale of organised Christianity. Organised hypocrisy can never satisfy the soul of man.

It is probable that every reader of *LIGHT* will be able, from painful personal experience, to endorse these remarks, but lest some may regard them as lacking in charity, and as having no evidential value, I give the following facts, merely remarking that true charity is never used as a cloak for abuses.

It was my privilege some years ago to collect the views of leaders in the Church on a certain subject. From one of the highest dignitaries came this gem, "Yes, I know such a course would be right, but I dare not say so for fear of my clergy." On another occasion I wrote to a very famous clergyman, asking him if he really believed (as I had every reason to think he did not) a certain statement which he had publicly made. He replied, "The statement to which you refer is merely a quotation from the Church Catechism, and would at once be understood by every member of the Church of England in the sense in which it has always been understood." In language bereft of all ecclesiastical subterfuge, this means that the words in question are "merely" dishonest, because they are only accepted by intelligent folk with very drastic mental reservations. Those less intelligent—simple honest souls who have never heard of mental reservation, but who understand plain English—may, and do, accept such error at its face value.

One more illustration. When staying in an English village I was favoured with a call by the vicar. I expressed to him my regret that on the previous Sunday, I had felt quite unable to stand during the recital of a creed, as I regarded part of it as nothing less than blasphemy. He replied, "Of course, it does not really mean what it says, but we have to repeat it as a matter of form." So, conduct which would mean ostracism in the social sphere and probably jail in the commercial world, becomes the commonplace in ecclesiastical circles. Professional theologians feel free to libel the Almighty with impunity, when they would not dare to libel the Squire. And these gentlemen have recently been urging honesty in advertising! A campaign for honesty in the Church is much more essential.

Dr. Haldane, Fellow of New College, Oxford, has just declared: "There were many who, like himself, were kept away from existing Churches by dogmas they could not honestly countenance, and perhaps a still larger number who were actively hostile because they regarded Churches as hotbeds of superstition. If he thought that this country could get on equally well without Churches, he should not care what was taught in them, but he did not think so."

The pity of it! No country can prosper without some organised expression of faith, but as it exists in this country to-day it is largely driving people, if not out of the faith, at least into revolt against the way of its presentation.

We are driven to ask, if the clergy are dishonest in so many theological matters, are they any more honest in their bitter attacks on Spiritualism? Or are they merely jealous lest their much-abused power should be wrested from them? The Vicar of Glastonbury, for instance, says that "Churchmen object to such things in connection with their Abbey." Has he ever considered the possibility of their objection to meaningless formula, or untrue dogma, based only on tradition?

The Church implies that we who live in this twentieth century are unfit to formulate our own faith, and that we must be bound by the views of certain old gentleman—no doubt quite worthy and respectable—who existed in the mildewed past.

The search for Tradition has supplanted the search for Truth. The world must lead the Church back to honesty.

OBITUARY: MRS. E. M. SYNGE.—We regret to announce the passing on the 18th of September of Mrs. E. M. Syngue, of West Byfleet, Surrey, a member of the London Spiritualist Alliance, who obtained through her own mediumship many book tests of a singularly beautiful nature from her deceased husband, a well-known etcher. Mr. Syngue conveyed his messages to his wife by the usual means adopted in book tests of impressing the number of the shelf, book and page, selecting for his purpose some of the finest passages in our poetic and prose literature. Among the many eminent members of Mrs. Syngue's family was the famous Irish dramatist and poet, Mr. J. M. Synge.



# London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

5. Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5106.

Tubes: Holborn—Russell Square  
British Museum.

Monday, Oct. 6th, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to  
six. Members 5/-; friends introduced by Members, 7/6.

Mr. Max Metcalfe.

Tuesday, Oct. 7th, at 3.15 p.m.

Clairvoyance, Public Demonstration.  
Members free. Non-Members, 2/-.

Mr. Max Metcalfe.

Wednesday, Oct. 8th, at 4 p.m.

Discussion Class, preceded by tea.  
Members, 1/- Non-Members, 2/-

Leader: "Elvira."

Wednesday, Oct. 8th, at 7 p.m.

Clairvoyance and Psychometry, Circle limited to  
six. Members, 5/-; friends introduced by Members, 7/6.

Mr. Leigh Hunt.

Thursday, Oct. 9th, at 7 p.m.

Clairvoyance, Public Demonstration.  
Members free. Non-Members, 2/-.

Mr. T. E. Austin.

## SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after  
October 1st will cover the period up to the end of  
December of the following year.

## ADVANTAGES OF MEMBERSHIP.

1. Use of Library, which is one of the finest in  
existence on Spiritualism and Psychic Science.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in  
mental phenomena among members. These are  
arranged according to demand.
6. Advice and practical help as far as is possible,  
willingly given.

## THE MEMORIAL ENDOWMENT FUND.

In 1918 this fund was started in order to acquire for  
the Alliance a commodious headquarters which should also  
stand as a memorial to the departed relatives and friends of  
the contributors, and it was proposed that a room in the  
house should be dedicated to this purpose, where photo-  
graphs of the departed might be displayed.

The house was acquired by the Alliance, but so great  
is the advance of the movement that it is now felt necessary  
to provide premises more adapted to the occasion. The  
Memorial Endowment Fund has therefore been re-opened  
and the Alliance appeals to its friends and well-wishers to  
contribute to what they feel sure is not only a necessary but  
a valuable work.

All donations should be sent to the Viscountess  
Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex,  
who has kindly consented to act as Hon. Treasurer to the  
Fund.

## BOOKS THAT WILL HELP YOU.

Spirit Teachings.—By Rev. W. Stain-  
ton Moses (M.A. Oxon.). Cloth, Post  
Free, 6/6. (140).

Psychic Philosophy.—By Stanley de  
Brath, M.Inst.C.E. Cloth, Post  
Free, 6/- (819).

The Heart of a Father.—By a Well-  
known Public Man. Preface by Rev.  
Sir James Marchant, LL.D. Post  
Free, 2/2. (3198).

Human Personality and Its Survival  
of Bodily Death.—By F. W. H.  
Myers. Cloth, Post Free, 8/- (1635).

Haunted Houses.—By Camille Flam-  
marion. Cloth, Post Free, 13/-  
(3188).

Symbolism.—By Pamela Glenconner.  
Post Free, 8d.

A Psychic Vigil in Three Watches.—  
"Anon." (Commended by Sir Oliver  
Lodge, F.R.S.). Cloth, Post Free,  
3/6. (242.)

A Guide to Mediumship.—By E. W. &  
M. H. Wallis. Cloth, Post Free, 7/-  
(1490).

Some New Evidence for Human Sur-  
vival.—By Rev. Charles Drayton  
Thomas. Introduction by Sir  
William F. Barrett, F.R.S. Cloth,  
Post Free, 11/- (3095).

My Letters from Heaven.—By  
Winifred Graham. Cloth, Post  
Free, 4/10. (3173).

On the Threshold of the Unseen.—By  
Sir Wm. Barrett, F.R.S. Cloth,  
Post Free, 8/- (2789).

The Outlands of Heaven.—By Rev. G.  
Vale Owen. Cloth, Post Free, 4/10.  
(3156).

Rupert Lives.—By the Rev. Walter  
Wynn. Cloth, Post Free, 1/- (2870.)

Memories and Adventures.—By Sir  
Arthur Conan Doyle. Cloth, Post  
Free, 20/9.

Silhouettes of Spirit Life.—Compiled  
by "Amicus." Post Free, 2/3.

Heaven's Fairyland (The Children's  
Sphere). Post Free, 2/9.

Mediumship Explained.—By E. W. and  
M. H. Wallis. Post free, 2/3.

The Healing Power.—By Helen  
Boulnois. Cloth, Post Free, 1/6  
(2830).

A Book of Auto-Suggestion.—By H.  
Ernest Hunt. Paper Cover, Post  
Free, 1/2. (3161.)

The Ministry of Angels.—By Mrs. Joy  
Snell. Post Free, 2/3. (2838).

Spiritualism in the Bible.—By E. W. &  
M. H. Wallis. Post Free, 1/9. (1897).

Making of Man.—By Sir Oliver Lodge,  
F.R.S. Cloth, Post Free, 3/9. (3185).

Experiences in Spiritualism with D. D.  
Home.—By the Earl of Dunraven.

Introduction by Sir Oliver Lodge,  
F.R.S., D.Sc. Cloth, Post Free, 8/-  
(3200).

The Case of Lester Coltman.—By Lilian  
Walbrook, With an Introduction by  
Sir Arthur Conan Doyle. Cloth, Post  
Free, 4/10. (3192.)

Through the Mists.—By R. J. Lees.  
Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees.  
Cloth, Post Free, 4/10. (1903).

Towards the Stars.—By H. Dennis  
Bradley. Cloth, Post Free, 8/-  
(3194).

There is No Death.—By Florence Mar-  
ryat. Cloth, Post Free, 3/9. (678).

The Progression of Marmaduke.—By  
Flora More. Cloth, Post Free, 3/9.  
(3172).

Facts and the Future Life.—By Rev.  
G. Vale Owen. Cloth, Post Free,  
4/10. (3103).

Modern Psychical Phenomena. Recent  
Researches and Speculations.—By H.  
Carrington, Ph.D. Cloth, Post Free,  
6/9. (2978.)

Ancient Lights: or The Bible, The  
Church, and Psychic Science.—By  
Mrs. St. Clair Stobart. Cloth, Post  
Free, 8/- (3168).

How to Develop Mediumship.—By  
E. W. and M. H. Wallis. Post  
Free, 2/3.

The Life of Christ; A Short Study.—  
By the Rev. R. J. Campbell. Cloth,  
Post Free, 13/-.

Raymond Revised.—By Sir Oliver  
Lodge. F.R.S. Cloth, Post Free,  
6/6. (3107).

## SPECIAL OFFER.

### THE NEW REVELATION.

Published at 2/6 net.

### THE VITAL MESSAGE.

Published at 5/- net.

### OUR AMERICAN ADVENTURE.

Published at 10/6 net.

### THE WANDERINGS OF A SPIRITUALIST.

Published at 12/6 net.

The above selection of works by Sir  
Arthur Conan Doyle is offered complete  
at 16/- post free.

SEND REMITTANCE WITH ORDER.



## ANSWERS TO CORRESPONDENTS.

J. G. WOLLEN (Armstrong, B.C.).—Thank you very much. We are using the quotation.

CORDELLA GRYLLES (Vancouver).—Thank you very much for your letter and its interesting news; also for your good wishes.

H. SHARPLES.—Thank you, but it is altogether too long, nor can we agree with the idea that the statement you quote as received from the spirit-world is of general validity.

MR. AND MRS. RAMM.—We regret to be unable to use the account you send of materialisation phenomena, but we thank you none the less, and we found it of no little interest to us personally.

W. P. (Nottingham).—We should think that the two evils to which you refer should be dealt with by humanity on earth. If other planets are inhabited they would presumably have sufficient to do to look after their own affairs.

E. H. CORNEY.—It may be so, but experience makes us cautious. Most of these shadowy appearances of faces in photographs appear to be chance effect of light and shade. They should be very distinct, and unmistakable likenesses to make them worth serious attention. We can make nothing of the illustration you send.

INQUIRER.—The essence of Spiritualism is the idea that we live in a spiritual universe; that man is a spirit and in virtue of that fact survives physical dissolution. We are not responsible for the host of fantastic doctrines which are tacked on to this central principle. They usually emanate from people lacking in stability of mind and clearness of perception. There are those who flutter round the new light which we seek to throw on the problem of death, very much as moths flutter round a lamp, occasionally singeing their wings. There are many idle and feckless folk who cultivate "psychic" and "occult" fads and fancies. It is a phase of spiritual infancy like thrush and measles, and may be regarded with philosophic tolerance.

A. A. O. L.—There is no equipment so useful in attacking Spiritualism as a complete ignorance of it—it affords so much scope for the critic. There are many mediums in private life who keep themselves aloof from public demonstration and so are quite unknown to the multitude. The average opponent is generally unaware of this, and in his diatribes against mediums has only the professional class in mind. Hence his blunders and falsities—such as the absurd statement that spirit communication is always a matter of paying a fee to a medium and that this invariably leads to fraud. "Why must we go to mediums for proofs?" asks one of these, apparently unaware of the fact that many people gain conviction through their own mediumship, and, if that were fraudulent, then they would be defrauding themselves.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 5th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. R. Boddington. Wednesday, October 8th, 8.30, Mrs. Edey.

Croydon.—Harewood Hall, 96, High-street.—October 5th, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt; 3.0, Lyceum.

Camberwell.—The Central Hall, High-street, Peckham.—October 5th, 11, open circle; 6.30, Mrs. Worthington. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 5th, 7, Communion Service, Rev. G. Ward. October 9th, 8, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—October 5th, 11, public circle; 7, Mrs. Mooring. Thursday, October 9th, 8, Mrs. Brookes.

Peckham.—Lausanne-road.—October 5th, 11.30, Harvest Festival; 7, Mrs. Tina Timms. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 5th, 11, ———: 3, Lyceum; 7, ———.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—October 5th, 11 and 6.30, Mr. A. Punter. Thursday, October 9th, 6.30, Mr. H. Metcalfe.

Central.—144, High Holborn.—October 3rd, 7.30, Mrs. T. Timms. October 5th, 7, Mrs. E. Clements.

St. Paul's Christian Spiritualist Mission.—5b, Dagnall Park, Selhurst, S.E.—October 5th, 7, Mrs. Stewart Everett. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. October 5th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., October 8th, 7 p.m.

## NEW PUBLICATIONS RECEIVED.

"Love's Devotion." By Jessie B. Dealey. Arthur H. Stockwell. (2/6 net.)

"The Quest." October.

"Pearson's Magazine." October.

"Concerto in A Minor," by Charles Whitby, B.A., M.D. (Cantab.). John M. Watkins. (Price 3/6.)

MRS. H. KELWAY BAMBER.—The warmest sympathy will be felt with Mrs. H. Kelway Bamber, known to our readers as the talented author of "Claude's First Book," and its sequel, and as one of the most thoughtful speakers and writers on our subject, in the shock of the sudden bereavement which she has sustained by the fatality which recently befell her two brothers-in-law, killed in a motoring accident.

## SISTER BOLLAND, A.R.R.C.

(Mrs. Harmer.)

Hospital Trained and Certificated. Member of College of Nursing. Late Army Nursing Sister.

Healing treatment to all sufferers from ARTHRITIS,

RHEUMATISM,

NEURITIS, etc.

also

HIGH FREQUENCY, VIOLET RAY and VIBRO MASSAGE. RADIANT HEAT BATH.

Fees Very Moderate.

Advice Free.

Call, write, or 'phone for appointment.

117, EDGWARE ROAD, MARBLE ARCH, W. 2.

Telephone: Paddington 7669.



## The GEM Bath Cabinet

Is a means of obtaining in the privacy of home all the benefits of Turkish, Russian, Medicated or Perfumed Baths. Its regular use will wash impurities and poisonous matter out of the system. It makes a clear skin, a healthy complexion, removes eruptions, pimples, &c. Recommended by your Editors for Rheumatism, Sciatica and kindred complaints. Prices from 55/-. Book post free.

The GEM SUPPLIES Co., Ltd., Desk 11, 67, Southwark St., London, S E 1

Lady Spiritual Healer offers country home and treatment. Any case considered. Terms moderate and inclusive.—Balmor, "The Haven," Crowlands, Romford.

Widow would share her home—separately—with one or two business ladies. Nurses welcomed. Sitting and bedroom conveniences. Very moderate terms. Open outlook. Quiet. Near Highgate Tube.—Write M. G., 35, Bickerton Road, N. 19.

Watford Spiritualist Mission, Watford Commercial College, High Street. October 5th, 11.0, Open Circle. 6.30 Mr. Carpenter. Please note change of address.

## MRS. EMMA MATTHEWS, MAGNETIC MASSEUSE, LATEST ELECTRICAL TREATMENT.

Rheumatism, Lumbago, Neuritis, Nerve Trouble. Infantile Paralysis and Kindred Ailments.

Milmat Institute, 27, Adam Street, Portman Square, W. 1.

Patients Visited.

Special Fee for Course of Treatment.

## Mrs. Ellen Phelps, Pastor of Spiritualists' Church.

Pietermaritzburg, and late of Johannesburg, South Africa. Trance speaker and Clairvoyant, is visiting England and desires to serve Churches during her stay of several months, from October next. Terms 10s. 6d. per service, with circles and private interviews on equal sharing basis. Full credentials from South African Union, and acceptable to the Spiritualists' National Union. Applications for dates should be sent as early as possible to Mr. J. G. McFarlane, 6, St. Piran's Avenue, Portsmouth (with stamped addressed envelope).

Madame Le Ddna is retiring from professional work and wishes to sell her business. Suitable for Psychic Test Medium or teacher of Occultism. For particulars apply Madame Le Ddna, 16, Princess Street, Edinburgh.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free. Weyers Bros., Scientific Instrument Makers, 50, Church Rd., Kingland, London, N.E.

Brighton.—Boarding Establishment. All bedrooms h.&c. water electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace

Exmouth, Hulham House. Paying guests received November to March. Central heating, Electric light. Terms moderate. (Apply Mercia.)

THE BRITISH COLLEGE, 59, Holland Park, has occasional accommodation for visitors from country or abroad. Interested in psychic study. Apply Hon. Sec.

Wanted, experienced general maid, good Cook. Flat, one lady, comfortable home.—Send particulars R2, Moscow Court, Baywater.



# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2283.—VOL. XLIV. [Registered as] SATURDAY, OCTOBER 11, 1924. [a Newspaper.] PRICE FOURPENCE.

### CONTENTS.

Notes by the Way ...	635	On Bogies ...	640
The Story of Willington Mill ...	636	Sidelights ...	641
Letters to the Editor ...	637	Rays and Reflections ...	642
Dr. Gustave Geley and his Work ...	638	The Dahlias in Hyde Park ...	642
John Nevil Maskelyne as a Believer in the Occult ...	639	The Book-Marker ...	643
The "Scientific American" Investigation ...	639	The Rev. G. Vale Owen on his American Tour ...	644
		The British College of Psychic Science ...	644
		New Publications, Society News, etc. ...	646

### NOTES BY THE WAY.

And, ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam!

—TENNYSON.

### PROBLEMS OF PSYCHIC COMMUNICATION.

Writing in the "Empire Review" (September) on "Communication with Another World," the Hon. Mrs. Alfred Lyttelton offers an arresting observation concerning psychic messages:—

I am expressing my own personal opinion only, of course, when I say that I believe the controlling power is almost always ourselves: a portion of ourselves of which we are not generally aware.

If we were to pursue that aspect of the question it would take us into very deep waters indeed. We should soon be "in wandering mazes lost"—speculations concerning the Higher Self, the subconscious mind, the nature of personality and other facets of a great mystery concerning which not only the mystics but many advanced spirit-communicators have given us pregnant hints. But as regards the question of ordinary psychic communication, we find the matter sufficiently simple. Experience has shown us that true psychic communication—and here we naturally rule out all spurious forms of it, due, let us say, to self-delusion—covers an immense number of grades hardly any of which is free from some admixture from the mind of the medium, or the minds of those surrounding him when it is a question of a group experiment. Sometimes the personality of the spirit-communicator is clear, forceful and unmistakable; sometimes it is only evident in a partial and broken way, and again only the closest analysis will discover any shred or fragment of outside influence or agency. Rigorous discrimination is necessary. The chance-

medley, haphazard methods frequently adopted lead to nothing but confusion and perplexity. This is where scientific psychical research finds its legitimate work.

\* \* \* \*

### SPIRIT MESSAGES—THE REAL AND THE SPURIOUS.

It is, as we have indicated, very much a matter of separating the wheat from the chaff, and on this question we know nothing more valuable than the "Table of Explanation" to be found in Andrew Jackson Davis's "Present Age and Inner Life," where the whole problem is dealt with in a way not only thorough but illuminating, for in it he classifies mediumship and explains the causes of contradictions and failures. But, putting aside the technical considerations, we should say as a general rule that intelligent and genuine messages come consistently from intelligent and genuine people. The muddled mind is the fertile cause of muddle; the shifty and deceptive mind is the spring of shiftiness and deception. In that sense we can see a new meaning in Mrs. Lyttelton's observation quoted in our previous note. We know mediums who "give out" whatever comes, good, bad, and indifferent. We know others of trained, alert and discriminating judgment who exercise censorship over their impressions—negative to the sources of truth, positive against the entry of error and illusion. The former class seem to be not merely passive, but actually negative to both the mundane and the supermundane states, and the result is such a mixture, such a hopeless "hash" that only the trained psychologist can adequately handle it.

\* \* \* \*

### LIVING RELIGIONS.

In the course of his opening address at the Conference of Living Religions at Wembley, Sir Francis Younghusband said:—

Conferences such as this are held not for agreement, but for stimulation. And as Science is advanced by conferences of scientific men, so we hope that religion may be given an impetus by this Conference of Living Religions. We hope that it may stir in men and in nations a spirit of emulation—of emulation in captivating more and more successfully that Divine Spirit which animates the world, and of emulation in securing a purer holiness and sweeter saintliness of life. And we hope that our Conference will testify to our faith that religion is no waning force in human affairs, but that more than ever before it should be the vital and determining factor in human progress.

This is an admirable sentiment, offered with a constructive aim; howbeit so far as the essentials of religion are concerned, we may well doubt the possibility of "capturing" its spirit or advancing it by self-conscious efforts. These things belong to the externals of the matter—interior truths grow up in the depths of the spirit and are propagated by silence rather than by speech. The life of every religion must be an interior life.



## THE STORY OF WILLINGTON MILL.

## PART I.

By F. E. LEANING.

The story of the disturbances which occurred here has been by common consent one which placed Willington Mill among the most famous of English haunted houses. Parts of it, with the usual distortions and omissions, have been in print for over seventy-five years, and though the record is imperfect, and there is no neat "explanation," the interest of the happenings and the problems which they present are quite worth our attention.

Willington Mill stands in a glen formed by a tiny Northern tributary of the Tyne, a few miles from N. Shields, and Wallsend respectively. The last-named unites strangely the ancient historic associations running back to Roman times, and the modern ones connected with our great coal-field in the North. But though a later picture of Willington shows a bristle of tall factory chimneys, nothing but the corn-mill itself and a few cottages existed when the house was built in 1800 by a man named R. Oxon. It was a plain, but roomy and comfortable building, in three storeys, of some ten or twelve rooms, without cellars, standing by itself and separated from the mill by a road, kitchen garden, the foreman's cottage, and mill-yard. It was built on ground never before built on. This is important to note, as Howitt speaks of an older house on the same spot having a two hundred years' record of haunting, and Stead of a rumour of a witch's cottage having stood on the site. Mr. Procter says definitely ("Spiritual Magazine," Vol. IV., p. 432; 1863) that no such evidences exist. The house was also free from rats, as one might expect, since those intelligent animals would not be likely to desert the superior plenty of the mill in the near neighbourhood.

The first residents in the house were the builder and his household, which included his mother-in-law, an infirm old woman who died there. In 1803 there came into residence Joseph and Margaret Unthank, and their family, which included at least three and perhaps more children. Two of them must have been girls of seven and eight at this time, of whom we know that Jane, the elder, lived to middle age and left a fragrant record of peculiarly filial and harmonious relations with her father, and Hannah, blind from infancy, was a sweetly devoted girl who became expert with her knitting needles. All of them were highly respected members of the Society of Friends. The Unthank family occupied the house for twenty-five years without any untoward happening, and it is just this that makes the later events so inexplicable. They were followed by another branch of the family with whom there was also a business partnership in the owning of the mill, and who belonged to the same religious persuasion. They were Joseph and Elizabeth Procter, at the commencement of their married life. It was during the fifteen years that succeeded that haunting took place, though it did not begin immediately. They must have moved in about 1832; the nursery was established on the second floor, and one can imagine the sober and orderly routine of life that went on. What was there to attract or produce mischievous or distressing agencies here? True, we have the elements which are so often found to accompany poltergeist outbreaks, the presence of children and young persons who form unconscious centres of force. But a marked feature of that type was absent. The ghosts of Willington heaved up beds, banged on landings and stairs, sighed rustled, thumped, jarred windows, and made a horrid whistling sound and a patterning of feet, but they did not often move objects about, break china, or offer any kind of personal injury. They were active outside the premises, too. One night the rumbling and creaking of a heavy cistern on wheels made the foreman think it was being stolen; on pursuing the sound to the mill-yard gates, he found the article unmoved, and in its proper place.

As to the sights, there was the usual grey woman, but there was a dreadful variation in her appearance, for she not only sat on beds, or lent over them, as any ghost might do, but she floated through the bed-board horizontally, and she seemed to have no eyes. Beside her there was a tall, bald-headed man in a luminous flowing robe like a surplice, sometimes referred to as a priest on that account. He was seen from the outside of the house, at the window of the room on the third storey which was where all the trouble seems to have begun, and on the night in question that room was occupied by the master of the house, who must have gone to it soon after, for they had already shut up for the night. Here again was a peculiarity, for the group of four who observed it from the foreman's cottage said that the figure moved to and fro at a level of three feet above the floor, and finally came through the window, obscuring the framework and becoming invisible from the head downwards. And we must not omit the spectral animals, the "funny cat," which Edmund, aged two, did not like,

though he had no fear of the real one; the monkey which snatched at little Joseph's shoe-straps when, seated on a chest of drawers, he was preaching to his nursery-audience of Jane and Henry, aged six and five respectively; the large white cat with a snout, in the garden, and the creature which three times came at young Davidson when he was waiting for Mary to come out to him, "followers" not being allowed inside the kitchen. The third time, finding that his foot made no impression and the thing seemed to get bigger each time, he felt he had had enough and forsook his tryst rather than remain.

It may be mentioned here that Mary was with the family eight years, and when she married it was her son who wrote a long account of the Willington hauntings for the "Newcastle Weekly Leader," just as William Howitt had written of it in his "Visits to Remarkable Places" years before.

The haunting appears to have become definite towards the end of 1834, for early in the following year, Mr. Joseph Procter began to make a written record, which continues till well into 1841. The visitation was intermittent, but at some times not a day passed without some annoyance. Many visitors, chiefly relatives, grandparents, uncles, aunts, and the Unthank cousins add their testimony; altogether some thirty persons had felt, seen, and heard unwelcome attentions during the Procter tenancy. In 1847 the family removed to North Shields, and so put themselves beyond the molested zone, but the noises on the last night when the house was largely empty and only the heads remained in it, were terrible, and even the stout hearts of these God-fearing people sank as they lay sleepless and listened to the (apparent) cording of boxes, and banging and dragging of them on the uncarpeted floors. They had endured much under that roof. Even thirty years after, Mrs. Procter could not recall without horror the icy pressure she had once felt; the little ones had been found in their cribs bathed in perspiration or speechless with terror, because "something had looked at them"; or they would look up from their play and see a face, which was gone next moment. If this were due to former occupants it could not certainly have been the Unthinks; but in this direction there is one faint hint in Mr. Procter's record. He says that one of his cousins Unthank told him that the house was reputed to be haunted before they went into it. But still we are left asking why the haunting agency remained entirely dormant for so long as twenty-five years after that. Is an answer to be found in the curious little fact that the room on the third storey was, before the Procters took possession, sealed up? The window was built up with lath and plaster, possibly because the Window Tax (now levied as Inhabited House Duty) reached its maximum in 1808, and many an old house shows the sign to this day in its "blinded" windows. The only other communication was by the chimney, which was closed by a fireboard "so covered over with soot as to prove that not a pebble or a mouse had passed." Then comes this significant sentence: "The room is devoid of furniture, and for some time the door was nailed up." Why? Does this not suggest a rather desperate resource on someone's part? Is it possible that something that dwelt in the darkness of that airless chamber under the roof was set free when the door was unfastened at last? The Procters had a growing family and needed all their house-room; and we know that on January 23rd, 1835, Mrs. Procter had given orders for the room to be swept out, and the following day a fire was lighted there. No doubt before that the window was uncovered, and before that again the door undone. It was in the late autumn of the previous year that the nursemaid, watching alone by the baby in the nursery below, had heard the "dull heavy tread" pacing back and forth, and shaking the whole floor, which was unaccounted for in any natural way. That the haunting began with the unsealing of the third-floor room is a conjecture which the present writer is solely responsible for, as the point has never been made in any discussion or description, so far; and it has against it the perplexing fact that the invisible beings are not as a rule impeded by matter, and that in the case of Willington in particular the ghosts were observed to pass through walls and generally to apply a different geometry to that of the human dwellers. Much, however, remains to be told of the story of Willington; the Drury episode, the clairvoyant description, and the after-history of the house require another article.

(To be continued.)

"THE QUEST OF LIFE," by J. C. Wright (A. M. Philpot, Ltd., price 3/6 net) is a readable little book, consisting of some thirty-odd short essays, touching upon a variety of subjects too extensive for any attempt even to select from them here. Scattered like flowers over many fields are thoughts from distinguished writers of different orders, beautifying the author's pages. In his own words, these "endeavour to indicate the lines of conduct we should follow in order to realise what is best in life, and that the initiative and fulfilment rest largely with ourselves."



## LETTERS TO THE EDITOR.

## MR. PIDDINGTON AND SPIRITUALISM.

SIR,—In your issue of August 23rd, 1924, Mr. J. A. [unclear] correctly quotes me as having said that the Spiritualists 'can count many converts among the uncritical.' He then goes on to say of himself: "I am apparently one of the uncritical." He means, presumably, to imply that I regard him as uncritical; though why he should do so I do not know, for I never said anything so silly as that all Spiritualists are uncritical.

In your issue of September 6th, 1924, Sir W. Barrett shames in, and attributes to me the assertion "that Spiritualists can only count 'converts among the uncritical.'" If I ever had said that, I should agree with Sir W. Barrett that the assertion "is quite incorrect."

Then in the same issue of your paper Sir A. Conan Doyle incorrectly represents me as having said that "it is the 'uncritical' who have furnished recent recruits to Spiritualism." As I said nothing about recent recruits, his letter seems irrelevant.

Perhaps I should add to prevent further misunderstanding that the word "many" does not mean "all."—Yours, etc.,

J. G. PIDDINGTON.

Fisher's Hill, Woking.

## FURTHER EVIDENCE FOR COMMUNICATION AFTER DEATH.

SIR,—Miss L. Margery Bazett has written a second book, on the lines of "After Death Communications" (published in 1919 by Messrs. Kegan Paul and Co.), giving the reports of further verified cases in somewhat more detailed form. I have had personal knowledge of Miss Bazett's work for the last seven years, and I regard it as of great value from the evidential standpoint. I am, therefore, very desirous that it should be published. She is informed that the best way to ensure early publication is to secure a considerable guarantee of assured sales.

If all those who recognise the importance of first-hand evidence for communication through mediumship would take the trouble to send her a postcard undertaking to purchase one or more copies there is little doubt that the book would shortly appear. The publisher who is considering it has estimated the cost at 5/- net.

Provisionally, the title is "Impressions from the Unseen," but this may be altered, if a better title is found.

Sir William F. Barrett, F.R.S., has written the Introduction; and this should suffice as a guarantee that the book is valuable. When the publication is decided on, an announcement will appear in *LIGHT*.

Those who respond to my suggestion should address their postcards to Miss Bazett, "The Firs," Redhill, Surrey, if possible before the end of the second week in October. This will greatly facilitate early publication. It will be sufficient to write:—

"I undertake to order through my bookseller — copies of 'Impressions from the Unseen,'" adding signature and address.—Yours, etc.,

H. A. DALLAS.

"Innisfail," Crawley, Sussex.

## THE SUPERNORMAL PORTRAITS OF DR. GELEY.

SIR,—I am informed that I should have "made a better case" if I had brought my own plates instead of accepting them from the College stock. This remark is of the usual unscientific kind made by those who desire to pronounce judiciously without considering the evidence; it ignores the fact that those plates are specially marked at the corners by the Imperial Dry Plate Company for test experiments.

Let us see what the new supposition of fraud implies:—

The news of Dr. Geley's death reached London on July 17th. The experiment was on July 24th. As the packets are sealed up in a way that defies opening without trace, the insinuation is that some unknown person procured a portrait (also unknown) of Dr. Geley, and made from it two positives, one defective and one good; that this person impressed two plates without developing them, put these up along with two more blank plates, sent the four to the I.D.P. Company to be corner-marked, packed, and sealed; and that the company lent themselves unsuspectingly to this fraud.

These suppositions are as stupid as they are insulting. The lengths to which scepticism will proceed are truly extraordinary. There were even those who accused Dr. Geley of faking his flashlight photographs!

Is it not obvious that if I had taken my own plates the charge would have fallen on me? As it is, the experiment is fireproof: (1) Because the packets are marked, packed, and sealed so as to make them inviolable; (2) because Hope did not touch the plates; (3) because I was myself under

observation, and if I had wished to fake a plate I had no means of doing so. I really don't care twopence about convincing this type of sceptic. Any honest and entirely sane person can see that the facts are as stated.—Yours, etc.,

STANLEY DE BRATH.

"Merlewood," Otlands, Weybridge.

## "THE PRESENT POSITION."

SIR,—Referring to the remarks of the Rev. G. Vale Owen in your issue of the 27th ult., it is indeed a sad fact that far too apologetic an attitude is adopted by too large a number of Spiritualists towards those who are still ignorant of the grand truths which have been demonstrated to us. As the recipients of such demonstration it behoves us to be careful always to maintain the atmosphere of dignified certitude that is due to the truth that is in us, and this independently of the position or standing of any of the unilluminated.

Apology is too noticeable towards Scientific Agnosticism and we are too apt to forget that Survival of Bodily Death, is a question of fact and not of Authority—Scientific or otherwise. A. R. Wallace, himself a scientist of no mean eminence, in his work on "Miracles and Modern Spiritualism" at p. 17 says: "Whenever the scientific men of any age have denied the facts of investigators on a priori grounds they have always been wrong."—Yours, etc.,

RADITS.

## A PROPAGANDIST SUGGESTION.

SIR,—I have only had the privilege of linking my name with the Spiritualists for a little over a year, and count it my greatest joy in broadcasting the truth.

It seems to me that much propaganda work may be accomplished in the donation of spirit literature to public institutions. Being in sympathy with the patients of tubercular trouble, I presented five sets of that ennobling work, "The Life Beyond the Veil," by Rev. G. Vale Owen, to various sanatoria in Canada, and have received encouraging testimony as to the enjoyment they are giving. In numerous other instances I found that the majority were receptive. A fund for the distribution and donation of these valuable teachings would greatly assist in the spreading of light.—Yours, etc.,

DOROTHY SHOEBRIDGE.

## THE PREVENTION OF WAR.

SIR,—I have read with very great pleasure Mr. Richard A. Bush's reply (p. 615) to "J. B." on the prevention of war. The latter does not appear to see the inconsistency of fighting spiritual evils with carnal weapons. "Are we," he exclaims, "by false ideals of human brotherhood to allow the weak and innocent to suffer the horrors of war?" Has it not occurred to him that, as there can be no "horrors of war" without fighting and it always takes two to fight, it follows that—apart from the teaching of those ideals of human brotherhood which he discredits—the only way to prevent the horrors of war is not to fight?

The fact is that war in the main—I am not raising the question of whether there are or can be exceptions—is based on a false, and therefore an un-Christian, estimate of values. Most wars are fought, not from humanitarian motives, but to gain or retain possession of, or, rather, power over, certain portions of the earth's surface (nobody, of course, can actually hold and enjoy more than a very small part of that surface). That is to say we balance human life—the lives of other people—against our interest in certain outward things or the sentiments we happen to associate with those things. That interest, those sentiments, are more sacred to us than the blood of our fellow men. To the question of Christ, "Is not the life more than meat, and the body than raiment?" we at one time replied in effect, "My life is, but my neighbour's is not. If he dare to lay hands on the meat or raiment I claim as mine he shall hang." We have got a step or two, though only a step or two, beyond that in our personal relations, but not in our international relations; for the principle of war is exactly the same. How far removed are most of us who call ourselves Christians from the temper of those disciples of Christ in the early Church whom the author of the Epistle to the Hebrews urged not to cast away the boldness and endurance which had enabled them to take the spoiling of their worldly goods not only without murderous resentment, but joyfully, knowing that they had "a better possession and an abiding one."

No, whatever else may be open to doubt and questioning, there can be no doubt about this—that the more lightly we are able to hold all material possessions, the less likely we shall be to fight over them. And, it may be added, the more we shall really enjoy them and see in them tokens of our Father's bounty to all His children.—Yours, etc.,

DAWSON ROGERS.

[This correspondence must now cease.]



## DR. GUSTAVE GELEY AND HIS WORK.

BY STANLEY DE BRATH.

As an intimate friend, and, to some small extent, a sharer in his work, I wish to bear my testimony to his memory, but these are not the mere panegyrics of a friend, *de mortuis nil nisi bonum*, and so forth. His good will went far beyond his own immediate circle. I could give many instances of its extension to strangers and even to enemies of the studies to which he devoted his life.

While I was enjoying the hospitality of Madame Geley and himself, who both treated me as friend of the family, it happened that a young German engineer came to fit up some electrical apparatus in the laboratory. French people find it difficult to forget the confiscation and disablement of textile machinery, the deliberate devastation of the invaded provinces, and especially the deportation of women and girls to Germany, to say nothing of the evasion of reparations, so Germans are not exactly popular in Paris. The young man was coldly received at the hotel, and Dr. and Madame Geley, hearing his complaints, invited him to take all his meals at their table and treated him with every consideration. It is refreshing in these days when there are so many who show their charity by forgiving the injuries done to others, to find those who can forgive injuries done to themselves!

He gave up great popularity and excellent prospects by not returning to his medical practice at Annecy when released from his military duties; accepting instead the directorship of the International Metapsychic Institute. He entered on this work well knowing that it would entail great labour and would arouse the unreasoning hostility of those who hate to have their opinions disturbed by new facts; but feeling the great import of the psychic factor in biology, and also that in the supernormal facts lies the solution of many philosophical problems that confront the present age, he undertook it and put his whole energies into it.

Proof and analysis are the work of Science; construction and synthesis are the task of Philosophy, and to this latter he was temperamentally inclined. The work of the Institute was directed by him (1) To the testing of alleged phenomena, and (2) To experimental analysis of their proximate causes. The philosophical deductions are his own.

In the experimental work he was assisted personally by Professor Charles Richet, who, convinced by thirty years' experience of the reality of the metapsychic facts, did not hesitate to give the weight of his name and reputation to these new aspects of scientific truth. Many of their joint experiments are mentioned in Richet's "*Traité de Métapsychique*" (translated as "*Thirty Years of Psychical Research*"), and are fully detailed in Geley's new work, "*Ectoplasme et Clairvoyance*," which has not yet found an English publisher, though its full laboratory detail will make it a standard book of reference.

As in the cases of Sir William Crookes and Dr. Alfred Russel Wallace, the verification of the new facts was received with acute interest by a few open-minded men of science who saw that the flashlight photographs published in the *Revue* were undeniable evidence of reality, and by others with a storm of abuse and calumny.

It is a curious and melancholy reflection that from Copernicus to Pasteur there has been no discovery conflicting with received opinions that has not been received with determined hostility by the very men whose special duty is the recognition of truth. The attitude of the theologians of Padua, who refused even to look through Galileo's telescope, is faithfully reproduced in these days by certain priests of "science."

The virulence of opponents knew no bounds of

decency. Geley was actually accused of falsifying the photographs. Afraid to attack a man so highly placed as Richet, they ignored his joint responsibility for some of the more important experiments at the Institute, and concentrated their venom on its Director. With an acerbity that recalls the attacks by ecclesiastics on the Copernican astronomy (attacks in which Catholics and Reformers had an equal share) they assailed not only his scientific acumen, but his personal integrity.

In 1919 he published the work by which he is best known, "*De l'Inconscient au Conscient*" (translated as "*From the Unconscious to the Conscious*," Collins), two editions of which were immediately absorbed in France. The value of this work is as yet only recognised by the few. Most men of science have the analytical habit of mind that proceeds from the simple to the complex. This, when combined with experiment, is unquestionably the most fruitful method; it has given us the fundamental facts of all sciences, but it is not favourable to broad generalisations—it is not philosophical; and the great defect of most modern "philosophies" is that they are founded in some one or two groups of scientific fact only. Indeed "science" might be defined as "the study of proximate causes"; the study of proximate causes leads naturally to specialisms; and human limitations almost invariably cause the specialist to be ill-informed on any subject but his own.

Geley was one of the few men of science who are capable of approaching new facts without pre-judging them. Patient in investigation, sceptical by disposition and training, but fearless when convinced, and, above all, able to synthesise, he showed that a study of elementary phenomena, however profound, could never lead to a clear view of the whole; so that from the philosophic point of view, the study of the higher phenomena is of capital importance.

It is now universally admitted by physicists that all change—chemical, electrical, molecular, or mechanical—is produced by the transfer or transformation of energy. Sir Oliver Lodge and other distinguished physicists have shown that the ether plays a primary part in such transformations. The new Physics of the Atom even leads to the inference that Matter itself, being always an aggregation of molecules, may be essentially an aggregation of atomic energies.

(To be continued.)

## SCIENCE AND THE SEANCE.

The radical mistake which Science has made in investigating the subject is that it has never troubled to grasp the fact that it is not the medium who is producing the phenomena. It has always treated him as if he were a conjurer, and said, "Do this or do that," failing to understand that little or nothing comes from him, but all, or nearly all, comes through him. I say, "nearly" all, for I believe that some simple phenomena, such as the rap, can, within limits, be produced by the medium's own will.

It is this false view of Science which has prevented sceptics from realising that a gentle and receptive state of mind on the part of the sitters, and an easy natural atmosphere for the medium, are absolutely essential in order to produce harmony with the outside forces.

If in the greatest of all séances, that of the upper room on the day of Pentecost, an aggressive sceptic had insisted upon test conditions of his own foolish devising, where would the rushing wind and the tongues of fire have been? "All with one accord," says the writer of the Acts of the Apostles, and that is the essential condition. I have sat with saintly people, and I, too, have felt the rushing wind, seen the flickering tongues and heard the great voice, but how could such results come where harmony did not reign?

That is the radical mistake which Science has made. Men know well that even in her own coarse, material work the presence of a scrap of metal may upset the whole balance of a great magnetic installation, and yet they will not take the word of those, who are in a position to speak from experience, that a psychic condition may upset a psychic experiment.

—From "Memories and Adventures," by  
SIR ARTHUR CONAN DOYLE.



JOHN NEVIL MASKELYNE AS A  
BELIEVER IN THE OCCULT.

By HARRY PRICE.

A propos of my articles on the attitude of the Maskelyne family to Spiritualistic phenomena and psychical research generally, Mr. C. J. Palmer, of Ipswich, reminds me of the fact that the late John Nevil Maskelyne (father of Mr. Nevil Maskelyne, who died so suddenly on the 22nd ult.), did actually believe in the existence of "forces," which we—for want of a better term—describe as extra-normal. A representative of the "Pall Mall Gazette" called upon the great magician and the following interview was published in that paper on April 25th, 1885:—

## TABLE TURNING AN ACKNOWLEDGED FACT.

"You said, a short time ago, that you had become converted about something. What was that?" "Table-turning." "What, Mr. Maskelyne! do you really—?" "Yes, I do. Most emphatically, and I think that is sufficient proof of my unprejudiced mind. After my twenty years' experience in investigating Spiritualism I have never seen anything take place which I could not reproduce and account for, except the gyrations of a table upon two occasions. On one of these, without the presence of a medium, by myself and a few friends, we produced movements of the table (a heavy one), which we could not accomplish afterwards by exerting all the muscular force at our command. I am satisfied that there was no trickery here, and equally so that the scientific explanation given by Faraday does not in the slightest degree account for the phenomenon. I believe, in my own mind, that it must have been some psychic or nerve force which passed from our own bodies and neutralised the laws of gravitation; that is a matter, however, I leave to the scientists to determine. But because I cannot find a satisfactory solution of the phenomenon, I am not going to accept the Spiritualists' idiotically childish explanation that it was my grandfather's spirit which got under the table and hoisted it up for his own and my delectation!"

"And now, may I ask if you will explain to me any of your own little mysteries?" "Eh? Oh!—I'm really very sorry—important appointment—I'm going to publish the whole of my mysteries in book form in a few years' time, for the benefit of the professional mediums and to teach them their business, and—I'll send you a copy. Good morning!" And he was gone.

The fact that the original Maskelyne was of the opinion that some of us possess a force capable of "neutralising the laws of gravitation" is a startling admission from a man who never lost an opportunity of ridiculing everything of an alleged psychic nature.

If Mr. Maskelyne and his friends were able to produce the "gyrations of a table" without trickery, is it any more wonderful that a person endowed with highly-developed psychic faculties (in other words, a medium) can also produce movements of a table, or produce lights, or materialisations, or any of the various forms of telekinesis? Certainly not!

We have seen from the foregoing that Mr. Maskelyne publicly declared his belief in the reality of physical phenomena. No less interesting is his account of an incident which occurred to him in his early youth and which created such an impression upon him that at the age of seventy (when he relates his experience) no details of the story have been forgotten.

In the year 1909, the Editor of the "Strand Magazine" invited a number of eminent people to put on record their more interesting "Reminiscences." The following is taken from Mr. J. N. Maskelyne's contribution:—

Of my early boyhood experiences one in particular stands out most vividly. Bathing in a canal one day I was carried out of my depth, and after the usual period of struggling I was drowned, and, saving my subsequent resuscitation, I was, to all intents and purposes, as dead as cold mutton or the proverbial door-nail. Of course, this particular incident happened a very long time ago, but I may say that, so far as my memory carries, drowning is far from an unpleasant death. After the first few seconds, after the first wild struggles for breath, it is quite painless, and, although there is a popular theory that all the past events of his life muster together and crowd in Indian file through a drowning man's brain, I am compelled to admit that, as far as I am concerned, it assuredly was not the case that all the events of my life presented themselves to me.

One thing, however, did appear to my mental vision, and as clearly outlined as though it were actually before my eyes. That was the image of my mother engaged upon her household duties. On returning home I was intensely astonished to find that she also had experienced

a strong feeling that all was not well with me at the actual moment when I was so near death. I need scarcely say that there are numerous records of similar occurrences in which a natural influence appears to be exercised between mind and mind; though whether or not it may be possible to establish any physical law bearing upon the subject I cannot say. But, to me, this mental action during times of stress and danger—call it telepathy, or what you will—remains an indisputable fact which no amount of reasoning can explain away. [The italics are mine.]

So it is very apparent that the *doyen* of British magic was convinced of the reality of both physical and mental phenomena; and I earnestly commend the great Master's "confession" to every magician who scoffs at all phenomena as being "due to trickery."

I have no knowledge that the late Mr. Nevil Maskelyne shared his father's belief in the occult; but, as a writer in the "Daily Express" aptly remarks, in referring to the death of the illusionist: "The great magician who spent a large part of his life on this poor planet in honest faking of the supernatural may now learn, perhaps, the secrets he could then only pretend to have divined."

THE "SCIENTIFIC AMERICAN"  
INVESTIGATION.

A NOTE BY "LIEUTENANT-COLONEL."

A change has come over the scene in the Psychic Investigation by the "Scientific American" Committee. The August number of this paper contained glowing accounts of the results obtained, and as far as was evident, the judges were almost unanimously in favour of the medium. Knowing the record of the magazine in this subject, one had every reason to assume that an unbiassed test had been carried out, and that this paper was going to speak as fearlessly in favour of an honest medium, as it had previously done in exposure of those it had deemed dishonest.

But the "dead hand" appeared on the scene, which always seems to strike terror into the conventional journalistic mind; rumours appeared, coupled with the name of a man who is inveterately inimical to powers which he cannot emulate, and who tries to "kill with his mouth" what he cannot destroy by evidence.

The September number of the magazine appeared without the usual article on the subject, not even a comment, or explanation, and readers wondered what had happened.

In the latest issue of the "Scientific American" we get the explanation, or part of the explanation, as much as it is politic to make public. It appears that some of the judges were too honest; they had stated what they believed, and even dared to allow the public to know it. But now the cautious journalist came in. "The Judges" had not decided. No matter whether fifty, sixty, or even eighty per cent were of a certain opinion, that opinion was purely personal, the decision must be unanimous to count.

Under such conditions it is interesting to study the composition of the Committee, and what probability, even possibility there is of a unanimous decision ever being reached, unless that decision were inimical to the medium.

The names of most of the Committee are well-known as cautious investigators, who were not likely to give anything away on the score of possible fraud, and it must have been a series of remarkable results to arouse enthusiasm, while experience has shown them to be very cautious in expressing an opinion, either for or against.

On the other hand there is one member of the Committee whose opinions are also well-known, for has he not expressed them in a book of many pages, not one of which contains a favourable word on mediums, whatever their record; in fact it can justly be said that he has done his best to damn them, even by hearsay, when no other means were available?

And this is a committee which has to reach unanimity before a decision can be given in favour of the medium's powers! A court which contains a judge who has given an *a priori* judgment, and then sits to decide on the verdict.

It is even worse, for if a favourable verdict were given, not only would this judge have to eat his own words, but he would have to give a decision against his own personal advantage.

The only hope now appears to be in some of the judges insisting on giving a "minority" verdict, and we can only trust that the "minority" will be numerically a majority, although it would be too much to expect their opinion to count against that of the only man who can explain "how it is done."



## DR. GUSTAVE GELEY AND HIS WORK.

BY STANLEY DE BRATH.

As an intimate friend, and, to some small extent, a sharer in his work, I wish to bear my testimony to his memory, but these are not the mere panegyrics of a friend, *de mortuis nil nisi bonum*, and so forth. His good will went far beyond his own immediate circle. I could give many instances of its extension to strangers and even to enemies of the studies to which he devoted his life.

While I was enjoying the hospitality of Madame Geley and himself, who both treated me as friend of the family, it happened that a young German engineer came to fit up some electrical apparatus in the laboratory. French people find it difficult to forget the confiscation and disablement of textile machinery, the deliberate devastation of the invaded provinces, and especially the deportation of women and girls to Germany, to say nothing of the evasion of reparations, so Germans are not exactly popular in Paris. The young man was coldly received at the hotel, and Dr. and Madame Geley, hearing his complaints, invited him to take all his meals at their table and treated him with every consideration. It is refreshing in these days when there are so many who show their charity by forgiving the injuries done to others, to find those who can forgive injuries done to themselves!

He gave up great popularity and excellent prospects by not returning to his medical practice at Annecy when released from his military duties; accepting instead the directorship of the International Metapsychic Institute. He entered on this work well knowing that it would entail great labour and would arouse the unreasoning hostility of those who hate to have their opinions disturbed by new facts; but feeling the great import of the psychic factor in biology, and also that in the supernormal facts lies the solution of many philosophical problems that confront the present age, he undertook it and put his whole energies into it.

Proof and analysis are the work of Science; construction and synthesis are the task of Philosophy, and to this latter he was temperamentally inclined. The work of the Institute was directed by him (1) To the testing of alleged phenomena, and (2) To experimental analysis of their proximate causes. The philosophical deductions are his own.

In the experimental work he was assisted personally by Professor Charles Richet, who, convinced by thirty years' experience of the reality of the metapsychic facts, did not hesitate to give the weight of his name and reputation to these new aspects of scientific truth. Many of their joint experiments are mentioned in Richet's "*Traité de Métapsychique*" (translated as "*Thirty Years of Psychical Research*"), and are fully detailed in Geley's new work, "*Ectoplasme et Clairvoyance*," which has not yet found an English publisher, though its full laboratory detail will make it a standard book of reference.

As in the cases of Sir William Crookes and Dr. Alfred Russel Wallace, the verification of the new facts was received with acute interest by a few open-minded men of science who saw that the flashlight photographs published in the *Revue* were undeniable evidence of reality, and by others with a storm of abuse and calumny.

It is a curious and melancholy reflection that from Copernicus to Pasteur there has been no discovery conflicting with received opinions that has not been received with determined hostility by the very men whose special duty is the recognition of truth. The attitude of the theologians of Padua, who refused even to look through Galileo's telescope, is faithfully reproduced in these days by certain priests of "science."

The virulence of opponents knew no bounds of

decency. Geley was actually accused of falsifying the photographs. Afraid to attack a man so highly placed as Richet, they ignored his joint responsibility for some of the more important experiments at the Institute, and concentrated their venom on the Director. With an acerbity that recalls the attacks by ecclesiastics on the Copernican astronomy (attacks in which Catholics and Reformers had an equal share) they assailed not only his scientific acumen, but his personal integrity.

In 1919 he published the work by which he is best known, "*De l'Inconscient au Conscient*" (translated as "*From the Unconscious to the Conscious*," Collins), two editions of which were immediately absorbed in France. The value of this work is as yet only recognised by the few. Most men of science have the analytical habit of mind that proceeds from the simple to the complex. This, when combined with experiment, is unquestionably the most fruitful method; it has given us the fundamental facts of all sciences, but it is not favourable to broad generalisations—it is not philosophical; and the great defect of most modern "philosophies" is that they are founded in some case or two groups of scientific fact only. Indeed "science" might be defined as "the study of proximate causes"; the study of proximate causes leads naturally to specialisms; and human limitations almost invariably cause the specialist to be ill-informed on any subject but his own.

Geley was one of the few men of science who are capable of approaching new facts without pre-judging them. Patient in investigation, sceptical by disposition and training, but fearless when convinced, and above all, able to synthetise, he showed that a study of elementary phenomena, however profound, could never lead to a clear view of the whole; so that from the philosophic point of view, the study of the higher phenomena is of capital importance.

It is now universally admitted by physicists that all change—chemical, electrical, molecular, or mechanical—is produced by the transfer or transmutation of energy. Sir Oliver Lodge and other distinguished physicists have shown that the ether plays a primary part in such transformations. The new Physics of the Atom even leads to the inference that Matter itself, being always an aggregation of molecules, may be essentially an aggregation of atomic energies.

(To be continued.)

## SCIENCE AND THE SEANCE.

The radical mistake which Science has made in investigating the subject is that it has never troubled to grasp the fact that it is not the medium who is producing the phenomena. It has always treated him as if he were a conjurer, and said, "Do this or do that," failing to understand that little or nothing comes from him, but all, or nearly all, comes through him. I say, "nearly" all, for I believe that some simple phenomena, such as the rap, can, within limits, be produced by the medium's own will.

It is this false view of Science which has prevented sceptics from realising that a gentle and receptive state of mind on the part of the sitters, and an easy natural atmosphere for the medium, are absolutely essential in order to produce harmony with the outside forces.

If in the greatest of all séances, that of the upper room on the day of Pentecost, an aggressive sceptic had insisted upon test conditions of his own foolish devising, what would the rushing wind and the tongues of fire have been? "All with one accord," says the writer of the Acts of the Apostles, and that is the essential condition. I have seen the flickering tongues and heard the great voice, but how could such results come where harmony did not exist?

That is the radical mistake which Science has made. Men know well that even in her own coarse, material world the presence of a scrap of metal may upset the whole balance of a great magnetic installation, and yet they will not take the word of those, who are in a position to speak from experience, that a psychic condition may upset a psychic experiment.

—From "Memories and Adventures," by  
SIR ARTHUR CONAN DOYLE.



JOHN NEVIL MASKELYNE AS A  
BELIEVER IN THE OCCULT.

BY HARRY PRICE.

A *propos* of my articles on the attitude of the Maskelyne family to Spiritualistic phenomena and psychical research generally, Mr. C. J. Palmer, of Ipswich, reminds me of the fact that the late John Nevil Maskelyne (father of Mr. Nevil Maskelyne, who died so suddenly on the 22nd ult.), did actually believe in the existence of "forces," which we—for want of a better term—describe as extra-normal. A representative of the "Pall Mall Gazette" called upon the great magician and the following interview was published in that paper on April 25th, 1885:—

## TABLE TURNING AN ACKNOWLEDGED FACT.

"You said, a short time ago, that you had become converted about something. What was that?" "Table-turning." "What, Mr. Maskelyne! do you really—?" "Yes, I do. Most emphatically, and I think that is sufficient proof of my unprejudiced mind. After my twenty years' experience in investigating Spiritualism I have never seen anything take place which I could not reproduce and account for, except the gyrations of a table upon two occasions. On one of these, without the presence of a medium, by myself and a few friends, we produced movements of the table (a heavy one), which we could not accomplish afterwards by exerting all the muscular force at our command. I am satisfied that there was no trickery here, and equally so that the scientific explanation given by Faraday does not in the slightest degree account for the phenomenon. I believe, in my own mind, that it must have been some psychic or nerve force which passed from our own bodies and neutralised the laws of gravitation; that is a matter, however, I leave to the scientists to determine. But because I cannot find a satisfactory solution of the phenomenon, I am not going to accept the Spiritualists' idiotically childish explanation that it was my grandfather's spirit which got under the table and hoisted it up for his own and my delectation!"

"And now, may I ask if you will explain to me any of your own little mysteries?" "Eh? Oh!—I'm really very sorry—important appointment—I'm going to publish the whole of my mysteries in book form in a few years' time, for the benefit of the professional mediums and to teach them their business, and—I'll send you a copy. Good morning!" And he was gone.

The fact that the original Maskelyne was of the opinion that some of us possess a force capable of "neutralising the laws of gravitation" is a startling admission from a man who never lost an opportunity of ridiculing everything of an alleged psychic nature.

If Mr. Maskelyne and his friends were able to produce the "gyrations of a table" without trickery, is it any more wonderful that a person endowed with highly-developed psychic faculties (in other words, a medium) can also produce movements of a table, or produce lights, or materialisations, or any of the various forms of telekinesis? Certainly not!

We have seen from the foregoing that Mr. Maskelyne publicly declared his belief in the reality of physical phenomena. No less interesting is his account of an incident which occurred to him in his early youth and which created such an impression upon him that at the age of seventy (when he relates his experience) no details of the story have been forgotten.

In the year 1909, the Editor of the "Strand Magazine" invited a number of eminent people to put on record their more interesting "Reminiscences." The following is taken from Mr. J. N. Maskelyne's contribution:—

Of my early boyhood experiences one in particular stands out most vividly. Bathing in a canal one day I was carried out of my depth, and after the usual period of struggling I was drowned, and, saving my subsequent resuscitation, I was, to all intents and purposes, as dead as cold mutton or the proverbial door-nail. Of course, this particular incident happened a very long time ago, but I may say that, so far as my memory carries, drowning is far from an unpleasant death. After the first few seconds, after the first wild struggles for breath, it is quite painless, and, although there is a popular theory that all the past events of his life muster together and crowd in Indian file through a drowning man's brain, I am compelled to admit that, as far as I am concerned, it assuredly was not the case that all the events of my life presented themselves to me.

One thing, however, did appear to my mental vision, and as clearly outlined as though it were actually before my eyes. That was the image of my mother engaged upon her household duties. On returning home I was intensely astonished to find that she also had experienced

a strong feeling that all was not well with me at the actual moment when I was so near death. I need scarcely say that there are numerous records of similar occurrences in which a natural influence appears to be exercised between mind and mind; though whether or not it may be possible to establish any physical law bearing upon the subject I cannot say. But, to me, this mental action during times of stress and danger—call it telepathy, or what you will—remains an indisputable fact which no amount of reasoning can explain away. [The italics are mine.]

So it is very apparent that the *doyen* of British magic was convinced of the reality of both physical and mental phenomena; and I earnestly commend the great Master's "confession" to every magician who scoffs at all phenomena as being "due to trickery."

I have no knowledge that the late Mr. Nevil Maskelyne shared his father's belief in the occult; but, as a writer in the "Daily Express" aptly remarks, in referring to the death of the illusionist: "The great magician who spent a large part of his life on this poor planet in honest faking of the supernatural may now learn, perhaps, the secrets he could then only pretend to have divined."

THE "SCIENTIFIC AMERICAN"  
INVESTIGATION.

A NOTE BY "LIEUTENANT-COLONEL."

A change has come over the scene in the Psychic Investigation by the "Scientific American" Committee. The August number of this paper contained glowing accounts of the results obtained, and as far as was evident, the judges were almost unanimously in favour of the medium. Knowing the record of the magazine in this subject, one had every reason to assume that an unbiassed test had been carried out, and that this paper was going to speak as fearlessly in favour of an honest medium, as it had previously done in exposure of those it had deemed dishonest.

But the "dead hand" appeared on the scene, which always seems to strike terror into the conventional journalistic mind; rumours appeared, coupled with the name of a man who is inveterately inimical to powers which he cannot emulate, and who tries to "kill with his mouth" what he cannot destroy by evidence.

The September number of the magazine appeared without the usual article on the subject, not even a comment, or explanation, and readers wondered what had happened.

In the latest issue of the "Scientific American" we get the explanation, or part of the explanation, as much as it is politic to make public. It appears that some of the judges were too honest; they had stated what they believed, and even dared to allow the public to know it. But now the cautious journalist came in. "The Judges" had not decided. No matter whether fifty, sixty, or even eighty per cent were of a certain opinion, that opinion was purely personal, the decision must be unanimous to count.

Under such conditions it is interesting to study the composition of the Committee, and what probability, even possibility there is of a unanimous decision ever being reached, unless that decision were inimical to the medium.

The names of most of the Committee are well-known as cautious investigators, who were not likely to give anything away on the score of possible fraud, and it must have been a series of remarkable results to arouse enthusiasm, while experience has shown them to be very cautious in expressing an opinion, either for or against.

On the other hand there is one member of the Committee whose opinions are also well-known, for has he not expressed them in a book of many pages, not one of which contains a favourable word on mediums, whatever their record; in fact it can justly be said that he has done his best to damn them, even by hearsay, when no other means were available?

And this is a committee which has to reach unanimity before a decision can be given in favour of the medium's powers! A court which contains a judge who has given an *a priori* judgment, and then sits to decide on the verdict.

It is even worse, for if a favourable verdict were given, not only would this judge have to eat his own words, but he would have to give a decision against his own personal advantage.

The only hope now appears to be in some of the judges insisting on giving a "minority" verdict, and we can only trust that the "minority" will be numerically a majority, although it would be too much to expect their opinion to count against that of the only man who can explain "how it is done."



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## ON BOGIES.

More than once in these pages we have mentioned the idea put forth in the writings of some of the great thinkers, viz., that the human race is still very much in its infancy. Even a war-wasted world may appear in the sight of the great spiritual guardians of humanity as but a brawling nursery. We could take for an illustration of the idea the fact that even those who have grown beyond the fancies of childhood show their childishness by an inveterate belief in bogies, ranging from the faith in devils, of a supernatural kind in the world unseen, to a firm conviction that some secret agencies amongst mankind itself are bent on bringing the world to destruction.

We freely admit that there are abroad in the world to-day many misguided and malevolent people who are capable of great mischief. But in the minds of the panic-stricken there is a tendency to lose the sense of proportion, and to forget that the most menacing foes are only human after all, with human weaknesses and human affections.

None of the most terrible of the bogies of the fear-stricken part of mankind turns out on close investigation to be anything like so diabolical as it is painted. Several thousand years of recorded history prove this. Innumerable times civilisation has been—according to the alarmists—on the point of destruction. Time and again the end of the world has been predicted, and the prophets have been able to point to omens and signs that to the ordinary eye seemed proof positive; but the world has gone on, even after the happening of many terrific disasters.

We are warned of great perils and calamities which are to come shortly on the world. It is wonderful how consistent is the testimony, coming as it does from many quarters and often in strange ways. We have seen some of it and find it curiously impressive. There is much obstinate and malignant resistance to the wave of spiritual energy which is pouring into the world from higher realms. There is much accumulated evil which seems to have almost reached the combustible stage. Dire things may well happen before very long. Earthquakes, tidal waves, great subsidences of the

world's land surface, wars, massacres—all these are within the possibilities.

In a small measure some of them are bound to happen—they belong to that chapter of accidents which is part of the daily history of humanity. Even on however vast a scale they may prevail in the future, even to the fulfilling of the many prophecies abroad to-day, we should not make a "bogey" of the matter. We see nothing to quake about, although we can well imagine that those who have no heritage beyond the visible world may find in the portentous occasion for grave disquiet and in the actual coming of the promised calamity real cause for terror unspeakable.

But all the time, whatever may happen or be about to happen in the world around us, each one of us is under sentence of death. We know not at which moment we may be snatched from this living, breathing world into what for the most people is a Terrible Unknown. Yet ordinarily the man or woman knowing this goes on in a normal kind of way, just as the natives of some actively volcanic regions carry on the business of life with gaiety as though no such peril existed. That is Nature's way. She knows and in a dim way we, her children, know, the Divinity which is at the heart of things.

In truth there are no catastrophes in any final and absolute sense, and the only things which can truly be held in awe are the judgments of the spirit. The tearing of physical veils, the shattering of the structures of mortality—these are small matters compared with those interior calamities which fall upon the soul that has set at defiance the laws of its being. We have been told often enough of those who have passed beyond the flesh to find tortures of remorse compared with which any physical disaster—even the flames of a Calvinistic hell—seemed slight indeed. But even here there is "nothing final and nothing fatal." The soul "drees its weird" and emerges at last, by hard and painful steps, to better things.

When a religious fanatic visited Emerson and drew a lurid picture of the impending destruction of the world by fire, the great philosopher listened with calmness. "I can get on very well without it," he said quietly. That admirably summarises the position of the Spiritualist who has mastered the essence of his truth, knowing that he will survive unharmed the wreck of matter and the crash of worlds—and is no longer a child to be frightened by any of the world's bogies.

## DREAMS.

The golden sun has spent his farewell beams,  
And o'er the earth the creeping dark draws nigh,  
The first lone star of night now faintly gleams—  
A glimmering spark of fire that burns on high.

Objects of time and sense around me stand,  
Ghostly and indistinct; they fade away.  
My soul doth wake, and lo! a mystic land  
Shows thro' the portals of the dying day.

The earth in outward form is but a dream—  
The thought and reflex of my inmost soul.  
A fairy galleon floating down a stream,  
Till dream and dreamer reach the distant goal.

The Lethe that I drank ere life began  
Hath tranced me in a sleep of haunting fears;  
Till in His own good time we see the Plan  
And waken from the stupor of the years.

—F. TAYLOR.

DR. ANNIE BESANT.—On the 1st instant Dr. Annie Besant celebrated her seventy-seventh birthday, and the event is signalled by special articles in "Theosophy," amongst them a deeply interesting one by Mr. Bernard Shaw, who tells the story of his friendship with the great leader of the Theosophical movement, and of his admiration for her work as a tireless labourer for humanity and the greatest orator in Europe. We learn from an editorial that "at seventy-seven she is more vital, more capable of strenuous work, more untiring, younger in every way than the rest of us." It is indeed a wonderful record and we may be permitted to join in the congratulations to Dr. Besant, of whose past addresses the London Spiritualist Alliance retains pleasant recollections.



## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

"The Man in the Street," in the "Daily Sketch," offered some sensible remarks on Fortune Telling the other day in the columns of that journal. Here is an excerpt:—

The mild imposture of professing to see into the future is one of which many persons other than professional fortune-tellers are habitually guilty. Yet official weather prophets are not prosecuted even when they have the nerve to tell us that next summer is going to be worse than the one we haven't had and the 1926 one worse than either, and the politician who cannot see beyond his nose but pretends to be able to see a distant future in which there will be jobs and houses for all is not interfered with. The law reserves its wrath for the man who, instead of demanding £400 a year and a free railway pass in return for his services as a false prophet, is prepared to provide us with "fortunes" at "a bob a nob" or thereabout.

A discussion concerning Spiritualism in the "Bristol Evening News" drew an able letter from Mr. James Corbett, who writes:—

How, under the shining sun, can you discover everything about life within the portals of a human laboratory, circumscribed as it is by all the limitations of human experience and human weakness? What is the good of showing me books written about the brain in 1879 when modern psychical research has confounded some of the deductions made by those authors? It is simply explaining to you, once again, some of the old theories of Archimedes, or Da Vinci, or Gallo concerning a world that has vastly advanced in human discernment.

The human mind is an uncharted continent. It has never been fully explored, and I doubt if it ever will be. Materialism does not explain life, nor the soul, nor the aspirations of the soul. And abstruse diggings into volumes written in 1764 don't help us much, unless to confound us with deeper perplexity.

An article on the Rev. William Stainton Moses ("M.A. Oxon"), by G. Baseden Butt, appears in the October number of the "Occult Review," in which the early history of this medium is given, and the reasons of his entry into Spiritualism. Special mention is made of his writings under the title of "Spirit Teachings," and the account continues:—

But "Spirit Teachings" represents only a small portion of the vast amount of automatic writing delivered through the medium's hand. The entire quantity of Stainton Moses' inspirational writing filled twenty-four notebooks. One of these has unfortunately been lost, but the remaining twenty-three are in the library of the London Spiritualist Alliance, 5, Queen-square, London, where typed copies of their contents are open to inspection by members of the Alliance. These notebooks have even greater interest than the "Spirit Teachings," for they include in detail Stainton Moses' questionings and comments on the script.

Another article in the "Occult Review" is "Inspirational Writings," by Hester Travers Smith. Discussing the origin of this type of communication, the writer queries how much may emanate from the subliminal mind, and suggests that even when the source of the information is external, the nature of the receiving mind is liable to influence the account. She says:—

For direct evidence of survival, it is generally considered essential that no knowledge of any fact connected with the deceased personality should be in the mind of the medium. This is quite as it should be, for here we are dealing with simple facts. In impersonal writing, however, it seems to me that a substratum of knowledge of the subject dealt with emphasises the value of the script. I believe that one of the chief reasons that our results from automatic writing have not been as valuable as they should be, is that automatism is seldom practised by highly educated persons. There should be some material in the mind of the automatist which can be used by the "control"; if we attribute these writings to an external influence, or if we attribute them to the mind alone, in order to reach sufficient exaltation, there must be a structure there already on which the subliminal mind can build.

Writing to the "Morning Post" of the 26th ult., Sir Arthur Conan Doyle refers to the claims made by conjurers

in reference to Spiritualism, and their powers of duplicating spiritualistic phenomena. Regarding the public challenges made by this type of entertainer, he says:—

These thousand pound challenges from conjurers to which your contributor alludes are mere advertisements, without any real meaning whatever. When I was in America last year the famous Houdini proclaimed in similar fashion that he could do anything which a medium had ever done. I at once accepted the challenge and stipulated that he should show me the presentment of a near relative who had passed out of life, and that it should be so clear that I and others who sat beside me could recognise it. I need not say that I heard no more of the challenge.

The "Daily Sketch" of the 30th ult. refers to the Brighton fortune-telling prosecution, under the heading of "Small Game," and ridicules the assertion that this prosecution was undertaken as the result of "public complaints." Dealing with the fiasco of the verdict in this case, the writer says:—

How it came about that Joseph John remained at liberty after having been solemnly sentenced to nine days in gaol is a mystery, but there appears to be a dark suspicion in "psychic" quarters that the constable who told him to run away and play with himself was acting under instructions. If this is so it renders absurdity more absurd. What is the use of a Bench imposing a sentence they are unwilling to see carried into effect? The proper way to save magistrates from the unpleasant necessity of giving ridiculous decisions is for the police to abstain from ridiculous prosecutions. There is something very strange about the enthusiasm with which the police pursue sixpenny seers and half-crown clairvoyants, for I cannot believe in the "public complaints" which are supposed to be a prelude to these prosecutions. The citizen who goes to scoff and remains to spy is an exceedingly rare bird, and I am satisfied that the average person no more desires to hound down these contributors to the gaiety of life than he would wish to take action against a music-hall magician who professes to saw a lady in half but provides instead a bloodless but highly entertaining fraud.

In the "Clarion" of the 3rd inst. Mr. Robert Blatchford devotes a portion of his weekly article to an appreciative reference to the essay on Vibration, by Mr. Arthur Butcher, in *LIGHT* of September 27th. He also expresses his pleasure at seeing in the same issue the report of the address delivered at the Æolian Hall by his old friend Mr. Arthur Rose, and quotes some passages from it. He observes:—

CLARION readers who know Arthur Rose will not need to be told that no statement of his can be regarded as insignificant. As for his present attitude of mind, it is exactly the same as my own . . . So far as I and my friends have fared it seems to be with Spiritualism a case of "Knock and it shall be opened; seek and you shall find."

The Modern Church Congress is arousing much interest in latter day views of Christianity and Religion generally. Some of the comments are very outspoken, especially from the younger generation, and a definite lead is asked for on such questions as eugenics and Spiritualism. An account of one of these meetings in the "Evening Standard" gives the following statement by Mr. Vernier Elwin, son of the late Bishop Elwin:—

Instead of telling youth about meaningless controversies of his ancestors they should be told whether or no they are to join up in the next war, what is to be their attitude to eugenics, and what they are to say to the new psychology, Spiritualism, the findings of comparative religion, and the New Thought movement. A shield of faith forged in the nineties will not be much use against the fiery darts of the Evil One fitted with the later improvements of 1924. "Youth turns in its crisis to the Church," said Mr. Elwin. "In spite of much superficial criticism and a distrust of organised devotion, there is a new and, I fancy, almost unprecedented sense of and reverence for religion."

Writing in the "Daily Express" of the 4th inst. on the theme "You and I are in Prison," Mr. James Douglas, the Editor of the "Sunday Express," remarks:—

I suddenly saw a vision of the earth as a little prison into which we all enter at birth and out of which we all escape at death. . . . In our little prison we are all serving life-sentences. Some of the sentences are short. Others are long. Death alone can open the prison doors. I think we all ought to prepare ourselves for our discharge. I believe there is a life outside the portals of our prison, and that it is a nobler life than ours.

W. W. H.



## RAY'S AND REFLECTIONS.

From a conversation with the "intelligent operator at the other end of the line"—in this case Oscar Wilde—I gathered that his career as "a post-mortem dramatist" is part of a plan which he is appointed to carry out. The remark was addressed to a little group of journalists and theatrical folk, and to me conveyed a profound significance.

It was so clear that when he first burst upon an astonished world, as a spirit communicator, it was part of a scheme to bring home to the public evidence of continued personality. No better selection could have been made than this vivid, colourful and wilful character.

It seemed clear, also, that the literary world need be under no qualms as to the "wholesale competition of dead authors." There is no such danger. On the other hand, those who suppose that they will be relieved of brain-work by having their stories and plays composed for them by spirit agency are doomed to disappointment. But they may reflect, however, that much of the best work given to the world is inspired from the spiritual realm, even when it comes by the normal methods, and not in the more mechanical forms of psychic phenomena.

The Oscar Wilde play, I gather, is not the only one of its kind. I met a dramatist lately who claims to have received a play by psychic means, and its quality has been tested by its having been performed (some years ago) and received by the critics as a play which closely resembled the work of the great (deceased) playwright from whom it is said to have been received. No claims were made for it as a "psychic" play at the time of its production. It is possible that we shall hear more of the matter in future. No doubt there will be the usual squabble over its genuineness as a psychic communication. But if it is a good play—that is the main consideration. As the divine William remarked, "The play's the thing."

As I have before remarked, in psychic investigation, as in other matters, we must "keep in the middle of the road" and avoid the muddy ditch of credulity on one side, and the dry ditch of incredulity on the other.

I did not meet the late Mr. Foot Young until during the closing years of his active work as a healer. He had then practically ceased his labours as a water-diviner or "dowser," his reputation in which tended to eclipse recognition of his other gifts. He was a powerful healer and for some years associated with the Psycho-Therapeutic Society, then at its zenith under the late Mr. George Spriggs.

Although untaught, he produced some pictures of no inconsiderable merit—which work although of the normal type was the outcome of his sensitiveness to inspiration. Some of the pictures decorated his walls and might easily have passed as the productions of a trained artist. Modest and kindly, he was a man of sound judgment and good sense, and one of his interests was astronomy. For some years he made the weather forecasts for the Cardiff Astronomical Society. At the same time he carried on his work in Spiritualism, and was a strong factor in the psychic activities in South Wales. He was an associate of the S.P.R. and always an earnest researcher.

It may surprise "palmists, spiritualists who hold séances, and other people of this kind," to know that "in the eyes of the law they are all 'rogues and vagabonds.'" So remarks a legal authority in an evening paper. I cannot say that I was surprised, for there is a Witchcraft Act as well as a Vagrancy Act, and between them they condemn a large section of the population. But it was an interesting reflection that some of my theatrical friends who are Spiritualists, receive a double dose of obloquy from the law. For the actor, as an actor, is a rogue and a vagabond according to an un repealed statute. If he is a medium or an active Spiritualist he becomes at once a double-dyed rogue in the "eyes of the law." What bleared and purblind eyes they must be!

I was writing in this column a short time ago concerning a discussion of Spiritualism at a social meeting of literary people and the sensible and serious way in which it was discussed. It contrasted favourably with another private gathering I attended some years ago. It consisted of medical men, clergymen and others who desired to debate the question. The discussion was largely random and futile, only a few present knowing anything worth knowing of the subject of the debate. I recall the contribution to the discussion made by the prize idiot of the company, a person with an affected drawl. He said that the phenomena were very disquieting, and remarked how dreadful it would be if our servants occupied themselves with the matter! It made a pleasant contrast to compare the one meeting with the other, for in the company of the men and women of letters the bray of the ass was not heard.

D. G.

## THE DAHLIAS IN HYDE PARK.

A PARABLE OF THE CONFERENCE OF LIVING RELIGIONS.

By THE REV. J. TYSSUL DAVIS.

It's a revelation. One did not realise there could be many sorts. That such a wide diversity of hue and of form could exist within one family. From the "South Pole," with something of the dazzling whiteness of the Polar snow in its lordly petals to a "King Harold," with a tint deeper than the darkest wine, a purple-black. It was a very wet day when I went to them for the comfort of their colour. Exiles from the high sandy plains of Mexico, they sighed in the rain for the warmer region. But many of them would not recognise the homeland. They are creations of this side the water. Mexico sent their forbears to Spain, and from Spain they first came to England as long ago as 1789. The original was a single flower, with a yellow disk and dull scarlet rays, yet from this have come the small "Mars" and the large "Magnet," the canary yellow of one and the phosphorus yellow of another, the pale heliotrope of "Amanda," the resplendent hues of "Dazzle" and "Victory," and all the harlequin stripes of "Conspicua" attractive in orange and cream, and "Holyrood" carrying the contrasted effect still farther. An eloquent witness to the results of co-operation of man and nature, and the actual realisation of creative power in man is seen in "Burbank" enshrining the name of the foremost miracle-makers in horticulture in any age, and displaying a plant which seems to have destroyed the last difference between a dahlia and its Japanese relative, the chrysanthemum. There is hardly a quality in one flower which is not negated in some other. If the "Lucien" pales in its yellow, another blushes all the harder in its "Crimson Glow." If some have worked themselves up in tight balls, others spread themselves loosely. If some carry regularity to the last excess, the "Vixen" revels in irregularity, no two petals being alike. "Scarlet Pom" is compact and hides its heart, but the yellow and pink "Cuckfield Star" recurves its petals in order to display its heart, "wearing it on its sleeve" more effectively. Some are very tall and others are dwarfed. "Pink Gems," and "Little Jims," and "Trixies" are among the pigmies. "Goethe," "Holman Hunt," among the giants. Magnificence resides in "Mrs. Paton," "Agatha" has a very big heart, darkness broods in the heart of "London." One, a nameless one, has a very deep brown centre, and harbours secrecy and mystery. The names, "Pink Pearl," "Charming," show how they won somebody's affection ere they were baptised. "Mary" is here as always in the nursery rhyme, quite, quite contrary, for she is in one case biscuit colour, in another, salmon, and all mixtures of the two. "Our Annie," in her modesty, and "Anita" in her pride, bloom side by side as in the human family. How would Dahl himself, the pupil of Linnæus, whose name is immortalised by this flower, express surprise at "Radium," "Firedragon," "Daydream" and "Pantaloon," "Sunshine" and "Winter Sun," "Love-light" and "Beeswing," "Gloria" and "Union Jack"? "Argos" still spreads its sails and bears us to the fairy lands forlorn. An old-established flower still bears the name of "Johnnie-going-strong," "J. Walker." There are "Princesses" and "Knights" here, and "Khalifs" and "Emperors," and "Presidents" and "Lords" and "Ladies," and meaner folk like the "Geisha" and "Remembrance," and "Prudence" and "Sister Sue." What would Dahl say to "Doon" drawing back its petals to display its heart? and to "Joan" curving hers protectively around it? What would he say to "Charlotte's" fluffy bronze, "Brentwood Show's" scattered petals and "Madame Pompadour's" prim coiffure? Would he be surprised? Is he, rather, surprised? How do we know but that he has had a hand in these creations, that the idea did not first originate with him, and with his spirit-confederates in the Botanical Gardens in Summerland?

But now for my moral. I have been attending a conference of the Living Religions of the Empire all the week, and witnessing an analogy in the spiritual world to the Lancaster Gate Dahlias. All these dahlias, single and double, fancy and show, cactus and peony, all these diversities of colour and form belong to one family. What of the diversities of religion? There are pale yellow, intellectual religions and there are religions of blue and lavender devotion. There are religions of rose—practical benevolence. There are religions of darkling mystery. There are religions of compassion and active service. There are religions of speculation and philosophic profundity. There are religions of occult wisdom. There are religions of creed and books. There are religions of rites and ceremonies. But they are all of one family. They are expressions of human needs. They testify to a thirst for the living God. They are a response to the constant beating of the rays of the sun of Divine Love on the windows of every human soul. They are an answer to God's call to His children. He cries to them, for He needs them. "It is such the Father seeketh." Creeds are many, religions are many, but the Religion of Love is, in every age, among every people, One.



## THE BOOK-MARKER.

Bits from Books, Old and New.

Readers are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in LIGHT. The name of the book and author should be given in each case.

### ETERNAL LIFE.

What, then, do we mean by Eternal Life? Briefly it may be put thus—there is something in every man, call it spirit, soul, a divine spark, or what you will, which even now belongs to another order of reality, and is not to be numbered among the things that go "into that utter passing away from which there is nothing to return." It is possible for a man to discover in himself those things that are most akin to God, and to keep these things at the centre of his being: and it is possible for him to do this here and now, and under the very conditions which seem to us so broken and so unfavourable to high living, and not wait until after death. All of God, and all of the Universe, and all of the powers of human life—these are present with us now, and it is not necessary to postpone real life until after death.—From "Symbolical Masonry," by H. L. HAYWOOD.

### THE LIFE ELYSIAN.

To plan on earth what we will do in Paradise is a thousand times more futile than for a child to boast of the valour of his manhood. The new life is so crowded with overwhelming surprises, so fruitful of charming distractions, so beautifully bewildering with unimagined pleasures, so tender in its diverting sympathies, that even earth's purest conceptions are certain to be shattered and carried away, and the perfect God-design leads us gently forward into the fulness of our unanticipated joy.—From "The Life Elysian," ROBT. JAS. LEES.

### LIFE'S MAGIC KEYS.

Around a pure atom of crystal all the atoms of the element in solution gather, and in like manner one person after another emerged out of the mass, betraying their close affinity to my moods as they were engendered. I met these people seemingly by accident along country roads, or I entered into conversation with strangers and found they were intimates of the spirit. I could prophesy from the uprising of many moods in myself that I, without search, would soon meet people of a certain character, and so I met them. Even inanimate things were under the sway of these affinities. They yielded up to me what they had specially for my eyes. I have glanced in passing at a book left open by someone in a library, and the words first seen thrilled me, for they confirmed a knowledge lately attained in vision. At another time a book taken down idly from a shelf opened at a sentence quoted from a Upanishad, scripture then to me unknown, and this sent my heart flying eastwards because it was the answer to a spiritual problem I had been brooding over an hour before.—From "The Candle of Vision," by A. E.

### A PHANTASM OF THE DYING.

I have been a serious Spiritualist for many years, and, if space allowed, I could write a long chapter on my psychic experiences. I will just give one.

I was intimately acquainted with a late Lord Mayor. One day I was walking along the Royal Hospital Road, opposite the old cemetery. I saw my friend on the opposite side of the road, coming from an opposite direction. I crossed the road to greet him, but to my surprise he took no notice but went on. I turned to watch him, but he had vanished. At that same hour he had died abroad.

I am quite sure that many people who read this narrative will shake their heads and talk about the delusions of second childhood; but as Rochefoucauld wrote: "Les esprits médiocres condamnent d'ordinaire tout ce qui passe leur portée."—From "Sixty Years of a Soldier's Life," by the late MAJOR-GENERAL SIR ALFRED TURNER.

### THE POWER OF PRAYER.

There is not a single instance known in history in which true prayer has not been efficacious. If any man has not obtained that which he asked, it only proves that he did not know how to pray. True prayer does not consist in words, but in actions, and the gods help him who helps himself; but he who expects that the gods should do for him that which he ought to accomplish himself, does not know how to pray, and will be disappointed. Prayer means a rising up in our thoughts and aspirations to our highest ideal, but if we do not ourselves rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility.—From "Magic White and Black," by FRANZ HARTMANN, M.D.

### SPIRITS AKIN TO HUMANITY.

What wonder, then, if the "spirits" be indeed those who have gone from earth-life, that the conversation of most is vapid? What have we, spirits incarnate as we are, to speak of or think of when sport, our neighbour's faults, our own doings, dress, money, houses, lands, party strife (which is not politics), trade and social show shall be stricken clean out of our lives? What interests have we beyond the day? What lasting truth do we love? The one task of quick and "dead" is the service of the Kingdom of God by unselfish help, by wise action, by true art, by right teaching, by prayer. How far are we using it? "Out of the fulness of the heart the mouth speaketh": What is our conversation? Truly the stupidity of some "spirits" should be no bar to our recognising them to be—ourselves!—From "Psychic Philosophy," by STANLEY DE BRATH, M.Inst.C.E.

"Joyous sympathy."

—DAILY EXPRESS.

"A Book of Singular Interest."

—SUNDAY TIMES.

## THE CASE OF LESTER COLTMAN

The bulk of this volume is filled with a series of communications from the spirit of Lester Coltman.

A most entertaining volume, giving food for real thought and cogitation.

By

Lilian Walbrook

HUTCHINSON & CO.

4/6 net.

HUTCHINSON & CO.



### THE REV. G. VALE OWEN ON HIS AMERICAN TOUR.

On Thursday evening, 2nd inst., the REV. G. VALE OWEN addressed the members and friends of the London Spiritualist Alliance, the REV. C. DRAYTON THOMAS occupying the chair. There was a large attendance.

MR. VALE OWEN said that he proposed to give not a lecture but an informal chat, as between fellow-members of the L.S.A. And so his audience was treated to a pleasant narrative (much of which is not at present for publication) relating his adventures and giving his impression of the United States so far as his travels extended, and with particular reference to the position there as regards Spiritualism and Psychical Research. With his daughter who acted as his Secretary, Mr. Vale Owen left Southampton in January of last year, and toured and lectured in nine Eastern States. It was a tour full of interest and instruction for him, for he went out not only as a lecturer but a student.

It was a vein of discourse in which Mr. Vale Owen is seen at his best and his powers of easy narrative, his touches of humorous observation and his shrewd insight into men and things, held his audience keenly attentive throughout. Of his general impression of the position in the United States it was interesting to learn that the Americans are waiting for a lead from the old country. They looked to it for inspiration and ideas concerning the spiritual movement. In his tour he found they were not eager for views and opinions from the lecturers who visited them from other countries. They wanted to hear the testimony of men who could speak from knowledge and could say what they had experienced. This was specially indicated at an important club of journalists at which Mr. Owen was invited to speak and where, when he gave his personal experiences, they listened with rapt interest. They were keen for facts, and it was because he could furnish these that his audience of Pressmen heard him with attention and showed their appreciation. As one of them had remarked, the question for them was not so much "What do you believe?" as "What do you know?"

Mr. Owen had much to say regarding mediums in the United States. He met some mediums who gave him proofs of the finest character, and one of his experiences gave him a new light on the much vexed problem of fraudulent or supposed fraudulent mediumship. In this case it was an instance of the Direct Voice, but the voices were not those of Mr. Vale Owen's friends, and the circumstances were suspicious. But later Mr. Owen learned, through another medium, that the communicators were actually present with the first medium who had received their messages clairaudiently but gave them in such a way herself as to convey the idea that they were actually given by the spirits in the independent voice, which of course was to that extent a deception. Asked why his spirit friends resorted to such a dubious medium, one of them replied that if he (Mr. Owen) knew how exceedingly difficult it was for spirits to communicate at all he would understand why they could not always be too fastidious over the instrument. Mr. Vale Owen said that although that was the explanation given and one that might be justified, he was reluctant to give it his entire assent.

The episode is worth recording here as it bears rather eloquently on some instances of the same kind amongst us in this country.

The address was so packed with interesting anecdotes and descriptions of American Spiritualism that its eventual publication will be eagerly awaited by Mr. Vale Owen's friends and admirers.

An interesting discussion took place at the close of the address, in which the Chairman, Mr. H. J. Osborn (newly returned from a long tour in the United States), Mr. Blackwell, Mrs. Byam, Mrs. Symonds, Mr. Leigh Hunt, Mr. Gadd and others took part.

A cordial resolution of thanks terminated an exceptionally attractive and profitable meeting.

### "LIGHT" AND ITS CAREER.

From Mr. Thomas Tudor Pole (Letchworth):—

As a subscriber to *LIGHT* from its earliest days, I beg to add my appreciation of its new guise, and especially of the recent high character of its contents.

From Mr. E. Wake Cook (Chiswick):—

If not too late I should like to endorse the well-deserved eulogy passed by Sir Oliver Lodge on *LIGHT* and its career. When I remember the high abilities of its earliest Editors, M. A. (Oxon), and Mr. Dawson Rogers, and the splendid tone they gave to *LIGHT*, which drew commendations from all parts of the world, I feared it would be difficult to maintain their exalted standard. But the Fates have been kind to us, and in Mr. David Gow we have an editor who not only maintains the high standards, but tends to raise them.

### THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

#### SLATE WRITING MEDIUMSHIP.

The Members' Meeting at the British College, Holland Park, on Wednesday, September 25th, marked the opening of the Winter Session of the College.

Mrs. St. Clair Stobart, who presided, spoke of the educational facilities provided by the College for the better understanding of the laws governing the phenomena.

The chief interest of the evening was a talk from Mr. Roy Holmyard, of Cincinnati, U.S.A., who has within the last five years, made a close study of the slate-writing mediumship of Mrs. Laura Pruden of that city. Mr. Holmyard has had over one hundred and fifty experiments, and was able to show some of the slates which had been written upon.

Since the medium Slade worked in this country, this particular gift seems to have been in abeyance. In the States one of its principal exponents, P. L. O. Keeler, has been turned inside out, metaphorically speaking, by a lengthy dissection of his slates, by Dr. W. Franklin Prince, in a volume of the "American S.P.R. Proceedings," and Dr. Prince frankly concludes that, by a trick, Keeler produces the whole of the results. Mr. Holmyard, on the other hand, claims that on one occasion at least, writing was received by him at a Keeler sitting inside a closed envelope. Dr. Prince had never sat with Keeler.

Mr. Hewat McKenzie spoke of the difficulties of resemblance in slate-writing, noticed also in voice phenomena. Occasionally the perfect writing of the deceased could be obtained, e.g., the Oscar Wilde Script, just as sometimes the perfect tone of the voice has been heard. But this is rare, and the between stages which are countless, show in varying degrees both in writing and in voice, the characteristics of the soul or psychic body of the medium, duplicating even physical characteristics to the distraction of the investigator.

It was stated that Mrs. Pruden, who is an able woman in her own city, has exercised this gift for forty years.

Sir Arthur Conan Doyle, and Mr. Malcolm Bird of the "Scientific American," had written of Mrs. Pruden's work, and Mr. Holmyard who has been doing his best to bring her to this country, is confident that one day she will come amongst us.

A member of the College who visited Mrs. Pruden three years ago, endorsed Mr. Holmyard's experiences, having herself obtained some remarkable evidence in the course of three experiments.

#### TRANCE DIAGNOSIS AND HEALING.

Mr. George Sharplin, of Derbyshire, has visited the British College during the past week, and has done valuable work in diagnosing and in treating patients.

Mr. Sharplin's pleasant and straightforward manner, and keen interest in his gift are a great asset, and we look to his future with interest.

B.

**PSYCHIC PHOTOGRAPHY.**—We are asked to state that Mrs. Deane is now quite settled in her new abode, 151, Balls Pond Road, N. 1.

We are informed that Mr. and Mrs. Harris-Kay left London on Tuesday last *en route* for California where they will spend the winter, making also a tour of the Western States. Letters should be addressed to care of Mr. J. B. Johnson, 855, North Meringo-avenue, Pasadena, California.

**REV. G. VALE OWEN.**—At the Royal Pavilion, Brighton, on Wednesday, the 15th inst., at 3.30, the Rev. G. Vale Owen will give an address entitled, "How Spirits Communicate." Tickets may be obtained from Lyon and Hall, Ltd., 1, East Street, Brighton, and 22, Church Road, Hove. Reserved seats 2/-, admission 1/- Mr. Alfred Morris will occupy the chair.

We learn that a meeting will be held at Mortimer Hall, Mortimer-street, Regent-street, on Monday, the 13th inst., at eight o'clock, to discuss a scheme for organising a guaranteed audience for the forthcoming production of a mystic play entitled "Fires Divine." Mr. Benrimo, Miss Charlotte Wood, and others will address the meeting. Those who are interested in the matter are cordially invited to be present.

**ARMISTICE SUNDAY: A SERVICE OF REMEMBRANCE.**—A great mass meeting will be held at the Queen's Hall, on Sunday morning, November 9th, under the auspices of the Marylebone Spiritualist Association. Short addresses will be given by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. E. Oaten (Editor of the "Two Worlds"), Mr. Percy Street, Miss Estelle Stead, and other prominent people. The chair will be taken by Mr. George Crago, and Captain F. C. E. Dimmick will officiate at the organ.

**THE LIVERPOOL AND DISTRICT SPIRITUALISTIC INSTITUTE** send us the syllabus of lectures for their twelfth season, 1924-1925. Lectures are given on every Wednesday at 7.45, followed by questions and a discussion. Membership fee is 5/- for the season from October to April, and enquirers are cordially invited. Application should be made to the Hon. Secretary, Mr. F. Hayes, 57, Liddell-road, West Derby.



## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5106.  
Tubes: Holborn—Russell Square  
British Museum.

Monday, Oct. 13th, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.

Mr. Albert T. Taylor.

Tuesday, Oct. 14th, at 3.15 p.m.

Clairvoyance, Public Demonstration.

Members free. Non-Members, 2/-.

Mr. A. Vout Peters.

Wednesday, Oct. 15th, at 4 p.m.

Discussion Class, preceded by tea.

Members, 1/-; Non-Members, 2/-.

Leader: Mr. E. E. Prower.

Wednesday, Oct. 15th, at 7 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. E. A. Cannock.

Thursday, Oct. 16th, at 7 p.m.

The Rev. John Lamond, D.D., contributor to *Light* and for many years Minister of one of the leading churches of Edinburgh.—Joan of Arc and her Voices.

Chair: Mrs. St. Clair Stobart.

Note. On October 30th, a lecture entitled "Spiritualism and Its Critics" by Mr. Dennis Bradley, for whom Mr. Carradoc Evans will take the chair, will be given at the Steinway Hall, Wigmore St., W.1., at 7 p.m. Tickets (ready on Oct. 16th), numbered and reserved, Members 1/-, Non-members 2/-.

### SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

### ADVANTAGES OF MEMBERSHIP.

1. Use of Library, which is one of the finest in existence on Spiritualism and Psychic Science.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

### AIMS OF THE L.S.A.

To help all sincere inquirers to arrive at a realisation of:—

The reality of spirit life, human survival and progression after death.

Spirit communication.

The possibility of obtaining help and counsel from the spiritual world.

The importance of character as affecting the position of the spirit at the death of the body.

The spiritual nature of man and the universe.

### BAZAAR and FETE.

We have to acknowledge, with thanks, the following further donations for the Bazaar and Fete, to be held at the Caxton Hall, Westminster, on May 20th and 21st, 1925, in aid of the Memorial Endowment Fund:

Anon	£2 2 0
Mr. Dennis Bradley	5 5 0
Mrs. H. C. Green	1 1 0
Mrs. Bailie Worthington	30 0 0

### BOOKS THAT WILL HELP YOU.

There is No Death.—By Florence Maryat. Cloth, Post Free, 3/9. (678).

The Progression of Marmaduke.—By Flora More. Cloth, Post Free, 3/9. (3172).

Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

Psychic Philosophy.—By Stanley de Brath, M.Inst.O.E. Cloth, Post Free, 6/- (819).

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6. (242).

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

Some New Evidence for Human Survival.—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

The Witness.—Written down by Jessie Platts. Cloth, Post Free, 5/6.

Self Training.—By H. Ernest Hunt. Cloth, Post Free, 4/10. (2859).

Death and Its Mystery. Before Death.—By Camille Flammarion. Cloth, Post Free, 11/- (3075).

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/- (2802).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192).

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/- (3194).

Haunted Houses.—By Camille Flammarion. Cloth, Post Free, 13/- (3188).

A Book of Auto-Suggestion.—By H. Ernest Hunt. Paper Cover, Post Free, 1/2. (3161).

The Ministry of Angels.—By Mrs. Joy Snell. Post Free, 2/3. (2838).

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).

Hafed, Prince of Persia. His Experiences in Earth-Life and Spirit-Life.—Received through Mr. David Duguid. Cloth, Post Free, 6/6.

Ancient Lights: or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/- (3168).

How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10. (3173).

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/- (2789).

The Healing Power.—By Helen Boulnois. Cloth, Post Free, 1/9 (2830).

Automatic Speaking and Writing: A Study.—By Edward T. Bennett. Post Free, 1/9. (1858).

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/- (2870).

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

The Gift of the Spirit.—By Prentice Mulford. Cloth, Post Free, 5/4. (877).

The Gift of Understanding.—By Prentice Mulford. Cloth, Post Free, 5/4. (2076).

### SPECIAL OFFER.

#### THE NEW REVELATION.

Published at 2/6 net.

#### THE VITAL MESSAGE.

Published at 5/- net.

#### OUR AMERICAN ADVENTURE.

Published at 10/6 net.

#### THE WANDERINGS OF A SPIRITUALIST.

Published at 12/6 net.

The above selection of works by Sir Arthur Conan Doyle is offered complete at 16/- post free.

SEND REMITTANCE WITH ORDER.



## SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—*Limes Hall, Limes Grove.*—October 12th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. F. Kingstone. Wednesday, October 15th, 8.30, Mrs. K. Fillmore.  
**Croydon.**—*Harewood Hall, 96, High-street.*—October 12th, 11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.  
**Camberwell.**—*The Central Hall, High-street, Peckham.*—October 12th, 11, open circle; 6.30, Mrs. Crowder. Wednesday, 7.30, at 55, Station-road.  
**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).**—October 12th, 7, Mr. P. Scholey. October 16th, 8, Mr. and Mrs. Pulham.  
**Shepherd's Bush.**—73, Becklow-road.—October 12th, Harvest Festival, 11, public circle; 7, Mrs. Brownjohn. Thursday, October 16th, 8, Mrs. Holloway.  
**Peckham.**—*Lausanne-road.*—October 12th, 7, Mrs. E. Clements. Thursday, 8.15, Mrs. M. Crowder.  
**Bowes Park.**—*Shaftesbury Hall, adjoining Bowes Park Station (down side).*—October 12th, 11, Mr. F. L. Brown; 3, Lyceum; 7, Mr. Allan Walls.  
**Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).**—October 12th, 11 and 6.30, Mrs. Gladys Davies. Thursday, October 16th, 6.30, Mrs. Gladys Davies.  
**Central.**—144, High Holborn.—October 10th, 7.30, Mrs. M. Golden. October 12th, 7, Mrs. Maunders.  
**St. Paul's Christian Spiritualist Mission.**—5a, Dagnell Park, Selhurst, S.E.—October 12th, 7, Mrs. Hooker. Wednesday, 8, service and clairvoyance.  
**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.**—Minister Rev. J. W. Potter. October 12th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., October 15th, 7 p.m.

**OBITUARY: MRS. ISABELLA BOOT.**—Mrs. Isabella Boot, who resided with her son, Mr. Stanley Boot, at Mount Pleasant, Totland Bay, Isle of Wight, passed peacefully away on Saturday evening last. Spiritualists who attended Wimbledon Spiritualist Church, and, later, Mount Pleasant, will remember her wonderful serenity, her kindness, and fixed faith in the life to come. Mr. Paul Bush, of Wimbledon, kindly proffered his services at the funeral on Tuesday; unfortunately it was impossible to hold other than the Church service, full of Spiritualist expression, however, as containing the glorious words of St. Paul. "The Little Mother," as we affectionately called her, lives ever with us.—W.F.K.R.

**THE REV. C. DRAYTON THOMAS AT ÆOLIAN HALL.**—The Rev. Charles Drayton Thomas, who was the speaker on Sunday evening last, delivered a highly interesting address. After recounting personal experiences of a convincing character as a sample of the evidence for life after death that was being received by Spiritualists in all directions, the speaker asked his hearers to consider the significance of it all. Such communications were providing fresh avenues of knowledge for the elevation of the human race. There would come a time when psychic gifts would once again be placed where Jesus and St. Paul placed them, and that would be very near the head of the list. The address was followed by some excellent clairvoyant descriptions by Mrs. Florence Kingstone.

### SISTER BOLLAND, A.R.R.C.

(Mrs. Harmer.)

Hospital Trained and Certificated. Member of College of Nursing.  
Late Army Nursing Sister.

Healing treatment to all sufferers from  
**ARTHRITIS, RHEUMATISM,**

**NEURITIS, etc.**

also

**HIGH FREQUENCY, VIOLET RAY and VIBRO  
MASSAGE. RADIANT HEAT BATH.**

**Fees Very Moderate. Advice Free.**  
Call, write, or 'phone for appointment.

**117, EDGWARE ROAD, MARBLE ARCH, W. 2.**  
Telephone: Paddington 7669.

### MRS. EMMA MATTHEWS, MAGNETIC LATEST ELECTRICAL TREATMENT.

Rheumatism, Lumbago, Neuritis, Nerve Trouble,  
Infantile Paralysis and Kindred Ailments.

Milmat Institute,  
27, Adam Street,  
Portman Square,  
W. 1.

Patients Visited.

Special Fee for Course  
of Treatment.

**MRS. ANNIE PATTERSON, the well-known Northern**  
Psychic, Clairvoyante and Psychometrist, will be glad to make appointments at her temporary London address, 16, Denbigh Road, Bayswater, W. 11, during the next few weeks; for interviews either at the above address or at the homes of interested enquirers. Garden Parties and At Homes attended.—16, Denbigh Road, Bayswater, W. 11 (near Notting Hill Tube Station).

## NEW PUBLICATIONS RECEIVED.

"The Relation of Modern Spiritualism to Christianity." By Ernest W. Oaten. The "Two Worlds" Publishing Co., Ltd. (3d.)

"Our Summer Holiday." By Elise Emmons.

"Be Peacemakers." By L. Lind-af-Hageby. The A. K. Press, 35, Old Bond-street, W.1. (6d. net.)

"Theosophy." October.

"The Hibbert Journal." October.

"Lyceum Banner." October.

"Crystal Gazing." By Theodore Besterman. Rider and Sons. (5/- net.)

THE COPENHAGEN PSYCHIC SOCIETY are desirous of holding an International Psychic Exhibition in the early spring of next year and desire to appeal to all individuals and societies interested in Spiritualism and Psychic Research to render them any assistance in their power by supplying suitable exhibits. Amongst these might be spirit photographs, pictures, apports, automatic script, direct writings, etc. They would also be glad of pictures, periodicals and publications connected with the movement. All exhibits should be accompanied by a full description of the circumstances under which they were obtained. The Committee would prefer the articles to be given so that they may be exhibited in other towns and afterwards form the nucleus of a psychic museum; but the Committee would undertake to return all exhibits where desired. To insure their safe arrival all such articles should be registered when being forwarded to the Committee. All contributions should be sent to Mr. J. S. Jensen, The Copenhagen Psychic Society (P.O.F.), 21, Studiestrede, Copenhagen, Denmark.

AMONGST the articles in the current "Hibbert Journal" are "Our Debt to the Ancient Wisdom of India" by Edmond Holmes; "The Meaning of Some Ancient Symbols," by the Viscountess Grey of Falldon; and "The Educational Ideas of Robert Owen," by G. D. H. Cole. (Robert Owen, it will be remembered, was the father of Robert Dale Owen, who was one of the pioneers of the Spiritualistic movement.) It is a specially attractive issue and covers a wide range of thought. For some an article of stirring interest will be that entitled, "On the Possibility of Another Great War," by General Sir Reginald Hart, V.C., K.C.B., K.C.V.O.

THE GLASTONBURY SCRIPTS.—Mr. Bligh Bond has published a further addition to "The Glastonbury Scripts" (No. 5) in the form of a pamphlet the subject of which is "How the Grail Appeared to Brother Mathias of Eirenn, and How the Gold Chalice of Glaston was wrought in its Likeness when Brother Petrus received the Signs of Our Lord's Wounds." Received as a prose script it has been put into metrical form by Mr. Bond and as a legend of the Grail should find many eager readers, with its dignified and devotional treatment of a theme that has always lent itself to poetry. The pamphlet, which is published at 1/-, is to be obtained of the Secretary, Abbot's Leigh, Glastonbury.

**Mrs. D. Stanley Harris, F.T.S. (Miss Lilian Walbrook),**  
Authoress of "The Case of Lester Coltman." Psycho-Therapy, Psycho-Analysis, Clairvoyant Diagnosis, Psychometry and Advice. Character Readings.—24, Carlton Vale, Maida Vale, N.W. 1. Phone, Maida Vale 1971; Finchley 1726.

**PERFECTED PLANCHETTE, on Ball Bearings, the**  
most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free. Wevers Bros., Scientific Instrument Makers, 50, Church Rd., Kingdland, London, N.I.

**Lady, 40, desires post in or near London, as Com-**  
panion or companion-housekeeper. Experienced, capable, good cook, or would undertake slight mental or nerve case.—Interview, H.H., c/o "Light," 34, Paternoster Row, E.C. 4.

**Miss Lilian Walbrook (Authoress of "The Case of**  
Lester Coltman"), character delineation, advice on health, etc., Mondays and Thursdays, 11 a.m.-6 p.m., 24, Carlton Vale, Maida Vale, N.W. Phone: Maida Vale, 1971.

**Brighton.—Boarding Establishment. All bedrooms**  
h.&c. water electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace.

**Exmouth, Hulham House. Paying guests received**  
November to March. Central heating, Electric light. Terms moderate. (Apply Mercia.)

**THE BRITISH COLLEGE, 59, Holland Park, has**  
occasional accommodation for visitors from country or abroad. Interested in psychic study. Apply Hon. Sec.

**ROYAL PAVILION, BRIGHTON (The Music Room).**  
Lecture by Rev. G. Vale Owen, "How Spirits Communicate," at 3.30 p.m., doors open at 3.0, Wednesday, October 16th, 1924. Reserved seats 2s. Admission 1s. Chairman: Alfred Morris, Esq. Tickets may be obtained at Lyon and Hall, Ltd., 1, East Street, Brighton, and 22, Church Road, Hove. Arranged by the Brighton Psychic Centre, 116, Western Road, Brighton.

**Energetic young man, requires situation, any**  
capacity, can drive car and do all repairs. Good knowledge of country and all chief firms.—Box 55, c/o "Light," 34, Paternoster Row, E.C. 4.



# LIGHT

## A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2284.—VOL. XLIV. [Registered as] SATURDAY, OCTOBER 18, 1924. [a Newspaper.] PRICE FOURPENCE.

### CONTENTS.

Notes by the Way	647	Sidelights	653
The Story of Willington Mill	648	Decease of Mr. Henry Withall	654
Dr. Gustave Geley and his Work	649	Rays and Reflections	654
Mr. Dennis Bradley exposes New York Seance	650	The Book-Marker	655
The Church and Psychic Phenomena	652	Letters to the Editor	656
		Answers to Correspondents, Society News, etc.	658

### NOTES BY THE WAY.

LIGHT, so low upon earth,  
You send a flash to the sun. . .  
Over the thorns and briers,  
Over the meadows and stiles,  
Over the world to the end of it  
Flash for a million miles.

—TENNYSON.

### A SUBJECTIVE SUBJECT.

We have received from a correspondent a circular which has lately reached him. He tells us he cannot "make much" of it. We only wonder that he could make anything of it at all. It is a fearsome production intended apparently to strike us dumb. It is entitled, "A Serious and Puzzling Question for Spiritualists to Answer." It covers some four pages, so that it is a very long question indeed. We ought to have had notice of it, in the Parliamentary fashion. Put into a few words, the question turns upon the theory that spirits are "concepts"—only that and nothing more. A man visits a medium, let us say, and the medium gets a "concept" of the sitter in which are "perfect living copies of all the humans with whom the sitter had exchanged mutual perception" and the medium in some way comes into touch with these "copies" or "concepts." Indeed, it is all a matter of "concepts" which, before one gets very far into the question, get so inextricably mixed up that the brain reels under it. Wrestling one's way through the intricacies of the theory, it becomes at last borne in on the mind that what the pamphleteer designs to show is that spirits are the "subjective concepts of humans." The only fitting reply, it seems to us, would be another pamphlet (in the same lucid language) contending that "humans" are the "subjective concepts of spirits." We believe we could make out a good case for such a counter-theory. Meanwhile we begin to suspect that the writer of the pamphlet is himself a subjective concept, that the pamphlet itself is also a subjective concept, of a minor kind, and that in addressing the gentle reader of this Note we are only talking as one subjective concept to another.

### A PROPHET AMONG THE ZULUS.

"The Star" of Johannesburg has a long story of a new prophet who has arisen among the Zulus in

the Inanda district, and to whom the natives were flocking for instruction. Shembe is his name, and he is said to have declared that he had heard God's voice in the wilderness urging him to undertake a mission of reform among his people. From a reproduced photograph he appears to be a man of superior endowment, picturesquely dressed in a robe like "a cross between the dress of a Bedouin and a French peasant." A European priest who has seen him at his work says the man is reforming the natives through their own institutions; transforming, for instance, a war dance into a religious festival. The prophet holds nothing material of his own; all the money collected is expended on the purchase of land upon which he settles his followers, who are required to get their living from the ground. There is a settlement called Ekupakamene where a few families are established; but here a thousand people assemble from time to time for purposes of worship and recreation. This prophet possesses the gift of healing. Most of the people there have recovered their health, as in the first century of the Christian era, by the laying on of the prophet's hands, or by touch of his scarf or handkerchief. Asked whether his teaching was the religion for the Bantu, he said: "I do not know." All that he knows is to go here and there, to teach this or that, as "the moya of the Umkulunkulu shows him." A variant of, "He spake as the Spirit moved him."

\* \* \* \*

### THE GRADUAL ADVANCE.

It has been the misfortune of Spiritualism that many of its public expositions have been conducted in circumstances the reverse of dignified. It has suffered from contact with folly and cupidity, and its detractors have made the most of their opportunities of exhibiting it in an unfavourable light. But its issues being immeasurably greater than those of any mechanical discovery, its reality is not to be easily and quickly vindicated. Its time is not yet ripe, but its advance is plainly apparent, gradual though it be. The great things move slowly, and often reveal their approach in ways little suspected by those who watch only for some special manifestation. The life of the world to come is related in essence to the interior life of humanity here, and its light will have dawned in many minds before it gains fulness of expression on the external side of things. But that expression will infallibly arrive sooner or later, and then the intellectual *tabu* will be finally removed. Progressive intelligence will cease to preserve reticence, or trim and equivocate out of deference to ignorance and prejudice. Already many courageous souls have begun to disregard the embargo and to speak out, defiant of consequences. And the more who thus come forward, the more the balance will be changed. Every new voice for the truth will mean one less to the forces of ignorance, apathy and cowardice.



## THE STORY OF WILLINGTON MILL.

## PART II.

By F. E. LEANING.

The dramatic incident which first brought Willington into public notice was the visit to it of a Dr. Edward Drury, of Sunderland, in 1840, when disturbances had been going on for some six years. He had heard of them, and wrote to Mr. Procter for permission to pass one night in the house, accompanied by his dog, which he remarked he had more confidence in than in any three young gentlemen known to him. As the family were going to be absent, permission was given, and by a fortunate coincidence he selected a night on which the owner happened also to have come back on business alone. We thus have two mutually corroborative accounts of what occurred. Dr. Drury arrived in the summer evening without a dog, but with a brace of pistols and a young man, a chemist's assistant, and they were accommodated with seats on the third floor landing. Towards one in the morning the heroic investigator suggested that they could hear the sounds just as well in bed, but his companion, who had been rated as equal to one-third of a good dog, showed himself hardly as good as that, for after declaring that he would not go to bed till daybreak he fell sound asleep within five minutes. The ghost, or one of them, at once seized the opportunity to issue from its cupboard. It was not the white rabbit, or the bald-headed man in heavy boots, but only the woman in grey, but it was too much "entirely" for the doctor. With "a most awful yell" he leaped at it, falling upon his sleeping companion, and was carried downstairs in hysterics.

For the next three hours no supernatural phenomena had much chance of attention, as the victim of shock absorbed it all. Mr. Procter and his old man-servant did all they could, but it was ten days before Dr. Drury was sufficiently himself to write an account of the happening. When he did so, with a marked absence of consideration he permitted it to be published broadcast, first as a pamphlet and afterwards in the "Local Historians' Table Book," published at Newcastle. From thence it found its way into Howitt's "Journal," and Mrs. Crowe's "Night-side of Nature," both of whom corresponded with Mr. Procter on the subject. The incident is without value as throwing any light on the cause of the haunting, but it caused an unusually notable conversion of a sceptic. One suspects a twinkle behind the sober statement of Mr. Joseph Procter, written to his wife within a few hours of his guest's visit, that "E. D. has got a shock he will not soon cast off." It was this same Dr. Drury who was concerned in the curious case of Mary Jobson. Indeed it seems generally to have been a haunted period, and a haunted area as well, for Mr. Procter received many letters which showed similar disturbances to be going on elsewhere. Among them was an older house, about two hundred yards from Willington Mill, where mysterious bell-ringing and other noises took place at long intervals. But the haunting in question was confined to the place and did not follow the family when they removed to North Shields in 1847.

With the reduced household which occupied the house for the next twenty years, the annoyance seems to have become weaker and more intermittent. The foreman and chief clerk provided different human material, no doubt. Yet it was during this period, in 1853, that a strange side-light is thrown upon the ghostly occupants of the mill house. A sweet-faced, dark-haired woman, wife of a pitman in the neighbouring county, was being treated for insomnia by a doctor who was interested in the new "magnetic" method of inducing sleep. The fact that she developed remarkable clairvoyant powers in this state brought the case to the notice of others, and though it had all to be done quietly because Jane was very much afraid of being thought a witch, we have most fortunately fairly full notes taken at the time by educated and responsible persons. They were published long afterwards in the "Proceedings S.P.R." (Vol. VII.). And there is a degree of coincidence between what she saw (clairvoyantly) and what is reported as having been seen actually, which is very striking. She distinguished between Mr. Procter, who it must be remembered was living but absent, and the "vision" which had confronted him, following him up and discovering that he wore a broad-brimmed hat and had certain peculiarities of speech. Coming back to Willington she was puzzled and distressed, but described the animals (cat, monkey, dog, rabbit), a man with flashing eyes, and a white dress, like a surplice, and a woman who had eyes but no sight in them. We hear also of a woman who was "very violent," of one who walked with her hands upon her breast as though in pain, of one who was "all white," and one "as dark as the devil" but wearing a rich silk dress that rustled. None of these fleeting forms, whether one or many, seemed to have any personality, or names or brains or a reason for being there. And then Jane goes on to speak repeatedly of the cellar, of digging there, of finding a way to the sea, and a place of concealment.

Now there were no cellars to the house, but Stead reports that local gossip maintained that there were and that digging had taken place until stopped by Mr. Procter

on the ground that it would endanger the foundation of the mill! As to the way to the sea, which would imply piracy, that is to the last degree unlikely, as Willington Gut is a "sluggish tidal stream" already. It is highly significant that these hearsay tales and surmisings should be reflected in the medium's consciousness, though there is not a word in the Procter records to support them as ever having taken place. A member of the family kept in touch with the after-history of the house for many years after it passed out of their possession (about 1867 or 1868). Just before this, while temporarily let to some neighbours whose mill had been burnt down, the haunting grew bad again; and after the sale, when the mill was being adapted to other purposes, two machinists "spent some restless evenings and unhappy nights" such as had long vexed the earlier tenants. In 1892, the mill was being used as a warehouse, and the house was divided into tenements. There had then been no disturbances for some years, nor have any been reported since. The once pretty house with its walled garden and flowering shrubs, its climbing fruit trees and all its homely dignity, is now an unrecognisable wreck of its former self, thanks to the ghosts, and industrial changes, between them.

Stead tells us that he spent his boyhood within a mile of the Mill, and was in the house as a small boy, when his father's deacon, Mr. Edward Elliott, lived there; though the latter never "saw" anything. He (Mr. Stead) was not born till after the Procter tenancy had expired, and a very few years are enough for a great growth of tradition. No doubt much is attributable to the reminiscences of Mary Young, the maidservant previously referred to; as her son, Robert Davidson, can have had no first-hand knowledge of what happened before his birth. He is evidently, for instance, drawing upon hearsay when he says that the Un-thanks and the Procters took it in turn to occupy the house for periods of four years each, that the floors of the house were taken up, and so on. Stead leans to the tradition also that the pious were special objects of molestation, as for instance, that when an old Quaker gentleman would read in the Bible "the candle began to jump in the candlestick" so that he could not see, and upon his going to prayer "a terrific noise arose in the room," so that not a word could be heard. A converted rabbi was also the object of attentions, and the good deacon, as well as his wife and daughter, had seen nothing, but "had heard plenty." Against this, we must set the peace of the Unthank period, when there was an unbroken time of pious human atmosphere. On the other hand, one recalls the disturbances suffered by the Curé d'Ars. There seems no law of cause and effect about it.

Beside the clairvoyance of "Jane," another attempt was made sixteen years later to discover by psychic means the reason of the haunting. The late Mrs. Everitt and her husband, accompanied by a younger son of Mr. Procter's now grown to manhood, had a sitting when the house was vacant in 1869, but the results were feeble. They went first to a dark pantry at the back of the house, and then to a front room on the ground floor, but the confused tappings led to no information. Mrs. Everitt was told next day by her attendant spirits that the house was not inhabited by wicked influences, but by a low class of very material ones, who were so starved out by the house standing empty that they were "in an almost pitiable condition." The account is given in "Human Nature" for 1869, p. 567. Mr. Procter, in a letter to the "Spiritual Magazine" of 1863, shows that he also was of the opinion that mischievous rather than bad spirits were concerned; and he was evidently impressed by what he had heard of the clairvoyant revelations. And we have here an instructive example of what happens when a statement is re-worded, without the least intention of altering its meaning. Howitt ("History of the Supernatural," Vol. II., p. 439) credits Mr. Procter with saying that "the priest refused to allow the female ghost to confess a deadly crime committed in that spot many years ago." What Mr. Procter said was that the woman wished to confess something but was restrained by the clergyman. But Jane did not speak of either a clergyman (as a Quaker would) or a priest (as a Churchman would); she spoke only of a man with "a white dress on like a surplice," whose eyes flashed "like a tom-cat's—like a tiger's," when digging was supposed to be taking place in the cellar. A white garment does not make a priest, though it often makes a ghost; and though the very mention of such words as "confession" and "crime" suggest what the mind loves in the way of a story, there are no authentic data whatever for it. The scoffers of the day, not to be outdone by the believers, credited Mr. Procter with having discovered the happenings to be all trickery. This, of course, he denied, with the vigilant adhesion to truth for which his sect is noted. And so to this day the famous haunting of Willington Mill remains a mystery.

**SPIRITUALISTS' NATIONAL FUND OF BENEVOLENCE.**—On Sunday, October 19th, the seventeenth annual Sunday collection on behalf of the sick and aged workers of the Spiritualist movement, will be made at all Spiritualist meetings. This Fund (which was started by Mrs. M. H. Wallis in 1894) exists solely for the purpose of assisting those who have worked for the cause of Spiritualism, and who, by reason of sickness and infirmity, are unable to help themselves.



## DR. GUSTAVE GELEY AND HIS WORK.

BY STANLEY DE BRATH.

(Continued from page 638.)

Proceeding on the safe ground of experiment, Geley first set himself the task of establishing the certainty of ectoplasmic "materialisation" from the purely physical point of view. Having done this by months of laboratory experiment (of which a full record is now available in his last book) he then approached the inferences from the philosophical standpoint. He showed that living organisms are not only products of energy like inorganic objects, but of *directed* energy. In other words, there is a Directing Idea which is anterior to the development of each individual organism, and governs its evolution and is also in solidarity with the Cosmic Evolutionary Power. He calls this subconscious energy that forms the body from conception onwards, takes charge of its vital functions, repairs its injuries and maintains it from birth to death—a "dynamo-psychism," meaning an active, concrete, individualised soul-energy as concrete as the electric "current" that energises the live wire. He has shown that this subconscious psychism in man (which may in common language be called "the soul"), when liberated, hypnotically or otherwise, from the control of the cerebral consciousness, can and does exercise powers independent or nearly independent of Time and Space, and has faculties that far transcend the powers of the normal senses. He has thus thrown a clear light on many otherwise inexplicable phenomena of clairvoyance, healing, telepathy and ectoplasmic creation, and has demonstrated quite conclusively that thought is not a mere function of the brain—a notion that makes survival a contradiction in terms. He stated at the Metapsychic Congress (Warsaw, 1923) that these faculties are very strong indirect evidence for survival of bodily death. This philosophy being essentially true, it has always been perceived under one form or another. Plato's intuitional contemplation perceived it as body (*soma*), soul (*psyche*), and spirit (*pneuma*), the latter receiving its vital impulse from the *Logos*—the Divine Reason. Aristotle described the process as an "entelechy"; meaning the completed realisation of directing Energy. These conclusions, adopted by the writer of the prologue to the Fourth Gospel and by St. Paul, are not copied one from another, but are common perceptions of a truth underlying the life-process. The entirely independent Vedanta philosophy of India presents the same ideas under their metaphysical aspect to which St. Paul gives spiritual, and Plato philosophical, expression. Aristotle's was the first attempt to link this concept with Physics. It could not be completed till the modern discovery of Energy as a concrete power known in its electrical, thermal, chemical, mechanical and other manifestations. "Entelechy" involves the realisation of an Idea. Well and good, but, whose idea? It merely states a purposive factor in Nature; it does not explain either its origin or its mechanism.

Geley deduced from data which cannot be epitomised here, that the human organism consists of (a) a material representation; (b) a soul-energy with both physical and mental aspects; and (c) an immanent subconscious Intelligence which is in close union with the vast Immanent Intelligence in Nature. The novelty and distinction of this view is that it is the scientific and experimental confirmation of the essential idea expressed by Plato and implied by Aristotle's entelechy.

This is the main line of Geley's thought. As an evolutionist he fixes his attention on Consciousness, rather than on the organic mechanism by which consciousness is seen to increase from the lowest to the highest forms of terrestrial life. He is here in close agreement with A. R. Wallace, who was led by his study of the supernormal facts to the inference that the primary cause of the Variability without which,

as Darwin fully admitted, neither Adaptation nor Selection could act, is a *psychic* factor. That great biologist showed conclusively in his "World of Life" that Evolution is purposive, being under a Directive Idea manifest by its actual result—"the development of a spiritual being." Now a spiritual being is one possessed of moral and ethical qualities. It is therefore to the development of these higher qualities that we must look as the true course of human evolution. Geley did not call himself a Spiritualist, but he took no part with those who draw strong distinctions between Spiritualism and psychical research.

It is nothing short of amazing, that after the testimony to the reality of supernormal phenomena given by years of careful work in England, France, Italy, Germany and Poland, by skilled experimentalists such as Wallace, Crookes, Lodge, Richet, Geley, Morselli, Bozzano, Zöllner, Schrenck-Notzing and Ochrowski (to name a few only of the leading authorities) some should still be wasting time on discussions whether this or that medium has been guilty of fraud, instead of drawing the inferences so greatly needed at the present juncture. Enough has been thoroughly substantiated to serve as the foundation for the entirely new science that Professor Richet has called Metapsychics, and to enlighten enquiring minds that have neither the time nor the aptitudes for original investigation, but who can see the enormous importance of a foundation in knowledge for spiritual realities which are the essentials of Religion as distinct from theological creeds.

The present social and political troubles of the world are reducible to one simple cause—intellectual progress has far outstripped moral development—so that the vast powers that Science has placed in the hands of mankind are largely used for destruction instead of upbuilding. Preparation for war by land and sea absorbs enormous sums that should be devoted to social betterment; and however necessary this may be in States such as England, France and Italy, who only want security, and see plainly enough that war is as ruinous to victors as to vanquished, it is none the less true that the whole system is due to human disregard of the moral factors of prosperity.

Not only so, but this prostitution of science has engendered a peril that menaces the very existence of Western civilisation. That peril is poison-gas war against manufacturing and business centres.

These diabolical projects will never be exorcised by agreements or any political methods; they can only be averted by general recognition of the true line of human evolution—friendly co-operation leading to the peace that is not merely absence of strife, but harmony between men of good will and obedience to that Directing Idea that is the Will of God.

Nothing will so surely lead to this as conviction of the reality of the soul, its survival, and its self-wrought destiny. That is the reason why William Ewart Gladstone said that Psychical Research is the most important scientific work being done in the world to-day. Of all the pioneers of the new scientific version of a permanent philosophy, Geley was one of the most distinguished and most courageous. He will long be missed, though we hope that only the scene of his activities is changed.

In Roman households when their dear ones died  
Thrice by his name the living called the dead:  
And silence only answering as they cried;  
Illicet! "Go thou then!" the mourners said.

Illicet! illicet! Nos ibimus!  
To that divinest region of the skies,  
Whence with clear sight he sees, knows, pities us,  
We shall attain! Vex not the dead with sighs.

ILICET.

OBITUARY: MRS. G. R. S. MEAD.—We learn with regret of the decease of Mrs. Mead, the wife of Mr. G. R. S. Mead, the Editor of the "Quest," whose name is so well-known in connection with his many erudite books on mystical subjects.



## MR. DENNIS BRADLEY EXPOSES NEW YORK SEANCE.

To the Editor of LIGHT.

SIR,—I had thought, maybe optimistically, that my incontestable evidence in "Towards the Stars"—much of it obtained in the presence of some of the most famous people in England—cleared the mind of any possible doubt as to the genuine mediumistic powers of George Valiantine. But I was mistaken. For a little over a month after my last sitting with Valiantine—a sitting recorded in my book—a charge of trickery is made against him in America. The charge has not been printed in America and has only been hinted at over here; it is circulated by word of mouth in that country and is doing much damage to the cause of Psychic Research.

This is the third time Valiantine has been accused of fraud. The first occasion was when he sat for the "Scientific American" committee, whose unjust finding the editor, Mr. J. Malcolm Bird, was compelled to contradict in his recent letter to LIGHT, when he stated that he had received reports of evidential messages coming through Valiantine's mediumship in a dozen different languages.

The second charge was made in America by Mr. Joseph De Wyckoff in November, 1923. Particulars of this appear in chapter eleven of "Towards the Stars." I do not fancy Mr. De Wyckoff approves of this chapter, because I refuse to credit him with the powers of a Sherlock Holmes. Anyway Mr. De Wyckoff admitted his mistake to me at Claridge's Hotel and immediately cabled to Valiantine to that effect. This cable he confirmed by letter. Moreover, he made a personal apology—again in my presence—to Valiantine on the latter's arrival in London in February, 1924.

The third accusation is an alleged exposure of a sitting in New York reported to Mr. Bird by "one of the props of Spiritualism." This is the séance at which the "prop" is said to have seized Valiantine's trumpet and found it warm and moist. Mr. Bird says:—

Will Mr. Bradley tell us about this sitting or will he leave it to me to find a roundabout path into print for it *via* America?

I pass over the mentality of the scientific investigator who seeks roundabout paths. And properly I should ignore the scientific investigator who comes to a conclusion on an *ex parte* statement.

However, I am in a position to tell Mr. Bird the truth about this New York sitting, which he has mixed into such a sorry mess. And I will make the English public a present of the fact that Mr. Bird's reporter-prop is again Mr. Joseph De Wyckoff.

As I have stated, the séance occurred about a month after Valiantine had left England, and before I tell the ugly, callous story of it, I will try and convey Mr. De Wyckoff's mentality immediately before it.

Mr. De Wyckoff is a very shrewd and able financier. He has a dominating personality and has a great regard for material power. In common with most financial magnates of his calibre, he is accustomed to his own way, and is intolerant of suggestion, criticism and opposition.

At the time, February, 1924, I was conducting a series of experiments with Valiantine at my house, Dorincourt, in Kingston Vale. There were several differences of opinion between Mr. De Wyckoff and me. There was also dissension between Mr. De Wyckoff and his wife at the séances held on February 3rd and 10th, with the result that I refused to continue any further sittings with them unless they agreed to sit separately.

On the Sunday prior to Mr. De Wyckoff's departure to America I introduced to him the subject of a material project in Guiana in which he was interested, and in which the assistance of Valiantine was considered to be essential.

Valiantine, a very simple man and inexperienced in commercial undertakings, had consulted me in the matter. As his services in this project were regarded as indispensable I enquired from Mr. De Wyckoff what recompense he was prepared to make to Valiantine for his time and his efforts. Mr. De Wyckoff disclosed to me his plans, which I regarded, entirely from Valiantine's point of view, as absolutely inadequate. The next day I informed Valiantine of these proposals and strongly advised him not to agree to the undertaking unless Mr. De Wyckoff was prepared to sign an agreement, the rough draft of which I made out for him, giving him equitable terms.

\* \* \* \*

Before leaving England Mr. De Wyckoff suggested that he should arrange for the publication of "Towards the Stars" in America. Although this matter is usually arranged through a literary agent, I agreed with the proposal, feeling that I would thus save time in negotiations.

He cabled me from New York on April 8th, saying that the Century Company were willing to undertake publication. The cable was definite, and I confirmed the matter with Mr. W. Ives Washburn, the London manager of the company, who by a later mail received excellent reports of my book from the New York office.

At this time Mr. De Wyckoff was arranging for the journey to Guiana with Valiantine—this is the journey hinted at in chapter eleven of my book—but acting on my advice, Valiantine presented the draft of the agreement, which he asked Mr. De Wyckoff to sign before setting out on the journey. The agreement was fair and just and equitable, but Mr. De Wyckoff did not receive the proposal very graciously; he eventually signed it, and the signed rough draft is now in my possession.

This represents the relations of the parties chiefly concerned and the psychology of Mr. De Wyckoff and of Valiantine at the date upon which the séance was held at the St. Regis Hotel in New York on April 10th of this year.

Mr. De Wyckoff had told Valiantine that he would like to hold a séance during that evening. So far he had one guest to sit with him and Valiantine. This guest was a Mr. Allan Miller, whom he induced to find two other men. Mr. Miller went into the hotel restaurant and chanced upon two acquaintances whom he persuaded to attend the séance.

Phenomena occurred and spirit voices were manifested. So much so indeed that one of the restaurant guests, after he had got into communication with a spirit purporting to be that of his brother, became so agitated and nervous that he had to ask permission to leave the room. Other manifestations occurred; and, as usual at the séances held through the mediumship of Valiantine, at the end Dr. Barnett, his spirit guide, closed the sitting with a short conversation.

At the finish of Dr. Barnett's address the trumpet had fallen sideways between Valiantine's legs, with the small end against the edge of his chair. In a perfectly natural way Valiantine set the trumpet upright, as I, and many other sitters, have done dozens of times before. As Valiantine was setting the trumpet upright, Mr. De Wyckoff struck a match, and scolded Valiantine for this action. Valiantine, upset and aggrieved, left the Hotel.

It is upon this incident that Mr. De Wyckoff bases his second accusation of fraud against Valiantine.

\* \* \* \*

Valiantine wrote to me the next morning, giving full particulars in a plain and straightforward manner. Mr. Allan Miller gave practically the same account to a Mrs. Rodems, whom I met later in London.

By a strange coincidence, Captain Ben Hicks met one of the restaurant sitters, and he independently confirmed the version of the sitting given by Mr. Miller and Valiantine.

Mr. De Wyckoff himself related the incident exactly as I have described it to my wife, when she was



passing through New York from Los Angeles towards the end of April. Mrs. Bradley dismissed the story as trivial and said that Mr. De Wyckoff appeared to be strangely obsessed in his endeavour to magnify its importance.

Mr. De Wyckoff's attitude towards this matter requires careful analysis, since he is responsible for the widely-circulated and damaging rumours that he had succeeded in discovering Valiantine to be a fraud.

Not the least curious and revealing point about his attitude would appear to be that communicated to me by Mrs. Rodems—who has no interest in psychic matters. She declared to me that Mr. Miller told her that before the sitting Mr. De Wyckoff asked him to attend an experiment, as he was "going to try and catch a fellow out."

If that represents Mr. De Wyckoff's attitude towards Valiantine—with whom he had but recently entered into a commercial agreement—the curious procedure of picking up unknown guests in a hotel restaurant is explicable.

It is significant that Mr. De Wyckoff, who left England on ostensibly friendly terms with me, did not write to me informing me of his "alleged" discovery of fraud in Valiantine. *Why did he not do so?*

I suggest that his attitude towards me and towards Valiantine definitely changed from the moment that Valiantine presented to him the draft of the commercial contract which I had prepared for Valiantine in London.

Let us observe the sequel.

On May 7th I received the following letter from Mr. W. Ives Washburn, the London manager of the Century Company:—

I am compelled to be the bearer of unpleasant news in regard to your book, as I have just received the following cable from New York which reads as follows: "Inform Bradley cannot publish book; explanatory letter follows.—Century."

It is too bad that this should have happened after the encouraging reports that you have had heretofore, but of course until the letter referred to arrives I am not in a position to give you a satisfactory explanation of our action.

In a letter from the Century people which reached me on May 21st the reason given was that it had "been pretty clearly established that Valiantine is responsible for the spirit conversations which took place at his sessions and De Wyckoff is of the opinion at the present time."

I wish to make it perfectly clear that I do not blame the Century Company in any way for their decision. I consider that in view of the grave allegation made by Mr. De Wyckoff, they were absolutely justified in their action.

This, however, I am entitled to demand. Is there any conceivable justification for Mr. De Wyckoff's damaging allegation? He has branded Valiantine as a fraud and has stopped the publication of my book in America, and his action is calculated to cast a slur upon the great mass of evidences of survival collected through Valiantine's mediumship—evidences recorded by me in a work which entailed over a year's intensive and exhaustive study?

Will Mr. De Wyckoff assert in public that Valiantine is a fraud and is responsible for producing and imitating the hundreds of various spirit voices that have manifested themselves during the recorded sittings?

Will he be willing to assert that Valiantine, simple and poorly educated man as he is, speaks cultured and fluent French, German, Spanish, Russian and Italian, and Cardiganshire Welsh? And also that he has the ability to speak with the varied inflections of a man, woman and child?

Does Mr. De Wyckoff seriously presume to damn all this marvellous evidence because of one momentary,

natural and logical action of Valiantine's—the lifting of a fallen trumpet from beside his chair?

If Mr. De Wyckoff is an intelligent student of psychical research he must concede that the evidence obtained through Valiantine would be equally wonderful if no trumpet existed, and if Valiantine spoke with his own normal voice as the usual clairvoyant mediums do.

There is one other point to which I must refer, as it has a scientific importance. Mr. Bird, in his letter in *LIGHT*, says:—

Examination of the trumpet developed the facts that it was quite warm at the point where a human hand would naturally and conveniently grasp it, and that the mouthpiece was damp.

This is exactly what would happen with independent voice phenomena, and by this statement both Mr. De Wyckoff and Mr. Bird expose themselves as inexperienced investigators.

During the last two months I and my wife have developed powerful forms of mediumship, and not only physical phenomena of an unusual and dramatic character have been produced in the presence of several witnesses, but with the use of a trumpet made so luminous that everyone in the room could see it, we have had on several occasions the independent voices of spirits, who gave their names and conversed with the sitters. On September 30th I requested a well-known editor and a scientist to examine the trumpet before the sitting and it was of course perfectly dry. When the sitting closed, I again asked them to examine it, and they found that the inside was moist, for the simple reason that it is necessary for a spirit to materialise the vocal organs and breath in order to produce its voice.

\* \* \* \*

I regard it as imperative to make public the details of the New York séance and to make clear the flimsy basis upon which Mr. De Wyckoff's charge of fraud against Valiantine has been founded.

If Mr. De Wyckoff has anything further to say let him say it in public. He is a frequent visitor to this country and I am lecturing at the Steinway Hall on October 30th and to the Irish Literary Society on November 15th. He can meet me. I am willing to meet him on any platform, in any court, or in the Press. If his opinions are reformed and he does not desire to accept my challenge, it would be gracious of him, if he is a sincere student of psychics, to tender George Valiantine his apology for the damage he may have done.—Yours, etc.,

H. DENNIS BRADLEY.

**NORWICH CIRCLE.**—The Norwich Circle has now changed its name to the Norwich Christian Spiritualist Church, and would appreciate assistance from Spiritualists visiting Norwich or neighbourhood. The President is Mr. H. A. Muskett, of 24, Britannia-road, Norwich.

**MRS. PHILIP CHAMPION DE CRESPIGNY**, whose new novel, "Tangled Evidence," deals with a thrilling murder mystery, is very unlike the conventional conception of a writer of sensational fiction. Tall and slim, with white hair and a prepossessing appearance, her friendly manner endears her to all her acquaintances.—"Daily Mirror."

**MRS. M. H. WALLIS.**—At the Æolian Hall on Sunday evening Mrs. Wallis delivered what is understood to be her last public address, although we hope that this will not be literally the case. Mrs. Wallis has completed fifty years' valuable and devoted work in the Spiritualist movement and we hope to be able to say something regarding her remarkable career as a medium and speaker in a later issue of *LIGHT*.

**HUMAN SURVIVAL.**—There has just been published by Messrs. G. P. Putnam's Sons, Ltd., a new and important book on this subject. It is entitled "Survival," and is a symposium by the following: Sir Oliver Lodge, Stanley De Brath, the Viscountess Grey of Falodon, Professor Camille Flammarion, Sir Edward Marshall Hall, K.C., Sir Arthur Conan Doyle, Miss Felicia R. Scatterd, the Rev. C. Drayton Thomas, J. Arthur Hill, Professor Charles Richet, the Hon. Mrs. Alfred Lyttelton and David Gow (Editor of *LIGHT*). It is edited by Sir James Marchant, K.B.E., LL.D., and the price is 7/6 net.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## THE CHURCH AND PSYCHIC PHENOMENA.

The Lambeth Conference of 1920 appointed a Committee for the consideration of Spiritualism and kindred movements, and as a result of its study of the matter, aided by the evidence given by representatives of the various movements, the Committee, which included many able minds amongst the prelates, gave their approval to a rational investigation of psychic phenomena.

But it seems that in face of these facts some of the more bigoted of the clergy pursue their old tactics of malignant and contemptuous opposition. It would be strange if it were otherwise. When history has finished repeating itself, when humanity, on taking any new departure, is able to break instantaneously away from its old traditions without casting one longing, lingering look behind—then, indeed, a new age of miracles will have dawned!

We must not expect the impossible. The path of progress lies along the road of practical endeavour rather than that of Idealism. The very fact that the road of religious progress is blocked by Bishop Blight, the Rev. Melchizedec Maudle and their like is an evidence of the Church's vitality. It would be an ill world where any new idea, however good, was allowed its way unchecked. It would mean inertia—that apathy which is the sign of decay.

It is true that much of the opposition to Spiritualism is not only ignorant but malicious and unscrupulous. We may deplore that; but nevertheless we would have opposition even at that price. The politicians learned the lesson long ago, and it is a commonplace that to have a good Government you must have a sufficiently strong Opposition. We must have something to push against, if we are to exert energy at all, to keep us fit and to call all our powers into play. That is a mere truism in every walk of life, but it is one which seems to be very slowly learned.

We are content that the enemies of Spiritualism should be angry and impatient at the progress it is

making, but we would not have its defenders fall a victim to the same weaknesses. Let them, while resisting to the utmost, maintain their composure. Some of the attacks made by the *soi-disant* champions of ecclesiasticism are obviously spiteful and vindictive. But the Church expresses some feminine and emotional elements in humanity, and the excesses of these are not always admirable. They are just "pretty Fanny's way," and may be treated accordingly. The excesses of masculinity are brutality and bestiality; the excesses of femininity are spleen and vindictiveness. Ecclesiastical, literary and artistic passions are seldom marked by virility and fairness of mind. Even Science, in the persons of some of its great professors, may show a curious littleness of mind and an intolerance verging on that of the Inquisition.

As to the Church, we strive to see it steadily and see it whole—a great human institution which through all the ages has embodied some of the highest qualities in humanity, mixed with those defects which showed it to be very human in spite of its claims to be divine and sacro-sanct. There will always be a Church, and in the future it will be more united and so of greater value and higher validity. Spiritualism, with its proofs of the reality of a world unseen, a spiritual hierarchy in worlds invisible, will provide it with one of its greatest warrants and with those proofs for the want of which it was lately falling into discredit. We say *will* provide, being assured that we have a truth, and that whether it comes into its own late or soon, it will infallibly triumph in the end.

## TEARS.

*For the lamb which is in the midst of the Throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes.*  
REVELATION vii., 17.

When we breast at day's declining  
Seas that swing from pole to pole,  
And the Silent Shores are shining  
On the vision of the soul—  
All our weakness, all our blindness  
Shall be lit to sweet surprise;  
For shall God in loving kindness  
Wipe the tears from out our eyes.

Tears of anger, tears of sadness,  
Tears that tell a heart's unrest:  
He shall bathe us in His gladness,  
He shall take us to His breast;  
And beside the Living Waters,  
Where the daylight never dies,  
Shall our God to sons and daughters  
Wipe the tears from out our eyes.

On the Shores where naught may perish  
We shall tarry with Him there:  
Hand in hand with those we cherish,  
Face to face with those who care;  
And the keynote of our Being  
Shall be Love, the true and wise:  
For shall God, the Great All-Seeing,  
Wipe the tears from out our eyes.

J. M. STUART-YOUNG.

## INTERNATIONAL CONGRESS AT PARIS IN 1925.

It is intended to hold an International Congress in Paris in September, 1925, in connection with the International Federation of Spiritualists, whose headquarters are 8, Rue Copernic, Paris, and whose President is Mr. G. F. Berry, 162, London-road, Manchester. There is to be an Exhibition of Apports, Plaster Casts, Spirit Photographs, and other objects of psychic interest. It is intended that this shall be opened a fortnight before the Congress in order to give Continental visitors an opportunity to inspect the exhibits before the arrival of visitors from other parts of the world. It is desired to appeal to British Spiritualists to lend such objects as they can spare for the Exhibition. Everything will be carefully recorded and returned in good order.



## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

"The Wide World" for October contains an account guaranteed "true in every detail" of the fulfilment of a compact to return after death. The survivor, not a convinced believer in the occult, visited a Spiritualist meeting, out of curiosity, and was unexpectedly singled out for a "description." The account gives the detail of this as follows:—

"He is about five feet nine in height," she said, "broad-shouldered and pleasant-featured." Then followed a detailed description of the face, colour of the eyes, and so on. "He is an educated man, with a strong personality. I feel that he 'passed over' during the war, through a wound in the hip."

In vain I called a mental roll of those of my regimental and other chums who had paid the sacrifice, and regretfully shook my head.

The lady was persistent.

"He won't go, friend," she said wistfully. "You made some compact with him regarding the After Life. Now he holds up a photograph that appears to be on a postcard. It depicts a group of men, one of whom is seated. There are trees and some sort of a building in the background. Now he smiles and fades—he knows that you recognise him."

I did! Joe never let a pal down.

The writer concludes the account with evidence for verification.

The "Sunday Pictorial" of the 5th inst. contains an article by Sir A. Conan Doyle on "Do the Dead Still Live?" in which he gives many of his most important experiences in Spiritualism. Referring to the sceptical attitude of many scientists and clergymen, he says:—

In face of the most vital problem in the world they have either turned away with a smile of contempt, or they have accepted without question the superficial objections of our opponents. They have forgotten the old lesson that examination should precede judgment.

If I were alone in the world in my opinion I must still hold it, for how can a man, without lunacy, doubt the plain evidence of his own senses.

But when I look at the illustrious names which have endorsed these views—Crookes and Lodge, Lombroso and Barrett, Victor Hugo and Thiers, and so many other leaders in every line of thought—I cannot understand how the world can take so lightly a matter of such personal and vital importance.

During the long years when I first studied the question of death I had little opportunity of personal experiment, but I was intellectually convinced by the detailed accounts of Judge Edmonds, Crookes, Russel Wallace, Zollner, and others, for I could not believe that these brilliant men were insane or that they were telling blasphemous falsehoods about the most solemn thing in life.

A correspondent writes to the "Woman's Pictorial," of the 4th inst., for advice on the following point. They had lately lost their only son, and this had nearly upset his wife's reason, but communication obtained through a Spiritualistic source had restored her mental balance. The writer was a disbeliever in Spiritualism, and asks if he should interfere. The paper replied:—

Your wife's interest in Spiritualism is probably a phase that will pass, leaving behind it nothing but a memory of how it helped her to bear one of the severest blows in life. So long as it brings solace and creates hope where formerly there was only despair, it cannot be condemned, and if you are wise you will allow it to run its course. Great grief always demands an outlet of one kind or another, and so long as the means chosen is not damaging to the sufferer's health, a little tolerance should be exercised.

This "tolerance" position is a new phase, but it is at least an improvement on blind condemnation.

"Psychic Science" for October contains an article by Miss Dallas on "The Oxford Conference (1924) on Science and Religion"; the last subjects dealt with at this Conference being "The Supernatural" and "Miracles." Following the reader of the address, Miss Dallas drew attention to the modern evidence for miracles, and in concluding her article refers to the result of her intervention as follows:—

I was glad to find that these remarks were acceptable to the reader of the paper on "Miracles," who courteously thanked me for having brought forward the point, with which he agreed. He added that he was quite prepared to accept such occurrences as telepathy, healings, levitations and so forth as *supernormal* phenomena, although he did not recognise intervention from outside Nature. The latter remark I did not altogether understand; as, if by Nature is meant the whole Universe of God, visible and invisible, material and spiritual, of course nothing can intervene from without, for God is immanent in all that is. Probably I failed to apprehend his meaning; but it was satisfactory to find that the importance of psychical phenomena and of the subject generally was recognised both from the platform and by the audience, who seem to have welcomed what was said very heartily and questioned me further when the meeting dispersed.

Mr. Walter G. Gibson contributes an article to the "Sunday Express," of the 5th inst., on "Daniel Home, the 'Master Medium,'" in which he relates the history of that remarkable man and discusses the phenomenon that occurred at Lord Dunraven's house in 1871. In reference to this episode, he says:—

Despite the fact that this historic séance was vouched for by three reliable witnesses, it is so fantastic in its details that its acceptance would be impossible were it the only evidence of the sort ever presented in behalf of Home. But in striking corroboration we find the testimony of Sir William Crookes, who states that on three separate occasions he witnessed Home rise completely from the floor of the room. It must be borne in mind that each time this phenomenon occurred it was observed in the light. In "dark séances," cases of pretended "levitations" may easily be accomplished by trickery. But if the testimony of the witnesses be correct, there can scarcely be a doubt that some unknown force was responsible for their occurrence.

The "Scotsman," of the 8th instant, gives a report of the proceedings of the Congress of the Episcopal Church in Scotland. Among the addresses on this occasion was a Paper on "The Resurrection," by Bishop Maclean, of Moray, which was read by Canon Quick, and the account continues:—

Canon Quick differentiated between bodily resurrection and spiritual immortality, and pointed out that the former was a Jewish tenet, while the latter had existed side by side with it as a Gentile belief. Inherently considered, he said, the difference seemed to be that resurrection, as such, implied restoration of life after death, and possibly through death. Immortality, as such, implied the persistence of life untouched by death. He did not believe that modern theology and philosophy had yet perceived the wide gulf which divided the two. The advance of human knowledge had caused a good deal of suspicion about both. Everything in ourselves which we might claim to be immortal seemed, on examination, to be inextricably bound up with mortality, and any philosophy or faith which sought to accept that fact or to find expression for that law could no longer appear convincing to many candid minds. So long as resurrection was taken to mean simply a restoration of life at some indefinite point after death, through some arbitrary fiat of God, it remained crude, primitive, and magical at a lower level altogether than the nobler doctrine of the immortality of the soul. But the moment they gave it the fuller signification of life through death they began to see that it contained possibilities of which no doctrine of mere immortality was capable.

We take the following translation from "Psiquis," the official organ of the Spiritual Society of Cuba. It is one of the tributes to the popularity and influence of *Light* in many parts of the world:—

In every way a Review such as *Light* performs a work of great utility, stimulating study and investigation, which must hasten the day of liberty and happiness for humanity.



## DECEASE OF MR. HENRY WITHALL.

We regret to record the transition of Mr. Henry Withall, who passed away at his residence, Oakwood, Finchley, on Wednesday morning, 8th inst., at the age of 76. His health had been failing for some considerable time previously, but the end, which was brought about by a complication of diseases, came, for many of us, rather unexpectedly.

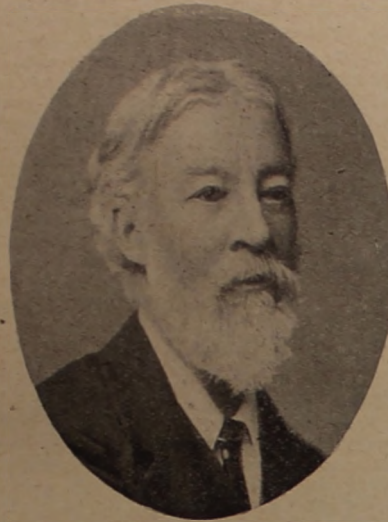
Mr. Withall represented practically the last link between the London Spiritualist Alliance and *LIGHT* and their early beginnings. He was the last survivor of the group associated with the foundation of the Alliance and of this journal, which included Mr. Edmund Dawson Rogers and the Rev. William Stainton Moses ("M.A. Oxon").

Mr. Withall was an active supporter of both enterprises, to which he gave generously of his time and his means, and after his retirement from his own business, he devoted his whole time and energy to the welfare of each.

But for him it is probable that *LIGHT* would not have survived the decease of Mr. E. Dawson Rogers, the veteran journalist who founded it and who, after the death of "M.A. Oxon," became its editor and President of the Alliance. On the death of Mr. Rogers, Mr. Withall, who was Vice-President, decided to keep the post of President in abeyance, and so it remained and Mr. Withall continued as Vice-President and Chairman of the Council almost up to the time of his decease.

His presence on the scene and his self-denying labours bridged over a long gap at a time when Spiritualism (as represented by *LIGHT* and the L.S.A.) was going through a period of tribulation and neglect, its great leaders having passed away and those who have arisen in these latter days being still to seek.

In our departed friend it might be said were embodied the whole history of *LIGHT* and the London Spiritualist Alliance, and had he ever written his memoirs they would have been of the deepest interest, for his career covered



MR. H. WITHALL.

the most historical period of Spiritualism in its earlier days and brought him into touch with its most famous figures.

We hope to publish later some further particulars of Mr. Withall's life, for much remains to be told. In the meantime we join with their many friends in expressions of sympathy with the family of the departed veteran, notably his widow, who is the only surviving daughter of the late Mr. Edmund Dawson Rogers, and who took an active part with her husband in the social side of the work of the Alliance.

The funeral took place on Saturday morning last at 9.30 at Golders Green, the disposal of the remains being by cremation. The service was conducted in the Crematorium Chapel by the Rev. F. Fielding-Ould, Vicar of Christ Church, Albany-street.

Amongst those present were: Mrs. H. Withall, widow of the deceased gentleman, Mr. Fred Withall (his surviving brother), Mrs. Fred Withall, and their three daughters, the Misses May and Violet Withall and Mrs. Thos. Colyer; Mrs. Bernard Wilkinson, Miss Kate Withall, and Mr. Will Withall (daughters and son of Mr. Withall's deceased eldest brother); Mr. Thos. Colyer, Mr. Alfred Relf, and Mr. Dawson Rogers (brother-in-law); Mrs. Byam, Mr. Leslie Curnow, Mr. and Mrs. David Gow, Mr. and Mrs. Heywood, Mr. and Mrs. Leigh Hunt (representing the Marylebone Association), Mr. Kelland (of the Friars Printing Association), Mrs. Lucking, Mr. William Leggett, Mrs. and Miss McKay Heriot, Mr. and Mrs. Ernest Meads, Major Peters (of the L.S.A. Council); Mr. W. B. Picken, Miss Phillimore (General Secretary of the L.S.A.), Mr. Rix, Mr. and Mrs. John

Scott, Mr. Kensett Styles, Mrs. M. H. Wallis and Mr. John Watkins.

At the service of the Marylebone Association on Sunday evening last in Æolian Hall, appreciative reference was made by the Presiding Officer (Mr. F. Brittain) to the work of Mr. Withall for Spiritualism, at the conclusion of which the congregation rose and remained standing for a few moments in token of their regard and sympathy.

## RAYS AND REFLECTIONS.

One piece of advice I always give to new authors, especially in connection with Spiritualism, is that they should think out a good title to any book they propose to publish. A dull title may mar the fortunes of a good book, and be the last straw in deciding the failure of a poor one. It is the old story of giving a dog a bad name.

Perhaps, too, there is something "occult" about it. The old mystics were eloquent on "the power of the name." They believed that certain names had mysterious influence on the people or the things which bore those names. But in that magical lore I have no skill, having only observed such instances as the bad influence of an unattractive title on a book with an attractive interior, which is not a mysterious matter.

I remark also that the title should not be misleading, for that creates a revulsion of feeling in the unwary purchaser, whose subsequent indignation gives the book a bad advertisement. Consider the feelings of the sheep farmer who bought Ruskin's "Sheepfolds" and found in it only a lot of Ruskinian philosophy, nothing to his purpose; or the annoyance of the racing man who, in the days when Petrarch was a winning horse bought a book entitled, "Petrarch," and found it was "all about a blooming poet!" A title should not serve to induce people to buy a book which has no interest for them, and, on the other hand, repel those who would have bought it if they had only known what it was about.

I recall the case of a book called "On a Gold Basis," by a lady well known in Psychic and Theosophical circles. It came out (many years ago) at about the time when the gold basis in currency was being widely discussed by financiers. I remember seeing a humorous allusion to it in a financial paper. It was, I think, a book dealing entirely with Christian mysticism, but had been mistaken for a work on the financial problem of the day. It is conceivable that some lovers of mystical books would have supposed it to be a book about money, while those who thought

it dealt with the monetary gold standard found when they got it that it treated of far higher things—but not things in which they were at all interested.

It was not at all a bad title—"On a Gold Basis"—when you knew what it really meant. To-day we look round on a civilisation that is on anything but a golden basis—indeed a "brass" basis would be nearer the mark. With the disappearance of the sovereign and half-sovereign, indeed, even the monetary "gold basis" has gone!

Mr. Robert Blatchford, in the "Clarion" lately, has been dealing with some of his critics. They do not give him much opportunity for that fine swordsmanship which he is accustomed to display when confronted with foes worthy of his steel. They are so grotesquely ignorant of the subject which they set out to debate with him.

Watching the discussion I am reminded of a saying amongst our forefathers in the old duelling days that a trained swordsman was sometimes at a loss against an opponent who was utterly ignorant of swordsmanship, and who consequently did not observe the rules of the game. It is "plaguy hard" (as they would have said) to discuss a subject with people who know nothing of that subject.

Even if you are a very patient and humane person, you feel inclined to dismiss them impatiently as people unworthy of any serious attention and as belonging to the class referred to in one of Solomon's proverbs which applies to those who answer a matter before they hear it. The lawyers know this type as among the litigants who waste the time of law courts with "frivolous and vexatious" cases. We have got to know them too well in this subject of ours: "How is it that spirits can only communicate in the dark?" "How is it you can only get messages by paying a fee to a medium?" "Why is it that spirits never tell us anything of the life beyond?" That last intelligent question is one which good, patient Mr. Blatchford was called upon to answer recently. I have known more than one ancient mariner amongst Spiritualists (I think especially of a dear old Admiral) whose reply to such silly questions would have probably taken the form of a round sea-oth.

D. G.



# THE BOOK-MARKER.

Bits from Books, Old and New.

Readers are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in LIGHT. The name of the book and author should be given in each case.

## AN IMPRESSION OF LOURDES.

For close upon seventy years the verity of Lourdes has been accepted by the whole Roman Catholic Church as a genuine revelation of the goodness of God to a world that stands sorely in need of it.

In the face of such overwhelming testimony, I find myself forced to cast aside my prejudices and accept it also. Nay, more—I rejoice to be able to believe in such a manifestation in these dark days.

But not quickly nor lightly did the Powers of the Church and of the State accept as genuine the strange manifestations of the Grotte, though the people of the neighbourhood had no doubts concerning them, and were benefiting materially by the healing virtues of the Spring.

It was only after four years, first of opposition, and then of most stringent examination, that the Church and the State were forced to admit them.

Have all these millions of worshippers, and these multitudes of sick and healed, been imposed upon?

By whom? And how? What does the whole tremendous super-structure—material and spiritual—which has grown above the bare Grotte of Massabielle, rest upon?

Upon the alleged visions—seen by none but herself—of a fourteen year old peasant girl. And that to me is as amazing as any of the rest of it.—From "The Wonder of Lourdes," by JOHN OXENHAM.

## MIGHTY MEN AND MIRACLES.

A great immutable law underlies the truth, Blessed are they that hear the word of God and do it. Then follows all. We are wise in the degree that we live according to the higher light.

All the prophets, seers, sages, and saviours in the world's history became what they became, and consequently had the powers they had, through an entirely natural process. They all recognised and came into the conscious realisation of their oneness with the Infinite Life. God is no respecter of persons. He does not create prophets, seers, sages, and saviours as such. He creates men. But here and there one recognises his true identity, recognises the oneness of his life with the Source whence it came. He lives in the realisation of this oneness, and in turn becomes a prophet, seer, sage, or saviour. Neither is God a respecter of races or of nations. He has no chosen people; but here and there a race or nation becomes a respecter of God and hence lives the life of a chosen people.

There has been no age or place of miracles in distinction from any other age or place. What we term miracles have abounded in all places and at all times where conditions have been made for them. They are being performed to-day, just as much as they ever have been, when the laws governing them are respected. Mighty men, we are told they were, mighty men who walked with God; and in the words "who walked with God" lies the secret of the words "mighty men."—From "In Tune with the Infinite," by RALPH WALDO TRINE.

## SIR WILLIAM BARRETT AND A NEWSPAPER TEST.

I will give an illustration of a newspaper test from my own experience. In the sitting with Mrs. Leonard, on August 5th, 1921, already referred to, I was told that in the "Times" of the next day, half-way down the second column, would be found the name of a friend of mine, now passed over, whom I knew a few years ago; "a friend Sir William knew very well and liked greatly, whose books he has, and of whom he was thinking quite lately." The next morning, on opening the "Times," exactly half-way down the second column, in large type, was the name Drummond. Henry Drummond, whose books are widely known and are in my library, was an old and beloved friend of mine. Shortly before going to this sitting on August 5th, I noticed he had written his name on his birthday, May 17th, in my copy of George Macdonald's "Diary of an Old Soul," so that I was thinking of him lately.—From the Introduction (by Sir William Barrett) to "Some New Evidence for Human Survival," by the REV. CHARLES DRAYTON THOMAS.

## THE USES OF BELIEF.

Professor William James has pointed out in one of his essays that the readiness to meet evidence half-way is in certain cases a necessary condition for reaching truth. "Faith," he says, "acts on the powers above as a claim, and creates its own verification." ("The Will to Believe," p. 24.) This is very true in our fellowship with one another in this life, and it is equally true in our relation with the life Unseen. It is not credulity that is required of us, but sympathy and that open-mindedness which the writer of the Epistle to the Hebrews calls "The assurance of things hoped for, the proving of things not seen" (Heb. xi., 1. Rev. Vers.).—From "The Nurseries of Heaven," edited by H. A. DALLAS.

## EARLY EVIDENCES.

The innumerable narratives of spirits appearing . . . cannot be all classed as mere subjective experiences, for such cases as Varley's, Crookes', with many others, occur, in which objective facts have remained as a proof of the presence of some real force. . . . In Sir William Crookes' case Home was present, but distant from the transparent phantasm, with no confederate or cabinet to produce a bogus phenomenon. Instead of Home popping from behind a curtain with a sheet over his head, he is seen by Sir William and Lady Crookes, the Rev. Stainton Moses, and Serjeant Cox, standing by the window, while the spirit (so transparent that Mrs. Crookes could see the other sitters through it) advances towards her, and on her unfortunately showing nervousness it vanishes. Sir William says: "A phantom form came from a corner of the room, took an accordion in its hand, gliding about the room, playing the instrument. The form was visible for many minutes, Mr. Home being seen at the same time; coming close to a lady, she gave a slight cry, upon which it vanished."—From "Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S.

"Joyous sympathy."

—DAILY EXPRESS.

"A Book of Singular Interest."

—SUNDAY TIMES.

# THE CASE OF LESTER COLTMAN

By

Lilian Walbrook

A most entertaining volume, giving food for real thought and cogitation.

HUTCHINSON & CO.

4/6 net.

HUTCHINSON & CO.

The bulk of this volume is filled with a series of communications from the spirit of Lester Coltmán.



## LETTERS TO THE EDITOR.

## CHANCE OR PREDESTINATION?

SIR,—Arising out of the discussion of Prescience and Dreams, and the possible effect of fore-knowledge on the average man's line of conduct, a correspondent relates this curious story in my last mail.

I pass it to my readers, merely as another evidence of the long arm of Coincidence.

My friend is an ex-Service man, who accepted a billet in Canada at the close of the war. He was in London on holiday, after a long period of hard work in Winnipeg.

After lunching alone, and ardently wishing that he might have the good luck to happen upon a "pal," he jumped on a 'bus in Oxford-street.

While paying his fare, he recognised the conductor as an old trench comrade. They had shared billets both in France and Flanders.

They started to chat together, and then the 'bus came to a stop. Another passenger boarded the vehicle. As he advanced, my correspondent and the 'bus conductor recognised him as a former officer in their battalion. He instantly returned their greeting, and enquired where they had both sprung from. He exclaimed in astonishment: "Isn't life weird? I arrived from India only three days ago. You, Meredith, are a visitor from Canada. Here is Dick Walton working in London."

My correspondent pointed through the window. A tall soldierly man was just crossing into Bond-street. "And there is our good old colonel!" he cried.

It was true. That night the four met at the same club. The man under whom the first three had served was still in the army, and he was just arrived from Ireland.

Four men thrown together at the same moment of time from the ends of the earth! Not one of them consciously thinking of the other. Not one of them in touch with his friends by letter. Yet, in a breath, "in the twinkling of an eye" here they were foregathered in the one little spot of the world's greatest city.

Before coincidences of this kind the mind can only stand amazed. So utterly inscrutable are the ways of chance—of chance that "with equal eye on all" can see

"A hero perish or a sparrow fall;  
Atoms or systems into ruin hurled,  
And now a bubble burst, and now a world!"

Yours, etc.,

J. M. STUART YOUNG.

Onitaha, Southern Nigeria.

## THE MOTHER-LOVE RESPONDED.

SIR,—I am sending you the account of a personal experience. It is a striking instance of animal recognition of Spirit Life, and made a lasting impression upon my mind. I am sure it will prove of interest to many readers of LIGHT.

Great trouble had come to me. At midnight, alone, in agony of soul I faced my problem. Alone, save for the presence of my little Irish terrier, the faithful and constant companion who recognised each changing emotion reflected upon my face, and who lay upon the couch near me, her brown eyes following my every movement.

There was need of counsel, advice. To whom could I turn? And with that thought came the memory of the one who in this life had never failed me, and who had passed on to the larger life three years before.

Clasping my hands I cried aloud, "O! mother, mother! come to me! Show me what to do!"

Instantly I became conscious of a form at my side, and turning, I saw my mother. As in the earth-life, her expression was of the gentle tenderness that was herself, and her arms were outstretched in love to her sorrowing child. At the same instant the little dog, her constant companion in life, sprang to meet her and leaped upon her in greeting. But the tiny feet passed directly through the figure, and rested upon the door behind. This I saw with great amazement and wonder. A moment later and the form was no longer visible. The little dog, puzzled and grieved, lay with her face pressed closely to the crack of the door, and I was compelled to take her in my arms and quiet her, lest her whimpering cries should disturb the sleeping household. The whimpering died down into pathetic, sobbing breaths, then ceased, and the little form was soothed to quiet in my arms. My own mind was peaceful. The knowledge had come to me. My problem was solved, my cry heard and answered. The little pet and the child had called, and the mother-love had responded.

Those of us who have seen, know that "There is no death."—Yours, etc.,

WINIFREDA L. MUNDELL.

Washington, D.C., U.S.A.

## "PERSONAL EVIDENCE."

(FROM SIR KENNETH MACKENZIE, Bt.)

SIR,—In an article to the "Sunday Pictorial," of October 5th, by Sir Arthur Conan Doyle, he says: "It is a favourite saying of our opponents that the evidence is merely personal, but how can evidence be merely personal if it is attested by six or more witnesses?"

What else can evidence be other than "personal" unless it be circumstantial; for what evidence can be more direct than that given by actual witnesses provided they are credible? A man is murdered, and another person sees it done, and testifies that he saw the prisoner do it. Would not that be "personal" evidence as well as direct, and would it not be accepted and the murderer hung provided the witness was trustworthy? And if half-a-dozen witnesses swore that they had seen the crime committed, would not their "personal" evidence prove the guilt of the accused beyond all doubt?

What would be said if the prisoner raised the plea that the evidence of the witnesses was "purely personal," that they imagined they had seen him do it but were entirely wrong and laboured under an hallucination, for it was impossible for them to have seen what did not really happen? A man had been murdered certainly, but it was impossible for them to have seen him do it, and their evidence was purely "personal."

Not being a lawyer I know nothing of the intricacies of Law, but I do know that if I see a man picking a pocket and swear to it, that man stands a good chance of being convicted although my evidence is entirely personal, and given as the result of one of my senses—sight. Yet if any number of witnesses of the highest credibility swear that they have seen or heard certain occurrences at a séance or elsewhere that do not come into the everyday category of events within the limited knowledge of the ordinary individual, they are politely told they are either liars, or that their statements on oath cannot be accepted because their evidence is purely "personal," and is consequently not worth a groat.

If our Courts of Justice were conducted on such lines, hardly one criminal would be convicted; yet nearly every murderer is executed on evidence which would only raise a smile of amused contempt or derision were he to be accused of having seen spirit forms or heard voices other than those of persons present. Verily Carlyle's dictum concerning men was not far from the truth, and the old saying—"A man convinced against his will retains the same opinion still" is only too true.—Yours etc.,

KENNETH MACKENZIE.

## CONJURERS AND PSYCHICAL RESEARCH.

SIR,—Some years ago the late Mr. Nevil Maskelyne, having inserted the usual conjurer's reply to a letter of mine in the Press, I challenged him to produce a materialisation under exactly similar conditions to those produced by psychics, offering him a sum of money if he succeeded. He replied with the usual abuse of the whole subject, but refused to take on the challenge, the obvious explanation being that he perfectly well knew that he could not do it. The opposition of professional conjurers is perfectly intelligible, and goes back to the days of the Pharaohs of the Captivity, and probably earlier. "Spiritualism Exposed" has been a trump card with them in the past, but with scientists now testifying to the reality of the phenomena, the general public are ceasing to be deceived by them in this matter and the conjurers' influence on public opinion is now practically at an end.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, Otley, Yorkshire.

MEETINGS AT MANCHESTER.—In connection with the Manchester Spiritualists' Central Propaganda Committee, the following Sunday evening meetings will be held at the Ardwick Picture Theatre, Ardwick Green, at 6.30: Sunday, November 2nd, Miss Lind-af-Hageby, on "The Lesser and the Greater Spiritualism" (chair: The Duchess of Hamilton and Brandon); Sunday, December 7th, 1924, Rev. J. Lamond, D.D. (Edinburgh), "Biblical Authority for Spiritual Investigation"; Sunday, January 4th, 1925, Mr. H. Ernest Hunt, "The Bible and Spiritualism" (chair: Mr. Geo. Jackson). Sunday, February 1st, Rev. J. Bruce Wallace, "Heaven and Hell Re-interpreted." Sunday, March 1st, Mr. F. T. Blake, "The Appeal of Spiritualism" (chair: Mr. George F. Berry). Sunday, April 5th, Mr. W. G. Hibbins, "The Unseen Universe" (chair: Mr. E. W. Oaten, Editor of the "Two Worlds").



# London Spiritualist Alliance, Ltd.

Established 1884.  
Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5106.  
Tubes: Holborn-Russell Square,  
British Museum.

Monday, Oct. 20th, at 3 p.m.

**Clairvoyance and Psychometry.** Circle limited to six. Members 5/-; friends introduced by Members, 7/6.  
Mrs. Brookman.

Tuesday, Oct. 21st, at 3.15 p.m.

**Clairvoyance, Public Demonstration.**  
Members free. Non-Members, 2/-.  
Miss McCreadie.

Wednesday, Oct. 22nd, at 4 p.m.

**Discussion Class,** preceded by tea.  
Members, 1/- Non-Members, 2/-  
Leader: Mrs. Claude Scott.  
(Inspirational Paintings.)

Wednesday, Oct. 22nd, at 7 p.m.

**Clairvoyance and Psychometry,** Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.  
Mr. Glover Botham.

Thursday, Oct. 23rd, at 7 p.m.

**Clairvoyance, Public Demonstration.**  
Members free. Non-Members 2/-.  
Mr. A. Vout Peters.

**Note.** On October 30th, a lecture entitled "Spiritualism and Its Critics" by Mr. Dennis Bradley, for whom Mr. Caradoc Evans will take the chair, will be given at the Steinway Hall, Wigmore St. W.1., at 7 p.m. Tickets, numbered and reserved, Members 1/-, Non-members 2/-.

## SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

## ADVANTAGES OF MEMBERSHIP.

1. Use of Library, which is one of the finest in existence on Spiritualism and Psychic Science, and is available to members in all parts of the United Kingdom
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council
5. Opportunity of joining experimental circles in mental phenomena among members
6. Advice and practical help willingly given.

## AIMS OF THE L.S.A.

To help all sincere inquirers to arrive at a realisation of:—

The reality of spirit life, human survival and progression after death.  
Spirit communication.  
The possibility of obtaining help and counsel from the spiritual world.  
The importance of character as affecting the position of the spirit at the death of the body.  
The spiritual nature of man and the universe.

## BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

## BOOKS THAT WILL HELP YOU.

**Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

**My Letters from Heaven.**—By Winifred Graham. Cloth, Post Free, 4/10. (3173).

**On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

**The Healing Power.**—By Helen Boulois. Cloth, Post Free, 1/6 (2830).

**Automatic Speaking and Writing: A Study.**—By Edward T. Bennett. Post Free, 1/9. (1858).

**Rupert Lives.**—By the Rev. Walter Wynn. Cloth, Post Free, 1/-. (2870.)

**The Outlands of Heaven.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10 (3156).

**The Gift of the Spirit.**—By Prentice Mulford. Cloth, Post Free, 5/4. (877).

**The Gift of Understanding.**—By Prentice Mulford. Cloth, Post Free, 5/4. (2076).

**Half, Prince of Persia. His Experiences in Earth-Life and Spirit-Life.**—Received through Mr. David Daguid. Cloth, Post Free, 6/6.

**The Hidden Self.**—By H. Ernest Hunt. Cloth, Post Free, 4/9.

**How to Develop Mediumship.**—By E. W. and M. H. Wallis. Post Free, 2/3.

**Some New Evidence for Human Survival.**—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

**The Witness.**—Written down by Jessie Platts. Cloth, Post Free, 5/6.

**Self Training.**—By H. Ernest Hunt. Cloth, Post Free, 4/10. (2859).

**Death and Its Mystery. Before Death.**—By Camille Flammarion. Cloth, Post Free, 11/-. (3075).

**The Harmonial Philosophy.**—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

**Haunted Houses.**—By Camille Flammarion. Cloth, Post Free, 13/-. (3188.)

**A Book of Auto-Suggestion.**—By H. Ernest Hunt. Paper Cover, Post Free, 1/2. (3161.)

**The Heart of a Father.**—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

**A Psychic Vigil in Three Watches.**—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 3/6. (242.)

**Making of Man.**—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

**There is No Death.**—By Florence Maryat. Cloth, Post Free, 3/9. (678).

**The Progression of Marmaduke.**—By Flora More. Cloth, Post Free, 3/9. (3172).

**Facts and the Future Life.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

**Psychic Philosophy.**—By Stanley de Brath, M.Inst.C.E. Cloth, Post Free, 6/-. (819).

**The Ministry of Angels.**—By Mrs. Joy Snell. Post Free, 2/3. (2838).

**Spiritualism in the Bible.**—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).

**The Case of Lester Coltman.**—By Lilian Wallbrook. With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192.)

**Through the Mists.**—By R. J. Lees. Cloth, Post Free, 4/10. (906).

**The Life Elysian.**—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

**Towards the Stars.**—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

## SECONDHAND BOOKS Old and Rare.

**MIRACLES AND MODERN SPIRITUALISM.**—By Alfred Russel Wallace. published 1875. Post Free, 11s.

**THE DEBATABLE LAND.**—By Robert Dale Owen. published 1872. Post Free, 8s.

**LETTERS AND TRACTS ON SPIRITUALISM.**—By Judge Edmonds; also Two Inspirational Orations, by Cora L. V. Tappan; Memorial Edition. Published 1874. Post Free, 7s.

**A LITTLE PILGRIM IN THE UNSEEN.**—"Anon." Published 1891. Post Free 2s. 9d.

SEND REMITTANCE WITH ORDER.

FT  
MEADE

BF 1001

.L7

v. 43

1923

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1

Set 1



## THE REV. G. VALE OWEN'S LECTURES.

Mr. Vale Owen's engagements for October are as follows:—

DATE.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Oct. 18	Edinburgh	The Music Hall	Mr. John Morrison, 177, Dundee Street.
" 19	"	9, Gayfield Square (Morning) Music Hall (Evening)	" " "
" 22	Dundee	Hall of Local Society.	Mr. Gordon Clark, 1, Canning Street.

## ANSWERS TO CORRESPONDENTS.

E. WILSON.—We are obliged for the offer, but cannot avail ourselves of it at present.

"A VICTIM."—To be "kicked out" is, we suppose, the argument *a posteriori*; but you seem to have done something to deserve it.

L BERRY.—We are obliged for your letter and the psychic message. The latter has an interest of its own, but is not suitable for publication in the absence of evidential particulars.

## NEW PUBLICATIONS RECEIVED.

"Mazzini. The Story of a Great Italian." By Edyth Hinkley. George Allen and Unwin, Ltd. (12/6 net.)

"Life Now and Hereafter." By Colonel Octavius Rowe. Routledge and Sons, Ltd. (6/- net.)

"Psychic Science." October.

"Journal of the American S.P.R." October.

"Revue Métapsychique." July-August.

## ARMISTICE SUNDAY: A SERVICE OF REMEMBRANCE.

A great mass meeting will be held at the Queen's Hall, on Sunday, November 9th, at 10.45 a.m., under the auspices of the Marylebone Spiritualist Association. Short addresses will be given by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. E. Oaten (Editor of the "Two Worlds"), Mr. Percy Street, Miss Estelle Stead, and other prominent people. The chair will be taken by Mr. George Craze, and Captain F. C. E. Dimmick will officiate at the organ.

MRS. D. STANLEY HARRIS, F.T.S.

MISS LILIAN WALBROOK,  
Authoress of "The Case of Lester Coltman."

PSYCHO-THERAPY. CLAIRVOYANT DIAGNOSIS.  
PSYCHO-ANALYSIS. PSYCHOMETRY & ADVICE.  
CHARACTER READINGS.

24, CARLTON VALE,  
MAIDA VALE, N.W. 1.

Phone: Miada Vale 1971  
Finchley 1726.



## The GEM Bath Cabinet

is a means of obtaining in the privacy of home all the benefits of Turkish, Russian, Medicated or Perfumed Baths. Its regular use will wash impurities and poisonous matter out of the system. It makes a clear skin, a healthy complexion, removes eruptions, pimples, &c. Recommended by your Editors for Rheumatism, Sciatica and kindred complaints. Prices from 55/-. Book post free.

The GEM SUPPLIES Co., Ltd., Desk 11, 57, Southwark St., London, S.E. 1.

Watford Spiritualist Mission, Watford Commercial College, High Street, October 19th, 11 a.m., Open circle; 6.30 p.m., Mr. J. H. Carpenter.

"The Dead Active!" By H!!!! (Hawels), Posthumous

Author of "Not Silent—if Dead!" through the mediumship of "Parma." Mrs. Lamb Fernie, 40, Bedford Gardens, London, W. 8. Price 4s. 6d., postage 4d. "Light"—"There is much that will appeal as sensible and beautiful." Rev. Vale Owen—"There is here no posing for effect, but just the outpouring of a big heart, full of love and human comradeship."

International New Thought Fellowship Home "Crane-moor," 13 acres, Highcliffe-on-Sea. Proprietor, W. G. Hooper, F.R.A.S. Spiritual Healing, Lectures on Physical Regeneration, Mysticism, Occultism and Spiritual Illumination. Terms from £3 per week.

HELEN, THE GREEK, writes up your former incarnation story from photographs and birth date. Fees 5s. 6d. and 10s. 6d. Address c/o "Occult Review," 10, Paternoster Row, E.C. 4.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 19th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. A. Boddington. Wednesday, October 22nd, 8.30, Mrs. Redfern.

Croydon.—Harewood Hall, 96, High-street, Peckham. 19th, 11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Camberwell.—The Central Hall, High-street, Peckham. —October 19th, F.O.B. Sunday, 11, open circle; 6.30, Rev. George Nash. Wednesday, 7.30, at 55, Station-road.

St John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 19th, 7, Mrs. Mervale Collins. October 23rd, 8, Mrs. Collins.

Shepherd's Bush.—73, Becklow-road.—October 19th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, October 23rd, 8, —.

Peckham.—Lausanne-road.—October 19th, F.O.B., 7, Mr. M. Barbanell and Mrs. F. Tyler. Thursday, 8.15, Mrs. E. Petz.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 19th, 11, Mr. Ernest Meade; 3, Lyceum; 7, Mrs. Edith Neville. Wednesday, October 22nd, 8, Mrs. Beatrice Stock.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—October 19th, 11 and 6.30, Mr. G. Tayler Gwynn. Thursday, October 23rd, 6.30, Mrs. Harvey.

Central.—144, High Holborn.—October 17th, 7.30, Mrs. F. Tyler. October 19th, 7, Miss O. Lippy.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—October 19th, 7, Madame Orlovski. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister Rev. J. W. Potter. October 19th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., October 22nd, 7 p.m.

THE CHURCH OF THE SPIRIT, CROYDON.—The members of this very energetic centre of Spiritualism in Croydon held their harvest thanksgiving services on Sunday last, when the Church was most beautifully decorated by a devoted little band of workers. Mr. Percy Scholey, the minister, spoke in the morning upon "The Spirit of the Harvest," and afterwards administered the Communion. The Lyceum session in the afternoon was a very interesting one. Great credit is due to Mr. Stewart, the leader, and his officers for the efficient state of their work; there are over forty names on the roll—a creditable performance. In the evening, Mr. Ernest Hunt gave a very eloquent address upon the "Harvest of the Mind." The church was crowded. The whole of the gifts were afterwards distributed amongst the sick and poor of Croydon and District.—Con.

Do not miss  
**REDCLIFF**

A new novel by

**Eden Philpotts**

A charming study of a Devonshire Hamlet,  
with a sinister murder in the background.

7/6 net.

**HUTCHINSON & CO.,**

"How to Read Tea-Cups," with illustrations of real cups and meanings of Occult Symbols, 1s. 7d. Mystic Fortune Telling Cards, Symbols and Meanings on each card, 1s. 6d. Clairvoyant Colour Cards and Book of Fate, 1s. 3d.—"Signa," 12, Newton Street, Charing Cross, Glasgow.

MRS. S. FIELDER, Clairvoyant, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp), from 2s. 6d. Phone: Mount View 4863. 29, Fairbridge Road, Upper Holloway, near Highgate Tube N. 19.

Mrs. Hylda Ball, B-es-Ls., Author and Lecturer, on Practical Psychology, Psychology of Colour, Numerology.—Write for terms to 31a, Charleville Road, W. Kensington, W. 14.

Maisonette of 3 or 4 Unfurnished Rooms to let every Convenience. Suitable for Spiritualist.—Apply to Lanark Villas, Maida Vale, W. 9.



# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2285.—VOL. XLIV. [Registered as] SATURDAY, OCTOBER 25, 1924. [a Newspaper.] PRICE FOURPENCE.

## CONTENTS.

Notes by the Way	659	Spiritual Healing	662
The Message of the Great Pyramid	660	Revelations Concerning Atlantis	663
A Symposium on Human Survival	661	Personality of God	663
The Late Mr. Henry Withall	661	The Comprehensive View	664
Sir A. Conan Doyle at Ilford	662	Sidelights	665
The Rev. Dr. Lamond: Joan of Arc	662	A Fakir on the Rope Trick	666
		Rays and Reflections	666
		Letters to the Editor	668
		Society News, etc.	670

## NOTES BY THE WAY.

THE burst of new light by its suddenness always appears inimical to the unprepared heart.—JEAN PAUL.

### THE WEIRD SIDE OF BORNEO.

Borneo is evidently a land of mystery judging by some of the incidents related by Mr. Oscar Cook in the book entitled, "Borneo: The Stealer of Hearts" (Hurst & Blackett). He relates, for example, a strange case of haunting. Mr. Cook was a guest in the house of a planter who gave him no hint that there was anything uncanny about the place. But lying awake one night he heard footsteps coming up from the garden to the front door and a voice calling "Boy!" several times. The call was long, loud and angry, but no answer came. The steps came up the stairs, passed back along the passage, along the dining-room, out into the verandah, and then clumped out into the garden, after which there was silence. The next morning he referred the matter to his host, who explained that it had been "G—." "G—," it seems, had died of drink on the bed in which Mr. Cook slept, and had been buried out in the garden. The spirit had been seen and the haunting, although inexplicable, was a fact. Another story relates to a native superstition which held that if a piece of casuarina wood was taken on a boat, storms and contrary winds would follow. To test this Mr. Cook secretly put a piece of wood in his pocket, but although the boat sailed out in perfectly calm weather with no prospect of change, change happened very shortly afterwards, and threatening clouds sprang up. Mr. Cook's native companion guessed what had happened and appealed to him as to whether he was carrying a piece of the forbidden wood. Mr. Cook handed him the twig which the other threw overboard with what sounded like a Malay curse. Gradually the wind veered round and the sky cleared!

\* \* \* \*

### ANOTHER BORNEO ADVENTURE.

Yet another story tells of the strange adventure which came of defiance of evil spirits reputed to haunt

a certain hill. While in a sailing boat with some natives Mr. Cook insisted on being taken near the hill, and the result was uncanny:—

A rending tear, and the sail was streaming in the wind, torn into a dozen tattered pieces—a stay rope came hurtling aft, missing my head by inches, and leaving a vivid weal on Sabtu's face. Three blinding streaks of purple lightning—three deafening peals of thunder—a storm of hail. And then—it was over.

"Ikan Berhantu!" (spirit fish). These words, gasped by a boatman, who pointed with shaking fingers, broke in on my reverie. . . There, swimming around the boat were the fleshless fish—or so it seemed, for their bones glittered with a blue phosphorescence, and it was as if they were devoid of skin and flesh.

Mr. Cook is naturally impressed and mystified by such experiences, which belong to a rather extensive lore of the occult side of savage life. He apparently thinks them insoluble mysteries, but with the advance of psychical research and of psychology they will no doubt at last fall into their proper place in the science of human life.

\* \* \* \*

### PESTS AND PARASITES.

According to a Northern daily paper, a "new wave of occultism" is sweeping London, and charlatans are taking full advantage of the popularity achieved by Spiritualism. Indeed we are told in other journals of the extent to which the public is being preyed upon by psychic impostors who are exploiting the general tendency to dabble in psychic experiments. Some of these harpies, it seems, are making "fat fees" out of the business. It was ever thus, and we are only seeing once more what we have seen many times before whenever Spiritualism has one of its periods of popularity. It would be marvellous if such occasions were not seized upon by humbugs and impostors; and all we can do is to utter the usual warning and proclaim once more that Spiritualism in its essence is a movement at once religious, scientific and philosophical and not to be confused with any of the doubtful and mischievous practices which are carried on in its name. It is but natural that some of those who are attracted to it are exclusively concerned with their own personal benefit, which is a very human trait. But it may easily be carried to very disagreeable lengths.

MRS. HENRY WITHALL desires to thank the kind friends who have sent her messages of sympathy in her recent bereavement. They are many more than she can thank by letter.



## THE MESSAGE OF THE GREAT PYRAMID.

By ROSA M. BARRETT.

Excavations and discoveries were never so numerous as they have been recently. All over the world ancient and forgotten civilisations are being brought to light, ancient records are being deciphered and the secrets of the universe are being unveiled. The so-called elements are found to be no longer mysterious and unchangeable, and the indivisible atom is found to be really a miniature solar system. On the one hand many religious teachers are openly saying that the Biblical account of creation is untenable in the light of modern knowledge, on the other hand many of our leading scientific teachers are proving that science alone offers no adequate solution of the mystery of life and that there is in the universe some intangible source of power and energy, something wholly beyond apprehension by our material senses. The mechanistic theory of creation has been superseded and scientific men now recognise a purposive progress in creation.

A monumental work on one of the most mysterious erections of ancient civilisations—"The Great Pyramid: Its Divine Message"—has just been published by Williams and Norgate. It has been compiled by Messrs. Davidson and Aldersmith, who contend that not only does the Pyramid embody the scientific knowledge of the Egyptians as regards astronomy, mathematics, gravitation, but that it also foretells future events, such as Christ's life and death, the Great War, and events that have not yet taken place! How far their theories will be accepted by other Egyptologists remains to be seen. Many books have been written on the Pyramids of which, perhaps, the best known is that of Piazzzi Smyth, published many years ago. His conclusions were received with scepticism by most, but this book goes even farther than his. A summary of it, as far as it can be understood by an ordinary mind, may be of interest to many readers, though we should not care to say that we subscribe to its astounding claims. A work, however, of such magnitude and painstaking research deserves careful study. The writers' conclusions, briefly summarised, are:—

That the Great Pyramid is a geometrical representation of the mathematical basis . . . of a former civilisation, which had condensed its knowledge of natural law into a single general formula, and the application of this formula was analogous to the modern application of Einstein's Theory of Relativity.

The universal application of this formula, in the world of this former civilisation left its impress on every form of constructional expression. . . . This civilisation was anterior to all other known civilisations of the ancient East. . . . The Passage System [of the Great Pyramid of Gizeh] forms the graphical representation of an elaborate system of prophetic chronology, intimately related to the Biblical prophecy, giving various essential datings for the Christian Dispensation, and accurately predicting the precise dates of the beginning and ending of the Great War. The Pyramid Symbolism . . . indicates that its message is addressed to the present era and that the Final Time of Tribulation, so often prophesied in the Bible, is now upon us.

### HOW THE CLAIMS ARE JUSTIFIED.

How do the writers justify these claims?

1. The standard time unit in ancient chronology was the solar year: the standard distance unit (as known both from Egyptian texts and the Great Pyramid) is the "Pyramid inch"—a decimal sub-division of the earth's Polar Diameter, twenty-five such inches being a ten-millionth part of the earth's Polar Radius and also equal to the ancient Hebrew cubit.

2. The numerical value of various intentional "displacements" in the Pyramid is the principal factor of the geometrical expression of the ancient Law of Relativity.

3. The Internal Geometric System of the Passages contains a basic line of reference which forms an absolute scale of astronomical chronology; the astronomical values correspond in every case with those obtained by modern methods.

4. The writers of this book have synchronised the records of Egypt, Babylon and Israel; and these records show that the elaborate calendars of the Egyptians and Israelites were derived from a common source.

5. The Great Pyramid (that is the Pyramid of Gizeh) is the symbolical representation of Messianic prophecy: the first important epoch is that of the Exodus of Israel, the next two those of the Birth and Passion of the Messiah. That the message of the Pyramid is meant for the present time is indicated by the three systems of Messianic prophecy: The ancient Egyptian, the Pyramid, and the Hebrew prophecies. The dates of the beginning and end of the Great War are given by the Pyramid to a day, and the time as one of chaos and oppression. The period from November 11th, 1918, to May 29th, 1928, is "Truce in Chaos," a period in which hidden things and purposes are to be revealed. After that a new period of chaos and oppression will begin and last to September 16th, 1936.

As regards the writers of this book, Mr. Davidson's researches have been largely upon the geometry, astronomy and mathematics of the Pyramid and the comparative study of astronomical chronology, while the late Dr. H. Aldersmith was chiefly concerned with prophecy and its fulfilment.

The Great Pyramid was not only a sun-dial of the day, but primarily of the seasons. It was cased with whitest limestone so as to be visible from afar and give an unbroken reflecting surface on all sides. The joints were so closely fitted that even to-day a sheet of note-paper cannot be inserted where the surface is still undisturbed.

It is impossible here to go into the elaborate and most carefully compiled diagrams and chronological and mathematical tables given in this book, but as students of prophecy already know it is in the descending and ascending passages of the great Pyramid that the history of the world is depicted according to their belief and foretold.

In the Grand Gallery or second Ascending Passage the roof is raised—a symbol of the New and Living way. The date of our entry into the Great War and its close is symbolically given and the downfall of the Mohammedan power in Palestine and our entry. "The material destiny of the British race relates to the overthrowing of the physical forces of oppression and chaos (p. 457). . . . It had been Britain's destiny to carry such burdens alone. Now the destiny of the United States is made manifest . . . she stands as a reservoir of energy to be thrown into the scale when and where required and opportune; one with the peoples of Great Britain, under the hand of God, to break oppression and to remove every yoke. . . . Circumstances have compelled, and are compelling, the British race to fulfil its divinely appointed mission."

### THE COMING DELIVERANCE.

A war of annihilation and chaos is indicated by the Pyramid as lasting from August 4th, 1914, to September 16th, 1936, but the days have been shortened for the elects' sake (and, as already stated, the present period is one of truce in chaos) and now extend from May 29th, 1928 to September 16th, 1936. The United States are helping in this shortening and the deliverance will come at the appointed time—at Christ's second coming in Power and the end of the Seven Gentile times.

In the summary given on p. 454, the prophecies of the Pyramid are said to be identical with those of the Old and New Testaments—future events up to



1936 A.D. being clearly dated and defined. The message of the Pyramid applies to the times between 1558 to 2045 A.D., beginning at the time a new phase of European civilisation was ushered in by the conquests of Alexander the Great and the passing of world-dominion from the East to the West. Though we cannot enter into the elaborate arguments on Biblical chronology and prophecy, it is worth noting that so long ago as 1878 Dr. Grattan Guinness, in his well known work, "The Approaching End of the Age," predicted that a new era for Jerusalem and the Jews would commence in 1917: that the Moslems would be driven out of Syria, the Jews reinstated, and Christ's coming would be close at hand. It will not be forgotten that on December 11th, 1917, General Allenby entered Jerusalem.

In conclusion, "The message and purpose of the Pyramid is not to save the many from trouble, but to guide them to the light that will deliver them out of the trouble." After indicating the part the United States played in shortening the Great War (as foretold in the Pyramid) the writers add, "They [the United States] are yet to bear their part, jointly with Greater Britain, in the events leading up to the final restoration of Israel . . . the direst phase of the Great Tribulation." The prophecies show that through this tribulation all will be compelled to call upon God and that then He will send a Great Saviour to deliver them, as foretold in Isaiah. "The object of the Pyramid's Message was to proclaim . . . Jesus as the Deliverer and the Saviour of Men . . . and to prepare men . . . to adapt themselves spiritually to the circumstances of His coming."

#### A SYMPOSIUM ON HUMAN SURVIVAL.

By W. BUIST PICKEN.

"SURVIVAL," edited by Sir James Marchant, K.B.E., LL.D. (G. P. Putnam's Sons, price 7/6 net.)

Sir Oliver Lodge contributes the first of twelve articles on the great theme, each writer solely responsible for his or her contribution. Sir Oliver naturally deals with Matter and Energy, and may surprise not a few readers who consider themselves fairly well informed when he writes; "Matter has been added to the forms of energy." That is a stride from the position of uncertainty as to "whether there is any such thing." Passing to consideration of Life and Mind, he develops the Rationality of Survival in terms of physical science, to the noble conclusion "that the majesty of the Universe is so far beyond our largest conception, that anything (good) is possible; and that by mutual help, both here and hereafter, humanity can advance to heights beyond its dreams. Mr. Stanley de Brath expounds the Relation of Supernormal Faculties to Survival, contravening Haeckel's preposterous claim that science has "ruled out God, Freedom and Immortality." Lady Grey acknowledges the value of Professor Richet's work as inestimable, in her paper on Metapsychics and Human Survival. Professor Camille Flammarion gives relatively extensive attention to the Biblical view of the subject, with some more modern phases of Spirit Communications.

Sir Edward Marshall Hall relates Experiences with Automatic Writing, familiar to many of us, in his admirable Introduction to Miss Wingfield's "Guidance from Beyond," an automatic work of the first order.

Sir A. Conan Doyle's varied Psychic Experiences are told with overwhelming force.

Miss Scatterd writes informatively of Ectoplasm as associated with Survival, and supplies particulars of Sir William Crookes' experiments with ectoplasm, not mentioned in the *Life* by Mr. Fournier d'Albe.

The Philosophy of Survival has an able exponent in Mr. David Gow, Editor of *LIGHT*, who translates philosophical technicalities into ordinary language, finely exemplified in his observation to an assembly of prelates that "death is a biological, not a theological event in human life."

Religion and Survival are regarded from the experimental standpoint by the Rev. C. Drayton Thomas, touching what spirits tell us of their earth-life experiences since leaving the body, and their present opinions.

Psychical Evidence for Survival, especially in the aspect of organised Psychical Research, is well handled by Mr. J. Arthur Hill.

Metapsychic Science and Survival have characteristic treatment by Professor Charles Richet, whose views have recently been set forth in these pages.

The Hon. Mrs. Alfred Lyttelton discourses on Behaviour to the Dying.

On this occasion one cannot say more to indicate the contents of "Survival," which may well be referred to again and again.

#### THE LATE MR. HENRY WITHALL.

EARLY DAYS OF THE L.S.A.

By DAWSON ROGERS.

I should like to pay a small tribute of affection and esteem to the memory of my brother-in-law, Henry Withall, Vice-President of the London Spiritualist Alliance, for whose practical counsel and help in some of the emergencies of my life I owe a deep debt of gratitude. Looking back in old volumes of *LIGHT* I see that the L.S.A. was the outcome of a conference of the members of the Central Association of Spiritualists held on October 25th, 1883, which conference appointed from its body a committee of a dozen gentlemen, including the Rev. William Stainton Moses, Mr. Edmund Dawson Rogers (my father) and Mr. Henry Withall, to liquidate the affairs of the Association and adopt a scheme proposed by Mr. Stainton Moses for the foundation of a new society. The committee discharged its task, and the London Spiritualist Alliance was launched in December, 1883, with about a hundred members. The inaugural meeting was held in St. James' Banqueting Hall on May 5th of the following year. Mr. Stainton Moses was the first President, Mr. Rogers one of the Vice-Presidents, Mr. Morell Theobald, Secretary, and Mr. Withall Treasurer. Mr. Withall's appointment as Vice-President appears to date from 1892, when that post was rendered vacant by the election of Mr. Rogers to the presidentship in place of Mr. Moses, who passed away on September 5th in that year. Since then, up to quite recent years, when he retired from active service and when the ownership of *LIGHT* passed into other hands, Mr. Withall has freely borne by far the major share of responsibility for both the Alliance and the business side of *LIGHT*, keeping the accounts of both, enrolling members of the Alliance, preparing each session's programme, making arrangements for meetings, conducting correspondence, etc. Always distrustful of his own powers and averse to publicity, he could never be induced to appear on any platform or even to take part in a discussion at the close of a meeting, till the transition of Mr. Rogers compelled him to preside at the Thursday evening lectures. Then indeed he came out of his shell. The ice once broken, he revealed himself as a ready, thoughtful and persuasive speaker, as all will agree who have heard his utterances on such occasions. It has always, however, been a matter of regret to many of us that he could never be prevailed upon either to give an address before the Alliance embodying his experiences in Spiritualism (and they must have been many and varied) or to write any account of them for publication. But though he shrank from taking any part in platform work, he was always ready to introduce the subject of spirit-return in conversation and awaken the interest of his hearers, and on several occasions he, with Mrs. Withall, invited parties of local people, including ministers of neighbouring churches, to "Oakwood" to meet Mrs. M. H. Wallis or some other medium and learn something of Spiritualism at first hand. Of the quiet influence he exerted in many quarters something may be guessed from the following extract from a letter written to him by a gentleman, a member of the Alliance, only about a fortnight before his death:—

I shall never forget the trouble you took—now not so very far short of twenty years ago—to help me when I first tackled the difficulties of Spiritualism. There was, and there is, as no one knows better than you do, a lot of perplexity, and your kind and sympathetic help was invaluable, both then and also in the dark days of the war. And what you did for me you did, I know, for many others.

So, while you are laid aside, these must be comforting and helpful reflections, for there is nothing I know of that gives deep and abiding satisfaction like the memories of good turns done to one's fellows.

#### WHY MAN IS IMMORTAL.

"We are Immortal because:—

1. Nature was made to develop the human body.
2. The human body was made to develop the human spirit.
3. Every spirit is developed and organised sufficiently unlike every other spirit, or substance in the universe, to maintain its individuality throughout eternal spheres.

Each human spirit possesses within itself an eternal affinity of parts and powers; which affinity there exists nothing sufficiently superior, in power and attraction, to disturb, disorganise, and annihilate."

—A. J. DAVIS ("The Physician," p. 189).



## SIR ARTHUR CONAN DOYLE AT ILFORD.

Sir Arthur Conan Doyle addressed the Ilford Psychical Research Society on Wednesday evening, October 15th, on the occasion of the opening of their new hall in Clements-road.

The chairman, Mr. S. STEPHENS, in his preliminary remarks, said that the thanks of the Society were due to those members (and particularly the secretary, Mr. Harvey) who had laboured, in the face of great difficulties, to bring about the establishment of a new meeting-place, which would be a great help in advancing their ideals of Spiritualism.

COUNCILLOR MRS. STEPHENS, vice-president, said that at the end of December last the Society purchased the site for £400, half of which they had in hand. By the end of March they had acquired the balance, and had started to build the hall, and they were now faced with the prospect of being about £3,000 in debt.

Mr. HARVEY, secretary, in a short speech, said that the hall had been built with £400 in money and £3,000 of faith (applause), and that faith and hard work would find the balance which was owing.

SIR ARTHUR said Spiritualists were the advance guard of a great army of Truth which would conquer the world. As they advanced they shed bright points here and there, and one of the latest of these was the new development at Ilford. He pointed out that Spiritualism is a religion, not of the dead but of the living; they had no desire to interfere in any way with orthodoxy; their attitude was simply that they had discovered something that was good, and if others wanted it they could take it.

Clairvoyant descriptions were given by Mrs. Cannock, many of them being recognised.

Mr. RICHARD BODDINGTON was amongst the speakers, and a vote of thanks to Sir Arthur and Lady Doyle was proposed by Mrs. Stephens and seconded by Mr. Head.

The hall was crowded to its full capacity, and so many were unable to gain admission that it is said a hall twice the size could have been filled.

Sir Arthur was accompanied by Lady Doyle and their little daughter Jean.

THE REV. DR. LAMOND'S ADDRESS ON  
JOAN OF ARC.

(PRELIMINARY TO A FULLER REPORT).

On Thursday, 16th inst., the Rev. Dr. John Lamond delivered an address on this subject to members and friends of the London Spiritualist Alliance, at the hall in Queen Square.

MRS. ST. CLAIR STOBART, who presided, introduced Dr. Lamond, making reference to his career as a minister of the Church of Scotland, who had for a long time been interested in Psychical Research, and who had now courageously come south with a view to advancing the general knowledge and interest in the facts of human survival. (Applause.)

The Rev. Dr. LAMOND then addressed the meeting.

Beginning with an admirable illustration taken from his travels, concerning the Peak of Teneriffe, which, invisible when the steamer in which he sailed was close to the island, became a plain and prominent object when the steamer was thirty miles out at sea, Dr. Lamond showed how the lapse of centuries between our time and that of Joan of Arc was necessary before we could gain a clear view of Joan and her history. He gave a deeply interesting account of the life and trial of St. Joan, and made especial reference to Bernard Shaw's now famous play (and the book of the play), which he had found a consummately able presentation of one of the greatest dramas of history. He referred also to Mark Twain's book on the same subject, and to that of Leon Denis, "The History of Joan of Arc" (translated into English by Sir Arthur Conan Doyle) as being conspicuous amongst the many works dealing with the Maid of Orleans. Dr. Lamond's description of a visit paid by him to Domremy at the beginning of this year was an attractive feature of the discourse which lack of space prevents us from giving in full in the present issue. We hope to give a full account later, if possible in our next issue.

## THOUGHTS ABOUT THINGS.

Things are his property alone who knows how to use them.—XENOPHON.

Things without remedy, should be without regard.—SHAKESPEARE.

Things refuse to be mismanaged long.—CARLYLE.

Things all are big with jest; nothing that's plain. But may be witty if thou hast the vein.—GEORGE HERBERT.

Things seen are mightier than things heard.—TENNYSON.

Things won are done, joy's soul lies in the doing.—SHAKESPEARE.

Things have their laws as well as men; and things refuse to be trifled with.—EMERSON.

## SPIRITUAL HEALING.

BY MAJOR R. P. MORRISON.

These are the days when the customs and beliefs of former years must submit to the test of reason, enlightened by modern scientific discovery and spiritual research. All dogmas that cannot withstand the scorching rays of truth will gradually shrivel and fade from the world of human mentality. Professors in all branches of learning must adapt themselves to the new conditions, or lose the confidence of their disciples.

The question at once arises: In what manner do the new conditions differ from the old? The answer, as yet, lies in the realm of spiritual research and cannot, therefore, be substantiated by scientific proof. The world has now reached—in fact it has already rounded—the outermost point of its evolution into matter, and is travelling inward. In its outward journey the body, and all that pertained thereto, was naturally of paramount importance, and all teaching was governed accordingly. Teachers in the future must be concerned with the spirit, because the earth is now on an inner, or spiritual orbit. This is mere speculation, perhaps, but may prove an interesting hypothesis to the close student of spiritual philosophy.

In the days when the body was supreme on earth it was but natural that its anatomy should provide the greatest interest to the healer. The power of mind over matter was not generally recognised because, during this phase of the world's history, the body was allowed, apparently, to influence the mind. An age of miracles indeed! And yet, all unconsciously in most instances, the healing was even then accomplished by the power of thought, working in unison with faith.

Most modern physicians are agreed that mind is greater than matter, and yet they continue to dose matter in order to cure mind. They do so because the world has yet to arouse itself from its long sleep, and realise the mighty possibilities that lie in the spirit. It has entered upon a spiritual age, with unlimited power and scope for the progress of mankind; but full advantage cannot be taken of this new condition until the mentality of the average man has realised the change.

Faith is the handmaid of thought; and when the power of these two-in-one is rightly applied, it will be possible to move mountains in a literal sense. But no such apparent miracles can be achieved until the mentality of the world in general understands, and accepts, this truth. The past history of the world has clearly demonstrated what this power can perform; but it has, hitherto, been employed in the interests of the personality and so, of necessity, limited.

The self-confident thoughts of a Napoleon, and the great faith which such thoughts must inevitably exact, have often, in times past, bred a power that has proved almost irresistible. And yet it has always failed in the end, because it was employed for the self-aggrandisement of the personality, and not for the salvation of mankind. This question of self-confidence, and the faith it inspires, is the most vital factor in healing; whether the doctor be spiritual or belong to the recognised profession of medicine.

Large numbers of people to-day look eagerly for a new revelation. They read, with avidity, of marvellous cures said to have taken place at a Shrine, in Church, or under the touch of some healer. They rush wildly to mediums, and lectures on occult subjects, in the hope of seeing marvels, or hearing how they themselves may acquire the art of the miracle-worker. In the excitement of the treasure hunt they completely overlook the secret place, where all knowledge and power is stored—within themselves. "Seek ye the Kingdom of Heaven, which is within you, and all these things shall be added unto you." The spiritual stronghold will never yield to clamorous assault. In quietness and contemplation alone will the hidden treasures be revealed.

Many signs and marvels can be seen to-day by those who seek "with a sorrowful and contrite heart"; but those whose search is actuated by mere curiosity, or the desire to add some exciting experience to their crowded lives, must content themselves with the tricks of the charlatan.

As time progresses, and the spirit of truth gradually permeates the whole mental atmosphere of the earth, the scope of the spiritual healer will be extended to include all sorts and conditions of men. But those who have lost the old faith, and are still groping after the new, should endeavour to keep their minds at rest to enable the truth to find its way through to their outer consciousness. "Be still, and know that I am God."

Mrs. E. A. CANNOCK, Hydesville, 73, Earl's Court-road, Kensington (T.N. Western 764), would be pleased to meet with any friends in the Kensington district interested in the forming of a new centre for the purpose of opening a new hall for divine worship and the investigation of Spiritualism. A meeting is to be held at the above address on Saturday evening, October 25th, for the formation of a committee and sale of work. Particulars on application.



## REVELATIONS CONCERNING ATLANTIS.

[We take the following from "Claros de Luna," the psychic journal of Costa Rica, kindly translated by Captain Carnell.]

ATLANTIS: HIGH SCIENTIFIC INVESTIGATIONS BY THE AGENCY OF SPIRITUALISM.

Madrid, April 14th.

The discovery of the exact tradition of Atlantis—the Lost Continent—by means of interpretations of Spiritualism, is the new and wonderful revelation which is awaited by the world. Surprising and hitherto unknown details resulted in the audience given by King Alfonso to the renowned hypnotist, Lieut.-Colonel of Engineers, Senor Cabanas, who has given himself to the studies which it is proposed to explain in a book.

The conversation between the monarch and Lieut.-Colonel Cabanas turned exclusively upon what is to be done to verify the past existence of Atlantis.

Here is the interview:—

THE KING: I see that you are progressing and that your studies are very successful.

CABANAS: Yes, your Majesty; much has been written to prove the existence of the continent of Atlantis, including the race which populated it, but nothing is known of the life of those times, of the customs, of the clothing, the weapons or the buildings of the Atlanteans. We have now obtained details which before seemed highly improbable.

Already we have sketches of chairs, beds, drinking vessels, musical instruments, arms, costumes, and the delineations of the faces and figures of aristocratic ladies, of priests, soldiers, with unexpected accuracy, and all this solely due to the excellent quality of the medium employed.

THE KING: Who is the medium?

C.: Don Manuel Aguilar.

THE KING: Is he a professional medium?

C.: No, sir. I discovered him by chance. Aguilar received a letter from the French astronomer Camille Flammarion, asking him for details of my personality, and asking if I really was a Lieut.-Colonel of Engineers. He asked also if it was correct that I had caused people at a distance to sleep, solely by force of thought, and without having previously practised with the same subject, and if I was a professional, or a scientific student. I replied, inviting him to the house of Fernando Weyler to witness some experiments, and there discovered that Aguilar was an excellent medium. We made several experiments of his mediumship. Whilst awake, but under hypnotic influence, he described a tempest in Cadiz, which was confirmed by telegram. It occurred to Weyler to apply such astonishing faculties to the archeological study of unknown objects which are met with in the Spanish Museums. As your Majesty very well knows, Weyler has been Director of Fine Arts. For these experiments we commenced with a rough fragment of primitive pottery, and the medium revealed to us that it belonged to a vase of the Stone Age, of Mallorca. After discovering to us the whole of an epoch of great cataclysms, the medium discerned Atlantis, making a strong point of the geography of Europe in those times. The Strait of Gibraltar did not exist—so said the medium—neither did France, Germany, nor Russia. He perceived the existence of Spain, England, Sweden, Norway, Italy, and the North of Morocco. The Sahara Desert was a vast sea, and Portugal had a much more extended territory than at present, since it was prolonged out into the Atlantic.

Whilst in this state of trance, we caused Aguilar to advance with his imagination to the ocean, and then he discovered an immense island.

In the first place he saw no cities, but we caused him to rise to the height of a thousand metres, and to advance towards the interior. Then he saw a city about half the size of Madrid, which we studied by means of the medium.

THE KING: Was not this Tertesus?

C.: No, sir. Tertesus is supposed to have been near Cadiz. What we studied, was found almost in the middle of the Atlantic. According to the medium it was called Peryradack. The island was called Ateka.

THE KING: Would the great depth of the ocean permit any soundings to be taken?

C.: Impossible. Nothing could support the pressure of the 7,000 metres which exist near the Canary Islands. Some soundings taken by the English and American squadrons have confirmed some elevations which appear to be of the ancient Atlantis, and to which Plato refers in his writings when he speaks of the Island Poreydon, which was submerged 9,000 years before Christ. The British Museum contains some writings which were found in Mexico, and which treat of the same catastrophe. This island was the last remnant of Atlantis, which was as large as Europe and disappeared in a night.

THE KING: When do you think of printing your book on this most interesting subject?

C.: Perhaps towards the end of the year, but it is a

(Continued at the foot of next column.)

## THE PERSONALITY OF GOD.

We take the following, as bearing on the subject of human survival, from a remarkable article by Mr. J. Arthur Hill in a recent issue of "The Yorkshire Observer," on "Reason and Belief: Evolution as a Blessing in Disguise":—

Admittedly, the huge extent and the overwhelming complexity of the universe as understood to-day do make the idea of a personal God more difficult than it was formerly. The Powerful Intelligence which may reasonably be supposed to lie behind and to be energising through this vast material frame of things seems too immense, too greatly superhuman, to be "personal"; to have our human qualities, in however magnified a degree.

But, for those who feel thus, and who have little or no religious sense or intuitive awareness of spiritual things—and I am one of these—for us, I say, there comes in a compensatory idea, arising out of that very scientific knowledge which has caused the trouble between reason and belief. The doctrine of evolution has replaced that of sudden creation; suns and planets have slowly condensed, man has slowly grown up out of lower forms of life. But this very fact suggests the possibility of further progress. Death certainly seems to end the progress of the individual; but does it? Belief in a future life is widespread, both in space and time; may it not, after all, be true? I believe, on scientific grounds, that it is true. Even in physics, matter is vanishing—is evaporating into electrons, protons, centres of energy. Robert Blatchford says that as a materialist he has had the ground cut from under his feet by the recent advance in physics, and that he must find another philosophy. That other philosophy he is beginning to construct by aid of the advance in another branch of science—namely, psychical research.

The new knowledge here attained indicates that there is a spiritual as well as a material world; we live in both, even now, but most of us are aware of the material order only, our senses being tuned mainly to its perception. When we drop our physical bodies we shall find ourselves still in a body—the spiritual body of St. Paul, perhaps, or, speaking in the terms of to-day, an ethereal body—and shall continue to live and to progress in that spiritual world, evolution not being an affair of matter and physical life only, but a principle running through the whole creation.

Thus that dreaded thing evolution turns out a blessing in disguise, like so many other dreaded things. It gives far more than it takes away. It shows the universe as a training-ground, a school, for the education of spiritual beings. And this implies the existence of an Intelligence far greater than our own, though somehow related to it. We cannot fully understand that Intelligence, but we are continually learning more about the way in which it works. As the Bible may be said to be a revelation of God's mind through the experiences of inspired men so is science a revelation of His mind as expressed in the Book of Nature, which also is His word.

And we now know enough to believe that fundamentally, beneath all our troubles and sorrows, the universe is friendly. We are thus brought back, by another route, to belief in a God Who is love; to a faith based on reason, thanks to that science which some may have feared or distrusted. Science thus, while destroying the outworn creed-forms of an earlier time, confirms the root-message of the highest religions, and brings again to one focus knowledge, love and worship.

(Continued from previous column.)

study which one cannot hurry. The medium in our experiment has to go back a million years, and naturally it tires him very much. He is only able to work one day a week.

THE KING: I shall be most interested to read the book.

C.: Might I show your Majesty some of the work and sketches?

THE KING: Bring them to me when they are finished, but how do you do them? Perhaps Aguilar can sketch?

C.: No, sir. Aguilar talks and says what he sees and then an artist sketches according to the descriptions offered by the medium.

THE KING: When he awakes, does the medium remember what he has seen?

C.: Yes, sir. When I know I arrange it. Then we are able to verify the accuracy of the drawings.

THE KING: Will you present the account as history, or as a simple novel?

CABANAS: We shall explain to the public the method we have employed, leaving them full liberty to place their own interpretation upon it.

Considering it only as a novel it will surpass anything by H. G. Wells: but all that the medium describes is perfectly logical. No brain, even the most privileged and wide awake, could simply imagine such natural and interesting scenes.—Taken from the "Diario del Comercio".



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1402 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## THE COMPREHENSIVE VIEW.

We have watched the career of Spiritualism for many years, learning a little of its heights and depths, its inner nature and its essential truth. It is to this last quality that we may refer the greatest of all its "phenomenal evidences," that is to say, its unquenchable vitality. We have heard it cursed, sometimes ceremonially—as with bell, book and candle—and sometimes uncereemoniously, with the language of Billingsgate. We have seen it stabbed, poisoned, strangled, smothered, hanged, drawn and quartered—in short, removed from the human stage in every variety of ways. Sometimes it was "laughed out of existence," yet somehow contrived to exist and to have the last of the laughing. Only a few years ago it was exterminated by a great daily paper inspired (of course) by a high regard for the public welfare. We read its obituary notice. It was described as a "superstition" that might now be considered "dead and decently buried." The great daily paper had previously been encouraging the growth of sweet-peas but the burial of Spiritualism was without flowers of any kind, so that it was really not "decently buried." It is possible that something died and was buried—perhaps it was a reputation. It was not Spiritualism, for only a few months later it was careering in the public eye more conspicuously and with greater animation than ever, much to the confusion and disgust of its enemies, one of whom (a leading Rationalist) having exhausted upon it his English vocabulary of vituperation, was moved to execrate it in French. "Ecrasez l'infame!" he wrote. It was as though he hissed it between his clenched teeth. He was naturally exasperated, and we sympathised with him even to the extent of supplying him with a few stock curses in Gaelic (a language copious in maledictions) to add to the French one. But we doubt if they would have been any more effectual. Even the Church's Communion Service (which is of course not for the use of Rationalists) would have had not the slightest effect. For the test of every truth is its vitality. It has a charmed life—it is proof against every form of attack—and to assail it with curses was

rather like attacking an elephant with a fusillade of thistledown.

We long ago realised that it is something rooted in Nature and that all the elements fought for it. The cold water with which it was soused only invigorated it, the flames which were meant to singe and shrivel it, gave it warmth and fresh life—the stormy blasts which were directed against it proved to be only bracing and tonic. The clods and the mud thrown at it served merely to carry to it fresh strength from Mother Earth.

Spiritualism, in short, is like one of those spirits whose existence it proclaims. It is elusive as the light and as invulnerable. Embodied in a creed it escapes at last just as the spirit at death frees itself from the body—for a creed must either petrify or putrefy.

Even as a matter of "table-turning" it contrives at last to turn the tables on its enemies. Phenomenally considered it is itself the greatest phenomenon of all. Philosophically it grows and flourishes in a soil in which no other philosophy could find standing or sustenance. Religiously it maintains its place not only as the preamble of all religions, but as a method of adding to faith, knowledge. But it is so infinitely various that we have long ago abandoned the idea of imposing any limits upon it—that would be futile, it would escape them all. That it has to remain an "ism" is simply due to the poverty of human language. To us it means the recognition of that Spirit of which Shelley and Wordsworth wrote, as a Power and a Presence, all-pervading and all-sustaining—working in all. Just as it ranges from the "minutest molecule" to the highest states of conscious life so it may include the humblest form of psychic communication by mechanical devices and the most exalted means whereby the human spirit may receive its inspirations of immortality. For those without understanding it may appear as something perilous and threatening, but for those who realise its truth it is as the shadow of a great rock in a weary land.

## THE LAND OF HEART'S DESIRE.

" . . . to unfold  
What worlds or what vast regions hold  
The immortal mind that hath forsok  
Her mansion in this fleshly nook."

—IL PENNEROSO.

O, I saw her in the dawning  
Of an all-diviner day,  
Amid those errandries of Love  
That light us on our way,  
When the Birds of God are winging  
Over many a wooded lawn,  
And the feathered choirs are singing  
Their Te Deums of the Dawn.

'Mid the hyacinths a-gleaming  
In the iridescent dew,  
In a drifting, in a dreaming,  
She adventured on the view;  
In a shimmer-robe, that sheathed her  
For a wind-flower to the feet;  
In the lily-bells, that wreathed her  
For a melody complete.

But I knew her by the love-light  
That had never left her eyes  
Since the day she had re-opened them,  
Amid those morning skies,  
On the vision, pure and tender,  
Of an all-compassioned face,  
And apocalyptic splendour  
Of a blest abiding-place.

All the sorrow and the sadness  
Of a pre-existent scene,  
Had vanished in a gladness  
That could never else have been;  
On the fields of fresh endeavour,  
On the steep that re-aspire,  
In the infinite forever  
Of the Land of Heart's Desire.

—E. M. HOLDEN.



## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Daily Express" of the 14th inst. gives an account of how a dream saved a man's life. Hendrik Johannes Olivier was working in the "Village Deep" Gold Mine on the Rand, and was in charge of a gang of native miners who were working some 7,000 feet below the level of the ground. His account of the occurrence is as follows:—

"On Saturday night I dreamed I was entombed, but I thought I rescued myself by digging a way out with my bare hands. When I went to work next morning I told a shift boss what I had dreamed. He laughed.

"But what I dreamed came true. When I went down I noticed the stope was creaking, and this nearly always precedes a fall of the grey rock.

"I decided to go from the 29th Level where I was working to the 28th Level. I had hardly started to go up when the fall occurred.

"All I saw was big black shapes jumping about in front of me, and then something hit me on the head, and I lost consciousness.

"When I recovered my senses I was in the dark. I put my hand out and felt rocks all round me. There seemed to be no way out.

"I had only one match left. I struck it, and on a little ledge I saw a tiny piece of candle.

"I could see that a stack of timber in front had prevented the rock from falling on me. Boys, half buried, were screaming all round me. It was like a nightmare.

"Then I remembered my dream. I pulled out the lumps of rock in front of me one by one. I dug through four feet of the fall with my bare hands, and then I managed to crawl through the hole I had made.

"To my delight, a light showed at the other end, and once I had scrambled through it was easy to reach the station."

In the "People" of the 12th inst. Mr. Hannen Swaffer gives an account of a seance at the house of Mr. Dennis Bradley at which he was present, with five other people. The trumpet, which was luminous, was seen moving in the air, and after other communications, "Fedra" was asked to try and bring Lord Northcliffe. The account continues:—

The music was stopped and the trumpet came right over to me, within a few inches of my left arm, and said, "The Chief. The Chief. I am so glad to see you, Swaff."

Lord Northcliffe was known as "The Chief" by all his associates, and, although he always called me "The Poet," "Swaff" is my usual nickname. He never used it, that I can remember.

"I am so glad to see you," went on the voice, when I had answered. Then it moved directly along to Miss Owen, who was next to me on my right. It greeted her, too. And then, moving back to me, and then back to her, several times, we heard, "You must go on sitting until you get the direct voice. I have great work for you to do for God and the world. Good-night."

Afterwards, another voice, which Mr. Bradley recognised as that of Warren Clarke, his brother-in-law, and still another, that which he said was his sister Annie, held conversations with the three Bradleys.

Mr. Swaffer, in the course of his narrative remarks:—

We were all close friends, who would not trick each other, even if we had been clever enough to be ventriloquists, conjurers, and people who could move about in the dark easily, without being detected.

Facts are indisputable things. The "Daily Mail" of the 15th gives an account of the Healing Services at Bradford which Mr. Hickson, the famous healer, has been holding with the approval of Dr. Perowne, the Bishop of Bradford. Among other remarkable results mentioned, the case of Miss Euphemia Bryant is a good example—an invalid for 30 years, and disabled for 14 years by paralysis, she had been unable to leave her chair without help. The account continues:—

On the way home on Monday she got out of her chair and pushed it the remainder of the distance. She states that when Mr. Hickson laid his hands on her she felt something like a click in her legs and felt her strength returning. After reaching home she ate a good meal and was able to grasp things with her hands. She spent the afternoon walking about the district round her home, receiving the congratulations of her friends. She undressed herself on Monday night and slept peacefully,

dreaming of singing at Frizinghall Church during the mission service.

The genuineness of the case is vouched for by the Vicar of Bolton, the Rev. A. P. Gower Rees, and the verger of Bolton Church, who has known Miss Bryant for 25 years.

Dealing with the same experiences, the "Morning Post" mentions that Bishop Perowne formally handed to Mr. Hickson a commission to conduct healing services, and gives the following statement made by the healer at the commencement of his service:—

Mr. J. Moore Hickson, the Missioner, in his address, said that spiritual healing was as old as Christianity. They were only reviving something that was very old and precious. Christ Himself healed the sick and trained His disciples to do the same, and His Church was to be the instrument to carry on the work. Christ's command to the Church was, "Go on with the work; do as I have been doing." They were there, not merely to be healed of physical ills, Christ wanted them to be pure of heart as well as healthy of body.

Explaining that he himself had not power to heal, but that he was merely the instrument, Mr. Hickson said Christ was in the church, and they would come up to the Altar rails to seek His touch. Many people at his missions had seen Christ laying on hands. He instanced an old Hindoo in India who, when asked if he had received Mr. Hickson's ministrations, replied, "Yes, and I am better, but the power did not come from him, but from the man who was behind him." That man had had a vision of Christ. He (Mr. Hickson) bade sick ones not to be disheartened if healing did not follow immediately.

Mr. Robert Blatchford deals with some more of his critics, in his usual trenchant manner, in the "Clarion" of the 10th inst. To one of these who proffers an explanation of things in a medley of words, which explain nothing, he says:—

How "the etherealised but still material manifestation of the exalted thought" manages to tell me that there is a hole in the attic ceiling, that my boots want mending, and that my uncle died of diabetes in 1892 is more than I can understand. How the same etherealised material exalted thought can describe the dress my mother wore in 1889, even to the pattern of her apron and the colours in her cap, is something beyond my credence and comprehension.

However, let each approach the problem in his own way. I am a pedestrian sort of person and have to step it. I cannot fly and I do not see the utility of inventing a new set of mysteries to explain the old ones. If a Control tells me she is with my aunt Eliza I find it simpler to suppose she is with my aunt Eliza than to suppose that the ego she believes to be my aunt is an etherealised material exalted thought my aunt had in 1861 as to the best method of pickling onions.

An interesting article, by Walter B. Gibson, appeared recently in the "Sunday Express," on "Mrs. Leonora Piper," the well-known trance medium. Discussing the earlier history of Spiritualism, the writer indicates Mrs. Piper as one of the most remarkable examples of modern mediumship. He says:—

The first evidence of Mrs. Piper's peculiar ability was manifested in the year 1884. In that year she developed a trance state, and in the year 1885 came under the observation of Professor James, a famous psychologist, of Harvard University. The remarkable statements she made during her trance utterances did not at first impress him as necessarily being genuine evidences of psychic control, but in 1886 he made the following statement:—

I am persuaded of the medium's honesty, and of the genuineness of her trance; and, although at first disposed to think that the "hits" she made were either lucky coincidences or the result of knowledge on her part of who the sitter was . . . I now believe her to be in possession of a power as yet unexplained.

The next important investigator was Dr. Richard Hodgson, whose exposures of fraudulent mediums were thorough and far-reaching. He studied the remarkable statements made by Mrs. Piper—statements that described family relations, and important facts concerning persons unknown to her—and in the year 1887 he became fully convinced that she possessed some supernormal power.

Late in 1889 Mrs. Piper, who had hitherto resided in New England, was brought to England, where the most stringent methods were employed to prevent her from obtaining information concerning any persons who were concerned in the English investigation. Sir Oliver Lodge was one of the most important investigators, and he and many others were impressed with the evident existence of supernormal power.

W. W. H.



## LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## THE COMPREHENSIVE VIEW.

We have watched the career of Spiritualism for many years, learning a little of its heights and depths, its inner nature and its essential truth. It is to this last quality that we may refer the greatest of all its "phenomenal evidences," that is to say, its unquenchable vitality. We have heard it cursed, sometimes ceremonially—as with bell, book and candle—and sometimes unceremoniously, with the language of Billingsgate. We have seen it stabbed, poisoned, strangled, smothered, hanged, drawn and quartered—in short, removed from the human stage in every variety of ways. Sometimes it was "laughed out of existence," yet somehow contrived to exist and to have the last of the laughing. Only a few years ago it was exterminated by a great daily paper inspired (of course) by a high regard for the public welfare. We read its obituary notice. It was described as a "superstition" that might now be considered "dead and decently buried." The great daily paper had previously been encouraging the growth of sweet-peas but the burial of Spiritualism was without flowers of any kind, so that it was really not "decently buried." It is possible that something died and was buried—perhaps it was a reputation. It was not Spiritualism, for only a few months later it was careering in the public eye more conspicuously and with greater animation than ever, much to the confusion and disgust of its enemies, one of whom (a leading Rationalist) having exhausted upon it his English vocabulary of vituperation, was moved to execrate it in French. "Ecrasez l'infame!" he wrote. It was as though he hissed it between his clenched teeth. He was naturally exasperated, and we sympathised with him even to the extent of supplying him with a few stock curses in Gaelic (a language copious in maledictions) to add to the French one. But we doubt if they would have been any more effectual. Even the Church's Communion Service (which is of course not for the use of Rationalists) would have had not the slightest effect. For the test of every truth is its vitality. It has a charmed life—it is proof against every form of attack—and to assail it with curses was

rather like attacking an elephant with a fusillade of thistledown.

We long ago realised that it is something rooted in Nature and that all the elements fought for it. The cold water with which it was soused only invigorated it, the flames which were meant to singe and shrivel it, gave it warmth and fresh life—the stormy blasts which were directed against it proved to be only bracing and tonic. The clods and the mud thrown at it served merely to carry to it fresh strength from Mother Earth.

Spiritualism, in short, is like one of those spirits whose existence it proclaims. It is elusive as the light and as invulnerable. Embodied in a creed it escapes at last just as the spirit at death frees itself from the body—for a creed must either petrify or putrefy.

Even as a matter of "table-turning" it contrives at last to turn the tables on its enemies. Phenomenally considered it is itself the greatest phenomenon of all. Philosophically it grows and flourishes in a soil in which no other philosophy could find standing or sustenance. Religiously it maintains its place not only as the preamble of all religions, but as a method of adding to faith, knowledge. But it is so infinitely various that we have long ago abandoned the idea of imposing any limits upon it—that would be futile, it would escape them all. That it has to remain an "ism" is simply due to the poverty of human language. To us it means the recognition of that Spirit of which Shelley and Wordsworth wrote, as a Power and a Presence, all-pervading and all-sustaining—working in all. Just as it ranges from the "minutest molecule" to the highest states of conscious life so it may include the humblest form of psychic communication by mechanical devices and the most exalted means whereby the human spirit may receive its inspirations of immortality. For those without understanding it may appear as something perilous and threatening, but for those who realise its truth it is as the shadow of a great rock in a weary land.

## THE LAND OF HEART'S DESIRE.

" . . . to unfold  
What worlds or what vast regions hold  
The immortal mind that hath forsook  
Her mansion in this fleshly nook."

—L. PENSEROSO.

O, I saw her in the dawning  
Of an all-diviner day,  
Amid those errandries of Love  
That light us on our way,  
When the Birds of God are winging  
Over many a wooded lawn,  
And the feathered choirs are singing  
Their Te Deums of the Dawn.

'Mid the hyacinths a-gleaming  
In the iridescent dew,  
In a drifting, in a dreaming,  
She adventured on the view;  
In a shimmer-robe, that sheathed her  
For a wind-flower to the feet;  
In the lily-bells, that wreathed her  
For a melody complete.

But I knew her by the love-light  
That had never left her eyes  
Since the day she had re-opened them,  
Amid those morning skies,  
On the vision, pure and tender,  
Of an all-compassioned face,  
And apocalyptic splendour  
Of a blest abiding-place.

All the sorrow and the sadness  
Of a pre-existent scene,  
Had vanished in a gladness  
That could never else have been;  
On the fields of fresh endeavour,  
On the steep that re-aspire,  
In the infinite forever  
Of the Land of Heart's Desire.

—E. M. HOLDEN.



## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Daily Express" of the 14th inst. gives an account of how a dream saved a man's life. Hendrik Johannes Olivier was working in the "Village Deep" Gold Mine on the Rand, and was in charge of a gang of native miners who were working some 7,000 feet below the level of the ground. His account of the occurrence is as follows:—

"On Saturday night I dreamed I was entombed, but I thought I rescued myself by digging a way out with my bare hands. When I went to work next morning I told a shift boss what I had dreamed. He laughed.

"But what I dreamed came true. When I went down I noticed the stope was creaking, and this nearly always precedes a fall of the grey rock.

"I decided to go from the 29th Level where I was working to the 28th Level. I had hardly started to go up when the fall occurred.

"All I saw was big black shapes jumping about in front of me, and then something hit me on the head, and I lost consciousness.

"When I recovered my senses I was in the dark. I put my hand out and felt rocks all round me. There seemed to be no way out.

"I had only one match left. I struck it, and on a little ledge I saw a tiny piece of candle.

"I could see that a stack of timber in front had prevented the rock from falling on me. Boys, half buried, were screaming all round me. It was like a nightmare.

"Then I remembered my dream. I pulled out the lumps of rock in front of me one by one. I dug through four feet of the fall with my bare hands, and then I managed to crawl through the hole I had made.

"To my delight, a light showed at the other end, and once I had scrambled through it was easy to reach the station."

In the "People" of the 12th inst. Mr. Hannen Swaffer gives an account of a seance at the house of Mr. Dennis Bradley at which he was present, with five other people. The trumpet, which was luminous, was seen moving in the air, and after other communications, "Fedá" was asked to try and bring Lord Northcliffe. The account continues:—

The music was stopped and the trumpet came right over to me, within a few inches of my left arm, and said, "The Chief. The Chief. I am so glad to see you, Swaff."

Lord Northcliffe was known as "The Chief" by all his associates, and, although he always called me "The Poet," "Swaff" is my usual nickname. He never used it, that I can remember.

"I am so glad to see you," went on the voice, when I had answered. Then it moved directly along to Miss Owen, who was next to me on my right. It greeted her, too. And then, moving back to me, and then back to her, several times, we heard, "You must go on sitting until you get the direct voice. I have great work for you to do for God and the world. Good-night."

Afterwards, another voice, which Mr. Bradley recognised as that of Warren Clarke, his brother-in-law, and still another, that which he said was his sister Annie, held conversations with the three Bradleys.

Mr. Swaffer, in the course of his narrative remarks:—

We were all close friends, who would not trick each other, even if we had been clever enough to be ventriloquists, conjurers, and people who could move about in the dark easily, without being detected.

Facts are indisputable things. The "Daily Mail" of the 15th gives an account of the Healing Services at Bradford which Mr. Hickson, the famous healer, has been holding with the approval of Dr. Perowne, the Bishop of Bradford. Among other remarkable results mentioned, the case of Miss Euphemia Bryant is a good example—an invalid for 30 years, and disabled for 14 years by paralysis, she had been unable to leave her chair without help. The account continues:—

On the way home on Monday she got out of her chair and pushed it the remainder of the distance. She states that when Mr. Hickson laid his hands on her she felt something like a click in her legs and felt her strength returning. After reaching home she ate a good meal and was able to grasp things with her hands. She spent the afternoon walking about the district round her home, receiving the congratulations of her friends. She undressed herself on Monday night and slept peacefully,

dreaming of singing at Frizinghall Church during the mission service.

The genuineness of the case is vouched for by the Vicar of Bolton, the Rev. A. P. Gower Rees, and the verger of Bolton Church, who has known Miss Bryant for 25 years.

Dealing with the same experiences, the "Morning Post" mentions that Bishop Perowne formally handed to Mr. Hickson a commission to conduct healing services, and gives the following statement made by the healer at the commencement of his service:—

Mr. J. Moore Hickson, the Missioner, in his address, said that spiritual healing was as old as Christianity. They were only reviving something that was very old and precious. Christ Himself healed the sick and trained His disciples to do the same, and His Church was to be the instrument to carry on the work. Christ's command to the Church was, "Go on with the work; do as I have been doing." They were there, not merely to be healed of physical ills. Christ wanted them to be pure of heart as well as healthy of body.

Explaining that he himself had not power to heal, but that he was merely the instrument, Mr. Hickson said Christ was in the church, and they would come up to the Altar rails to seek His touch. Many people at his missions had seen Christ laying on hands. He instanced an old Hindoo in India who, when asked if he had received Mr. Hickson's ministrations, replied, "Yes, and I am better, but the power did not come from him, but from the man who was behind him." That man had had a vision of Christ. He (Mr. Hickson) bade sick ones not to be disheartened if healing did not follow immediately.

Mr. Robert Blatchford deals with some more of his critics, in his usual trenchant manner, in the "Clarion" of the 10th inst. To one of these who proffers an explanation of things in a medley of words, which explain nothing, he says:—

How "the etherealised but still material manifestation of the exalted thought" manages to tell me that there is a hole in the attic ceiling, that my boots want mending, and that my uncle died of diabetes in 1892 is more than I can understand. How the same etherealised material exalted thought can describe the dress my mother wore in 1889, even to the pattern of her apron and the colours in her cap, is something beyond my credence and comprehension.

However, let each approach the problem in his own way. I am a pedestrian sort of person and have to step it. I cannot fly and I do not see the utility of inventing a new set of mysteries to explain the old ones. If a Control tells me she is with my aunt Eliza I find it simpler to suppose she is with my aunt Eliza than to suppose that the ego she believes to be my aunt is an etherealised material exalted thought my aunt had in 1861 as to the best method of pickling onions.

An interesting article, by Walter B. Gibson, appeared recently in the "Sunday Express" on "Mrs. Leonora Piper," the well-known trance medium. Discussing the earlier history of Spiritualism, the writer indicates Mrs. Piper as one of the most remarkable examples of modern mediumship. He says:—

The first evidence of Mrs. Piper's peculiar ability was manifested in the year 1884. In that year she developed a trance state, and in the year 1885 came under the observation of Professor James, a famous psychologist, of Harvard University. The remarkable statements she made during her trance utterances did not at first impress him as necessarily being genuine evidences of psychic control, but in 1886 he made the following statement:—

I am persuaded of the medium's honesty, and of the genuineness of her trance; and, although at first disposed to think that the "hits" she made were either lucky coincidences or the result of knowledge on her part of who the sitter was . . . I now believe her to be in possession of a power as yet unexplained.

The next important investigator was Dr. Richard Hodgson, whose exposures of fraudulent mediums were thorough and far-reaching. He studied the remarkable statements made by Mrs. Piper—statements that described family relations, and important facts concerning persons unknown to her—and in the year 1887 he became fully convinced that she possessed some supernatural power.

Late in 1889 Mrs. Piper, who had hitherto resided in New England, was brought to England, where the most stringent methods were employed to prevent her from obtaining information concerning any persons who were concerned in the English investigation. Sir Oliver Lodge was one of the most important investigators, and he and many others were impressed with the evident existence of supernatural power.

W. W. H.



## A HINDU FAKIR ON THE "ROPE TRICK."

"You have heard of things that I have never seen or heard of," said the fakir, "You people have big eyes and a large imagination, and you like to tell what you have seen, and make it bigger each time. You like to write great books on immense things and have them grow for your readers. I have seen Americans and Englishmen in India who have thought they knew all about our magic, when they had seen hardly any of it, and then they have told what perhaps they imagined. A man throwing a rope into the air and then climbing it and disappearing was never done in India. There is no such thing. I think I know all that is done, and this thing is not amongst them. Yet every white man who speaks to me of magic asks about it. It is foolish. Then the tall mango trees! Another story for books. There was never one grown more than four feet high, and your travellers write about them growing into mighty trees. It is silly. I know all about the mango. I never heard of a white man's imagination making one less than ten feet high. I have been asked about Theosophy many times. That is another Western invention that we know nothing about. A great many persons who think they are very wise, and are able to look beyond the sky, come to India to learn about Theosophy, and they are well received, because we are always polite to strangers. Many of these persons are women. Your women are very strange. They come and tell us that Theosophy originated with us, and we listen, and perhaps nod our heads, and they say: 'We knew it.' Then they talk a great deal about what we have never heard of before, and don't believe, and we listen and don't contradict. We don't understand them, and so keep silent. They talk a great deal about the 'occult,' and how much we know about things that we have never before heard of, and don't want to hear of. Then they write books about the wonderful information they got from us." (From *LIGHT*, April 6th, 1895).

## THE STUDY OF THE HAND.

Palmistry, or to give the subject its more classical title, cheiromancy, is not held in high repute. It has become closely associated with the idea of "fortune-telling," and by consequence the police-court comes frequently into its annals. And yet like everything relating to the study of man it has its meaning and a basis of reality, however obscure. In some of its aspects it suggests a method of tapping the knowledge of the sub-conscious mind. Of course there are the lines on the hand which seem to remove it in some degree from the purely intuitive side of things. But the difficulty with these is that if they are accepted as indicators, they have to be carefully balanced against each other. One line may offset another and much careful weighing and balancing is needed to arrive at an accurate result. Even then the intuitions must come into play, and it is in such cases that we get the most brilliant results.

"The Hand and Its Mysteries," by Karma. (Philip Allan and Co., 10s. 6d.), contains a great deal of information as compiled by a lady who treats the matter scientifically, and is moreover reputed to possess high skill and long experience. It is well and clearly written, and should be useful to students of the subject, especially as it is well illustrated with diagrams and plates. It should be especially valuable to those who have the gift, for it is a gift with a close relation to psychic faculties, such, for instance, as psychometry. One could no more learn to be a palmist than to be a poet. It will consequently be a long time before palmistry is accepted as a science. But every well-reasoned book on the subject will help in this direction, and "The Hand and Its Mysteries" strikes us as such a book.

D. N. G.

## THE LORE OF THE DRUIDS.

"The Druids and Theosophy." By Peter Freeman. (William McLellan and Co., 240, Hope-street, Glasgow. Price, 6d.).

The writer of this little brochure presents in a simple and unaffected style an attractive pen picture of the religion and customs of the Druids with some pertinent remarks relative to their influence upon the Celtic races, and concludes by stating that "it does not seem unreasonable to assume . . . that the same great fundamental teachings of life which inspired the Druids are now the ideals by which many try to live as Theosophists."

This unpretentious little book contains much which should be of interest to the general reader, who will also be glad to find quite a little store of information within its pages, which could not be so easily gleaned from books of larger dimensions. Dr. Annie Besant, in a gracefully expressed "Foreword," writes of "this little sketch of the Druid work and thought," which is, she says, "but the opening of the door. May many walk through it, and enrich and beautify their land with the dust-covered treasures they will find."

L. H.

## RAYS AND REFLECTIONS.

A pessimistic writer who is, of course, not to be taken seriously, has advanced the theory that love is a disease—a kind of heart-disease, I suppose. He must be near akin to another genius who found that thinking was a disease. Even if it were one need not be alarmed. It is not a disease that is likely to afflict any large section of the population!

There are still people who assert that mediumship is the outcome of diseased states of mind or body. Had they met as many mediums as some of us have done—mediums who were thoroughly sound, mentally and physically, they might have been less confident in their convictions. It is true that some mediums leave much to be desired as regards their general health. But it is more or less a fact that the healthier the medium, the better the mediumship—exactly as in every other vocation.

Talking of able-bodied mediums, I have known several who were not only of exceptional intelligence, but highly athletic people with a knowledge of the "noble art," which would have made it a dangerous matter to treat them in that supercilious way which is sometimes adopted towards the more defenceless of the tribe. I recall one hefty psychic—who had ranged the world as a hunter and explorer—who was always ready to enforce his dignity and that of his faith with his mighty fists if necessary: that is to say if his opponents became personally offensive. It was a state of things very shocking to the "unco' guid"; but it was delightfully human.

Long years ago I met a man who was a great mystic. He said so himself. Otherwise I should not have suspected it. He had a brand of mysticism entirely his own, which at least showed originality. But in its main features it was not at all original. His doctrine was that the world was a horrible and degraded place into which the human spirit had fallen somehow or other, and had to be rescued. Which is a very old and, I hope, now an effete doctrine. Keats, who did not set up to be a mystic, had the truer vision when he described the world as a "vale of soul-making." In truth, the physical universe is a kind of factory of souls. The spirit passes through matter to acquire individuality and education. It is the only way. And although one hears much concerning the "mud of matter," matter is not *all* mud. It is also roses and violets. The real mystic must take an inclusive view if he is to get a true "vision of the world."

Even in so small an aspect of the matter as the psychic substance, ectoplasm, regarding which I have heard many a disdainful sniff, ectoplasm may also at times be something shining, fragrant and ethereal, as well as something muddy and reptilian. It is entirely a question as to whether it takes a high or a low form.

The effects of Mr. H. Dennis Bradley's dynamic book, "Towards the Stars," have been as far-reaching as they are undoubtedly forceful. In a recent review in one of the higher class magazines, the reviewer, as might be expected, laments the rashness and exuberance of Mr. Bradley's opinions, but the writer continues:—

However, there it is; he dashes into the subject and slashes into it, coruscates and explodes, rises to ecstatic declarations, and packs off critics to hell. It is decidedly a sensational production, and will doubtless attract more attention than the soberer expositions that are pegging away with the spade-work. The general public love full-blooded opinions one way or the other.

I think there is a good deal to be said for the attitude of the general public, which is at times apt to be very impatient with views on Spiritualism of the niminy-piminy, feeble and vaporous kind—the pronouncements of people who suffer either from morbid caution or pathological doubt. But, however, this may be, we must take wide views in this subject, which is large enough to accommodate all sorts and conditions of men, each doing his own work in his own way and catering, as advocate or exponent, for those of kindred minds.

I was writing lately of some of the foolish questions put to Spiritualists regarding psychic phenomena, such questions as Why are spirit messages always so trivial? Why do mediums always degenerate and die young? There is a story of a countryman desiring to go to London, but who took by mistake the road to York. Meeting a Quaker, he enquired, "This is the road to London, isn't it?" And the solemn Quaker replied, "I do not understand thee, friend. Thee first tells me a lie and then asks me a question." So might we answer one of these absurd questioners: "We do not understand you, for you contrive to utter a lie and a question in the same breath!"

D. G.



## "PSYCHIC SCIENCE."

## SCIENCE AND PSYCHIC PHENOMENA.

(FROM "THE MEDICAL JOURNAL AND RECORD" OF NEW YORK.)

## THE SUPERNORMAL PICTURE OF THE LATE DR. GELEY.

The current issue of "Psychic Science" is worthy of more than casual notice, for it contains an excellent portrait of the late Dr. Gustave Geley with an Appreciation by Mr. Stanley De Brath, who also tells the remarkable story of the psychic picture of Dr. Geley obtained through the mediumship of Mr. William Hope, with reproductions of the four plates used in the experiments, one of them (the third) bearing a recognisable portrait of the distinguished scientist. A further reproduction is that of a portrait of Dr. Geley and Mr. De Brath taken at Crewe in 1919, when Dr. Geley first visited the Crewe Circle. On that occasion a very clear "extra" was obtained—the face of a lady who was a professional colleague of Mr. and Mrs. De Brath for seventeen years. This face was recognised not only by them, but by the lady's brother and three intimate friends. The successful result of the experiment made a great impression on Dr. Geley who was at that time investigating psychic photography in England.

Other notable features of this issue of "Psychic Science" are a remarkable article on "Edward Irving and The Voices," by Sir Arthur Conan Doyle; "A Romance of Psychic Healing," by E. M. S.; "The Oxford Conference on Science and Religion," by Miss H. A. Dallas, and "A Psychic Photograph on a Roll Film," by Mrs. Hewat McKenzie. The Editor (Mr. F. Bligh Bond) in "A Treasure of Christendom," tells the story of the articles and the correspondence on the Glastonbury investigations which appeared in the "Morning Post" during July, August and September, and the Rev. William A. Reid, of Glasgow, relates experiments with two Glasgow mediums, Mr. J. Douglas and his son Bertie, the latter having a remarkable clairvoyant gift which was the subject of much attention in the Scottish Press in the early part of the present year.

The war has rendered the people's mind more prone to believe in mysticism; no wonder, then, that the study of the so-called occult phenomena has come into vogue. The German school of medicine, as well as the Viennese school, were always the most ardent disbelievers, while London had its Society for Psychic Research many years ago, and Paris, under the leadership of its most noted psychiatrists and neurologists, founded an institution for metapsychic phenomena in 1917. When Schrenck-Notzing, the psychiatrist of Munich, a few years ago created such a sensation by his book on occult phenomena, he gave a new impetus to the serious study of the subject. His photographic reproductions of the phenomena taken under all possible precautions, with the help of flash-light, from six different places in the laboratory room, simultaneously and automatically, were quite convincing. He even went so far as to offer a standing price of twenty thousand francs to any trickster who would produce the same phenomena under the same conditions of control. The offer has not been taken up by anybody as yet. And now Dr. Holub, a former pupil of the famous Professor Wagner von Jauregg (whose latest work is the cure of paralysis by means of intravenous injections with malaria tertiana blood), dares to announce, openly and convincingly the existence of similar phenomena. Dr. Holub, who since 1913 has been the physician in chief of Steinhof, an institution for curable as well as incurable mental diseases, with a capacity of three thousand beds, has had the courage to take into his home the famous medium, Willy Schneider, a boy, aged twenty, who is an unassuming and industrious dental technician. Since April, 1923, he has had about sixty sésances with the boy, inviting each time a few of the most prominent physicians, surgeons and scientists. These phenomena consist of medioplastic substance emanating from the body of the medium, who also moves distant objects not touched by anything or anybody in the room. Dr. Holub, in the face of the known attitude of the Viennese medical school, which had put its taboo on anything and everything occult, has openly declared himself converted from a Saul into a Paul, and while appreciating scepticism and just criticism in such matters, is seriously endeavouring to solve the new problems presented.

## A "CENOTAPH IN MUSIC."

An appeal is being issued on behalf of the British Legion by Lord Haig, of Bemerseyde, in connection with a remarkable "War Memorial in Music" entitled "A World Requiem," composed by Mr. John Foulds. The work has been designed for performance by large and small musical bodies—in concert-room, church or cathedral; by competitive scholars, or by other groups. Mr. Foulds has vested in the British Legion the performing rights of his work, as a tribute to the men who died, and to benefit those who have survived and are in need, and Lord Haig appeals to musicians to honour both, by arranging memorial performances wherever possible. The Music Selection Committee of the British Music Society has declared the work worthy of this honour. Incidentally we may mention that Mrs. Foulds will be better known to many of our readers as Miss Maud McCarthy, the talented violinist, who did so much good work as a lecturer on practical mysticism. She writes:—

The inner history of the "World Requiem" is a very beautiful thing, for the work in its inception was largely based upon the glorious teachings of music which Mr. Foulds and I received some years ago. Not only that, but the second part of the work was actually outlined, in a definite and masterly manner, from the other side.

"Joyous sympathy."

—DAILY EXPRESS.

"A Book of Singular Interest."

—SUNDAY TIMES.

# THE CASE OF LESTER COLTMAN

By  
Lilian Walbrook

A most entertaining  
volume, giving  
food for real  
thought and cogi-  
tation.

HUTCHINSON &amp; CO.

4/6 net.

HUTCHINSON &amp; CO.

FT  
MEADE

BF 1001

L7

v. 43

1923

Set 1



## LETTERS TO THE EDITOR.

## [THE MEDIUMSHIP OF MRS. M. H. WALLIS.

SIR,—A happy combination of circumstances afforded myself and wife the pleasure of listening to the guides of Mrs. M. H. Wallis at the meeting of the Marylebone Spiritualist Association, Æolian Hall, on Sunday evening, the 12th instant. It is many years since I enjoyed the privilege of hearing similar addresses at Cardiff, where my association with Mrs. Wallis and her dear arisen husband (during my Presidency of the Cardiff First Society) dates back some 43 years. The very lucid and comprehensive way in which the various aspects of the subject treated was presented, viz.: "Life here, and the life hereafter, in the light of Spiritualism," and in which the "hall-mark" of interior knowledge as of "one speaking with authority," was made clear to the open-minded listener, seemed to me to come, at the expiration of a full jubilee of able and devoted service to the Cause by Mrs. Wallis and her guides as a benediction enriched by the ripened experience and fruitage of the bygone years. It was also a delightful experience, after the crudities which have so largely and unavoidably attended the conduct of public meetings in past and passing years of struggling propaganda, to be present at a meeting where everything so beautifully contributed to provide those conditions which we have so long desired to establish.

As I recall the numerous occasions when, after fulfilling her public engagements, Mrs. Wallis has, from loving devotion to her work, enabled her facile guide, "Morambo," to give more personal counsel and enlightenment to her entertainers and their friends, without further recompense than the "joy of service" afforded to her, I feel that in the peculiarly happy association established in conjunction with her gifted husband, ideal conditions were afforded which contributed to the sterling value of her life's activities in the cause of humanity.

Mere eulogium would be distasteful. I offer this tribute out of a full and grateful recognition of life-long devotion to the cause of "Truth made manifest" and love of service to humanity. Of a surety, bright will be the gems in her "crown of rejoicing."—Yours, etc.,

E. ADAMS.

Cardiff.

## AUTOMATIC AND INSPIRATIONAL WRITING.

SIR,—There is an instructive statement in Cornillier's book, "The Survival of the Soul" (Kegan, Paul, 1921), on this subject. The communicator is Vetillini, a highly developed spirit. He says, "One half of life is dominated by Fate: one quarter belongs to the free will of the individual: one quarter is subject to the influence of Great Spirits" (p. 244).

Fate is also called "The Hand," and is a mystery that is impenetrable; a part of the activity of the high spirits is spent in efforts to penetrate it.

I think we must rule out "Fate" or "The Hand" as being the source of the production of automatic writing; it will be more concerned with the cosmic department of human lives.

The other half is divided between free will and spirit control, both of which evidently regulate only minor sections of our lives; and, possibly, automatic writing shares the incidence.

Cornillier's book is rich in descriptions of the life and condition of the spirit world, in its various departments, but no spirit is known to have reached a limit where there is no beyond.—Yours, etc.,

J. W. MACDONALD.

15, Camden-street, North Shields.

## "ON BOGIES."

SIR,—After reading the able editorial under the above heading in *Light* of the 11th inst., I could not help wondering why it is that Spiritualists, who know something about the creative power of thought, should yet apparently fail to appreciate its power just when it seems that such knowledge should prove most useful. I have often heard dire happenings foretold, and found some Spiritualists all too ready to accept such as gospel, especially if they hear it from the public platform. Surely, with our knowledge, we should impress upon all with whom we are brought into contact, that even if there be a substratum of truth in such prophecies, right thinking can in a great measure lessen their power to affect us; and we should act as if we believed this, and not join with the excitable conveyors of such "news of ill" to a public, which, by the way it appears to swallow newspaper scares, is all too liable to believe that the worst will happen in any case.—Yours, etc.,

LEIGH HUNT.

## THE MEDIUMSHIP OF MRS. ANNIE BRITTAIN.

SIR,—I would like to supplement a letter on this subject from M. L. (Cheshire) (p. 573), by narrating a striking instance of Mrs. Brittain's remarkable powers.

Recently my wife attended a séance with Mrs. Brittain at 5, Tavistock-square. In the course of her clairvoyant delineations Mrs. Brittain told my wife of a favourite cat which had died sometime before, and of which Mrs. Brittain normally knew nothing. Reference was also made to two other feline pets which we had also lost, one of which my wife did not recognise.

On her return home my wife told me of the incident, and I at once recognised one of the cats as a pet which I had before my marriage. It was a little unfortunate that my wife not knowing this had refused to accept the description of this particular animal as given her by Mrs. Brittain. The medium also stated that the cats, who were living a happy life on their own plane of existence, were being tended by a gentleman who, she said, had passed away from here suddenly under tragic circumstances. This also was true, although Mrs. Brittain knew nothing of it, for we recognised the person described as a man we had known, and who had in his life resided with us and was particularly fond of the two cats then with us.

Since the question of animal survival has been several times discussed in your pages, this piece of evidence may be welcome to those who like to think that the animal pets they have made on earth will be with them in the life beyond.—Yours, etc.,

A. VOUT PETERS.

## MR. PIDDINGTON AND SPIRITUALISM.

The Rev. Ellis G. Roberts, M.A., of Alberbury Vicarage, Shrewsbury, writes:—

I have read with awe and reverence the letter in which Mr. Piddington (*LIGHT*, p. 637) takes the steam-roller over his presumptuous critics.

But the sentence which has produced the profoundest impression on myself is that in which we read that, whatever may be the case with inferior beings, when Mr. Piddington says "many" he does not mean "all." I have never felt so deeply moved since the days when Captain Corcoran, of H.M.S. "Pinafore," assured myself and other frequenters of the Savoy, that he never used a "big, big D," and an enthusiastic chorus gave "three cheers and one cheer more for the well-bred captain of the 'Pinafore.'"

Perhaps, *apropos des bottes*, readers may care to peruse the following manifesto, which has come to me from my excellent friend, Mr. Tompkins, who, after serving his generation with groceries for thirty years, has just been made Mayor of his native town.

"OYEZ, OYEZ, OYEZ. WHEREAS, at a recent meeting of the Town Council, WE made pronouncement to the effect that Messrs. Robinson's Digestive Biscuits were suited for the stomachs of dyspeptic baboons. And WHEREAS certain persons of mean understanding have construed OUR words as a reflection on the customers of Messrs. Robinson aforesaid. BE IT KNOWN TO ALL MEN that WE do not sanction any such interpretation, and that the persons aforesaid are under OUR displeasure."

JEREMIAH TOMPKINS.

The Summit, Mount Ararat, Higley-in-Sludge.

May the irreverent accept the warning!

## REV. G. VALE OWEN AT BRIGHTON.

On Wednesday afternoon, the 15th inst., the Rev. G. Vale Owen addressed a meeting organised by the Brighton Psychic Centre, Mr. Alfred Morris occupying the chair.

In his introductory remarks Mr. Morris said that the subject of the lecture, Spiritualism, was the most important question of the day. It was vastly more important than any political question because it related to eternal and not to temporal values.

Mr. Vale Owen, who spoke on "How Spirits Communicate and What They Tell Us," was heard with deep interest, his address being instructive, and marked throughout by practical good sense and long and deep experience. He described the spirit body, and dealt with psychic faculties, their scope and nature. Although Spiritualism was, in a certain sense, a forbidden thing in England and America, it was known that in both countries the medical profession and the police employed persons with psychical gifts, although they did not, as a rule, do so openly, nor always for the most admirable reasons. It was also known to those who studied the subject that Abraham Lincoln took the most important decisions of his life under advice given him by psychic means. An entranced medium, a girl, once told him not to delay the proclamation prohibiting slavery as he was being urged to do. He acted on this, and afterwards, to the end of his life, séances were at times held at the White House.



## London Spiritualist Alliance, Ltd.

Established 1884.  
Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5106.  
Tubes: Holborn—Russell Square.  
British Museum.

Monday, Oct. 27th, at 3 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Ogilvie.

Tuesday, Oct. 28th, at 3.15 p.m.

Clairvoyance, Public Demonstration.  
Members free. Non-Members, 2/-.

Mr. Glover Botham.

Wednesday, Oct. 29th, at 4 p.m.

Discussion Class, preceded by tea.  
Members, 1/- Non-Members, 2/-

Leader: Mrs. E. M. Taylor.

Wednesday, Oct. 29th, at 7 p.m.

Clairvoyance and Psychometry, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mr. T. E. Austin.

Thursday, Oct. 30th, at 7 p.m.

At the Steinway Hall, Wigmore St., W.1., Mr. Dennis Bradley, the well-known author of "Towards the Stars," "The Eternal Masquerade," etc.—"Spiritualism and Its Critics." Chair: Mr. Caradoc-Evans. Tickets, numbered and reserved, Members, 1/-; Non-members 2/-. Any seats left on Oct. 30th may be purchased by the public at the Box Office, Steinway Hall.

### SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

All Communications to be addressed to the General Secretary.

### ADVANTAGES OF MEMBERSHIP.

1. Use of Library, which is one of the finest in existence on Spiritualism and Psychic Science, and is available to members in all parts of the United Kingdom.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Opportunity of joining experimental circles in mental phenomena among members.
5. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### AIMS OF THE L.S.A.

To help all sincere inquirers to arrive at a realisation of:—

The reality of spirit life, human survival and progression after death.

Spirit communication.

The possibility of obtaining help and counsel from the spiritual world.

The importance of character as affecting the position of the spirit at the death of the body.

The spiritual nature of man and the universe.

### BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

We have to acknowledge with thanks the following subscriptions:—

Mr. Thos. Scott	...	...	1	0	0
Mrs. A. W.	...	...	1	1	0
Mrs. Ella Fry	...	...	5	0	0

### BOOKS THAT WILL HELP YOU.

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

Haunted Houses.—By Camille Flammarion. Cloth, Post Free, 13/-. (3188).

The Heart of a Father.—By a Well-known Public Man. Preface by Rev. Sir James Marchant, LL.D. Post Free, 2/2. (3198).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free, 1/4. (242.)

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).

There is No Death.—By Florence Maryat. Cloth, Post Free, 3/9. (678).

The Progression of Marmaduke.—By Flora More. Cloth, Post Free, 3/9. (3172).

Facts and the Future Life.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192.)

Through the Mists.—By R. J. Lees. Cloth, Post Free, 4/10. (906).

The Life Elysian.—By R. J. Lees. Cloth, Post Free, 4/10. (1903).

Towards the Stars.—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).

Spiritualism in the Bible.—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).

### BOOKS THAT WILL HELP YOU.

Some New Evidence for Human Survival.—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

Self Training.—By H. Ernest Hunt. Cloth, Post Free, 4/10. (2859).

Death and Its Mystery. Before Death.—By Camille Flammarion. Cloth, Post Free, 11/-. (3075).

The Ministry of Angels.—By Mrs. Joy Snell. Post Free, 2/3. (2838).

Spiritualism, True and False.—By A. W. Garlick. Post Free, 1/-. (2830).

Communion and Fellowship.—By H. A. Dallas. Post Free, 2/3.

Guidance from Beyond.—Given through K. Wingfield. Cloth, Post Free, 5/4. (3114.)

Rupert Lives.—By the Rev. Walter Wynn. Cloth, Post Free, 1/-. (2870.)

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

The Gift of the Spirit.—By Prentice Mulford. Cloth, Post Free, 5/4. (877).

The Gift of Understanding.—By Prentice Mulford. Cloth, Post Free, 5/4. (2076).

The Hidden Self.—By H. Ernest Hunt. Cloth, Post Free, 4/9.

How to Develop Mediumship.—By E. W. and M. H. Wallis. Post Free, 2/3.

Spirit Teachings.—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 6/6. (140).

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

The Healing Power.—By Helen Boulnois. Cloth, Post Free, 1/9 (2830).

The Life of Christ; A Short Study.—By the Rev. R. J. Campbell. Cloth, Post Free, 13/-. (3178).

The One Way.—By Jane Revere Burke. Cloth, Post Free, 6/6. (3178).

Ghosts I Have Seen.—By Violet Tweedale. Cloth, Post Free, 8/-. (2945).

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

### JUST PUBLISHED.

#### SURVIVAL.

By  
Sir Oliver Lodge, D.Sc., F.R.S.  
Stanley de Brath, M.Inst.C.E.  
Lady Grey of Fallodon.  
Prof. Camille Flammarion.  
Sir Edward Marshall-Hall, K.C.  
Sir Arthur Conan Doyle, M.D.  
F. R. Scatterd.  
David Gow.  
Rev. C. Drayton Thomas.  
J. Arthur Hill.  
Prof. Charles Eichel, M.D.  
The Hon. Mrs. Alfred Lyttelton, D.B.E.  
Edited by  
Sir James Marchant, K.B.E., LL.D.  
Cloth, Post Free, 7s. 10d.

SEND REMITTANCE WITH ORDER.



## ANSWERS TO CORRESPONDENTS.

MARY ROBERTSON (Montreal).—Thank you for your letter and the "trance-writing." The latter is unfortunately not suitable for our pages, being too elementary and in no way convincing.

HORACE H. TATE, ETHELWYN ROLFE, H. HEIGHTON, and others.—We regret we are unable to use any of the letters. We have observed that three particular subjects, religion, war, and reincarnation, produce correspondence so copious that we are unable to accommodate more than a little of it; and furthermore it tends in the end to become acrimonious, so we are regretfully compelled to decline these letters, especially when they are of such length as some of those we have received; to publish them would be unfair to other correspondents who would be crowded out.

W. C. A.—Thanks for your letter. The account you give is interesting, but there is so much contradiction in the various statements made by clairvoyants and others, and the whole subject is so speculative, that it is not wise at present to take up any assured position. Consequently we do not care to pursue the subject, unless incidentally, in *LIGHT*.

## NEW PUBLICATIONS RECEIVED.

"Missing Links and Mystic Kinks." By Louise Starkweather Browning. Christopher Publishing House, Boston, U.S.A. (1 dol. 50c.)

"The Parliament of Birds and Other Poems." By Elise Emmons. Christopher Publishing House, Boston, U.S.A. (1 dol. 50c.)

"Peggy: The Story of One Score Years and Ten." By Peggy Webling. Hutchinson and Co. (18s. net).

"Borneo: The Stealer of Hearts." By Oscar Cook. Hurst and Blackett. (18s. net.)

## ARMISTICE SUNDAY: A SERVICE OF REMEMBRANCE.

A great mass meeting will be held at the Queen's Hall, on Sunday, November 9th, at 10.45 a.m., under the auspices of the Marylebone Spiritualist Association. Short addresses will be given by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. E. Oaten (Editor of the "Two Worlds"), Mr. Percy Street, Miss Estelle Stead, and other prominent people. The chair will be taken by Mr. George Craze, and Captain F. C. E. Dimmick will officiate at the organ.

OBITUARY: PROFESSOR FALCOMER.—We record, with regret, the death of Professor Marco Tullio Falcomer, of the Regio Instituto Tecnico e Nautico at Venice. Professor Falcomer was at one time one of the most active minds in Italian Psychical Research. Some years ago he corresponded with us in connection with his interest in *LIGHT*. We have only just heard of his decease, which occurred in July last.

**X Do not miss X**  
**REDCLIFF**

A new novel by

**Eden Philpotts**

A charming study of a Devonshire Hamlet with a sinister murder in the background.

7/6 net.

**X HUTCHINSON & CO., X**

**AFTER DEATH**

Enlarged Edition of "Letters from Julia," with W. T. Stead's important preface. The first letters tell of early experiences in the Spirit World, the later letters given after fourteen years tell of the greater knowledge gained. Published 5s. Our price (new) is 10d. post free. Cash refunded in full if not satisfied. Catalogues free. Mention Offer 223.

That book you want! Foyles can supply it.

That book you do not want! Foyles will buy it.  
FOYLES, 121, CHANCERY LANE, LONDON.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. Ford. Wednesday, October 29th, 8.30, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street, Peckham.—26th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter.

Camberwell.—The Central Hall, High-street, Peckham.—October 26th, 11, open circle; 6.30, service. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 26th, 7, Mr. Scholey. October 30th, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—October 26th, 11, public circle; 7, Mr. H. Clark. Thursday, October 30th, 8, Mrs. Haddelsey.

Peckham.—Lausanne-road.—October 26th, 7, —, Thursday, 8.15, —.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 26th, 11, Miss Maddison; 3, Lyceum; 7, Mrs. Bishop Anderson.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—October 26th, 11 and 6.30, Mrs. Annie Patterson. Thursday, October 30th, 6.30, Mrs. Gladys Davies.

Central.—144, High Holborn.—October 24th, 7.30, Mrs. E. Clements. October 26th, 7, Mrs. B. Stock.

St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—October 26th, 7, Madame Mervale Collins. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. October 26th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., October 29th, 7 p.m.

We can recommend a little book entitled "Silhouettes of Spirit Life. Being Tales from 'The Traveller's Rest,'" compiled by "Amicus." (Hutchinson and Co., 2/- net). It is a pleasant story, of a pastoral type, of life on the other side and some knowledge of its source enables us to accept the authenticity of the message.

Mrs. M. H. WALLIS.—Several of us who attended the funeral of the late Mr. H. Withall did not hear distinctly the words of Mrs. M. H. Wallis at the close of the ceremony in the Crematorium Chapel; we now understand that Mrs. Wallis said: "He is alive and strong, living a larger life."

"We Did It."—How many there are who are standing afar off and looking on suspiciously at the labours of those who are striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—"We did it! We always knew it would be a success." Thus has it ever been that puny souls sneak in to receive their penny at the eleventh hour, unmindful of the toil of those who have "borne the heat and burden of the day."—PROF. DENTON.

**MRS. D. STANLEY HARRIS, F.T.S.**  
**MISS LILIAN WALBROOK,**

Authoress of "The Case of Lester Colman."

**PSYCHO-THERAPY. CLAIRVOYANT DIAGNOSIS.**  
**PSYCHO-ANALYSIS. PSYCHOMETRY & ADVICE.**  
**CHARACTER READINGS.**

24, CARLTON VALE,  
MAIDA VALE, N.W. 1.

Phone: Miada Vale 1971  
Finchley 1726.

**MR. HORACE LEAF holds an At Home every**  
Wednesday, at 3 p.m. 2s. Public Developing Class every  
Friday, at 8 p.m. 1s.—41, Westbourne Gardens, Bayswater, London,  
W. 2. Phone, Park 6099.

**Wanted, nice sized room, suitable for Seances—Central**  
E. J., c/o "Light," 34, Paternoster Row, E.C. 4.

**Invisible brief Remington, easy action, hired to reliable**  
person, 10s. monthly, 6 months prepaid less.—B., 89a, Ormiston  
Road, Shepherd's Bush.

**"QUIJA-PLANCHETTE" COMBINATION!!!**  
The Ideal Present. Can be used as PLANCHETTE or QUIJA-  
BOARD. Perfect in design, beautifully finished on our Ball  
Bearing principle. A combination of the two most sensitive in-  
struments for obtaining SPIRIT MESSAGES. Direct, Rapid and  
Distinct. Complete in box with Directions for Use, Chart and  
Accessories, delivered Free anywhere, at 7s. 6d. each. Post your  
order NOW. Weyers Bros., Scientific Instrument Makers, 8,  
Church Road, Kingsland, London, N. 1.

**5/- Until further notice I am prepared to supply a**  
thoroughly reliable Astrological Chart for 5s. and include  
a free delineation of about six pages. All classes of Astrological  
work undertaken. Year, Date, Time and Place of Birth to Paul  
Smith, 22, Belborne St., Liverpool.



# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2286.—VOL. XLIV. [Registered as] SATURDAY, NOVEMBER 1, 1924. [a Newspaper.] PRICE FOURPENCE.

## CONTENTS.

Notes by the Way...	671	New Books	677
Eyeless Sight ... and her	672	Mediumistic Drawing	678
Voices	673	Coming Events Cast their	
Peggy Webling and the		Shadows Before	678
Fairies	674	Rays and Reflections	678
The Unheard Angel	675	The Bookmarker	679
Testimony to Psychical		Letters to the Editor	680
Phenomena	675	An Old-Time Wonder-	
Saint Joan	676	worker	680
Sidelights	677	New Publications, Society	
		News, etc.	682

## NOTES BY THE WAY.

ALL blots of error bleached in Heaven's sight;  
All life's perplexing colours lost in light.  
—GERALD MASSEY.

### EDUCATION DURING SLEEP.

There is a question raised by a reader—a question on which quite a small volume might be written on the affirmative side. It could be abundantly illustrated by instances in which even the subjects of ordinary school education would be included. The tired scholar baffled by some problem to be solved in a home-lesson decides to "sleep on it," goes to bed with the task undone and awakens next day with the solution. Such examples used to be cited as rarities. They are to-day much more common because the race is growing more sensitive. In one of his books, Ralph Waldo Trine writes thus of the more important form of education—that of the spiritual kind:—

Visions and inspirations of the highest order will come in the degree that we make for them the right conditions.

And he goes on to quote another writer who said:—

To receive education spiritually while the body is resting in sleep is a perfectly normal and orderly experience, and would occur definitely and satisfactorily in the lives of all of us if we paid more attention to internal and less to external states with their supposed but unreal necessities. . . . The unseen world is a substantial place, the conditions of which are entirely regulated by mental and moral attainments.

Much depends, of course, on the kind of person concerned as regards the educational benefit received during the sleep state. The spiritually or mentally dull are not good subjects, although they may derive a good deal of moral strength if they seek it in this way.

### SIR OLIVER LODGE AND THE "GUARDIAN."

The fact that the "Guardian," the Church Newspaper, has published an article by Sir Oliver Lodge on "Spiritualism and Religion," has a significance of its

own. Sir Oliver deals with the subject in his usual lucid way, explaining the position of Spiritualism in its relation both to Religion and Science as something which has not been fully accepted or understood by either of them. The article lacks nothing in definiteness, as may be seen by the following quotation which we take from the first portion of the article in the "Guardian" of the 17th ulto:—

By psychic investigations, not only the existence, but the activities of the "dead" have been demonstrated; and the power of intercommunion has been shown to be a fact. This may be discredited. Not every investigator is yet convinced. The fact—if it be a fact—is a great one; and its complete demonstration takes time. I am sure that continued inquiry will demonstrate it to the full. Meanwhile it is quite legitimate to hold a different opinion. Belief is not to be coerced; nor should one who has been convinced by direct experience feel unduly impatient to convince others. Truth will make its way; he that believeth need not make haste; in quietness and confidence should be our strength.

We feel assured that no reader of the "Guardian" who studies Sir Oliver's article in an unbiassed way can fail to gain from it a clear understanding of the true issues of Spiritualism as represented by one of its ablest exponents.

\* \* \* \*

### THE MODERN CHURCH AND FAITH HEALING.

The daily Press has been giving prominence to the revival of a movement in the Church that may go far towards its recovery as a social power. The Bishop of Bradford, Dr. Perowne, recently preaching to doctors and nurses at Bradford, said he was not conscious of any incongruity in preaching from the pulpit (after having gone round with Mr. Hickson and laid hands on twelve hundred people at the Frizinghall Mission) because during this work the Archdeacon of Bradford had been taken to Leeds for a surgical operation. The Bishop thought that where ordinary means of healing were available people who could take advantage of these should do so. He deprecated the separation of religious and scientific modes of healing, declaring that the Church welcomed co-operation with science. Spiritual healing, he said, was different from Christian Science, the one being directly contrary to the other. Science, as the normal method of alleviating suffering through the medical faculty, has its limits, beyond which there is something greater, raising the whole personality of the sufferer into the presence of God.

THE LATE MR. HENRY WITHALL.—Mrs. Florence Finlay (Ealing) sends us a cordial tribute to the memory of the late Mr. Withall. She refers to the valuable work he did as an honorary worker, to his high qualities of mind and heart, and she writes:—"All who knew him and understood, even in a small degree, what his aims were, will agree with me in saying, 'He hath done what he could.' . . . He lives and is not dead, but still speaks to us."



## ANSWERS TO CORRESPONDENTS.

MARY ROBERTSON (Montreal).—Thank you for your letter and the "trance-writing." The latter is unfortunately not suitable for our pages, being too elementary and in no way convincing.

HORACE H. TATE, ETHELWYN ROLFE, H. HEIGHTON, and others.—We regret we are unable to use any of the letters. We have observed that three particular subjects, religion, war, and reincarnation, produce correspondence so copious that we are unable to accommodate more than a little of it; and furthermore it tends in the end to become acrimonious, so we are regretfully compelled to decline these letters, especially when they are of such length as some of those we have received; to publish them would be unfair to other correspondents who would be crowded out.

W. C. A.—Thanks for your letter. The account you give is interesting, but there is so much contradiction in the various statements made by clairvoyants and others, and the whole subject is so speculative, that it is not wise at present to take up any assured position. Consequently we do not care to pursue the subject, unless incidentally, in *LIGHT*.

## NEW PUBLICATIONS RECEIVED.

"Missing Links and Mystic Kinks." By Louise Stark-weather Browning. Christopher Publishing House, Boston, U.S.A. (1 dol. 50c.)

"The Parliament of Birds and Other Poems." By Elise Emmons. Christopher Publishing House, Boston, U.S.A. (1 dol. 50c.)

"Peggy: The Story of One Score Years and Ten." By Peggy Webling. Hutchinson and Co. (18s. net).

"Borneo: The Stealer of Hearts." By Oscar Cook. Hurst and Blackett. (18s. net.)

## ARMISTICE SUNDAY: A SERVICE OF REMEMBRANCE.

A great mass meeting will be held at the Queen's Hall, on Sunday, November 9th, at 10.45 a.m., under the auspices of the Marylebone Spiritualist Association. Short addresses will be given by Sir Arthur Conan Doyle, the Rev. G. Vale Owen, Mr. E. Oaten (Editor of the "Two Worlds"), Mr. Percy Street, Miss Estelle Stead, and other prominent people. The chair will be taken by Mr. George Craze, and Captain F. C. E. Dimmick will officiate at the organ.

OBITUARY: PROFESSOR FALCOMER.—We record, with regret, the death of Professor Marco Tullio Falcomer, of the Regio Instituto Tecnico e Nautico at Venice. Professor Falcomer was at one time one of the most active minds in Italian Psychical Research. Some years ago he corresponded with us in connection with his interest in *LIGHT*. We have only just heard of his decease, which occurred in July last.

# Do not miss REDCLIFF

A new novel by

## Eden Philpotts

A charming study of a Devonshire Hamlet  
with a sinister murder in the background.

7/6 net.

### HUTCHINSON & CO.,

## AFTER DEATH

Enlarged Edition of "Letters from Julia," with W. T. Stead's important preface. The first letters tell of early experiences in the Spirit World, the later letters given after fourteen years tell of the greater knowledge gained. Published 5s. Our price (new) 1s. 10d. post free. Cash refunded in full if not satisfied. Catalogues free. Mention Offer 223.

That book you want? Foyles can supply it.  
That book you do not want? Foyles will buy it.  
FOYLES, 131, CHANCERY CROSS ROAD, LONDON.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—October 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. Ford. Wednesday, October 29th, 8.30, Mr. Abethell.

Croydon.—Harewood Hall, 96, High-street, Peckham.—26th, 11, Mr. Percy Scholey; 6.30, Mr. Harold Carpenter. Camberwell.—The Central Hall, High-street, Peckham.—October 26th, 11, open circle; 6.30, service. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—October 26th, 7, Mr. Scholey. October 30th, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—October 26th, 11, public circle; 7, Mr. H. Clark. Thursday, October 30th, 8, Mrs. Haddelsey.

Peckham.—Lausanne-road.—October 26th, 7, Thursday, 8.15.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—October 26th, 11, Miss Maddison; 8, Lyceum; 7, Mrs. Bishop Anderson.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—October 26th, 11 and 6.30, Mrs. Annie Patterson. Thursday, October 30th, 6.30, Mrs. Gladys Davies.

Central.—144, High Holborn.—October 24th, 7.30, Mr. E. Clements. October 26th, 7, Mrs. B. Stock.

St. Paul's Christian Spiritualist Mission.—5b, Dagnall Park, Selhurst, S.E.—October 26th, 7, Madame Mervale Collins. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. October 26th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., October 29th, 7 p.m.

We can recommend a little book entitled "Silhouettes of Spirit Life. Being Tales from 'The Traveller's Rest,'" compiled by "Amicus." (Hutchinson and Co., 2/- net). It is a pleasant story, of a pastoral type, of life on the other side and some knowledge of its source enables us to accept the authenticity of the message.

Mrs. M. H. WALLIS.—Several of us who attended the funeral of the late Mr. H. Withall did not hear distinctly the words of Mrs. M. H. Wallis at the close of the ceremony in the Crematorium Chapel; we now understand that Mrs. Wallis said: "He is alive and strong, living a larger life."

"We Did It."—How many there are who are standing afar off and looking on suspiciously at the labours of those who are striving to roll up the stone along the hill of progress. They give now and then a word of encouragement, and then ten words of discouragement. But when the height shall be won, and the victory gained, they will all be there, waving their arms in triumph, and their shouts will rend the heavens—"We did it! We always knew it would be a success." Thus has it ever been that puny souls sneak in to receive their penny at the eleventh hour, unmindful of the toil of those who have "borne the heat and burden of the day."—PROF. DENTON.

## MRS. D. STANLEY HARRIS, F.T.S.

### MISS LILIAN WALBROOK,

Authoress of "The Case of Lester Colman."

PSYCHO-THERAPY. CLAIRVOYANT DIAGNOSIS  
PSYCHO-ANALYSIS. PSYCHOMETRY & ADVICE  
CHARACTER READINGS.

24, CARUTON VALE,  
MAIDA VALE, N.W. 1.

Phone: Miada Vale 1971  
Finchley 1726.

MR. HORACE LEAF holds an At Home every  
Wednesday, at 3 p.m. 2s. Public Developing Class every  
Friday, at 8 p.m. 1s.—41, Westbourne Gardens, Baywater, London  
W. 2. Phone, Park 6099.

Wanted, nice sized room, suitable for Seances—Central  
E. J., c/o "Light," 34, Paternoster Row, E.C. 4.

Invisible brief Remington, easy action, hired to reliable  
person, 10s. monthly, 6 months prepaid less.—B., 89a, Ormiston  
Road, Shepherd's Bush.

## "OUIJA-PLANCHETTE" COMBINATION!!!

The Ideal Present. Can be used as PLANCHETTE or OUIJA-BOARD. Perfect in design, beautifully finished on our Ball Bearing principle. A combination of the two most sensitive instruments for obtaining SPIRIT MESSAGES. Direct, Rapid and Distinct. Complete in box with Directions for Use, Chart and Accessories, delivered Free anywhere, at 7s. 6d. each. Post your order NOW. Weyers Bros., Scientific Instrument Makers, 58, Church Road, King'sland, London, N. 1.

5/- Until further notice I am prepared to supply a thoroughly reliable Astrological Chart for 5s., and include a free delineation of about six pages. All classes of Astrological work undertaken. Year, Date, Time and Place of Birth to Paul Smith, 22, Belborne St., Liverpool.