

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—Goethe.

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

No. 2459. VOL. XLVIII.

[Registered as SATURDAY, FEBRUARY 25, 1928, a Newspaper.]

PRICE FOURPENCE.

## CONTENTS.

Notes by the Way ...	85	From the Lighthouse Window	91
The Direct Voice in Italy ...	86	Psychical Research and Human	
Our Lives Here as seen by		Personality ...	92
Spirits ...	88	Strindberg's Psychic Powers ...	92
Ghosts in Literature ...	89	Presenting the Truth ...	93
Letters to the Editor ...	89	Rays and Reflections ...	93
"The Scripts of Cleophas" ...	90	Two Psychic Painters ...	94

## NOTES BY THE WAY.

### SPIRITUALISM AND ITS ANCIENT ORIGINS.

In *The Either-Or of Spiritualism* (Rider & Co., 6s.) Mrs. St. Clair Stobart has given us a notable book. It is, in effect, an appeal to history in the persons of some of the great sages, poets and mystics of the ancient world, from Homer to St. Augustine, and of these, eleven are cited as witnesses, Thales, Cicero and Iamblichus amongst the number. We are shown the astonishing familiarity of the ancients with those phenomenal manifestations which to-day are under scientific scrutiny, and how clearly the solutions of some of the perplexing things in Spiritualism were given by the philosophers of earlier ages. It all means that the spiritual nature of man was discerned by those great souls, and that the ignorant sceptics of to-day are grossly mistaken in supposing that our psychic science is "some new-fangled invention, due to the decadence of the Age"—to quote Mrs. Stobart. Chapters are devoted to the Delphic Oracle and the Eleusinian Mysteries. In the final chapter the author claims that the Church, by isolating its doctrines from world-history and substituting ingenious theological arguments in place of the living evidences of the spiritual nature of man, is falling into decay and losing its hold on a world which demands present-day proofs of its teachings. She contends that if Spiritualism is fiction then all the witnesses to its existence in all the ages and all the records of it—including the Bible—are falsified.

### THE UNSEEN PRESENCES.

Sir Oliver Lodge, in the course of an article in a monthly magazine, from which we quoted recently, spoke of the presence amongst us of "intelligences outside the ken of our material senses, but watchful and helpful to the utmost of their permitted power." It is a tremendous thing when to much testimony to the same effect from the great poets and philosophers of the past—Spenser and Milton and Sir Thomas Browne, to name but three—we can add the witness of a great scientist. Of these spiritual powers and presences Sir Oliver said: "We are beginning to get into touch with them; they have always been more or less in touch with us." Truly; we are becoming aware of our unseen companions because of the change of mind and outlook which is taking place in humanity. That change of mind is like the change of focus in an

optical glass: it makes clear and definite many things which were previously invisible or blurred. It is a change in *awareness*, and even a slight matter may bring it about, as we have often observed. A chance word, an item in a newspaper—on such trifles may hang immense spiritual changes in a life, giving it an entirely new direction. Something latent in the soul needed a kindling touch—a touch which for some may mean a world transfigured. We doubt not that Sir Oliver's words will in some cases have just such an effect.

### "FIGHTING THE DEVIL."

In his recent address to the London Spiritualist Alliance, Dr. Hector Munro quoted the advice which is said to have been given by a spiritual leader of the past to his flock, "Never try to fight the devil, for he will always get the best of it." We see in that admonition the other side of the truth expressed in the saying, "Resist the devil and he will flee from you," for every truth has two sides and each its right application. In the instance given by Dr. Munro, as he showed, it applied to those cases in which a man has to fight some besetting sin, some destructive idea or some impulse to which he should not give way. While the temptation is being consciously fought it is kept alive and remains positive and active in the mind. The only effective method is to dismiss it and replace it by some healthy idea. This is how much of the best mental and psychic healing is being effected to-day. The patient is induced to ignore his obsessing idea, and to occupy his mind with something healthier. Truly there are some "devils" which are only powerful in an atmosphere of conflict. When they are ignored and snubbed they lose their power and depart. We sometimes suspect that this applies to all of them. It is the best way of resisting the devil when he has to be resisted. It means overcoming evil with good.

### THE MOON DAISY.

What is this flower, so infinitely gay,  
That to the inward sight persistent clings?  
This flaming disc, this whorl of silvery wings,  
This marguerite in fairy roundelay?  
And see, O see, in fanfare-like array,  
From out a crowd of wee, gold floret-things,  
Of slender reeds the shining sheaf outflings,  
All open-mouthed to herald in the Day!  
O what a masque of mimicry and mirth!  
Outwrought of spirit-artistry I ween;  
To figure forth, in one bright blossom-birth,  
An angel-glory and an elfin-scene;  
Till I am fain to forge the flowing line,  
Shall be, of both, the mirror and the shrine.

E. M. HEATH.



## THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

(Translated from *Luce e Ombra* by Miss E. Maude Bubb.)

(Continued from page 75.)

It is quite true that Eusapia had communicated with Marquis Centurione in London, that she had asked after me, and that she had also done so at the Genoa sittings. This, her first manifestation, was a real revelation to me from the point of view of personal identification of the communicating spirit; because, without the faintest shadow of doubt, I recognised the person who was speaking to me the moment she pronounced my name. In life she had her own particular way of enunciating my surname, for she pronounced the two "z's" in an inimitable manner. Not only so, for when she spoke to me in life, she never called me simply by my surname, but invariably added my Christian name, though she never used the word "Mr." So, for example, if she wished to ask my opinion about anything, instead of saying: "Mr. Bozzano, what do you think about so and so?" she invariably said: "O, Ernesto Bozzano, what do you think about that?" When she communicated through the medium she began the sentence with the vocative, "O, Ernesto Bozzano!" just as she did in life, and also, she pronounced the two "z's" of my surname in identically the same way. These small but most important idiosyncrasies of language are really what constitute the best demonstration of the real presence of the agency which affirms that it is actually present. I must add that she spoke with the indetical *timbre* of voice which she had in life, and with the very marked accent of her Italianised Neapolitan dialect. Those who have not had the experience, cannot form a clear conception of the effect produced on the mind of the sitter when he unexpectedly hears the well-remembered voice of a loved one who has passed away. Now that I have had such an experience I can state that I believe that the phenomenon of a *recognised* Direct Voice would prove more efficacious than anything else in convincing sceptics. The living voice of one of the dead is the best proof of actual presence.

After another musical interval, M. Rossi exclaimed: "I felt a foot which stepped on my foot."

VOICE: "Monsieur le Professeur! . . ."

PROF. PASSINI: (The conversation proceeded in French), "Who are you, Monsieur?"

VOICE: "I have to make a confession. . . . I was very wicked during my life."

PROF. PASSINI: "But who are you?"

VOICE: "Do you remember, Monsieur, Rabelais' quarter of an hour?"

M. Rossi: "What do you mean, Monsieur, by Rabelais' quarter of an hour?"

VOICE: "The quarter of an hour of misfortune."\*

PROF. PASSINI: "Can you tell me when you were born?"

VOICE: "I did a great deal of harm. Now I wish to do penance."

PROF. PASSINI: "Can you answer me? And give me the true date of your centenary?"

The phenomenon ended suddenly. This voice spoke in a natural tone, and most clearly. It seemed to issue from the floor in the centre of the circle. This is the kind of Direct Voice which most impresses one, because it appears to issue from the tomb. This manifestation of "Rabelais" needs a long dissertation, which I reserve until later. Here I only mention that

\*The allusion is evidently to the well-known phrase, *mauvais quart d'heure*.

Rabelais' spirit had communicated in the previous sitting and at greater length.

After another musical interval the trumpet rose and approached Bozzano. d'Angelo, the spirit-guide, addressed him as follows: "Dear Bozzano, your Mother is here and is most anxious to speak to you; but she has but little power, so I warn you to listen very intently to what she says."

The trumpet moved away, and immediately the other trumpet rose, and a very faint voice was heard, evidently very much under the stress of strong emotion, speaking in the Genoese dialect.

VOICE: "My dear, dear Ernest . . ."

BOZZANO: "Mother, Mother! Is it you?"

VOICE: "I am your Mother. I have been waiting so long for this opportunity. I have wanted to speak to you once again, to tell you that I am pleased, very pleased with you. . . ." (Other words and even sentences followed, but her emotion, combined with the faintness of her voice, made it, alas, impossible to understand). Then we heard three kisses given in the direction of Bozzano, and the trumpet fell to the ground.

Some time later the Marquis' son, having returned home, entered the room and replaced M. Rossi at the gramophone, the latter joining the circle of the other sitters. Immediately one of the trumpets rose and the voice of d'Angelo, the spirit-guide, admonished us in an angry tone: "In this way the whole sitting is spoilt. The power is dissipated by this means."

All the sitters agreed that the spirit-guide was right and promised that they would remember in future. The gramophone was restarted.

Bozzano, Passini, and Mme. Rossi stated that they were caressed by a hand, but one would call it a wooden hand in the sense that it was neither soft nor fleshy. It felt bony, like a skeleton. The trumpet approached M. Mino (Marquis Centurione Scotto's son).

MARY (his grandmother): "I told you that you would be plucked in that exam."

About ten minutes passed without any manifestation; this had never happened before.

ROSSI: "How can it be that no one is communicating?"

D'ANGELO: "Because you moved about and changed places. The power is dissipated and the spirits cannot speak. I will try to bring an *apport*, and then good night to you all."

PASSINI: "We will stop the sitting for the present, but you will return later, will you not?"

The trumpet rose and went around the circle, touching everyone's knees and caressing Marquis Centurione on the head. This in token of farewell. All exclaimed, "Thank you, thank you!" A little "plop" was heard on the carpet. A match was lit and we picked up the foot of a deer attached to a nickel ring. It was one of Marquis Centurione's numerous hunting trophies which adorn the wall of the Green Boudoir, three rooms beyond the one in which we were sitting. The seance was discontinued at 12.50 a.m.

### SECOND PART OF SEANCE.

The Sitting was recommenced at 1.25 a.m.

Whilst the gramophone was playing we heard the rhythmic beat of two, either leather or wooden, heels on the carpet, as though someone were dancing



furiously in our midst. Then it seemed as if the dancer rose in the air and continued to dance about in mad revelry over our heads.

ROSSI: "How is it that no one is manifesting?"

D'ANGELO: "There is no longer enough power to materialise the voices. Good night to all."

Everybody said, "Good night."

Evidently d'Angelo, the guide, had really left us and it was advisable that the sitting should be closed. But one of the group proposed that it should be continued without the presence of the spirit-guide, in order to see what would happen.

The gramophone was started and while the record was being played, the little table on which it stood suddenly darted from under it. M. Rossi was just in time to save the instrument from a disastrous fall and placed it on his knees, where it continued to play. The table had moved a yard and a half, going over to place itself between Mme. Rossi and Bozzano. Marquise Centurione remarked, "Someone pulled my arm." One of the trumpets rose, placed itself on the table, where it fell over. One of us stood it up on end, but it was knocked over again.

PASSINI: "Hallo!"

Everybody exclaimed: "What has happened?"

PASSINI: "A large hand pressed me and squeezed my knee."

Mme. la Marquise gave a cry. Everybody said: "What is it?"

MME. LA MARQUISE: "Two hands squeezed my legs." As, in the absence of the spirit-guide other similar happenings took place, which indicated the presence of "undeveloped spirits," the sitting was closed, at 1.45 a.m.

SEANCE OF JULY 24TH, 1927.

Seven persons present, namely Marquis Carlo Centurione Scotto and his wife, M. Rossi and his wife, Mdle. Maria Chiappini, Prof. Gildo Passini, and Ernesto Bozzano.

M. Rossi attended to the gramophone. As usual the two trumpets were placed in the centre of the circle. The lamps were extinguished at 10.20 p.m. When the gramophone had played two records, the usual currents of cold air were felt. The trumpets rose and circled about in the air. Suddenly, from a corner of the ceiling, there burst forth the unexpected and powerful voice of Bert Everett, greeting us in English: "Good evening, good evening, souls!"

EVERYBODY: "Good evening!"

Then came the turn of the spirit-guide d'Angelo: "Good evening, ladies and gentlemen. Good evening to everybody."

ROSSI: "d'Angelo, what are the conditions like?"

D'ANGELO: "Fairly good."

ROSSI: "Why that 'fairly'? What do you mean?"

D'ANGELO: "There is a new element in the circle, and it is rather weak." (Namely Mdle. Chiappini, who had never before sat in a seance.)

ROSSI: "But you will try to improve them?"

D'ANGELO: "I will do my best."

ROSSI: "Look here, d'Angelo, can you tell me what has taken place with regard to that affair of a certain envelope in my house?"

D'ANGELO (after a pause): "I can't see well inside the envelope, I will go and ask someone who is more intelligent than I am, and then I will see whether I can answer you."

After a short musical interval the trumpet accosted Bozzano.

BOZZANO: "This is sure to be Eusapia."

VOICE: "Yes, it is I. I have come to tell you that, with your great influence, you could found a Spiritualist Society which would embrace the whole of Italy; I mean, for the purpose of propaganda."

The trumpet dropped. The other trumpet moved across to Marquis Centurione.

VOICE: "Good evening, Charles."

MARQUIS CENTURIONE: "Who are you?"

VOICE: "I am Granny. You have found the secret of always remaining young. Ha, ha, ha!" (Laughter and kisses.)

The trumpet went across to Mme. la Marquise.

MME. LA MARQUISE: "Who are you?"

A WEAK VOICE: "I am your little sister Constance."

MME. LA MARQUISE: "Oh, darling! But why do you speak so low?"

CONSTANCE: "I have not much power."

MME. LA MARQUISE: "And do you see Victor?" (her son).

CONSTANCE: "I see him constantly. He is well."

MME. LA MARQUISE: "And yet you must be on a very high plane, because you died when so young and so pure."

CONSTANCE: "Yes, I am on a high plane, and that is why I have had to make great efforts to come to speak to you."

After a musical interval, a voice issuing from the floor in the centre of the circle and speaking in Spanish, said: "Soy español, para ser comprendido hablaré en latin. Sum Hispanorum Dux. Hic mortuus sum, signum identificationis arma mea fero."

PASSINI: "Gratias tibi agimus. Quis es? Ubi est corpus tuum?"

VOICE: "Navarra. Hic tumultatus sum.\*"

Soon after this we heard a dull thud. A heavy body had fallen near Passini. In order not to disturb the sitting we decided not to examine the *apport* until later. After the sitting it was found that it was a very ancient pistol inlaid with silver. This, with other things of a like nature, had been lying on the table in the Green Boudoir. Marquis Centurione told us that these pistols, including a great number of weapons of every kind as well as mediæval cuirasses and breast-plates, had been in the Castle from time immemorial and had descended from father to son. In all probability the pistol which was brought to us as an *apport* really was the one which had belonged to General Navarra who manifested during the evening. He died not far from the Castle in the Battle of Cosseria, and was buried in the family chapel of the Castle.

This was very striking and one must not forget that the communicating spirit expressed himself in Latin, just as gentlemen of his day used to do when they found it necessary to converse with other gentlemen belonging to nations which spoke a different language.

(To be continued.)

MR. and MRS. HORACE LEAF will sail for the United States on March 24th on the s.s. *Berengaria*. They propose to stay for about three months in New York and afterwards to tour the country. A large number of invitations to lecture have been received by Mr. Leaf from American and Canadian Spiritualists, and he expects to keep a considerable number of public engagements.

HULHAM HOUSE. Miss Hyde writes: "Having just returned from a most delightful week-end at Hulham House, I would like to reassure all those who, like myself, were dismayed at the departure of Miss Harvey and Miss Chilton to California, and apprehensive at the thought that Hulham House with all its peaceful, happy, and healing associations, would be passing into other hands. But little has been changed, except (if anything) for the better. Dr. and Mrs. Salt have bought the property. The little sanctuary known as 'The Dawn,' and the Chapel in the house, remain as they were."

\* "I am Spanish; in order to be understood I will speak in Latin. I am a Spanish General. I died here, and as a sign of identification I am bringing you my arms."

"We thank you. Who are you, where is your body?"

"Navarra. I am interred here."



## OUR LIVES HERE AS SEEN BY SPIRITS.

ADDRESS BY THE REV. C. DRAYTON THOMAS.

There was overwhelming evidence that spirit people know much about our lives, our surroundings, and even our thoughts, pointed out the Rev. C. Drayton Thomas, at the London Spiritualist Alliance, on the 9th inst. This did not necessarily mean that they spent their time in perpetual surveillance over us; their knowledge of ourselves depended upon the extent of the interest they had in our affairs, or upon the degree to which we reached out to them for communion and help.

Mr. Drayton Thomas had discussed the question more than once with spirit communicators, one of whom was his father, who said:—

Objects on your plane are not so real to us as objects on our own plane. They appear to us misty and cloudy. . . . At times I am only just able to see your chair. Things sometimes are very vague to our sight.

The lecturer had asked this communicator: "Am I more clearly seen than the objects in the room?" The answer, which was strongly in the affirmative, suggested that the living person in the flesh probably gave off an illumination which enabled the spirit people more clearly to distinguish earthly objects.

It was quite clear, pointed out Mr. Thomas, that spirit friends visited us, saw us, read our thoughts, and at times endeavoured fruitlessly to make their presence known. He quoted from a conversation with a friend in the next stage of life: "You were in your study, standing near a table on which were several books—too interested in what you were doing to think of me. I stood near you. I wondered how it was you did not feel my presence." On another occasion the same friend referred to a visit she had paid to the lecturer who was, at the time, strolling in a garden.

You were looking at some small yellow flowers while you thought of me. You went back into the house and came out again. Part of the time we were near a corner where something cast a shadow.

Feda, the little control of Mrs. Osborne Leonard, had on one occasion correctly told him what his wife was doing some miles away: discussing the health of a sick friend at a visitor's house, and also thinking of a lost article.

This was afterwards found to be correct, but was not known to Mr. Thomas at the time; Mrs. Thomas had visited a friend who gave her details of a recent illness; she had also left an umbrella in the tram, and had frequently thought about her loss. It was difficult to avoid the conclusion that Mrs. Thomas had been observed by a spirit communicator, or else that her thoughts had been "tapped" in some manner.

Feda on another occasion suggested that the lecturer's mother desired to give him something made of silver. "She seems to be thinking 'I should like him to have this.' It is something old. She has had it a long time." "I had that day returned from visiting my mother," said Mr. Thomas, "and could not think to what this message might refer. I learned later that my mother, shortly before this date, had decided to give me a set of silver spoons that had been in the family eighty years." Here again, it would seem that the mother's thoughts had been communicated by telepathy to an unseen spirit friend.

At one of Mrs. Leonard's sittings he had asked: "Is it correct to say that our departed friends can often see us and be conscious of our thoughts?" The reply from his father was:—

Yes, if you say *often*, and do not give the idea that we are always present. I realise your moral and spiritual actions, and should be aware, for

instance, if you did anything wrong. I should be conscious of it even without coming to see.

On another occasion, the same spirit had said:—

I can sometimes be with you in effect, while a very long distance away. Though I were thousands of miles away I could get your thought if you were in need of help, and could send a helpful thought in response, as easily as if standing by your side.

A cousin of the speaker's wrote from Canada in great sorrow about the passing of an infant son. "In the privacy of my study," said Mr. Thomas, "I mentally asked my father and sister, in spirit life, to obtain from the boy a message for the stricken parents, with sufficient evidential detail to convince them of identity." Later news came at a sitting, and details of the child's passing were given, some twelve facts in all. These facts, then quite unknown to the sitter, were subsequently verified. Further evidential messages were given later, with over fifty evidential items, all except two of these being verified. "The proof that my private appeal had reached my communicators," said Mr. Thomas, "is found in the fact that they came to the next sitting fully prepared with the information I requested."

After describing other incidents of a similar kind, the lecturer said that from his personal study of the subject he was convinced that those whom death removes, can, if they wish, keep themselves thoroughly conversant with our lives and surroundings. "They can know what occurs in our homes and in our minds; but between our outward and inward life there is a clear-cut distinction of which they seem even more acutely aware than we are."

Generally it would seem that they ascertain most easily that kind of information about their loved ones on earth which is of permanent, rather than transitory, importance. They know more about our character than our clothing. They can learn about our inner life, from afar without needing to come to us. But if they wish to observe our material surroundings minutely, it may be necessary for them to exercise a special mode of vision, and for some of them this is difficult.

Mr. E. P. Hewitt, K.C., who presided, said he had special pleasure in taking the chair at this meeting. Mr. Thomas had acted as chairman for him on a previous occasion, and he was very pleased to repay the compliment. As to the interpretation to be placed on the many incidents the lecturer had just recounted, it seemed inconceivable that they could be explained by any hypothesis other than the Spiritualistic one. (Applause.)

THE fact that the late Major-General Drayson, F.R.A.S., was associated in earlier years with Psychical Research and was a contributor to *LIGHT*, lends additional interest to a pamphlet entitled "The Ice Age" which has just made its appearance. The pamphlet is an appeal to Science to recognise the importance of General Drayson's theory regarding the earth's tilt, and is supported by Major Marriott, D.S.O., Lt.-Col. T. C. Skinner, Col. J. B. Stracey Clitherow, Major-Gen. Sir William Salmond, the Rt. Hon. Lord Sydenham of Combe, Messrs. D. W. Horner and Alfred H. Barley. General Drayson's discovery related to the direction of the earth's tilt and the detection of an error in certain astronomical computations which we have not space to go into here, but that there was such an error is claimed to be proved by the slight mistake in time in connection with the recent solar eclipse.

"VIBRATIONS IN AIR AND ETHER."—A lecture on this subject will be given by Mr. A. E. Mundy, M.A.M.E.E., on the evening of Tuesday, February 28th, at 8 p.m., at Queen's Gate Hall, Harrington Road, South Kensington, S.W.7. Members of the National Laboratory of Psychical Research will be admitted free on production of current pass; members of the public 2s. 6d.



## GHOSTS IN LITERATURE.

MR. SHAW DESMOND AT THE LYCEUM CLUB.

At the Lyceum Club, Piccadilly, on Tuesday afternoon, 14th inst., Mr. SHAW DESMOND, the well-known author, delivered an address on the above subject, with special allusion to the proofs of human survival. The occasion was a meeting of the "Psychic Centre" of the Club, a department promoted by Mrs. PHILIP CHAMPION DE CRESPIGNY, who presided.

The lecturer, who spoke with much eloquence, covered a wide field of thought and inquiry. Referring to his association with some recent experiments in television and his conversation with the scientists he had met on these occasions, he said he had come to the conclusion that materialistic science had torpedoed itself, and he found that some of the experts with whom he conversed were disposed to admit this. They had found a new universe in the atom. They had found that their old positions with regard to the nature of matter and mass, space and time, were untenable. They had found that the human body was a most unsubstantial thing. The logic of facts had forced them to shift their ground at a period when the dogmatism of scientists were becoming more obstinate than those of the priests.

Turning to the question of the ghost as presented in literature, Mr. Shaw Desmond remarked on the utter lack of knowledge shown by most of the authors who introduced the subject of ghosts into their books. They wrote about something they had never studied, yet their books would have benefited by some attention to the science of the question. Exact knowledge never occluded the imagination: it reinforced it, giving it form, definiteness and convincing power. Nevertheless, he was struck by the fact that in some departments of psychic inquiry there was a great amount of loose thinking and erratic talk.

In the course of some penetrating comments on modern literature, the lecturer referred to Edgar Allan Poe whose work showed immense vision and a deep sense of the spiritual mysteries of life. There was an essential truth behind some of his stories which were not mere fanciful romances. They gave strange hints and gleams of hidden realities. Poe was one of the pioneers of the march of humanity into the realm of the Unseen.

George Bernard Shaw never dealt with ghosts as such, although he touched obliquely on the question in "Saint Joan," viewing the matter from the purely intellectual side.

The lecturer passed in review some famous authors who had pictured life with marvellous fidelity, but with no sense of the spiritual presences behind the external things they depicted. They had no belief in the inner world, and that want of vision tinctured their work, however fine it might be. Probably this was due to the influence of science, for the scientists were not concerned with the immaterial things. They claimed that it was not part of their work, and were apt to resist invitations to study those things which appeared to be—but really were not—outside their province. Proofs were available, but too often they refused to examine them. His conclusion was that it was impossible to prove anything to those who obstinately refused to be convinced. It was strange how some of the great imaginative artists in literature had ignored the spiritual side of life just as the scientists had ignored it.

In the course of his concluding remarks, Mr. Shaw Desmond referred to the work of Mr. Bligh Bond and "John Alleyne" (Captain Bartlett) and the discovery of the missing chapels of Glastonbury Abbey. The proof of spiritual agency in these discoveries was astonishing—the authenticity of the matter was beyond dispute. He also alluded to the testimony of the Danish author, Julius Magnusson, who in his well-known book *God's Smile* had described the extraordinary experiences which had convinced him of the

(Continued at foot of next column.)

## LETTERS TO THE EDITOR.

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

## "FAIRIES AND WHIRLIGIGS."

Sir,—Owing to absence from home I have only just seen Mr. Butcher's letter which appeared in *LIGHT* of December 24th, 1927. It has interested me very much. If there is some force given out by certain people which is able to turn carefully balanced scraps of paper under a glass cover, and if it is possible to measure the amount of this force on a graduated scale, surely this is a most important scientific fact.

It is by similar apparatus that electricity was first explored and brought out of the region of the supernatural.

Can Mr. Butcher please give us details for constructing the apparatus and some account of his experiments?

Hitherto my information has been that such whirligigs were moved by warm air currents from the hand and that they ceased to move under a glass cover, but I must confess that I know very little about the subject. In the meantime may I thank Mr. Butcher for opening up a possible field of research.

Yours, etc.,

QUENTIN C. A. CRAWFORD.

Lydd, Kent.

## DESTRUCTIVE HUMAN RAYS.

Sir,—Do we give out destructive rays? Some observations I have made during the last few years rather incline me to accept this theory.

My interest in the subject was aroused when I noticed that my clothing wore out twice as quickly as that of my friends. If I and a friend purchased two identical garments on the same day, mine had invariably worn into the thinness of paper long before that bought by my companion showed the least sign of wear.

It would be an easy solution of the question to say that it is a matter of health, and due to the qualities of the natural products of the body, such as perspiration, but I don't think this explains all the facts by any means, for the condition applies equally to things I seldom touch, such as the muslin curtains of my windows, of which I purchased last summer a set for each room in my house. Those in my bedroom were soon in holes, notwithstanding the fact that the room faces north, and therefore is never exposed to direct sunlight. All the other curtains in the house remained in good preservation until long after mine had fallen to pieces.

The pillow-cases I use, too, are found, in a little while, to have become quite rotten, and in a state causing them to break at the slightest touch.

Furniture with which I come in contact is also affected as well as metals, for several gold rings I possess have become so thin they are unwearable.

I often wonder if this state of things is caused by an excess of electricity in the system (as in the case of the young farmer recently mentioned in the Press), for my hair crackles audibly in frosty weather, and clothes I have worn often do the same when I remove them at night; or must we fall back on the theory of rays emanating from certain individuals which tend to destroy that with which they come in contact?

I should very much like to hear the opinions of some of your readers, as I am curious to know if there is any scientific explanation for it.

Yours, etc.,

LILLA LAVENDER.

(Continued from previous column.)

reality of a world beyond the grave. Magnusson, who was previously a sceptic, had been convinced by such experiences as the receipt of a message from his deceased father, who on being challenged to give proof of his identity described things known only to his son. The father had been a famous musician, the son could not play a note, yet under the father's influence the son suddenly displayed remarkable ability as a pianist, astonishing his family, who, hearing the piano played in a room in which they were not present, recognised their father's mastery of the instrument—it was his touch on the keys.

The address, which was full of graphic description and alive with points of interest, was heard with deep attention throughout, and loudly applauded at the close.



## LIGHT.

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

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

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

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

AMERICAN and CANADIAN subscribers are reminded that the  
price of LIGHT is 8 cents weekly, and that the subscription rates—  
although varying slightly according to the rate of exchange—  
work out approximately at \$5.50 for 12 months and \$2.75 for  
6 months; remittances can be made by International Money  
Order obtainable at all post offices, or from the foreign-exchange  
departments of most national banks. A sealed letter to England  
goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—The rates for advertisements in LIGHT are:  
£10 per page; 10s. per inch (single column); Societies, 8s. per  
inch; classified advertisements, 1s. per line. Address "The  
Advertisement Manager, LIGHT, 34, Paternoster Row, London,  
E.C.4." (Phone: Central 1462.)

## "THE SCRIPTS OF CLEOPHAS."\*

The publication of the now famous scripts, after  
a long and unavoidable delay, may be regarded as not  
only a literary but also a religious event of great  
importance in connection with the history of  
Spiritualism.

It will be remembered that at the time of their first  
appearance the scripts came under the attention of  
some distinguished authorities on ecclesiastical history  
and tradition, and made a great impression. For the  
internal evidences of the writings bore out very  
cogently the claim made for them, viz., that they  
represent the reconstruction of a document destroyed  
during the time of the persecution of the early  
Christian Church. It supplements and illuminates the  
Acts of the Apostles in an extraordinary way. It adds  
a multitude of details to the story of the early Church  
recorded in the Acts of the Apostles; it solves some  
of the problems arising out of the brevity with which  
the episodes are recorded in the Biblical account. Thus  
there is a full account of the ordeals of several of the  
Apostles—Peter and James and John, Mark and Luke.  
The stoning of Stephen and the events which led up  
to his martyrdom, the adventures of Paul and  
Barnabas, all these and other matters connected with  
the history of the early Church are set out with a  
dignity and a particularity that make the book one  
of fascinating interest.

As those who are acquainted with the case are  
aware, the script came through the hand of Miss  
Geraldine D. Cummins, being produced with extra-  
ordinary rapidity—some 2,000 words an hour—the  
dictator or inspirer of the writings claiming to be  
that Cleophas who supped with the risen Christ at  
Emmaus. Before its publication the document was  
submitted to acute analysis, and some delicate points  
of scholarship and authenticity were observed quite  
beyond the possible powers of any forger. It is by  
authorities on psychical writings regarded as possess-  
ing the most evident signs of authenticity in the whole  
history of automatic writing.

It would be difficult to convey in a brief descrip-  
tion any clear idea of the vivid and picturesque way

in which the story of the Apostles, their trials and  
sufferings, their dealings with their Jewish and Roman  
enemies, their travels and conversations are depicted  
in the book. It is the Epic of the early Christian  
Church.

We have said how remarkably the Scripts illumi-  
nate references which in the Acts of the Apostles are  
incomplete and puzzling. Take, for instance, the  
statement in Acts vii. 58: ". . . and the wit-  
nesses laid down their clothes at a young man's feet,  
whose name was Saul." Cleophas tells the story at  
full length. It seems that Saul, being especially  
angered against Stephen—who had incurred his resent-  
ment as a rival orator amongst the Jews, as well as  
a Christian—hired some evil-disposed men to take  
Stephen's life, giving them money and garments.  
After the foul deed was accomplished, so tremendous  
was the impression made on the minds of the assas-  
sins by the heroic fortitude of the martyr, that they  
were "sore cast down and feared that they had slain  
one who was the chosen of the Lord." The story  
goes on:—

When the drunkenness of their anger had  
passed from them, they left the body of the dead  
saint upon the road, and they sought out Saul,  
saying, "This is an ill thing that you have done,  
and we shall have no share in it." They cast  
the cloaks which he had bestowed on them before  
him, and also the price of their hire, departing  
from his presence with shamed faces and fear  
in their hearts. For in that last hour of Stephen,  
the martyred one, they had seen God.

Now whatever may be said of the account given  
by Cleophas as something apocryphal, we have, in  
this instance, an intelligible explanation of the vague  
allusion in Acts.

It is a book brimful of interest to the general  
reader as well as to the Biblical student and the  
theologian. Those who are versed in psychic science  
will find some profitable reading in those passages  
in which Cleophas refers to the "body of Light," and  
his description of the phenomena attending the release  
from prison of Peter and the other disciples by the  
intervention of an angel. It is full of suggestion in  
view of the knowledge we have gained to-day con-  
cerning the spiritual powers of man. So, too, are the  
accounts given of the evil magicians of those days,  
those "workers of evil," who traded in divination.  
An instance is to be found in Acts xvi., where Paul  
drove the divining spirit from a "certain damsel"  
who "brought her masters much gain by sooth-  
saying."

The book is one we must return to again. In the  
meanwhile, we regard it as one of the most challenging  
documents which have ever been produced by medium-  
ship. It may well throw a flood of new light on the  
inner meaning of the Christian revelation and its  
psychic origins. Meantime, we may commend the  
able and scholarly Introduction to the Scripts: it  
bears the stamp of authority, is highly instructive,  
restrained and impartial, and cannot fail to be of ser-  
vice to the reader.

## THE INCOMMENSURABLE.

Birthdays why count and celebrate?

Why care for milestones cast

Athwart Earth's desert vast?

More precious is not birth of form  
Than calm before a storm

That breaks at last.

No birth, no death, on spirit wait;

It seeks not to control

The years' unceasing roll;

Its starting point is veiled in night,  
And in celestial light

Is sheathed its goal.

MARCHESA ALLI-MACCARANI.



# FROM THE LIGHTHOUSE WINDOW.

In a *Referee* article on "Einstein and the Infinite," Michael Temple remarks that Nietzsche's doctrine of the "Everlasting Return" was his greatest contribution to human thought, and that in the Victorian age the philosopher, the mathematician and the scientist seemed to be getting further and further apart, whereas now, thanks very largely to Einstein, they find themselves coming closer and closer together. He then asks:—

Will all three be bound to tell us that, after the lapse of an inconceivable number of years, we shall find ourselves doing the same things and living under the same conditions as to-day? If Space and Time are in essence identical, it does not seem as though there could be any other alternative, and the thought that everything we do is done "sub specie eternitatis"—in the light of an everlasting return—invests our every action and our every thought with an importance and a dignity which they never had before.

*Sub specie eternitatis* (pace Dean Inge and others) we find that the principle of universal Progress provides an immediate alternative to Mr. Temple's application of Nietzsche's thought. Even in purely geometrical progression of universal motion the circular mode of movement does not strictly return to itself in the spiral, which is a *progression* of the circular form of motion, leading to the vortical mode and its infinite new developments.

It was Einstein's eulogy of Sir Isaac Newton (in the *Referee*) as the Greatest Englishman, that elicited the article by Mr. Temple, above quoted. We add a few excerpts from Einstein's contribution:—

Among the men who have earned world-wide fame or honour, or have won universal admiration, three main types stand out distinctly. The first type includes the man of action and will.

The second type includes men who, by their mental labours, give security to the daily life of the people, and improve or enrich it.

The third type, which I regard as the highest, includes those men who assist human society to reach a higher stage of experience, perception, ethical life and conception, and who thus create the most enduring values in life. . . . They bear the same relation to humanity as living creatures bear to Matter; they are the heralds of a new stage of consciousness.

A correspondent of *The People* refreshingly answers another correspondent's complaint about telepathy, stating that telepathy has often occurred between himself and his wife, but always on trifles, and never when tried for. He writes:—

It is no use to ask for experimental evidence; one might as well demand to be shown a meteorite falling. And it is no argument to say telepathy is useless. So is my little toe, but I am nearly sure it exists. Colds are catching, so are thoughts. We admitted the former as a fact before we knew how it was done. We must do the same with the latter.

Mr. Thomas Edison has just celebrated his eighty-first birthday, and been extensively interviewed. The *Morning Post* says he is "of opinion that it is scientific knowledge which is responsible for the fact that 11,344 of the churches of the United States had no additions last year": in his own phrase, Science is driving

Americans "from bunk and superstition." The *Post* goes on to say:—

But something that is not "bunk and superstition" must linger even for Mr. Edison, for he admits that, in his opinion, the chance of a life after death is a "fifty-fifty" chance one way or the other. If it is as even as that, the wise man will adopt Tennyson's advice, and "cleave to the sunnier side of doubt." But it is not a little remarkable that a man of such keen intellect, and such long experience, should find himself unable to come to a conclusion between Yes and No in a matter that goes to the foundation of philosophy as well as of religion. As the old countryman remarked, "There's some folk as learns a lot and yet knows nothing."

The explanation is simple enough. Mr. Edison is a born and brought up intellectualist, and intellect is "a born sceptic."

The *Yorkshire Post* has a leading article relating to the "Oscar Wilde" play that Miss Gertrude Kingston is shortly to produce at the New Theatre. Regarding this play the *Post* observes:—

From the point of view of serious criticism no one, we imagine, is likely to associate the play with Wilde's established work. Could his authorship be proved, the event would obviously be one of epoch-making importance for humanity at large, and the play would be most anxiously scrutinised for any evidence it could afford of after-death conditions.

But the writer of the above observations sincerely hopes that Wilde had nothing to do with this play. He continues:—

Even the most successful author surely hopes that death will mean more for him than the substitution of a medium for his typist. We are very sure that leader writers, at any rate, have no desire to prolong into eternity their august task of guiding public opinion through the labyrinth of earthly error.

In the *Journal of the American Society for Psychical Research*, on "The Question of Human Radiations," Mr. René Sudre writes:—

Vibration can never explain telepathy, because there is no definite frontier between telepathy and clairvoyance, which latter is not capable of explanation through any physical representation at all. Indeed, without going at all into the supernormal, I do not even believe that *any act whatever* of the mind is susceptible of a physical explanation. Mind is mind, and it is vain to seek its reduction to matter or motion.

Judge Woodcock, K.C., of the Leeds County Court, who was recently knocked down by a motor car and taken to the General Infirmary, later told a representative of the *Daily Express* that he had experienced a strange premonition before he left the city. To the *Express* representative he said:—

"It is a curious fact that for a few days before the accident I had a thought that I was to be knocked down by a motor-car."

"When I felt the shock of the impact I said grimly to myself in a flash, 'Then this is it.'"

A RELIGION OF COMMON SENSE (Anon)	Post Free 1/11
FUNDAMENTAL FACTS OF SPIRITUALISM	1/11
H. Campbell Holmes	
WHAT DOES SPIRITUALISM TEACH?	7d.
A WORD OF WARNING	7d.
(Both by Sir A. Conan Doyle)	
PSYCHIC PRESS	2 VICTORIA STREET, S.W.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## PSYCHICAL RESEARCH AND HUMAN PERSONALITY.

ADDRESS BY MR. ERNEST OATEN.

Opening a discussion at the Manchester Athenæum Debating Class on Wednesday, the 8th inst., Mr. E. W. OATEN proposed "that psychical research has extended our knowledge of man." He recalled the fact that in that hall more than seventy years ago Dr. James Braid related some of his discoveries in hypnotism, while in the 'fifties Mrs. Emma Hardinge Britten had also spoken there. To-day psychical research was a very important fact, and was becoming a popular branch of human inquiry.

The object of the psychical researcher was to apply modern scientific methods to the investigation of these phenomena, with the view of determining their proper place and order in the universe. There could be no "supernatural." Whatever happened must happen within universal law, and to call a thing supernatural was merely to assert that it was outside the realm of our present knowledge. Stories of ghosts, apparitions, warnings, levitations, voices, etc., had been rife throughout human history. It was a mistake to imagine that these only existed amongst primitive peoples. They existed in equal number in the highest civilisation, and he believed would continue to do so because they were part of the psychical activities of humanity.

Psychical research was the attempt to apply modern scientific procedure to the investigation of phenomena which had hitherto been regarded as supernatural. That method consisted of four stages. First, correct observation of facts. Second, the tabulation and classification of the facts. Third, the construction of hypotheses to explain the facts, and fourth, the testing of such hypotheses in the light of further facts. It was by such methods that the psychical researcher was extending our knowledge of those laws which in particular pertained to the human consciousness. He referred to the Hydesville manifestation in 1848, but pointed out how, prior to that, the activities of Mesmer in France had elicited a number of strange phenomena which had been much discussed. It was a Manchester physician, Dr. Braid, who established the basic principles for which Mesmer stood, and which are known as hypnotism. He had discarded many of Mesmer's theories (some of which may even have to be restored in the future), but at any rate Dr. Braid had succeeded in establishing hypnosis as a fact in human experience, and it had shed a great deal of light on human personality.

Professor Hare in America, and later Sir William Crookes in England, had applied scientific methods to the investigation of phenomena of a psychic type, and in spite of the hostile criticism they excited it was still true that no flaws whatever had been found in their procedure; and the basic facts for which they stood are to-day pretty firmly established. They have revealed to us a realm of human activity (supernormal but natural) which had hitherto been outside the range of scientific investigation. In 1882 the Society for Psychical Research was established as a result of certain inquiries which had been conducted for some years by a little band of Cambridge students. Two things definitely established by Psychical Research were the fact of telepathy and the reality of hypnotism, both suggesting the existence in Man of powers of a super-physical kind.

Perhaps the greatest thing that the S.P.R. had accomplished was to give to the world the researches of F. W. H. Myers. Although human personality was the one thing which raised humanity above the level of the brutes, it was the one thing which had never been systematically studied and analysed in human history. Hypnosis opened the way to its investigation, and psychic phenomena were the evidence of its manifestation. Myers had been able to give us a definition

and an analysis of human consciousness transcending anything before given to the world, and now we knew that the whole of the manifested consciousness of man is but a fragment of his true self; that there are potential reservoirs within him which evolution will probably bring into subsequent manifestation.

Men might ask what is the use of it, but the use of any set of facts depended upon those who knew the facts. If the knowledge of human consciousness which we at present possess is not applied that is not the fault of the facts themselves. It is rather the folly of those who know them. That man is a super-physical creature is clearly shown by his ability to act superphysically along lines of mentation and will, and he believed therefore that psychical research had added to our knowledge of man, and that as a result of the work which had been done the human consciousness and the life of man would enlarge and advance immeasurably.

A long discussion followed, in which several speakers set up materialistic theories of thought as being a function of the brain. At least one medical man present met these arguments by the production of facts which showed that a deterioration in the brain power often corresponded with a higher output of mental power. Finally the resolution was put to the meeting and carried without a dissentient vote.

## STRINDBERG'S PSYCHIC POWERS.

From Miss Lind-af-Hageby's little book on Strindberg (The A.K. Press, 35, Old Bond Street, W.1. Price 1s.) we take the following passage dealing with the strange development of psychic power which came to the great Swedish dramatist in his later life:—

To the natural capacity for suffering was added that imposed on him through the development of his psychic powers. He did not only live the lives of others "telepathically"; his sensibility became so exteriorised as to receive impressions at a great distance. Thus he used to feel, when one of his plays was being performed for the first time in some part of Europe, though he had received no information in regard to the performance. In 1907 he told Uddgren that, after going to bed at ten in the evening, he was sometimes awakened by the sound of loud applause which caused him to sit up in bed, wondering if he was in a theatre. Such a telepathic ovation was invariably followed by the news of some dramatic success. In the first *Blue Book*, "the Disciple" relates the following: "In a company I interrupted myself with a smile in the middle of an animated conversation. 'What are you smiling at?' asked someone. 'The southern express pulled up at the Central Station just now,' was the reply. Another time something similar happened, and I said: 'The curtain has now fallen on the last act in Helsingfors, and I heard the applause after my first night.'"

The most remarkable passage in the *Blue Book* is perhaps the following summary of his *clairpsychism*:—

"I feel at a distance when somebody touches my fate, when enemies threaten my personal existence, but also when people speak kindly of me or wish me well; I feel in the street, if I meet friend or enemy; I have participated in the suffering caused by an operation on a person towards whom I feel comparatively indifferent; I have twice gone through the death-agony of others with attendant physical and mental suffering; the last time I passed through three diseases in six hours, and rose well when the absent one had been liberated through death. This makes life painful, but rich and interesting."



## PRESENTING THE TRUTH.

At a recent address given at Brighton, Miss L. M. Bazett discussed various ways of presenting the facts of Spiritualism to the uninformed enquirer. She urged the necessity of presenting the case in different ways; there were large numbers of unimaginative persons in the world who could only be convinced along one particular line of approach; other methods of approach might fail to make the slightest impression upon their minds.

To the unimaginative mind should be presented, first of all, a consideration of things that were familiar and comprehensible: for example, the close bonds of sympathy and mutual understanding that linked two persons; there were numerous instances of this in everyday life, and illustrations of this sympathetic link abounded during the war. From that stage a consideration of the facts of telepathy was an easy step, and in any case did not go beyond the region of accepted truth, and should be quite easily grasped by the most unimaginative type of mind.

The definition of telepathy laid down by Myers—"the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense"—helped the uninstructed enquirer to comprehend the next stage. It enabled him to appreciate the reality of another channel to the mind independent of the ordinary senses; the interpenetration of two minds by means of an unusual, but not necessarily supernormal, pathway; from this point, the possibility of an interpenetration of the two worlds was not a long step.

The future of Spiritualism, pointed out Miss Bazett, must depend upon the character of those who will become its supporters; of these, a certain section will be drawn from persons of the conservative type of mind, not easily influenced, slow to be convinced. These types of adherents provide a ballast of sound judgment, which should be valued at its true worth. Before this class of mind can accept any new teaching, it demands that the teaching should have gained some degree of public acknowledgment. The desire of critical minds for the presentation of new knowledge along lines of reasoned gradation is understandable, and Spiritualism must meet this demand if it is to be accepted in that quarter.

The materialistic type of enquirer must be met on his own ground; he should be reminded of the changed conceptions of the nature of matter, which are taught by Science to-day. The extension of the powers of vision and audition have been dramatically illustrated by wireless and television; by their means, voices and pictures come to us from the ends of the earth, and this is infinitely suggestive of the unrealised realms that lie around and within us. This linking-up throughout the whole world of nature should lead to a realisation of the working of the same law in the domain of human thought.

When presenting the subject of Spiritualism, regard should be had as far as possible for the ordinary facts of every-day knowledge, on which could be linked a realisation of that other and higher knowledge that Spiritualism gives. Only thus can the atmosphere of the weird and uncanny be dispersed from a subject which has every right to be regarded as coming within the ordinary scope of Nature's divine laws.

## GROTRIAN HALL

On Friday next, March 2nd, at 8.30 p.m., Mr. J. S. Jensen, of Denmark, will deliver a Lantern Lecture at Grotrian Hall, Wigmore Street, W., on the remarkable mediumship of Madame d'Esperance. Tickets 5s., 2s. 6d., and 1s., can be obtained after the services next Sunday, or at 63, Weymouth Street, W., any afternoon.—(See advt.)

## RAYS AND REFLECTIONS.

From Mr. J. Caldwell-Johnston, who has produced much fine poetry, I receive the following little gem of Oriental imagery:—

In music the harsh notes  
Are often used as means  
To breed the sweeter—  
After winter's icy storms  
Sweetlier blooms the cherry!

\* \* \* \*

Mr. Lionel Goldman, who contributed recently an interesting account of his experience in the direction of the events of life by faith, sends me some illuminating comments on Spirit. He holds that Spirit is the manifestation of Deity, and is exceedingly sensitive to suggestion and wonderfully responsive to human needs. In man this Spirit is subjective mind, which is man's link with the Divine. Spirit expresses itself ceaselessly in man, perpetually forming a material correspondence to the impressions made on the mind by belief. It can be consciously directed and in concentrated form that direction is by prayer. "Doubt hinders, because it is a denial of the very power one would invoke, and this is why sceptics obtain nothing but negative results."

\* \* \* \*

It has been well said that the statement that faith can move mountains is to be taken figuratively rather than literally. It may well be so, although I imagine that the possibility of moving a mountain by faith would not be beyond the power of exalted spirits. That recalls the story of the old lady who tested the power of faith by praying fervently that a hill near her house might be removed in the night by the power of her faith. When the morning showed it to be in its old place she is said to have remarked, "It's still there. Oh, well, I expected it *would* be!"

\* \* \* \*

A San Francisco journal informs its readers that "regular radio and psychic radio are about to stage a get-together." Translated from the rich and racy speech of free America, this means that wireless science and psychic research are about to join hands. As we know from some of our radio friends, points of contact between telepathy and wireless have already been discovered and America will no doubt do its part.

\* \* \* \*

In certain great business houses one may meet men who seem to have nothing to do. To the superficial eye they appear to be idlers, but the initiated know that *mentally* these men are the busiest people in the place. Their function is to watch, to observe, to record, and to originate new methods and ideas for the welfare of the business. They are usually very quiet people, having little to say, but they have the gaze of the lynx and the wakefulness of the weasel. Very little escapes them. It is well to be reminded at times that fuss and noise and much speaking are not the only proofs of activity. In the Unseen World which surrounds us we have "silent watchers" of a higher type. They are seldom seen or heard by us. But they are none the less active and vigilant. They are quite unconcerned to prove their existence to us. That is no part of their duty. If we know of their reality it is by the interior senses of the soul. They convince by their presence.

\* \* \* \*

It is a common complaint about some people that they do not think. It was put rather bluntly by a censorious man who, addressing a very dull friend, remarked, "The only use your head serves is to keep your ears apart!"

D.G.



## TWO PSYCHIC PAINTERS.

GRUZEWSKI AND LESAGE.

Two examples of the psychic gift manifesting as an artistic faculty are shown in the case of Marjan Gruzewski and Augustin Lesage, of whom we shall shortly be hearing further. Both these men have had no artistic training, and normally show no faculty for painting or design. In a supernormal condition, both execute canvases of startling quality.

Gruzewski was born at Wilno, Poland, in 1898. His family were landed proprietors in easy circumstances. He displayed no special gifts until reaching the age of seventeen years, when it was discovered that he was a medium for telekinesis and teleplastics, as well as being a poetic improviser, and actor when in somnambulistic state. Two years later, at the first attempt, Gruzewski revealed himself as a designer, and then a painter, when in trance state. He has completed some hundreds of pictures in a period of eight years.

Lesage is a different type of individual. He is a working miner from the Pas de Calais area, France, born in circumstances completely removed from artistic influences. His powers manifested suddenly at the age of thirty-five years, displaying themselves in a rare faculty for ornamental painting. His first canvas, a large one, about three metres square, excited the attention of critics, and his later work has occasioned considerable interest on the part of ethnologists, who recognised in the designs certain decorative effects peculiar to ancient civilisations—Chinese, Thibetan, Indian and Egyptian.

Both these psychics have been subjected to a close examination at the Institut Métapsychique in Paris, and will form the subject of an address which Dr. Eugène Osty, director of the Institut, will shortly deliver in London.

## SIR ARTHUR CONAN DOYLE AT GROTRIAN HALL.

Sir Arthur Conan Doyle delivered the address at the evening service of the Spiritualist Community, and made some impressive statements regarding the messages which he had received in his family circle, of which only about one-third had been published in "Pheneas Speaks." Examining the various theories put forward in regard to the warnings of coming calamities, he found the explanations inadequate, more especially as many of the communications regarding earthquakes and other disasters were afterwards verified by the events themselves. They would seem to be sinister messages, these,—of judgments to come on a humanity which had failed to profit by the lesson of the Great War. But if and when these predictions materialised into realities, they were but a violent remedial prelude to a great moral and spiritual advance of the race. Sir Arthur strongly deprecated the failure of the Churches to follow the simple truths of their founder rather than wasting time and strength on the discussion of rites and observances which had in them no vital significance. But he made it clear that his views on this question were his own and were independent of the Spiritualistic Organisation.

At the close of the address Mrs. Tyler gave excellent clairvoyance. G.

## Worthing Spiritualist Mission Church, Grafton Road.

Sunday, February 26th, 11 and 6.30, Mrs. Maunders. Thursday, March 1st, Mrs. Brownjohn 3 p.m., Members only, 6.30 p.m., for Public. Community Singing 6-6.20 p.m.

WIMBLEDON SPIRITUALIST CHURCH,  
136 HARTFIELD ROAD, WIMBLEDON.

Sunday February 26th, 11 a.m. ... MR. & MRS. HUMPHRIES  
Mrs. Brownjohn. Address, Spirit-descriptions and Messages.

Sunday, February 26th, 6.30 p.m. Brig.-Gen. R. B. D. BLAKENEY,  
C.M.G., D.S.O.  
"The Coming Crisis."

Wednesday, February 29th, 7.30 p.m. ... MR. WILLIAM A. MELTON  
Spirit-descriptions and Messages.

Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

MARYLEBONE SPIRITUALIST  
ASSOCIATION.

## MR. ERNEST HUNT AT AEOLIAN HALL.

On Sunday last Mr. Hunt delivered an address on "The Question of Survival." The great purpose of life, he said, was evolution, and each man had to consider whether that purpose found fulfilment in himself. Could nothing higher and better be conceived? The question answered itself. Human instinct demanded survival. The Spiritualist movement was putting forward its case in the second-best way—through mediumship; whereas the point to be stressed was the duality of the being; man was living in the invisible world here and now. For man was not a body, he was a soul, and the soul carried on. Man would be in the next stage of life what he was, in essence, now. Man's passing may be compared to a sunset. The sun did not, in reality, set; it only went out of sight, to rise somewhere else.

The message of Spiritualism to those who wanted to come into touch with the spiritual world was that they must become spiritual, become spiritualised.

Mrs. Florence Kingstone gave remarkable evidence of her psychic gifts during the second part of the service. V.L.K.

## MRS. CHAMPION DE CRESPIGNY.

Friends of Mrs. Philip Champion de Crespigny will be interested to learn that four of her paintings are exhibited in each of the following Art Galleries:—

1. THE RIDLEY ART CLUB, New Burlington Galleries, Burlington Gardens, W.1. Exhibition of Pictures and Sculptures open from 10 a.m. to 5.30 p.m. This Exhibition closes Saturday, February 25th.

2. GIEVES ART GALLERY, 22, Old Bond Street, W.1. Annual Exhibition of Pictures and Crafts. This Exhibition closes on March 2nd. Hours 10 a.m. to 5.30 p.m. Saturday 10 to 1.

OBITUARY: MR. TOM TYRELL.—The passing on the 17th inst. of Mr. Tom Tyrell removes from our midst an active and zealous worker in the Spiritualist cause, whose loss will be keenly felt both in London and the North of England. He was for forty-five years a well-known platform worker, possessing remarkable powers of clairvoyance, and he was very successful in obtaining in his descriptions, full names and earth-life addresses, and other details of spirit people. His mediumistic gifts had been developed to an unusually high pitch of efficiency and he devoted much effort and earnest thought to maintaining his powers at their highest level of quality. The interment took place on February 21st. Mr. Tyrell's decease was due to a seizure which, however, was not unexpected as it had been pending for some time.

## SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 26th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Maurice Hackett and Miss Winchester Brown. February 29th, 8, Mrs. Gertrude Elliott.

Camberwell.—The Central Hall, High Street.—February 26th, 11, Mr. W. A. Codd; 6.30, Mr. W. A. Melton. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—February 19th, Lyceum Anniversary: 3 and 7, Open Sessions. Thursday, 8.15, Mrs. M. Maunders, D.N.U.

Croydon.—The New Gallery, Katharine Street.—February 26th, 3, Lyceum; 6.30, Mrs. Alice Jamrach. Monday, February 27th, 7.45, Horniman Hall, 137, North End, Croydon, Lantern Lecture by Mr. J. S. Jensen: "The Wonderful Mediumship of Madame d'Esperance." Admission 1s. and 2s. Tickets at door.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—February 26th, 11.30, circle; 3, Lyceum; 7, Mrs. Neville. Thursday, 8, Mrs. Jamrach.

Richmond Spiritualist Church, Ormond Road.—February 26th, 7.30, Dr. Vanstone, address. February 29th, 7.30, Miss Morse, address and clairvoyance.

## That Book you want!

Foyles can supply it. Immense stock, Second-hand and New, on Spiritualism, other Occult subjects and every conceivable subject. Catalogue of Dept. 10 free; mention requirements and interests. Books sent on approval to any part of the world.

INSTALLMENT PAYMENTS can now be arranged for books new and second-hand. Write stating definite requirements, and a quotation for instalment payments will be sent.

That book you no longer want! Foyles will buy it—a single volume up to a library.

## FOYLES FOR BOOKS

119-125, Charing Cross Road, London, W.C.2. Gerrard 9510 (3 lines).



## The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.  
(Tel. PARK 4709.) Hon. Principal, J. HEWAT MCKENZIE.

### Syllabus on Application.

Trance Mediumship ... MRS. GARRETT  
Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS  
Trance Mediumship. Private Appointments ... MRS. MASON  
Clairvoyance. Private Appointments ... MRS. SHARPLIN  
Psychic Diagnosis and Treatment. Private ... MR. G. P. SHARPLIN  
Healing Group Work. Thursdays, 8 p.m.  
Members, 1s.; non-Members, 2s.  
Psychic Development. Private.  
NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.  
Lecture—Members' Meeting.  
Wednesday, February 29th, at 8.15 p.m. ... MR. CAREW GIBSON  
"Experiences showing the basis of the Spiritualistic Theory to be unsound."  
Tuesday, February 28th, at 8.15 p.m., MR. COTESWORTH BOND  
"Psychic Study, its Uses and Abuses."  
GROUP CLAIRVOYANCE.  
Tuesday, February 28th, at 4 p.m. ... MRS. ROUS  
PUBLIC CLAIRVOYANCE.  
Friday, February 24th, at 8 p.m. ... MRS. ROUS  
Friday, March 2nd, at 8 p.m. ... MRS. PODMORE

NOW READY.  
Vol. VI. "PSYCHIC SCIENCE." No. 4.  
2/9, Post Free ... 11/- Yearly.  
Invaluable to all serious students. Sample copy, post free  
Can be obtained at the College, The Psychic Bookshop, and  
Mr. J. M. Watkins, 21, Cecil Court, W.C.

## The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.  
(Four minutes from the Houses of Parliament.)

Hon. Secretary ... MISS ESTELLE STEAD  
The Lending Library contains hundreds of books on Psychic subjects.  
Fully Classified Catalogue 2s. 7d. Supplementary Catalogue 7d.  
Open daily 11 to 1—2 to 6 (Closed Saturdays and Sundays)

Private Appointments.  
Psychic Photography ... Mrs. DEANE  
Trance Mediumship ... MRS. BARKEL and MRS. G. P. SHARPLIN  
Clairvoyance or Trance ... MRS. ROUS, MRS. CLEGG,  
MRS. PATTERSON, MRS. LIVINGSTONE  
Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN  
Psychic Diagnosis and Treatment ... MRS. MARTHA OGILVIE  
MR. W. E. FOSTER  
Advice on Health, Vocation, Etc. ... MISS C. HOLMES, B.Sc.  
(Psychologist & Mental Analyst)

Tuesdays, 3 p.m., Class for Psychic Development MRS. G. P. SHARPLIN  
Wednesdays, 3 p.m., Circle for Clairvoyance, Feb. 29th  
MRS. FLORENCE KINGSTONE  
Thursdays, 3 p.m., Circle for Development ... MISS AIMEE EARLE  
" 3 p.m., Instruction Class ... MR. W. E. FOSTER  
Subject: March 1st, "Witch of Endor."  
" 6 p.m., Devotional Group, Absent Healing ... MISS STEAD  
Fridays, 2.30 to 5 p.m., Library "At Home." Tea 6d.  
Public Meeting.  
CAXTON HALL, Victoria Street, S.W.1., February 29th, at 8 p.m.  
MR. A. VOUT PETERS. Address and Clairvoyance

## PSYCHOSENSICS

THE BRITAIN CORRESPONDENCE COURSE  
FOR  
PSYCHIC UNFOLDMENT

Acknowledged all over the World as the Finest Method  
for the Development of the Psychic Faculties.

SCIENTIFIC - PRACTICAL - SIMPLE

Send 1½d. stamp for Pamphlet—

"THE KEY TO THE POWERS AND GIFTS OF THE SPIRIT"

PRIVATE TUITION FOR ALL PHASES.

SEANCE GROUPS FOR PSYCHIC INVESTIGATORS.

Every FRIDAY at 3.30 p.m. Limited to 8 sitters at 5s. each.

Conducted by Mrs. ANNIE BRITAIN.

Seats must be booked by telephone or letter.

Correspondence to SECRETARY.

PSYCHOSENSIC INSTITUTE, 23, St. Stephen's Road, Bayswater, W.2.

Phone: Park 2790.

Office Hours: 10.30 to 5.

## THE SCHOOL OF ESOTERIC THOUGHT

(West Croydon Branch)

232, WHITEHOUSE ROAD, WEST CROYDON.

Founded 1922 for the Study of Breathing, Dietetics, Numerology,  
Astrology and all Occult Subjects.

Sittings may be booked with the following mediums:—  
Trance ... MRS. BARKEL.  
Clairvoyance ... MRS. ALDER.  
Tuesdays, 3 p.m., Psychometry Circle ... MRS. SHARPLIN.  
(Limited to 6 sitters.) ... MRS. ALDER.  
Thursday, 3 p.m., Developing Circle ... MR. W. J. BARKEL.  
Thursdays, 8 p.m., Free Healing ... MRS. SHARPLIN.  
Fridays, Study Class ... MRS. BARKEL.  
Sunday Services, 7 p.m., February 26th ... MRS. GAVIN.  
Speaker on "The Spiritual Aspect of Mediumship." ... MRS. BARKEL.  
Clairvoyance ...  
For syllabus and all further information, apply to the Organizing Hon. Sec.,  
MRS. W. A. GAVIN, 20 Albion Street, Hyde Park, W. Tel.: Padd. 7051.

## Marylebone Spiritualist Association, Ltd.,

4 & 5, TAVISTOCK SQUARE, W.C.1. Tel. MUSEUM 0670.

### Public Meetings for Psychometry and Clairvoyance.

Monday, 27th, at 3, Psychometry ... MISS MANSFIELD  
Tuesday, 28th, at 7.30, Clairvoyance ... MRS. A. JOHNSON  
Thursday, March 1st, at 7.30, Clairvoyance ... MRS. A. ROBERTS

### Seances for Trance and Normal Clairvoyance.

Monday, 27th, at 7.30 ... MRS. CANNOCK  
Wednesday, 29th, at 3 ... MR. G. BOTHAM

### Seance for Trance and Direct Control.

Thursdays at 7.30 ... MRS. ROBERTS

### Seance for Psychical Phenomena and Materialisation.

Tuesday, 28th, at 7.30 ... MRS. HENDERSON

### Public Lecture.

Saturday, March 3rd, at 8 ... MR. HAROLD CARPENTER  
"Problems of Communication."

Private appointments with the following mediums can be booked in advance:—  
MRS. A. ROBERTS, MRS. BARKEL, MRS. A. JOHNSON,  
MRS. CANNOCK, MR. GLOVER BOTHAM.

Excellent Library open daily, 11 to 1—2 to 7. (except Saturdays)

### SUNDAY SERVICES

ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, 26th, at 6.30.

Address ... MR. J. S. JENSEN  
President of the Society for Psychic Knowledge, Copenhagen.  
Clairvoyance ... MR. A. PUNTER

### CAROLS OF SPIRITUAL LIFE.

### MUSICAL SETTINGS.

Carols of Spiritual Life (3rd edition), price 1s. 6d.  
Musical setting (2nd edition), price 2s. 6d., cloth bound,  
now on sale, postage 3d. each extra.

Silver Collection on Entering.

Membership invited.

Subscription 10s. per year.

Correspondence to Hon. Sec., Mr. F. W. HAWKEN.

## SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

## GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, FEBRUARY 26th.

11 a.m.—Speaker, Miss Violet Firth.

6.30 p.m.—Speaker, Mr. Harold Carpenter.

Clairvoyante: Mrs. Roberts.

March 4th, 11 a.m., Mr. Hunt; 6.30 p.m., Col. Peacocke.

A Spiritual Healing Service is included.

SILVER COLLECTION.

Private Sittings with Mediums can be booked in ADVANCE.  
Healing Circles are held Mondays and Thursdays at 7 p.m. Application  
to be made to the Hon. Sec., 63, Weymouth Street, W.1.

## THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, 26th, 11 a.m. (Healing Service) ... MR. PERCY BEARD  
6.30 p.m. ... MR. H. ERNEST HUNT  
Wednesday, 29th, 7.30 (Psychometry) ... MRS. CANNOCK

## The Guild of Spiritual Healing

President ... C. A. SIMPSON, Esq.

SUNDAY, 7 p.m. (Trance Address)

DRAWING ROOM SERVICE 26, St. George's Sq., S.W.1

### HEALING CLASSES.

Mondays and Thursdays, 8 p.m.

CHAS. A. SIMPSON, Esq. (Control DR. LASCELLES.)

Chas. A. Simpson, Healer, receives Patients by appointment at  
26, St. George's Square, S.W.1.

### FREE HEALING

27a, Moreton Street, S.W.1.

Monday, Wednesday, and Friday, 10 a.m. to 9 p.m.

### BRANCHES at

Romford, Finchley, Harrow and Watford.

For further particulars apply to the Secretary, MR. A. BASKERVILLE  
26, St. George's Square S.W.1.



# LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.  
Incorporated 1896

16 Queensberry Place,  
South Kensington,  
London—S.W. 7.

Telephone: KENS. 3758.  
Rlys.: District, Metropolitan.  
Tube: Piccadilly & Brompton.  
Buses: 14, 30, 49, 74, 96.

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of January.

**ADVANTAGES OF MEMBERSHIP.** Use of Circulating and Reference Libraries (3 books at a time). Free admission to ordinary lectures. Reduced fees for psychic experiments, various circles and study classes. Use of comfortable premises, opportunity of meeting those interested in Spiritualism and allied subjects.

**LIBRARY SUBSCRIPTION** for the personal exchange of one book at a time, 3 months 7/6; 6 months 12/6; 12 months 21/- The usual advantages of membership are not included.

**INQUIRERS** are invited to write or call for the Syllabus and a Pamphlet giving a short explanation of the scope and purpose of modern Spiritualism, and a brief history of the L.S.A. which had its rise in the early days, being founded by the pioneers of the movement. The Secretary, Miss Mercy Phillimore, attends every day except Saturday, and is at all times prepared to meet inquirers.

**A BIBLIOGRAPHY** of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

## FELICIA R. SCATCHERD MEMORIAL LECTURE.

(Illustrated with Lantern Slides.)  
Thursday, March 8th, at 8 p.m., "The Relations of Psychical Research and Spiritualism," by MR. STANLEY DE BRATH, M.I.C.E. In the Chair: MISS LIND AF HAGEBY. (Members free; non-members 2s.)

## FREE INTRODUCTORY LECTURES TO THE STUDY OF PSYCHIC SCIENCE.

Tuesday, February 28th, at 8 p.m., MR. HORACE LEAF, F.R.G.S., on "Facts about Psychic Phenomena."

## ADVANCED LECTURES IN THE STUDY OF PSYCHIC SCIENCE.

Lecturer for the Course, MR. STANLEY DE BRATH, M.I.C.E.  
Monday, February 27th, at 8 p.m., "Trance Speaking and Writing."  
Fees: For Course, Members, 5s.; Non-Members, 10s.  
For Single Lecture, Members, 1s.; Non-Members, 2s.

## PRIVATE SITTINGS.

**Trance Mediumship:** MRS. J. W. GARRETT, Tuesdays, Wednesdays and Thursdays. MRS. MASON, Mondays and Thursdays. MRS. CANTLON, Wednesdays and Fridays.

**Normal Mediumship** (Clairvoyance, etc.): MR. T. E. AUSTIN, Mondays and Fridays.

**Automatic Writing:** MRS. CANTLON, Wednesdays and Fridays.

## CIRCLES.

**Normal Mediumship** (Clairvoyance, etc.).  
Every Tuesday at 8 p.m., Mr. T. E. AUSTIN (circles limited to eight sitters). Members 2s. 6d.; Non-Members 3s. 6d.  
Wednesdays, at 3 p.m., February 29th, MRS. BEATRICE STOCK.

## MEETINGS FOR DEMONSTRATIONS OF CLAIRVOYANCE, ETC.

Tuesdays at 3.15 p.m. Members free; Non-Members, 2s.  
February 28th, MRS. ANNIE BRITAIN.

## DIAGNOSIS AND ADVICE CONCERNING PSYCHIC FACULTIES, AND THEIR DEVELOPMENT.

**Private Consultations:** Wednesdays, 6.30-7.30. Free (for Members). By appointment.

**General Development:** Mondays at 8 p.m., Wednesdays at 3 p.m.

Conducted by MRS. MARTHA OGILVIE.

Training Class: Thursdays, at 4 p.m., conducted by MRS. LENNOX KAY.

## AT HOME.

Wednesdays at 3.30-5 p.m. For the purpose of Introductions among Spiritualists and Inquirers. Hostesses: LADIES OF THE HOUSE COMMITTEE.

## \*DISCUSSION CLASSES.

Wednesdays at 5 p.m. (Fortnightly). March 7th, "The Personal Point of View in Psychic Research." CAPTAIN J. FROST.

## \*TRANCE ADDRESSES.

Wednesdays at 5 p.m. (Fortnightly). February 29th, March 14th, 28th. Answers to written questions of a general and impersonal character concerning the Life of Spirits and Their Surroundings, through the Mediumship of MR. W. E. FOSTER. Chair: MR. C. W. HARWOOD. Music: MR. HARRY FIELD.

\*Admission, including tea served before 4.55 p.m.: Members, 1s., non-Members 2s.

## LIFE AFTER DEATH

A MEETING TO DISCUSS

## EVIDENCE FOR SURVIVAL

will be held at the

QUEEN'S HALL, LANGHAM PLACE, W.1

On Sunday Evening, MARCH 11th, 1928, at 8 o'clock  
when

Mr. H. DENNIS BRADLEY

will present evidence obtained in England, Italy and America

*The following speakers will make challenging statements:—*

Mr. W. R. BOUSFIELD, K.C., F.R.S.

Mr. G. B. BURGIN

Mr. SHAW DESMOND

LORD DEWAR

Mr. E. P. HEWITT, K.C., LL.D.

(Chair) SIR FRANK BENSON

Miss VIOLET LORAIN

Mr. FRANK ROMER, L.R.C.P.

Mr. HANNEN SWAFFER

Mr. HUGH WALPOLE

Dr. NEVILLE WHYMANT

TICKETS: 3/-, 2/-, 1/-, at London Spiritualist Alliance and Box Office, Queen's Hall (many seats free)

Office Hours: 10-6 and 1 o'clock on Saturdays.

A GOOD STOCK OF REPRESENTATIVE BOOKS ALWAYS ON SALE. WHEN ORDERING BY POST  
SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.