

# Light:

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

"Light! More Light!"—Goethe.

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

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## CONTENTS

Notes by the Way ... ..	97	Sir Arthur Conan Doyle and	
The Direct Voice in Italy ...	98	"The Sunday Express" ...	102
Mr. Hannen Swaffer on a		From the Lighthouse Window	103
Heresy Hunter ... ..	99	An Experience with Earth-bound	
Mr. J. S. Jensen at the L.S.A. ...	100	Spirits ... ..	104
A Continuation, by "Revueiste" ...	101	A Veteran Spiritualist (Mr. James	
Letters to the Editor ... ..	101	Coates) ... ..	105
Translating a Message ... ..	102	Rays and Reflections ... ..	105
		Notes on New Books ... ..	106

tion of "evil spirits." Sometimes it is a matter of the discord and confusion set up by the contact of pure spiritual influences with the grosser conditions of earth. There is at first a conflict which may terrify the timid and uninstructed. The process of development in mediumship affords some illustrations of this. And, in any case, we know that the real hell of the undeveloped soul is any contact with heavenly conditions. Light always brings pain and terror to the creatures of the dark.

\* \* \* \*

## NOTES BY THE WAY.

### EDISON AND THE FUTURE LIFE.

Edison is said recently to have expressed the view that the chance of a life after death is a "fifty-fifty" chance. That is the American way of saying that the probabilities for and against are about equal. Now this is a much more significant admission than would at first appear, because it comes from a singularly impartial mind. The famous inventor has no prejudices in favour of religion, and, as a scientist, it might seem that his training and experience would have given him few, if any, arguments in favour of survival. Indeed, the smaller types of scientist are apt to claim that human survival is quite incompatible with their scientific knowledge. But Edison is a genius, and his intellect, one of great clearness, has enabled him to see that the question is one on which he cannot of himself pronounce any final judgment. To him the arguments on both sides are about equal. That is a remarkable admission as coming from the world's greatest inventive genius unaided by either the specific evidences which have convinced some other great men of science, or by that intuitive perception which has lighted the way for poets and seers.

\* \* \* \*

### "FRAUDULENT SPIRITS."

In her latest book, *The Either-Or of Spiritualism* (Rider & Co., 6s.), which discusses the proposition that either Spiritualism is fact, or it is fiction, Mrs. St. Clair Stobart touches on the question of fraudulent spirits who "speak boastfully and assume the form of the more venerable orders, and pretend to be those whose forms they assume, and utter arrogant words, and exceed the authority which they possess." She is quoting Iamblichus, who flourished in the fourth century A.D. It is a very old question, this of deceptive spirits. Iamblichus showed that spirit-communications may occasionally come from frivolous discarnate people. But he offers the same explanation that is common amongst Spiritualists to-day, viz., "that like attracts like, that only good spirits associate with good men, and that in the presence of good men, evil vanishes, like darkness when light is present," etc. But some of us are aware that it is not always a ques-

### WATER FINDING.

A recent letter from the Marchesa Alli-Maccarani tells us of an Italian monk who is gifted with the power of "dowsing." The peasants on the estate owned by the Marchesa's family near San Miniato were very short of water and had to go long distances to procure it; several wells were sunk but without success. Hearing that a friar in a neighbouring Franciscan monastery was reputed to be a good "dowser," the family appealed to him, and he indicated three spots where water could be found. Two of them yielded abundant water when wells were sunk, but at the time of our correspondent's letter the third well had not been dug. It is worth recording that the good friar takes no payment for his services. We gladly add this, as another example, to the multitude of instances of the reality of water-divining, although the phenomenon has been proved over and over again, and we should imagine is now generally accepted by all well-informed people. Apart from its practical value in discovering water, it is obvious that "dowsing" provides in its own way confirmatory evidence of the psychic faculty in mankind.

### TO THE WATCHER.

Watcher, the hour is nigh!  
Trim your lamp and be ready.  
Watcher, the hour is nigh.

A star droops low in the sky;  
Patient its beams, and steady.  
A star droops low in the sky.

Watcher, attend the presage  
Of truth that is dawning now;  
Watcher, attend the presage!

An angel bears love's message;  
His pinions earthward bow;  
An angel bears love's message.

Watcher, the hour is nigh,  
Trim your lamp and be ready,  
Hearken, and heed, and be steady;  
Watcher, the hour is nigh.

—LILY MAY DAVIS (in *Soul Songs*).



## THE DIRECT VOICE IN ITALY.

BY PROFESSOR BOZZANO.

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

(Continued from page 87.)

(Cold blasts of air were felt.)

BOZZANO: "A hand pressed my knee."

ROSSI: "Who was it that touched M. Bozzano?"

BOZZANO: "I well knew that it was Eusapia who touched me."

EUSAPIA: "Exactly; but as you made no response, I went away."

(A pause.)

ROSSI: "Why is no one manifesting?"

D'ANGELO: "There are too many spirits who wish to speak. I have to hold them back."

A SITTER: "Who are they?"

D'ANGELO: "One of them who is here is another Spaniard. He is dressed in red."

Mme. Rossi complained of severe shivering, and felt a painful nervous tension.

The gramophone played a piece from *The Barber of Seville*. The "Flex-a-tone" rose in the air—and as always—accompanied the music in the most wonderful manner. Everybody applauded, with cries of, "Bravo! bravo!" When the gramophone had stopped, the "Flex-a-tone" must have remained poised in the air, waiting until the record was restarted, for directly the gramophone recommenced to play, the little instrument again took up the accompaniment, but from high up in the air. At the same time the rhythmic beat of two feet was renewed, dancing furiously in the middle of the circle, and then continued the steps, dancing about in the air.

Mme. Rossi felt a still greater nervous tension and excitability. On her right she saw a fluidic column of light which caused her a feeling of dislike or horror.

M. Rossi: "Had we better end the Sitting?"

D'ANGELO: "No, don't. The Spaniard dressed in red is about to manifest and he wishes to bring you an *apport*."

All present felt alternating currents of hot and cold air.

ROSSI: "In order to furnish more power, would it not be better to take hands?"

D'ANGELO: "Don't disturb what is about to take place by moving." (Pause.)

The trumpet rose, made a circle in the air, stopping an instant in front of each sitter as through trying to recognise someone not seen for a long time.

A VOICE (speaking very loudly in Spanish):

"Buenas noches, buenas noches!"

EVERYBODY: "Buenas noches."

Finally the trumpet seemed to have found the person it was seeking and stationed itself in front of Mme. la Marquise.

MME. LA MARQUISE: "Who are you?"

THE VOICE: "Soi el grande torero Guerrita. He querido buscar algo para usted."

MME. LA MARQUISE: "Are you the Toreador whom we met on our honeymoon?"

GUERRITA: "Yes."

MME. LA MARQUISE: "The one whom we knew in Madrid in Plaza de Toros?"

GUERRITA: "Yes."

MME. LA MARQUISE: "The one who presented us with the sword with which you had killed the bull, and also the blood-stained red cloak?"

GUERRITA: "Si; traigo algo para usted."

1.—"Good evening!"

2.—"I am the great toreador Guerrita. I wish to bring something to you."

3.—"Yes, I am bringing something to you."

At this moment Mme. Rossi suffered from still greater nervous tension, which became worse and worse. After my long experience of the phenomenon of *apports* I well understood that this was the prelude to an *apport* of unusual dimensions; for that is what we invariably noticed in our seances. However the two *apport*-mediums at our sitting were not conscious of the convulsive movements which agitated their limbs, because they were both in trance; whereas Mme. Rossi was normal and conscious, and it was therefore quite natural that she should feel alarmed. In order to calm her and to give her power, I took her hand; in so doing I noticed that her arm, and even her whole body were shaken by convulsive vibrations. She said she felt as though she were being deprived of all her strength, and as if she were about to faint. I tried to encourage her, assuring her that directly the *apport* had been brought to us, she would instantly recover her lost strength. And so it proved.

After Guerrita's last words, a rather long period of silence followed. All at once Prof. Passini, who was busy taking notes, remarked that some metal object was being pushed into his hands. In one hand he held his notebook, in the other a pencil. He tried to grasp the object, but it eluded him. Shortly afterwards he felt something metallic lightly touch his left cheek. Then something pricked him in the chest. His hand instinctively tried to grasp the object horizontally at his chest; the sword was then given into his hands. He felt carefully along the blade until he reached the hilt, after which he passed the sword to me, and I in turn passed it to Mme. la Marquise. She felt it with her hand, recognising by the feel of the sword that it was the one which had been presented to her at Madrid by Guerrita, the Toreador. This weapon had been lying amongst a number of ancient swords on a large table on the second floor of the palace. In a direct line the distance would be about thirty yards, but in reality it is much more, for, in order to reach the place where the sword lay, it would be necessary to traverse several rooms which are not symmetrically placed, then to go through a long corridor, mount three tortuous spirals of a staircase and pass through another tract of glass-covered passage.

PASSINI: "I thank you, Toreador, for not running me through!"

The gramophone was started. Shortly after this it raised itself from the little table on which it stood, slid about in the air, and then descended gently on to the carpet, where it continued to play unconcernedly.

ROSSI: "d'Angelo why ever does not someone manifest?"

D'ANGELO: "The great effort which was necessary" (to bring this huge sword\* as an *apport*) "has used up all the power. You had better discontinue the sitting. Good night."

PASSINI: "But we will continue later. Try to return."

The lamps were lit at 11.45.

The sitting was resumed at 12.10 a.m.

The large album of guests' signatures was placed, open, upon the floor, and on it was laid an indelible pencil. The gramophone was started.

MARQUISE CENTURIONE: "Someone touched my chair."

\*NOTE BY TRANSLATOR.—For the benefit of English readers who may not be well acquainted with a Toreador's sword, I should mention that they are of a special make, long and tapering. This one measures over three feet in length and weighs a chilogram, namely, two pounds and a fifth.



The trumpet rose, and rapidly whirled around; then it made a circle low down, touching each person's knees in turn, after which it placed itself upon the open album.

ROSSI: "Why have you placed yourself on the album? Do you understand why we brought it to the seance?"

D'ANGELO: "I will do my utmost to give you my signature."

Somebody remarked that one could hear the pencil writing.

The trumpet rose and went over to Bozzano and a very weak voice whispered a few sentences to him in the Genoese dialect; sentences which he was unable to grasp, with the exception of the following words: "I am your Mother . . . the youngest one. . . ."

The trumpet fell to the ground.

BOZZANO: "Oh, what would I not give to know what she wished to tell me. I am sure that she was speaking of family matters."

PASSINI: "Look here, d'Angelo, you are always so kind, could you not find out from Bozzano's mother what she wanted to say, and then repeat it to him?"

D'ANGELO (to Bozzano): "I speak in the name of your mother . . . wait a minute while I can get a little more power. . . ." (After which the spirit-guide repeated to Bozzano all that his mother had vainly tried to tell him about his family affairs.)

In the two communications from my mother it was not possible for me to identify her voice, because of the absence of any resonance. I would point out that in this last communication the descendant about whom she showed so much interest was not born when my mother passed away. Personally I am convinced that my mother and I conversed; and this is conclusively proved by what she said. However, from the scientific standpoint, I recognise that in these two incidents important facts are wanting which were present in Eusapia Paladino's manifestations.

A musical interval followed. Presently we heard one of the watch dogs barking in the garden, and in answer to it another dog barked, the second dog being in the centre of the circle.

PASSINI: "Who is it?"

For answer there was a pitiful whine.

PASSINI: "D'Angelo, can you tell me the name of the dog which barked, and describe its coat and breed?"

D'ANGELO: "You must ask Mme. la Marquise. The dog's name is 'My Love'."

Mme. la Marquise confirmed the fact that twenty years or so ago she had had a fox-terrier of that name, which she described.

The gramophone was restarted and immediately the "Flex-a-tone" rose in the air and accompanied the gramophone with its usual marvellous virtuosity. When the musical piece was concluded, no one heard the "Flex-a-tone" drop to the ground. Somebody said: "Can it have fallen on to the sofa?"

The sofa was searched, but without its being found. However, not long afterwards, we heard the metallic sound of its fall.

ROSSI: "d'Angelo, have you signed your name in the register?"

D'ANGELO: "One of the others who was here to-night has signed his name instead of me. Good night."

We broke up the sitting at 1.45 a.m.

When the lamp was lighted and the book could be examined, we found Guerrita's large, sprawling signature written right across the page, covering nearly the whole of it.

(To be continued.)

## MR. SWAFFER ON A HERESY HUNTER.

Mr. Hannen Swaffer's caustic pen is wielded with destructive effect in the pages of our New York contemporary *Immortality* for February. He writes of a case of wholesale "exposure," reported by the American press, in which fourteen mediums were arrested for fraud "in consequence of investigations made by Miss Virginia Swain, a woman journalist, into the methods of one of the Spiritualist summer camps."

Once again (writes Mr. Swaffer) we are to have the spectacle of a public trial on Spiritualism, no doubt with the dice loaded, the usual lying and ignorant police witnesses, and with some stupid law officer presiding over a court, a person appointed because of some political graft . . . the mediums will probably be found guilty, and Christ would certainly be sent to gaol by such a tribunal.

It appears that Miss Swain attended a Spiritualist camp, describing herself as a school teacher, and requesting to be put into touch with a deceased brother, who was entirely fictitious. As might be expected, the result was weird and wonderful; she found the make-believe brother's "spirit," and also the "spirit" of a grandmother who was not dead. The newspaper also reports a ridiculous statement concerning a Voodoo witchdoctor who "offered to sell her the souls of dead Indians to protect her from cancer" (Merciful powers!)

One would like to know what was the actual truth of the matter. To attempt to analyse the case from the newspaper account is, of course, hopeless. To comment upon the ludicrous tale of selling "the souls of Indian spirits," is a waste of time. But, one may reflect bitterly, is it upon this kind of fatuous evidence that such cases are decided in American courts?

Says Mr. Swaffer:—

As is well known, there are several of these Spiritualist camps in America. Spiritualists meet there during the summer, hold open-air meetings, sit in circles, worship their God and seek their loved ones who have passed over. They commune with the other world—as Moses did and St. Paul and Joan of Arc and Sir William Crookes and Sir Oliver Lodge and Queen Victoria. It does not seem very harmful. It is certainly not so bad as Tammany Hall, which is run by anti-Spiritualists; nor as full of sin as Tombs Prison or Sing Sing, which are both crowded with orthodox believers in anti-Spiritualist faiths. Nobody ever mentions the religion of an arrested person, you know, unless he is a Spiritualist.

Disappointing seances, indicates Mr. Swaffer, are by no means uncommon; he describes one at which he took a friend who desired to investigate psychic phenomena. The result was a fiasco. This was disappointing, admits the writer, but in no way affects the validity of the case for Spiritualism, of which he has had abundant and incontrovertible proofs. His conviction of its truth was not based on one sitting only.

In conclusion, Mr. Swaffer says, mordantly:—

Miss Virginia Swain's prowess in causing the arrest of fourteen mediums should be encouraged. We must get her started next on the bootleggers and the grafters. Let her attack, next time, somebody worth exposing, not a poor little hymn-singing company of people who accept the truth of the immortality of the soul.



## MR. J. S. JENSEN AT THE LONDON SPIRITUALIST ALLIANCE.

The reception to Mr. and Mrs. J. S. Jensen, of Copenhagen, two of the most prominent workers in Spiritualism and Psychical Research in Scandinavia, attracted a large assemblage of friends at 16, Queensberry Place, on Monday, 20th ult. Amongst those present were the Duchess of Hamilton and Miss Lindaf-Hageby, also Messrs. A. V. Peters and Horace Leaf, who have been so closely identified with the work in Scandinavia and to whom Mr. Jensen, in the course of his address, expressed his deep indebtedness.

SIR ARTHUR CONAN DOYLE, who was accompanied by Lady Doyle, occupied the chair. In opening the proceedings, Sir Arthur made a long and interesting statement with regard to the progress of Spiritualism in general. He mentioned the fact that he had recently received a cablegram from the United States intimating that a special code-word or sign which had been left by Houdini before his death, had been received at a seance and been acknowledged by Mrs. Houdini as the secret sign left with her by her husband to prove survival. If this were true, said the chairman, it would be one of the finest tests that Spiritualism had ever passed through, and incidentally it was a curious commentary upon the insincerity of Houdini's attacks on Spiritualism that he should have arranged such a test.

Referring to the newspaper activities in connection with Spiritualism, Sir Arthur referred to two Sunday papers which appeared to be animated by hostile motives, but some important organs of public opinion were showing a favourable attitude, and he alluded to the series from his own pen now appearing in the *Sunday Express*.

Introducing Mr. Jensen, he described him as one of the very best Psychical Researchers and Spiritualists on the Continent. Mr. Jensen stood not only for Denmark but for the whole of Scandinavia. The Scandinavian press took notice of what he said, and he was a great force alike in Norway, Denmark and Sweden. Mr. Jensen had succeeded in performing one particular marvel and that was in promoting harmony between Psychical Researchers and Spiritualists so that they could meet in the same room without bickering!

MR. JENSEN then addressed the company. He said:—

Few things bind people together more affectionately than a common interest in religion. Oneness of belief even more than oneness of aim, will break down the barriers set up by nature ostensibly for the purpose of separating mankind. To-night, therefore, there are no foreigners here (applause). Although my wife and I belong to another nation, here we are at one with all as citizens of the world.

Proceeding, the speaker referred to the common ancestry from which the Danes and the British derived. There was a kinship of mind and genius. He felt the Danes and Scandinavians generally owed a debt of gratitude to Great Britain in regard to Psychical Research and Spiritualism. Those great British scientists and pioneers of Psychical Research, Sir William Crookes, Dr. Alfred Russel Wallace, Sir Oliver Lodge, F. W. H. Myers and Sir William Barrett, as well as other British writers on this subject, were well known abroad and their principal works had been translated into the Scandinavian languages. Incidentally, he mentioned that the Scandinavian countries were possibly the only ones on the Continent that had published a complete translation of Myers' classic, *Human Personality*, the principal text book of Psychical Research. This book was translated into Danish by the late Severin Lauritzen, the pioneer of

Psychical Research in Scandinavia, and was circulated in all the four countries, Denmark, Sweden, Norway and Finland. It was through F. W. H. Myers' book that Psychical Research was established as a science in the whole of Scandinavia. They had Psychical Research societies in nearly all the capital cities of the north, and in Denmark they had had a Society for Psychical Research since the year 1905; it included many influential men of science and was at the present time under the able management of Professor Chr. Winther, of the Copenhagen Polytechnic School.

Mr. Jensen, who spoke at considerable length, gave a deeply interesting review of the progress of Psychical Research in Denmark and the neighbouring countries and described in especial the activities of the Copenhagen society in connection with research work. The mediums, Einar Nielsen, Anna Rasmussen and others, had been under the observation of Professor Winther. The distinguished engineer, Grunewald, from Berlin, had for a long time worked with Professor Winther and had his famous laboratory there.

The first International Congress of Psychical Research was organised in Copenhagen by Mr. Carl Vett in 1921, and this gentleman was still the organising secretary of the S.P.R. International Congresses.

In Norway an S.P.R. was formed in 1917, partly through the energies of Professor Oscar Jäger, and it had been generously endowed by a worthy friend on condition that Professor Jäger should establish it in Oslo and be its president. This Society was best known in connection with its researches into the case of Einar Nielsen.

Space does not permit a full report of the long address given by Mr. Jensen. It was full of acute observations and contained much valuable information concerning the various groups into which Spiritualism was divided.

Many names were mentioned of persons who had been prominent in the work carried on, amongst them the late Dr. Alritz, Professor Haraldur Nielsson (Iceland), Mme. d'Espérance, Mr. Carl Soderling, Count and Countess Breitholz, and Judge Ludvig Dahl.

As already mentioned, Mr. Jensen paid a special tribute to the valuable missionary work conducted in Scandinavia by Mr. A. V. Peters and Mr. Horace Leaf. Mr. Jensen's address was heard with rapt attention throughout, not only by reason of the interest of its matter but of the fine personality of the speaker, whose evident sincerity, depth of character and ability of mind created a most favourable impression.

At the close of the address Mr. Horace Leaf complimented the lecturer on his excellent English, mentioning the difficulties with which Mr. Jensen has had to contend by reason of his infrequent visits to our country. He said that Mr. Jensen's character was one of extreme modesty and extreme honesty. Mr. Leaf then gave some interesting reminiscences of his own travels in Scandinavia and the impressions he had received of the quality of the work carried on. He warmly commended the idea of an International Bureau of Spiritualism and Psychical Research (the establishing of which had been proposed by Mr. Jensen in the course of his address) and pointed out how invaluable such an institution would be in co-ordinating the activities of Spiritualists throughout the world.

The audience then broke up into groups for refreshment, conversation and pleasant meeting with friends old and new. During the evening a programme of music was performed by Mrs. Vincent (violin) and Miss Dorothy Vincent (piano); this included selections from Coleridge-Taylor, Tchaikovsky, Rubinstein and other composers, and added substantially to the amenities of the occasion, which, it was generally agreed, was one of exceptional interest and importance.



MARCH 3, 1928

## LIGHT

101

### A CONTINUATION OF "REVEUR'S" AFTER- DINNER MUSINGS ON THE BAYLIS CONTROVERSY.

BY "REVUISTE."

On page 68 of LIGHT of 11th February "Rêveur" breaks off his account of his dream at the point where he asks the waiter for the bill for his coffee; the concluding words are: "Dark seances . . . no fees for dark seances. . . . If I were a medium. . . . Until I could work in light, no fees. . . . Wonder if that is the solution! Waiter, my bill, please!"

"Revuiste" here takes up the thread of the dream:—

(Waiter enters with bill on tray.)

RÊVEUR: "What the —!! One guinea for that blinking coffee? Ask the manager to speak to me, please." (Manager enters.)

MANAGER: "You wish to speak to me about the coffee, sir?"

RÊVEUR: "Yes. What's the meaning of this bill? One guinea for the coffee I have had!"

MANAGER: "Quite correct, sir—that is our charge—that coffee is our speciality, and the greater part of my time is taken up in procuring it—it is my living, and my house and servants have to be paid for."

RÊVEUR: "Of course, but the charge is exorbitant. Why, I have only taken one sip and find it so nasty that I don't believe it is genuine coffee."

MANAGER: "Perhaps your experience of coffee is not wide enough to include this rare variety—and anyway, if you don't like it (and we don't stock any other) your obvious remedy in future is to go elsewhere in search of the blend which you prefer and which you can obtain at your own figure."

RÊVEUR: "Yes, but . . ." CRASH!

"Rêveur" awoke at this point with a start to find that he had knocked over the vase of flowers that decorated his table—his coffee was still untouched in front of him, and stone cold—and his cigar had burnt a hole in a copy of LIGHT dated 31st December, 1927, which lay open on the table at page 648, on which was printed Admiral Wilfred Henderson's vindication of Mr. and Mrs. Batten Baylis.

\* \* \* \*

["Rêveur" writes: "I have read the above light-hearted criticism of my humble literary efforts with sympathetic amusement. But I fear that "Revuiste's" logic is slightly at fault; if we are to compare the sale of coffee with the sale of the psychic gift, we must establish the same conditions for both cases if the comparison is to be just!"]

"Very well. Suppose the restaurant-proprietor says: 'I produce coffee; its production, however, is intermittent, unreliable, spasmodic, uncontrollable. You must drink it under my conditions, and in complete darkness. It will cost you a guinea. I may be able to give you first-class coffee; or it may be fair-to-middling; or it may even be dish-water. I cannot tell how the result will turn out, but you must be content with whatever I give you.'"

"In such a case as this, I think it would be a fair retort for the customer to say: 'Why not wait until you can produce first-class coffee, if not on every occasion at least nineteen times out of twenty? Why not put yourself under the skilled charge of a highly efficient chef, until your culinary powers are highly developed? Until you have done so, you must not complain if customers (who have been charged a guinea for drinking dish-water in the dark, under your conditions) go away dissatisfied, and brand you—fairly or unfairly—as an unsatisfactory restaurateur.'"]

### LETTERS TO THE EDITOR.

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

#### A RARE FACULTY.

Sir,—I am particularly interested in a short paragraph on page 82 in LIGHT, February 18, referring to Herr Nüsslein's "occult faculty" of arresting decomposition by magnetising dead birds, etc. I narrated a similar experiment many years ago in LIGHT in an article entitled, "They Found Not the Body," which is now included in my recent book, *Leaves from a Psychic Notebook*.\*

Such a faculty must be significant, and may be of very great significance. My reference to it in the above article was based on an account given in the *Occult Review* in 1914 by Mr. Hereward Carrington of a lady who possessed a similar faculty. The experiments were reported in *Annales Psychiques*. The faculty seems to be rare, or possibly it has been rarely observed. The fall of an apple and the tilted lid of a steaming kettle are trifles, but the attentive minds which seek the law behind phenomena have been led by such trifles into truths of vital importance, and so into fuller knowledge of greater opportunities of service. Browning wrote: "Small, Great, are merely terms we bandy here." Since that is so, in our pursuit of truth we should give special attention to what seem to be "small" things, otherwise they are likely to be overlooked; whereas what we call "great" things trumpet their own importance.

Yours, etc.,

H. A. DALLAS.

\* Published by Rider & Co.

#### PLATFORM CLAIRVOYANCE.

Sir,—In common with most mediums who have given demonstrations of clairvoyance, etc., from the public platform, I have been impressed by the fatigue which is experienced by the medium after having given such demonstrations. But I have been equally impressed by the fact that this fatigue is usually of very short duration, and I have often felt that unseen helpers have largely assisted in my speedy renewal of bodily vigour.

It is very gratifying to know that our (usually) unseen ministrants are thus able to assist us. Does it not, however, inspire us with the desire so to develop ourselves, physically as well as psychically, that we may be able to conserve our energy more fully? We can, in fact, increase this same energy by utilising the undoubted "power" which the combined goodwill of listeners focuses upon the sensitive. And this can be done, even if that goodwill is limited according to the prevailing conditions of the entire assembly.

By so doing, I think that better results would be achieved, as the spirit-people manifesting would be freer in their communications, in that the burden of "protecting the medium" would be lightened.

Yours, etc.,

LEIGH HUNT.

#### APPRECIATIONS OF LIGHT.

"I always rise from reading it, comforted and cheered."

J. L. (Dunstable).

"I should like to take this opportunity of expressing my appreciation of LIGHT. I find much in it each week that is inspiring and consoling in the many little difficulties of my life, and one realises that, however devious our different ways through this earthly life, there is the one glorious goal for all to strive to attain to."

M. A. S. (Hastings).

SCIENCE seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly, wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all costs to do this.—HUXLEY, in a letter to a friend.



## LIGHT.

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## TRANSLATING A MESSAGE.

Many messages coming, as it were, out of the void,  
and received by inquirers into Spiritualism, who adopt  
the method of table-tilts or raps, ouija or planchette,  
are fragmentary, confused or inaccurate in diction.  
This is especially the case when the message is given  
in a language unknown to the sitters. When such  
communications are innocently published they occasion  
satisfaction to the hostile critic who assails them with  
gusto. It is always so pleasant to be in a position to  
point out the blunders of these credulous recipients of  
supposed spirit-messages. Now it is quite necessary  
that mistakes should be rectified, but we have often  
felt that if the critics exercised a little more imagina-  
tion, and proceeded, if only temporarily, on the hypo-  
thesis that messages are coming through from *some-  
where* or *someone*—not necessarily a spirit-world or a  
spirit—they would see that absolute accuracy in every  
case would be simply supernatural. Many years'  
experience in the matter of telegraphic messages in the  
everyday world has made us familiar with the possi-  
bility of mistakes in transmission, especially when  
telegraphic code-words are used. Then why is it so  
lightly assumed that mistakes in psychic messages  
indicate imposture? There is neither logic nor  
common sense in making such an assumption.

Very recently we received a letter from a Yorkshire  
correspondent, who, with a circle of friends, is  
investigating the method of receiving messages by  
table-tilting. Our correspondent sends us a specimen  
message as follows:—

Et dures regularum leges mandate primordiales  
benedictis Herodotus Hera domine salutium nosint  
domine tera terrestria gloria proetor tu dia leturs.

None of the circle knows Latin; but they were  
informed by the table-tilts that it was Latin. So they  
sent it to LIGHT to ascertain, mentioning that it was  
got with so much difficulty that they thought it  
possible there are some mistakes. There are, indeed;  
several broken words and omissions, the appearance  
of someone trying to communicate something with  
difficulty and halting and stumbling over it.

Amongst our readers are some competent classical  
scholars, and to one of these we sent the message to  
see what he could make of it. It cost him some labour  
to find out what the correct version should be. He  
tells us it should probably read:—

Et duræ regularum leges mandata primordiales  
benedictis. Hereditas Domine, salutis nostræ  
Domine, terrestris gloria præter te deletur.

Let our readers compare the two messages, the  
original and the revised, noting, by the way, how  
curiously "hereditas" got turned into Herodotus.  
There is something very significant about these errors  
in the light of what we are told of the way in which  
messages are transmitted from the other side.

Finally, we may give the liberal translation which  
represents what our classical friend makes of the  
message in English:—

Hard were the laws and the commandments  
given of old to the Blessed. O Lord our inherit-  
ance, O Lord of our Salvation, all earthly glory  
that is not of Thee is done away (or blotted out).

We do not offer this as psychic evidence, but as  
something illustrating in a suggestive way the problem  
of spirit-messages. As to the reality of such messages,  
time and experience have given us complete assurance.  
But we are always interested in this matter of testing  
and rectifying what appear to be genuine communica-  
tions received by people in whose good faith we have  
reason to believe.

In conclusion, it is worth mentioning that the Latin  
message was given by way of a test. It seems that  
the circle had received a number of personal messages  
of the usual type, but being properly critical they had  
some doubt whether these might not have proceeded  
in some obscure way from their own minds. The  
communication in Latin—which none of them knew—  
settled the point for them.

SIR ARTHUR CONAN DOYLE AND  
THE "SUNDAY EXPRESS."

That indefatigable champion of the psychic cause,  
Sir Arthur Conan Doyle, has taken upon his broad  
shoulders still another burden. He recently expressed  
his profound dissatisfaction at the distorted sensa-  
tionalism with which our subject has been presented  
in certain sections of the popular Press, and in order  
that the general public may have an opportunity of  
studying our case along serious lines, through the  
medium of a great weekly newspaper, he has arranged  
to contribute a series of psychic notes from his own  
pen, which are now appearing in the *Sunday Express*  
week by week. In complimenting Sir Arthur upon  
this additional proof of his courageous energy, one  
might also include the *Sunday Express* for its fair-  
mindedness in throwing open its columns to the serious  
presentation of a subject that, in some journalistic  
quarters, is still regarded as fair game for ridicule.

## THE GLASTONBURY SCRIPTS

Miss Gladys Walton (Park Lane, W.) writes pro-  
testing against the omission in some recent references  
to the famous Scripts to mention the part played in  
the matter by Captain Bartlett, who, as "John  
Alleyne," was the automatist through whom were  
received the messages which led to the discovery of the  
buried chapels of Edgar and Loretto at Glastonbury  
Abbey. She alludes to the recent address given by  
Mr. Shaw Desmond, who mentioned only the name  
of Mr. Bligh Bond, but that, we are informed, was  
an unintentional omission, due to a brief and inci-  
dental allusion to the matter.



## FROM THE LIGHTHOUSE WINDOW.

From the *Sunday Express* we take the following introductory remarks by Sir Arthur Conan Doyle:—

It has always seemed to me strange, and rather deplorable, that whereas every branch of human activity, including all forms of sport, have their special columns in the pages of a well-conducted weekly paper, psychic matters are excluded.

It is not for want of public interest, since it is notorious that lectures dealing with the subject are crowded, and that it is a matter for conversation and discussion wherever folk foregather. But there has been a certain prejudice, which is only now beginning to dissolve gradually and slowly.

It is in the hope of helping this dissolution that I have temporarily undertaken the conduct of this column.

\* \* \* \*

Sir Arthur thus explains the anomaly referred to in the preceding item of this page:—

The prejudice upon the subject has been increased by two factors. The one is that all that tells against it . . . is broadcast, whereas the denial or the explanation is less dramatic matter and therefore finds it far more difficult to get itself before the public.

The other is the strange impression that evil forces are at work and that the interests of religion are in danger.

This feeling is very widespread, and yet, surely, any movement which has for its main object to prove that our personality continues after death, and that our fate is determined by our cultivation of the better part of our nature, must in its very essence be religious.

\* \* \* \*

The *Sheffield Independent* gives a report of Mrs. Philip Champion de Crespigny's address at the monthly meeting of the Sheffield Society for Psychical Research. In the course of her lecture, which dealt with "The Worlds Around Us," she said the change from one world to another after death did not necessarily mean a journey through space, but rather a change in consciousness. There were different worlds all around us and to reach them only needed a refocussing of the perceptions.

\* \* \* \*

From an article by James Douglas in the *Sunday Express* here is a short excerpt:—

The power of seeing the unseen is as real as the power of seeing the seen. Those who see God possess knowledge that can neither be proved nor disproved. They know they know. "Many are the thyrsus-bearers, but few are the mystics."

\* \* \* \*

In a recent issue of *The Graphic* is an article by Lady Dorothy Mills entitled, "Adventures in Black Magic: A Page from My Life." After relating and exposing a number of cases of such magic she confesses:—

But laugh at magic as one may in a crowded civilized country, one cannot get away from the fact that there is much that we cannot understand in the primitive places of the earth, where humanity is very close and very receptive to the mysterious forces of Nature. Here, personally, like most civilized people in whom the material has blunted and crowded out the spiritual, I am sceptical. In places such as Africa, despite logic and common sense, my scepticism little by little drops away, for in Africa I am convinced the dark gods are not yet dead.

Already there is a monthly magazine entitled *Television*, the official organ of the Television Society. Sir Oliver Lodge, writing to the world's first television journal, remarks that there are too many magazines, but wishes success to *Television*. Mr. John L. Baird, the inventor of this new mode of seeing, in the first number of the new magazine says:—

Television comes at an opportune moment, and will, I feel sure, be the means of introducing many to a fascinating field of research, and a most interesting hobby.

Television offers unparalleled opportunities to the young engineer.

\* \* \* \*

In a recent number of the *Freethinker*, on Spiritualism amongst Pagan and Savage Races and as Revealed in the Bible, Mr. George R. Scott writes:—

If the Bible proves anything at all it proves with indubitable force the reality of spiritualism, or survival of the soul. The clergy may shake their heads and attempt to interpret the Scriptures in other ways, but there is no getting away from this bald truth.

\* \* \* \*

Writing in the *Referee* on "The New Universe," conceived of in the trend of modern science as having neither beginning nor end, Mr. Michael Temple refers to the pre-Victorian view of a First Cause which at some point in time had created the Universe out of nothing, and of the readiness of the Victorian men of science to see that this was no solution of the difficulty. After the discovery of radio-activity, they, or rather their successors, by methods of almost inconceivable ingenuity, "divided the indivisible and pictured the invisible, until at last all that seemed solid matter melted away before them, and there was nothing but force left; motion was the ultimate reality":—

The suspicion began to grow that they were not only looking at a clock which was running down, but at one which was also in some mysterious way winding itself up again. It deepened when the wonderful X-rays were found to be mere weaklings beside those others yet more wonderful which Millikan showed to be capable of piercing seventeen feet of lead and which come to us whence we do not positively know, but apparently from the other universes outside our own which are in process of becoming. If I may pursue my metaphor of the clock, we can see now not only that it is for ever being wound up, but the very key by which the winding up is done.

\* \* \* \*

This Key alluded to above is the Universal Intelligence. Mr. Temple concludes:—

We do not need an unintelligible and self-contradictory First Cause, for that which always was and always will be, but we do need, just as much as ever, an intelligent Ruler of it all, for without Him the workings of this force would be the blind throws of chance and we should see around us not, as we do wherever we look, sublime order and manifest purpose, but mere chaos. If I may say so without an irreverence which I certainly do not intend, it seems to me that the whole trend of science is to show us the universe as the body of which God is the soul, and that, with Him, it is eternal.

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## AN EXPERIENCE WITH EARTH-BOUND SPIRITS.

By LADY PALMER.

We had once rented for a few months a country house which we will call "Springmead"; (it is now an hotel). About four years later we again wished to rent a similar sort of house. I therefore wrote to a firm of estate agents, and started off one day to inspect a likely house at Fulmer, which this firm had recommended.

As I walked across a common I heard distinctly *Springmead, Springmead*. I thought it strange. At all events, the house at Fulmer did not please me, upon inspection, so I wired to my friend who owned "Springmead," saying: "Could we have it for a few months again?" In response to my wire, my friend came up to London to see me, and told me she would be delighted to let us rent "Springmead" again. As she was saying good-bye I said, "If you get a better offer, please cancel this."

"Oh no," she replied, "you have a lot to do at 'Springmead.'"

Several weeks passed, and I received suddenly this telegram: "Let me off my let, a tenant wants it for longer."

Now this was a blow; the voice I had heard so distinctly told me "Springmead," but I felt that I could not refuse the request to cancel the contract. It meant a tiresome search for another house. What distressed me, however, was the fact that my Voices had apparently directed me wrongly.

I was on the eve of taking another house when a wire came:—

Forgive me, I should not be able to forgive you if you had treated me so, but the tenant has proved unsatisfactory.

So, to make a shorter story of it, I went to "Springmead," alone with our servants and one of my sons.

I entered the room that was to be my bedroom, and on looking up at the top of the wardrobe, noticed a figure of Our Lord, in plaster, one arm being broken. The broken arm saddened me. That night I went to bed as usual, with the window wide open and the blinds up.

About midnight I was awakened by an extraordinary feeling, and saw a huge blackness at the end of the room, from which emanated terrible hatred, a feeling of the deepest despair I have ever encountered, intense venom towards myself, and I sensed that unseen presences had javelins in their hands, although I saw nothing.

How long it lasted I forget; the next day my feelings of depression were terrible.

Next night exactly the same thing occurred, and in the morning I asked the gardener, "Who occupied my room before we came?" He told me my friend had done so, but I knew that my unpleasant experiences could have had nothing to do with her; since our last tenancy, the house had been let to a man who had died there, mad, following a fall while hunting. But this fact could not have brought these earthbound spirits.

The third night the unseen presences, enveloped in their black cloud, seemed even more desirous than ever of killing me with their javelins. But what impressed me most was (really words fail me to express) their despair. Such despair meant Hell.

I sat up in bed and spoke with all the command I had:

"In the name of Jesus Christ, whoever you are, I command you to go."

After that night I was never troubled again.

Later, my butler's wife arrived, with her young son; after she had been in the house a few days, I asked my butler how his wife was. He replied, "Very

depressed." I went up to her room and there she told me of experiences which she had passed through in that room. They were absolutely identical with my own; had I written them they could not have been more accurate.

I then wrote to my friend who had let me the house, telling her exactly what had happened. What was my surprise to get a letter from her saying: "Alas, dear friend, all you say is only too true, and that is why I so wanted you to come. I felt you would send them away."

My next plan was to go and see the Rev. Arthur Chambers. I told him all, and then said, "But I have done no good; I have only moved them from one room to another."

He replied, "No, you have done no good. What is needed is for you earnestly to pray for these earth-bound spirits to be granted the desire to go higher." I did this, and the prayers were heard, for on returning to her house, my friend said that utter peace reigned. She afterwards told me the "javelins" were apparently poisoned assegais from the Zulu war which hung on the walls in the hall.

Before closing my account of the poor earthbound spirits, I would like to add the story Mr. Chambers told me when he had heard my account. A clergyman was seated in his library of a house, he had just taken; when the spirit form of a woman suddenly stood before him.

"What do you want?" he asked.

"Nothing."

"I shall pray for you," he said.

"I don't want your prayers," was the retort.

He prayed earnestly, however, for some days, for her to be given the desire to go higher.

Then she appeared again and said, "Go on praying"; afterwards she came again saying, "You need pray no longer. I bless you for your prayer."

And so, for the present, we on earth have the great joy of helping to release our poor earthbound brothers and sisters by asking Our Lord to give them the desire to go higher.

## A STRANGE COINCIDENCE.

Mr. Morris Hudson writes referring to a report in *LIGHT* of February 4th, of Sir Arthur Conan Doyle's address at Kensington Town Hall. It will be remembered that in his address Sir Arthur told how his son Kingsley claimed to have changed the position of a photo frame and some vases in order to prove that he had been in his father's house. On the very day on which that issue of *LIGHT* was published, a lady visitor at Mr. Hudson's house told him of a letter she had received from her brother, who is not a believer in Spiritualism, in which he described curious happenings at his own house. It seems that while he and his housekeeper were in the dining room they were startled by a loud noise in a room overhead. This room was at once visited but nothing could be found that would account for the noise. When later the housemaid came in and went up to the room (which was her bedroom) she observed that the alarm clock which always stood on the mantelpiece was on the floor, uninjured and still going. She replaced the clock, but on the following evening the noise was again heard, and on the room being searched the clock was again found on the floor. Whether the happening was in the nature of psychic phenomena Mr. Hudson has not yet been able to determine, but as he remarks, the coincidence was curious and significant. Moreover the lady and her brother are relatives of the author of a book well-known in the earlier literature of Spiritualism.



MARCH 3, 1928

# LIGHT

105

## A VETERAN SPIRITUALIST.

MR. JAMES COATES.

By the REV. JOHN LAMOND, D.D.

One of the most venerable figures in Spiritualism to-day is Mr. James Coates, now resident at Bridge of Weir, near Glasgow. He is held in the highest esteem by the Glasgow Association of Spiritualists, with which he has been identified for more than fifty years.

Mr. Coates, in his early life, fought in the American Civil War and after a somewhat adventurous career settled in Glasgow. It was in the year 1878 that I first met him. He was present on an eventful night at the Trongate Hall, Glasgow, when a trance oration of Mr. J. J. Morse was given which made a lasting impression on my mind.

Mr. Coates subsequently married and settled at Rothesay, where his home for many years became a centre for Spiritualistic investigation. Mrs. Wriedt, of Detroit, and many other distinguished mediums, found their way to that home; and Spiritualists from all parts of Scotland assembled there. It is not too much to say that the home of Mr. Coates in Rothesay was the great centre of Spiritualism in Scotland for many years—and Scotland was a "hard nut to crack." The work at Rothesay was not obtrusive; it was quiet, but decidedly effective. Many persons were first convinced of the reality of psychic phenomena at the Rothesay circle.

Meanwhile, Mr. Coates was busy with his pen. One of his best known books, *Photographing the Invisible*, has still a wide circulation.

Years passed and Mrs. Coates died. The home at Rothesay was given up. Mr. Coates took up platform work again. He travelled over the land proclaiming the gospel of the New Light, making friends wherever he went and leaving behind him pleasant memories. But the burden of the years rendered these journeys impossible, and for some time he has been settled with his daughter-in-law at Bridge of Weir.

Mr. Coates is a truly beautiful soul, with eighty-five years of earth-life behind him. He can look back on a long and varied career; shining through it all has been this sublime knowledge of spirit communion of which he has been the faithful and abiding witness. He deliberately chose to be the champion of a much despised cause; now, white and venerable, his life-work mainly accomplished, he has the assurance that the cause he championed is making giant strides towards world-acceptance. He lives serenely in his quiet Scottish home, one of the Grand Old Men of Spiritualism.

FELICIA SCATCHERD MEMORIAL LECTURE.—It will be remembered that in connection with the Felicia Scatcherd Memorial it was decided that an annual lecture be given dealing with the year's result of Research, and that this lecture be held in connection with the London Spiritualist Alliance. The first lecture ("The Relation of Psychic Research to Spiritualism") will be delivered at 16, Queensberry Place on Thursday, March 8th, at 8 p.m., by Mr. Stanley De Brath. Miss Lind-af-Hageby will preside. Members of the London Spiritualist Alliance will be admitted free. The charge to friends will be two shillings, and tickets should be purchased before the day of the lecture.

SIR ARTHUR CONAN DOYLE AT CHELSEA TOWN HALL.—On Wednesday evening, the 22nd ult., Sir Arthur Conan Doyle's address on "The New Revelation" drew a large and particularly attentive audience. This was one of the Propaganda Meetings arranged by the London Spiritualist Alliance; it was a conspicuous success. Sir Arthur answered numerous questions at the close of his address. Mr. R. H. Saunders presided.

## RAYS AND REFLECTIONS.

I read with amusement in a provincial evening paper recently a letter commenting on the prosecution of a clairvoyant. During the hearing of the case the Magistrate's Clerk is said to have remarked that there was no such power as clairvoyance, and that Parliament had passed an Act against it. The writer of the letter drily remarks that this "informs us what Parliamentary time is devoted to, i.e., finding what does not exist and then passing an Act against the non-existent!"

\* \* \* \*

I used to be told that to the man in the street the whole subject of Spiritualism is a dark mystery. That certainly was the case at one time. But to-day almost everybody seems to have heard of it, and to know something about it however slight. This change has come about not so much by individual attempts to learn as by a change in the social and mental atmosphere.

\* \* \* \*

A spirit-communicator who on earth was fond of cricket, mentioned that he sometimes enjoyed a game of cricket with his friends. He added that of course it was, from our standpoint, a *mental* pastime, although to those who took part it would seem as realistic as it had done on earth. I find something very alluring in the thought that the old-time healthful delights of our lower life may be thus continued, and that as Wordsworth wrote: "Nature yet remembers what was so fugitive."

\* \* \* \*

A correspondent traces a resemblance between the results of disturbed conditions at a seance and the well-known "howl" in wireless. That is quite a valid comparison, especially as there are some curious analogies between wireless and psychic messages, as one of our wireless experts has pointed out.

\* \* \* \*

I see that the question, "Do Ghosts Dislike Rain?" has been under discussion lately. It seems a rather trivial topic, except perhaps from the standpoint of psychical science. I seem to remember a saying of Heraclitus that "the soul loves to be wet"—which rather goes against the argument. And I once told in these columns the story of an aged widow in a country village who saw an apparition of her departed husband which remained with her for nearly an hour. She was puzzled but in no way alarmed. Asked her opinion of the meaning of the apparition, she replied in a quite matter-of-fact way that she believed it was a sign of rain!

\* \* \* \*

The discovery of the fossilized remains of a plesiosaurus with a third eye in the middle of the head has naturally called attention to the atrophied organ in the human brain, known as the pineal gland, which is supposed to be a relic of the time when man, or, rather, his remote animal ancestor, possessed a central eye. Theosophists and other students of the psychic faculty regard this gland as being probably the physical organ of clairvoyance. They associate with this pineal body another tiny structure in the brain known as the pituitary body, as having also a psychic function. To the materialist, of course, the obvious argument would be that these are mere relics of earlier stages in evolution and are no longer in use. But their survival may have a significance not easily apparent to those who do not recognise the soul, and who, even if they accept the idea of clairvoyance, are puzzled by absence of material channels whereby the psychic faculty may express itself in the physical world. Whether such uses are served by the pineal and pituitary glands is, of course, still unproved, but the theory seems to have strong support.

D.G.



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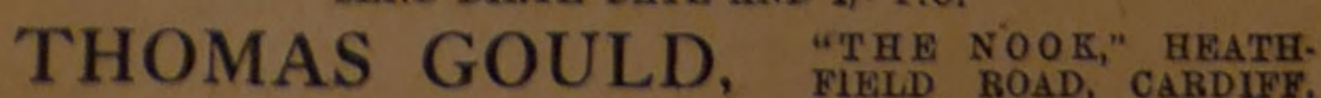
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THE TEMPLE OF LIGHT.—Mr. W. H. Speer, in the course of an address at the Temple of Light on the 16th ult., said that three years previously, on that day, his beloved daughter Edie had passed into the higher life. The knowledge that she was constantly in touch with them gave his wife and himself the greatest possible comfort. It was through the passing of Edie that the Temple of Light had come into existence. Her death had occasioned a tremendous upheaval in his life, turning it into entirely new channels. For many years he had been a Fleet Street crime investigator, but after the passing away of his daughter to the higher life and her subsequent communication from the beyond, he had abandoned Fleet Street and crime investigation, to take up another form of investigation, namely, the inquiry into the truth or otherwise of survival. He had proved the truth of it up to the hilt. He loved the work at the Temple of Light, and at the new Golders Green branch which had recently been opened, and hoped to spend the rest of his life here helping those who sought the truth to find it. There was, however, an important practical side of the work, namely, the financial one. He could not afford to go on making up the balance of the interest on the mortgage and appealed to his friends not to forget the building fund.

**Lewisham.—Limes Hall, Limes Grove.**—March 4th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. C. Young. March 7th, 8, Mrs. F. C. Suddes (Nottingham).

**Camberwell.—The Central Hall, High Street.**—March 4th, 11, service; 6.30, Mr. W. A. Codd. Wednesday, 7.30, public circle at 55, Station Road.

**Peckham.—Lausanne Road.**—March 4th, 7, Mrs. G. Elliott. Thursday, 8.15, Mrs. B. Stock.

**Richmond Spiritualist Church, Ormond Road.**—March 4th, 7.30, Mrs. Nutlands, address and clairvoyance. March 7th, at 7.30, Mrs. F. Kingstone, address and clairvoyance.

**Croydon.—The New Gallery, Katharine Street.**—March 4th, 3 and 6.30, Lyceum Anniversary Services.

**Fulham.—12, Lettice Street (Nr. Parsons Green Station).**—March 4th, 11.30, circle; 3, Lyceum; 7, Mr. E. Hunt. Thursday, 8, Mrs. Clements.

Sunday, March 4th. 11 and 6.30, Mrs. Croxford. Thursday, March 8th, Mr. H. Boddington 3 p.m., Members only, 6.30 p.m., for Public. Community Singing 6-6.20 p.m.

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W. A. G.



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"Psychic Study, Its Uses and Abuses."  
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Tuesday, March 6th, at 4 p.m. ... MRS. PODMORE  
Thursday, March 8th, at 4 p.m. ... MRS. CAMPBELL  
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Friday, March 2nd, at 8 p.m. ... MRS. PODMORE  
Friday, March 9th, at 8 p.m. ... MR. GLOVER BOTHAM

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