

APRIL 7, 1928
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Phone: KENS 2722
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Piccadilly & Shaftesbury
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COINCIDENCES AND SPIRIT-AGENCY.

SOME CURIOUS AND HELPFUL INSTANCES.

An important daily newspaper has been publishing interesting "coincidences," some of which are very suggestive.

It seems to me that many so-called coincidences are really due to the work of our unseen spirit friends, who are constantly watching over us to aid and comfort. A recent experience of mine would seem to bear this out; it concerns material help at a time when such was needed.

It began by my finding sixpences on two separate occasions. The first I picked up in an unlikely spot. The second time, I was so short of cash that I was walking to a town three miles off, in the rain, to save the omnibus fare. I had turned out the pockets of my mackintosh, but when I reached the road I put my hand in to one and found the required small coin, just in time to hail the vehicle. On my return, I told my cousin who lives with me, and she said that it must have been a present from our spirit-guides!

A day or so later, I wanted a stamp, and opened a drawer to hunt for one—which I found. This drawer had recently been tidied. In it I kept a purse with small change, and I knew exactly how much was in this, as I was keeping detailed accounts. As I opened the drawer, I heard a slight tinkle as though a coin had fallen, and a florin appeared in a corner. On counting my cash, this two shillings was extra to what I knew should be in the purse. It was extremely opportune, as it was a day on which a servant was taking a holiday, and had unexpectedly asked for an advance, and I could not have made up the money without this addition.

My cousin remarked that if the coin were an *apport*, she wished that our friends would make it a *pound* next time.

A few days later, she changed a jacket she was wearing for another, both having several pockets. The new one had been brushed and all the pockets turned inside out. She removed from the discarded one some letters and papers, which she went through very carefully, and put these in the pocket of the coat she had on, the one just cleaned. We were talking of ways and means, and she put her hand in her pocket and pulled out—from among the papers—a pound Treasury note, folded small. It was impossible, as our accounts were absolutely correct, that we should have mislaid a whole pound that day or for weeks previously, apart from her having sifted the papers and the pockets.

We were very glad of the money, and again we said how nice it would be if our friends could give us a "fiver." This was merely intended as a joke.

A week or so after this, the five pounds did come. They came in the form of a cheque; but the curious thing was that not only was this payment made unexpectedly, but the amount, from that source, was unexpected. The sender, a business acquaintance, had undertaken to dispose of an article for us, and the price to us was to be four guineas. He was moved to send the money before he had himself received payment, and more, to make it up to an even five pounds.

Here the progression ends, at present. What interests me is that the florin and the pound note materialised out of nowhere, and were both good currency.

About the same time, I was saved great inconvenience by a distinct message, received in the open street,

exactly as though a friend had whispered to me—though the hearing was in my mind. I was loitering in the town, waiting for some money coming by wire, for an urgent payment; I thought it could not come before noon. At ten minutes to twelve, the message came to me to go into the post office and see if it had arrived. At that very moment, the postmaster had received the telegram, and was in the act of re-dispatching it to a town six miles away. An error had been made in the address and the name of my house included, and the other town was the postal town for the house; but as this was a technical matter, and I was able to identify myself, he readily gave me the money. Had I waited two minutes more, I should have had to travel to the other town and back again to make the payment, my house lying between the two places. It would have meant hours of delay and a good deal of walking, as I should have had to go home to tell my cousin, and the house lay off the road with no telephone.

That this was telepathy I do not think; I had never met the postmaster, and the message was so clear, so exactly as if some friend had spoken in my ear.

One wonders how often these little useful bits of help are given to us, often unknown to the recipient, who merely puts them down to "luck." Personally, I prefer to ascribe them to our watching friends, acting as guardian angels, and not disdaining the most humble of mundane matters in which to help us.

A.W.

[We print this article with pleasure, since it is in line with much other testimony of a similar nature; this comes from various friends and readers who usually prefer not to publish their experiences for reasons which are to them sufficient.—Ed.]

WHAT IS TRUTH?

Many of our difficulties arise from not knowing more about Truth, and much help is forthcoming when its nature is better understood. Let us therefore proceed, touching the subject lightly.

Truth is Unity or the Whole Fact. It is agreement . . . the unifying, simplifying principle. And it is harmony. When things agree, or harmonise, they tend to unite; to become one. When we are holy we are whole, or true to the real Self, which state is complete unity with the Spirit within.

Existence as we know it is doubtless the long journey up from multiplicity to unity; from the part to the whole; from error unto Truth. If we but knew the whole Truth we should know, and be, everything. That would be perfection, or our journey's end.

Truth is affirmative, positive, constructive. It is as a light guiding us on, ever away from error or evil, negative conditions appearing to be real only when Truth is absent.

To know the Truth we must become Truth . . . unite with it . . . realise it within ourselves. When we love we become one with the object of our adoration. That is a recognition of the self in the not-self, or an expression of Truth. Truth being the Whole Fact includes all; and as we expand in consciousness . . . as our lives become broader . . . so do we become more of Truth.

The barriers of doubt are ruthlessly broken by Truth which says, "there shall be no such separations." Everything flows towards unity or freedom. All is One, and that One is Goodness. To be happy and well all we need is to realise the affirmative nature of Truth, which includes every good, and which cannot know evil. For when we know that Truth, that Truth will most surely make us free.

L. I. G.

April 14, 1928
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A SIGNIFICANT TRIFLE

BY ALAIN RAFFIN.

We are frequently told that messages obtained through mediumistic channels are trifling, but trifles are sometimes of great significance. Here is an instance.

Recently, I was giving healing treatment to a little girl four years old, whose mother, formerly the wife of a Russian gentleman whom she divorced, is now married to an Englishman, the father of the little girl. They had one other child, a little boy aged seven, who was unhappily killed in an accident a year ago.

After giving treatment to the little girl I saw clairvoyantly the spirit form of the other child enter the room, place his head on the pillow and nestle up close to his sleeping sister. I described this to the parent, who recognised this as a characteristic habit of the boy.

We sat for a while chatting, and the mother, herself half Russian, described some of the terrible suffering she had gone through during and after the Bolshevik revolution. She and her Russian husband had been refugees and had been forced to dispose of their jewels in order to buy food. While we were talking, I saw another spirit form enter the room. This was at once recognised as being the lady's divorced husband. But she had no idea that he had died. The newcomer conveyed to me that in April, 1926, following a heart attack, he had fallen down the gangway of a ship. I gave this message to the lady, who replied that her former husband had suffered from heart trouble; it had been arranged that he should take his son away from school for a holiday in the spring of 1926, but instead of doing this he had mysteriously disappeared and no news of him had been received since. It was known that he was in impoverished circumstances, and also that he had been working in a survey ship on the Danube.

She then asked me if I could obtain a test message and, as though in reply, the spirit showed me—a cabbage! This seemed to me so ridiculous that, but for my long experience in these matters, I should have ignored this apparent foolery. But he showed himself shivering in a big grey overcoat and as though holding the cabbage under its folds. Somewhat diffidently I related what I saw. Both husband and wife acclaimed this as a wonderful test. The explanation is as follows.

The present husband (the Englishman) had been a friend and partner of the Russian. Following the lean years after the Russian revolution there had been a great dearth of cabbages in Belgrade. The English partner thought that a lucky stroke of business might be done in supplying this need, so he purchased about 30,000 cabbages, loaded these on barges and sent them up the Danube, hoping to reap a large profit on the re-sale. It was arranged that the Russian partner should take charge of the convoy, which he did somewhat reluctantly, as it was bitterly cold and he had no faith in the scheme. Unfortunately, the Danube overflowed, and owing to this and other developments the venture failed and both partners suffered heavy loss. No wonder the apparently ridiculous symbol of the commonplace cabbage meant so much to my two friends!

OBITUARY: MR. OSWALD MURRAY ("Quæstor Vitæ").—We learn with regret of the death last month of Mr. Oswald Murray, author of *The Spiritual Universe* and of *The Process of Man's Becoming*. In the course of the last named book the author used the nom-de-plume of "Quæstor Vitæ," in which name Mr. Murray many years ago contributed a highly erudite series of articles to LIGHT. At the time of writing we are without particulars concerning Mr. Murray's death, but hope to give further information in a later issue.

AFTER-DINNER MUSINGS.

Some Meditations on Psychic Photography.

BY RÉVEUR.

Waiter! This plate is dirty. Get me a clean one. . . . You can't see it! Look, man! Dirty smear on the edge. . . . Shan't come to this grill-room again. . . . Don't like dirt. . . . Nor waiters who try to argue the point. Bad tactics that. . . . If I were a waiter—never argue with a customer. . . . The customer is always right. . . . even when he's wrong! Sounds like a cheap epigram. But it's good tactics. Customers don't like to be proved wrong. . . . Ergo, when the customer says there's a smear on the plate, give him a new plate QUICK, and apologise briefly for the smear—even if there's no smear. . . . Human nature. . . . Funny thing, human nature! . . . Ter-um ter-um TAH, Ter-um ter-um TAY. . . . When the customer states, There are smears on the plates, If you prove that he's wrong, You won't keep your job long! Pom-pom! . . . Make a good song, that—the "Waiters' Chorus" in B flat minor! . . . Smears . . . smeared plates.

* * * * *
Plates . . . steel plates . . . armour plates, dental plates, fish plates. . . . Tum-tum, tum-TAY . . . photographic plates . . . smears. . . . Funny thing about psychic photos. If you show the hard-shell sceptic a perfectly genuine photographic "extra," he has only two explanations to offer—fake, or smear! . . . No matter how stringent the test conditions may have been, or how convincing the collateral evidence—same old gibe—conjuring-trick or a smudge! . . . Ridiculous.

* * * * *
Then there's the credulous lunatic who goes to the other extreme. . . . Sees "faces" in every accidental blurring of the plate. Shows you a photo of himself taken with Brownie Kodak by his youngest daughter. Points triumphantly to discoloured patch near left elbow and says it's his grandmother!

* * * * *
The trouble about psychic photographs is to establish their evidential quality. . . . Evidence. . . . A thing may be absolutely true, yet quite unsuitable to put forward as evidence. Any lawyer knows that . . . I've seen psychic photos; dozens; hundreds; bulk of them unquestionably genuine. . . . I'm certain of their genuineness—yet I couldn't substantiate their genuineness before a group of critics. . . . Missing links in the chain of evidence. . . . All one can say is: "Yes, I am certain, on personal grounds, but I have no watertight and critic-proof case to offer you," and leave it at that. Which would be a plain, frank, straightforward statement of fact. . . . Would be a thoroughly sound position to take up.

* * * * *
A photograph bearing an "extra" is valueless by itself. It may, or may not be interesting. . . . But, by itself, it means nothing. . . . If, however, one can say: "Here is a photograph taken by a responsible and known person, who testifies on his honour that it is absolutely bona-fide, and that no trickery was possible; the 'extra' is the face of Mr. A. who is no longer alive, and has been recognised by A.'s relatives,"—well, then, you have evidence. . . . There is plenty of testimony like that, too. . . . Before pronouncing any sort of judgment on an alleged spirit photo I'd demand to see the original plate, and an original print. . . . NOT reproductions, but the originals. . . . Secondly, I'd ask for an assurance that the plate had not been touched-up in any way. Thirdly, I'd want a signed statement from the parties concerned testifying to the exact conditions under which the photo was taken, developed and printed. . . . Evidence! . . . Waiter!

THE MEDIUMSHIP OF MRS. BARKEL.

A REMARKABLE CASE OF IDENTITY.

By Mrs. W. A. GAVIN.

I believe that there would be a great many more convinced Spiritualists in the world to-day were it not for the fact that a number of ignorant, misguided muddlers diligently spread the worn-out over-worked theory known as "subconscious mind."

Now the "subconscious mind" is a very fell disease, a sort of psychic measles from which some unfortunates never recover.

I append the following remarkable case as an excellent refutation of that moribund hypothesis.

Last January Miss Charlton, an acquaintance of mine, lost her mother, to whom she was devotedly attached. The day after her mother's funeral I took Miss Charlton (who had no personal knowledge of Spiritualism) to a sitting with the well-known medium, Mrs. Barkel. Neither of these two ladies had ever met previously.

The result was extraordinary. Communication was almost instantly established. Over twenty names (some very unusual) were given by Mrs. Barkel's control, "White Hawk"; numerous private family matters were alluded to; knowledge shown of the position of various articles of furniture, silver, jewellery, etc., in Miss Charlton's flat; and direct control was promised for the next sitting.

Nine days after her passing Mrs. Charlton, my friend's mother, *did* control Mrs. Barkel (surely a unique occurrence!) and gave her daughter ample proof of her identity. Among other things she said that she had seen her daughter place the spray of almond blossom in her hand after her death, and added that she would always refer to this incident as proof of her identity, should her daughter seek her through any other medium.

When Mrs. Charlton relinquished control "White Hawk" resumed and told Miss Charlton and me that at the British College, at a sitting held the day before, he had been talking to one Colonel Cameron. During that conversation, he told us, Mrs. Charlton had come to him on the spirit side and said: "'White Hawk,' that man [pointing to Colonel Cameron] knows my son."

"White Hawk" had then inquired of Colonel Cameron: "Cameron, do you know Charlton?" Colonel Cameron, surprised, replied, "Yes; what is his first name? You don't mean to say he's on your side!"

"White Hawk" replied, "His name is — [giving it correctly]. He is not over here, but his mother is, and she wants you, Cameron, to give her son this message: Tell him that his mother is alive and well. She gives their family crest, a lion, as proof of her identity [correct]. She says she has four sons and one daughter on the earth plane [correct] and that she saw her daughter [giving Miss Charlton's pet-name correctly] put the almond blossom in her hand after she—Mrs. Charlton—had passed over."

When "White Hawk" recounted this to us, Miss Charlton said that she had no knowledge of the existence of Colonel Cameron and did not know if her brother knew anybody of that name, and added that in any case no one knowing her brother would be likely to deliver such a message.

That same evening I succeeded in locating Colonel Cameron on the telephone, and he kindly told me exactly what occurred, confirming everything that "White Hawk" had told us. Colonel Cameron said that previous to his sitting he had no knowledge whatever of any of the Charlton's family affairs, whether his friend Charlton's mother were dead or alive. He did not know how many brothers or sisters Charlton had; he did not know Charlton at all well; in fact, had not seen him for ten years till the afternoon

when he had asked him to call in order to receive the "White Hawk" message.

The points to be noted, of course, are that at Miss Charlton's sitting she had no knowledge of Colonel Cameron's existence or that he knew her brother; therefore her subconscious mind must be ruled out.

At Colonel Cameron's sitting he had no knowledge whatever of any of the facts concerning the Charlton family that were communicated to him; therefore Colonel Cameron's subconscious mind must also be eliminated.

Mrs. Barkel had sat for Colonel Cameron only a few times at the College and certainly could not have connected him with Miss Charlton's brother, whom she has never seen or heard of, and whose name had never previously been mentioned at any of Colonel Cameron's sittings; so her mind, conscious or subconscious, could have played no part.

Other points of interest in the sitting were that Miss Charlton was told that her maid, Nolan, had a sister called Bridget on the spirit side who had been over a long time. Now this was unknown to Miss Charlton, but it subsequently proved correct.

Another curious fact is that after Miss Charlton had left, Mrs. Barkel remarked several times that the control had left her with a severe pain in the breast. Both she and I were under the impression that Mrs. Charlton had died as the result of complications following an operation for appendicitis; we only learned at a later date that Mrs. Charlton had undergone a severe operation of the breast three months previously. Miss Charlton feels that her experience has been so wonderful that she has permitted the use of her name and the publication of the facts in the hope that it may help others.

It is a well-attested case by people of responsibility and position. I personally made and kept the notes at the sittings, and I submit that it is "fool-proof" to scientists and investigators alike.

A SPIRIT'S SURPRISE.

My father's official work—he was a relieving officer—brought him into contact with "all sorts and conditions of men." Amongst these was one, Michael Daly, who was a source of much trouble in my father's parochial work.

Very shortly after his death, Michael manifested through the mediumship of Mrs. Treadwell at our home-circle. He wanted a pipe of tobacco—and several other things!—and it was only after a member of the circle had explained to him that he was communicating with us through the agency of a lady that Michael ceased his supplications for his pipe, etc.

My father, who recognised Michael by certain unmistakable characteristics, had refrained from speaking, but Michael suddenly appeared to become aware of my father's presence, and, in accents of surprise and fear, said "Oh, I can't stay here—there's the Overseer." (He always called my father "the Overseer.")

Despite our request that he should stay, no more was heard from him then, and the Hindoo guide of the medium, who subsequently took control, explained that Michael Daly had been brought to the circle to help him to understand better his new condition of life, which he had found great difficulty in comprehending.

To those present this incident was most dramatic and convincing.

It is pleasing to record that Mike—as he requested us to call him—afterwards became one of the most useful and convincing controls of our friend Mrs. Treadwell. His willingness to help all concerned in any way he could, his ready repartee, and the natural way he had of controlling the medium endeared him to us all.

He has often spoken of his first visit to us in tones of regret at having "stepped over the traces," but he said he "dated his advancement" from that visit. His progression was indeed rapid; and now he occasionally speaks through another medium friend—just the same personality—but, to use the words of a fellow spirit-worker, "delightfully spiritualised."

L. H.

APRIL 14, 1928

LIGHT

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LETTERS TO THE EDITOR.

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

AN APPRECIATION.

Sir,—Since you appear to welcome readers' letters of appreciation I will inform you of the following significant facts.

I live in Germany and see no news items until each week the English papers are sent out to me, including LIGHT. This morning I received the week's supply. At lunch time I read LIGHT. This evening I shall open the newspapers.

Yours, etc.,

W. J. GABB.

Unter den Linden, Berlin.

SPIRITS AND PREVISION: A REMARKABLE CASE.

Sir,—I recently read a statement by that very trenchant and critical writer, Mr. Dennis Bradley, to the effect that discarnate spirits were incapable of foretelling future events, or prophesying. Now, had Mr. Bradley been content to say that *some* spirits could not prophesy, he would have been quite correct, inasmuch as they are just the same persons as they were on this plane—until they have advanced in the greater science of the new life, and we know how few embodied spirits have the gift which St. Paul implies to be the greatest of all spiritual gifts when he writes: "but above all, pray for the gift of Prophecy."

Now, here I offer to Mr. Bradley's criticism a very well-known prophecy delivered clairaudiently to me, which is *doubly evidential*, and capable of easy verification.

My ten years "lying fallow" in the island of Sark (a term prescribed by my chief guide, Gustave Flaubert), included the whole period of the War. I was not known in Sark as a psychic—but to one or two intimate friends I had given casual tests. My own son was serving, and I had just received the news that he had been in the Mons retreat, so it is easy to judge what my feelings were.

In the year 1915, I heard clairaudiently the following message, which was repeated three times in a very determined voice: "Peace will be proclaimed in the year 1918, in the ninth month of the year!" The prospect of three more years of such a vile war disposed me to doubt this prophecy, and I asked the communicating spirit to leave me, as I doubted his truth, and asked who was speaking. The answer was, "Dr. Dee"—from whom I had heard so many and such correct communications that I could do no other than take Mr. Asquith's advice and "wait and see."

During the next three years I was subject to a great deal of criticism and annoyance, as every officer serving in the Channel Islands persisted in visiting me and arguing that the War would end in the ensuing spring, at the latest.

Well, anyway, that War lingered on till Nov., 1918, as we all know. Now, as the Turks and Bulgarians capitulated in September of that year, I and everyone else took this (our ninth month) to be the fulfilment of the prophecy, and this included an Oxford Don who had stayed with us for several years, and happened to be present with us when war was declared. I should say that when I received the message in 1915, I communicated it to LIGHT, to the Daily Mail, and to our Oxford friend. Whether LIGHT or the Daily Mail ever recorded it, I have no means of knowing, but our friend in Oxford wrote saying that "everyone to whom I have mentioned your prediction marvels at its correctness." Yet it was then by no means correct, for an educated native of Sark met my husband in the island, and said, "Oh! doctor, madame was perfectly correct in her date—don't you remember that by the old Julian calendar, November was the ninth month of the year?" This calendar was in use in the time when Dr. Dee lived on earth, and this, to my mind, makes this particular prediction *doubly evidential*. Now what does Mr. Dennis Bradley say to this? He can have all the confirmatory evidence he wants by applying to me. I could give numberless examples of spirit prophecy, if anyone is interested.

Yours, etc.,

BIANCA UNORNA.

COCKSURE BUT CALLOW CRITICS.

Sir,—It is amusing, although at times possibly a little irritating, to read a more or less learned disquisition from some newcomer into Spiritualism, who, having discovered what he considers fraud at one seance, launches forth in "language scientific" to show to all Spiritualists how easy it is for them to be duped.

It seems to me high time that experienced Spiritualists should remind these wiseacres that practically all of their "information" is old and stale.

I would suggest that instead of leaving it to one or two only, a number—say a dozen—of Spiritualists of over ten years' experience should draft a letter to be sent to some leading newspapers, in which they could state that in their investigations they exercised at least as much care, commonsense, and scientific acumen as some of these would-be teachers.

All praise and humble acknowledgments to the many noble and conscientious workers in this field of research, who are proceeding cautiously and carefully to make sure of their ground, but, sir, I, for one—as just an ordinary everyday business man—protest against the cock-sureness which is still all too apparent in the utterances of some writers to the Press.

A letter on the lines I have suggested would find its way into at least one or two of our leading newspapers, and thus serve as a useful corrective to the vapourous outpourings of irresponsible busy-bodies, whose acquaintance with the realities at the back of psychical research is as ephemeral as it is apparently undesired.

Yours, etc.,

AN OLD-TIMER.

THE REVISED PRAYER BOOK.

Sir,—The Rev. Charles Tweedale's proposal is all very well, but it does not go far enough. It simply means putting a few new bricks into an ancient and dilapidated structure. In my view the prayer book should be scrapped altogether, and a new one drawn up by a committee of scientists and literary men, from which the clergy should be excluded so that there shall be no theological superstitions in the work. As the Church of England is a State department the clergy should be compelled under penalty to use the book thus prescribed for them!

Yours, etc.,

SPIRIT OF THE AGE.

[Our correspondent might carry the matter a little further. The need of a new prayer book could be avoided altogether by the abolition of churches, the sites of which could be taken for cinemas, greyhound-racing and dancing clubs, garages and petrol stations. Such a change would be entirely in accordance with the Spirit of the Age!—Ed.]

A FABLE.

BY THE LESSER ÆSOP.

Two sages, on visiting a society of students who followed the quest of wisdom, were on their arrival desired to write each a sentiment in the Book of Records kept by the society.

The first, who for all his wisdom was rather a dull fellow, wrote: "Evil communications corrupt good manners." At this the students grinned contemptuously amongst themselves. They said: "What a platitude!" The second sage, who was a poet and who knew human nature wrote the same thing, expressing it a little differently, as thus:—

Vice hath a subtle power of penetration,
And by its very presence spreads a taint
That like the insidious vapour of the Upas
Infects the heart of life.

This was acclaimed a great saying: original, poetic and profoundly true.

MORAL: So much depends on the way in which a thing is said.

LIGHT.

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THE ARISTOCRACY OF HEAVEN.

A young curate of distinguished family was once
asked by a deferential layman whether he thought
that class distinctions would be continued in the next
world. Having considered the point, the curate replied
that it seemed to him that such differences would
probably continue but would be based on religious con-
siderations. It seemed to him, he said, that Wes-
leyans, Baptists and other dissenting sects would, as
Christians, probably gain admission to Paradise, but
they would be necessarily an inferior class. If there
were any aristocracy in the next world it would doubt-
less be drawn from the devout members of the Anglican
Church.

That conversation took place a great many years
ago. To-day such opinions might be held by church-
men but they would hardly be openly expressed. They
would sound too funny. For these are democratic
days, and religious intelligence and tolerance have
grown apace.

We have never sought advice from spirit com-
municators on this particular point, because there was
such abundance of information supplying indirectly
an answer to the question. Thus we learned that
people of the lowest classes on earth might through
beauty of character take higher rank than princes and
prelates. There were accounts of lowly people who
were given posts of rulership and of great nobles who
wandered in gloom as spiritual paupers.

Social rank on earth mattered nothing at all. It was
character alone that counted, whatever the creed, what-
ever the race. But some smaller considerations come
in. Many humble people of fine character are some-
times deficient in elements which count greatly in this
world among the discerning—the qualities of culture,
tact, manners, and taste. There are certain crudities,
defects of breeding. These, it seems, are of some
little importance "over there," but not very much; the
missing qualities are soon acquired in conditions
favourable to their unfoldment, conditions which do
not obtain here for the individual born in a humble
rank of life. The man of birth and breeding has
certainly hereditary qualities which he sometimes
abuses. But at least one of them is of a kind that
should make of the true aristocrat the best of demo-
crats, viz., the ability to be at his ease with every-
body, high or low, and to put them at ease with him-
self. He does it urbanely and without effort—it is

something natural and spontaneous, a spiritual grace.
With the same composure of mind he is able to face
danger and defeat and death, but rarely or never dis-
honour and disgrace.

That quality of mind he carries with him to the
next world, a valuable asset, but of very little value
unless it is united to a nature interiorly at least as
noble as its external expression. Otherwise his place
in the social economy of the world beyond would be
far inferior to that of the rough peasant who, under
an uncouth exterior, concealed that shining possession,
a heart full of love for his fellows.

But at this point there arises a consideration which
does away at one stroke with the mechanical and
usually faulty methods whereby rank and station are
apportioned on earth. Every man in the next world
is placed with mathematical exactness in the position
for which he is fitted. In a sense that position is
determined by himself, not consciously and deliberately
but by the working of that same law which governs
the atom and the world. He gravitates to that group
for which he has the strongest affinities, and his place
there is regulated by his special quality of soul. Into
the next world "all men are born free and equal,"
as they certainly are not in this world, in spite of the
American Declaration of Independence. If there is
an aristocracy it is an aristocracy of soul, in which
democracy has equally its part. Of plutocracy we
need say nothing. Where there is no money, no physi-
cal possessions of any kind, there can be no plutocracy.
It is a false distinction and is wiped out at the instant
of death.

"He that would be greatest among you shall be
the servant of all" was not uttered as a threat or a
penalty. It embodied an eternal truth. It means that
the greatest souls in every community must by a
Divine paradox always be the servants of all beneath
them in rank—that the greatest aristocrat must always
be the truest democrat. Even in this world we see
these spiritual distinctions. They are only faintly out-
lined, it is true, because the purely personal form of
consciousness is rarely outgrown by men while in
the flesh. So there is an Aristocracy of Heaven,
although it is not quite of the kind contemplated by the
young curate, who, unless he has become considerably
evolved in the meanwhile, may be shocked and pained
by finding it includes not only Christian nonconform-
ists but Jews and Mohammedans and Buddhists and
even Rationalists!

THE PLAIN WAY.

As we write the air is full of ghosts and visions,
hauntings and mysterious occurrences, all more or less
veraciously recorded in the newspapers and magazines.
There are also exposures and derisive articles, attacks
and counter-attacks and arguments without end. The
"plain man seeking a plain way" finds it hard to steer
through such a maze, and is likely to be deafened by
the babble of voices crying "Lo, here!" and "Lo,
there." The plain man, if he is also an honest man,
will, in this confusion of counsels, do well to follow
the road in front of him and trust his own judgment.
If he seeks only the truth about things, and not solely
his own personal interests, he will surely in the end
receive what he needs and what is best for him. He
can, if he will, take note of the evidences for human
survival, and read the conclusions of those who, better
equipped than he, have given many years to the in-
vestigation of the matter. And then he must make up
his own mind on the question and not have it made up
for him by others. But if he feels no inclination to
pursue the study, then his time has not come, and he
may go in peace, so far as we are concerned. Let us
respect every man's right of personal judgment and
freedom of moral choice.

APRIL 14, 1928

LIGHT

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FROM THE LIGHTHOUSE WINDOW.

At the National Union of Students, held at Oxford, Sir Oliver Lodge (says the *Daily Mail*), quoting from a boy's essay on war by machinery, read:—

An inhuman thing, dropping bombs on everybody, with submarines crawling about under the water and sinking fishing boats. It is not an occupation for a gentleman. (Laughter.)

Speaking of humanity, Sir Oliver said:—

We are not properly civilised yet. We don't know much. Those who have been depressed about the immediate outlook should take heart and say: "Well, it is only natural in the infancy of a race that they should be behaving badly, starting wars and trying to destroy each other—scratching like ill-brought-up children."

There is no reason to suppose that this planet will be uninhabitable for millions of centuries. We are at the beginning of the times. As a race we have a long, long future before us.

And from a report by the *Wimbledon Borough News* of Sir Oliver Lodge's address to the members of Christ Church, Wimbledon, on "An Outlook on the Universe," we quote the following passage:—

This world is supposed to have a hundred million years in front of it before it becomes uninhabitable, but what will become of humanity in that distant age who can say? We are at the beginning of time. Man makes mistakes, does foolish things, and every now and then is seized with madness and tries to kill his fellows from a sense of duty. We are very strange creatures, but I suppose that in time we shall get wiser and see that that sort of method settles nothing.

A contributor to the *Yorkshire Evening Post* thus touches upon the condition of Spiritualism in the United States of America:—

A friend of mine who has just returned from America tells me that in the States Spiritualism in almost all its phases is a more persistent and penetrative phenomenon than the Ku Klux Klan. There, as one might expect, it finds expression frequently in an odd mixture of moral uplift and sordid materialism. The ambitious American business man sees no reason why he should not exploit the sympathetic shade of some departed Sioux brave in order to dish a rival in a commercial deal. My friend could not give me any examples to show that the ends had justified the means.

The *Daily Chronicle* (March 26th) reports some remarkable stories of water and metal divining, told to a meeting of agriculturists at Gloucester by Miss F. M. Turner, of Bridstow, Ross-on-Wye, who accidentally discovered her gifts as diviner a few years ago. She helped a friend to recover a gold and diamond ring that had been lost on a hockey field. In one case, every time she tried to exercise her powers she suffered severe sickness, afterwards learning that it was due to phosphates in the ground. Regarding searches at the Priory Church of Christchurch, respecting which there was a legend that an abbot in the time of Henry VIII. had hidden some gold plate, the *Chronicle* says:—

A woman who was psychic visited the church and saw a monk going through a doorway.

There was, in fact, no doorway there, but the rector himself kept watch, and afterwards stated that a monk had told him that the abbot had buried the gold plate in one of the tombs on which the covering stone had been reversed.

Miss Turner had been asked to try to discover where gold was buried, and her powers of divination told her where the exact spot was.

So far nothing had been done to discover

whether she was correct or not, owing to difficulties in obtaining permission to make the search.

In a later issue of the above newspaper is an article by Mr. E. F. Benson, the well-known novelist, on "Why I Believe in Spooks." Mr. Benson writes critically but intelligently about the phenomena commonly classed under the term telepathy, recognising clearly the difficulty of discriminating between different phases of it, and concludes:—

Personally, I have never seen Australia, but phenomena like kangaroos and cricketers, and captains of liners which call there, are good enough; in consequence, I believe in Australia.

Similarly, from evidence which satisfies me, I believe that things have been seen and sounds heard and knowledge communicated which cannot come from the world as mankind generally sees and hears it.

Let us hold our seances in the light, and apply the most rigid restrictions on the medium, let us investigate our ghost-stories with the cruellest cross-examination, but if, after that, something remains, which it undoubtedly does, let us admit that behind "this muddy vesture of decay" there is the imperishable.

In the *Times of India* there appeared recently an article on Spiritualism in India by V. D. Rishi, who remarked that people of the West look upon India as the Land of Spiritualists, and that they wish for a day when India may invite the World Conference of Spiritualists to her shores. Mr. Rishi said:—

Since last year organised efforts have been made for the study and spread of this knowledge in Bombay. The Indian Spiritualistic Society has been formed where seances and instruction classes are regularly held for the benefit of the members of the Society. Such an organisation was the prime necessity, inasmuch as the students of this knowledge had no opportunity of getting some practical experience by attending seances.

Under the sensational heading, "The Clutching Hand," *The People* relates the strange experience of Mrs. Mayhew, a few moments before the death of her father, Leslie Stuart, the famous British song-writer. On the stroke of three in the morning, Mrs. Mayhew heard a sound of music. She said:—

"It was like a distant orchestra such as is heard on the wireless when you are tuning-in. I went to the windows and looked out. But the music seemed to be in the room itself.

"Louder it swelled, music that was indescribably beautiful. Then, softly at first, but growing louder, voices like those of a distant choir blended in."

Mrs. Mayhew paused.

"At that moment," she said quietly and with strange composure, "I felt a hand. I knew whose hand it was—a solid hand which gripped me for a moment. And the music died away.

"My husband came into the room at that moment. I told him my father was dead.

"No," he said, "they are giving him brandy."

"Then we were called downstairs.

"My father had died a moment before.

"But he came to me as he went."

In his leading article, "Eighty Years: 1848—1928," the editor of *The Two Worlds* (30th ulto.) well observes:—

Spiritualism is winning its way, first because it is rational, and secondly because it is simple. It is based on the fact that men who have experienced life beyond death are speaking to those on this side of the gulf, and instructing them in the homely classroom how to live as a preparation for their great future.

SOME PSYCHIC RECOLLECTION

BY LADY MOONEY.

I have been a psychic ever since I was a small child; my gift takes the forms of clairvoyance, crystal gazing, veridical and prophetic dreams, and also sudden flashes of intuition—knowledge of present, past and future events which comes to me inexplicably, but with absolute certainty.

As a small child, while staying in Wiesbaden, I dreamed that my sister, who was married and living in Australia, had given birth to a baby girl, and that the child was particularly large. I told my dream, but my family were certain that it could have no connection with reality, as my sister in Australia had given no inkling in her letters of any such impending event. However, very shortly after, a cable arrived, to the astonishment of the whole family (excepting myself): my sister had given birth to a female child, which the doctor had described as the biggest newborn baby he had ever seen.

On several occasions I have dreamed the winners of big races. Three important winners that I thus obtained were Silver Tag, Carrissimus, and San Toy.

I also dreamed—on three occasions—that King Edward would not be crowned on the date fixed for his coronation. My family had all come up to London and were making preparations for this event, but I had such faith in my dreams that I arranged to leave London and go for a trip to Iceland with a young friend. In vain they warned me: "You'll miss the coronation"; I knew better. So we two youngsters set out from Leith. I can remember telling the captain of the vessel that took us across, that the coronation would be delayed; and I remember, too, how he laughed at this apparently impossible prediction. In Iceland we had to stay the night in a tiny, primitive village, so far removed from civilisation that there was no inn, nor any accommodation whatever for tourists; so we slept in the local church; we managed to boil a kettle and make some tea in the morning, and both of us loyally drank the king's health in lukewarm Ceylon, for it was the appointed day of His Majesty's coronation—though I knew in my heart that no coronation had taken place. On reaching Thingvallavatn we eagerly enquired the news: "Has King Edward been crowned?" We were told "No," but nobody knew why. We tried to find out at Reykjavik, but, although it was known that the coronation had not taken place, no reasons could be learned, and it was not until we returned to Leith that we were told the cause of the postponement of King Edward's coronation ceremony.

I recollect, when a child of fourteen, visiting an aged fortune-teller at Scarborough, who gave me her crystal, and bade me tell her what I saw therein. In the depths of the glass globe I saw an oldish man with a white beard—to me he seemed a veritable Methuselah—writing at a desk; on describing this picture to the sybil, she said: "That man will try to persuade you to marry one of his relations." Five years afterwards, at the age of nineteen, I visited a house where I was introduced to the original man of my crystal vision. "Hullo, I've seen you before," I remarked impulsively. Sure enough, he *did* endeavour to arrange a marriage between his nephew and myself; the wedding, however, did not materialise, and I am sure it was best for both of us that it did not.

The intuitional faculty which I possess, at times works in a curious way. Here is one instance. I had arranged for a Mr. Hurcombe, a London fine-art valuer, to send a representative to our home to appraise some silver and other valuables, but for some reason he did not come at the time I expected. A friend who was visiting me at the time persuaded me to go out with her and to leave a list of valuables with my maid. This I did. While walking through

crowded streets I suddenly caught sight of a man who I *knew* was the representative who would deal with the matter. I had never seen him before, but so strong was my instinct that I stopped him, but are the valuer who is going to Lady Mooney's house?" I asked. Somewhat dumbfounded, he admitted it. "Very well, I have left you the inventory with my maid," I replied, and left him, no doubt wondering by what means his identity had been known to a complete stranger.

On another occasion I went across to Canada to visit friends, and while there I discussed with my host certain spiteful statements that had been circulated about him by some unknown person. The statements were quite untrue but nevertheless very hurtful to my good friends, who were anxious to find out the unknown enemy who was spreading these calumnies. One morning, while driving with my host I caught sight of a man in the street; "There's your enemy!" I said excitedly, pointing to the man, who was known to my host, and whom I had met once only. My friend was incredulous; he asked me whether I could substantiate my accusation. I replied that I could not do so, but I urged my friend to act upon my intuition. "Accuse him!" I persisted excitedly. "Threaten to horsewhip him—do anything—but make him own up. I know he'll confess."

My friend left me, and went over to the man; when he rejoined me later he admitted that I was right, for on being accused of the authorship of the scandalous reports, he had broken down and confessed.

A CHAT WITH MARSHALL.

By CAPTAIN Q. C. A. CRAUFURD, R.N.

Below I give some notes of a sitting at which my communicator—"Marshall" manifested. J. D. and N. C. were the sitters. I took notes.

Who is communicating? we asked.

Marshall.

This was a complete surprise, as Marshall had not visited us for a long time. We greeted him with pleasure and asked if his friend "Arden" were with him.

The reply was: *No, thank goodness!*

This answer greatly surprised us, and we asked if he had quarrelled with his friend. The writing continued: "He is off to another sphere." We were not sure what this meant, and asked our communicator to explain. The reply—a characteristic one—was: *Good Lord! do you never die?*

We pondered over this. It seemed to indicate that Arden had been transferred to another sphere by a process analogous to death. I put this to Marshall, and jokingly asked whether I might wish him a speedy following in the steps of Arden! My two companions appeared to regard my jocular remark as being in poor taste, and declined to associate themselves with my lighthearted pleasantry, but Marshall, apparently no whit offended, wrote: *Hurrah! You are getting on.*

We asked him to tell us which sphere he was in. Next to you.

Are you actually present in the room? we enquired.

Partly, of course, otherwise there would be no control.

We asked him to amplify that: to explain how he could be only partly present. The reply was to the effect that he manifested by means of "the vital force that you call ether-waves." I asked Marshall if he could agree that the ether corresponded to material substance. He wrote that it was "a form of gas which is [so] dense that it obeys no laws that you are aware of." (This requires considerable thought before one can grasp the meaning.)

We asked for a description of the ether.
Perfectly hard yet perfectly elastic.
But why do you call it a gas?
Because it has the power of instant diffusion. (The word "diffusion" was not distinct, and we had to get it repeated.) We discussed this answer among ourselves.

Does it pervade everything? we asked.
 He wrote: *Can't you grasp that?*
 We thanked him and said we could.

We tried to get Marshall to continue the discussion on ether, in its relation to light. I asked him to explain the passing of light through glass: Does light—regarding light as a motion in ether—pass right through the glass, or is the glass itself put into vibration? He wrote: *Glass only an impertinent interference with the vital force.* (Interpreting the word "impertinent" as intrusive or trivial, one gathers the sense of this remark.)

Light, wrote Marshall, is only visible imperfectly to you.

I now asked whether he agreed that light on passing through a substance would produce magnetism in some form. He replied: *Of course, in all inorganic substances.*

This was an unexpected answer. I said: *What form does the energy take, that would otherwise be magnetism, in organic substance?* He answered: *The vital urge.*

Let me say here that J.D. and I had been discussing, prior to the sitting, the experiments of Dr. Geley and the bearing they might have upon life imminent. I had been developing the view that sunlight could be considered as life in a latent form, which required protoplasm before it could manifest itself. It now struck J.D. and myself simultaneously that Marshall might have been present at this discussion. We asked if that were so; he wrote: *Rather!*

He declined to discuss the matter further beyond saying that "you have both got your instincts properly oriented; and now, good night!"

Don't go yet, Marshall, we urged. He wrote: *Sorry, I must really go.*

There are several points in this communication which I have found very interesting upon analysis. As it stands, shorn of its background, so to speak, no doubt it may seem to lack significance. One has to remember that there was little time and little "power" available.

One of the points of chief interest comes out at the last. It is the key to everything. "Marshall," quite unknown to J.D. and myself, had been present at our long previous discussion; he had been interested in it and in some way had been attracted to our vicinity when there was no one else present, and where he would have been most welcome. He was only partly present—just so far, one imagines, as to be able to orient our instincts. He cannot orient our thoughts or method of discussion; that is fairly obvious. We had no idea of his being present in any sense.

Nevertheless, we both knew that our instincts were oriented towards some common centre; our discussion was an attempt to get our individual points of view into line. There need have been no planchette communication and yet Marshall would have been present.

One is led to speculate on the enormous number of discussions of a like nature, where an unseen friend may insert himself without intrusion and help to orient the minds of his unconscious companions.

SCRIPTS OF CLEOPHAS.—Miss Gibbes will deliver three lectures on this subject at the British College of Psychic Science, Holland Park, W., on April 17th, 24th, and May 1st, at 8.15 p.m.

RAY'S AND REFLECTIONS.

A little group of men assembled in a London restaurant were debating on religion. Two of the group, zealous members of the Church, with lowering brows and acrid voices, denounced certain propositions as heretical. They were derided as bigots by others; but one man defended them. "Don't be too hard on them," he said, "don't you see that they think God may lose the game if He doesn't have their assistance?"

* * * *

It was the great Swiss naturalist, Agassiz (I think) who said that whenever some great discovery is made people at first say that it is not true; then that it is contrary to religion, and finally that everybody knew it before. Spiritualism has passed the first stage, and is now, I should think, well through the second. I hardly think any of us will live long enough to see the third phase!

* * * *

A legal friend—an old Spiritualist—tells me of a conversation with a great legal dignitary on the other side, who had passed over without knowledge of what awaited him. He was a Judge, and after expressing his surprise and satisfaction, he dealt with the question of convincing those who have no belief in the matter. His attitude was jocular but cynical: "I had to die to find it out—let them do the same!"

* * * *

The longer I live the more I am impressed with the value of A. J. Davis's dictum concerning the simplicity of truth. This is especially the case in Spiritualism and Psychic Research, where I observe that the obvious explanation of some particular phenomenon is continually overlooked or ignored. G. K. Chesterton once remarked that some things are too plain to be easily visible, and this is very much the case with scientific minds which are always looking for complexity, and, of course, finding it—by the process of turning something very simple into something very abstruse. Sometimes their methods resemble nothing so much as going all round a town in order to get to the other side of the street. They say this is "scientific." Some of us have another name for it.

* * * *

Lately I was reading a delineation of the mind of the typical agricultural labourer, especially as regards his attitude towards the question of a spirit world. That attitude was sceptical, the subject being concerned with "these 'ere places nobody ever bin to an' come back again to tell we." Poor Hodge felt that "nobody don't know nothing about it," and went on to protest that his father who had been dead many years must be a "crool man" not to have come back in all that time, if he was able to. Hodge had spoken to the Squire about it, and the Squire had said (in a tone of voice we can well imagine): "You had better talk to the Vicar." Hodge was not impressed with the advice. The Vicar? What did he know about it more than anybody else? The account from which I quote was written a good many years ago; and the position is probably not the same to-day, especially in view of the work which has been done by Spiritualists in throwing new light on the question.

D. G.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

PROOF AND DISPROOF.

One of the many words in our language which are subjected to a great deal of misuse, and about which there is a general popular misconception, is that word "Proof."

One hears the cynical ignoramus, embarking for the first time upon an "enquiry" into Spiritualism: "Prove it to me!" he says, after which he strikes a judicial attitude, as though to say: "Convince me if you can!"

The dull type of scientific person—a type becoming happily rarer among scientific men—blinks thoughtfully in front of some new problem which involves a psychic factor. "This does not constitute proof," he says weightily.

On the other side, one encounters the inexact, woolly-headed enthusiast, who produces some entirely worthless piece of platitude purporting to be a "spirit message," which he, or she, claims to be triumphant proof of a life beyond the grave!

All of which convinces the thoughtful person that proof—real proof—is something which is not easy to arrive at, nor even to comprehend. It is not the simple mechanical matter-of-fact test which can be applied, like a foot-rule or a pint-pot, or piece of litmus paper, to gauge, measure and test with more or less exactness; the dull type of mind would have it so, however. Neither is it the large, loose accommodating thing which the inexact enthusiast appears to believe.

Proof has been defined as "that degree of certainty arising from evidence, which convinces the mind and produces belief." An apparently simple definition, yet one in which there are pitfalls.

The whole truth of the matter, of course, is that there are at least three forms of proof—all of them legitimate in their own particular area; scientific proof, legal proof, moral proof. Scientific proof is a matter of weights and measures, chemical reactions, physical forces, microscopic surveys, mathematical formulæ, instruments of precision.

Moral proof, however, may be concerned with the emotions, with poetry, and things of the soul. The poet, surveying the rising sun from a mountain top, may suddenly be inspired with a conviction of the presence of God. He may indeed feel "that degree of certainty, arising from evidence, which convinces the mind and produces belief." Has he then *proved* the existence of a supreme Being? In one sense, emphatically yes. But he would be very ill-advised to announce this as a piece of proof.

Let us look at another region of proof—the judicial.

It is a well-known fact that many a guilty man has escaped punishment because his guilt cannot be brought within the narrow limits of what the law regards as legal proof. The judge, prosecutor, defending counsel, possibly even the jury, may *know*, beyond any possible doubt, that the prisoner is guilty. Yet, for lack of some link in the chain of evidence, he is acquitted; the case is officially not proven.

On the other hand, if witness after witness, men and women whose testimony carries the ring of truth, come forward, each one swearing to his or her experience, and if the sum total of the evidence hangs closely together, a well-knit, consistent and harmonious chain, then the prisoner may possibly be sent to the gallows.

There is probably no question here of personal experiment; no chemical reactions, electrical tests, or laboratory demonstrations are carried out in court. Moreover, probably not one of the witnesses, nor any person connected with the case, has actually *seen* the crime committed. Yet, personal evidence, combined with long experience, enables the representatives of the community to arrive at a solemn and weighty

decision, so weighty in fact that it involves the life of a fellow creature.

Here is then complete and satisfactory proof—legal proof: proof based upon personal testimony. It is upon this kind of proof that the truth of Spiritualism very largely rests.

Time after time, in bewildering succession, witnesses come forward each with a piece of personal evidence; case after case is presented, link after link is forged, and, after making every allowance for fraud, hallucination, doubtful material, and other non-admissible evidence, we find this strong chain of evidence, a chain which strengthens daily, and which leads us to one, and only one, logical conclusion—the existence of a life after death and the reality of communication between the two worlds.

Is Spiritualism, therefore, proved? The answer is: Judicially, yes; morally, yes; scientifically, no.

Science is working upon the problem along its own lines. It will no doubt forge its own chain, a chain of scientific facts. When that day comes, when science is able to add its particular proof to that which we have proved for ourselves along other lines of enquiry, then there will be no excuse for any, except lunatics, having doubts upon the matter.

NIGEL.

THE CHRISTIAN SPIRITUALISTS' FEDERATION.

A very representative meeting of delegates from Christian Spiritualist Churches in London and the provinces was held at the Temple of Light on Monday, March 26th, for the purpose of forming the Christian Spiritualists' Federation. Mr. W. Harold Speer (Life-President of the Temples of Light) presided, and he was supported by the Rev. John Lamond, who opened the meeting with prayer.

The Chairman, in proposing "that the Christian Spiritualists' Federation be and is hereby formed," said that they all knew that unity was strength, but in that Federation there was something more. The name of Christ was all-powerful and they, as Spiritualists, felt and knew the power of that wonderful name.

Mr. Marsh, in seconding, said many Spiritualists knew that the time had arrived when there should be some definite association of Spiritualist Churches recognising the teaching of Christ.

Mr. Lloyd (Southampton), in supporting the resolution, said they in Southampton thought the time had come when a federation of that kind should be brought into existence.

Rev. D. Lamond said it was because he recognised the importance of the step to be taken that night that he was present. He warned Spiritualists that we were a Christian nation and that the Church of Jesus Christ had been a tremendous power.

After a lengthy discussion the resolution was carried by a large majority.

The Chairman then read the outlines of the proposed Charter, which, after discussion, was finally accepted.

The election of officers having been proceeded with—Mr. W. Harold Speer being elected President—a very successful meeting was brought to a close with the singing of the Doxology, the Benediction being given by the Rev. J. J. Welch.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—April 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Edith Clements. April 18th, 8, Mrs. Violet Croxford.

Camberwell.—The Central Hall, High Street.—April 15th, 11 and 6.30, Mr. A. Nickels. Wednesday, 7.30, public meeting at 55, Station Road.

Peckham.—Lausanne Road.—April 15th, 7, Mrs. S. Podmore. Thursday, 8.15, Mrs. E. Neville.

Richmond Spiritualist Church, Ormond Road.—April 15th, 7.30, Mr. Hitchcock, address. April 18th, 7.30, Mrs. S. D. Kent, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—April 15th, 3, Lyceum; 6.30, Mrs. E. A. Cannock.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—April 15th, 11.30, circle; 3, Lyceum; 7, Mr. R. Boddington. Thursday, 8, Dr. Vanstone.

APRIL 14, 1928

LIGHT

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CARD GUESSING EXPERIMENT: A further appeal: Many thanks are due to all those who most kindly took part in the card-guessing experiment for which an appeal was made in LIGHT. As the experiment continues to yield interesting and suggestive results, this further appeal is made to readers of LIGHT who have not yet tried the experiment to ask if they would help both by doing the experiment themselves and by persuading friends to try also.

A scoring sheet for recording guesses and a stamped addressed envelope will be sent on application to Miss Jephson, c/o the Secretary, The London Spiritualist Alliance, 16, Queensberry Place, S.W.7.

A considerable number of data has already been collected, but more are essential before any definite conclusions can safely be drawn.

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